INTRODUCTION

The work at hand in its original Arabic is, in a sense, the product of two minds: the author himself, Abū al-Fīdā' Imād al-Dīn Ismā'īl b. ʿUmar b. Kathīr, and, to a lesser extent, its editor, Muṣṭafā ʿAbd al-ʿAlī. In his introduction to the Arabic, ʿAbd al-ʿAlī points out that this work is in fact the culmination of a search for a biography of the Prophet Muḥammad to which Ibn Kathīr makes reference in his celebrated exegesis of the Qurʾān. There is, however, no extant copy of any such independent biographical study traceable to Ibn Kathīr. That such a study did exist is questionable, notwithstanding Ibn Kathīr’s own allusion thereto. Given the unavailability of this particular work, ʿAbd al-ʿAlī offers the theory that the biography in question is none other than that which appears in Ibn Kathīr’s chief work, his opus on history, the al-Bīdāya wa al-Nihāya. He argues that the sīrā section of the latter work is so comprehensive in its analysis of the life and times of the Prophet Muḥammad as to almost obviate the need for any independent study of the same topic. The biography at hand, therefore, is the same as found in the al-Bīdāya. Nevertheless, ʿAbd al-ʿAlī must be commended for the not inconsiderable task of editing and publishing this particular section as an independent unit, and appropriately titling it al-Sīrā al-Nabawīyya li Ibn Kathīr.

Ibn Kathīr, whose ancestors are said to have been from Iraq, was himself born around the year 1313 CE/700 AH in the Boesra district of eastern Damascus. He died 74 years later, shortly after suffering a total loss of vision. He counts as his tutors such illustrious personages as the eminent historian Shams al-Dīn al-Dhahābi, the Mālikī jurist Abū Mūsā al-Qarāfī, and the celebrated Damascene polemicist and jurist Ibn Taymiyya al-Ḥarrānī.

Ibn Kathīr’s was an era of the great political and social upheavals that posed many challenges to the Muslim world at large, and in particular, to its scholars. What with the scourge of the Tartars threatening the very existence of Islam as a socio-political entity from the outside and the sectarian and ethnic strife created by the Mamluk revolution doing much the same from within, Ibn Kathīr and his

1. According to R. Y. Curtis, Authoritative Interpretation of Classical Islamic Tafsīr: Critical Analysis of Ibn Kathīr’s Tafsīr al-Qurʾān al-ʿĀdīm. Unpublished dissertation. (Ann Arbor: University of Michigan, 1989) (21), classical bibliographers have cited Ibn Kathīr’s name in more than one way. Al-Dhahābi for instance, in the supplement to his bibliography, Dhayl Tadhkīrat al-Huffāz, gives Ibn Kathīr’s name as Ismā’īl b. ʿUmar b. Kathīr b. ʿAbd b. Kathīr b. Ẓār. Other versions have been given, however, such as appears in al-Zirīkli’s al-ʿĀlam (1: 320) and ʿUmar Ridā Kahlāla’s Muṭjam al-Muṭallīfīn (1: 28).

2. According to C. Brockelman in his Geschichte der Arabischen Literatur ii. 49, this historical work of Ibn Kathīr is itself based on al-Bīrūnī’s chronicle. For more information see also, Ibn Ḥadāj al-ʿAsqalānī, al-Durar al-Kāmina (Cod. Vienna, no. 1172).
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The text itself suffers from a singular lack of the literary cadence that makes the historical works of al-Ṭabari, for instance, more of a pleasure to read. This seems to result from Ibn Kathir's efforts to present an authentic description of the life and times of the Prophet of Islam, and to submit such data as is found in the popular biographical works to the scrutiny of hadith literature. The flow of his text is, without question, a casualty of this exercise. But, as has been pointed out by a scholar of the Bible, "If we read biblical narrative (or in this case the sira material) as a story, we abandon its historical truth. If we read it as literature, we will often find literary art in it, but this art takes us further from truth." Not that the method of Ibn Kathir is altogether without its redeeming features: it certainly provides useful information to scholars, particularly those of the traditional schools, who would prefer to have the classical sources for sira studies close at hand.

The contents of works such as Ibn Kathir's sira are today regarded by many scholars of Islam as largely proto-historical, focusing, that is, on an era whose source documentation falls short of contemporary historiographical standards. It is, some say, the stuff of myth and legend, entwined in places with real historical data. For modern historians of Islam and the Middle East such as Maxime Rodinson, Patricia Crone et al., sira material contains, in the first instance, virtually "nothing of which we can say for certain that it incontestably dates back to the time of the Prophet." And so, "when doing research about the life and work of the Prophet Muhammad", Rudi Paret warns, "we on principle distrust the traditional statement and explanation of facts given by later generations, in so far as they cannot be verified by internal evidence or in some other way."

In addition, the work at hand may be seen by some to be no more than the product of one who had a variety of interests in the topic: one who was, at one and the same time, a historian, a scribe of "sacred biography", and also a devotee; the results of an endeavour such as Ibn Kathir's, therefore, risk being perceived as less than the product of dispassionate scholarship.

This critical approach to Islamic historiography emerged gradually in the 18th and 19th centuries. It was, understandably, only a matter of time before Albert Schweitzer's "quest of the historical Christ" would be appropriated by

8. For the full text of this article see R. Paret, "Recent European Research on the Life and Work of Prophet Muhammad, Journal of the Pakistan Historical Society, Karachi, 1958.
scholars of Islamic history in their search of the demythologized Muḥammad; after all, this kind of appropriation of the analytical tools indigenous to studies of Christianity for the unravelling of the Islamic historical experience has become almost a convention in Islamic and Middle Eastern studies. Yet the entire process is, I believe, fraught with questionable hypotheses, broad generalizations and a certain disregard for the spatio-temporal factors that shape ostensibly similar events. The application of New Testament heuristic tools such as Form and Redaction criticism to the corpus of information pertaining to the sīra seems to betray a casual disregard for the Sitz im Leben of that very corpus. The life and work of Jesus is clearly different from that of Muḥammad; the former’s mission – if it can be described as such – is, for example, singularly devoid of the political and socio-economic objectives that informed that of the latter. It is, therefore, hardly surprising, as F. E. Peters in his recent article “The Quest of the Historical Muḥammad” points out, that “even though a great deal of effort has been invested in research into the life and times of Muḥammad, the results do not seem at all comparable to those achieved in research on Jesus, and the reasons are not at all clear.”

Ever since Gustav Weil presented his Mohammad der Prophet, sein Leben und seine Lehre in 1843, scholars have endeavoured to unravel the historical Muḥammad using a variety of tools and strategems. Initially the material offered by Muslim historians such as Ibn Isḥāq, Ibn Hishām and more importantly, al-Ṭabarî was used almost unquestioningly by Christian scholars who, as Holt characterizes them, belonged mainly to “holy orders”. Their primary purpose, it would seem, was to provide a spirited defence of Christian theology and dogma against the claims of Islam and its adherents. The polemics that ensued were, in the main, reflective of the attitude that there was “not any rational inducement in all (that Muslims) believe or practice; insomuch that common sense must be discarded in order to embrace their system.” As for Muḥammad, he was for many in that era “so coarse and barbarous an imposter, that there is not a man, who does not or cannot perceive plainly his cheating and corruption.” Humphrey Prideaux, the 17th-century lecturer in Hebrew at Oxford, captured rather succinctly the disposition of scholars vis-à-vis the study of Muḥammad, in the rather long-winded title of his work, The true nature of imposture fully display’d in the life of Mahomet. With a discourse annex’d

12. Ibid., 300.
13. Ibid., 300.
for the vindication of Christianity from this charge. Offered to the consideration of the Deists of the present age. Later Simon Ockley, the somewhat less acerbic and brusque vicar of Swavesey in Cambridgeshire, authored The History of the Saracens, a “much more solid contribution to historical knowledge” as Holt puts it, but one that nonetheless did “not fail to follow common form by stigmatizing Muḥammad in his first line, as ‘the great Imposter’ and then describing the Arab conquests as ‘that grievous calamity’.” The liberalism that swept across Europe in the 18th century helped create a relatively less hostile attitude among European scholars towards Islam and its leader. We thus find during that era scholars such as Henri de Bouainvillier emerging. Bouainvillier, his theological affinities notwithstanding, assumed a decidedly more conciliatory tone in his biography of Muḥammad, La vie de Mahomet. For him, Christianity is undoubtedly superior to Islam but he is, none the less, quite charitable in his evaluation of his subject, and says: “With respect to the essential doctrines of religion, all that (Muhammad) has laid down is true; but he has not laid down all that is true; and that is the whole difference between our religion and his.”

The quest itself began in earnest in the writings of the Belgian Jesuit, Henri Lammens. Whereas Theodor Noeldeke, prior to him, had largely failed in his attempts to unravel “the historical person of Muhammad”, Lammens plodded on, and succeeded to some extent, in demonstrating “the possibility of the critical analysis of the sīra”. Lammens’ efforts, however, were directed, not at a biographical study of Muḥammad per se, but rather on the search for the secret of his personal appeal and the rapid expansion of his message. “Muhammad to him, was a historical problem as well as a symbol of Islam’s obstinacy and insensitiveness to the missionary influence.”

Lammens also happened to be among the first to argue, with some conviction, that the ḥadīth traditions as well as the sīra material on the Prophet are, on the whole, fictitious. This inaugurated a new perspective on Islamic history: the emphasis shifted from a critique of the actors in that history to the questioning of the source material itself.

In the 19th century, the Hungarian scholar Ignaz Goldziher concluded that much of the ḥadīth material was but a “pious fraud . . . invoked by every group (in early Islam) for every idea it evolved; . . . through solid chains (isnād) of tradition, all such matters acquired an unbroken tie to the ‘Companions’ who had heard those pronouncements and statutes from the Prophet or had seen him act

15. Ibid., 311.
in pertinent ways."¹⁸ Later Professor J. Schacht further explored the foregoing hypotheses by subjecting the isnād of a few legal traditions to an exhaustive scrutiny. He concluded that "hardly any of these traditions, as far as matters of religious law are concerned, can be considered authentic; they were put into circulation... from the first half of the second century onwards."¹⁹ From this others were quick to extrapolate that even the biographical material is fraudulent. Crone thus states: "that the bulk of the sīra... consists of second century hadiths has not been disputed by any historian, and this point may be taken as conceded."²⁰

Not all Western scholars, however were as eager to jettison the classical material. W. M. Watt, writing in his Muhammad at Mecca, is clearly more reluctant than Crone, for example, to reject out of hand all such material, simply on the strength of Schacht's conclusion. He thus maintains that "In the legal sphere there may have been some sheer invention of traditions, it would seem. But in the historical sphere, in so far as the two may be separated, and apart from some exceptional cases, the nearest to such invention in the best early historians appears to be a 'tendential shaping' of the material..."²¹

It must be remembered, however, that traditional Muslim scholars display little awareness of the foregoing conundrum. The classical methodology of hadith criticism as practised by early Muslim scholars, with its close scrutiny of the isnād and the mutāin of prophetic traditions, has, in the main, not been discredited, or even questioned, by Muslim scholars. If anything, that methodology has today been given a new lease of life by scholars such as Nāṣir al-Dīn al-Albānī, who, for example, regard the re-evaluation of the early sources as integral to what they call the Islamic renaissance (al-Naḥḍa al-Islamiyya). Such a renaissance, Albānī argues, will fall far short of its goals, without a thoroughgoing purge of what remains of the spurious material that had crept into hadith and sīra works during the turbulent epoch of early Islamic history.²² He thus set himself the task of appraising scholars and the Muslim laity alike to those traditions that were deemed spurious by the regimen of classical hadith studies. His findings, which were first published under the title "al-Aḥādith al-Ḍaʾifah wa al-Mawḍūʿah" in a weekly column in the magazine al-Tamaddun al-Islami, now comprise a multi-volume work, appropriately titled Silsilah al-Aḥādith al-Ḍaʾifah wa al-Mawḍūʿah.²³

²¹. W. G. Watt, Muhammad at Mecca (Oxford University Press, 1953), xiii.
²³. Ibid., 6.
Clearly not all contemporary scholars are as eager as Schacht et al. to ring the death knell on *hadith* literature as a tool for unravelling early Islamic history. Azami for one, in his studies on early *hadith* literature has attempted to show that *hadith* literature is indeed the richest source for the investigation of that era, for it provides, among other things, material for the understanding of the legal, cultural and religious ideas of those early centuries. He maintains that the theories of Margoliouth, Goldziher and more recently, Schacht can no longer be incontestably accepted given the recent discoveries of manuscripts or research. According to him:

“In the period referred to, works on the biography of the Prophet and on other historical topics were in a very advanced stage. We find that work on the biography of the Prophet was begun by the Companions. *Abd Allah b. *Amr b. al-‘Aṣ recorded many historical events. It is possible still to trace his work in the *ahadith* narrated by *Amr b. Shu‘ayb (d. 118 AH)* as he utilized his great grandfather *Abd Allah b. *Amr’s books. Urwah (d. 93 AH) in his biography of the Prophet names his authority and most probably he had obtained the information in writing. There are works mentioned here and there on a single topic of the *Sirah*, e.g. *Memorandum on the Servants of the Prophet*, a book on the ambassadors of the Prophet to different rulers and chieftains with their negotiations. There are references to the collections of the Prophet’s letters in a very early period.” 24

But it is, in fact, these very sources that Azami cites that have, through the use of contemporary literary and hermeneutical tools, been relegated to no more than “the rubble of early Muslim history”. For Patricia Crone therefore, the “inertia” of material such as appears heretofore “comes across very strongly in modern scholarship on the first two centuries of Islam.” 25 “The bulk of it”, she argues, “has an alarming tendency to degenerate into mere rearrangements of the same old canon – Muslim chronicles in modern languages and graced with modern titles.” 26

Others, such as Juynboll, have strived to arrive at the inevitable *solution intermédiaire,* “a conceivable position that could be taken between the two points of view represented respectively by Muslim and Western scholarship.” 27 For him therefore, the *hadith* traditions “taken as a whole” do provide a fairly reliable rendition of early Islamic history, and “a judiciously and cautiously formulated overall view of what all those early reports . . . collectively point to, may in all likelihood be taken to be not very far from the truth of ‘what really happened’.” 28

28. Ibid., 7.
Finally, the true value of this particular work probably resides outside the context of the foregoing academic debate, for as Gadamer explains in *Truth and Method*,29 "The meaning of a literary work is never exhausted by the intentions of its author; as the work passes from one cultural or historical context to another, new meanings may be culled from it which were perhaps never anticipated by its author or contemporary audience."30

Muneer Fareed

*Reviewer of Volumes II–IV*

30. This is in fact an interpretation of Gadamer's thoughts as espoused by T. Eagleton in his study, *Literary Theory: An Introduction* (Minneapolis: University of Minnesota Press, 1983), 71.
TRANSLATOR’S PREFACE

As has often been observed, translation is impossible, since the associations and emotive content of words in one language and culture differ from those of all others. Attempts at translation, therefore, inevitably represent strivings for compromise. While accuracy and precision are prime objectives, the ultimately necessary requirements for clarity and comprehension in the host language may require simplification or even omission from the original text. The dilemmas inherent in these conflicting objectives are at times irreconcilable, and this is particularly true when one is dealing, as here, with languages and cultures so far removed as ancient Arabic and modern English. This translation, composed in everyday, contemporary English, gives no impression of the ubiquitous rarities, oddities and archaisms of vocabulary and syntax that make the original extremely challenging to comprehend. It is hoped, of course, that the innumerable compromises that this translation represents will be accepted as good-faith attempts to convey the spirit and purpose of the original in a form that readers of English will not find impossibly daunting.

In some instances Ibn Kathîr repeats anecdotal aḥādîth with differing chains of authority that are almost identical in content; often, as will be seen, the accounts differ in only very few of their words and these are typically vocabulary rarities. While such variations between accounts may seem of scant interest to the Western reader, they have nevertheless been left complete and intact in this translation. Including them in full, as in the original work, gives a strong impression of the care with which these anecdotes have been handed down and the impression of their likely authenticity is therefore enhanced. This seems especially the case where the discrepancies involve vocabulary rarities that are synonymous. It seems that it would be just such words that would have been subjected to dispute, change or loss from memory.

Ibn Kathîr’s objective was to appear authoritative and discriminating in his choices of inclusion and discussion of specific aḥādîth; to him the listing of all the names of his authorities and his comments on their reputations was an essential component of this lectures. The give-and-take of oral lecturing – of which this work is essentially a record – would have enabled immediate verbal clarification. Our English text, in contrast, has to stand by itself, and to present an inherent and visible logic and clarity; it must also give some impression of the reliability of the Arabic text that is indicated by its complexity, and by the care with which the names of quoted sources are given and at times evaluated.

A perpetual challenge in presenting this text has therefore been to leave the essential narratives clear and succinct while including yet simplifying the lines of authority on which their authenticity is based. The names of authorities quoted
have been included in full, since their identities were of prime importance for the initial 'readership' of this work as well as to students and researchers today. However, the exact nature and relative value of the means of transmission from authority to authority and the suggestions implied of Ibn Kathir's preference for certain sources over others, have not been conveyed with exactitude, since common English vocabulary is unable to convey some of the subtleties of the Arabic technical terms employed for this purpose. The essential completeness of the original text in this translation does, however, enable serious students of early Islamic materials to bring their own differentiation to bear by their knowledge of the reputations of the persons quoted.

Certain words common in this text — such as Abī and sūrat — change in their form in Arabic to accord with basic grammatical rules. Here, however, to avoid confusion for those readers who do not know Arabic, they have been left in the form in which they are most commonly met. Initial hamza, moreover, has been omitted. Since early Arabic manuscripts, like the Arabic printed version of this text, are devoid of quotation marks, the identity of the narrator is sometimes unclear. Similarly, it is occasionally difficult to discern whether comments at the end of an account are those of the transmitting authority or of Ibn Kathir himself. Footnotes referring to these and similar textual difficulties have been kept to a minimum, while brief parenthetical explanatory comments have sometimes been inserted to aid the general reader.

Discriminating and knowledgeable readers and reviewers will no doubt find discrepancies and perhaps inaccuracies in this lengthy and demanding text, especially in the extensive poems quoted. For these the translator — and his reviewers, text editors and typesetters — apologize. But since this work offers intimate details not elsewhere available in English about Arabian history and the inspiration and leadership of Islam in its earliest formative period, it would seem unsatisfactory to leave it in a language and form accessible only to a small coterie of scholars. The evident religious historical and philosophical interest of this text suggests that all those associated with its production may properly take refuge and find consolation from criticism in the knowledge that 'to err is human'. To attempt the impossible, moreover, while perhaps foolhardy, is surely more laudable than to make no attempt at all.

Trevor Le Gassick
Ann Arbor, 2000
Early that year the Najd expedition, known as the raid on Dhū 'Amarr, took place.

Ibn Ishāq stated, “When the Messenger of God (SAAS) returned from the expedition to al-Sawiq, he remained for roughly the remainder of Dhū al-Ḥijja and then attacked Najd, seeking out Ghaṭafān; this expedition is known as that of Dhū 'Amarr.”

Ibn Hishām stated, “He left Uthmān b. ‘Affān in command of Medina.”

Ibn Ishāq went on, “He remained for all, or almost all, of Ṣafar in Najd and then returned without being ambushed.”

Al-Waqqādī stated, “News reached the Messenger of God (SAAS) that a force of Ghaṭafān fighters, from Bānū Tha’labah, Ibn Muḥārib, had gathered at Dhū ‘Amarr intending to attack him. He therefore left Medina on Thursday, 12th of Rabī‘ al-Awwal in 3 AH, placing Uthmān b. ‘Affān in command of Medina. He was away for 11 days, and was accompanied by 450 men.

“The bedouin fled from him away into the mountains. He travelled on until he reached a well known as Dhū ‘Amarr, where he made camp. Much rain fell and the clothes of the Messenger of God (SAAS) were soaked. He dismounted beneath a tree there and hung out his clothes to dry, in full sight of the polytheists, who were keeping to themselves.

“The polytheists then sent out one of their warriors, a man named Ghawrith b. al-Ḥārith, or Du‘thūr b. al-Ḥārith, telling him, ‘God has enabled you to kill Muḥammad!’

“That man then went forth armed with a well-polished sword and reached the Messenger of God (SAAS). He stood before him, his sword drawn, and asked, ‘Muḥammad, who will protect you from me now?’ ‘God will,’ he replied. Then Gabriel gave the man a push in the chest and the sword fell from his hand.

“The Messenger of God (SAAS) picked it up and said, ‘And who will protect you from me?’ ‘No one’, the man replied, ‘and I testify that there is no god but God and that Muḥammad is God’s messenger! I swear, I’ll never gather a force to attack you.’

“And so the Messenger of God (SAAS) gave him back his sword.

“When the man rejoined his men, they criticized him and asked what had happened. He explained, ‘I saw a tall man who pushed me in the chest and made me fall over on to my back. I knew him to be an angel. I then testified that Muḥammad is the Messenger of God and that I would not gather a force against him.’ He then began inviting his people to accept Islam.
"It was about this incident that God Almighty stated, 'O you who believe, remember God's favour to you when a force had prepared to stretch out their hands against you, but He held back their hands away from you'" (ṣūrat al-Mā'idā; V, v.11).

Al-Bayhaqi stated, "A similar account will be given about the expedition of Dhāt al-Riqā'; there may be two different incidents."

I comment that if the above account is correct, then the other is definitely not. Because in that case – the man's name also being Ghawrith b. al-Ḥārith – he did not accept Islam but retained his old faith, and he did not vow to the Prophet (ṢAAS) that he would not attack him thereafter. But God knows best.

THE ATTACK ON AL-FURU' OF BUHRĀN.

Ibn Ishaq stated, "He remained for almost all of Rabī' al-Awwal in Medina, but then mounted an expedition against Quraysh."

Ibn Hishām stated, "He appointed Ibn Umm Maktūm in command of Medina."

Ibn Isḥaq went on, "He continued on to Buhrān, a mine in Hijāz over towards al-Furū'."

Al-Waqidi stated, "The Messenger of God (ṢAAS) was absent from Medina only for ten days." But God knows best.

An Account of the Jews of Banū Qaynūqā who dwelt in Medina.

Al-Wāqidi claimed that this relates to a Saturday (during the first) half of Shawwāl in 2 AH. But God knows best.

It is to them that reference is made in the words of the Almighty: "Like those shortly prior to them; they experienced the ugly consequences of what they did, and they shall have painful punishment" (ṣūrat al-Ḥashr; LIX, v.15).

Ibn Isḥaq stated, "It was at the time of these raids made by the Messenger of God (ṢAAS) that the affair of the Banū Qaynūqā arose.

"People say that the Messenger of God (ṢAAS) assembled them in their market and addressed them, saying: 'O Jews, beware of God afflicting you as He did Quraysh. And so accept Islam. You well know that I am a prophet sent with a mission; you find that to be so in your Book and in God's pact with you.'"

"They responded, 'Muḥammad, do you think we are your people? Don't delude yourself, just because you did battle with those who lacked knowledge of warfare, and so you could take advantage of them. If you fight against us, you'll find us to be real men!'"

Ibn Isḥaq continued, "A freed-man of Zayd b. Ḥābit related to me, from Sa'd b. Jubayr, and from ʻIkrima, from Ibn ʻAbbās, who said, 'The following
verse was revealed specifically concerning them. "Tell those who disbelieve: 'You shall be defeated and herded into hell, a terrible abode. A proof of this came to you when two forces clashed.'" (ṣūrat ʿĀl ʿImrān; III, v.11). This refers to the Companions of the Messenger of God (ṢAAS), to those who participated at Badr, and to Quraysh. (Along with:) "One side fights for God’s cause, while the other is unbelieving, whom they see with their own eyes to be twice their like. And God aids with His help whomsoever He wishes. There is surely a lesson in this for those who have sight."" (ṣūrat ʿĀl ʿImrān; III, v.12).

Ibn Isḥāq stated, "‘Asim b. ʿUmar b. Qatāda related to me that the Banū Qaynuqāʿ were the first of the Jews who broke their pact and fought in the period between the battles of Badr and Uhud.”

Ibn Hishām stated, “ʿAbd Allāh b. Jaʿfar b. al-Miswar b. Makhrama related, from ʿAbū ʿĀwn, ‘The problem with Banū Qaynuqāʿ arose as follows. An Arab woman took an ornament of hers and sold it in the market of Banū Qaynuqāʿ. She sat there with one of their goldsmiths and the men present began pestering her to uncover her face. She refused, but the goldsmith managed to attach the hem of her dress to her back. When she got up, she was exposed, and they all laughed at her. She screamed and one of the Muslim men attacked and killed the goldsmith, who was a Jew. The Jews then seized the Muslim and killed him. The Muslim’s family called for help from the other Muslims against the Jews. The Muslims were enraged, and so enmity arose between them and Banū Qaynuqāʿ.”

Ibn Isḥāq stated, “‘Asim b. ʿUmar b. Qatāda related to me, ‘And so the Messenger of God (ṢAAS), besieged them until they surrendered to him.”

“ʿAbd Allāh b. Ubayy b. Sallūl went to him after God had given him power over them and said, “Muḥammad, treat my allies kindly!” They were allies of Banū al-Khaṭṭār. He turned away from him, however, and so ʿAbd Allāh put his hand inside the pocket of the chain-mail of the Messenger of God (ṢAAS).’”

Ibn Hishām stated that this pocket was known as the dhāt al-fuḍūl, “the bounteous”.

Ibn Isḥāq continued, “The Messenger of God (ṢAAS) then told him ‘Let go of me!’ His face darkening in rage, he repeated, ‘Let go of me, I say!’

“ʿAbd Allāh replied, ‘No; I’ll not do so until you agree to treat my allies well. Four hundred men without armour and three hundred with chain-mail have protected me from all and sundry, and you would mow them down in one morning! I’m a man who is afraid of turns of fate.’ The Messenger of God (ṢAAS) then said to him, ‘They are yours!’”

Ibn Hishām stated, “The Messenger of God (ṢAAS) placed Abū Lubāba Bashtir b. ʿAbd al-Mundhir in charge (of Medina) during his siege of them, which lasted for 15 days.”

Ibn Iṣḥāq stated, “My father related to me, quoting ʿUbād b. al-Walīd, from ʿUbād b. al-Ṣāmīt, who said, ‘When Banū Qaynuqāʿ opposed the Messenger
of God (SAAS) 'Abd Allah b. Ubayy remained allied with them and protected them, while Ubada b. al-Samit, who had the same alliance with them as did 'Abd Allah b. Ubayy, went to the Messenger of God (SAAS) and gave them over to him, renouncing his pact with them in favour of God and His Messenger. Ubada told him, "O Messenger of God, I ally myself with God, His messenger and the believers, and I renounce my association and alliance with these unbelievers.""

Ibn Ishaq continued, "It was about him and 'Abd Allah b. Ubayy that the following verses were revealed, 'O you who believe, do not ally yourselves with the Jews and the Christians; they are allied with one another'" (sūrat al-Mā'idā; V, v.50). This referred to 'Abd Allah b. Ubayy. And "... those who ally themselves with God and His messenger and those who believe; they are the party of God who will triumph" (sūrat al-Mā'idā; V, v.56). This referred to Ubada b. al-Samit. We have discussed this in our Tafsir.

THE ATTACK MADE BY ZAYD B. HĀRITHA AGAINST THE QURAYSH CARAVAN WHICH WAS ALSO ACCOMPANIED BY ABĪ SUFYĀN AS WELL AS, IT IS SAID, BY ȘAFWĀN.

Yūnus b. Bukayr quoted Ibn Ishaq as follows, "This occurred six months after the battle of Badr."

Ibn Ishaq stated, "The account of it related that Quraysh became insecure about the route they usually followed to Syria, after the events of Badr, and so they took the Iraq route. Some of their merchants, including Abī Sufyān, who was bearing a large quantity of silver which was the greater part of their merchandise, left, having hired as a guide for that route a man of Banū Bakr b. Wā'il named Furtū b. Hayyān, that is al-Ijli, who were allied to Banū Sahm.

"The Messenger of God (SAAS) sent forth Zayd b. Ḥāritha who met up with them at a well called al-Qardā. He seized the caravan, and all it contained, but its men escaped. He returned with the spoils to the Messenger of God (SAAS).

"Ḥassān b. Thābit spoke the following verses about this:

'Say farewell to the rivulets of Syria, for in the way are swords like the mouths of pregnant camels hurting from eating arāk leaves

In the hands of men who have moved off towards their Lord and to His helpers in truth, and in angels' hands.

If they proceed to the lowlands from the sand valley, then tell them, "the route is not there!""

Ibn Hishām stated, "This qaṣīda is included in the verses by Ḥassān; Abū Sufyān b. al-Ḥārith composed a response to them."

Al-Waqiidī stated, "This foray by Zayd b. Ḥāritha occurred at the start of Jumādā al-Uwahl, some 28 months after the Hijra. Șafwān b. Umayya was the leader of this caravan."
The reason he sent out Zayd b. Haritha was that it was Nu‘aym b. Mas‘ūd, then still a follower of his own people’s religion, who had come to Medina with news of this caravan. This Nu‘aym had met with Kināna b. Abū al-Ḥuqayq, along with some of Banū al-Naḍīr, among whom was Sulayt b. al-Nu‘mān, of Aslam. They had been drinking, this being before the prohibition of wine. Nu‘aym had talked of the departure of the caravan with Ṣafwān b. Umayya, and of the valuables it carried. Sulayt had immediately left and informed the Messenger of God (ṢAAS), who had promptly despatched Zayd b. Haritha. His force met and seized the caravan, but the men accompanying it escaped. They did capture a man or two, then took command of the caravan and brought it in. The Messenger of God (ṢAAS) divided it up into five portions, each of which amounted to 20,000 dirhams. He apportioned four-fifths of it to the expedition. Among those captured was the guide, Purāt b. Ḥayyān. He accepted Islam, may God be pleased with him.”

Ibn Ḥaṭīb stated, “Al-Waqqāḍi’ asserted that in the spring of that year ‘Uthmān b. ‘Affān married Umm Kulthum, daughter of the Messenger of God (ṢAAS) and that she was brought to him in Jumādā al-‘Akhira.”

THE KILLING OF KA‘B B. AL-ASHRAF, THE JEW.

He was of the Ṭapā’i tribe, part of Banū Nabhān; but his mother was of Banū al-Naḍīr.

Ibn Ishaq related it thus, before the withdrawal of the Banū al-Naḍīr. Al-Bukhārī and al-Bayhaqī, however, noted it following their accounts of the Banū al-Naḍīr affair. Ibn Ishaq was correct in relating it as he did, as will be clear from what follows, namely that the Banū al-Naḍīr matter occurred after the battle of Uhud. It was in the siege of the enemy then that wine was prohibited, as we will later explain, if God wills it.


‘Muḥammad b. Maslama then approached him (Ka‘b) and said, ‘This fellow (i.e. the Messenger of God (ṢAAS)), asked us for charity, but he has become a nuisance to us. I’ve come to you to ask you to give us a loan.’

‘He responded, ‘So, by God, you too are tired of him!’

‘Muḥammad b. Maslama responded. ‘Having followed him, we don’t want to abandon him until we see how it turns out for him. We’d just like you to make us a loan.’

‘All right; give me some security.’ ‘What would you like?’
“‘Pledge me your womenfolk!’

“They objected, ‘How could we pledge you our women, you being the most handsome of the Arabs?’”

“‘Then pledge me your sons’, he asked.

“‘How could we pledge you our sons?’ they demanded, ‘and have them insulted by being told they are only worth the value of a wasq or two! That would be shameful for us. But we will pledge you our la‘ma.’ Sufyân said that by this he meant their weapons.

“Muḥammad b. Maslama then made a night rendezvous with him and did go to him one night, accompanied by Abū Nā‘īla, who was Ka‘b’s foster-brother. Ka‘b invited them into his castle and came down to them. His wife asked him, “Where are you going at this late hour?” (According to another account, one not from ‘Amr, she commented, “I hear a voice dripping blood!”)

“He replied, ‘It’s only my brother Muḥammad b. Maslama and my foster-brother Abū Nā‘īla. A man of honour, if invited to a stabbing at night, would still accept!’

“Muḥammad b. Maslama went in accompanied by two men. He told them, ‘When he comes, I’ll lean over towards his hair to smell it. When you see me seize his head, then you come on over and strike him.’ He went on, ‘I’ll do it once, then let you smell.’

“When Ka‘b came down, he was wearing a loose sash and was redolent with perfume. Muḥammad b. Maslama commented, ‘I never smelled a finer scent than today!’” (According to the other tradition, he (Ka‘b) commented, “I have the best-perfumed and best-looking women of all the Arabs!”)

‘Amr went on, “He then asked, ‘Would you permit me to smell your head?’ ‘Certainly,’ Ka‘b replied.

“He then smelled it and had his companions do the same. He then asked, ‘Do you permit me?’ ‘Yes,’ Ka‘b replied. And then he (Muḥammad b. Maslama) seized him, calling out, ‘Get him!’ And they killed him. They then went to the Prophet (ṢAAS) and informed him.”

Ibn Ishāq stated, “Ka‘b b. al-Ashraf was of the Tā‘l tribe, of the sub-tribe of Bānū Nabāḥ, though his mother was of Bānū al-Naḍṭr. He received news of the deaths of those at Badr after the arrival of Zayd b. al-Ḥarītha and ʿAbd Allāh b. Rawāḥa. He commented, ‘By God, if Muḥammad has really struck down those people, then better be inside the earth than upon it!’

“When this enemy of God was sure of this news, he left for Mecca, where he visited al-Muṭṭalib b. Abū Wadā‘a b. Dubayrat al-Sahmi, whose wife was ʿĀṭika, daughter of Abū al-Ţṣ b. ʿUmayya b. ʿAbd Shams b. ʿAbd Manāf. She accommodated him graciously and he began instigating an attack upon the

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1. The Arabic of this comment, curious since it is being made to a Jew, reads, wa anta ajmalu al-ʿarab.
Messenger of God (SAAS) speaking verses and mourning the deaths of those polytheists killed at Badr.”

Here Ibn Ishaq gave his poem which begins with the verse,

“The Badr millstone ground to death those killed there, and for the like of Badr one speaks and weeps.”

He also gave the response to this poem by Ḥassān b. Thābit, may God be pleased with him, as well as verse by others.

He went on, “Ka'b then returned to Medina where he composed verses that were suggestive about the Muslim women and critical of the Prophet (SAAS) and his followers.”

Mūsā b. Uqba stated, “Ka'b b. al-Ashraf was of Banū al-Naḍīr, or associated with them; he harmed the Messenger of God (SAAS) by ridiculing him in verse and he rode in to Quraysh to incite them further. Abū Sufyān, in Mecca, asked him, ‘In your view, I pray you tell me, which religion is more favoured by God, that of Muḥammad and his friends, or our own? Which of us, do you think, is more correct and appropriate? We slaughter our meat generously, give milk-topped water to drink, providing food for all and sundry who come.’

“Ka'b b. al-Ashraf replied, ‘You are better-guided in your path than they are.’”

Mūsā went on, “And so God revealed to His Messenger the verses, ‘Have you not considered those given a part of the Book who believe in enchantment and devils, and who say to those who disbelieve, ‘These are better guided on the path than those who believe (in God).’ They are indeed cursed by God; those whom God curses you shall find to be without succour’” (ṣūrat al-Nisā’, IV, v.51, 2).

Both Mūsā and Ibn Ishaq stated further, “He went to Medina where he proclaimed his enmity and incited people to go to war. He had not left Mecca before he had united them to fight the Messenger of God (SAAS); he then began composing amatory verse about Umm al-Fadl b. al-Ḥārith and other Muslim women.”


“Muḥammad b. Maslama, a brother of Banū ‘Abd al-Ashhal, responded, ‘I’ll take care of him for you, Messenger of God. I will kill him!’

‘Do so then, if you can,’ he told him.”

Ibn Ishaq went on, “Muḥammad b. Maslama then returned and stayed three days and nights eating and drinking nothing except what was essential. The Messenger of God (SAAS) was informed of this and he summoned him and asked, ‘Why have you given up food and drink?’ He replied, ‘O Messenger of God, I promised you something that I don’t know whether I can fulfil or not.’

He was told, ‘You only have to try.’

‘He replied, ‘O Messenger of God, we’ll have to say certain things.’

‘Say whatever you think fit; you will be free of blame for doing so.’
“Muḥammad b. Maslama then set about killing Ka'b with Salkān b. Salmāma b. Waqsh, who was known as Abū Nā'īla. He was of Banū 'Abd al-Ashhal. He was, moreover, the foster-brother of Ka'b b. Ashraf. Also with them were 'Abbād b. Bishr b. Waqsh, of Banū 'Abd al-Ashhal, along with al-Ḥārith b. Aws b. Muṣ'ad, of Banū 'Abd al-Ashhal, and Abū 'Abs b. Jabr, a brother of Banū Ḥāritha.”

Ibn Isḥāq went on, “They then dispatched to Ka'b, that enemy of God, Salkān b. Salmāma Aḥa Nā'īla. When the latter was with him, he talked with Ka'b and they recited poetry to one another; Abū Nā'īla was a poetry reciter. He then told Ka'b, ‘I’m so sorry, Ibn al-Ashraf, but I’ve come to you about something I want to discuss, and for you to keep confidential.’ ‘I’ll do that,’ he said.

“Muḥammad b. Maslama went on, ‘This man’s arrival among us was a disaster! The Arabs became hostile to us, and united against us. They have cut off our routes, so that our young are deprived and scared. We and our families are suffering greatly.’

“Ka'b commented, ‘I’m al-Ashraf’s son! Didn’t I tell you, Ibn Salāma, that things would turn out this way?’

“Salkān then told Ka'b, ‘What I wanted was for you to sell us some food for which we would give you a surety and keep trust with you; you’ll do well by that.’

“He asked, ‘Will you give me your sons as surety?’

“You want to disgrace us? I have companions who share my views, and I wanted to bring them to you for you to sell to us, by which you would do well, and we would give you an equivalent pledge in weapons.’

“Salkān wanted him not to refuse to have weapons present when they brought them. Ka'b agreed, saying, ‘Weapons would be good security.’

“Salkān then returned to his companions and informed them what had transpired. He told them to get their weapons and to set off, and to meet up with him. They then assembled with the Messenger of God (ṢAAS).”

Ibn Isḥāq went on, “Thawr b. Zayd related to me, from Ḥikrima, from Ibn ʿAbbās, who said, ‘The Messenger of God (ṢAAS) travelled with them as far as Baqi' al-Gharqad, and there he dispatched them, saying, “Go in God’s name! O God, give them help!” He then returned home. It was a moonlit night, and the men set off and reached Ka'b’s castle.

“Abū Nā'īla called up to him. Ka'b had recently taken a new wife, and he jumped up wrapped in a coverlet. His wife took hold of its hem and said, “But you’re a man engaged in combat! Warriors don’t go down at such a time as this!” Ka'b replied, “But it’s Abū Nā'īla. He’d not have woken me if I had been asleep.” She commented, “I swear I sense evil in his voice!” Ka'b replied, “If a man of honour were invited to a stabbing, he’d still accept!”

“He then went down and engaged them in conversation. Eventually they asked him, ‘Ibn al-Ashraf, would you like to take a walk with us to Shi'b
al-‘Ajūz, where we can spend the rest of the night talking?” “If you wish,” he replied. And so they left and walked for a while.

“Eventually Abū Na‘īla touched the hair at Ka‘b’s temple with his hand, which he then sniffed, saying, “I swear, I’ve never before this night smelled anything so fine!” He then walked further, then did the same, to make Ka‘b feel secure. Having gone yet further, he then took hold of Ka‘b’s hair at both temples and said, “Strike down the enemy of God!” Their swords rained blows upon him, but to no effect.’

“Muḥammad b. Maslama continued, ‘I then remembered a poniard I had with my sword and drew it, Ka‘b meanwhile making such a din that all the forts thereabouts had lit up. I stabbed my dagger into his lower stomach and bore down on it till it reached his scrotum. The enemy of God then collapsed. Meanwhile al-Ḥārith b. Aws had suffered a wound from one of our swords in his leg or on his hand.

“Thereafter we left, our path taking us past Banū Umayya b. Zayd, then Banū Qurayza and then Bu‘āth. After that we went on up the stony tract of al-‘Arid. On account of the blood he was losing, our companion al-Ḥārith b. Aws was lagging behind and so we halted for a while. When he came up, following our tracks, we carried him and so arrived at the Messenger of God (ṢAAS) as the night was ending and he was engaged in prayer. We greeted him and he came out to us. We told him of the execution of God’s enemy. He then spat upon our companion’s wound and we went on to our families. By next morning the Jews were in shock at our attack upon God’s enemy; every Jew feared for his safety.’”

Al-Waqidi claimed that they had brought the head of Ka‘b b. al-Ashraf to the Messenger of God (ṢAAS).

Ibn Isḥāq stated, “Ka‘b b. Malik spoke the following verses about this affair:

‘Ka‘b having been left lying stretched out, after his demise al-Naḍīr were humiliated.
As he lay prostrate on his hands, our men with drawn swords having overcome him
Upon Muḥammad’s order, when he told Ka‘b’s brother to slip by night secretly to Ka‘b.
And he tricked him, bringing him down by deceit, yet praiseworthy is he, worthy of trust and brave.’”

Ibn Hishām stated, “These verses are from an ode he composed about the battle with Banū al-Naḍīr that will be quoted hereafter.”

I note that the death of Ka‘b b. al-Ashraf at the hands of Aws came after the battle of Badr. Khazraj killed Abū Rafī‘ b. Abū al-Ḥuqayq after the battle of Uḥud, as will be explained hereafter, if God, in whom is all trust, so wills it.

Ibn Isḥāq also gave the following verses by Ḥassān b. Thābit:

“How fine a party of men you met, O Ibn al-Ḥuqayq, and you too, Ibn al-Ashraf
Men who travelled by night to bring their light swords
to you, as cheerful as lions prowling in their lairs.
They came to you in your own territory, making you
taste death with their swift-killing blades
Foreseeing the victory of the religion of their
prophet, minimizing every matter of danger.”

whatever Jew you may conquer!’

“Muḥayyisâ b. Masʿūd of Aws thereupon attacked and killed Ibn Sunayna, a
Jewish merchant who used to associate with them and do business with them.
His brother Ḥuwawyiṣa b. Masʿūd was older than Muḥayyisâ and had not yet
accepted Islam. When the latter killed the Jew, Ḥuwawyiṣa began hitting his
brother and shouting, ‘You enemy of God, you! Have you really killed him? Yet
much of the fat in your belly is from his money!’

“Muḥayyisâ replied, ‘I was ordered to kill him by someone who, if he ordered
me to kill you, I would strike your neck!’ He also said that this was the start of
Ḥuwawyiṣa’s acceptance of Islam.

“Ḥuwawyiṣa asked, ‘Do you really mean that if Muḥammad told you to kill
me, you would do it?’

“Muḥayyisâ reiterated, ‘Yes, by God! If he were to order me to strike your
neck, I would do so.’

“‘By God, any religion that would so affect you is truly wonderful,’ said
Ḥuwawyiṣa, and he accepted Islam.”

Ibn Ishâq continued, “A freed-man of Banû Ḥāritha related this to me, from
Muḥayyisâ’s daughter, from her father.

“Muḥayyisâ spoke the following verses about this:

“A mother’s son complains that if I were ordered to
kill him, I would strike him with my sharp sword at the
napé of his head.
Its blade salt-like in colour, it is so well burnished;
when I aim it, it never deceives.
It would not have pleased me to kill you voluntarily,
even if we owned all between Buṣrā and Maʿrib.’”

Ibn Hishâm recounted, from Abû Ḫubayda, from Abû ‘Amr al-Madani, that this
story relates to the time following the battle with Banû Qurayṣa, and that the
man killed was Kaʾb b. Yahūdīhā. He stated that when Muḥayyisâ executed him
on the orders of the Messenger of God (SAAS) on the day of the battle with
Banû Qurayṣa, his brother Ḥuwawyiṣa said what he did and Muḥayyisâ replied
as above. And so that day Ḥuwawyiṣa accepted Islam. But God knows best.

Note: al-Bayhaqi and al-Bukhārī related the Banû al-Naḍir affair before
the battle of Uhud, but what is correct would be to refer to it thereafter, as did
Muḥammad b. Ishâq and other authorities on the early military engagements.
The proof of this is that wine was prohibited on the nights when Banū al-Naḍīr were being besieged. It is established in the ṣahih collections that some of those who died as martyrs at Uḥud had been drinking that morning. This indicates that wine was permitted at that time and was only prohibited later. And so it is clear that the Banū al-Naḍīr affair came after the battle of Uḥud. But God knows best.

A further note: the affair relating to the Jews of Banū Qaynuqāʾ came after the battle of Badr, as told above. The same applies to the killing of Ka'b b. al-Ashraf, the Jew, at the hands of Aws.

The Banū al-Naḍīr affair came after the battle of Uḥud, as will be told hereafter. The same is true of the death of Abū Raḥīf, the merchant Jew from Ḥijāz who was killed by Khazraj.

The account relating to the Jews of Banū Qurayṣa will be given after the report of the battle of the aḥzāb — “the clans” — and after that of al-khandaq, “the trench”.

THE BATTLE OF UḤUD, IN SHAWWĀL, 3 AH.

A supplementary note from the author on the naming of Uḥud: Uḥud was so named because of its unique2 distinction among these mountains.

In the ṣahih collection it states, “Uḥud is a mountain that loves us and that we love. It is said that its name refers to its inhabitants. It is also said that it is so named to affirm the closeness of one’s family on one’s return from a trip, as does a lover. It is also said to mean, ’alā ṣāḥirihi, i.e. ‘in a concrete and literal interpretation’, as in God’s words, ‘some of them tumble down in fear of God’” (ṣūrat al-Baqara; II, v.74).

In a ḥadīth from Abū Ṭabbā b. Ṣabdūb, it states, “Uḥud loves us and we it; it stands at the gate of paradise. And it is (like a) wild ass that loathes us as we it. It stands at one of the gates of hell.”

Al-Suhaylī commented, in substantiation of this ḥadīth: “It is well established that the Messenger of God (ṢAAS) said, ‘A man is with whomever he loves.’”

Al-Suhaylī’s comment is strange. For this ḥadīth relates to people and a mountain could not be referred to as human.

This battle took place in Shawwāl, 3 AH. This is stated by al-Zuhri, Qatāda, Mūsā b. Ḥaqbā, Muḥammad b. Ishāq and Mālik.

Ibn Ishāq stated, “It occurred in the middle of Shawwāl.” Qatāda said, “It took place on Saturday, the 11th of Shawwāl.”

Mālik stated, “The battle took place early in the day, and it is commonly agreed that the reference is to it in the words of the Almighty: ‘... when you went forth from your family in the morning to set the believers in their positions for the battle; and God is All-Hearing, All-Knowing. When two groups from

2. The Arabic root aḥad implies the number one and singularity or uniqueness.
among you were inclined to being cowardly, even though God was their ally. It is in God that believers should trust. And God did aid you at Badr when you were weak. Be pious in God, that you may give thanks. (Remember) when you said to the believers, “Is it not enough for you that your Lord give you the aid of 3,000 angels He has sent down? Yes indeed! If you remain fast and pious and they charge straight down upon you, your Lord will send down 5,000 of the angels to cause havoc ...” and so on to the words, “... and God is not one to leave the believers in circumstances such as yours without differentiating evil from good. Yet God is not one to reveal to you the unknown”” (sūrat Al-İmran; III, v.120-124 and v.178).

We have sufficiently discussed details relating to all this in our Tafsīr. And all praise and reliance is for God.

We will relate herewith the essentials of the battle as in the accounts given by Muḥammad b. Iṣḥāq, God be pleased with him, and other scholars expert in this field.


“When those polytheists of Quraysh suffered their fate of burial in the pit, the remnants of their force returned to Mecca, as did Ābu Ṣūfyān with his caravan. ʿAbd Allāh b. Ābu Rabiʿa, ʿIkrima b. Ābu Jahl and Ṣafwān b. Umayya gathered with others of Quraysh whose fathers, sons or brothers had been struck down at Badr. They talked with Ābu Ṣufyān and with others of the Meccan merchants who had been with that caravan, as follows: ‘O Quraysh, Muḥammad has done you great harm and has killed your élite. Give us your assistance with this wealth to make war on him and to take revenge on him.’ They agreed.”

Ibn Iṣḥāq stated, “It was about them, so I have been told by certain scholars, that Almighty God revealed the words, ‘Those who disbelieve are spending their wealth to block off God’s path. And they shall spend it and then they shall suffer regret and be defeated. Those who disbelieve will be herded together into hell’ (sūrat al-Anfāz; VIII, v.36).

“And so Quraysh gathered to go to war against the Messenger of God (ṢAAS) when Ābu Ṣufyān and the caravan owners did this, assembling their Abyssinian mercenaries and those of the tribes of Kināna and the lowlands who accepted their authority.

“Ābu ʿAzzā ʿAmr b. ʿAbd Allāh al-Jumahī had been treated kindly by the Messenger of God (ṢAAS) at Badr. He was a poor man with children and responsibilities and had been taken captive. Ṣafwān b. Umayya now asked him, ‘Ābu ʿAzzā, you are a poet. Help us with your voice and go forth with us,’ He replied, ‘But Muhammad was kind to me, and I don’t want to oppose him.’ Ṣafwān persisted, ‘Yes indeed, so help us with your mind; I swear that if you
return safe, I will make you wealthy. If you are killed, I swear I’ll treat your daughters just like my own. Whatever happens to my children, good or bad, will be their lot too.’

“So Abū 'Azza went off into the lowlands calling upon Banū Kināna and reciting,

'O Banū Ābd Manāt, brave men, you are fine warriors, as were your fathers too.

Let not your help be promised a year from now; do not let me down, for letting me down is not right.’

“And Nāfī‘ b. Ābd Manāf b. Wahib b. Hudhayfa b. Jumāh went out to Banū Mālik b. Kināna haranguing them and saying,

'O māl(ik), māl (possessed of) prominent repute, I appeal to ties and to covenants

Whether to relatives or to those not related, by the alliance amidst the holy city,

At the venerated wall of the ka'ba.’

“Jubayr b. Muṭṭim summoned an Abyssinian warrior slave of his, named Waḥshi, who could toss a spear in the Abyssinian manner, rarely missing, and told him,

'Go forth with our men; and if you should kill Ḥamza, the uncle of Muḥammad, in revenge for my uncle Ṭu‘ayma b. ‘Adi, then you are a free man.’”

“And so Quraysh went forth fully armed and accoutred and with their Abyssinian mercenaries and clients from Banū Kināna and the lowlands. They also took with them their womenfolk in howdahs (camel litter, sedan chairs) to keep their spirits high and so that they would not take flight.

“Abū Sufyān, Šakhr b. Ḥarb, he being their commander, went forth too, accompanied by his wife Hind, daughter of Utba b. Rabi‘a.

“Ikrima b. Abū Jahl also went out with his wife, his cousin Umm Ḥakim, daughter of al-Ḥārith b. Hishām b. al-Mughira. His uncle al-Ḥārith b. Hishām also went, accompanied by his wife Fāṭima, daughter of al-Walid b. al-Mughira.

“Ṣafwān b. Umayya was accompanied by Barza, daughter of Mas‘ūd b. ‘Amr b. ‘Umayr, a lady of Thaqīf; ‘Amr b. al-‘Āṣ had with him Rayṭa, daughter of Munabbīh b. al-Ḥajjāj, she being the mother of his son ‘Abd Allāh b. ‘Amr.”

Ibn Ishaq also mentioned other Quraysh men who were accompanied by their womenfolk.

He went on, “And whenever Waḥshi passed by Hind, daughter of Utba or she passed by him, she would say, ‘Go to it, Abū Dasma,’ avenge us and help yourself too!’ That is, she urged him on to kill Ḥamza b. ‘Abd al-Muṭṭalib.

“They advanced and made a halt at ‘Aynayn, on a mountain at the Sakhba valley of Qānāt, on the edge of the wādī facing Medina.

3. The poet uses the word islām, here connoting “abandonment”.
4. That is, “father of blackness”, a reference to his black Abyssinian colouring.
"When the Messenger of God (SAAS) heard of this, he told the Muslims, ‘I swear by God, I had a favourable vision! I saw a cow being slaughtered and noticed a nick on the tip of my sword blade. Then I saw I had thrust my hand through a strong coat of mail. This I interpreted to be Medina.’"

This hadith was related by both al-Bukhari and Muslim from Abū Kurayb, from Abū Usāma, from Burayd b. ‘Abd Allāh b. Abū Burda, from Abū Mūsā al-Ash’arī, from the Prophet (SAAS) whom they quoted as follows, “I saw in a dream that I was leaving Mecca for some land where there were palm trees. I thought that it was either al-Yamāma or Hajar, but then I realized that it was the city of Yathrib (Medina). In that vision, I saw myself wielding a sword, the middle of which broke. And that was what happened to the believers at the battle of Uhud. I then wielded it again and it became better than ever. And that was what happened when God gave victory and united the believers. In the vision, I also saw a cow. And, by God, this was good, for it represented the band of believers at the battle of Uhud. And the good was what God brought forth from the good, and the reward of the truth that came to us after the battle of Badr.”

Al-Bayhaqi stated, “Abū ‘Abd Allāh al-Ḥāfīz informed us, as did al-‘Asamm, Muḥammad b. ‘Abd Allāh b. ‘Abd al-Ḥakam and Ibn Wahb, while Ibn Abū Zinād informed me from his father, ‘Ubayd Allāh b. ‘Abd Allāh b. ‘Utba, from Ibn ‘Abbás, who said, ‘The Messenger of God (SAAS) took possession of his sword Dhū al-Fiqār at Badr. And it was about that sword that he saw the vision on the day of the battle of Uhud.”

“‘When the polytheists came at the Messenger of God (SAAS), at Uhud, it was his view that he should remain in Medina and fight them there. But people who had not witnessed Badr told him, “Let’s go out, Messenger of God, to them and fight them at Uhud.” They hoped to attain some of the credit that had accrued to those at Badr. They kept on at the Messenger of God (SAAS), until he put on his chain-mail. Then they repented and told him, “O Messenger of God, stay here. Your view must prevail.”

“‘He told them, “It is not proper for a prophet to take off his armour after dressing in it until God decides between him and his enemy.”

“‘Before putting on my armour that day,’ he had been telling them, ‘I had a vision of myself in stout armour – which I interpreted to be Medina – and that I made the (squadron) leader ride behind me; this I interpreted as the leader of the squadron. I also saw that my sword, Dhū al-Fiqār, had been notched; this I interpreted as a weakness in you. Then I saw a cow being slaughtered, its stomach open. I swear by God, it was good.’”

Al-Tirmidhi and Ibn Mājah related this from a hadith of ‘Abd al-Raḥmān b. Abū al-Zinād, from his father.

Al-Bayhaqi related this hadith marfu’an, through Ḥammād b. Salama, from ‘Ali b. Zayd, from Anas, back to the Messenger of God (SAAS) who said, “I had a vision as if I had made the (squadron) leader ride second saddle. And the blade
of my sword seemed to have been damaged. This I interpreted as meaning that I would kill the enemy’s leader. I interpreted the damage to my sword’s blade as being the death of a man from my own family.”

And Ḥamza was killed, while the Messenger of God (ṢAAS) killed Ṭalḥa, who was in charge of their banner.

Mūsā b. Uqba stated, “When Quraysh returned (from Badr) they brought in all the Arab polytheists whom they controlled. Abū Sufyān b. Harb then went forth with a Quraysh force, it being in Shawwāl of the year following the battle of Badr. They halted in the middle of the wādī across from Uḥud. There were some Muslims who had not been present at Badr and who regretted the distinction that they had lost. They were eager to meet the enemy to attain what their brethren had achieved at the battle of Badr.

“When Abū Sufyān and the polytheists halted at the base of Uḥud, the Muslims who had not attended Badr were delighted at the enemy’s approach to them. They told one another that God had fulfilled their dreams.

“The Messenger of God (ṢAAS) received a vision on the Friday night. When he arose next morning a group of his Companions came to him and he told them, ‘Last night in my sleep I saw a cow being slaughtered, and by God, it was good. And I also saw that my sword, Dhū al-Ṣafār, had been notched on its blade.’ (Or he said, ‘And it had notches in it, and I hated this. These were two disasters.’) ‘And I saw myself in stout armour and that I was making a (squadron) leader ride second saddle.’

“When the Messenger of God (ṢAAS) told them of his visions, they asked, ‘O Messenger of God, what interpretation do you give your visions?’ He replied, ‘I interpreted the cow I saw as one among us and among the enemy; I disliked what I saw happen to my sword.’

“Some men say that what he saw in his sword was what was to strike his face, for the enemy did wound him in the face that day; they broke one of his front teeth and tore his lip. They claim that it was ʿUtba b. Abū Waqqās who threw it. The cow represented those of the Muslims who were killed at that battle.

“(The Messenger of God (ṢAAS) said) ‘I interpret the kabsh, to be the (squadron) leader of the enemy, God damn them, and the stout armour to be Medina. So remain here, drawing the families into the citadels. When the enemy attacks us through the alleys, we’ll fight them and fire down at them from on top of the houses.’ The Muslims had lined the alleys of Medina with fortifications so that they had become like fortresses.

“(Those Muslims who had not been present at Badr said, ‘We had been looking forward to this day, and praying to God for it. God has brought it to us, and made the outcome close at hand.’

“One of the ansār asked, ‘When will we do battle with them, O Messenger of God, if not right here in our area?’
“Others asked, ‘What about our people; what will we be able to defend, if we can’t defend ourselves in war because of fear?’

“Others made statements agreeing with him or going even further. One of these men was Ḥamza b. ʿAbd al-Muṭṭalib, who said, ‘By Him who revealed the Book to you, we shall take issue with them!’

“Nuʿaym b. ʿAbd al-Malik b. Ṣaqaṭa, b. Thaqifa b. Sālim, said, ‘O Prophet of God, do not deprive us of paradise! By Him who holds my soul in His hands, I shall enter it’

“The Messenger of God (SAAS) asked him, ‘By what?’ ‘By my loving God and His Messenger, and I will not run away on the day of war.’ ‘You have spoken the truth,’ commented the Messenger of God (SAAS). And the man did die a martyr on that day.

“Many of the Muslims insisted on going forth to battle, refusing to accept the words and views of the Messenger of God (SAAS). If they had been content with what he had told them, it would have turned out so. But fate and destiny were to triumph.

“Most of those advising him to go forth were men who had not been present at Badr; they were aware of the credit that had earlier accrued to those who were present at it.

“When the Messenger of God (SAAS) made the Friday prayer, he preached to the congregation and enjoined them to fight hard and well. Having finished his address and his prayer, he called for his armour and dressed in it. He then made announcement to the people that they were to go forth to battle.

“Aware of all this, some men of good sense observed, ‘The Messenger of God (SAAS) ordered us to remain in Medina and he knows best about God and what He wants; revelation comes to him from heaven.’

“They addressed him, ‘O Messenger of God, remain here, as you told us to do.’ He replied, ‘It is not fitting for a prophet who has put on armour for war and given the order to proceed to battle the enemy to return without fighting. I did call upon you to do that, but you insisted on going out to battle. You must fear God and remain firm in the violence when you meet the enemy. Look for what it is God has ordered you, and do it.’”

The account continued, “The Messenger of God (SAAS) then left with the Muslims. They took the route through ʿAbd al-Rahmān’s and numbered 1,000 men. There were 3,000 in the polytheist force. The Messenger of God (SAAS) went on till he reached ʿUḥud.

“Then ʿAbd Allāh b. Ubayy b. Sallāl went back with 300 men, there remaining 700 with the Messenger of God (SAAS),”

Al-Bayhaqī stated, “This is what is widely known among scholars of early military affairs – namely, that their force remained at 700 fighting men.”

Al-Zuhri, however, was of the opinion that they had 400 fighting men left.
Ya‘qūb b. Sufyān related it thus from Uṣbūgh, from Ibn Wahb, from Yūnus, from al-Zuhri; but by this chain of authorities the number was also given as 700. God knows best.

Mūsā b. Uqba stated, “The polytheists’ cavalry was under the command of Khalid b. al-Walid. They had with them 100 horses. Their banner was in the charge of ‘Uthmān b. Ṭālḥa. The Muslim force did not have a single horse.” He then related the battle, as will now be done in detail, if God wills it.

Muḥammad b. Ishāq stated, “When the Messenger of God (Ṣaḥḥa) had related his visions to his Companions, he told them, ‘If you agree to remain in Medina and leave them where they have halted, that spot will turn out bad for them, while if they come in after us, we will fight them in the town.’

‘Abd Allāh b. Ubayy b. Salāh agreed with the Messenger of God (Ṣaḥḥa) that they should not go forth to meet the enemy.

Some Muslims, however, including some whom God granted martyrdom at Uhud and others who had not attended at Badr, said, ‘Messenger of God, lead us forth to our enemies so that they won’t consider us to be scared of them, or too weak.’

‘Abd Allāh b. Ubayy stated, ‘Messenger of God, don’t go out to attack them. Whenever we have left the town to do battle with an enemy, we have been beaten, whereas whenever they came in we beat them.’

People kept on badgering the Messenger of God (Ṣaḥḥa) until he went in and dressed in his armour. That was on Friday, after he had finished the prayer. A man from Banū al-Najjār named Mālik b. ʿAmr had died that day. He said prayers for him and then went out to his men. They were now repenting their attitude and saying, ‘We made him do what he did not wish, and we had no right to do that.’

When he came out to them, they told him, ‘Stay here if you wish, Messenger of God.’ He replied, ‘It would not be fitting for a prophet who put on armour to take it off before he did battle.’

The Messenger of God (Ṣaḥḥa) then went forth with 1,000 of his men.”

Ibn Hishām stated, “He left Ibn Umm Maktūm in command of Medina.”

Ibn Ishāq stated, “He went on as far as al-Shawṭ, between Medina and Uhud, and there ‘Abd Allāh b. Ubayy withdrew back with one-third of the men. He said, ‘He (the Prophet (Ṣaḥḥa)) agreed with them, but not with me. We don’t know why we should kill ourselves out here, men!’

He returned home with those of his tribe who were hypocrites and doubters. ‘Abd Allāh b. ʿAmr b. Ḥarām al-Sulami, the father of Jābir b. ‘Abd Allāh, went after them, saying, ‘People, I enjoin you by God not to abandon your people and your Prophet when their enemy is at hand!’ They replied, ‘If we knew that you would do battle, we would not surrender you; but we don’t believe there will be any fighting.’
"When they disobeyed 'Abd Allâh and refused to change their decision to
retreat, he commented, 'May God banish you, you enemies of God; His Prophet
(ȘAAS) will do without you!'"

I comment that these people are those to whom reference is being made in the
words of the Almighty, "And so that He would know the hypocrites who were
told, 'Come fight in God's cause, or defend yourselves.' They replied, 'If we
knew there would be fighting, we would have followed you.' On that day they
were closer to disbelief than to faith. They spoke with their mouths what was
not in their hearts. But God knows well what they conceal" (sûrat Al 'Imrân;
III, v.166).

This meant that they were lying in their statements, "If we knew there would
be fighting, we would have followed you." This is because the occurrence of the
fighting was completely clear and evident, not something unknown or in doubt.

About them God also revealed, "What ails you then, that you have become
two parties about the hypocrites; God had subverted them because of what they
had earned" (sûrat al-Nisâ'; IV, v.88). This is because one group had said, "We
shall fight them!" while others said, "We will not fight them!" This is made clear
and is well-established in the sahîh collections.

Al-Zuhri stated that on that day the Companions asked the Messenger of
God (ȘAAS) for permission to enlist the aid of their Jewish allies in Medina, but
that he replied, "We have no need of them."

Urwa b. Mûsâ b. 'Uqba related that when 'Abd Allâh b. Ubbay and his men
withdrew, Banû Salama and Banû Ḥârîtha were about to lose courage, so God
Almighty gave them strength. He therefore revealed, "When two of your parties
were about to lose courage, yet God was the protector of them both, and it is
upon God that believers rely" (sûrat Al 'Imrân; III, v.123).

Jâbir b. 'Abd Allâh stated, as is established about him in both sahîh collections,
"I would not have liked it if it had not been revealed, for '... God was the
protector of them both.'"

Ibn Ishâq stated, "The Messenger of God (ȘAAS) proceeded on, passing
through the stony tract of Banû Ḥârîtha. A horse swished its tail and caught
against the hilt of a sword and jerked it out. The Messenger of God (ȘAAS) then
told the man whose sword it was, 'Sheathe your sword; I can see swords are to
be drawn today.'

"The Prophet (ȘAAS) then asked his Companions, 'Who can take us close to
the enemy by a path that will not take us past them?' Abî Khaythama, brother
of Banû Ḥârîtha b. al-Ḥârîth replied, 'I will, Messenger of God.' He then led
them out into the territory of Banû Ḥârîtha, passing through their properties.
Eventually Abû Khaythama led him into the farm of Mirba' b. Qayzi. This man
was a hypocrite and also blind. When he heard the sound of the Messenger of
God (SAAS) and the Muslims with him passing by, he began tossing dirt into their faces, saying, ‘If you are the Messenger of God, then I do not permit you to enter my garden!’”

Ibn Ishāq continued, “It was told to me that he then took up a handful of dirt, saying, ‘By God, if I knew I’d strike no one but you, Muhammad, I’d hit you in the face with this!’ The Muslims charged at him to kill him, but the Messenger of God (SAAS) said, ‘Don’t kill him! This sightless fellow is blind both in his heart and in his eyes!’ But Sa‘d b. Zayd, brother of Banū ‘Abd al-Ashhal, had already charged at him before the command of the Messenger of God (SAAS) and had hit him with his bow in his head and split it open.

“The Messenger of God (SAAS) proceeded ahead and came down the defile from Mt. Uḥud, at the head of the valley, at the mountain. He positioned his camels and his men towards Uḥud and said, ‘Let no one begin fighting before I give the order to attack.’

“Quraysh had released their camels and horses in the fields at al-Ṣamgha, part of Qanāt that was Muslim territory. When the Messenger of God (SAAS) gave the order not to attack, one of the Companions asked, ‘Are the fields of Banū Qayla to be grazed without us going to battle?’

“Then the Messenger of God (SAAS) made ready for battle. His force consisted of 700 men; he appointed ‘Abd Allāh b. Jubayr, brother of Banū ‘Amr b. ‘Awf, in charge of the archers. He stood out by being dressed in white clothing; the archers totalled 50 men. He (the Prophet (SAAS)) said ‘Fend off the cavalry from us with your arrows, so that they don’t come at us from the rear. Whether the battle goes for or against us, hold your position so that we can’t be attacked from your direction.’” This statement will receive testimony in both sahih collections, if God wills it.

Ibn Ishāq stated, “The Messenger of God (SAAS) went out wearing two sets of armour; that is, he wore one suit of chain-mail above another. He gave charge of the banner to Mus‘ab b. ‘Umayr, brother of Banū ‘Abd al-Dār.”

I comment that the Messenger of God (SAAS) had sent back a group of young men from the battle of Uḥud, not permitting them to be present at the fighting because of their youthfulness. These included ‘Abd Allāh b. ‘Umar, as is established in both sahih collections. He stated, “I was offered to the Messenger of God (SAAS) for the battle of Uḥud, but he would not allow me. I was later presented to him for the battle of al-khandaq, ‘the trench’, at a time when I was 15, and he then did permit me to participate.” On that occasion he also rejected Usāma b. Zayd, Zayd b. Thābit, al-Bara‘ b. ‘Azib, Usayd b. Dḥahir and ‘Arāba b. Aws b. Qayṣ. Ibn Qutayba related this and al-Suhaylī also gave it. It is of the last-mentioned that al-Shammākh stated:

“If a banner be raised for glory, then ‘Arāba will take it in his right hand.”
Ibn Sa'd b. Khaythama was also one of these. Al-Suhaylī mentioned him too. He (the Messenger of God (SAAS)) allowed all of these to participate at the battle of al-khandaq.

He had sent back from Uhud Samura b. Jundub and Rāfī' b. Khadij, both of these being 15 years of age. But someone told him that Rāfī' was an archer, and so he let him stay. Then someone told him that Samura could wrestle Rāfī' down, and so he let him stay too.

Ibn Ishaq stated, “Quraysh positioned their forces. They numbered 3,000. They had brought 200 horses with them which they positioned on the flanks, with Khalid b. al-Walid in charge of the right flank of the cavalry and ‘Ikrima b. Abū Jahl b. Hishām in command of its left.”

Ibn Ishaq went on, “The Messenger of God (SAAS) asked, ‘Who will take this sword, along with its rights?’

“Various men arose, but he refrained from giving it to them. Then Abī Dujāna Simāk b. Kharsha, brother of the Banū Sā‘īda, came to him and asked, ‘What are its rights, Messenger of God?’

“For you to strike the enemy with it until it bends.’

“I will take it, Messenger of God, along with its rights,’ he agreed, and the Messenger of God (SAAS) gave it to him.”

Ibn Ishaq related this anecdote thus, munqāṭān.  

The Imam Ahmad stated, “Both Yazīd and ‘Affān related to us as follows, Ḥammād, he being Ibn Salama, related to us, and Thābit informed us, from the Prophet (SAAS) that at Uhud he picked up a sword and asked, “Who will take this sword?” Some men began examining it and he then asked, “Who will take it along with its rights?” The men withdrew, but Abī Dujāna Simāk responded, “I will take it with its rights.” And he did take it and cleaved a path with it through the middle of the polytheists.”

Muslim related this from Abī Bakr, from ‘Affān.

Ibn Ishaq stated, “Abū Dujāna was a brave man who engaged in bravado when he went into battle. He had a red headband he would put on to set himself apart in battle and it would be known that he was preparing to fight.”

He went on, “When he took the sword from the hand of the Messenger of God (SAAS), he took out the red headband and put it on. He then began strutting about between the two lines.

“Jafar b. Abī Allāh b. Aslam, the freed-man of Umar b. al-Khaṭṭāb related to me, from one of the ansār of the Banū Salama, who related to me as follows, ‘The Messenger of God (SAAS) said, when he saw Abū Dujāna strutting, “That is a way of walking that God dislikes except in circumstances like this!”’”

Ibn Ishaq went on, “Abū Sufyān had told those of Banū ‘Abd al-Dār who were in charge of the banner, inciting them to battle, ‘Banū ‘Abd al-Dār, you were in
charge of our banner at the battle of Badr, and you saw what happened to us. Men will only fight for their flags; if once they are lost, they withdraw. Either take care of our banner for us, or give it over to us and we will relieve you of it.'

"They were angered at this and threatened him, saying, 'We give over our banner to you? You will learn tomorrow, when we meet in battle, how we will behave!' That was the response that Abū Sufyān wanted.

"When the forces met and drew close to one another, Hind, daughter of Utba, arose amidst the women accompanying her, and they took up tambourines and began beating them, positioning themselves behind the men and urging them on to battle. Hind spoke the following verses:

'Go to it, Ābd al-Dār, go to it protectors of the rear!
Strike with your sharp weapons!'

"She also said,

'If you advance we will embrace and spread out cushions;
But retreat and we'll leave and love not!'"

Ibn Ishāq stated, "Aṣim b. Umar b. Qatāda related to me that Abū Āmir ʿAbdu ʿAmr b. ʿAyfī b. Mālik b. al-Nuʿmān, one of Banū ʿDubayʿa, had left for Mecca, having disagreed with the Messenger of God (ṢAAS); he was accompanied by 50 young men of Aws, though some say they were 15 in number. He had been promising Quraysh that if he were to meet up with his people, no two men of them would quarrel with him.

"When the sides clashed, the first to meet them was Abū Āmir with the Abyssinians and the slaves owned by the Meccans. Abī Dujāna shouted out, ' Aws, I am Abū Āmir!' They responded, 'May God grant you no ease, you sinner!'

"Before Islam, Abū Āmir had been known as 'the monk'; the Messenger of God (ṢAAS) had renamed him 'the sinner'.

"When Abū Āmir heard their reply, he shouted, 'So, evil has befallen my people since I left!' He then engaged them in fierce battle, eventually casting stones at them.'

Ibn Ishāq went on, "The sides advanced until the warfare grew intense and Abū Dujāna progressed deep into the enemy's force."

Ibn Hishām stated, "More than one scholar related to me that al-Zubayr b. al-ʿAwwām said, 'I was offended when I asked the Messenger of God (ṢAAS) for the sword and he refused it me and gave it to Abū Dujāna. I told myself, 'I'm the son of his aunt Ṣafīyya, and of Quraysh. Also, I went up and asked him for it before he did, yet he gave it to Abū Dujāna, rejecting me. By God, I'll watch what he does!'"

"So I followed him. He took out a red headband and put it on his head. The ṣāḥib then said, 'Abū Dujāna has put on the death headband!'" This is what they
would say to him whenever he did this. He then went forth to battle, reciting the words,

"I am one with whom my companion made a pact, when we were there on the hillside amidst the palm trees
I'll never remain at the rear; I'll strike hard with the sword of God and His messenger."

Al-Umawi stated, "Abü ʿUbayd related to me, quoting the Messenger of God (SAAS) who said that a man had approached him while he was battling with it and he had asked him, 'If I give it to you, you'll probably fight at the rear.' 'No, I won't,' the man replied. So he gave the man the sword, who then recited the words,

'I am one with whom my companion made a pact;
I'll never remain at the rear!'"

This is a hadith that is related from Shuʿba. Isrāʿīl also related it, both of them quoting Ibn ʿIshaq, from Hind, daughter of Khālid; others also give it, attributing it directly to the Prophet (SAAS).

The word used in the above hadith interpreted as "the rear" is the noun al-kayyiil, a word I have not encountered elsewhere. It is said by some scholars to mean "the ranks at the back".

Ibn Hishām's text stated, "Every man he met, Abū Dujāna killed. Among the polytheists there was one man who executed every man he wounded. This man and Abū Dujāna came ever closer to one another, and I prayed to God to bring them together. And they did meet. They exchanged a couple of blows. The polytheist then struck at Abū Dujāna, who fended off the blow with his shield which trapped the man's sword. Then Abū Dujāna struck and killed him. I next saw Abū Dujāna aiming at the centre of the head of Hind, daughter of Ṭūba. But he turned his sword aside, and I commented, 'God and his messenger know best!'"

Al-Bayhaqi related this hadith in Dalail (The Signs), quoting Hishām b. ʿUrwa, from his father, from al-Zubayr b. al-ʿAwwām, who gave it.

Ibn ʿIshaq stated, "Abū Dujāna said, 'I saw one man who was giving great encouragement to his side, so I headed for him. When I attacked him with my sword, he let out a scream and I saw it was a woman! I respected the sword of the Messenger of God (SAAS) by refraining from striking a woman with it.'"

Mūsā b. ʿUqba related that the Messenger of God (SAAS), refused ʿUmar's request when he made it for the sword and when next al-Zubayr sought it he rejected him too. This troubled them both. When he offered it a third time and Abū Dujāna asked for it, he gave it to him, and he did give the sword its rights.

He went on, "People claim that Kaʿb b. Malik said, 'I was among those Muslims who went forth to the battle. When I saw that the dead on both the Muslim and polytheist sides were similar, I moved forward to participate. I then
saw that one polytheist, heavily armoured, was striking the Muslims hard and saying, “Come on then, you sheep gathering for the slaughter!” But then I saw one Muslim, fully armoured, waiting for him and I went on over behind him and began comparing the Muslim with the polytheist. The latter was better in equipment and in form. I kept on waiting until they met. The Muslim then struck the unbeliever a blow with his sword on his shoulder artery. The sword came right down through to his thigh, cutting him into two. Then the Muslim uncovered his face and said, “What about that, Ka‘b! I’m Abū Dujāna!”’

THE DEATH OF HAMZA, MAY GOD BE PLEASED WITH HIM.

Ibn Ishāq stated, “Hamza b. ‘Abd al-Mu‘tallib fought on until he killed Arqat b. ‘Abd Shurāhblī b. Ḥāshim b. ‘Abd Manāf b. ‘Abd al-Dār, who was one of those bearing the banner. He also killed Uthmān b. Abū Talha while he was carrying the flag and reciting,

‘It is the duty of those who bear the flag to keep up tall or to be struck down low.’

‘Hamza then attacked and killed him.

‘After that Siba‘ b. ‘Abd al-‘Uzza al-Ghubshānt, who was commonly known as ‘Abū Niyār’, passed him by and Ḥamza called out to him, ‘Come on over here, you son of a female who does circumcisions!’ The man’s mother was ‘Umm Anmār, a freed-woman of Shariq b. ‘Amr b. Wahb al-Thaqafi; she was circumcisor (of women) in Mecca. When the two men met, Ḥamza struck and killed him.

‘Wahshi, the slave of Jubayr b. Mu‘ātim stated, ‘I swear, I watched while Ḥamza struck out at everyone with his sword, letting none escape; he was like some gigantic camel. Siba‘ got to him before me, then Ḥamza said, ‘Come on over here, you son of a woman who does circumcisions!’ He then struck him so fast that he seemed to have missed his head. So I readied my spear until sure it was well aimed, then I let it fly at him. It hit him beneath his navel and came out between his legs. He advanced towards me, but collapsed. I left him till he died, then I went, retrieved my spear and returned to the camp; my only business was with him.’

Ibn Ishāq stated, “‘Abd Allāh b. al-Fa‘dī b. ‘Ayyāsh b. Rabī‘a b. al-‘Harith related to me, from Sulaymān b. Yasār, from Ja‘far b. ‘Amr b. Umayya al-‘Damrī, who said, ‘I and ‘Ubayd Allāh b. ‘Adī b. al-Khiyār, one of Banū Nawfāl b. ‘Abd Manāf, went out on a military expedition during the reign of Mu‘awiya. Having served with the others, we passed by ‘Hims, where Wahshī, the freed-man of Jubayr, had taken up residence. When we got there, ‘Ubayd Allāh b. ‘Adī asked, “Should we go to see Wahshi and ask him about the death of Ḥamza, and how he killed him?’ “If you would like,” I responded.
"So we went off and enquired about him in Ḥimṣ. When we asked a man about him, he told us, "You will find him in the courtyard of his house. He has become addicted to wine; if you should find him sober, you'll find him to be a true Arab man and you'll get what you want from him and he'll tell you whatever you ask him about. But if you find him under the influence, you'd better just leave him alone."

"He continued, 'So we went off to visit him and found him in the courtyard of his house on a rug. He was a large old man who looked like a bughāth, a blackish bird. He was sober and in good health and we greeted him when we reached him.

"He raised his sight to Ubayd Allāh b. 'Adī and asked, "Are you the son of 'Adī b. al-Khiyār?" "Yes, I am," he replied. Waḥṣīt commented, "Well, I swear, I've not seen you since I handed you to your mother, al-Sa'diya, who was suckling you, at Dhū Tūwā. I lifted you up to her as she sat on her camel. She took hold of you around the waist and your feet shone as I handed you up to her. I swear, I therefore recognized your feet as soon as you stood before me!"

"He went on, 'So we sat down with him and told him, "We have come to you to ask you about the death of Ḥāmza; how did you kill him?"

"'He replied, "Shall I tell it to you just as I did to the Messenger of God (ṣAAS) when he asked me about it? I was a slave of Juhayr h. Muṭṭim, whose uncle was Tuʿayma h. 'Adī, who was struck down at Badr. When Quraysh went forth to Uḥud, Jubayr told me, 'If you kill Hamza, Muhammad's uncle, in retaliation for my uncle's death, then you will be a free man.'

"'So I went out with the warriors. I was an Abyssinian and could throw the spear like my countrymen; I rarely missed with it. When the forces met in battle, I went forth looking for Ḥāmza to lie in wait for him. I found him right amidst the fray, like an enormous camel, striking out viciously at our men with his sword, nothing withstanding him. I made use of bushes and rocks to get close to him, but Sibāʾ b. 'Abd al-'Uzza got to him before me. When Ḥāmza saw him, he said, 'Come over here, you son of a woman who does circumcisions!' He then struck him a blow so quickly that it appeared to have missed his head. I aimed my spear carefully, and when sure of it, I hurled it at him. It struck him below his navel and emerged between his legs. He hied to move towards me, but was overcome. I left him with the spear until he died. Then I went over to him, retrieved my spear and returned to camp, where I stayed. I had no business with anyone other than him. I only killed him to gain my freedom.

"When I reached Mecca, I was manumitted and remained there until the Messenger of God (ṣAAS) conquered Mecca. I then fled to Ṭaʿif, where I stayed. When the Ṭaʿif delegation left to see the Messenger of God (ṣAAS) and to accept Islam, I didn't know what to do. I told people, 'I'll go to Syria or Yemen or some other country!' I was in this state of indecision and anxiety when

6. Ibn Hishām adds the comment to Ibn Isḥāq's account that the word stands for "a kind of bird inclining to black in colour". See Guillaume, op. cit. p.753.
someone told me, ‘Come on now! I swear, he'll not kill anyone who has adopted his religion and testified to the truth.’

“When he told me that, I went to the Messenger of God (SAAS) in Medina, surprising him by standing before him and speaking the testimony of the truth.

“When he saw me, he asked, ‘Are you Waḥshi?’ I replied, ‘Yes, O Messenger of God.’ He then said, ‘Sit down and relate to me how you killed Ḥamza.’

“So I related it as I did to you both. When I finished my account, he said, ‘Remove your face from me; I’ll not see you!’

“So I used to avoid the Messenger of God (SAAS) wherever he might be so that he would not see me, and eventually God, Almighty and Glorious is He, took him to Himself.’

“When the Muslim force went to war against that liar Musaylima, who controlled Yemen, I accompanied them, taking the spear with which I killed Ḥamza. When the forces met, I saw Musaylima standing sword in hand, though I didn’t then know for sure the man was him. I prepared to attack him, as did another Muslim, an ḍanṣāri, coming from the other side. Each of us was heading for him. I steadied my spear until I felt good about it and then let it loose at him. It pierced him. The ḍanṣāri then attacked him with his sword. So God alone knows which of us killed him. If it was I who killed him, then I killed the best of men after the Messenger of God (SAAS), and also killed the worst of them!”

I note that the ḍanṣāri was Abū Dujāna Simāk b. Ḥaraḵa.

Al-Waqidi stated in his account of al-ridda, “the apostasy wars”, as follows: “He was ‘Abd Allāh b. Zayd b. Ṭālim al-Māzini. Sayf b. ‘Amr stated, ‘He was ‘Abd b. Saḥil. And it was he who spoke the verses,

“Do you not know that it was I and their Waḥshi, who killed Musaylima, who sowed dissension.

People ask me about his death and I reply, ‘I struck and he pierced!’”

What is well known is that it was Waḥshi who struck him when he attacked and that Abū Dujāna finished him off when wounded. This is because of what Ibn Ḥishāq related, from ‘Abd Allāh b. al-Faḍl, from Sulaymān b. Yasār, from Ibn ʿUmar, who said, “I heard someone shout out at the battle of Yamāma, ‘It was the black slave who killed him!’”

Al-Bukhārī related the story of the killing of Ḥamza through ʿAbd al-ʿAzīz b. ʿAbd Allāh b. Abū Salāma al-Majishawn, from ʿAbd Allāh b. al-Faḍl, from Sulaymān b. Yasār, from Jaʿfar b. ʿAmr b. Umayya al-Ḍumrī. He said, “I went forth to battle with Ubayd Allāh b. ‘Adī b. al-Khiyār.” And he then related the incident as given above. He recalled that Ubayd Allāh b. ‘Adī was wearing a

7. A self-styled prophet of Yemen whose Banū Ḥanifa forces were defeated by the Caliph Abū Bakr’s army under Khalid b. al-Walid at ‘Aqrabāt’ in 12 AH.
This was a great piece of detection, comparable to Mujazziz al-Mudliji’s noticing a similarity in the feet of Zayd to those of his son Usāma despite the difference in their complexions.

He (al-Bukhārī) quoted Wahshi as saying, “When the men were lined up for battle, Sibā went out and said, ‘Will someone accept my challenge?’ Ḥamza b. ʿAbd al-Muṭṭalib came forward and answered, ‘So Sibā, it’s you, son of Umm Anmar, the woman who does circumcisions! Do you challenge God and His messenger?’ He then attacked him and it was all over for Sibā.”

Wahshi continued, “I was lying in wait for Ḥamza beneath a rock. When he came close to me I hurled my spear at him and it hit him beneath the navel and emerged between his thighs. And that was the end of him.”

His account continued until he said, “And when God took the Messenger of God (ṢAAS) unto Himself and the pretender Musaylima appeared, I said, ‘I’ll go out after Musaylima in hopes of killing him to atone for Ḥamza.’ So I did go forth with our force and the warfare progressed. Then I saw a man standing in a gap in a wall, looking like an enormous camel, rearing its head. I hurled my spear at him; it struck him in the middle of the chest and emerged between his shoulders. Then one of the Helpers charged at him and struck him with his sword on the top of his head.”

ʿAbd Allah b. al-Faḍl stated, “Sulaymān b. Yasār related to me that he heard ʿAbd Allāh b. ʿUmar say, ‘A girl at the back of the house screamed, ‘The Commander of the Faithful! The black slave killed him!’”

Ibn Hishām stated, “I have heard that Wahšhi continued being punished for abuse of wine until he was eventually removed from the pension list. ʿUmar b. al-Khaṭṭāb used to say, ‘I always said God would not leave Ḥamza’s killer unpunished!’”

I note that Wahšhi b. Ḥarb, Abn Dasma, known as Abū Ḥarb, died in Himṣ; he was the first person to wear his clothes madlūka, rubbed clean and hand-pressed.

Ibn Ishāq stated, “Muṣʿab b. ʿUmayr fought on, protecting the Messenger of God (ṢAAS), until he was killed. It was Ibn Qamṭa al-Layḥi who killed him, thinking that Muṣʿab was the Messenger of God (ṢAAS). He went back to Quraysh and announced, ‘I have killed Muḥammad!’”

I note that Mustāb b. ʿUqba recounted in his work on the military expeditions, quoting Saʿīd b. al-Musayyab, to the effect that the man who killed Muṣʿab was Ubayy b. Khalaf. But God knows best.

Ibn Ishāq stated, “When Muṣʿab b. ʿUmayr was killed, the Messenger of God (ṢAAS) gave the banner into the charge of ʿAli b. Abū Talib.”

Yūnus b. Bukayr stated, quoting Ibn Ishāq, “The banner was first with ʿAli b. Abū Ṭalib. When the Messenger of God (ṢAAS) saw that ʿAbd al-Dār had
charge of the polytheists’ banner, he said, ‘We have a greater right to their allegiance than they do!’ He then took the banner away from ‘Ali b. Abū Ṭalib and gave it to Muṣṭāfā b. ʿUmayr. When Musʿab was killed, he awarded the banner again to ʿAli b. Abū Ṭalib.’

Ibn Ishāq stated, “And ʿAli b. Abū Ṭalib and Muslim warriors fought the enemy.”

Ibn Hishām stated, “Maslama b. ʿAlqama al-Māzini related to me, ‘When the fighting grew fierce at the battle of Uhud, the Messenger of God (ṣaṣṣ) sat beneath the standard of the ʿaṣūr and sent a message to ʿAli, saying, “Bring the banner forward!” ʿAli went forward, shouting, “I am Abū al-Qaṣm!’ Abū Saʿd b. Abū Ṭalḥa, he being the standard bearer of the polytheists, called back, “Will you accept single combat, Abū al-Qaṣm?’ “Yes,” he replied. So they both went forth between the opposing sides and exchanged two blows. Then ʿAli struck him down, but left without killing him off.

“Some of the men asked him, “Why didn’t you finish him off?” He replied, “He exposed his private parts to me and I had pity on him because of our ties of kinship. And I knew that God had condemned him to death.”’”

ʿAli himself, may God be pleased with him, did this at the battle of Siffin. When Busr b. Abū Aṣrāf came up to kill him, he exposed himself to him and Busr withdrew from him.

ʿAmr b. al-ʿĀṣ acted similarly when ʿAli came over to kill him in one of the battles at Siffin; he exposed himself and ʿAli withdrew. On this subject al-Ḥārith b. al-Nadr spoke the following verses:

“Is there at every battle a knight not yet expired,
with his private parts visible amidst the dust?
Because of this ʿAli holds back his spearhead, and
Mūsāwiya secretly scoffs at this!”

Yūnus related, from Ibn Ishāq, that Ṭalḥa b. Abū Ṭalḥa al-ʿAbdārī, standard bearer of the polytheists that day, made a challenge for single combat, but the men held back from him. Then al-Zubayr b. al-ʿAwwām went out to him and leapt up on to his camel with him. He then hurled him down from it on to the ground and killed him with his sword. The Messenger of God (ṣaṣṣ) praised him, saying, “Every prophet has his disciple, and my disciple is al-Zubayr.”

He then said, “If he had not gone out to fight him, I would have done so myself, having seen how everyone held back!”


ʿĀṣim b. Thābit b. Abū al-Aqlaḥ fought and killed Nāfiʿ b. Abū Ṭalḥa and his brother al-Ḥallas with arrows. One went to their mother Sulāfa and laid his head in her lap. She asked, ‘Who was it shot you, son?’ He replied, ‘As he shot me, I heard a man say, “Take that; I’m Ibn Abū al-Aqlaḥ!”’ She then swore that if God gave her ʿĀṣim’s head, she would drink wine from it.”
‘Aṣîm had sworn to God that he would never touch a polytheist or have one touch him. That is why God protected him at the battle of al-Rajî, as will be related hereafter.

Ibn Ishaq stated, “Hanẓala b. Abî Ṭāmir met in battle with Abû Sufyân Sakhr b. Ḥarb. Hanẓala was known as Ṭāmir; he was also known as ‘Abd ʿAmr b. Ṣayfî. His father, Abû ʿĀmir, was known in the jāhîliyya, as ‘the monk’, because he prayed so much. The Messenger of God (ṢAAS) renamed him ‘the sinner’ since he opposed the truth and those believing in it and fled from Medina abandoning Islam and in opposition to the Messenger of God (ṢAAS). Hanẓala was also known as al-ghâsil, ‘the washed one’, since he was washed by the angels, as will be related.

“When Hanẓala bested Abû Sufyân, Shaddîd b. al-Aws, known as Ibn Shaʿâb, saw this and struck Hanẓala down, killing him. The Messenger of God (ṢAAS) then said, ‘Your friend is being washed by the angels in heaven; ask his family about his circumstances.’

“So they did ask his wife. According to al-Wâqîdî, she was Jamîla, daughter of Ubayy b. Sallûl; she had become his bride that night.”

Ibn Ishaq went on, “She replied, ‘When he went forth on bearing the call to arms, he was in a state of ritual impurity.’ The Messenger of God (ṢAAS) commented, ‘And so the angels washed him.’”

Musâ b. ʿUqba related that his father struck him in the chest with his foot and said, “Two sins you committed. I forbade you this fate of yours. And, by God, now you’ve achieved mercy, thanks to your father!”

Ibn Ishaq stated, “Ibn Shaʿâb recited on this subject,

‘I guard my companion and myself with a thrust like a flash of sunlight.’”

Ibn Shaʿâb spoke the verse,

“Were it not for my defence, Ibn Ḥarb, and my presence, you would have been unresponsive at the mountain-slope battle.
And had I not brought the colt back to the hilltop, hyenas or jackals would have devoured it.”

Abû Sufyân spoke the verses,

“Had I wished, my red–black swift-footed horse would have saved me and I would bear no debt of thanks to Ibn Shaʿâb.
And my colt would have stayed a safe distance from them, that morning and on till dusk,
While I fought them, crying, ‘Hail to the victor!’
Sending them off with a stout arm.
Weep on, caring not for how others rebuke you, nor tire of your tears and sighs,
For your father and his brothers who have passed away; their fate deserves tears.
I am relieved of my earlier pain, now that I have killed all the great chiefs of Bani al-Najjar,
And a fine leader of Hashim, and Musab too, a man who was never timid in the fray.
Had I not relieved my mind by killing them, my heart would have been hurt and scarred.
They withdrew, their jalabib now dead, their wounds gaping and oozing blood,
Struck down by men not equal to them either in descent or in rank.”

Hassan b. Thabit answered him with the verses,
“You mention the fine leaders of Bani Hashim, and here you are stating no lie.
Are you pleased at having struck down Hamza, a great chief, as you yourself said,
And did they not kill Amr, and Uthba and his son, along with Shayba, al-Hajjaj and Ibn Habib,
That morning when al-Asi challenged Ali and he scared him with the blow of a blood-stained sword?”

DIVISION.

Ibn Ishaq stated, “Then God sent down victory for the Muslims, fulfilling his promise to them. They massacred them with swords, ultimately cutting them off from their camp. The enemy’s defeat was indisputable.

“Yahya b. Abbad b. Abd Allah b. al-Zubayr related to me, from his father Abbad, from Abd Allah b. al-Zubayr, from al-Zubayr, who said, ‘I swear, I remember seeing the legs of Hind, daughter of Uthba and her companions, their clothing tucked up as they fled. Almost nothing prevented them being captured when the archers turned away to the camp after we had blocked the enemy from reaching it. But this meant we had left our rear open to the cavalry, and they came at us from behind. Someone yelled, “Muhammad has been killed!” So we turned back, the enemy reeling back on us too, after we had killed their standard bearers, preventing any of them from approaching it.

“And a scholar in the traditions told me that their standard remained down until Amra, daughter of Alqama, the Harith woman, raised it again for Quraysh, and so they rallied back around it. The banner had been in the charge of Sawab, an Abyssinian slave of Bani Abi Talha. He was the last of them to take it; he fought on with it until his hands were cut off. He then crouched down

8. Guillaume offers an interesting discussion of this word. Normally meaning “leather smock”, it seems here to have a pejorative sense of “vagabond” or “tramp”. See op. cit. p.378.
over it, holding the banner between his neck and chest. He was killed right over it, and as he died, he said, “O God, have I ḍazāru” (for ḍadhārtu, improperly pronouncing the dh sound) that is, ‘Am I absolved?’"

“Hassān b. Thābit spoke the following verses on this:

‘You were proud of your flag, yet poor pride it was to give it over to Sawāb
You entrusted your pride in it to a slave, grovelling in the dust on the ground
You thought – and a fool too has thoughts – though rarely does he get them straight
That fighting us would be as when we would meet in Mecca, with you selling us red leather bags.
It pleased us well when his hands turned red, though it was not dye that made them so.’

“Hassān also spoke the verses that follow regarding how it was ḍAmra, daughter of ḍAlqama, who raised their banner for them:

‘When the ḍAdl were led to us, like gazelles of Shirk, their eyebrows prominent,
We set at them, thrusting at them from all sides, destroying, punishing and aggrieving them,
Were it not for the woman of al-Ḥārith having taken their banner, they would have been sold in the markets like slaves.’”

Ibn Ishāq stated, “The Muslim ranks broke and the enemy gained advantage over them. It was a day of trial and testing in which God honoured some with martyrdom. At last the enemy broke through to the Messenger of God (ṢAAS); he was hit with a rock and fell on his side, breaking his front teeth, slashing his face and splitting his lip. The man who struck him was ḍUtba b. Abū Waqqās.

“Humayd al-Ṭawil related to me, from Anas b. Malik, who said, ‘The front tooth of the Prophet (ṢAAS) was broken at the battle of Uhud, and he was slashed in the face. Wiping off the blood, he said, ‘How could any people prosper who would bloody the face of their prophet while he invites them to come to God?’ And so God sent down the verse: “You have no say in the matter; He may indeed forgive them or punish them (though) they are wrongdoers”’” (ṣūrat ʿAl ʿImrān; III, v.127).

Ibn Jarir stated in his history, “Muḥammad b. al-Ḥusayn related to us, as did ʿAlmahmad b. al-Ḥāql, as did ʿAshbāt, from al-Suddi, who said, ‘Ibn Qamiʿa al-Ḥārithi came up and cast a rock at the Messenger of God (ṢAAS) which broke his nose and his front teeth, gashed his face and knocked him over. His Companions then scattered away from him, some going back to Medina and others climbing up the mountain to al-Ṣakhra. The Messenger of God (ṢAAS) began calling out to
everyone, “Come to me, servants of God! Come to me, servants of God!” Thirty men did gather around him, then began moving out ahead of him, only Talha and Sahl b. Hanif staying. Talha shielded him and was struck by an arrow in his hand that became paralysed. Ubayy b. Khalaf al-Jumahi then approached; he had sworn to kill the Prophet (SAAS). He said, “I really will kill him!” He (the Messenger of God (SAAS) responded, “You liar! Where will you hide?” Ubayy then attacked, but the Prophet (SAAS) pierced him through the chain-mail over his chest and Ubayy was slightly injured. He fell, bellowing like a steer and they carried him off, telling him, “You’ve not been badly wounded; what is upsetting you so?” He replied, “Didn’t he say, “I shall certainly kill you!” If all Rabia and Mujaar had assembled, he would have killed them!” And it was only a day or so thereafter that Ubayy did die of that wound.

“Word spread that the Messenger of God (SAAS) had been killed. Some of those up at al-Sakhra said, “We’d better send an envoy to ‘Abd Allah b. Ubayy and have him get us a truce from Abū Sufyān. People! Muhammad has been killed! Go back home before they get to you and kill you!”

‘Anas b. al-Nadr responded, “People; even if Muhammad has been killed, Muhammad’s God has not. Fight on for what Muhammad (SAAS) strived for. O God, I apologize to You and seek Your forgiveness for what these people have said.” He then gripped his sword and fought valiantly until he was killed.

“The Messenger of God (SAAS) hurried off to summon his men and reached those at al-Sakhra. When they saw him coming, one of them put an arrow to his bow to shoot, but he called out, “I’m the Messenger of God!” They were overjoyed to see him and he too was delighted to have found some of his men to protect him. When they gathered around the Messenger of God (SAAS) their depression lifted, and they advanced, talking of victory, how it had escaped them and making mention of their comrades who had been killed.

“And so God, Almighty and Glorious is He, revealed the following verse about these men who had said, “Muhammad is dead! So go back to your people!” It was: “Muhammad is only a messenger, and messengers have passed away before him” (sūrat Al‘Imrān; III, v.144).

“Abū Sufyān then advanced and took a position where he could look down upon them. When the men looked up at him, they forgot their enthusiasm and Abū Sufyān became their sole concern. And so the Messenger of God (SAAS) spoke the words, “It must not be that they overcome us: O God, if this group of men are killed, then You will not be worshipped on earth.” His Companions then repented and hurled rocks at the enemy until they forced them down.

“Abū Sufyān said on that day, “Raise up Hubal! Hanzala for Hanzala! The battle of Uhud for the battle of Badr!”

He then went on to relate the rest of the story. This account is very strange and objectionable in part.
Ibn Hishām stated, "Rubayḥ b. ʿAbd al-Raḥmān b. Abū Saʿīd claimed, quoting his father, from Abū Saʿīd, that it was ʿUtba b. Abū Waqqāṣ who shot at the Messenger of God (ṣaḥīḥ), breaking his lower right incisor and damaging his lower lip. He stated further that ʿAbd Allāh b. Shihāb al-Zuhrī wounded his forehead, and that ʿAbd Allāh b. Qamṣa cut open his cheek, making two rings of his chain-mail helmet pierce it. The Messenger of God (ṣaḥīḥ) then fell into one of the pits Abū ʾAmir had prepared for the Muslims. ʿAlī b. Abū Ṭalib took him by the hand and Ṭalḥa b. ʿUbayd Allāh raised him up till he could stand straight. Mālik b. Sinān, the father of Abū Saʿīd, sucked the blood from the cheek of the Messenger of God (ṣaḥīḥ) and swallowed it. He (the Messenger of God (ṣaḥīḥ)) then said, ‘Whoever has had his own blood touch mine will not be touched by hell-fire.’”

I comment here that Qatāda related that the Messenger of God (ṣaḥīḥ) lost consciousness when he fell on his side. He stated that ʿAlī, freed-man of Abū Ḥudhayfā, went over to him, sat him down and wiped the blood from his face. As he came to, he said, “How could any people succeed who have done this to their prophet while he invited them to come to God?” And so God revealed, “It is not your business” (ṣūrat ʿAl-ʾʿImrān; III, v.127).

Ibn Jarir gave this tradition, incomplete in its line of transmission; discussion of this will come later, separately.

I would comment that early in the day the Muslims had the upper hand over the unbelievers. As God Almighty stated, “God certainly made good to you His promise when you killed them by His leave, until you failed and disputed about what to do and were disobedient after He had demonstrated to you what you liked. Some among you desire this world, while others of you desire the next. He then put you to flight before them, to test you all. And He has now forgiven you; God is generous to believers. Remember when you went rushing up the hill, while the Messenger called you from your rear. And so He exchanged for you one sorrow for another” (ṣūrat ʿAl-ʾʿImrān; III, v.151, 2).

Imām Ṭahā stated, “Sulaymān b. Dāʿūd related to us, ‘Abd al-Raḥmān b. Abū Zinād informed us, from his father, from ʿUbayd Allāh, who quoted Ibn ʿAbbās as saying, ‘God never had a victory anywhere as He did at Uhud.’

“He (ʿUbayd Allāh) said, ‘We contradicted this’, and Ibn ʿAbbās responded, ‘The Book of God stands between me and anyone contradicting that. God states about Uhud, ‘God certainly made good to you His promise when you killed them by His leave.’” Ibn ʿAbbās then said, ‘In this text the word al-hass means “killing”. The text continues, “... until you failed” and so on till the words, “... and He has forgiven you; God is generous to believers.” By this he was referring to the archers. This is because the Prophet (ṣaḥīḥ) placed them in a position and said, “Protect our backs. If you see us being killed, don’t come to our aid. And if you see us winning, don’t join us.”’
"But when the Prophet (SAAS) was winning and laid open the polytheists’ camp, all the archers lost control of themselves and went in for plunder; the ranks of the Companions of the Messenger of God (SAAS) then met up with them and intermingled with them in confusion.

"When the archers left the position they had had, the enemy cavalry attacked the men of the Prophet (SAAS) from that spot. The forces engaged in a general confused mêlée, and many of the Muslims were killed. The battle had gone to the Messenger of God (SAAS) early in the day, to the point where seven or nine of the standard-bearers of the polytheists had been killed. The Muslims went on, making a circuit towards the mountain; they did not reach the place where people say is the cave, which was beneath the large hollowed-out rock.

"Then Satan shouted, ‘Muḥammad has been killed!’ It was not doubted that this was true. And we went on believing that this was so until the Messenger of God (SAAS) appeared amidst a group of men of Banū Sa‘d; we recognized him from the distinctive way he walked. We were so overjoyed that it was as if we had not suffered what we had. As he approached us, he was saying, ‘God will be extremely angry with a people who have bloodied the face of the Messenger of God!’ He also said, ‘O God, it must not be that they overcome us!’

"Eventually he reached us and stayed awhile. Then Abū Sufyān lower down on the mountain began shouting, ‘Raise up Hubal! Raise up Hubal!’ His reference was to his god. (He also shouted), ‘And where is Abū Kabsha’s son? And where is Abū Qūḥāfa’s son? Where is al-Khaṭṭāb’s son?’

"At this, ‘Umar b. al-Khaṭṭāb asked the Messenger of God (SAAS) ‘Shouldn’t I answer him back?’ ‘You should,’ the latter replied. And so when Abū Sufyān next said, ‘Raise up Hubal!’ ‘Umar b. al-Khaṭṭāb responded, ‘God is far higher and more Glorious!’ Abū Sufyān then said, ‘Ibn al-Khaṭṭāb, the war has favoured us. Give it up!’

"He then said, ‘And where is the son of Abū Kabsha? Where is Abū Qūḥāfa’s son? Where is Ibn al-Khaṭṭāb?’ ‘Umar responded, ‘This, here, is the Messenger of God (SAAS); this, here, is Abū Bakr. And here am I, ‘Umar.’

"Abū Sufyān then said, ‘A battle for that of Badr. Battles move in cycles. Warfare has its ups and downs.’ ‘Umar replied, ‘They’re not equivalent. Our dead are in heaven, yours in hell!’

"He responded, ‘That’s what you claim! If that were indeed so, then it is we who have failed and lost!’ Abū Sufyān went on to say, ‘Regarding your discovery of some mutilated bodies among your dead, this was not from a decision of our leadership.’ But then his pagan fanaticism got the better of him, and he said, ‘However, if we had deliberated the matter, we might well not have decided against it!’”

Ibn Abū Ḥātim related this, as did al-Ḥākim in his compendium. Al-Bayhaqī related it in his Dalā‘īl (The Signs), from a hadith of Sulaymān b. Dā’ūd al-Ḥāshimi.
This hadith is gharib, “unilateral”. It is one of the incomplete traditions ascribed to Ibn ‘Abbas. A variety of authorities testify to it, and we will quote those we can, if God wills it. And in Him is all trust, upon Him all reliance. It is He to whom one goes for help.

Al-Bukhārī stated that ‘Ubayd Allāh b. Mūsā related to him, from Isrā’īl, from Ābū Isḥāq, from al-Barā‘, who said, “It was on that day that we met the enemy in battle. The Prophet (ṢAAS) positioned a contingent of archers, placing ‘Abd Allāh b. Jubayr in charge of them, and telling them, ‘Don’t leave here; if you see us defeat them, don’t leave. And if you see them defeat us, don’t come to our aid.’

“When we met the enemy in battle, they fled in such disorder that I saw their women scurrying up into the mountains raising their legs and exposing their ankles. Our troops began calling for plunder, but ‘Abd Allāh replied, ‘The Prophet (ṢAAS) charged me not to let you leave.’ But they rejected this and no sooner had they done so than they became completely confused.

“70 men were killed and then there was Abū Sufyān looking down on us and asking, ‘Is Muḥammad there among the men?’ He (the Prophet (ṢAAS)) told us not to respond. Abū Sufyān then demanded, ‘And is the son of Abū Quḥāfa among you?’ Again he told us not to reply. Now Abū Sufyān asked, ‘Is Ibn al-Khaṭṭāb there?’ He then commented, ‘Well, these men have been killed; if they were alive, they would have responded.

“Umar could no longer contain himself. He shouted, ‘You lie, you enemy of God! May God give you lasting torment!’

“Abū Sufyān now said, ‘Raise up Hubal!’ The Prophet (ṢAAS) said, ‘Now give him an answer!’ ‘What should we say?’ the men asked. He replied, ‘Say: God is far higher and more Glorious!’

“Abū Sufyān responded, ‘Consolation is ours; you have none.’

“The Prophet (ṢAAS) told them, ‘Answer him back!’ ‘What should we say?’ they asked. He replied, ‘Say; “God is our master, but you have no master.”’

“Abū Sufyān then said, ‘A battle for the battle of Badr. Warfare goes in cycles. And you will find some bodies mutilated. We did not order that, but it doesn’t bother me.’”

And this is one of the traditions that al-Bukhārī includes, but Muslim does not.

Imām Aḥmad stated that Mūsā related to him, as did Zuhayr and Abū Isḥāq, that al-Barā‘ b. ‘Azīb said, “The Messenger of God (ṢAAS) placed ‘Abd Allāh b. Jubayr over the archers, who were 50 men in all, at the battle of Uhud. He positioned them in a particular site and told them, ‘If you see the vultures flying off with us don’t leave until I send you a message. If you see us victorious over the enemy and trampling them underfoot, don’t leave until I send you a message.’

“Our forces defeated them and, I swear by God, I saw their women scurrying up the mountain, their ankles and legs exposed as they raised their garments.
"The men under 'Abd Allâh b. Jubayr asked, 'The plunder! Let's go for the booty, men! Your troops have won, so what do you think?'

'Abd Allâh b. Jubayr replied, 'Have you forgotten what the Messenger of God (SAAS) said?' They replied, 'By God, we should go and join our forces and get some of the booty.'

And when they did join them, everyone became confused and they suffered a defeat and went on ahead, while the Messenger (SAAS) called at them from behind.

"Only 12 men were left with the Messenger of God (SAAS). 70 of our men were struck down; the Messenger of God (SAAS), and his forces had taken out 140 of the enemy at Badr, 70 being killed and 70 being taken prisoner.

'Abû Sufyân then asked, 'Is Muḥammad among the men?' He said this three times, but the Messenger of God (SAAS) told them not to respond.

"Then he said, 'Is the son of Abû Quhâfâ among the men? Is Ibn al-Khattâb there?' He then went forward to his own force and said, 'Those people have been killed; you have requited them.'

"'Umar could not restrain himself from saying, 'You lie, you enemy of God. Those you enumerated are all alive. And the living will bring your harm!''

"'Abû Sufyân commented, 'A battle for the battle of Badr! Warfare goes in cycles. And you will find some bodies mutilated. We did not order that, but it doesn't bother me.'

"He then began chanting, 'Raise up, Hubal! Raise up, Hubal!'

"The Messenger of God (SAAS) asked his men, 'Aren't you going to respond to him?' 'But Messenger of God,' they asked, 'what should we respond?' He told them, 'Say: "God is far higher and more Glorious!"'"

"'Abû Sufyân then commented, 'We have consolation, not you.'

"The Messenger of God (SAAS) asked them, 'Won't you respond to him?' They asked, 'What should we respond, Messenger of God?' He replied, 'Say: "God is our master and you have no master."'"

"Al-Bukhârî related this in abbreviated form from a hadîth of Zuhayr, he being Muḥâwiyya's son, in abbreviated form. His version has been related above through Isrâ'il, from Abû Ishâq.

Imâm Ahmad stated that 'Affân related to him, quoting Ḥâmmâd b. Salama, quoting Thâbit and 'Alî b. Zayd, from Anas b. Malik, who said that when the polytheists overwhelmed the Prophet (SAAS) while he was in the company of seven of the ānšâr and one man of Quraysh, he said, "Whoever will repel them from us will be my companion in paradise!" At this, one of the ānšâr came up and did battle until he was killed.

The account goes on that when they next overwhelmed him, he again said, "Whoever will repel them will be my companion in paradise!" And eventually all seven were killed.

The Messenger of God (SAAS) then said, "Our forces have not treated us fairly."
Muslim related this from Hudba b. Khālid, from an account of Ḥammād b. Salama.

Al-Bayhaqī stated in his work Dalā'il (The Signs), giving his chain of transmission from Umāra b. Ghaziyya, from Abū al-Zubayr, from Jabir, "The men fled in defeat away from the Messenger of God (ṢAAS), at the battle of Uhud. Eleven of the ḃāṣīran and Ṭalḥa b. Ubayd Allāh remained with him as he climbed on up the mountain, but the polytheists caught up with them. The Prophet (ṢAAS), asked, 'Will no one take care of these?' Ṭalḥa replied, 'I will, Messenger of God!' 'You stay where you are,' he told him. One of the ṣaḥiḥ was then said, 'I will, Messenger of God!' and he fought hard in defence of him. The Messenger of God (ṢAAS) climbed up higher, along with those men remaining with him. Then the ṣaḥiḥ was killed and the enemy again caught up with them. Again the Messenger of God (ṢAAS) asked, 'Will no one take care of these?' Ṭalḥa responded as before and the Messenger of God (ṢAAS) said as before. Another of the ṣaḥiḥ then said, 'I will, Messenger of God!' And he fought on while his companions went on up. Eventually he was killed, and the polytheists caught up with them.

"The Messenger of God (ṢAAS) kept on saying as he had the first time, with Ṭalḥa always volunteering, but being restrained, and another of the ṣaḥiḥ asking permission to do battle. He would be permitted to do so and would fight on as had those before him.

"Eventually only Ṭalḥa was left with him. The enemy was again attacking them, so the Messenger of God (ṢAAS) asked once more, 'Will no one take care of these?' Ṭalḥa responded that he would and he fought on as had all those before him. He was injured in his fingertips and called out in pain. The Messenger of God (ṢAAS) commented, 'If you had called out the words, 'In God's name!' the angels would have raised you up while everyone looked on at you, until they carried you right on up into the air of heaven.' The Messenger of God (ṢAAS) then climbed up to join his men who were gathered there."

Al-Bukhārī related, from 'Abd Allāh b. Abī Shayba, from Wāki', from Ismā'īl, from Qays b. Abī Ḥazim, who stated, "I saw Ṭalḥa's hand to be a stump, and with it he defended the Messenger of God (ṢAAS), at the battle of Uhud."

In both saḥiḥ collections there is a ḥadīth of Mūsā b. Ismā'īl, from Muṭḍamīr b. Sulaymān, from his father, from Abū 'Uthmān al-Nahdi, who said, "During some of those days when he engaged in battle, no one remained with the Messenger of God (ṢAAS), except Ṭalḥa and Sa'd, according to their accounts."

Al-Ḥasan b. 'Arafa stated that it was related to him by Marwān b. Mu'āwiyya, from Ḥāshim b. Ḥāshim al-Sād, who said, "I heard Sa'd b. al-Muṣayyab say, 'I heard Sa'd b. Abū Waqqās state, "The Messenger of God (ṢAAS), took the arrows out of his quiver for me at the battle of Uhud and said, 'Shoot, may my father and mother be your ransom!'"""

Al-Bukhārī derived this ḥadīth from 'Abd Allāh b. Muḥammad, from Marwān.
In the *sahih* collection of al-Bukhari, there is a *hadith* traced from 'Abd Allah b. Shaddad who quoted 'Ali b. Abū Talib as follows, “I never heard the Prophet (SAAS) swear by both his parents to anyone except Sa'd b. Malik. At Uhud I heard him say, ‘Sa’d, shoot, may my father and my mother be your ransom!’”

Muhammad b. Ishāq stated that it was related to him by a member of Sa’d’s family, Ṣāliḥ b. Kaysān, from Sa’d b. Abū Waqqās, that at Uhud he shot his arrows from directly in front of the Messenger of God (SAAS). Sa’d said, “I saw the Messenger of God (SAAS) say, ‘Shoot, may my father and my mother be your ransom!’ He even handed me arrows without points, saying, ‘Shoot with this!’”

It is established in both *sahih* collections, from a *hadith* of Ibrāhīm b. Sa’d, from his father, from his grandfather, that Sa’d b. Abū Waqqās said, “At the battle of Uhud I saw to the right and to the left of the Messenger of God (SAAS) two men dressed in white who were fighting fiercely; I never saw them before that, and I never saw them thereafter.” He was referring to Gabriel and to Michael, peace be upon them both.

Ahmad stated, “Affān related to us and Thabit recounted to us, from Anas, that at the battle of Uhud Abū Talha was shooting from directly in front of the Messenger of God (SAAS) who was shielding himself behind him. As he shot, the Messenger of God (SAAS) would raise himself up to see where the arrows would strike. At this Abū Talha would say, as he brought his chest up to its full height, ‘Let it be so, may my father and my mother be your ransom, Messenger of God; no arrow will hit you. My chest will be in the way of yours.’ Abū Talha would position himself directly before the Messenger of God (SAAS) and say, ‘I am sturdy, Messenger of God. Direct me according to your needs and order me to do whatever you want.’”

Al-Bukhari stated that Abū Ma‘mar – ‘Abd Allah b. ‘Amr al-‘Aqdi, that is – related to him, quoting ‘Abd al-Wārith, quoting ‘Abd al-‘Azīz (b. Suhayb), from Anas, who said, “When the battle of Uhud occurred the men fled in defeat away from the Messenger of God (SAAS). Meanwhile Abū Talha was directly in front of him, protecting him with a leather shield he had. Abū Talha was a marksman and a very vigorous man who broke two or three bows that day. As the man with the leather bag of arrows would pass, he (the Prophet) would say, ‘Hand them over to Abū Talha.’”

He went on, “The Prophet (SAAS) would rise up to observe the enemy and Abū Talha would say, ‘May my father and mother be your ransom! Don’t stand up! An enemy arrow may strike you. My body shields yours.’ And I saw ‘A’isha, daughter of Abū Bakr, and Umm Sulaym with their garments tucked up so that I could see their anklets, carrying water containers on their backs that they would empty into the mouths of the troops, return to refill them and empty them as before. The sword fell from the hands of Abū Talha twice or thrice.”

Al-Bukhari stated, “Kalīfa told me, ‘Yazīd b. Zarr’ related to us, quoting Sa’d, from Qatāda, from Anas, from Abū Talha, who said, “I was one of those
overcome by lassitude at the battle of Uhud, so that my sword kept falling from my hands. It would fall and I would pick it up once more.”

Al-Bukhārī reported it thus, along with an affirmative commentary. In testimonial of this there are the words of God Almighty, “Then He sent down upon you, after sorrow, a sense of security, a lassitude overcoming a group of you. Another group had been made anxious by themselves; they have incorrect thoughts about God, thoughts of ignorance, saying, ‘Does the matter affect us at all?’ Say: ‘The entire matter is in God’s hands.’ They conceal within their souls what they would not reveal to you. They say, ‘Had we had any hand in this, we would not have been killed here.’ Say: ‘Even if you had stayed at home, those destined for being killed would still have gone forth to the places where they died. And so that God would test what was in your hearts and that He might purge what was in your hearts. And God knows what is inside one’s heart. Those of you who retreated on the day the two forces met were merely induced by Satan who made them slip on account of some things they had done. God, however, has pardoned them, for God is Forgiving, Merciful” (ṣūrat Al ʿІmrān; III, v.153, 4).

Al-Bukhārī stated that ʿAbdān – ʿAbd Allāh b. ʿUthmān al-Marwazi – related to him, quoting ʿAbū ʿAbd Allāh b. ʿAbd Allāh b. Mawhab, who said, “A man arrived to make the pilgrimage to the kaʿba. He saw a group seated and asked, ‘Who are those people seated?’ He (ʿUthmān b. Mawhab) replied, ‘They are men of Quraysb.’ The man then asked, ‘And who is the sheikh, the elder?’ ‘He’s Ibn ʿUmar,’ they told him. The man then went over to him and said, ‘I’d like to have you respond to something I ask you. Please, I charge you by the sanctity of this place, do you know if ʿUthmān b. ʿAffān fled from the battle of Uhud?’ ‘Yes,’ the sheikh replied. The man asked, ‘And do you know him to have been absent from Badr, and not to have witnessed it?’ ‘Yes,’ he replied. ‘And do you know that he missed the bayʿat al-rīdwan, “the pledge of willingness”, and did not witness it?’ ‘Yes,’ he replied again. The man then, in satisfaction, affirmed the greatness of God.

“Ibn ʿUmar then said, ‘Come on over so I can tell you more, and explain more about what you asked me. Regarding his fleeing at Uhud, I bear witness that God forgave him. Regarding his absence from Badr, his wife was the daughter of the Prophet (ṢAAS) and she was ill. The Messenger of God (ṢAAS) told him, ‘You will receive the same full share of the spoils as a man who was present at Badr.’

“Regarding his absence from the bayʿat al-rīdwan, if there had been anyone more respected in the valley of Mecca than ʿUthmān b. ʿAffān, he would have sent him in his place. The bayʿat al-rīdwan took place after ʿUthmān had gone to Mecca. And the Prophet (ṢAAS) said, referring to his right hand, ‘This is ʿUthmān’s hand.’ He then clasped it to his other hand, saying, ‘This is for ʿUthmān.’

“Now take this information away with you,’ Ibn ʿUmar told him.”
Al-Bukhārī also related this in another place. Al-Tirmidhi’s *hadith* has a chain of authorities from Abū Awāna, from ʿUthmān b. ʿAbd Allāh b. Mawḥāb.

Al-Umawi, in his military chronicle, quoted Ibn Iṣḥāq as saying, “Yahyā b. ʿAbbād related to me, from his father, from his grandfather, who said, ‘I heard the Messenger of God (ṢAAS) say, on the occasion when his men had fled in defeat away from him, some of them going as far as the sandy hillock below al-ʿAwāṣ, while ʿUthmān b. ʿAffān and Saʿd b. ʿUthmān, one of the *ānṣār*, had fled and reached al-Jalāb, a mountain near Medina, adjoining al-ʿAwāṣ. They stayed three nights there, then returned. They claim that the Messenger of God (ṢAAS) told them, ‘You went there by chance.’”

All this shows that at Uhud some of the same things happened as at Badr. One such is the occurrence of the *nuʿās*, the lassitude, amidst the warfare. This is an indication of their security of mind in God’s help, and the totality of their reliance upon their Creator and Exculpator.

Comment has been previously made concerning the words of God Almighty concerning the expedition to Badr: “When He made lassitude overcome you as a security from Him” (*ṣūrat al-Anfāl*; VIII, v.11). Regarding Uhud, He stated, “Then He sent down upon you, after sorrow, a sense of security, a lassitude overcoming a group of you” (*ṣūrat al-ʿImrān*; III, v.153). The reference here is to the perfect Muslims. As Ibn Masʿūd and others of the early authorities stated, “Lassitude in war stems from faith, while lassitude in prayer stems from hypocrisy. This is why God stated thereafter, ‘another group had been made anxious by themselves’” (*ṣūrat al-Anfāl*; VIII, v.11). And another similarity is that the Messenger of God (ṢAAS) appealed for help at Uhud as he had at Badr, saying, “If it is Your wish, You will no longer be worshipped on earth.”

As Imām Ahmad stated, “ʿAbd al-Ṣamad and ʿAffān both related to us, as follows, ‘Ḥammād related to us, quoting Thābit, from Anas, that the Messenger of God (ṢAAS) said at the battle of Uhud, ‘O God, if it is Your wish, You will no longer be worshipped on earth.’”

Muslim related it from Ḥājjāj b. al-Shāfī, from ʿAbd al-Ṣamad, from Ḥammād b. Salāma.

Al-Bukhārī stated that ʿAbd Allāh b. Muḥammad related to him, quoting Sufyān, from ʿAmr, who heard Jābir b. ʿAbd Allāh say, “At the battle of Uhud a man said to the Prophet (ṢAAS) ‘If I am killed, where will I then be?’ ‘In heaven,’ he replied. Thereupon the man threw the dates out of his hand and fought until he was killed.”

Muslim and al-Naqšābī related this from a *hadith* of Sufyān b. ʿUyayn.

And this is similar to the story of ʿUmār b. al-Ḥumām, which is given above relating to the expedition to Badr. May God be pleased with both these authorities.
Section: Concerning the treatment received that day by the Prophet (SAAS) from the polytheists, God damn them!

Al-Bukhari gives a section entitled: "On the injuries done to the Prophet (SAAS) at the battle of Uhud."

He went on, “Ishâq b. Naṣr related to us, quoting ‘Abd al-Razzâq, from Hâmmâm b. Munabbih, who heard Abû Hurayra say, ‘The Messenger of God (SAAS) said, “The wrath of God is great towards those who did this” (pointing to his lower teeth) “to His prophet. Great is God’s wrath towards a man whom the Messenger of God kills in God’s cause!”’”

Muslim related this through ‘Abd al-Razzâq. Makhlab b. Mâlik related to us, quoting Yahyâ b. Sa’d al-Umawi, quoting Ibn Jurayj from ‘Amr b. Dinâr, from Íkrîma, from Ibn ‘Abbâs, who said, “Great was the wrath of God against those whom the Prophet (SAAS) killed in God’s cause. Great was the wrath of God against a people who bloodied the face of the Messenger of God (SAAS).”

(Imâm) Ahmad stated that ‘Affân related to him, quoting Hâmmâd, quoting Thâbit, from Anas, that the Messenger of God (SAAS) said at the battle of Uhud as he wiped the blood from his face, “How could any people prosper who struck their prophet and broke his front teeth while he called people to God?” And God sent down, “It is not your business whether He forgives them or punishes them; they are wrong-doers” (sûrat Al- İmran; III, v.127).

Muslim related this from al-Qânâbi, from Hammad b. Salama.

Imâm Aḥmad related it from Hushaym and Yazîd b. Hârîn, from Ḥumayd, from Anas, who said that the Messenger of God (SAAS) had his front teeth broken and was struck in the face so that his blood flowed, and that he said, “How could a people prosper who did this to their prophet while he was calling them to their Lord?” And so God Almighty sent down, “It is not your business” (sûrat Al- İmran; III, v.127).

Al-Bukhârî stated that Qutayba related to him, quoting Ya’qûb, from Abû Ḥâzim, who heard Sahl b. Sa’d being asked about the injuries suffered by the Prophet (SAAS). He said, “I swear by God, I certainly do know who it was who washed the wounds of the Messenger of God (SAAS), who poured the water and with what he was treated. Fâṭima, his daughter washed him, and ‘Alî poured the water from a shield. When Fâṭima saw that the water was only increasing the blood flow, she took a piece of matting, set fire to it, then attached it to the wound; the blood ceased flowing. And his front tooth was broken that day, his face was wounded, and his helmet was crushed on to his head.”

Abû Dâ’ûd al-Ṭayâlîsî stated in his Musnad hadîth collection, that Ibn al-Mubârak related to him, from Ishâq, from Yahyâ b. Ṭâlîhâ b. Ubayd Allâh quoting Ísâ b. Ṭâlîhâ from ‘A‘isha, umm al-muˈminin, the “mother of the believers”, as having stated, “Abû Bakr would say, regarding Uhud, ‘All credit that day was due to Ṭâlîhâ!’ He then would relate as follows, ‘I was the first one to return. I saw a man fighting hard in front of him in God’s cause. I saw him shout, “To the defence!”’
I responded, "(Let it) be Talha!" having lost track of things. Then I told myself, "I hope he is someone from my own people." Between myself and the polytheists there was a man I did not know. I was closer to the Messenger of God (SAAS) than he was, but he walked faster than I did. Then I saw him to be Abū 'Ubayda b. al-Jarrāh. When we reached the Messenger of God (SAAS) his front teeth had been broken and his face had been gashed. Two links from the chain-mail of his helmet had pierced his cheek. The Messenger of God (SAAS) said, "Both of you, take care of your companion!" meaning Talha. He was bleeding profusely, but we disregarded his words."

He went on, "I went over to pull it out of his face, but he (Abū 'Ubayda) said, "I insist on my right of you letting me do it." I left him to do it, but he was reluctant to take it in his hand and so hurt the Messenger of God (SAAS). So he put his mouth over it and drew out a link, one of the front teeth falling with it. I then went over to do as he had, but he said again, "I insist on my right of you letting me do it." He then did as he had before and the other tooth dropped along with the link. It turned out that Abū 'Ubayda was great at tooth extraction!

"Having treated the Messenger of God (SAAS) we then went over to Talha who was in one of the pits there. He had some 70 wounds, including spear thrusts, arrow wounds and cuts. His fingers had been sliced off. We gave him treatment."

Al-Waqidi recounted, from the son of Abū Sabra, from Ishāq b. 'Abd Allāh b. Abū Farwa, from Abū al-Huwayrith, from Näfī' b. Jubayr, who said, "I heard one of the muhājirin saying, 'I was present at Uhud and saw the arrows coming in from all directions, with the Messenger of God (SAAS) right in their middle, but all of them were diverted from him. And I saw 'Abd Allāh b. Shihāb al-Zuhrī that day as he said, 'Direct me to Muhammad; I'll not survive if he does.' The Messenger of God (SAAS) was right there at his side, with no one else with him. He went on past and Ṣafwān b. Umayya criticized him for that. 'Abd Allāh responded, 'By God, I didn't see him! I swear by God, he is forbidden to us. There were four of us who agreed together and made a pact to kill him, but we couldn't get to him.'"

Al-Waqidi stated, "In my opinion, it is well established that it was Ihn Qami'a who shot the Messenger of God (SAAS) in the cheek and Utba b. Abū Waqqāṣ who hit him in the lip and struck his lower teeth."

An account similar to this has been given above from Ibn Isḥaq; it states that his front tooth that was broken was his lower left incisor.

Ibn Isḥaq stated that Ṣāliḥ b. Kayṣān related to him, from someone who related it to him, on the authority of Sa'd b. Abū Waqqāṣ, who said, "I was never more determined to kill anyone than I was to kill Utba b. Abū Waqqāṣ; I knew him to be a man of evil character and hated by his people. And the statement made by the Messenger of God (SAAS) was enough for me -- that 'Great is God's wrath against those who bloodied the face of His messenger.'"
‘Abd al-Razzāq stated that Ma‘mar related to him, from al-Zuhrī, from 'Uthmān al-Ḥarūrī, from Miqsam, that the Messenger of God (ṢAAS) spoke a curse against Uţba b. Abū Waqqāṣ when he broke his lower teeth and bloodied his face, saying, “O God, may change not come to him, so that he dies an unbeliever!”

And no change did come over him, so that he did die an unbeliever, bound for hell-fire.

Abū Sulaymān al-Jawzājānī stated, that Muḥammad b. al-Ḥasan related to him, quoting Ibrāhīm b. Muḥammad b. Abī Bakr b. ˙Harb, from his father, from Abū Umāma Sahl b. Ḥanīf, to the effect that the Messenger of God (ṢAAS) treated his face at Uhud with a dried bone.

This hadith is gharib, “unilateral”, and I found it in the military chronicle of al-Umawī regarding the battle of Uhud.

When he had done injury to the Messenger of God (ṢAAS), ‘Abd Allah b. Qamī'a went back and said, “I’ve killed Muḥammad!” And on that occasion that devil the ‘izb of al-‘Aqaba shouted at the top of its voice, “Hear this! Muḥammad has been killed!”

Consternation spread among the Muslims. Many people believed it, and yet remained determined to fight on in defence of Islam until they died in the same way as had the Messenger of God (ṢAAS). Anas b. al-Nadr and others of whom mention will be made were among these.

Almighty God had sent down consolatory verses to deal with this eventuality. He had stated, “And Muḥammad is no more than a messenger; messengers have passed away before him. And if he dies or is killed, will you turn on your heels? Whoever should turn on his heels will do no harm to God thereby. And God will reward the grateful. And no soul shall die except with God’s permission at a specified time. And whoever desires the rewards of this world, those We will give him; and whoever desires the rewards of the hereafter We will give him those. We will reward the grateful. And many are the prophets who have fought along with many worshippers! And they did not weaken because of what befell them in God’s cause. They neither weakened nor abased themselves. God loves those who stand firm. And what they said was merely, ‘O God of ours, forgive us our sins and our excesses! Set our feet firmly and give us victory against the unbelieving enemy!’ And so God did give them the reward of this world and the fine reward of the hereafter; God does love those who do good. O you who believe, if you obey those who disbelieve, they will turn you back on your heels and you will go back having lost. But God is indeed your master and He is best of all helpers. We will cast terror into the hearts of those who disbelieve for their having associated with God that for which He sent down no authority. Hell-fire shall be their abode. And terrible is the abode of the unjust!” (sūrat Āl-‘Imrān; III, v.143–50).

Abū Bakr, “the trusting”, made an address at the first assembly he held following the death of the Messenger of God (ṢAAS) in which he said, “O my people, regarding those who worshipped Muḥammad, Muḥammad has died. Regarding those who worshipped God, God is alive and shall not die!” He then recited this verse: “And Muḥammad is no more than a messenger.” He said, “It was as though the people had never heard this before, and so all, without exception, recited it thereafter.”

Al-Bayhaqi related in his Dalā'il al-Nubūwā (Signs of the Prophethood), through Ibn Abī Najīh, from his father, who said, “At Uḥud, one of the muhājirīn passed by one of the anṣār, a man who was covered in his own blood, and asked him, ‘Are you aware that Muḥammad has been killed?’ The anṣārī responded, ‘If Muḥammad (ṢAAS) has been killed, then he must have fulfilled his mission! So fight on for your religion!’

“And so the verse was revealed, ‘And Muḥammad is no more than a messenger; messengers have passed away before him.’”

That anṣārī might well have been Anas b. al-Naḍr, may God be pleased with him; he was the uncle of Anas b. Malik.

Ｉmām Aḥmad stated, “Yazīd related to us, quoting Ḥāmid, from Anas, that his uncle was absent from the fighting at Badr and said, ‘I was absent from the first battle fought by the Prophet (ṢAAS) against the polytheists; if God should have me witness a battle against the polytheists, I’ll certainly show him what I can do!’

“When, at the battle of Uḥud, the Muslims gave way, he said, ‘O God, I apologize to you for what these men have done’ – meaning his fellow fighters – ‘and I declare myself innocent of what these others’ – meaning the polytheists – have done against You.’ He then advanced and was met before Uḥud by Sa'd b. Muṣṭaḥ. Sa’d told him, ‘I am with you!’ And Sa’d also said, ‘But I could not do what he did.’

“Some 80 wounds were found on him, consisting of sword cuts, spear thrusts and arrow punctures.”

He went on, “We used to say that it was about him and his Companions that the verse was revealed, ‘and of them there are those who fulfilled their vow; and of them there are those who wait’” (ṣūrat al-Ahzāb; XXXIII, v.23).

Al-Tirmidhi related this from ‘Abd b. Ḥamīd; al-Nasāʾī related it from Ishāq b. Rāhawayh; both gave Yazīd b. Hārūn as a link. Al-Tirmidhi stated, “This tradition is hasan, ‘good’.”

I would comment that this ḥadīth conforms to the criteria of the saḥīḥ collections, from this source.

Ｉmām Aḥmad stated that both Bahz and Ḥāshim related to him that Sulaymān b. al-Mughīra quoted Thābit as having said, “Anas (b. Malik) stated, ‘My uncle’ – Ḥāshim gave his name as Anas b. al-Naḍr – ‘was the one for whom I was named. He was not present at Badr. This fact troubled him, and so he said, ‘I was absent from the first battle fought by the Messenger of God (ṢAAS); if
God allows me to participate with him later in another battle, then he will certainly see what it is I can do!"

He (Anas b. Malik) went on, "He was too much in awe to say anything different. And he was present at Uhud with the Messenger of God (SAAS). He met up with Sa'd b. Mu'âdh, and Anas asked him, 'Abû 'Amr, where to? How wonderful is the fragrance of paradise I sense before Uhud!"

He (Anas b. Malik) continued, "He fought them until he was killed. Some 80 wounds were found on his body — sword cuts, spear thrusts and arrow punctures. His sister, my aunt al-Rabî', daughter of al-Nâdr, said, 'I only recognized my brother by his fingertips.' And this verse was revealed, 'and of them are those who fulfilled their vow, and of them there are those who wait — and they have not changed at all' (sūrat al-Ahzâb; XXXIII, v.23).

He concluded, "They used to consider that this verse was revealed about him and his Companions."

Muslim related this from Muḥammad b. Ḥātim, from Bahz b. Asad. Al-Tirmidhi and al-Nasâ'i related it from a ḥadîth of 'Abd Allâh b. al-Mubârak. Al-Nasâ'i added to this. Abû Dâ'ûd and Ḥâmidd b. Salama also gave it, and all four of these authorities quoted Sulaymân b. al-Mughîra as a source. Al-Tirmidhi stated the tradition to be ḥasan sahih, "good and authentic".

Abû al-Aswâd stated, from 'Urwa b. al-Zubayr, who said, "Ubayy b. Khalaf, a brother of Banû Jumûth, had made an oath in Mecca that he would certainly kill the Messenger of God (SAAS). When news of the oath reached him, he said, 'No; I will kill him, if God wills it!'

"When it was time for the battle of Uhud, Ubayy came forth armoured and helmeted, saying, 'I will not live on if Muḥammad does!' He attacked the Messenger of God (SAAS) trying to kill him, but Muṣâb b. 'Umayr, a brother of Banû 'Abd al-Dâr, met him in defence of the Messenger of God (SAAS). Muṣâb b. 'Umayr was killed. The Messenger of God (SAAS) noticed that Ubayy's collarbone was visible between his helmet and his suit of chain-mail, and so he thrust him there with his spear. Ubayy fell from his horse, though no blood was coming from his wound.

"His companions came and carried him off; he was bellowing like a bull, but people told him, 'He's not harmed you; it's just a scratch.'

"He then told them of what the Messenger of God (SAAS) had said, namely that he would kill Ubayy. He then said, 'I swear by Him who holds my soul in His hand, if what afflicts me were to afflict all the people of Dhû al-Majâz, they'd all die of it!'

"And he did die and go to hell; and damned be all the denizens of hell-fire!'"

Mûsâ b. 'Uqba related this tradition in his military chronicle, from al-Zuhârî, from Sa'd b. al-Musayyab, in similar terms.

Ibn Iṣâq stated, "When the Messenger of God (SAAS) made his way up into the defile, Ubayy b. Khalaf caught up with him and said, 'I shall not live on if you do!'"
"The Muslims asked, ‘O Messenger of God, should one of our men go for him?’ He replied, ‘Just leave him alone.’

“When Ubayy came close, the Messenger of God (SAAS) took a spear from al-Ḥārith b. al-Summa. Some people said, as I have been told, that when the Messenger of God (SAAS) took it from him, he shook himself so hard that they flew off away from him like a hair from the back of a camel stung by a fly! The Messenger of God (SAAS) then went towards Ubayy and thrust him in the neck, so that he swayed back and forth several times, then fell from his horse.”

Al-Wāqīḍī recounted much the same from Yūnus b. Bukayr, from Muhammad b. Ishāq, from ʿĀṣim b. ʿUmar b. Qatāda, from ʿAbd Allāh b. Kaʿb b. Mālik, from his father.

Al-Wāqīḍī stated that Ibn ʿUmar used to say, “Ubayy b. Khalaf died in the Rabigh valley. I was once passing through the Rabigh valley late at night when all of a sudden flames flared up, scaring me greatly. And there was a man emerging from it, dragging a chain and with a raging thirst. Then another man said, ‘Don’t give him anything to drink! He was killed by the Messenger of God (SAAS); this man is Ubayy b. Khalaf.’”

This hadith is fully authenticated in both sahih collections, as stated above, through ʿAbd al-Razzāq, from Maʿmar, from Hammām, from Abū Hurayra, who said, “The Messenger of God (SAAS) stated, “Great is God’s wrath against a man whom the Messenger of God kills in God’s cause.”

Al-Bukhārī related this through Ibn Jurayj, from ʿAmr b. Dinār, from Ikrima, from Ibn ʿAbbās, with the wording, “Great is God’s wrath against someone killed by the hand of the Messenger of God (SAAS) in God’s cause.”

Al-Bukhārī stated that Abū al-Walīd said, quoting Shuʿba, from Ibn al-Munkadir, who said, “I heard Ḥārīrī say, ‘When my father was killed, I began to weep and to uncover the shroud from his face. The Companions of the Messenger of God (SAAS) stopped me, but he himself did not. Instead, he told me, ‘Don’t weep for him; the angels kept him shaded with their wings until he was raised up.’”

This tradition is related here in this form with a full chain of authorities. In the section (of his work) on funerals, he (al-Bukhari) gives its provenance as from Bindar, from Ghundar, from Shuʿba. Muslim and al-Nasāʿī related it from various paths, all quoting Shuʿba.

Al-Bukhārī stated that ʿAbdān related to him, quoting ʿAbd Allāh b. Mubārak, from Shuʿba, from ʿĀṣim b. ʿUmar b. Ibrāhīm, from Ibrāhīm’s father, to the effect that ʿAbd al-Rahmān b. ʿAwf was brought food while he was fasting. He then said, “Muṣʿab b. ʿUmayr was killed, yet he was better than me. A cloak was used as his shroud. If it was placed over his head, his feet were visible, while if his feet were covered his head was visible.” He is also quoted as saying, “Hamza was killed, yet he was better than me, while we have been granted earthly favours.” He is also quoted as saying, “Things have been given to us here on earth, and we fear that the favours have come prematurely for us.” He then wept, till the food was cold.
Al-Bukhārī is alone in giving this *hadith*.

Al-Bukhārī stated that Aḥmad b. Yūnus related to him, quoting Zuhayr and al-Aʾmash, from Shaqiq, from Khabbāb b. al-Aratt, who said, “We went forth with the Prophet (ṢAAS), seeking to work in God’s cause, and reward from God was our due. Some of us passed away or left without enjoying any part of their reward. Muṣṭafā b. ʿUmayr was one of these; he was killed at the battle of Uhud, leaving nothing but a woollen cloak. When we covered his head with it, his feet emerged. When his feet were covered with it, his head emerged. And so the Prophet (ṢAAS) told us, ‘Cover his head with it and place the *al-ʾidḥāk* (an aromatic rush), over his feet. Some of us have their fruit already ripened; he is harvesting them.’”

The rest of the authorities on traditions – with the exception of Ibn Mājah – derive it through various paths from al-Aʾmash.

Al-Bukhārī also stated that ʿUbayd Allāh b. Saʿīd related to him, quoting Abū Usāma, from Hishām b. ʿUrwa, from his father, from ʿAʾisha, who said, “When the battle of Uhud arrived, the polytheists were being defeated. So Satan, God damn him, called out, ‘Worshippers of God, look to your rear!’ At this the forward lines turned around and began battling with their rear lines. Hudhayfa saw his father al-Yamān right there and so he shouted, ‘Worshippers of God! My father!’”

ʿAʾisha went on, “But, I swear by God they continued fighting until they had killed him. And Hudhayfa said, ‘May God forgive them.’

“ʿUrwa commented, ‘I swear that goodwill continued on in Hudhayfa until he joined Almighty and Glorious God.’”

I note that the reason this happened was that al-Yamān and Thābit b. Waqqṣ were back in the defences with the women because of their age and debility. The two men had said, “There’s no more than a donkey’s life-span left for our generation.” And so they had dismounted to be there at the fighting and their course had taken them over towards the polytheists. Thābit was killed by the polytheists, while al-Yamān was killed by mistake by the Muslims. Hudhayfa gave up his claim against the Muslims to blood money for his father and blamed none of them because of the obvious excuse for it.

**DIVISION.**

Ibn Iṣḥāq stated, “And Qatāda b. al-Nuʿmān was struck in the eye that day, so that it fell out on to his cheek. The Messenger of God (ṢAAS) put it back in for him, using his hand; it was thereafter always the better and sharper of Qatāda’s eyes.”

There is a *hadith* from Jābir b. ʿAbd Allāh that Qatāda b. al-Nuʿmān was struck in the eye at Uhud, so that it slipped out on to his cheek. The Messenger of God (ṢAAS) put it back in its place and it was thereafter the better and sharper of his eyes. It did not become inflamed when his other eye was so inflicted.
Al-Dārquṭnī related, with a hadith that was gharib, “unilateral”, from Mālik, from Muḥammad b. Ṭabāb Alláh b. Abū Ṣaʿṣaʿa, from his father, from Abū Saʿīd, from his brother Qatāda b. al-Nuʿmān, who said, “Both my eyes were struck at Uḥud and they fell out on to my cheeks. I went with them to the Messenger of God (ṢAAS), and he returned them both to their places. He spat into them and they regained sight.”

The first version is the one generally accepted – that he was struck in the one eye. This is why, when his son presented himself to ʿUmar b. ʿAbd al-ʿAzīz, and the latter asked him to identify himself, he replied, in verse:

“I’m the one whose father’s eye slipped out on to his cheek
And it was replaced most effectively by the hand of the Chosen One.
It became again as it had been at first.
How fine an eye it became and how fine a cheek!”

Thereupon ʿUmar b. ʿAbd al-ʿAzīz responded with the line:

“Those noble qualities were not two cups of milk mixed
with water that would later change into urine!”

ʿUmar then welcomed him and rewarded him richly; may God be pleased with him!

Ibn Hishām stated, “ʿUmāra’s mother, Nasība, daughter of Kaʿb al-Maziniyya, fought at Uḥud. Saʿīd b. Ṭabāb Zayd al-Anṣārī recounted that Saʿīd’s mother, daughter of Saʿīd b. al-Rabīʿ, used to say, “ʿUmāra’s mother came in to me and I asked her, “Aunt, tell me your story.” She replied, “Early in the day I went out to see what our people were doing, bearing a water-skin filled with water. At the time I reached the Messenger of God (ṢAAS), who was among his Companions, everything was going in the Muslims’ favour. When the Muslims were defeated, I stood near the Messenger of God (ṢAAS), engaging in the battle, defending him with my sword and shooting with my bow until I was ultimately wounded.””

Umm Saʿīd went on, “And on her shoulder I saw a deep scar, so I asked her, ‘Who was it gave you this wound?’ She replied, ‘It was Ibn Qamṣa, God damn him! When our men deserted the Messenger of God (ṢAAS), he advanced, saying, “Direct me towards Muḥammad; I will not live on if he survives!” I blocked his way, along with Muṣʿab b. Umayr and others who stayed firm with the Messenger of God (ṢAAS). It was then that he gave me this wound; and I struck him many times back, but that enemy of God was wearing double armour.”

Ibn Ishāq stated, “Abū Dujāna shielded the Messenger of God (ṢAAS) with his own body. The arrows fell upon his back while Abū Dujāna leaned over him.”

He continued, “ʿĀṣim b. ʿUmar b. Qatāda related to me that the Messenger of God (ṢAAS) shot from his bow until its curved frame broke. Qatāda b. al-Nuʿmān then took and kept it.
“Al-Qāsim b. ‘Abd al-Raḥmān b. Ṣafī related to me, he being a brother of Bānti ‘Adī b. al-Najjār, as follows, ‘Anas b. al-ナADR, uncle of Anas b. Mālik, reached ʿUmar b. al-Khaṭṭāb and Ṭalḥa b. ʿUbayd Allāh along with some muḥājrīn and anṣār who wanted to surrender. He asked them, ‘Why are you just sitting?’ They replied, ‘The Messenger of God (ṣaas) has been killed.’ ‘And what will you do with your lives after he has gone?’ Anas asked. ‘Get up and die for the same cause as he has!’ He then advanced to the enemy and fought until he was killed. Anas b. Mālik was named after him.”

Ibn ʿIshāq continued, “Ḥumayd al-Ṭawīl related to me, from Anas b. Mālik, who said, ‘That day we found 70 wounds on Anas b. al-NAADR. The only person to recognize him, from his fingertips, was his sister.’”

Ibn Hishām stated, “It was related to me by a scholar that ʿAbd al-Raḥmān b. Ṣafī was injured in the mouth and lost some teeth; he had 20 or more wounds, including one in his foot, which made him lame.”

DIVISION.

Ibn ʿIshāq stated that according to what he was told by al-Zuhṛ, it was Ka'b b. Mālik who first reached the Messenger of God (ṣaas) after the defeat and the report of his death. Ka'b said, ‘I saw his eyes gleaming from beneath his helmet. So I shouted at the top of my voice, ‘Muslims! Rejoice! This is the Messenger of God (ṣaas).’ But he signalled me to be silent.”

Ibn ʿIshāq continued, “When the Muslims recognized the Messenger of God (ṣaas) they and he moved on together up into the defile; with him went Abū Bakr, ‘the trusting’, ʿUmar b. al-Khaṭṭāb, ‘Alī b. Abū Ṭālib, Ṭalḥa b. ʿUbayd Allāh, al-Zubayr b. al-Awwām, al-Ḥarith b. al-Simma and a group of other Muslims. When the Messenger of God (ṣaas) had climbed up into the defile, ʿUbayy b. Khalaf caught up with him.”

Ibn ʿIshāq then proceeded to relate how the former killed the latter, in an account similar to that given above.

He then went on, “ʿUbayy b. Khalaf, so it was related to me by Ṣāliḥ b. Ibrāhīm b. ʿAbd al-Raḥmān b. ʿAwf, used to tell the Messenger of God (ṣaas), when he met him in Mecca, ‘Hey, Muḥammad, I’ve a horse, al-ʿAwdh, that I feed every day with measures of corn. I’ll be riding it when I kill you!’

‘To this the Messenger of God (ṣaas) replied, ‘No; it is I who will kill you, if God wills it.’

“When ʿUbayy was taken back to Quraysh having suffered a small injury in his neck, the blood having stopped flowing, he said, ‘By God, Muḥammad has killed me!’ They told him, ‘You’ve lost your courage! You’re not badly hurt.’ He replied, ‘But he told me in Mecca that he was going to kill me. And, I swear, he’d have killed me if he’d only spat on me!’ And that enemy of God did die, at Sarīf,” while they were transporting him to Mecca.”

10. A place some six miles from Mecca.
Ibn Ishaq went on, “Hassan b. Thabit spoke the following verses on this:

‘He inherited evil from his father, did Ubayy, the day the Messenger engaged him in combat.
You came at him, Ubayy, bearing a rotting bone, threatening him, unaware who he was;
Bani al-Najjar killed Umayya from among you as he called for aid, “Aqil!”
Abu Rabia’s two sons died when they obeyed Abu Jahl, bereaving their mother.
Harith escaped when we were diverted by our work in taking prisoners; capturing him was a trivial matter.’

“Hassan also composed:

‘Who will be my messenger to Ubayy? You have been tossed into deepest hell.
You longed for evil from afar and swore oaths that you were all-powerful.
Your designs subverted you from afar, but stating disbelief results in delusion.
You were struck by a thrust from a man with divine protection, of noble lineage, no sinner he.
He has precedence over all others alive when disasters occur.’”

Ibn Ishaq further stated, “When the Messenger of God (SAAS) reached the start of the defile, ‘Ali emerged and filled up his shield with water from the well al-Mihra. He brought it to the Messenger of God (SAAS) so that he would drink from it. But the latter found it had an unpleasant odour and declined to drink it. But he did wash the blood from his face and poured it over his head, saying, ‘Great is God’s wrath against whoever bloodies the face of His prophet!’”

Sufficient authentic ahadith have been given above to testify to this quotation.

Ibn Ishaq went on, “While the Messenger of God (SAAS) was there in the defile, along with some of his Companions, a band of Quraysh warriors climbed on up the mountain.”

Ibn Hisham added, “Khalid b. al-Walid was among them.”

Ibn Ishaq continued, “The Messenger of God (SAAS) then stated, ‘O God, it is not fitting for them to be above us!’

“Umar b. al-Khattab, along with a group of muhajirin, fought on until they forced the enemy down from the mountain. The Prophet (SAAS) arose to climb upon a rock but, since he was heavy due to his age and the fact that he was wearing a double chain-mail, he could not. Talha b. Ubayd Allah then bent beneath him and lifted him up upon it.

“Yahya b. ‘Abbad b. ‘Abd Allah b. al-Zubayr related to me, from his father, from ‘Abd Allah b. al-Zubayr, from al-Zubayr, who said, ‘I heard the Messenger of God (SAAS) say that day, “Talha earned his place in heaven for what he did that day for the Messenger of God.”’”

Ibn Hisham stated, “Umar, the freed-man of ‘Afra, related that the Messenger of God (SAAS) remained seated for the noon prayer the day of
the battle of Uhud because of his wounds, while the Muslims remained seated behind him.”

Ibn Ishaq stated, “Asim b. Umar b. Qatada related to me as follows, ‘There was with us a man none of us knew who went by the name of Quzmân. Whenever he was mentioned, the Messenger of God (SAAS) would say, “He will go to hell!’

‘At the battle of Uhud he fought very fiercely, himself killing some seven or eight of the polytheists. He was a man of great courage. Eventually his wounds disabled him, and he was carried off to the Banû Zafar quarter.

‘Some of the Muslims told him, “You fought superbly, Quzmân, cheer up!” “Why should I?” he replied. “It was only for my people’s account that I fought; otherwise, I would not have.” When the pain from his wounds became extreme he took an arrow from his quiver and used it to kill himself.’

A story similar to this is also given regarding the fighting at Khaybar, as will be told hereafter, if God wills it.

Imam Aḥmad stated, “Abd al-Razzāq related to us, quoting Ma‘mar, from al-Zuhri, from al-Musayyab, from Abū Hurayra, who said, ‘We were present along with the Messenger of God (SAAS) at Khaybar, and there was one man claiming to be a Muslim of whom he said, “He’ll go to hell.”

‘When the fighting began, the man fought most bravely and he was wounded. Someone told the Messenger of God (SAAS), “The man you said was going to hell fought most bravely, but now he’s dead.” The Prophet (SAAS) said, “He’s gone to hell.”

‘Some of our men were almost sceptical about this, and while they were in this state it was announced that he had not died, though he was gravely wounded. That night he could no longer stand the pain of his injuries and so he killed himself.

‘When the Prophet (SAAS) was told of this, he proclaimed, “Allahu Akbar! God is Most Great! I testify that I am God’s servant and His messenger!”

‘He then ordered Bilal to call out among the Muslims, “Only a Muslim soul shall enter paradise! And God even aids this religion by using sinners!”’

The compilers of both sahih collections gave this tradition from one of ‘Abd al-Razzāq.

Ibn Ishaq stated, “At Uhud, one of those killed was Mukhayriq. He was of Banū Tha‘labab. al-Fityawn. On the day of the battle of Uhud he proclaimed, ‘O Jews, you have learned, I swear by God, that it is your duty to help Muḥammad to victory.’ They responded, ‘But today is the sabbath.’ ‘You shall have no sabbath,’ he insisted.

‘He then took his sword and equipment saying, ‘If I should fall, then my wealth goes to Muḥammad to do with as he wishes.’

‘He then went to the Messenger of God (SAAS), and fought along with him until he was killed.
The Messenger of God (SAAS) stated, so I have been told, ‘Mukhayriq is the very best of the Jews.’”

Al-Suhayli stated, “The Messenger of God (SAAS) converted Mukhayriq’s property, consisting of seven orchards, into a waqf, a charitable endowment, in Medina.”

Muhammad b. Ka‘b al-Qurazi stated, “This was Medina’s very first waqf.”

Ibn Ishq stated, “Al-Ḥusayn b. ‘Abb al-Rahmān b. Umar b. Sa‘d b. Mu‘āthed related to me, from Abū Sufyān, the freed-man of Abū Aḥmad’s son, from Abū Hurayra, that the last-mentioned used to say, ‘Tell me which man it was who entered paradise without ever having performed the prayer?’”

“If those there did not know who it was and asked him, he would reply, ‘Usayrim of Bann ‘Abb al-Ashhal, ‘Amr b. Thabit b. Waqsh.’”

Al-Ḥusayn went on, “I asked Mahmūd b. Asad, ‘Tell me about al-Uṣayrim.’ He replied, ‘He used to deny Islam despite his own people’s acceptance of it. But when the day for Uhud arrived, he accepted Islam. He then took his sword and piled into the thick of the fray, fighting on until overcome by wounds. When some of Bani ‘Abb al-Ashhal were searching out those of them killed in the battle, they came upon him. They commented, “By God, this man is al-Uṣayrim; what brought him here? When we left him he was against this event.” They asked him, “What brought you here, ‘Amr? Was it your concern for your people, or a desire for Islam?””

“I asked ‘Amr, ‘Tell me about Usayrim.’ He replied, ‘I have come to believe in God and His messenger and I have accepted Islam. I took my sword and joined the Messenger of God (SAAS) and fought until I was injured.’

“Soon thereafter he died in their arms. When they told the Messenger of God (SAAS) he said, ‘He has gone to paradise.’”

Ibn Ishq continued, “My father related to me, from elders of Banū Salama, who said, ‘Amr b. al-Jamūh was a man who was exceedingly lame. He had four sons who fought battles like lions alongside the Messenger of God (SAAS). When it came time for the battle of Uhud, they wanted to restrain ‘Amr, saying that God had excused him. So he went to the Messenger of God (SAAS) and said, “My sons want to restrain me from going forth to battle with you. But, by God, I hope to set foot in paradise despite my lameness!”’

“The Messenger of God (SAAS) told him, “Regarding yourself, God has indeed excused you; it is not your duty to fight.” Then he addressed the sons, saying, “It is your duty not to restrain him; God might well grant him martyrdom.”

“And so al-Jamūh did accompany him to battle and he was killed at Uhud. May God be pleased with him.””
make the noses and ears of the men into anklets, necklaces and pendants and then give them over to Waḥshi. She also cut open Ḥamza’s liver and chewed it. But she couldn’t swallow it and so she spat it out.”

Mūsā b. ʿUqba related that it was Waḥshi who cut open Ḥamza’s liver and then took it to Hind who chewed it but was unable to swallow it. But God knows best.

Ibn ʿIṣḥāq stated, “Hind then climbed upon a rock overlooking the place and, at the top of her voice, spoke the following verses,

‘We’ve now repaid you for the battle of Badr and terrible is the warfare that follows war!

I could not stand the loss of Utba, of my brother, of his uncle, and of my first-born son.

Now I have assuaged myself and fulfilled my vow; you, Waḥshi, have relieved my burning breast.

My thanks to Waḥshi will be due for all my life, until my bones rot in my grave.’”

Ibn ʿIṣḥāq went on, “She was answered by Hind, daughter of Athāṭha b. ʿAbbād b. al-Muṭṭalib, who recited,

‘You were dishonoured at Badr and after Badr too, you daughter of a worthless fellow extreme in his disbelief!

God brought against you in the early dawn tall, fit Hashimites warriors

Each man wielding his sharp sword, Ḥamza, my lion, ʿAlī, my falcon.

When Shayb and your father sought to deceive me, they put sacrificial blood upon their chests;

Your oath was evil in the extreme.’”

Ibn ʿIṣḥāq went on, “Al-Ḥulays b. Zabbān, a brother of Banū al-Ḥarīth b. ʿAbd Manāt, who was at that time commander of the Abyssinian levies, passed by Abū Sufyān while he was striking the jawbone of Ḥamza b. ʿAbd al-Muṭṭalib with the tip of his spear and saying, ‘Taste this, traitor!’

“At this al-Ḥulays asked, ‘Banū Kināna, tell me, can this really be, as you see, the Lord of Quraysh mutilating the flesh of his cousin?’

“The reply came, ‘Confound you, keep quiet about this; it was done in error.’”

Ibn ʿIṣḥāq stated, “When wishing to depart, Abū Sufyān ascended the mountain and shouted at the top of his voice, ‘A splendid achievement! Warfare goes in cycles. This day for that at Badr! Arise, Hubal!’ By this he meant, ‘Hubal, your religion triumphs.’

“The Messenger of God (ṢAAS) said to ʿUmar, ‘Get up, ʿUmar, and respond to him. Say, ‘God is far higher and more glorious! There is no equivalence: our dead are in paradise, yours in hell.’”

“Abū Sufyān then said, ‘Come on up to me, ʿUmar!’ The Messenger of God (ṢAAS) told ʿUmar, ‘Go to him and see what he wants.’
“'Umar did so and Abū Sufyān told him, 'I adjure you by God, 'Umar, have we killed Muḥammad?' 'Umar replied, 'I swear by God, no; he is listening now to your words.' Abū Sufyān commented, 'I consider you more truthful and artless than Ibn Qamṣa.'”

Ibn Ishāq continued, “Then Abū Sufyān called out, 'Some mutilation was done to your men. I swear this neither pleased nor angered me; I neither ordered nor forbad it.'

“As Abū Sufyān moved off, he called out, 'We have an appointment with you next year, at Badr!'

“'The Messenger of God (ṣaṣṣ) told one of his men to reply, 'Say: 'Yes there is indeed an appointment we have with you.'”

Ibn Ishāq went on, “'The Messenger of God (ṣaṣṣ) then despatched 'Ali b. Abū Ṭālīb saying, 'Follow after the enemy and see what they do and plan. If they lead their horses and ride their camels, then they will be heading for Mecca. If they ride the horses and lead the camels, they will be heading for Medina. By Him in whose hands is my soul, if they head for Medina, I'll fight them there and annihilate them!'

“'Ali said, 'So I followed them to see what they would do; they led their horses and rode their camels and headed for Mecca.'”

An Account of the prayers that the Prophet (ṣaṣṣ) spoke after the battle of Uhud.

Imām Ahmad stated that Marwān b. Muḥāwiya al-Fāzārī related to him, quoting ʿAbd al-Wāḥid b. Ayman al-Makki, from Ibn Rifāʿa al-Zurqi, from his father, who said, ‘When the polytheists withdrew after the battle of Uhud, the Messenger of God (ṣaṣṣ) said, ‘Stand up, so that I may give praise to my Lord, Almighty and Glorious is He.’ The Muslims assembled behind him in ranks and he then said, ‘O God, to You is due all praise. O God, there is no grasping what You have dispersed, nor dispersing what You grasp. There is no guiding aright those whom You have led astray, nor any leading astray of those You have guided. There is no giving of what You have prevented, nor any prevention of what You have given. There is no drawing close what You have distanced, nor any distancing what You have drawn close. O God, spread forth Your blessings, Your mercy, Your generosity and Your favours upon us.

“'O God, I ask of You those enduring blessings that never change nor cease. O God, I ask You for blessings at a time of deprivation, and security at a time of fear.

“'O God, I seek refuge with You against the evil of what You have given us, as well as from the evil from which You have saved us.
“O God, have us view faith with favour, and endear it to us well. Have us view disbelief, immorality and disobedience with antipathy. Place us among those who are well-guided.

“O God, take us to Yourself as Muslims and give us life as Muslims. Place us among the virtuous, not the shamed or the demented.

“O God, do battle with those disbelievers who give the lie to Your messengers and who oppose them. Torment and punish them. O God, do battle against those disbelievers who were given the scripture, O God of the Truth!”

Al-Nasa`i related this in his work *al-Yawm wa al-Layla* (Day and Night) from Ziyād b. Ayyūb, from Marwān b. Mu`awiyah, from `Abd al-Wāhid b. Ayman, from Ubayd b. Rifā`a, from his father.

Chapter.

Ibn Ishaq stated, “The Muslims looked for their dead. Muhammad b. `Abd Allāh b. `Abd al-Raḥmān b. Ābu Sa`ṣā’a al-Maẓīnī, a brother of Bani al-Najjār, related to me that the Messenger of God (ṢAAS) said, ‘Who will find out for me what became of Sa`d b. al-Rabī’, whether he is alive or dead?’ One of the ānṣār said he would.

“He searched and found him wounded and barely alive amidst the dead. The ānṣār told him, ‘The Messenger of God (ṢAAS) ordered me to find out whether you are among the living or the dead.’ Sa`d replied, ‘I’m among the dead; inform the Messenger of God (ṢAAS) of this: ‘Sa`d b. al-Rabī’ says to you: ‘May God reward you on our account better than He ever rewarded any prophet on account of his nation.’ And greet your people from me and tell them: ‘Sa`d b. al-Rabī’ says to you, ‘You will find no excuse with God if harm comes to your prophet while you still have one eye to blink!’’”

“Thereupon he died. I went to the Prophet (ṢAAS) and told him what had happened to him.”

I would observe that the ānṣārī who found Sa`d among the dead was Muhammad b. Salama, according to Muhammad b. `Umar al-Waqqīdī. He related that he called out to him twice without him replying, but that when he said that the Messenger of God (ṢAAS) had ordered him to locate him, he responded to him in a very weak voice.

Sheikh Abū `Umar stated in his work *al-Iṣfāḥ*, “The man who located Sa`d was Ubayy b. Ka`b.” But God knows best.

Sa`d b. al-Rabī’, God be pleased with him, was one of the leaders at the pledge of al-`Aqaba. It was he whom the Messenger of God (ṢAAS) established as the brother of `Abd al-Raḥmān b. `Awf.

Ibn Ishaq continued, “The Messenger of God (ṢAAS) set off, so I have been told, to locate Ḥamza b. `Abd al-Muṭṭalib. He found him in the middle of the
valley, his liver having been cut from his mutilated body, from which his nose and ears had been removed.

"Muḥammad b. Jaʿfār b. al-Zubayr related to me that the Messenger of God (ṢAAS) said, when he saw the sight, 'If it were not for the sorrow it would cause Ṣafiyya and become a tradition after myself, I would leave him here to find his way into the stomachs of wild beasts and the crops of birds. And if God gives me victory over Quraysh anywhere else, I will have 30 of their men mutilated!'

"When the Muslims saw the sadness of the Messenger of God (ṢAAS) and his anger at those who had done this to his uncle, they determined to mutilate their enemy as no Arabs had ever done if God one day gave them victory over them."

Ibn Isḥāq went on, "Burayda b. Suḥyān b. Farwa al-Aslami related to me, from Muḥammad b. Kaʿb, and another reliable source related to me from Ibn ʿAbbās, that in that regard God revealed the verse, 'If you inflict punishment then do so in the like manner that you were punished; but if you are patient, it is indeed better for those who are patient' (ṣūrat al-Nahl; XVI, v.126).

"And so the Messenger of God (ṢAAS) forgave, was patient and forbad mutilation."

I observe that this verse was revealed in Mecca. And the battle of Uhud occurred three years after the Hijra. How, then, could this relate? But God knows best.

Ibn Isḥāq continued, "Ḥumayd al-Ṭawil related to me, from al-Ḥasan, from Samura, who said, 'Whenever the Messenger of God (ṢAAS) made a stop somewhere he would always before he left enjoin charity and forbid mutilation.'"

Ibn Hishām stated, "When the Messenger of God (ṢAAS) stood over Ḥamza, he said, 'I shall never be afflicted as you have been; I have never experienced anything that has angered me more than this!' He then said, 'Gabriel came to me and told me that Ḥamza’s name is written in the seven heavens in the words, “Ḥamza, the son of ʿAbd al-Muṭṭalib – lion of God and lion of His messenger.”'

Ibn Hishām also said, "Both Ḥamza and ʿAbū Salama b. ʿAbd al-Asad were foster-brothers of the Messenger of God (ṢAAS). All three were suckled by Thuwayba, the freed-woman of ʿAbū Lahab."

An Account of the Prayers said for Ḥamza and the Dead at Uhud.

Ibn Isḥāq stated that he was told by a reliable source, from Miqṣam, that Ibn ʿAbbās said, "The Messenger of God (ṢAAS) ordered that Ḥamza be covered with a cloak and he then prayed over him. He spoke the words, Allāhu Akbar, ‘God is most Great’, seven times. The other dead were then placed next to Ḥamza and he prayed over them and him together, so that a total of seventy-two prayers were spoken over him."
This hadith is *gharib*, “unilateral”, and its line of transmission is weak. Al-Suhayli stated, “None of the scholars at the major centres of learning support this tradition.”

Imām Ahmad stated that ‘Affān related to him, quoting Ḥammād, quoting ‘Aṭā’ b. al-Sa‘īb, from al-Sha‘bī, from Ibn Mas‘ūd, who said, “At Uḥud the women were following behind the Muslim fighters finishing off the polytheists who were wounded. If I had sworn an oath that day that I would have hoped to fulfil, it would have been that none of us desired this world. But this was before God sent down the verse, ‘Some of you desired this world, while others of you desired the hereafter; then He turned you away from them, so that he might test you’ (sūrat Al ‘ʾImrān; III, v.151).

“When the Companions of the Messenger of God (ṢAAS) disobeyed the orders they had received, he was left with only nine men about him. Seven of these were anṣār, two were of Quraysh; with himself added, they totalled ten men. When the enemy set upon him, he said, ‘May God have mercy upon any man who repels them from us!’ He continued saying this until all seven had been killed. Then he said to his two Companions, ‘Our comrades did not treat us fairly!’ “Then Abū Sufyān came and said, ‘Arise, Hubal!’ The Messenger of God (ṢAAS) told his men to respond, ‘God is far higher and more glorious!’ “To this Abū Sufyān replied, ‘We have (the goddess) al-ʿUzzā; you have no ʿizzā, “consolation”!’

“Abū Sufyān then called out, ‘A battle for that of Badr. One for us, one against us. One gave us distress, one pleasure. Tit for tat. Man for man.’ “The Messenger of God (ṢAAS) replied, ‘There’s no equivalence. Our dead live on and are rewarded; your dead are in hell being tortured.’ “Then Abū Sufyān said, ‘There has been some mutilation engaged in by our people, though not the result of any decision by us. I neither ordered nor forbid it, liked nor disliked it. It neither annoyed nor pleased me.’ “When they searched, they found Ḥamza. His liver had been cut out and chewed by Hind, but she had been unable to swallow it. The Messenger of God (ṢAAS), asked, ‘Did she eat any of it?’ ‘No,’ they told him. He commented, ‘God would never have allowed any part of Ḥamza to enter hell-fire!’ “The Messenger of God (ṢAAS) positioned Ḥamza and one of the dead anṣār was brought and placed beside him. When he had prayed over them both, Ḥamza was left there, that anṣārī was lifted away and another was brought in his place. This was repeated so that he ultimately said 70 prayers over Ḥamza.”

Ahmad is alone in giving this hadith. And there is some weakness in its chain of authorities, namely relating to ‘Aṭā’ b. al-Sa‘īb. But God knows best.

The account given by al-Bukhārī is more solid. He stated, “Qutayba related to us, quoting al-Layth, from Ibn Shibāb, from ‘Abd al-Rahmān b. Ka‘b b. Mālik, (who said) that Jabir b. ‘Abd Allāh recounted to him that the Messenger of God (ṢAAS) would place one piece of clothing over each two of the men killed at Uḥud and then would ask, ‘Which of these had a better knowledge of the
Qur'an? He would then place the one indicated in the grave first, saying, 'I will testify for these at Judgement Day.' He ordered that they be buried in their blood; he did not pray over them, nor were they washed.'

Al-Bukhari alone gave this; Muslim did not. Other scholars relate it from a hadith of al-Layth b. Sa'd.

Aḥmad stated, "Muḥammad – meaning Ibn Ja'far – related to us, quoting Ibn Ja'far, quoting Shu'ba, having heard ‘Abd Rabbihi relate from al-Zuhrī, from Ibn Jabir, from Jabir b. ‘Abd Allāh, that the Prophet (ṢAAS) said about those killed at Uhud, 'Each wound, each drop of blood will exude musk at Judgement Day.' And that he did not pray over them.'

It is well established that he did pray for them some years thereafter, shortly before his death. As al-Bukhārī stated, "Muḥammad b. ‘Abd al-Raḥmān related to us, quoting Zakariyya b. ‘Adī, and Ibn al-Mubārak recounted to us, from Ḥaywā, from Yazīd b. Ābū Ḥabīb, from Ābū al-Khayr, from ‘Uqba b. Ṣāmīr, who said, 'The Messenger of God (ṢAAS) delivered a prayer for those killed at Uhud eight years thereafter, just as though he were saying farewell to the living or the dead. He then mounted the minbar and said, ‘I shall stand before you, having preceded you, and will be a witness for you. Your appointment is at the al-hawd, 'the celestial pool', and I look at it now from this position of mine. I do not fear for you that you will (later) become polytheists. What I do fear for you is the influence of this world, that you will compete with one another over it.'"

‘Uqba concluded, "And that was the last time I saw the Messenger of God (ṢAAS)."

Al-Bukhari also related this elsewhere, as did Muslim, Ābū Dāwūd and al-Nasā’ī, from a hadith of Yazīd b. Ābū Ḥabīb in similar words.

Al-‘Umawī stated, "My father related to me, quoting al-Ḥasan b. Umāra, from Ḥabīb b. Ābū Thābit, who said, ‘A‘īshā said, ‘We went forth from al-Ṣāḥib, the place through which the Messenger of God (ṢAAS) had left for Uhud, seeking news. When dawn arose, there was a man barring our way and reciting insistently:

"Stay awhile. A load will bear witness to the battle."

"We then saw him to be Usayd b. Ḥuḍayr. We stayed where we were after that and then saw a camel approaching, being ridden by a woman seated between two loads."

"We approached her and found her to be the wife of ‘Amr b. al-Jamūh. We asked her for news and she replied, ‘God protected the Messenger of God (ṢAAS) while some of the Muslims have been martyred.’ ‘God turned back those who disbelieved, in all their anger, and they did not achieve advantage. God sufficed for the believers in the fighting, and God is mighty and powerful' (ṣūrat al-‘Āhzāb; XXXIII, v.25).

"She then told her camel to kneel, and she dismounted. We asked her about her loads, and she replied, ‘My brother and my husband.’"
Ibn Ishaq stated, “Ṣafiyya, daughter of ʿAbd al-Muṭṭalib had come forward to see him (Hamza), who was her full brother. The Messenger of God (SAAS) told her son al-Zubayr b. al-ʿAwwām, ‘Go and meet her and take her back so that she does not see her brother’s state.’ Al-Zubayr told her, ‘Mother, the Messenger of God (SAAS) orders you to go back.’ She replied, ‘Why? I have been told how my brother has been mutilated; that was in God’s cause. And that fact has comforted us. I will keep myself under control and remain calm, if God wills it.’

“When al-Zubayr went back to the Messenger of God (SAAS) and reported this, he said, ‘Let her through.’ When she came, she looked at him (Hamza), said a prayer over him, asked forgiveness for him and spoke the words, ‘To God we belong, and to Him do we return.’

“The Messenger of God (SAAS) then gave orders that he be buried, and this was done. With him was buried his cousin ʿAbd Allāh b. Jaḥsh, whose mother was Umayma, daughter of ʿAbd al-Muṭṭalib. He too had been mutilated, though his liver had not been cut out. May God be pleased with them both.”

Al-Suhayli stated, “He was later known as al-mujaddaː, ‘he who was mutilated in God’s cause’. And Saʿd related that he and ʿAbd Allāh b. Jaḥsh had said prayers, both of which had been answered. Saʿd had prayed that he meet a polytheist horseman whom he would kill and rob, and that came true. ʿAbd Allāh b. Jaḥsh had prayed that a horseman would meet and kill him and cut off his nose in God’s cause. And that came true.”

Al-Zubayr b. Bakkar related that his sword broke at Uhud, and that the Messenger of God (SAAS) then gave him the bough of a palm tree, which when in the hand of ʿAbd Allāh b. Jaḥsh turned into a sword with which he fought. It was later sold in the estate of one of his sons for 200 dinars.

This is also what had happened earlier to Ṭukasha at the battle of Badr.

It is also given in, as above, al-Bukhārī’s sahīh collection that the Messenger of God (SAAS) used to bury two or three men in one grave, and even in one shroud.

He permitted this because of the wounds the Muslims had that would have made it hard for them to dig a grave for each individual. And he would position first in the grave whichever dead Muslim had had a greater knowledge of the Qurān.

He would join in the same grave two men who had been close friends, as he did ʿAbd Allāh b. ʿAmr b. Ḥarām, Jābir’s father, along with ʿAmr b. al-Jumūḥ. This was because they were friends.

They were not washed, the wounds and blood being left untouched.

Ibn Ishaq also related from al-Zuhri, from ʿAbd Allāh b. Thaʿlabā b. ʿUṣayr, that the Messenger of God (SAAS) said as he was leaving the dead at Uhud, “I shall bear witness for these men; every man wounded in God’s cause will be raised by God on Judgement Day, his wounds still bleeding. The colour shall be that of blood, the fragrance that of musk.”
Ibn Ishāq went on, "My uncle, Musa b. Yasar, related to me that he heard Abū Hurayra say, 'Abū al-Qāsim (i.e. the Prophet (SAAS)) said, "Every man wounded in God's cause will be raised by God on Judgement Day while his wounds are still bleeding. The colour shall be that of blood, the fragrance that of musk.'"

This hadith is also firmly given in both sahih collections from other lines of transmission.

Imām Ahmad stated, 'Ali b. 'Āṣim related to us, from 'Aṭā b. al-Sā'īb, from Sa'd b. Jubayr, from Ibn 'Abbas, who said, 'The Messenger of God (SAAS) said that those martyred at Uhūd should have all articles they wore of iron or leather removed from them. He said, 'Bury them in their blood and clothing.'"

'Abū Dā'ūd and Ibn Majah related this from a hadith of 'Ali b. 'Āṣim.

Imām Abū Dā'ūd stated, in his work al-Sunan, "Al-Qā'abī related to me that Sulaymān b. al-Mughira related to them, from Ḥumayd b. Hilāl, from Hishām b. 'Āmir, who said, 'The ansār went to the Messenger of God (SAAS) at Uhūd and told him, 'We are suffering from wounds and exhaustion; what are your orders?' He replied, 'Dig and extend, placing two or three in the one grave.'"

"He was asked, 'Which dead man will be placed in it first?' (The reply was) 'The one with the greater knowledge of the Qur'an.'"

He then related it from a hadith of al-Thawrī, from Ayyūb, from Ḥumayd b. Hilāl, from Hishām b. 'Āmir. His account adds a word, 'Dig, deepen and extend.'

Ibn Ishāq stated, "Some Muslims had borne their dead to Medina and buried them there. But then the Messenger of God (SAAS) forbad that practice, saying, 'Bury them where they were struck down.'"

Imām Ahmad stated, 'Ali b. Ishāq related to us, quoting 'Abd Allāh and 'Attāb, who quoted 'Abd Allāh, who quoted ʿUmar b. Salama b. Abū Yazīd al-Madīnī, who quoted his father, as follows, 'I heard Jābir b. 'Abd Allāh say, 'My father was martyred at Uhūd. My sisters sent to me for him a transport camel they owned with the message, 'Load your father on this camel and bury him in the cemetery of Banū Salama.'"

"'So I went for him, with some helpers, and news of this reached the Prophet (SAAS) while he was seated there at Uhūd. He called for me and told me, 'By Him who bears my soul in His hands, he'll be buried only with his brothers!'"

"'And he was buried with his comrades at Uhūd.'"

Ahmad is alone in giving this hadith.

Imām Ahmad stated that Muḥammad b. Jaʿfar related to him, quoting Shuʿba, from al-Aswad b. Qays, from Nabiḥ, from Jābir b. ʿAbd Allāh, that when those who were killed at Uhūd were being carried away, the crier of the Messenger of God (SAAS) shouted out that the dead had to be returned to where they lay.

'Abū Dā'ūd and al-Nañāṣī related this from a hadith of al-Thawrī, while al-Tirmidhī gave it from one of Shuʿba. Al-Nañāṣī also gave it, as did Ibn Majah, from a hadith of Sufyān b. ʿUyayna. All of these were derived from al-Aswad b.
Qays, from Nabiṣ al-ʿAzi, from Jābir b. ʿAbd Allāh, who said, “The Messenger of God (ṢAAS) went forth from Medina to battle the polytheists, and my father ʿAbd Allāh told me, ‘Jābir, there’ll be no harm in you being among the lookouts of the people of Medina until you know how things fare with us. I swear, if it weren’t for my having daughters who will survive me, I’d be happy for you to be killed right before me!’”

Jābir continued, “While I was there among the lookouts, my aunt arrived with my father and my uncle whom she had balanced on a baggage camel. She bore them into Medina to bury them in our cemeteries when a man arrived and called out, ‘The Prophet (ṢAAS) orders you to return with the dead and to bury them where they were killed.’ So we did take them back and buried them where they had been killed.

“During the Caliphate of Muʿāwiyya b. Abū Sufyān, a man came to me and said, ‘Jābir b. ʿAbd Allāh, some of Muʿāwiyya’s workers have uncovered your father to sight, and part of him is outside the grave.’ So I went and found him to be in a similar, unchanged state as when I buried him, except for what always happens to those killed.”

The Imam then went on to relate how Jābir paid off his father’s debt, as is established in both ṣahih collections.

Al-Bayhaqi related through Ḥammād b. Zayd, from Ayyūb, from Abū al-Zubayr, from Jābir b. ʿAbd Allāh, who said, “When Muʿāwiyya made the canal where the dead of Uhud were buried, it being by then 40 years later, we were asked to help. When we arrived there, we brought them out. A spade struck the foot of Ḥamzah, and blood came forth.”

In Ibn Ishāq’s account, Jābir stated, “We brought them out and it was as though they had been buried the previous day.”

Al-Wāqidi related that when Muʿāwiyya was about to dig the canal, he had a crier announce, “Anyone who had a relative killed at Uhud should be witness.” Jābir said, “When we dug for them, I found my father in his grave lying as though asleep, unchanged. We also found that his companion in the grave, ʿAmr b. al-Jamāh, had his hand over a wound and when it was removed, the wound emitted blood!”

And it is said that the grave of each one of them, may God be pleased with them, gave forth a scent like that of musk. This was 46 years following the day of their burial.

Al-Bukhārī stated that Musaddad related to him, quoting Bishr b. al-Mufaḍdal, quoting Ḥusayn al-Muʿāllim, from Ṭāqī, from Jābir, who said, “When Uhud arrived, my father called out to me in the night, ‘I see myself as definitely being one of the first of the Companions of the Messenger of God (ṢAAS) to be killed. And there will be nothing dearer to me I will leave on earth than yourself, apart from the soul of the Messenger of God (ṢAAS). I have a debt I want you to redeem; and I charge you to take good care of your sisters.’
“When morning came, he was the first to die. I also buried another man in his grave with him. But later it disturbed me to have placed him along with another, so six months thereafter, I exhumed him. I found him to be in the same state as when I put him there, except for his ear.”

It is established in both sahih collections from a hadith of Shu'ba, from Muhammad b. al-Munkadir, from Jābir, that when his father was killed, Jābir began tearing at his clothing and weeping. People told him not to do this, but the Messenger of God (SAAS) said, “Whether or not you weep for him, the angels went on shading him (with their wings) until you had lifted him up.”

In one account it is his aunt who is the person who cried.


Al-Bayhaqi stated, “Abū al-Ḥasan Muḥammad b. Abū al-Ma‘ruf al-Asfarayini related to us, quoting Abū Sahl Bishr b. Ḥamd, quoting Ḥamd b. al-Ḥusayn b. Naṣr, quoting ‘Alī b. al-Madīnī, quoting Mūsā b. Ibrahīm b. Kathīr b. Basīh b. al-Fākid al-Anṣārī, who said, ‘I heard Tālḥa b. Khirāsh b. ‘Abd al-Rahmān b. Khirāsh b. al-Simma al-Anṣārī al-Sulami say, “I heard Jābir b. Abū Ḥalāh say, ‘The Messenger of God (SAAS) looked at me and said, ‘Why do I see you looking depressed?’ I replied, ‘Messenger of God, my father has been killed and he has left a debt and children.’ He commented, ‘Didn’t I tell you. God only ever spoke to anyone before from behind a screen, whereas He spoke to your father face to face! He told him, ‘O worshipper of Me, ask of Me and I will give it you.’ He replied, ‘I ask of you that you return me to the world so that I may be killed a second time.’ God answered, ‘I said previously, ‘They will not return there!’’” He then asked, ‘O Lord, then tell those I left behind.’ And so God revealed, Do not consider those killed in God’s cause to be dead, but alive. They will be well provided for by their Lord.”” (ṣūrat Al-Īmān; III, v.169).

Ibn Ishaq quoted from a colleague of his who related to him, quoting from Ḥamd b. Muḥammad b. ‘Uqayl, who stated, “I heard Jābir say, ‘The Messenger of God (SAAS) asked, ‘Shall I not give you good tidings, Jābir?’ ‘Please do!’ I replied. He then said, ‘God greeted your father right there at Uḥud where he was struck down. He then asked him, ‘What is your wish, ‘Abd
Allah? What do you wish me to do with you?' He replied, 'O Lord, to return me to the world so that I may fight again for You and be killed once more.'”

Ahmad related this from ‘Ali b. al-Madini, from Sulayman b. Uyayna, from Muhammad b. ‘Ali b. Rabia al-Salami, from Ibn ‘Uqayl, from Jabir. His account adds, ‘God replied, ‘I have decreed that they shall not return to it.’”

Ahmad stated that Ya‘qub related to him, quoting his father, from Ibn Ishaq, who said, “Abū ‘Ašim b. ‘Umar b. Qatada related to me, from ‘Abd al-Rahmān b. Jabir, from ‘Abd Allah, from Jabir b. ‘Abd Allah, who said, ‘I heard the Messenger of God (SAAS) say, when he made a reference to those who fought at Uhud, ‘O God, how I would have liked to have been left there with them at the ḥidn, ‘the foot of the mountain’” – meaning at the safār, “the foot of the mountain’.”

Ahmad is alone in giving this tradition.

Al-Bayhaqi recounted, from a ḥadīth of ‘Abd al-A‘lā b. ‘Abd Allah b. Abū Farwa, from Qatān b. Wahb, from Ubayd b. Umayr, from Abū Hurayra, that when the Messenger of God (SAAS) left Uhud, he passed on his way by Mu‘āth b. Umayr who had been killed. He stood over him, said a prayer for him, then recited, “There are some Muslim men who indeed spoke true in the pact they made with God” (sūrat al-Ahzāb; XXXIII, v.23). And he stated, “I testify that these men will be seen as martyrs by God at Judgement Day. So come and visit them. And I swear by Him who has my soul in His hand, all who greet them up to Judgement Day will have their greeting returned.”

This ḥadīth is ghari‘b, ‘unilateral’.

It is related as mursal, from Ubayd b. Umayr.

Al-Bayhaqi related from a ḥadīth of Mūsā b. Ya‘qūb, from ‘Abbād b. Abū Ṣalih, from his father, from Abū Hurayra, who said, “The Prophet (SAAS) used to go to the graves of the martyrs. And when he came to the entry to the defile, he would say, ‘Peace be upon you for what you bravely suffered and may the rewards of paradise be truly excellent!’ Abū Bakr continued with this tradition after the Prophet (SAAS), as did ‘Umar after Abū Bakr and Uthmān after ‘Umar.”

Al-Waqidi stated, “The Prophet (SAAS) would visit them every year. When he reached the hollow in the defile, he would say, ‘Peace be upon you for what you bravely suffered and may the rewards of paradise be truly excellent.’ Abū Bakr did the same every year thereafter, as later did ‘Umar and then Uthmān. Fatīma would weep when she would go to them, and she would pray for them. And Sa‘d would greet them, then go over to his companions and ask, ‘Won’t you greet some men who will respond to you?’”

Al-Waqidi then related their visit in another ḥadīth from Abū Sa‘d, Abū Hurayra, ‘Abd Allah b. ‘Umar and Umm Salama, may God be pleased with them all.

11. Both words mean the same. It is unclear why the text explains the first word with a synonym; perhaps al-ḥidn was a rare word in the writer’s dialect.
Ibn Abū Dunyā stated, “Ibrāhīm related to me, quoting al-Ḥakam b. Nāfī’, quoting ʿAṭṭāf b. Khalid, who said that his aunt related to me saying, ‘I rode one day to the graves of the martyrs’ – something she often did – ‘and I stopped and prayed for a certain time near Ḥamza. There was no one there in the valley except for the youth standing holding the head of my mount. When I had finished, I made a farewell gesture indicating “Peace be upon you”. Then I heard the greeting being returned to me, emanating from beneath the ground! I am as sure of this as I am that Almighty and Glorious God created me, and as I know night from day. Every hair on me stood on end!’”

Muhammad b. Ḥishāq stated, from Ḡismaʿil b. Umayya, from Abū al-Zubayr, from Saʿīd b. Jubayr, from Ibn ʿAbbās, who said, “The Prophet (ṢAAS) told me, ‘When your brothers were struck down at Uhud, God placed their spirits in the crops of green birds that would go down to the rivers of paradise and feed off the fruits there. Then they would retire to golden candelabra hung in the shade of the throne. Enjoying their food, drink and lodgings so well, they asked, “Who can tell our brothers about us, that we are alive in paradise and being well provided for, so that they will not shirk the battle, not be reluctant in warfare?”

“God, the Almighty and Glorious, replied, “I will inform them about you!” And so God sent down in the Book His statement, “Do not consider those killed in God’s cause to be dead, but alive. They are being provided for by their Lord”’” (ṣūrat Āl-ʿImrān; III, v.169).

Muslim and al-Bayhaqi related from a ḥadīth of Abū Muḥāwiya, from al-Aʿmash, from ʿAbd Allāh b. Murra, from Masrūq, who said, “We asked ʿAbd Allāh b. Masʿūd about this verse, ‘Do not consider those killed’ and he replied, ‘Actually, we asked the Messenger of God (ṢAAS) about that and he said, “Their souls are in the crops of green birds that fly wherever they want, then retire to candelabra hanging near the throne. Once when they were there your Lord looked over at them and said, ‘Ask whatever you want.’ They replied, ‘What could we have to ask for, flying about anywhere in paradise as we do?’ He repeated His question to them three times and when they realized that they would be asked again and again, they replied, ‘We ask of You that You return our souls to our bodies on earth so that we may be killed in Your cause once more.’ And when God saw that this was the only request they would make, they were left alone.’”

Section: On the number of the martyrs at Uhud.

Mūsā b. ʿUqba stated, “The total of the muḥājirīn and anṣār martyred at Uhud was 49 men.”

It is established in the authentic tradition given by al-Bukhārī from al-Barā' that 70 Muslims were killed. But God knows best.

Qatāda stated, from Anas, that 70 anṣār were killed at Uhud, 70 at the battle of Bīr Maqīna and 70 at the battle of al-Yamāma.
Hammād b. Salama stated, from Thābit, who said that Anas used to say, “Approximately 70 were killed at Uhud, Bühr Ma‘ūna, Mu‘ta and al-Yamāma.”

Mālik stated, on the authority of Yaḥyā b. Sa‘īd al-Anṣārī, from Sa‘īd b. al-Musayyab, that at Uhud and al-Yamāma 70 anṣār were killed and 70 again at the battle of Abū ‘Ubayda bridge.

‘Ikrima, ‘Urwa, al-Zuhri and Muḥammad b. Iṣḥāq all made similar statements about Uhud and further testimony was given by the Almighty’s words, “And when an affliction struck you, you having already afflicted them twice the like, you said, ‘Whence comes this?’” (ṣūrat Al-ʿImrān; III, v.164). This refers to their having killed 70 at Badr and captured 70 more.

Ibn Iṣḥāq reported that the ansār who were killed at Uhud — perhaps he meant Muslims — totalled 65; there were four muḥājirūn: Ḥamza, ʿAbd Allāh b. Jaḥsh, Muṣʿab b. Umayr and Shammās b. Uṭmān, while the remainder were anṣār.

He listed their names by tribe. Ibn Hishām added 5 more names to these, thus totalling, in his view, 70 men.

Ibn Iṣḥāq also listed the names of those polytheists who were killed, and they totalled 22 men.

According to ‘Urwa, there were 44 men martyred at Uhud, though he also gave this number as 47.

Mūsā b. ʿUqba stated that 49 Muslims were killed at that battle, along with 16 polytheists.

‘Urwa gave this figure as 19, while Ibn Iṣḥāq stated they numbered 22.

Al-Rabīʿ stated, from al-Shāfiʿī, “The only polytheist captured then was Abū ʿAzza al-Jumāḥī. He had been among the prisoners taken at Badr, but the Messenger of God (ṢAAS) had released him without ransom on condition that he not fight against him again. When Abū ʿAzza was captured at Uhud, he said, ‘O Messenger of God, please release me for the sake of my daughters, and I promise you I won’t fight you again.’ The Messenger of God (ṢAAS) replied, ‘I’ll not have you stroking your beard in Mecca and saying, ‘I’ve tricked Muhammad twice over!’’ Then he gave orders and he was beheaded.”

Some say that it was on that occasion that the Messenger of God (ṢAAS) said, “A believer doesn’t get bitten twice from the same lair!”

DIVISION.

Ibn Iṣḥāq stated, “The Messenger of God (ṢAAS) then left for Medina where, so I have been told, he was met by Ḥamna, daughter of Jaḥsh. When she was told of the loss of her brother, ʿAbd Allāh b. Jaḥsh, she prayed for forgiveness for him and stated the creed, ‘To God we belong and to Him we return.’ Then she was told of the death of her uncle Ḥamza b. ʿAbd al-Muṭṭalib, and she spoke similar prayers for him. Then she was informed of the death of her husband, Muṣʿab b. Umayr, and at this she screamed and wailed. The Messenger of God
having seen how stoically she had received the news of the deaths of her brother and her uncle and how she lamented for her husband, commented, ‘A woman’s husband has a very special place with her.’

Ibn Mājah stated that Muḥammad b. Yaḥyā related to him, quoting ʿIṣḥāq b. Muḥammad al-Farwa, quoting Muḥammad b. ʿUmar, from Ibrahīm b. Muḥammad b. ʿAbd Allāh b. Jaḥṣ, from his father, from Ḥāmna, daughter of Jaḥṣ, who said that when she was told of the death of her brother, she said, “May God have mercy on him! To God do we belong, and to Him do we return.” When she was then told that her husband had been killed, she burst out, “O woe!” The Messenger of God (ṢAAS) then said, “A husband alone has control over part of his wife’s feelings.”

Ibn Iṣḥāq stated, “‘Abd al-Wāḥid b. Abū ʿAwn related to me, from Iṣmāʿīl, from Muḥammad, from Ṣaʿd b. Abū Waqqās, who said, ‘The Messenger of God (ṢAAS) went past a woman of Banū Dinār whose husband, brother and father had been struck down while with the Messenger of God (ṢAAS) at Uhud. When their deaths were reported to her, she asked, “And how is it with the Messenger of God (ṢAAS)?” They replied, “He is fine. He’s just as you might wish.” She then asked, “Show him to me; I want to see him.” When he was pointed out to her, she commented, “Every loss after you had gone would be jalāl, trivial.”’

Ibn Hishām noted, “‘Al-jalāl is a word that can apply to minor or to major matters. Here it means ‘minor’. Imrūʾ al-Qays spoke the verse, ‘Banū Asad’s killing of their chief makes anything thereafter jalāl.’

“Here the word jalāl means trivial or few.”

Ibn Iṣḥāq stated, “When the Messenger of God (ṢAAS) arrived home to his family, he handed his sword to his daughter Fāṭima and said, ‘Wash the blood off this, my child. I swear by God, it was true to me today!’

“ʿAlī b. Abū ʿṬālīb then handed her his sword repeating, ‘Wash the blood off it; I swear by God it was true to me today!’

“The Messenger of God (ṢAAS) then commented, ‘And if you stood true in the fighting, so too along with you did Sahl b. Ḥunayf and Abū Dujānā!’

Mūsā b. ʿUqba stated elsewhere, “When the Messenger of God (ṢAAS) saw ʿAlī’s sword tinged with blood, he said, ‘If you fought well, then so did ʿĀṣim b. Thābit b. Abū al-Aqlāḥ, al-Ḥārith b. al-Ṣimma and Sahl b. Ḥanif.’”

Al-Bayḥaqī recounted from Ṣufyān b. ʿUyayna, from ʿAmr b. Dinār, from ʿIkrima, from Ibn ʿAbbās, who said that ʿAlī b. Abū ʿṬālīb at the battle of Uhud brought along his sword that had bent and told Fāṭima, “Be thankful when you take this sword, for it satisfied my thirst for revenge!”

“The Messenger of God (ṢAAS), said, ‘If you did well in striking with your sword, so did Sahl b. Ḥanif, Abū Dujānā, ʿĀṣim b. Thābit and al-Ḥārith b. al-Ṣimma.”

Ibn Hishām stated, “This sword of the Messenger of God (ṢAAS) was Dhū al-Fiqār. And a scholar told me, quoting Ibn Abū Najīḥ, ‘A crier called out at the
battle of Uḥud, “There is no sword to match Dhū al-Fiqār.” And a scholar told me that the Messenger of God (SAAS) said to ‘Ali, ‘The polytheists will not cause us similar losses again before God gives us victory over them.’”

Ibn Ishāq stated, “The Messenger of God (SAAS) passed by the home of Banū ʿAbd al-Ashhal and he heard weeping and wailing over their dead. The eyes of the Messenger of God (SAAS) welled with tears and he then said, ‘But Ḥamza has no women weeping for him!’

“When Sa’d b. Mu’ādh and Usayd b. al-Ḥuḍayr returned to the home of Banū ʿAbd al-Ashhal, they ordered their women to dress for outdoors and to go and weep for the uncle of the Messenger of God (SAAS).

“Ḥakim b. Ḥakīm b. ʿAbbād b. Ḥanīf related to me, from a man of Banū ʿAbd al-Ashhal, who said, ‘When the Messenger of God (SAAS) heard their weeping over Ḥamza, he went out to them; they were at the door to the mosque, weeping. He told them, “Go home, God bless you all; you have been very kind.”’

“And the Messenger of God (SAAS) forbad public lamentation that day, according to Ibn Hishām. But this hadith he gives is munqāṭī’, ‘discontinuous’ and mursal, ‘incompletely transmitted’.”

Imām ʿĀḥmad gave the tradition a complete line of transmission, stating, “Zayd b. al-Ḥubāb related to us, quoting Usāma b. Zayd, and ʿNafīṣ, from Ibn ʿUmar, that when the Messenger of God (SAAS) returned from Uḥud and the anṣār women began weeping over those of their husbands who had been killed, he said, ‘But Ḥamza has no women weeping for him!’

“He then went to sleep and when he awoke, the women were weeping. He said, ‘Today they are weeping and lamenting the loss of Ḥamza.’”

This tradition meets the criteria of Muslim.

Ibn Mājah recounted it, from Ḥarrūn b. ʿAṣūd, from Ibn Wahb, from Usāma b. Zayd al-Laythi, from ʿNafīṣ, from Ibn ʿUmar, to the effect that the Messenger of God (SAAS) passed by some women of Banū ʿAbd al-Ashhal who were weeping over their dead at Uḥud. The Messenger of God (SAAS) said, “But Ḥamza has no women weeping over him.”

So then some anṣār wives did go and weep for Ḥamza. When the Messenger of God (SAAS) awoke, he said, “Confound them! They’ll not be upset when they leave! Let them return, and not wail for the dead from this day on!”

Mūsā b. Uqba stated, “When the Messenger of God (SAAS) went off into the alleys of Medina, there was much lamentation in progress in the houses. He asked, ‘What’s all this?’ He was told, ‘These are anṣār women lamenting their dead.’ He said, ‘But there are no women lamenting for Ḥamza.’ He then prayed for forgiveness for Ḥamza.

“Sa’d b. Mu’ādh, Sa’d b. ʿUbaḍa, Mu’ādh b. Jabal and ʿAbd Allāh b. Rawāḥa heard this and walked to their homes, where they set about assembling all the 12. The editor of the Arabic printed text observes in a footnote, “Ibn Hishām stated: ‘There is no sword to match Dhū al-Fiqār, and no warrior to match ‘Ali!’”
weeping and lamenting women there in Medina. The men told them, ‘By God, don’t weep for those slain from among the ānṣār until you have mourned for the uncle of the Messenger of God (ṢAAS). He has mentioned how there are no women lamenting him in Medina.’

“They claim that the man who summoned the mourning women was ʿAbd Allah b. Rawḥa. And when the Messenger of God (ṢAAS) heard them, he asked, ‘What’s all this?’ He was told what the ānṣār had told their wives; he then prayed for them warmly and asked for them God’s forgiveness, saying, ‘But I didn’t want this; I don’t like wailing!’ And he forbade it.”

Ibn Lahi’a recounts it similarly, from Abī al-Ḥaswā, from ‘Urwa b. al-Zubayr.

Mūsā b. ʿUqba stated, “The hypocrites took advantage of the mourning of the Muslims to further sadden them and divide them from the Messenger of God (ṢAAS). The deceit of the Jews was evident and all Medina boiled with hypocrisy.”

The Jews said, “If he were indeed a prophet, they would not have defeated him, and he would not have suffered such losses at their hand. But he’s just ambitious to establish a domain under his own absolute control.”

The hypocrites said similar things, telling the Muslims, “If you had provided properly for us, those who made you suffer would not have done so.”

And so God sent down the Qurʾān concerning the obedience of those who were obedient and the hypocrisy of those who were that, and in consolation for the Muslims, for those of them who were killed, that is. God stated, “And (remember) when you went forth from your family to establish the believers in camps for battle – and God is All-Hearing and All-Knowing” (ṣūrat Āl-ʾImrān; III, v.120). We have discussed this subject in our Tafsir (Exegesis); and to God belongs all praise and credit.

An Account of the departure of the Messenger of God (ṢAAS) and his Companions, despite their bruises and their wounds, to intimidate and pursue Abū Sufyān and his men as far as Ḥamrāʾ al-Asad, a place some eight miles from Medina.

Mūsā b. ʿUqba stated, following his account of the battle of Uḥd and of the return of the Messenger of God (ṢAAS) to Medina, “A man from Mecca came to the Messenger of God (ṢAAS) and the latter asked him about Abū Sufyān and his men. The man replied, ‘I stayed with them and heard them arguing, some saying, “You have accomplished nothing. You damaged their leadership and their elite, but then you left them without finishing them off. They still have leaders left who will gather men against you.”

“The Messenger of God (ṢAAS) gave orders for his men – despite their grievous wounds – to move out in pursuit after the enemy in such a way that they would hear of this. He announced, ‘Only those who were present at the
battle may go.' ‘Abd Allah b. Ubayy asked, ‘May I ride with you?’ ‘No,’ he told him.

“And the Muslims did respond to God and to His messenger, despite their suffering, and set off.

“God stated in His Book, ‘Regarding those who responded to God and to His messenger after all the injuries they had suffered, those of them who do good, and who are pious shall have a great reward’ (sūrat Al-‘Imrān; III, v.171).

“The Messenger of God (SAAS) did give permission to Jābir (b. ‘Abd Allah) to go forth when he related how his father had ordered him to stay in Medina to care for his sisters.

“The Messenger of God (SAAS) then pursued the enemy as far as Ḥamrā’ al-Asad.”

Ibn Lahi‘a related this similarly, from Abī al-Aswād, from Urwa b. al-Zubayr.

Muhammad b. Ishāq related in his military chronicle, as follows, “The battle of Uhud took place on Saturday in the middle of Shawwāl. On the morning of Sunday, the 16th of Shawwāl, the crier of the Messenger of God (SAAS) announced to the people that they should leave in pursuit of the enemy. His crier also announced that only those who had been present at the previous day’s battle should go forth. Jābir b. ‘Abd Allah spoke with him and he permitted him to join the force.

“The purpose of the Messenger of God (SAAS) in pursuing was to frighten the enemy. This was by making them aware that they were still powerful and that their losses had not so weakened them that they could no longer face their enemy.

“‘Abd Allāh b. Khārija b. Zayd b. Thābit related to me, from Abū al-Sā‘ib, the freed-man of ‘Uthmān, that a man of Banū ‘Abd al-Ashhāl said, ‘I was present at Uhud, along with a brother of mine. We came home wounded and when the crier of the Messenger of God (SAAS) announced the pursuit of the enemy, I and my brother agreed that we should not lose the opportunity of participating in another expedition with the Messenger of God (SAAS) even though we did not (each) have a mount to ride and were badly wounded. So we left with the Messenger of God (SAAS). I was less badly wounded than my brother; when he became exhausted, I would let him ride for a while and then he would again walk for a while. Eventually we caught up with the other Muslims.’”

Ibn Ishāq continued, “The Messenger of God (SAAS) went on as far as Ḥamrā’ al-Asad, a place some eight miles from Medina. There he remained the Monday, Tuesday and Wednesday and then he returned to Medina.”

Ibn Hishām stated, “He left Ibn Umm Maktūm in command of Medina.”

Ibn Ishāq went on, “‘Abd Allah b. Abū Bakr related to me that Ma‘bad b. Abū Ma‘bad al-Khuza‘ī passed by them. The Khuza‘ī tribe, both those of them who were Muslims and those who were unbelievers, were secretly the allies of the
Messenger of God (SAAS) in Tihāma and their understanding with him was that they would not conceal from him anything that happened there. Ma‘bad at that time was a polytheist and he told the Messenger of God (SAAS) on his way past Ḥamrāq al-Asad, ‘Muḥammad, we’re deeply sorry at what happened to your men, and we would hope for God to protect you and them.’

“He then left, while the Messenger of God (SAAS) was still there at Ḥamrāq al-Asad, and met up with Abū Sufyān b. Ḥarb and his men at al-Rawḥā. They had decided to return to fight the Messenger of God (SAAS) and his men. They had concluded, ‘We have severely damaged the best of his Companions and their chieftains and nobles, so should we now go home before we uproot them completely? We should go back for the rest of them and be finished with them.’

“When Abū Sufyān saw Ma‘bad, he asked him, ‘How are things back up behind you, Ma‘bad?’ He replied, ‘Muḥammad has come out with his men seeking you in a force the like of which I never saw before. They are truly enraged towards you. He has been joined by those who stayed behind when you did battle with him, and these men much regret what they did. The anger they have towards you is something the like of which I’ve never seen before.’

“What are you suggesting, confound you?” Abū Sufyān demanded. He replied, ‘I swear, I don’t think you’ll be able to leave before you catch sight of the forelocks of their cavalry.’

“But we’ve decided to attack them to destroy the rest of them!”

“Ma‘bad commented, ‘I really do advise you against that. I swear, I was so affected by what I saw that I composed some verse on the subject.’

“What did you compose?” Abū Sufyān asked.

“Ma‘bad then recited,

‘At the noise, my mount almost shied, the earth streaming with masses of fine horses.
Racing on, their riders like noble lions, men not effeminate in the fray and not poorly armed.
I ran on, thinking the earth itself moving, as they brought up a leader never to be forsaken.
And I said, “Woe to Ibn Ḥarb when you meet and the plain shakes beneath the lines of men!”
I warn the people of Mecca very plainly, addressing every wise and sane man they have,
Of the army of Ḥāmid, not some mixed rabble, and my warning should not be described as mere hearsay.’

“Abū Sufyān and his party were dissuaded from action by this.

“A party of men from ‘Abd Qays passed by, and he asked them where they were headed. When they told him to Medina, he asked why, and they replied that they were going there for supplies. Abū Sufyān asked them, ‘Would you deliver a message I will give you for Muḥammad? If you will, I’ll load up these camels of yours with raisins at Uqāz tomorrow.’ They agreed and he then told
them, 'When you reach him, tell him that we have decided to come on after him and his Companions to wipe out the rest of them!'

"The men passed by the Messenger of God (SAAS) at Ḥamrā' al-Asad and told him what Abū Sufyān had said. To this he commented, 'God suffices for us; a fine protector is He!''

Al-Ḥasan al- Başrī gave the same tradition.

Al-Bukhārī stated, "Abū Bakr related to us, saying, 'Abū Bakr related to us, from Abū Ḥusayn, from Abū al-Ḍuḥā, from Ibn ʿAbdās, that this phrase ʿhashunā ʾAllāh wa nīma al-wakīl, "God suffices for us; a fine protector is He" was spoken by Abraham when he was cast into the fire. Muhammad (SAAS) spoke it when they told him, "The people have assembled for you; make them afraid." And he did inspire greater faith in them and they said, "God suffices for us; a fine protector is He."'"

Al-Bukhārī is alone in giving this account.

He also stated, "Muḥammad b. Salm related to us, quoting Abū Muṣāwiya, from Hishām, from his father, from Ṭalish, God bless her, who said to ʿUmra about the verse, 'Regarding those who responded to God and to His messenger after all the injuries they had suffered, those of them who do good and who are pious shall have a great reward' (ṣūrat Al-ʿImrān; III, v.171): 'Nephew, your fathers were among these, al-Zubayr and Abū Bakr, God be pleased with them. When the Messenger of God (SAAS) suffered his losses at Uhud and the polytheists withdrew, he was concerned that they might return. And so he asked, 'Who will pursue them?' Seventy of his men volunteered, including Abū Bakr and al-Zubayr.'"

This is the account given by al-Bukhārī. Muslim gave it in an abbreviated form through Hishām. Saʿd b. Manṣūr and Abū Bakr al-Ḥumaydī jointly related this from Sufyān b. ʿUyayna. Ibn Mājah also verified it through him, from Hishām b. Ṭalish. Al-Ḥakīm related it in his compendium through Abū Saʿd from Hishām b. Ṭalish; he related it from a hadīth of al-Suddī, from al-ʿUyayna. He said that both scholars considered the tradition ʿahih, authentic, but that these scholars had not narrated it.

This is what he stated. But the context of this is very strange. For it is well known by the scholars who have written on the military expeditions that all those who advanced with the Messenger of God (SAAS) to Ḥamrā' al-Asad were those who had been present at Uhud and that these totalled 700, as is told above, of whom 70 were killed, the remainder surviving.

Ibn Jarir related, through al-ʿAwwī, from Ibn ʿAbdās, who said, "God cast terror into the heart of Abū Sufyān after what had happened at Uhud and he returned to Mecca. The battle of Uhud took place in Shawwāl. The merchants would come to Medina in Dhū al-Qaʿda, staying once every year at Badr al-Ṣughrā. They arrived again after the battle of Uhud. The Muslim warriors had suffered severe injuries and were complaining of these to the Messenger of God (SAAS). However, he told his men to go forth and continue what they
had been doing. He told us, ‘If you leave now, the month for the hajj will soon be upon us and they will not be able to do the same again until next year.’

‘Then the devil came to scare his deputies, saying, ‘The enemy is all gathered against you.’ His men refused to follow him and so he said, ‘I am going forth, even if no one follows me.’

‘Abū Bakr, Umar, Uthmān, ʿAli, Talḥa, al-Zubayr, Saʿd, ʿAbd al-Raḥman b. ʿAwf, Abū ʿUbayda, Ibn Masʿūd and Ḥudhayfā left with him, accompanied by 70 men. They went in pursuit of Abū Sufyān as far as al-Ṣafrah. And God revealed the verse, ‘Regarding those who responded to God and to His messenger after all the injuries they had suffered, those of them who do good and who are pious shall have a great reward’’ (sūrat Al-ʾImrān; III, v.171).

This account is also very strange.

Ibn Hishām stated, “Abū Ubayda related to us that when Abū Sufyān b. Ḥarb withdrew after the battle of Uhud, he wanted to return to Medina. But Saḥwān b. Umayya advised him, ‘No, don’t do that. The enemy is thoroughly enraged and we fear they might engage in battle differently from before. Return home.’ And so they did.

“The Messenger of God (ṢAAS) who was at Ḥamrāʾ al-Asad when he received news that they were about to go home, then said, ‘By Him who holds my soul in His hand, rocks have been assigned them; if they had been greeted with them, they would have been history!’

“While out there and before his return to Medina, the Messenger of God (ṢAAS) captured Muʿāwiya b. al-Mughira b. Abū al-ʿĀṣ b. Umayya b. ʿAbd Shams, ʿAbd al-Malik b. Marwān’s grandfather on his mother’s side, she being ʿAʾisha, daughter of Muʿāwiya, along with Abū ʿAzza al-Jumāḥī. The Messenger of God (ṢAAS) had captured this Muʿāwiya at Badr and then released him. Muʿāwiya asked him, ‘O Messenger of God, forgive me!’ But he replied, ‘No, by God, you’ll not stroke your beard in Mecca and say, “I’ve twice deceived Muḥammad!” Strike off his head, Zuhayr!’ And his head was severed.”

Ibn Hishām also stated, “Ibn al-Musayyab was quoted to me as having said that the Messenger of God (ṢAAS) stated, ‘A believer doesn’t get bitten twice from the same lair; strike off his head, ʿAsim b. Thābit!’ And his head was severed.”

Ibn Hishām went on, “Muʿāwiya b. al-Mughira b. Abū al-ʿĀṣ was given sanctuary by Uthmān provided that he remain only three days. Thereafter the Messenger of God (ṢAAS) sent Zayd b. Ḥarīthah and ʿAmr b. Yāsir to capture him, telling them, ‘You’ll find him in such and such a place; kill him!’ And they did so, may God be pleased with them both.”

Ibn Ishaq stated, “It was related to me by al-Zuhri that ʿAbd Allāh b. Ubayy had a particular spot (in the mosque) he would occupy each Friday; this position

13. The sanctity of the hajj season would deprive the Meccans of the opportunity of attacking the Muslims.
would not be disputed by anyone else, out of respect for him and his people, he being a chieftain. When the Messenger of God (SAAS) took his seat to address the people on Friday, ‘Abd Allah would arise and say, ‘People, this is the Messenger of God before you. God has given you honour and glory through him. Give him aid and support and listen and obey.’ He would then sit down.

“When the Messenger of God (SAAS) and his men had returned to Medina, following the events at Uhud, ‘Abd Allah got up as usual but the Muslims grasped his clothing from all sides, saying, ‘Sit down, you enemy of God! You’re no longer worthy of that, having acted as you did!’

“He therefore left, stepping over the necks of the men there, saying, ‘By God, it’s as if I were committing some sin by arising to express my support for him!’

“At the door of the mosque he was met by some of the ansār, who asked him, ‘What’s wrong with you?’ He replied, ‘I arose to express my support for him, but some of his Companions jumped on me and roughed me up. It’s as if I were committing some sin by arising to express my support for him!’ ‘Go back inside’, they told him, ‘and the Messenger of God (SAAS) will ask them to forgive you.’ ‘By God,’ he replied, ‘I don’t want him to ask forgiveness for me!’”

Ibn Ishāq then referred to what was revealed in the Qur‘ān concerning the battle of Uhud, in surat Al-‘Imrān, beginning with the verse, “And (remember) when you went forth in the morning from your family to place the believers in positions for the fighting. And God is All-Hearing, All-Knowing.”

He made reference to 60 verses and discussed these.

We have ourselves written at sufficient length on this in our work of exegesis.

He then proceeded to mention the martyrs of Uhud, enumerating them and their names and those of their fathers, according to their tribes, as was his custom.

He referred to 4 of the muhājirin – Hamza, Muṣṣab b. Umayr, ‘Abd Allah b. Jaḥsh, Shammās b. Uthmān, God be pleased with them all. He named 65 ansār who were killed. Ibn Hishām added 5 other names to these; thus in his view the ansār killed totalled 70 men.

Ibn Ishāq then named those of the polytheists who were killed; these totalled 22 men whom he arranged by their tribes.

I observe that none of the polytheists were captured except for Abū ‘Azza al-Jumahi, as al-Shāfi‘i and others report. The Messenger of God (SAAS) had him killed right before him; he ordered al-Zubayr to execute him. It is also said that this was done by Aṣim b. Thābit b. Abū al-Aflah. The man’s head was cut off.

Chapter: The verses exchanged between the believers and the unbelievers concerning the battle of Uhud.

We record here the poems of the unbelievers merely in order to give the responses to them made in the Islamic poetry, emphasizing the aesthetic and intellectual impact of the latter and exposing the idiocy of the former, that rabble!
Imam Muhammad b. Ishāq, may God be pleased with him, stated, “Among the poems spoken at Uhud was the following by Hubayra b. Abū Wahb al-Makhzūmī, a follower of the religion of his people, the Quraysh,

‘Why do I suffer this painful love-sickness that afflicts me for Hind when warriors are on the move?

Hind now blames and reproaches me at a time when warfare diverts me from her,

Easy now, do not reproach me; my character is thus, as you have learned, and I have never concealed.

I give aid to Banū Ka'b as they require; I bear weights and burdens I suffer from.

I bore my sword upon a tall, long-paced steed, smooth its gait, keeping up with the rest when it runs,

As it races it is like an onager in the wild which, though pursued, stays by the female asses, protecting.

From the line of A'waj he is, and the crowd loves him; he is like the healthy, full branch of a very tall tree.

I readied him along with a fine, select blade and a spear for whatever dangers I might meet.

And also chain-mail, rippling like running water, finely wrought and closely fitting, no faults apparent.

We led Kināna forth from the ends of Yemen across the lands, herding them along.

Kināna asked, “Where are you taking us?” We replied, “To al-Nukhayl.” And so they headed for it, and for those there.

We were the knights of the battle on the slope of Uhud; Maʿadd were afraid, so we said we would go to them.

They feared the blows and thrusts, accurate and damaging, that they had seen when their advance forces were engaged.

Then we arrived like a hailstorm, and up went the bird-spirit of Banū al-Najjār, mourning them,

And their heads in the battle were like ostrich eggs, shattered and scattered.

Or a colocynth plant, its stem dried out, being buffeted by fierce winds.

We expend our funds generously and without accounting and thrust at the knights, in their eyes, from all sides.

Many is the night a man warms himself at a carcass he has slaughtered, but reserved for the wealthy he invited.

And many the frosty and rainless, freezing night of Jumādā I’ve travelled through,

So bitter cold that dogs would bark only once, and snakes not move.

On such nights I’ve lit for the needy a big fire, bright as lightning, illuminating all around.

‘Amr and his father before him bequeathed me this practice, one he would often repeat.

Such men rivalled the stars in brightness, their achievements no less than the greatest of deeds.”’

Ibn Isḥaq stated, “Ḥassān b. Thābit, God be pleased with him, responded with the following verses.”

However, Ibn Hishām said that these were also attributed to Ka'b b. Mālik and others. In my view the attribution Ibn Isḥaq makes to Ḥassān is more widely and frequently accepted. But God knows best.

“It was your foolishness that made you blindly lead Kināna against the Messenger, for God’s forces would humble them. You brought them down to pools of death that morning, for being killed and hell-fire await them. You gathered up Abyssinian slaves, devoid of ancestry, you chiefs of disbelief, deceived by your tyrants. Did you not remember God’s horsemen when they killed those at the well, and those they threw therein? How many were the captives we freed without cost and how many a forelock we cropped of those we mastered!”

Ibn Isḥaq went on, “Ka'b b. Mālik also spoke the following verses in response to Ḥubayra b. Abī Wahhāb al-Makhzūmī,

‘Has, then, Ghassān heard about us, even though between us and them there is desert land difficult to traverse? Wastelands and mountains, their dark forms from the distance looking like barren dust columns, widely scattered, Where young, hardy camels weaken and the annual heavy rain clouds pass over when they come, Where the bones of the carcasses of exhausted beasts appear stretched out like the linens of traders. There the wild cows and the antelopes walk in file and ostrich eggs have their shells scattered far. Our fighters defending our faith are all fine warriors, the crests of their helmets glinting. Every chain-mail in storage when put on seems like a full-running stream. But at Badr ask any man you meet and any news of people far away may be useful. There we were in the land of fear and had others than us been there, they would have left by night, in flight. When one of our out-riders came he would say, “Prepare for what Ibn Ḥarb is gathering and preparing.” No matter how others would react at what affects us, we would have remained more calm than them. If others than us had faced such a host, they would have given up and dispersed. We battled them and no tribe could have withstood us without becoming terrified and taking flight. When they went to live at al-ʻIrḍ, our chief said, “If we do not protect al-ʻIrḍ, the seed, why sow it?”

15. A place on the outskirts of Medina. The use of the word ʻird again in the same verse, meaning “seed”, is, of course, a deliberate pun.
We have a messenger among us whose instruction we obey; when he orders us we do not delay.

The spirit comes down upon him from his Lord, made to descend from the heavens and then to arise again.

We seek his advice on what we want, and our goal is to listen and obey all his wishes.”

The messenger said, when they came in our sight, “Give up fear of death and seek it instead;
Be like those who sell their lives by coming close to a King who gives life and restores it.
Take up your swords and put your trust in God; all power rests with God.”

We headed straight for them on their mounts, our swords held above us and not afraid,
Our squadron bearing swords and lances, the feet of our mounts not wavering once planted.
We plunged on as into the waves of the sea, amidst which were their Abyssinians, some bearing armour, others not.
They were 3,000 strong, we some 300 or at most 400 choice warriors
When we plunged into them death flowed all around us; we raced towards death’s pool and we came first.
Lute-wood bows shot to and fro between us, all with fine strings from Yathrib,
The arrows all made from the holy city of Ṣa‘īd, and treated with poison when crafted
That pierced men’s bodies and sometimes glanced off their armour, making a noise.
The cavalry on the plain were numerous as locusts on a cool night, brought by an east wind.
Then we clashed and fighting was fierce between us; and there is no denying God’s command.
We struck at them until we left their leaders in the hollow lying like felled trees.
That morning and on till refreshed by evening, our energy was like the heat of a fire, consuming all.
They retreated in suffering, as though they were cloud remnants that had shed their water, blown away by the wind.
We advanced, our rearguard following slowly; we were like lions striking out at their game at Bisha.
We caused casualties, as did the enemy to us; it was we who acted, but God’s role was greater.
We fought hard and they fought too, all getting their fill of evil.
We are a people who do not consider that to kill is blameworthy for those who protect and defend their charges.
Stoic in adversity, we never find ourselves to weep over someone killed.
We are warriors who never retract what we said, and we never despair at whatever warfare brings.
We are warriors who, if victorious, never commit atrocities, and we never complain at our injuries.
We are like a flame from whose heat others seek protection while those near it and exposed are scorched.

You claim superiority over me, Ibn al-Ziba'ra, yet a party went forth in pursuit of you late at night.

And so on the heights of Ma'add and elsewhere ask yourself about which of all men is the least esteemed,

And who it was the warfare left with nothing to boast of, and whose face was most shamed in the battle.

We attacked you fiercely, with God’s help and support, the heads of our spears well directed.

Our lances caused wounds among you like the orifices of waterskins, gushing water.

We headed for the standard-bearers and those who speed to defend the banner are those swiftest in receiving praise.

Yet your men were traitors and gave up in desertion; and God refutes any order but it is He who is most effective."

Ibn Ishāq went on, “Abd Allah b. al-Ziba’ra spoke the following verses about the battle of Uhud, he still being a polytheist at that time,

‘O rook of ill-omen, since you foretell, then speak; you only announce what is already done.

Both good and evil have their course and both of these have witnesses to them.

For them gifts are valueless and the graves of rich and poor are all alike.

All life, all pleasure, fades and fate’s handmaidens toy with us all.

Convey to Ḥassān a message from me, for composing poetry alleviates those in pain.

How many were the skulls you saw at the mountain’s foot, how many the severed feet and arms.

How plentiful the fine armour removed from warriors slaughtered in the fray.

How many the noble lord we killed, men of fine lineage, on both sides, leaders and heroes,

Men truly brave, lords of distinction, not cowards when the sharp points struck.

Ask al-Mihrās, the well at Uhud, what skulls and brains inhabit it, like partridges.

How I wish that my elders at Badr had witnessed the terror of the al-Khazraj when the points struck home,

When warfare scratched its chest at Qubā and killing boiled among the ʿAbd al-Ashhal.

They sped away rapidly then, like young ostriches climbing up the mountain.

Of their nobles we killed twice as many, and we reversed the trend at Badr, and it was equalized.

I am not blaming ourselves, except that if we had done it again we would have harmed them badly

With our Indian swords rising above their heads, drinking deep again and again.”

Ibn Ishāq continued, “Ḥassān b. Thābit, God be pleased with him, responded as follows,
'Ibn al-Zibařa got carried away by a battle in which we had the advantage; if only he had been fair!
We damaged you and you us; warfare sometimes goes in cycles like that.
We put our swords to your shoulders and there we drank your blood time and again.
We made your backsides flow, as happens to old camels eating 'ażalٰٰ for medicine!
You took to your heels in flight in the defile, following along like sheep.
Then we attacked you fiercely, forcing you down to the foot of the mountain;
Our groups of warriors were like ʾašhaqٰ in the desert wastes, terrifying whomever came across them.
The defile pressed in upon us and we crossed through it and filled its heights and low places alike,
With men whose equal you are not and who were aided by Gabriel who came down.
It was our piety that won the day at Badr, our obedience to God and our belief in the prophets.
We killed every one of their chieftains and all their nobles in flowing robes.
At the battle of Badr we left shame upon Quraysh and exemplary tales to be told.
The Messenger of God (SAAS) in truth was witness to the battle of Badr, while the short, corpulent men
Of Quraysh assembled there were like unattended camels gathering in a pasture.
It is we, not people like you born to your mothers' arses, who face up to the fray when warfare comes!'

Ibn Ishāq stated, "Ka'b recited the following verses honouring Ḥamza and those Muslims, may God be pleased with them all, killed with him at Uhud,

'You wept. And was it another who made you do so, when it was you who cried when remembering?
Your memory was of a people about whom stories have reached me in this tortuous time.
To think of them your heart throbs in longing and tear-filled sadness.
But those they killed are in pleasant gardens, honoured therein both when they enter or leave
For what they endured beneath the flag, the flag of the prophet at Dhū al-Adwujٰ
That day when all of Aws and Khazraj gave answer with their swords.
Along with Aḥmad's men following the truth, its path so well illuminated.
They kept on striking the warriors as they traversed through the swirling dust.
So it was until the King summoned them to a garden whose entrance was shielded by much foliage.
All of them died heroically, in God's faith, and received no punishment,
Like Ḥamza when he held true, wielding a sharp sword, cutting deep.

16. A word with various connotations, i.e. honey, date juice, flowers, gum from trees etc.
17. The word shidqٰ, pl. ʾašdāqٰ means according to the dictionaries, the sides or ends of valleys.
It also has a connotation of the sides of the mouth and of being large-mouthed, or talkative and eloquent. Its precise meaning here is unclear.
18. A site near Uhud.
The slave of Banū Nawfal confronted him, snorting like a black camel,
And ran him through with a spear, fast as a flame blazing up in a fire.
Nuʿmān fulfilled his promise, and Hanzalla, the good, did not turn away
From the truth until his spirit passed on to a place splendid with jewels.
Those were men, not those of yours lying in the farthest depths of hell."

Ibn Iṣḥaq stated, “Ḥassān b. Thābit spoke the following verses in mourning for Ḥamza and the Muslims struck down at the battle of Uhūd. It is in the same rhyme as the poem of Umayya b. Abū al-Ṣalt eulogizing the polytheists killed at the battle of Badr.”

Ibn Ḥishām stated, “There are some scholars expert in the poetry who deny that this poem should be attributed to Ḥassān. But God knows best.”

(Ḥassān b. Thābit recited),

“O Mary, arise and lament loudly as the mourning women do,
Like hags bearing heavy burdens, complaining, overladen,
Wailing, and scratching at the faces of other women,
Their flowing tears reminding one of pillars stained with the blood of sacrifice,
Tearing at their hair and letting its ends appear,
Looking like the tails of restive horses being tossed in the morning,
Looking like scraps of meat cut up and left to be blown dry in the wind.
They cry in sadness, mourning women overwhelmed by tragedy,
Their hearts wounded, emitting pus from beneath scabs,
Now that fate has struck down those we relied upon when we feared
The warriors at Uhūd injured, and destroyed by fate,
Our knights and protectors when warriors are sent forth.
O Ḥamza, I will not, I swear, ever forget you as long as time goes on.
You were the refuge of orphans, strangers and modest-eyed widows,
Protecting against that fate that brings successive, searing wars.
O knight and champion, O Ḥamza, you were our gallant defender
Protecting us from terrible, calamitous blows of hate.
I thought of you as the lion of the Prophet, who is himself our champion, our protector,
He who has always been considered when our noble and generous lords are counted.
Tower above all nobles in fame, a man of generosity and pre-eminence,
Not an irresponsible or fearful or weak man who complains at bearing burdens.
A liberal man who would never withhold any generosity or kindness from his neighbours.
Fine young men have perished, men of great esteem,
Men who would provide food in winter when the cattle were dispersed.
Camel meat with chunks and slices of fat on top of it,
Defending their neighbours for so long as those hating them attack.
I grieve for the young men of whom we are deprived, men like shining lamps,
Proud men, lords, nobles, men of generosity and breeding,
Men who purchased praise with their wealth, for praise brings dividends.
Men who jumped to their bridles if there cried out for them.
Someone beset by the misfortunes of an evil time,
His mounts moving steadily along on the flat land,
Competing with one another, he being in one group whose chests poured with sweat,
Moving on until success came, but not from the luck of a winning arrow of chance.
O Ḥamza, you have rendered me lonely, like a branch severed by someone pruning it.
I express my pain to you, now that earth and stones are piled above you,
And a flagstone placed on top of you by the gravedigger, completing his work,
On an open plain, covering the grave with earth and smoothing it well.
Our consolation is for us to say, though our speaking it is very hard, that whoever has been spared life’s misfortunes
Should come to us for his eyes to weep for our noble dead
Who acted as they spoke, men of generosity and good deeds,
Men whose hands were always stretched forth in liberality.”

Ibn Hishām commented, “Most scholars of poetry refute attribution of this poem to Ḥassān.”

Ibn Ishaq went on, “Ka'b b. Mālik spoke the following verses eulogizing Ḥamza and his fellow warriors,

‘Struck by anxiety, you lay sleepless, worried that joyful youth had been stripped from you,
While a Damri girl invited your heart to loving; but your passion is of Ghawr, and your wakefulness of Najd.
Abandon excessive pursuit of passion; you were always blamed for acting that way.
It is now time for you to refrain, obediently, and to pay heed when counsel warns.
You were devastated by the loss of Ḥamza, your stomach in confusion.
If Mt. Hira's itself suffered such a shock its peaks would collapse.
A chief he was, formed from Ḥāshim’s stock wherein lie prophethood, nobility and leadership,
Leaders who would slaughter big-humped camels when the wind almost froze the water,
Men who would leave their brave foes prostrate on the battlefield, their lances broken in two.
This was a man who strutted in his armour as though he were a huge, brown, big-pawed lion.
He was the uncle and the confidant of the Prophet, Muḥammad, and he went most gloriously to his death.
He went with distinction to his fate, one of a family who aided the Prophet, and of whom some sought martyrdom.
Hind was told the good tidings of this, to alleviate the burning pain inside her,
When we met her folk that morning on the sandhill, that day her happiness fled.
(And we talked) of the well at Badr, when Gabriel and Muḥammad, beneath our flag, repelled the enemy,
So that the Prophet saw their hosts as two parts whom we could either kill or drive away at will,
Left prostrate at the site, they were 70 in number, 'Utba and al-Aswad among them.
And Ibn al-Mughira too whom we struck above his neck-artery, making it flow and foam.
And it was a sharp sword in the hands of the believers that set Umayya al-Jumaḥī straight.
The polytheist rabble came to you, chased by the cavalry, like ostriches in retreat.
What a difference there is in those for ever in hell and those who dwell in paradise in eternity?"

Ibn Ishaq went on to say that Abd Allah b. Rawāḥa spoke the following verses in mourning for Ḥamza and his fellow warriors killed at the battle of Uḥud. Ibn Hishām, however, stated that Abū Zayd recited them to him as having been composed by Ka'b b. Mālik. But God knows best.

"My eyes wept, and they had a right to do so; but weeping and wailing will do no good.
For the lion of God, that day they asked, 'Could that man slain be Ḥamza?'
Through his death all the Muslims were injured there, the Messenger as well.
O Ḥamza, Ya'la's father, the very foundations were destroyed; you were the epitome of glory, piety and kindness.
May God's peace be upon you in paradise, in pleasure that will never end!
O Ḥashim, of all men the best, be steadfast; and all your deeds were good and generous.
The Messenger of God is noble and patient; it is at God's command he enunciates when he speaks.
Who will inform Lu'ayy for me, for after today, the world will be utterly changed.
And before this day they have known and tasted deeds of ours by which the thirst for vengeance was satisfied.
You have all forgotten our blows at the pool of Badr, that day when sudden death struck you.
That day when Abū Jahl fell prostrate, the vultures circled and hovered above him,
And 'Utba and his son also fell, and Shayba was bitten by the burnished sword.
There we left Umayya stretched out, a slim spear between his ribs.
Ask the heads of Banū Rabī'ā; our swords have notches because of them.
O Hind," weep and tire not of it; for you are passionate, shedding tears as though bereaved of a son.
And You, Hind, show no joy at Ḥamza's death; your exultation is despicable.

Ibn Ishaq continued, "Ṣafiyya daughter of 'Abd al-Muṭṭalib spoke the following verses, mourning her brother Ḥamza b. 'Abd al-Muṭṭalib. She was the mother

19. This Hind is presumably Hind daughter of Uthātha b. ʿAbdāb b. ʿAbd al-Muṭṭalib who had eulogized Ḥamza (see above p.52), while the Hind of the next line would be the daughter of 'Utba b. Rabī', the wife of Abū Saḥīf, who had sworn to eat Ḥamza's liver when the latter had killed her father 'Utba at Badr. The two women spoke verses against one another after the battle of Uḥud.
of al-Zubayr and was the aunt of the Prophet (SAAS); may God be pleased with them all.

‘Are you, sisters of mine, asking, in fear, those present at Uhud, the ignorant and knowledgeable alike?

The knowledgeable replied, “Hamza is dead! The adviser, the very best adviser of the Messenger of God!

The God of truth and the throne has summoned him to paradise, where he will live in joy.”

That was what we had hoped for; we anticipate for Ḥamza the best of fortunes on assembly day.

By God, I’ll not forget you so long as the winds blow; I will mourn and be sad whether I am at home or away.

For God’s lion who was a defender who protected Islam from all who disbelieved.

How I wish my limbs and bones had been there then, for the hyenas and vultures to attack me!

I say, my family having made louder their lament, “May God reward well this brother, this champion!”’

Ibn Ishaq stated, “Nūmān, wife of Shammās b. Uthmān, spoke the following verses in mourning for her husband; but God, to whom all praise and credit are due, knows best.

‘Eyes, weep copiously and without stop for a noble, brave warrior,

A man of firm conviction and fine disposition, a standard-bearer and a horseman.

When his death was announced, I cried in pain, “Gone is the man of generosity! Gone is he who fed and clothed!”

And I said, when his usual places were empty of him, “May God not distance from us our nearness to Shammās!”

“Her brother al-Ḥakam b. Saʿīd b. Yarbuʿ responded as follows in consoling her,

‘Guard your modesty, in seclusion and dignity; Shammās was just one of our men. Do not kill yourself because his death has come, in obedience of God, and on a day of violence and terror.

Now Ḥamza was God’s lion; so bear up, for he tasted from Shammās’s cup that day.’

“Hind, daughter of Utba, the wife of Abū Sufyān, recited, upon their return from Uhud,

‘I have returned home with my mind in much confusion, some of those I was after having escaped me,

Those of Quraysh at Badr, and others, including some of Banū Ḥāshim and of the people of Yathrib.

However, I did gain one thing, even if it was not all as I had hoped in my journey.’”

Ibn Ishaq gives many more such poems. We have left out the others because of our concern not to be long-winded and boring; those poems we have given suffice. And to God be all praise.
Al-Umawî gave in his military chronicles even more poems than Ibn Ishâq; this was his usual practice, though even more evident here.

Among the verses quoted from Ḥassân b. Thâbit were the following delivered about the battle of Uhud,

“It was the devil they obeyed, when he let them down and their disgrace and failure was fully evident,

When they shouted in unison with Abû Sufyân, ‘Rise up, Hubal!’

We all answered back, ‘Our Lord, the All-Merciful, is greater and more splendid!’

Be sure, you used this cry once at the ‘pool of death’ (at Badr), death being a place to drink.

You should know that when thoughts of death must be slaked, we are cooking pots on the boil.”

It seems that these verses may well be part of Ḥassân’s response to ʿAbd Allâh b. al-Zibaʾrî; but God knows best.

This brings to an end commentary on the battle of Uhud.

DIVISION.

There has been recounted above those events, raids and expeditions that occurred in 3 AH. The best-known of these was the battle of Uhud, that occurred in the middle of Shawwāl of that year, as we have detailed above. And to God be all praise.

At Uhud, there died as a martyr Abû Yaʿlā, also known as Abû ʿAmâra, Ḥamza b. ʿAbd al-Muṭṭalib, the uncle of the Messenger of God (ṢAAS) who was known as ‘God’s lion’ and ‘His messenger’s lion’. He was the foster-brother of the Prophet (ṢAAS), as also was Abû Salama b. ʿAbd al-Asad. All were suckled by Thuwayba, the freed-woman of Abû Lahab, this fact being established in a reliable ḥadîth account.

He would, moreover, have been more than 50 when he was killed. He was a brave, heroic man and a major early trusting follower; at that battle others totalling 70 were killed along with him. May God be pleased with them all!

That same year ʿUthmân b. ʿAffân married Umm Kulthûm, the daughter of the Messenger of God (ṢAAS), following the death of her sister Ruqayya. His betrothal to her took place in Rabîʿ al-Awwal of that year, and the marriage was consummated in Jumâdâ al-ʿAkhira, as has been told above. Al-Wâqîḍî related this.

Ibn Jarîr also said of that year: “Al-Ḥasan b. ʿAlî b. Abû Ṭalîb was born to Fâṭima, daughter of the Messenger of God (ṢAAS).” He added that the same year she conceived al-Ḥusayn; may God be pleased with them all!
In the name of God, the Most Merciful and Compassionate; O Lord, facilitate!

THE YEAR 4 AH.

In Muḥarram of that year Abū Salama b. ʿAbd al-Asad made his foray against Tulayḥa al-Asadi, and he went on as far as the place known as Qaṭān.

Al-Waqīdī quoted ʿUmar b. ʿUthmān b. ʿAbd al-Rahmān b. Ṣaʿd b. Yarbuʿ, from Salama b. ʿAbd Allah b. ʿUmar b. Abū Salama and others, as having said, “Abū Salama was present at Uhud, where he was seriously wounded in the upper arm. He rested for a month recuperating and then, in Muḥarram, at the beginning of 35 months after the Hijra, the Messenger of God (SAAS) summoned him and told him, ‘I want you to go forth into Banū Asad territory and to attack them.’” He charged him to behave with piety and to treat the Muslims with him well.

One hundred and fifty men accompanied him on this expedition.

He went out to near Qaṭān, which is a well belonging to Banū Asad, where Tulayḥa al-Asadi and his brother Salama, both sons of Khuwaylid, were also present. He had assembled his allies from Banū Asad with the intention of making war against the Prophet (SAAS). But one of their men had come to the Messenger of God (SAAS) and told him of what they were planning against him. He had therefore dispatched Abī Salama on this expedition.

When they (the Muslims) reached their territory, they dispersed, leaving large quantities of camels and goats as booty for them. Abū Salama took all this into his possession, along with three of their slaves he had taken prisoner, and set out to return to Medina. He then awarded a substantial portion of the booty to that man of Banū Asad who had given them information. Having extracted the portion due to the Prophet (SAAS), a slave and one-fifth of the booty, he divided up the rest among his companions. Then he entered Medina.”

ʿUmar b. ʿUthmān stated that ʿAbd al-Malik b. ʿUbayd related to him, from ʿAbd al-Rahman b. Ṣaʿd b. Yarbuʿ, from ʿUmar b. Abū Salama, who said, “It was Abū Usāma al-Juḥamī who injured my father. He spent a month recovering and when he had done so, the Messenger of God (SAAS) sent him, in Muḥarram of that year, 4 AH that is, to Qaṭān. He was away for some ten days and when he returned to Medina his wound got the better of him and he died, three days prior to the end of Jumādā al-Uwla.”

ʿUmar then added, “My mother then observed the ʿidda20 period of four months and ten days. Thereafter the Messenger of God (SAAS) contracted marriage with her and this he consummated a few days prior to the end of Shawwāl. My mother used to say, ‘There’s nothing wrong with contracting and consummating a marriage in Shawwāl; it was then that the Messenger of God (SAAS) both contracted and consummated marriage with me.’”

20. The period of waiting prescribed in Islamic law during which a woman may not remarry following the death of her husband.
He stated that Umm Salama died in Dhū al-Qa‘da, 59 AH.
Al-Bayhaqi related this.
I observe that we will report in regard to the latter part of this year, 4 AH, that it was in Shawwāl that the Prophet (ṢAAS) arranged his marriage with Umm Salama. (I will also comment) on whether the son negotiates on his mother’s behalf in marriage, and I will note the views of scholars in that regard. If God Almighty wills it so, and in Him is all confidence.

THE EXPEDITION TO AL-RAJI.

Al-Waqqādi stated, “In Safar – of the year 4 AH – the Messenger of God (ṢAAS) sent men to the Meccans to receive safe passage from them.”

He added, “Al-Rajī is positioned some eight miles from ‘Asfān.”


“They travelled out to a point between ‘Asfān and Mecca and there news of them reached a tribe of Bani Ḥudhayl known as Bani Lihyan. The latter proceeded to pursue them, their force consisting of some 100 archers. They followed their tracks to a camp site where they had made a halt and there they found kernels of the dates with which the Muslims had provisioned themselves in Medina. The Bani Lihyan men recognized these as being from Medina, followed on after them and eventually caught up with them.

“When Āṣim and his companions could go no further, they took refuge on an outcrop of rock where they were surrounded by Bani Lihyan. The latter told them, ‘If you come on down, we give you our pledge and promise not to kill any one of you.’ Āṣim replied, ‘For myself, I’ll not place myself under the security of a non-believer. O God, inform Your prophet about us!’

“The Bani Lihyan men then attacked and killed Āṣim and seven of his men with arrows. Khubayb, Zayd and one other man remained alive. When Bani Lihyan repeated their pledge and promise, Khubayb and the others came down. When they had them in their power, their enemy untied some bow strings with which they bound their prisoners. The third Muslim remonstrated, ‘So now the treachery begins!’ He then refused to accompany them. His captors dragged him along, trying to force him to accompany them, but when he resisted, they killed him.

“They then set off with Khubayb and Zayd and sold them in Mecca. The tribe of al-Ḥārith b. ‘Amir b. Nawfal bought Khubayb; it had been Khubayb who had killed al-Ḥārith at the battle of Badr. He remained with them for some time as their prisoner until they decided to kill him. Khubayb then asked one of
al-Ḥārith’s daughters if he could borrow a razor with which to shave his pubic hair and she loaned him one.

“She later said, ‘My attention then left a baby of mine who crawled over to Khubayb, who lifted it up on to his lap. When I saw the baby there I was terrified and Khubayb, holding the razor, saw this and asked, ‘Are you scared I might kill him? I would hope to God I’d never do any such thing!’

“She used to comment, ‘I never saw a better prisoner than Khubayb. I once saw him, bound in irons, eating a large bunch of grapes at a time when there were no such fruit in Mecca; the grapes were nothing but bounty that God bestowed on him.

“His captors ultimately took him outside the sanctuary to kill him. He asked, ‘Allow me to make two rak‘āt in prayer.’ Having done so, he went over to them and said, ‘Except for the fact that you would have thought me scared of dying, I would have prayed longer.’ He was the first to institute the practice of making two rak‘āt before execution. Khubayb then said, ‘O God, count them one by one, and give them violent death!’

“He also spoke the following verses,

‘Being killed as a Muslim, I care not how my death comes, since it is in God’s cause.

For that is God’s prerogative; and if He wishes He will give His blessings to severed limbs.’

“Thereupon ʿUqba b. al-Ḥārith went up and killed him. Quraysh later sent for a part of ʿĀsim’s body that they would recognize; ʿĀsim had killed one of their leaders at Badr. But God sent down a cloud of wasps; these protected his body from the Quraysh emissaries who could not gain access to him.”

Al-Bukhārī went on to state that ʿAbd Allāh b. Muḥammad related to him, quoting Sufyān, from ʿAmr, who heard Jābir b. ʿAbd Allāh say, “It was Abū Sarwā’a who killed Khubayb.”

I comment that the man’s name was ʿUqba b. al-Ḥārith He accepted Islam thereafter and there is a ḥadīth attributed to him concerning the foster relationship. It is said that Abū Sarwā’a and ʿUqba were brothers. But God knows best.

This is the account of the expedition to al-Rajī as given by al-Bukhārī in the section of military campaigns in his Ṣaḥīḥ collection. He also related this in his section on al-tawḥīd, and on al-jihād, through various lines from al-Zuhri, ʿAmr b. Abū Sufyān, Asad b. Ḥāritha al-Thaqafi, ally of Banī Zuhra. Some authorities give the above name as ʿUmar b. Abū Sufyān, though it is widely accepted to be ʿAmr.

Muḥammad b. ʿIṣḥāq, Mūsā b. ʿUqba and ʿUrwa b. al-Zubayr, however, offer somewhat contradictory accounts. We will give herewith the wording of Ibn ʿIṣḥāq to show the difference and discrepancy. Ibn ʿIṣḥāq is, however, the unchallenged leading authority in this, for as al-Shāfiʿī, may God be pleased with him, put it, “Whoever wishes to research the early military engagements is reliant upon Muḥammad b. ʿIṣḥāq.”

Ibn ʿIṣḥāq stated that ʿĀṣim b. ʿUmar b. Qatāda related to him, “A group of men from ʿAḍal and from al-Qāra approached the Messenger of God (ṢAAS) after the battle of Uḥud and asked, ‘O Messenger of God, Islam has already reached us. Could you now send a group of your Companions to give us instruction in the religion, in how to recite the Qurʾān, and in the laws of Islam?’

“The Messenger of God (ṢAAS), therefore did send with them a group of six of his Companions. These were Marthad b. ʿAbū Marthad al-Ghanawi, an ally of ʿAḥzāb b. ʿAbd al-Muṭṭalib – Ibn ʿIṣḥāq relates that he was their leader – Khalīd b. al-Bukayr al-Laythi, ally of Banū ʿAdi, ʿĀṣim b. Thābit b. Abū al-ʿAqlah, brother of Banū ʿAmr b. ʿAwf, Khubayb b. ʿAdi, brother of Banū Jahjlū b. Kūfā b. ʿAmr b. ʿAwf, Zayd b. al-Dathina, brother of Banū Bayyāda b. ʿAmir, ʿAbd Allāh b. Ṭāriq, ally of Banū Zafār. May God be pleased with them all.”

Ibn ʿIṣḥāq, therefore, is stating that they were six in number; Mūsā b. ʿUqba stated the same, and named them as Ibn ʿIṣḥāq had done.

Al-Bukhārī, however, states that they were ten in number and, according to him, it was ʿĀṣim b. Thābit b. Abū al-ʿAflah who was their leader. God knows best.

Ibn ʿIṣḥāq went on, “These men went forth as far as al-Rajīf, a well belonging to Hudhayl in the Hijaz, above al-Hadqā. There (other persons) betrayed them and aroused Hudhayl against them. The party were there in camp when men bearing swords suddenly descended upon them. They therefore took up their own swords to do battle. Their attackers, however, told them, ‘We swear by God we don’t want to kill you; we just want to get some money for you from the Meccans. We pledge and promise by God that we will not kill you.’

“Marthad, Khalīd b. al-Bukayr and ʿĀṣim b. Thābit, however, replied, ‘By God, we’ll never accept any pledge or oath made by a polytheist.’ ʿĀṣim b. Thābit then recited – and God knows best and to Him is all praise and reliance –

‘What weakness do I have, a brave archer with a bow that has a tough string? Long, thick arrows can wing from it; and death is truth, life false. All that God determines comes about for man and man to Him returns. If I do not battle you, then may my mother be bereaved!’

ʿĀṣim also recited,

‘I am Abū Sulaymān, and I have arrows made by al-Muqʿād2 and weapons like hell’s fire.

21. A location between ʿAsfān and Mecca, some seven miles from ʿAsfān.
22. The name of a well-known Meccan arrow-maker.
When fighters throng, I'm not afraid; I have my shield of smooth bull's leather. And I'm a believer in Muhammad's mission."

"He also said, 'I'm Abū Sulaymān, an archer, and my people are of noble stock.'"

Ibn Ishāq went on, "He then fought until he was killed, as were also two of his companions."

"When Āsim was killed, Hudhayl wanted to take his head and sell it to Sulāfa, daughter of Sa'īd b. Suhayl. She had sworn after he had killed her two sons at Uhud that if she got possession of Āsim's head, she would drink wine from his skull."

"But when wasps prevented their getting access to it, they said, 'Let's leave him till nightfall; then they will leave and we will take it.' And so God sent (a flood) into the wādī which bore Āsim away. He had made a pledge to God that no polytheist would ever touch him, or he one of them, because they might sully him."

"'Umar b. al-Khaṭṭāb used to say, when someone said that the wasps had protected him, 'God does protect believers.'"

"Āsim had sworn that no polytheist would ever touch him or he one of them during his life; and God protected him after his death just as he had defended God while living."

Ibn Ishāq went on, "However, Khubayb, Zayd b. al-Dathina and ʿAbd Allāh b. Tāriq were weak and pliant and protective of their lives and so gave themselves up. The enemy took them prisoner and then took them into Mecca to sell them there."

"When they were in al-Zahrān, ʿAbd Allāh b. Tāriq extracted his hand from his bonds and drew his sword. The enemy, however, kept their distance from him and pelted him with stones until they had killed him. His grave is there at al-Zahrān."

"Khubayb b. ʿAdi and Zayd b. al-Dathina were brought on into Mecca where they were bought by Quraysh in exchange for two prisoners of Hudhayl who were in Mecca."

"Ḥuṣayr b. Abū Ihāb al-Tamīmī, an ally of Banū Nawfāl, bought Khubayb on behalf of ʿUqba b. al-Ḥārith b. ʿAmīr b. Nawfāl to kill him for his father; Abū Ihāb was the brother of al-Ḥārīth b. ʿAmīr by the same mother."

"Zayd b. al-Dathina was bought by Safwān b. ʿUmayya to kill him in revenge for his own father. Safwān despatched him to al-Tanīm in the company of a freed-man of his named Nisās who took him outside the sanctuary to kill him. A group of Quraysh gathered among whom was Abū Sufyān b. Ḥarb. Abū Sufyān asked him, as he was being brought forth for execution, 'I implore you, by God, Zayd; wouldn't you like it to be Muḥammad here in your place with us now for us to strike off his head, and for you to be with your own people?'"

23. The line could be translated alternatively: "... just as God had protected him while he was alive."
“He replied, ‘By God, I would not like Muḥammad, wherever he now is, to be harmed by even a single thorn and for me to be sitting among my people.’

‘Abū Sufyān used to say, ‘I never saw anyone so love anyone else as Muḥammad’s Companions loved Muḥammad.’

‘Nistās then killed him.

‘Regarding Khubayb b. ʿAdi. ʿAbd Allāh b. Abū Najīḥ related to me that it was related to him from Māwiyya, the freed-woman of Ḥujayr b. Abū Iḥāb, who had accepted Islam, who said, ‘Khubayb was kept prisoner in my home. One day I looked at him and saw that he was eating from his hand a bunch of grapes as large as a man’s head – and that at a time when I don’t know of any grapes being eaten anywhere on God’s earth!’”

Ibn Ḥishām went on, “ʿĀṣim b. ʿUmar b. Qatāda and ʿAbd Allāh b. Abū Najīḥ related to me that she also said, ‘When the time for his execution came, he said, “Send for a steel blade with which I can clean myself off for the execution.”’ She went on, ‘So I gave a razor to a young man from the tribe and told him, “Take this to the man in the house.”’ But no sooner had the youth left with it than I began asking myself what I had done. The man will take his revenge by killing this youth, making it one man for another, I thought. But when the youth handed Khubayb the blade, the latter commented, “Wasn’t your mother afraid of my treachery when she sent you to me with this blade?” He then allowed the youth to leave.”

Ibn Ḥishām stated, “It is said that the youth was her own son.”

Ibn Ḥishāq went on to quote ʿĀṣim as saying, “They then took Khubayb out to al-Tanʾīm to crucify him.

“He spoke to them as follows, ‘I’d appreciate you letting me alone to make two rakʿāt in prayer.’ They agreed and he did so very well. Then he went over to those present and said, ‘I swear, if I had not been concerned that you would think I had taken a long time out of fear of dying, I would have prayed more!’

“It was Khubayb who was the first to begin the practice by Muslims of making two prayer prostrations before execution.

“They then raised him up to the scaffold and when they had bound him there he said, ‘O God, we have announced your messenger’s mission, so inform him tomorrow of what is being done to us.’ He then said, ‘O God, count them and kill them violently; let none of them escape.’ They then killed him.

“Muʿāwiya b. Abū Sufyān used to say, ‘I was there along with others in the company of Abū Sufyān and had him throw me to the ground in fear of Khubayb’s curse. People used to say, “A man who has an oath spoken against him can escape it by falling on his side.”’”

In the maghāzi, military chronicle, collection of Mūsā b. ʿUqba, it states, “Khubayb and Zayd b. al-Dathina were killed on the same day and the Messenger of God (ṢAAS) heard of it that very day. He then said, ‘May peace be upon you both’ – or ‘upon you’, singular. ‘Quraysh have killed Khubayb!’”
It is said that when they crucified Zayd b. al-Dathina, they cast arrows at him to subvert him away from his religion, but this only increased his faith and his acceptance of his fate.

Urwa and Mūsā b. Uqba related that when they raised Khubayb on to the wooden frame, those present called out to him, “Would you not prefer Muhammad to be in your place?”

He replied, “No, by God Almighty, I’d not have him ransom me by having a thorn pierce his foot!” But they laughed at him. This is reported by Ibn Ishaq in his account relating to Zayd b. al-Dathina. But God knows best.

Mūsā b. Uqba stated, “They claim that it was ‘Amr b. Umayya who buried Khubayb.”

Ibn Ishaq stated, “Yahyā b. ‘Abbad b. ‘Abd Allāh b. al-Zubayr related to me, from his father ‘Abbād, from Uqba b. al-Ḥārith, who said, ‘I heard him say, “I swear by God, it was not I who killed Khubayb; I was too young for that. It was Abū Maysara, brother of Banū ‘Abd al-‘Arāb, who took the spear and placed it in my hand. He then grasped my hand and the spear and pierced him with it until he had killed him.”’”

Ibn Ishaq continued, “One of our associates told me, ‘Umar b. al-Khaṭṭāb appointed Sa‘īd b. ‘Amir b. Ḥidhayām al-Juhāmi over part of Syria. He would suffer from fainting spells when he was with people and this was reported to ‘Umar. It was said that the man had some affliction. ‘Umar asked him on a visit he made to him, “Sa‘īd, what is it that ails you?” He replied, “By God, Commander of the Faithful, there’s nothing the matter with me; it’s just that I was among those present when Khubayb b. ‘Adi was killed. And I heard his curse. And whenever I’m meeting people and recall this, I feel faint.”’ ‘Umar thought all the better of him thereafter.”

Al-Umawī stated, “My father quoted Ibn Ishaq as having said, ‘We have been told that ‘Umar said, “Anyone who wants to see a man who is unique should look at Sa‘īd b. ‘Amir.”’”

Ibn Hishām stated, “Khubayb remained in their captivity until the sacred months had expired and then they killed him.”

Al-Bayhaqī related, from Ibrāhīm b. Ismā‘īl, as follows, “Ja‘far b. ‘Amr b. Umayya related to me, from his father, from his grandfather ‘Amr b. Umayya, that the Messenger of God (SAAS) had sent him forth alone to get information. He said, ‘I made my way to the wooden frame where Khubayb was and climbed up, fearing I might be seen. I released him and he fell to the ground. I then drew away a little, then turned but could not see anything there; it was as if the earth had swallowed him. And not a trace of Khubayb has appeared up to this time.’”

Ibn Ishaq then quotedMuḥammad b. Abū Muhammad, from Sa‘īd or ‘Ikrīma, from Ibn ‘Abbās, who said, “When the men were killed at al-Rajī’, some hypocrites said, ‘How sad for those misguided people who died that way. They neither stayed with their families, nor did they carry out their master’s mission.’”
It was about them that God revealed the words, “There may be a person whose words about this life may please you, while he invokes God to witness what is in his heart. Yet he may be the most vehement of enemies” (ṣūrat al-Baqara; II, v.204).

And God revealed concerning those who went on this expedition, “There are those who sell themselves seeking God’s favour, and God is compassionate to His servants” (ṣūrat al-Baqara; II, v.207).

Ibn Ishaq stated that the following verses were spoken about this expedition by Khubayb when people gathered to kill him. Ibn Hishām observed that some authorities deny that he was their author:

“The parties gathered around me, assembled their tribes and collected all the groups together;

All of them showed enmity towards me and antagonism, because I was in bonds, tightly held.

They had gathered their women and children and I was taken to a tall, stout tree-trunk;

I complain to God at my isolation and my torment and at the death the enemy planned for me.

O Lord of the Throne, give me patience to withstand what it is they intend; they have slashed my flesh and my hope despairs.

This is happening in God’s cause, and if He wishes He will bless torn-off limbs.

They offered me the choice between disbelief and death, and my eyes were wet from something other than fear.

I have no fear of death – and am already dead; but what I dread is the consuming fire of hell.

By God, if I die a Muslim, I care not in what way my death in God’s cause may occur.

I shall not express subservience to the enemy, nor any fear, for it is to God I am returning.”

Two of these verses are given also in the Sahih collection of al-Bukhārī. These are the lines,

“I do not care, when I die as a Muslim, in what manner my death in God’s cause may occur.

This is happening in God’s cause; and if He wishes, He will bless torn-off limbs.”

Ibn Ishaq quotes Ḥassān b. Thābit as having spoken the following elegy for Khubayb:

“What is wrong with your eyes, ceaselessly letting fall their teardrops on to your breast like pearls,

Over Khubayb, a hero of the brave, no coward when you challenge him and not frivolous, as is well known.

24. With slight variations in some wording and the transposition of one line.
Go forth, Khubayb, and may God reward you well, in eternal paradise with *houri* for companions.
What will you respond when the Prophet asks you, while pure angels are there on the horizon,
Why it was you killed God's martyr for a tyrant who committed crimes throughout the land?"

Ibn Hishām commented that he had left out certain verses containing obscenities.
Hassān also, according to Ibn Ishāq, recited the following verses attacking those of Banū Liḥyān who had betrayed those who went to al-Rajīţ. But God alone, in Whom is all trust, confidence and protection, knows best.

“If pure, unadulterated treachery delights you, then go to al-Rajīţ and ask where Liḥyān live;
They are a people who advise one another to eat the neighbours who come among them, dogs, monkeys and men being all alike!
If a billy-goat could talk and arose one day to address them, they would consider him someone of honour and importance!"

Ḥassān b. Thābit also said, satirizing Hudhayl and Banū Liḥyān for their treachery towards those who had gone to al-Rajīţ, may God be pleased with them all:

“By my life, the stories told of Khubayb and Āṣīm have disgraced Hudhayl b. Mudrīk,
Tales told of Liḥyān have brought them ignominy,
For Liḥyān have committed the most evil of crimes.
Their men, those from the very best of their tribe, those like the very hairs behind the fetlock of a horse’s front legs.
They betrayed at al-Rajīţ and surrendered their charges, men of decency and fine qualities.
They betrayed the apostle’s messenger; Hudhayl gave no protection against horrendous crimes.
They will one day see victory go against them for killing one protected against evil actions,
By swarms of wasps guarding his flesh, protecting the flesh of one who witnessed mighty battles.
Hudhayl may well see the bodies of those killed laid out or at funerals.
We will engage them in fierce battles that riders will relate to fairgoers.
At the orders of the Messenger of God; His messenger has made his decision against Liḥyān, forcefully and with knowledge.
A despicable tribe that cares nothing for fidelity and does not repel the tyrant’s hand when wronged.
When (some) people live in the open desert, them you find at the very rivers, amidst the streams.

25. In Islam, the handmaidens of paradise whose company is a reward for exemplary behaviour on earth.
Their abode is that of death; their response when harmed is like that of dumb beasts.\textsuperscript{39}

Hassān, may God be pleased with him, also spoke the following in praise of the men at al-Rajī, naming them in his verses. Ibn Išāq, God be pleased with him, recorded the following:

"May God bless those who went forth together at al-Rajī and who were honoured and rewarded.

The party's leader and commander was Marthad, and Ibn al-Bukayr was their Imām, along with Khubayb.

And there was a son of Tārīq and Ibn Dathina was of them; it was there he met his pre-determined fate.

And there was al-ʿĀṣim, slain at al-Rajī, who reached the very heights (of heaven); how much he gained!

He prevented the panderers from striking his back by fighting fiercely; he was splendid.\textsuperscript{39}

Ibn Hishām commented that most authorities deny that these are verses of Hassān.

\textbf{THE EXPEDITION OF ʿAMR B. UMAYYA AL-ḌAMRĪ, FOLLOWING THE EXECUTION OF KHUBAYB.}

Al-Waqīḍī stated, Ibrāhīm b. Jaʿfar related to me, from his father, and (as did) ʿAbd Allāh b. Abū Ubaydā, from Jaʿfar b. al-ʿAfdī b. al-Ḥasan b. ʿAmr b. Umayya al-Ḍamrī, and (as did) ʿAbd Allāh b. Jaʿfar, from ʿAbd al-ʿAwfī b. Abū ʿAwfī, some of these giving longer accounts than others. They stated, "Abū Sufyān had asked a number of Quraysh men in Mecca, 'Won't someone assassinate Muhammad? He goes walking in the markets. We would then have our revenge.' A bedouin came to him, went inside his house and told him, 'If you will hire me, I'll go out and assassinate him. I'm a skilled tracker and I have a dagger that is (concealed) like the under-wing feathers of an eagle.' 'Then you're our man!' he replied, and gave him a camel and expense money. He told him, 'Keep this secret; I don't want anyone to hear of this and report it to Muhammad.' The bedouin assured him that no one would know of it.

"He then left by night on his mount, travelling on for five days, arriving in the quarter on the morning of the sixth. He then went about enquiring after the Messenger of God (ṣallallāhu ʿalayhi wa sallam); when he reached the place for prayer someone told him, 'He has gone off to see Banū ʿAbd al-Asghal.'

"The bedouin then left, leading his mount. When he arrived where Banū ʿAbd al-Asghal were, he hobbled his camel and went to seek the Messenger of God (ṣallallāhu ʿalayhi wa sallam). He found him amidst a group of his Companions, addressing them in his mosque. When the bedouin entered and the Messenger of God (ṣallallāhu ʿalayhi wa sallam) saw
him, he told his men, 'This man intends some treachery, but God will foil his plan.' The bedouin stood there and asked, 'Which one of you is 'Abd al-Muṭṭalib's son?' The Messenger of God (SAAS) replied, 'I'm 'Abd al-Muṭṭalib's son.' The bedouin approached and leaned down over the Messenger of God (SAAS) as though confiding a secret to him. But Usayd b. Ḥudayr pulled him away, saying, 'Keep away from the Messenger of God (SAAS)! Usayd then felt down in his loin cloth and there found the dagger. He then announced, 'Messenger of God, this man is a traitor!'

"The bedouin stood there aghast and said, 'Take my blood! Take my blood, Muhammad!'

"Usayd b. Ḥudayr seized him and was about to slit his throat when the Prophet (SAAS), said, 'Tell me the truth about yourself and why you have come. And if you tell the truth your honesty will serve you well; but if you lie to me, I'll proceed as I intended.'

"'Then I'll be free?' the bedouin asked.

"'Yes, you'll be free,' he replied.

"The bedouin then told him about Abū Sufyān and what he told him to do, and he was then given over to the charge of Usayd b. Ḥudayr. Next day the Messenger of God (SAAS) summoned him and told him, 'I will either set you free to go wherever you want, or would you prefer something better than that?' 'What would that be?' the bedouin asked. 'That you give testimony that there is no god but God, and that I am God's messenger.'

"The bedouin then said, 'I do testify that there is no god but God and that you are the Messenger of God. I swear by God, Muhammad, that I was never afraid of any man. But as soon as I saw you all my strength left me. Then you perceived what I had intended, though no rider had reached you before myself with any information and no one had any information. So I realized that you were inviolate, that you were truth and that the party of Abū Sufyān was that of the devil.'

"The Prophet (SAAS) began to smile at this. He (the bedouin) remained there for some days then asked permission of the Prophet (SAAS) to leave and, having done so, nothing more was heard of him.

"The Messenger of God (SAAS) then said to 'Amr b. Umayya al-Ḍamri and to Salama b. Aslam b. Ḥāris, 'Go to Abī Sufyān b. Ḥarb and if you should catch him unawares, then kill him.'

"'Amr related, 'I and my companion then left, travelling on until we reached the Ya'jij valley. We tied up our mounts and my companion asked me, "'Amr, would you like for us to go on into Mecca and circumambulate the ka'ba seven times and make two rakās in prayer?" I replied, "I'm better informed about the people of Mecca than you are and after dark they dampen down their courtyards and sit down there. I know Mecca better than a piebald mare!" But he disagreed with me and so we went on into Mecca. We made seven circumambulations and did make two rakās. When I went outside (the sanctuary) I was met by
Mu'awiya b. Abū Sufyān, who recognized me. “It’s 'Amr b. Umayya! What a pity,” he said. He then drew the attention of the Meccans to us, who said, “‘Amr has not come here for anything good!” – ‘Amr had been renowned before Islam as an assassin.

“The Meccans then gathered men together and 'Amr and Salama left, being pursued, and all hurried up into the mountains.

“'Amr went on, 'I entered a cave and hid from them till next morning. They had spent the night searching for us, but God blinded their sight from finding their way to the road to Medina. The morning of the next day, Uthmān b. Mālik b. 'Ubayd Allāh al-Taymi approached, looking for grass for his horse. I commented to Salama b. Aslam, ’If he sees us, he’ll tell the Meccans where we are, and they will discover us.” He kept on approaching until he was right over us. I then went out to him and thrust my dagger once beneath a nipple. He fell down, screaming. So the Meccans gathered and advanced together, having previously been separated. I went back inside and told my companion, ’Don’t move!’ The Meccans approached until they were right there and then they asked (Uthmān b. Mālik) who had killed him. “It was 'Amr b. Umayya al-Ḍamrt,” they replied. Abū Sufyān then said, “We knew he had not come for any good reason!” But (Uthmān) was not able to tell them where we were; he was at his last gasp and died. They were distracted from seeking us by their (dead) comrade and carried him away.

“We remained in our place for two nights until the search for us had died down; we then left for al-Ta‘īm. My companion asked me, “'Amr b. Umayya, would you like us to go for Khubayb b. 'Adi, to bring him down?” “Where is he?” I asked. “Over there, crucified,” he replied, “with a guard around him.” I answered, “Leave me here awhile, and you go on. If something frightens you, then move over to your camel and sit on it. Then proceed to the Messenger of God (SAAS), and tell him the news. Leave me here; I know the town.” I then searched for him (Khubayb’s body) until I found him and carried him away on my back. I had not walked more that 20 arms' lengths before they all woke up and set off after me. I threw down the wooden scaffold, and I’ll never forget the sound it made. Then I piled earth up over it with my feet and took off on the Ṣafra‘ road. Eventually they tired (of following) and went back, leaving me much relieved. My companion hurried over and mounted his camel, which he rode off to the Messenger of God (SAAS), and told him what had happened. I then travelled on until I was overlooking al-Ghali, al-Ghali Dajnān; there I went into a cave carrying my bow, arrows and dagger. While I was there a man of Banū al-Dīl b. Bakr arrived; he was tall, one-eyed and herding sheep and goats. He came inside the cave and asked, “What man is here?” I replied, “A man of Banū Bakr.” “I too am of Banū Bakr,” he said. He then made himself comfortable, and raised his voice in a song,

“I’ll be not Muslim so long as I live; I’ll never profess the Muslims’ faith.”
"I said to myself, "By God, I hope I get to kill you!" When he was asleep, I went over to him and killed him more brutally than I ever have anyone.

"I then left there and proceeded on down. When I got to the road, there were two men who had been sent by Quraysh to gather news. I told them, "Consider yourselves prisoners!" One of them refused, so I shot and killed him. When the other saw this, he gave himself up and I bound him and took him in to the Prophet (SAAS).

"When I reached Medina, ansār children gathered around me, playing, and they heard their elders say, "This is 'Amr." The children raced off to tell the Prophet (SAAS), and I took the prisoner in to him, having bound his thumbs together with my bow string. I noticed that the Prophet (SAAS) was laughing. He then said a prayer for me."

The arrival of Salama was three days before that of 'Amr. Al-Bayhaqi related this.

It is stated above that after 'Umar cut Khubayb down, he saw no cadaver or body. Perhaps he was buried where he fell; God knows best.

Ibn Hishām merely added this expedition to the text of Ibn Ishāq, his being similar to that of al-Waqqīdī. However, his account gives the companion of 'Amr b. Umayya on this expedition as Jabbār b. Ṣakhr. But God knows best; and all praise be to God.

THE EXPEDITION TO BPR MA'UNA.

It took place in Sa'far of that year, 4 AH. The late Makbūl, may God have mercy on him, is unique in stating that it occurred after the battle of al-khandaq, "the ditch".

Al-Bukhārī stated that Abū Ma'mar related to him, quoting 'Abd al-Wārīth, quoting 'Abd al-'Azīz, from Anas b. Mālik who said, "The Messenger of God (SAAS) sent out 70 men, known as al-qurra', on a mission. Their way was blocked by two tribes of Bānū Sulaym, Riʿl and Dhakwān, at a well called Ma'inā. The Muslims told them, 'We have not come out to fight you; we're sent on a mission for the Messenger of God (SAAS).' But the tribesmen killed them.

"Consequently, the Prophet (SAAS) spoke against them for a month at each morning prayer. This began the practice of saying the qunūf; previously we had not done so."

26. The word, used in the Qur'an, has associations of being humble and submissive to God, and also to stand up, or to remain standing. The term du'āʾ al-qunūf, the prayer of supplication or of standing, is given in Lane's Arabic-English Lexicon in Arabic and with an English translation, as follows, "O God, verily we beg for Thy aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins (and we believe in Thee, and we rely upon Thee) and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: (O God Thee we worship. And to Thee we perform the divinely appointed act of prayer, and prostrate ourselves); and we are quick in working for Thee and in serving Thee; we hope for Thy mercy, and we dread Thy punishment; verily, Thy punishment overtakes the unbelievers."
Muslim related it from a hadith of Ḥammād b. Salama, from Thābit, from Anas in similar words.

Al-Bukhārī then stated, “‘Abd al-Aqīl b. Ḥammād related to us, quoting Yazīd b. Zuray’, quoting Sa‘īd, from Qatāda, from Anas b. Mālik, that Ri‘l, Dhakwān, ‘Uṣayya and Banū Liḥyān asked the Messenger of God (ṢAAS) for assistance against an enemy and so he provided them the help of 70 of the ansār. We used at that time to name them the al-qurḍ; they would collect wood by day and pray by night. Eventually, when they were at Bpr Ma‘ūna the tribesmen killed them, having betrayed them. After this reached the Messenger of God (ṢAAS), he said the qunūf prayers for a month, each morning saying prayers against these bedouin tribes of Ri‘l, Dhakwān, ‘Uṣayya and Banū Liḥyān.” Anas stated, “And we would recite Qurān verses too, but these were later rescinded. These words were, ‘Inform our people about us – that we have met our Lord. And He is pleased with us and has pleased us.’”

Al-Bukhārī went on, “Mūsā b. Išmā‘il related to us, quoting Hamām, from Iša‘q b. ‘Abd Allah b. Abū Ṭalḥa, quoting Anas b. Mālik, that the Messenger of God (ṢAAS) sent out Ḥarām, the brother of Umm Sulaym, in charge of a party of 70 mounted men. The pagan chief ʿAmīr b. al-Ṭufayl had proposed three choices to the Messenger of God (ṢAAS). He had told him, ‘You can have control over the bedouin, while I will control the townspeople. Or I could be appointed as your successor. Otherwise, I will do battle with you at the head of 2,000 men of Banū Ghatafān.’

“But ‘Amīr contracted typhoid at the home of Umm So-and-So. He then said, ‘Shall I suffer from a swelling like that of a she-camel in the home of a woman from the So-and-So family? Bring me my horse.’ And subsequently he died on the back of his horse.

“Ḥarām, Umm Sulaym’s brother, along with one man who was lame and another man of Banū So-and-So then went further on. Ḥarām told his companions, ‘Stay close by me until I get near them; if they are peaceful, you’ll be right there, but if they kill me, then you can go back to your comrades.’

“Ḥarām then went out to them and asked them, ‘Will you let me deliver in peace a message to you from the Messenger of God (ṢAAS)?’

“He then began addressing them, but they signalled to a man who came up to him from behind and stabbed him. Ḥarām cried out, ‘God is very great! I have succeeded, by the Lord of the ka‘ba!’

“The tribesmen then attacked and killed all Ḥarām’s companions except for the man who was lame, and escaped up into the mountain. It was then that God revealed to us the verses, later rescinded, ‘We have met our Lord. And He is pleased with us and has pleased us.’

“Each morning for the following 30 days the Prophet (ṢAAS) spoke prayers against Ri‘l, Dhakwān, Banū Liḥyān and ‘Uṣayya, who had disobeyed God and His messenger.”
Al-Bukhari also said that Hibban related to him, quoting 'AbdAllah, who said that Maimar informed him as follows, “Thumama b. 'AbdAllah b. Anas related to me that he heard Anas b. Malik say, ‘When Haram b. Milhan – who was Anas’s uncle – was stabbed at al-Ma'una, he said, “Thus I do with my blood!” And he began wiping it all over his face and head. Then he said, “I have succeeded, by the Lord of the ka'bha!””

Al-Bukhari also recounted, from Ubayd b. Isma'il, from Abū Usama, from Hishām b. 'Urwa, who said, “My father told me as follows, ‘When the men were killed at Bīr Ma'una and 'Amr b. Umayya al-Damri was taken prisoner, 'Amir b. al-Ṭufayl asked the father, pointing to a corpse, “Who is this?” ‘Amr replied, “This was 'Amir b. Fuḥayra. And after he was killed, I saw him raised up into the sky until I could actually see sky between him and the earth. He was then brought back down.” When news of them reached the Prophet (SAAS), he announced their death, saying, “Your comrades have been killed; they asked their Lord, ‘O God, inform our brothers about us, and of how we are pleased with You and You are pleased with us.’” And so it was that He had informed them (the Prophet (SAAS) and his Companions) about them. On that day ‘Urwa b. Asma b. al-Salt, who was among them, was killed. And ‘Urwa (b. al-Zubayr) was named after him, while Mundhir (b. al-Zubayr) was named after Mundhir b. 'Amr (also killed that day).”

These, then are the accounts related by al-Bukhari on a line of transmission back to 'Urwa.

Al-Bayhaqi related this from a hadith of Yahya b. Sa'id, from Abū Usama, from Hishām, from his father, from 'A'isha. That account proceeds from the Hijra and relates at its conclusion what is told here by al-Bukhari. But God knows best.

Al-Waqidi recounted it from Musaab b. Thabit, Abū al-Aswad, from 'Urwa. He related the story of 'Amir b. Fuḥayra, and how 'Amir b. al-Ṭufayl reported how he was raised up to heaven. His account tells that the person who killed him was Jabbār b. Salmā al-Kilābi.

He stated, “And when the man pierced him with the spear, he exclaimed, ‘I have succeeded, by the Lord of the ka'bha!”’

“Then Jabbār asked, ‘What did he mean when he said, “I have succeeded?”’ People replied, ‘He meant with paradise.’ And so he then said, ‘He was right, by God!’ Thereafter Jabbār accepted Islam, for that reason.”

In the Maghāzī, the military chronicle, of Musa b. Uqba, 'Urwa is quoted as saying, “The body of 'Amir b. Fuḥayra was not found; it is said that the angels hid it.”

Yunus (b. Bukayr) stated, quoting Ibn Ishāq, “The Messenger of God (SAAS) remained there – following Uhud, that is – for the rest of Shawwal, through Dhū al-Qa'da, Dhū al-Ḥija and Muharram. Then, in Safar, he sent out the men who died at Bīr Ma'una, four months following Uhud.”
He went on, “Ibn Ishaq b. Yasir related to me, from al-Mughira b. Abd al-Rahman b. al-Harith b. Hisham, and ‘Abd al-Rahman b. Abū Bakr b. Muḥammad b. ‘Amr b. Ḥazm, along with scholars other than these two men, as follows, ‘Abū Bara’ Āmir b. Malik b. Ja‘far, (known as) mulāṣib al-asima, “He who Toys with Spears”, came to the Messenger of God (ṢAAS) in Medina, who explained Islam to him and invited him to accept it. But Abū Bara’ neither did so nor refused, but said, “O Muḥammad, if you were to despatch some of your Companions to the people of Najd, inviting them to join you, I would hope they would respond positively to you.”

“But the Messenger of God (ṢAAS) replied, “But I would fear for them from the people of Najd.”

“Abū Bara’ replied that he would give them protection.


“They travelled as far as the well at Ma’inā, between the territory of Banū Āmir and the ḥarrā, “the lava field”, of Banū Sulaym, where they halted. Having made camp, they sent out Ḥarām b. Mīlān with a letter from the Messenger of God (ṢAAS), addressed to Āmir b. al-Ṭufayl. When Ḥarām reached him, Āmir did not look at the document but attacked and killed the man. He then invited Banū Āmir to attack, but they refused to do as he wanted, responding, “We’ll not betray Abū Bara’; he has given them a pledge and his protection.”

“Āmir b. al-Ṭufayl then invited the tribes of Banū Sulaym, ‘Uṣayyaa, Ri‘, Dhakwān and al-Qāra, and they agreed to attack the Muslims. They came out against them by surprising and surrounding them while the Muslims were with their baggage. When they saw the enemy attacking, they drew their swords and fought them until all the Muslims were killed, except for Ka‘b b. Zayd, brother of Banū Dinār b. al-Najjār. The left him there barely alive; he was picked up from among the dead and lived on until he was killed at the battle of al-khandaq.

“‘Amr b. Umayya al-Ḍamrī and another Muslim, one of the ansār, of Banū ‘Amr b. ‘Awf, were out grazing the camels and did not know of the death of their comrades until they saw vultures circling over their camp. They assumed something was wrong when they saw the birds and when they came in to see, they found them lying in their blood while the horsemen who had killed them were still there. The man of the ansār asked ‘Amr b. Umayya what they should do; ‘Amr suggested they return to the Messenger of God (ṢAAS), to give him the news. But the ansāri could not bring himself to leave the place where al-Mundhir b. ‘Amr had been killed, and he also did not want to be the one to inform the others of the bad news. He therefore fought the enemy until he was
killed. ‘Amr was taken prisoner, but when he told them he was of Banū Muṣar, ʿAmir b. al-Ṭufayl released him, after cutting off his forelock. It is claimed that he let him go because of a pledge his mother had made.

ʿAmr then left, travelling on till he reached al-Qarqara, before Qanāt; there he was met by two men of Banū ʿAmir, who made a halt at the shady place where he had stopped. The two ʿAmir men had made a pact of peace and protection with the Messenger of God (ṢAAS), of which ʿAmr b. Umayya was unaware. When the two men dismounted, ʿAmr asked them who they were and they replied that they were of Banū ʿAmir. He left them alone until they were asleep and then he attacked and killed them, believing that by doing so he was taking revenge against their tribe for the attack they had made against the Companions of the Messenger of God (ṢAAS).

When ʿAmr b. Umayya reached the Messenger of God (ṢAAS), however, and told him the news, the latter told him, “You have killed two men for whom I must pay the bloodwit.” He then went on to comment, “This must be the work of Abū Bara‘; I was reluctant and apprehensive about this.”

When news of it reached Abū Bara‘, he was very upset at how ʿAmir b. al-Ṭufayl had betrayed him, and at what had befallen the men of the Messenger of God (ṢAAS) because of him and while under his own protection.

Hassān b. Thābit spoke the following verses about ʿAmir’s betrayal of Abū Bara‘ and to incite the latter’s tribe against ʿAmir,

“O tribe of Umm al-Banin, does it not distress you, fine men of Najd, That ʿAmir has treated Abū Bara‘ with scorn in betraying him? And making a mistake is not the same as acting deliberately.
Won’t you ask Rabi‘a, a man of deeds, ‘What things have you accomplished after I left you? Your father, Abū Bara‘, is a man of war, while your uncle Ḥakam b. ʿAṣd is a nobleman.”’’

Ibn Hishām stated, “The Umm al-Banin referred to was Abū Bara‘’s mother; she was the daughter of ʿAmr b. ʿĀmir b. Rabi‘a b. ʾĀmir b. ʿAṣṣa‘a.

Rabi‘a b. ʿĀmir b. Malik attacked ʿĀmir b. al-Ṭufayl and pierced him in the thigh, but not fatally, though he did fall from his horse. ʿĀmir then said, ‘This is the work of Abū Bara‘. If I die, I award my blood to my uncle, and he is not to be pursued for it (in revenge). If I live, I will later decide what to do.’”

Mūsā b. ʿUqba recounted from al-Zuhri in approximately the same words as those of Muḥammad b. Isḥaq. He also stated that the leader of the Muslim party was al-Mundhir b. ʿAmr; he is also said to have been Marthad b. Abū Marthad.

Hassān b. Thābit spoke the following verses eulogizing those killed at Bīr Maʿṣūna; at least, that is what Ibn Ishāq stated, may God be pleased with him. However, God knows best:
“For those killed at Ma‘ṣūna weep endless, copious tears.

For the Prophet’s cavalry who met their death, (God’s) fate.

Annihilation struck them because of men who broke their pledge in treachery.

Alas for Mundhir who passed away, who accepted his death with willing stoicism!

What a lot of fine men of ‘Amr’s people died then!”

THE EXPEDITION AGAINST BANÛ AL-NAḌĪR.

It was about this expedition that God Almighty revealed surat al-Hashr (LIX).

In the sahih collection of al-Bukhārī there is a quotation from Ibn ʿAbbās that he used to refer to it as the (surat) Banū al-Naḍīr.

Al-Bukhārī related from al-Zuhri, who quoted Urwa as saying, “The expedition against Banū al-Naḍīr came six months after (the battle of) Badr, and before (the battle of) Uhud.”

Ibn Abī Ḥātim, in his Tafsīr (Exegesis), traced this from his father, from ʿAbd Allāh b. Ǧaʿfar al-Raqī, from Muʿāmmar, from al-Zuhri; he gave the date for the battle of Badr as the 17th of Ramdān, 2 AH.

He went on, “He attacked Banū al-Naḍīr, then fought the battle of Uhud, in Shawwāl, 3 AH. In Shawwāl of 4 AH he fought the battle of al-khandaq.”

Al-Bayhaqī stated, “Al-Zuhri used to say that it took place before the battle of Uhud.”

He went on, “Others maintained that it occurred thereafter, and after the expedition to Bīr Ma‘ṣūna as well.”

I would comment that this was what Ibn Iṣḥāq related, as stated above. He referred to it following his account of Bīr Maʿṣūna and after the return of ʿAmr b. Umayya and his killing of those two men of Banū ʿĀmir. (This occurred because) he was not aware of the pact they had with the Messenger of God (ṢAAS), this leading to the latter’s statement, “You have killed two men for whom I must pay the bloodwit.”

Ibn Iṣḥāq stated, “The Messenger of God (ṢAAS) then went to Banū al-Naḍīr to ask their help in paying for the bloodwit for the two men of Banū ʿĀmir who had been killed by ʿAmr b. Umayya; this was because of the pact of protection he had given the two men. There was, moreover, a pact and a treaty between Banū al-Naḍīr and Banū ʿĀmir. When the Messenger of God (ṢAAS) went to them, they replied, ‘Yes, Abī al-Qāsim, we’ll help you as you wish.’

“But then some of them met secretly and concluded that they would never have a better opportunity to attack the Messenger of God (ṢAAS), since he was
seated at the wall of one of their houses. They asked for a volunteer to climb up on to the house to drop a rock down on him so that they would be rid of him.

"'Amr b. Jaḥāsh b. Ka'b volunteered to do this and climbed up to drop the rock as suggested. The Messenger of God (SAAS) had been accompanied by his Companions, who included Abī Bakr, ʿUmar and ʿĀlī. He received information from heaven about what the enemy intended, so he got up and set off back to Medina. When his Companions tired of waiting for him, they set about looking for him and met a man arriving from Medina. When they asked him about the Prophet (SAAS), he replied, 'I saw him entering Medina.' The Companions of the Messenger of God (SAAS) then went to him and told him of the treachery Banū al-Naḍīr had planned against him."

Al-Waqīḍī stated, "The Messenger of God (SAAS) sent forth Muḥammad b. Maslama to tell them (Banū al-Nadir) to leave his territory and protection. But the hypocrites sent messages to them giving them their support, urging them to stay and promising them aid. This encouraged Banū al-Nadir, and Ḥuyayy b. Akṭab became adamant. They then sent word to the Messenger of God (SAAS) that they would not leave and warned him against breaking the agreements.

"It was then that the Prophet (SAAS) sent his forces out against them."

Al-Waqīḍī continued, "They kept them besieged for 15 days."

Ibn Ishaq stated, "The Messenger of God (SAAS) ordered that preparations be made to go forth to war against them."

Ibn Hishām stated, "He placed Ibn Umm Maktūm in command of Medina; this took place in Rabiʿ al-Awwal."

Ibn Ishaq went on, "He journeyed forth and besieged them for six days. It was then that the prohibition of wine came down. The enemy set up defences in their forts and the Messenger of God (SAAS) ordered that their date-palms be cut down and burned. They appealed to him, saying, 'Muḥammad, you used to forbid causing destruction and criticized those who did so. Why are you cutting down and burning our date-palms?'"

Ibn Ishaq went on, "A group of Banū ʿAwf b. al-Khazraj, including ʿAbd Allah b. Ubayy, Wadiʿa, Mālik, Suwayd and Dāʿīs, had advised Banū al-Naḍīr as follows: 'If you stay firm and resist, we will not give up on you. If you fight, we'll fight along with you, and if you are expelled, we will leave with you.' And so Banū al-Naḍīr waited for their help, but they did nothing. And so God cast fear into Banū al-Naḍīr, and they asked the Messenger of God (SAAS) to evacuate them and to spare their blood, allowing them to depart with whatever of their belongings they could transport, except for their armour."

Al-Awfi quoted Ibn ʿAbbās as saying, "He gave one camel to each three persons, along with a baggage carrier."

Al-Bayhaqī related this, quoting Yāʿqūb b. Muḥammad, from al-Zuhri, from Ibrāḥīm b. Jaʿfar b. Maḥmūd b. Muḥammad b. Maslama, from his father and his
grandfather, from Muhammad b. Maslama, to the effect that the Messenger of God (SAAS) had dispatched him to Banu al-Nadhir with instructions to delay their withdrawal for three days.

Al-Bayhaqi also related, as did others, that they had debts outstanding to them that were due. And so the Messenger of God (SAAS) had said, “Hurry up and pay them!”

There is dispute over the veracity of this. But God knows best.

Ibn Ishaq stated, “They therefore loaded their belongings on their camels to the extent they could bear. Some of their men tore down their houses and removed the door lintels which they mounted on the backs of their camels and took away. Some of them left for Khaybar, while some went to Syria. Among their leaders who went to Khaybar were Sallam b. Abu al-Huqayq, Kinana b. al-Rabi‘ b. Abu al-Huqayq, and Huyayy b. Akhtab. When they arrived there the people of Khaybar accepted their control.

“Abd Allah b. Abu Bakr related to me that it was related to him that they were received by women and young men and gifts, with tambourines, flutes and girls walking behind them singing boldly and with pride; nothing similar is related of any tribe of people in their era.

“They left their properties for the Messenger of God (SAAS); these consisted of their palm trees and their farms. These became his personal property to dispose of as he wished. He divided them up among those who first migrated with him, to the exclusion of the ansar, except for Sahl b. Hanif and Abu Duja‘a. These both complained of poverty and so he gave to them.”

Some authorities add al-‘Harith b. al-‘Simma to these two men. Al-Suhayli related this.


“A member of ‘Yamin’s family related to me that the Messenger of God (SAAS) asked ‘Yamin, ‘Did you see how your cousin treated me, and what he intended to do to me?’ ‘Yamin therefore gave a fee to a man to kill ‘Amr b. Jahash, God damn him, and he did so.’

Ibn Ishaq continued, “God revealed surat al-Hashr in its entirety about them, telling in it of the vengeance he took on them, how He empowered His messenger over them and what He did to them.”

Ibn Ishaq then detailed this. We have spoken of this at length and in clarity in our Tafsir (Exegesis); and to God be all praise.

God Almighty stated, “All in the heavens and all on earth declare God’s glory; He is the Almighty and All-wise. He it is who drew forth from their homes for the first deportation those people of the scriptures who disbelieved. You did not think they would leave; and they thought that their forts would protect them from God. But God came at them from where they did not expect, casting fear
into them. They demolished their houses with their own hands and with those of the believers. Consider this, you who have eyes! Had God not decreed for them that they should leave, He would have punished them severely on earth; and in the hereafter, they shall have the torture of hellfire. That is because they opposed God and His messenger. And for those who oppose God, God shall be severe in His punishment. Whatever palm trees you might cut down or leave standing over their roots shall be by God’s permission, so that He may humiliate the evil-doers” (sūrat al-Ḥāshr; LIX, v.1-5).

God Almighty, may He be praised, declared His own glory and related how all creatures, high and low, glorify Him. He stated that He is All-Powerful, and unassailable, His greatness and majesty insurmountable, and that He is All-Wise in all He has created and in all He has planned and purposed. It is from all this that stem the empowerment, management and effectiveness (He gave) to the Messenger of God (ṢAAS), and to the believers who serve Him, in their victory over their enemies the Jews who disobeyed God and His messenger and opposed His messenger and His law, all of which was the cause leading to conflict with them, as told above, until He with (God’s) support encompassed them with fear and dread for a month. In addition, He imprisoned them by besieging them with his forces and his own noble self for six days. Their terror put them to total confusion, so that they ultimately co-operated and made peace to spare their blood, removing of their property what their mounts would carry. This was conditional upon their not bearing away any of their weapons, a shameful and humiliating circumstance. They proceeded, moreover, to demolish their homes, by their own hands and by those of the believers. Consider this, you who have eyes to see!

The Almighty then stated that if they had not suffered withdrawal and the remove into exile from the protection of the Messenger of God (ṢAAS), and from Medina, then He would have afflicted them with far worse punishment, here on earth, namely execution, along with what He had in store for them in the after-life, namely the painful punishment He has decreed for them. The Almighty went on to refer to the wisdom that was evident in the burning of their palm trees and their abandonment of the rest of their property, all of this being palatable. He stated, “Whatever palm trees you might cut down ...” The word used here, līna, “palm trees”, refers to palms giving much fruit. And He went on, “... or leave standing over their roots shall be by God’s permission.” (This implies) the following, that all of this was permitted by law and by authority, and that they should not object to it but (recognize) that it was all for their own good, not some iniquity, as some evil-minded men have said. It was, on the contrary, an expression of power, and purposed the disgrace of the shameless unbelievers.

Al-Bukhārī and Muslim both related from Qutayba, from al-Layth, from Nāfi’, from Ṭābūn Ṭūmar, that the Messenger of God (ṢAAS) burned and cut down the date-palms of Bāntū al-Naḍīr, this being at al-Buwayra, and so God
revealed, "Whatever palm trees you might cut down or leave standing over their roots shall be by God's permission, and so that He may humiliare the evil-doers" (ṣūrat al-Ḥashr; LIX, v.5).

Al-Bukhārī quotes from Juwayriyya b. Asmāʾ, from Naṣi's, from Ibn Umar, that the Messenger of God (SAAS) cut down and burned the date-palms of Banū al-Nadīr at al-Buwayra and that on that occasion Ḥassān b. Thābit spoke the verses,

“It left unmoved the nobles of Banū Luʿayy that there was a terrible fire at al-Buwayra.”

In response to this Abū Sufyān b. al-Ḥārith composed the following,

“May God bless that action and set aflame all its (Medina’s) parts.
You will learn which of us it is who gains thereby, and which of our lands it will harm.”

Ibn Ishāq stated, “Ka'b b. Mālik recited, in reference to the withdrawal of Banū al-Nadīr and the killing of Ka'b b. al-Ashraf, (though) God knows best (whether the verses are authentic),

“The rabbis were dishonoured by their treachery; thus it is that the vicissitudes of fate revolve.
This was because they disbelieved in a great Lord whose orders are of great import.
They were brought understanding and knowledge combined, and the warner came to them from God.
A truthful warner, who brought a book and verses that were plain and illuminating.
But they said, “You did not bring truth, and you are more worthy of being denied than are we.”
He said, “Not so; I tell the truth. Those who are understanding and knowledgeable believe me.”
Those who follow him will be guided to all that is true; those who disbelieve in him will be shamed for disbelief.
When they were made to drink of deceit and disbelief, and rejection of him turned them from the truth
God made the Prophet see accurately, and God deals wisely and does not deceive.
He aided him and empowered him over them; He was his helper, a fine helper.
Of them, Ka'b was left there prostrate, and al-Nadīr were humbled after his downfall,
There on his two hands; flashing swords in our hands overwhelmed him
By God's command, when he sent Ka'b's brother secretly to go by night to Ka'b.
He tricked him, defeating him by guile; and Maḥmul is brave and trustworthy.
Those of Banū al-Naḍīr were in a state of evil; the Destroyer ruined them for the crimes they committed.
That morning when the Messenger of God came slowly towards them, he being well aware of them.
Ghassān, the defenders, were helping him against his enemies, as he would aid them.
He told them, "Peace - or woe to you!" But they rejected him; and deceit and corruption allied with them.
So they tasted the outcome of their actions in distress, each three of them having one camel.
They were expelled and headed for Qaynuqā', abandoning their homes and date-palms."

Ibn Ishāq also gives the response made by the Jew Sammāl; we have intentionally omitted it.

Ibn Ishāq stated, "The following verses of Ibn Luqaym al-'Absī were also spoken about Banū al-Naḍīr. It is also said that they were spoken by Qays b. Bahr b. Ṭarīf al-Asbja'ī,

'May my people be a ransom for that man who will never die who resettled the Jews in territories not their own.
They siesta in embers of thorn trees, having exchanged uplands where young date-palms sprouted.
If my view about Muḥammad is correct, you will see his cavalry between al-Ṣallā and Mt. Yaramyam,
Directing them towards 'Amr b. Buhtha. They are an enemy; and an honest tribe is unlike one that is evil.
On the horses are heroes as they race on to battle, waving their straight wooden lances.
And each of their fine thin-bladed swords inherited from the eras of Ḥad and Jurhum.
Who will deliver to Quraysh a message from me? Shall anyone succeed them in being so honoured,
For the fact - know this well - that their brother Muḥammad, is of the line of those between al-Ḥajūn and Zamzam?
If you serve him in truth, you will prosper and you will rise from below to the very heights.
He is a prophet, with mercy ordained him by God; do not ask of him anything undisclosed (by God) or improper.
By my life, there was a lesson for you, Quraysh, in what happened at Badr, and at the crowded well.

That morning he came among the Khazrajis, heading for you in obedience to God, the Powerful and Much-Honoured.

Being helped by the holy spirit, striking his enemies, a true messenger with knowledge from the All-Merciful.

A messenger from the All-Merciful reciting His Book, not having hesitated.

I see his authority rising everywhere, in accord with a command decreed by God."

Ibn Ishaq went on to quote the following verses from 'Ali b. Abū Talib. Ibn Hishām, however, stated, "These were spoken by a Muslim man, but I do not know anyone who attributes them to 'Ali,

'I know, and whoever judges well does know, and I am truly sure and do not waver from

The specific words that came from God, the Kind and the Kindest of all,

In messages that are studied by the believers and in which he selected Ahmad, the One Chosen.

And so Ahmad was honoured among us, honoured in status and role.

You who threaten him foolishly, though he has done no wrong or violence,

Are you not fearful of imminent punishment? And those who are secure with God are not like those afraid!

And afraid of falling beneath his swords, felled like Ka'b Abū al-Ashraf

That day when God saw his tyranny as he disobeyed like a refractory camel?

And Gabriel kindly brought down revelation about his death to His servant.

And so the Messenger secretly sent an envoy to him with a sharp blade.

Eyes then began flowing in lament for him, when news of Ka'b's death was announced.

They asked, "Ahmad, leave us awhile, for we have not yet recovered from our mourning."

He did leave them, then said, "Go away, in banishment, despite your wishes."

He despatched al-Naḍīr into exile, though they had enjoyed comfortable homes,

Away to Adhriṣt, riding double on their mounts, any emaciated old camels they could find."
We have intentionally also omitted the response to these verses from the Jew Sammāl.

God Almighty then went on to refer to the awarding of *al-fay* and to the fact that God had judged that the property of Banū al-Naḍir should go to the Messenger of God (ṢAAS). He therefore gave him possession of it and the Messenger of God (ṢAAS) disposed of it as God Almighty wished.

It is similarly established in both *Ṣaḥīḥ* collections, from the Commander of the Believers, ʿUmar b. al-Khaṭṭāb, who said, “The properties of Banū al-Naḍir were awarded by God to His messenger from whatever the Muslim forces, mounted on horse or camel, had not themselves taken.” These were specifically for the Messenger of God (ṢAAS). He would set aside his family’s expenses for a year and then whatever riding beast or weapons remained he would treat as military supplies to be used in the cause of God, the Almighty and Glorious.

The Almighty then made clear His judgement about the *al-fay*, to the effect that it was for the *muhādjirīn* and the *ašār* as well as for their dependants in whatever ways and manner was customary to them. (God stated) “... and for those close in kin, orphans, the needy, wayfarers, so that it not be something taken in turns by those of you who are wealthy. Whatever the Messenger gives you, you should take. And from whatever he forbids you, keep away. And fear God; God is severe in punishing” (*ṣūrat al-Ḥashr; LIX, v.7*).

Imām Aḥmad stated, “‘Ārim and ‘Affān quoted Muʿtamir as having related to them both, ‘I heard my father say, “Anas b. Mālik related to us, from the Prophet (ṢAAS), that a man might donate to him his palms, or whatever else God might wish, up to when Qurayṣa and al-Naḍir were conquered for him; thereafter he began giving it back.”’”

Muʿtamir’s father went on, “My family told me to go to the Prophet (ṢAAS), and to ask him back for all or part of what they had given. But the Prophet (ṢAAS) had given some of the trees to Umm Ayman – or he had done whatever it was that God had wanted.”

He went on, “So I asked the Prophet (ṢAAS), and he gave me some of them.”

Then Umm Ayman came up angrily, pulled my clothing up around my neck and began saying, “No! By the One and Only God, I won’t give them to you! He gave them to me!” – or some such comments. The Prophet (ṢAAS) then said, ‘But you can have so-and-such.’ She responded, ‘No! By God!’ He repeated, ‘Then I’ll give you so-and-such.’ ‘No! By God!’ she replied. ‘Then I’ll give you so-and-such!’ he offered until he had given her in full. I think he must have given her ten times as much as she had formerly owned.”

27. The word comes from a verb meaning “to restore”, “to give back”. It refers here to a category of property acquired from an enemy who has not engaged in actual warfare but has acknowledged Muslim supremacy.

28. Presumably some of the date-palms referred to above.
This is derived in similar terms in various lines of transmission from Mu‘tamir.

God Almighty then stated that blame was due the hypocrites who were secretly sympathetic towards Banū al-Naḍīr, as we have mentioned above, promising them victory, though none came. In fact they abandoned them completely, having misled them about themselves. And so God stated, "(Have you not) seen those who were hypocritical, telling their disbelieving brethren from among the people of the scriptures, 'If you are driven out, we will go forth with you. We will never obey anyone concerning you. If you are attacked, we will certainly assist you.' But God bears witness that they are liars. If they were expelled, these people would not leave with them. If they were attacked, these would not help them. Even if they did help them, they would then turn their backs. Then they will not be helped."

The Almighty condemned them for their cowardice, ignorance and foolishness. He then drew an ugly and awful comparison regarding them and Satan, "... who says to mankind, 'Disbelieve!' But when they disbelieve, he (Satan) tells them, 'I am innocent of (responsibility for) you! I fear God, the Lord of the worlds.' And the outcome for them both is to enter hell-fire, to live therein forever. That is the reward of the unjust" (sūrat al-Ḥashr; LIX, v. 16, 17).


He passed by the homes of Banū al-Naḍīr and found them laid to waste and completely abandoned. The fact that Banū al-Naḍīr had been of higher status than (his own) Banū Qurayza stimulated his interest in Islam and he brought forth a description of the Messenger of God (SAAS), from the Old Testament.

Al-Wa‘qīḍī quoted Ibrāhim b. Ja‘far as stating that his father said, "When Banū al-Naḍīr left Medina, ‘Amr b. Su‘dā arrived and when he viewed their houses and saw their destruction, he went into deep thought. When he returned to Banū Qurayza, he found them assembled in the temple. He blew on their horn and when they had gathered together, al-Zubayr b. Bāṭa asked him, ‘Abū Sa‘īd, where were you? You’ve never been away before this.’ ‘Amr used never to leave the temple and absolutely worshipped Judaism.

"He replied, ‘Today, I have seen things that should be a lesson for us. I have seen our brothers’ houses empty that before were places of honour, comfort, great virtue, prestige and intellectuality. They have abandoned their possessions, given them away to others, and gone into humiliating exile. By the Torah, the fact is that God never before gave such power to a people with whom He was dissatisfied. Previously, he had been in dispute with Ibn al-Ashraf, their respected leader, and then had kept him secure in his house. He was also at odds with their chief, Ibn Sunayna, and with Banū Qaynuqā‘. These people, of the greatest prestige among the Jews, he expelled, even though they were possessed of much arms and equipment and support. Then he besieged them, taking prisoner any one of
them who emerged. He then addressed them, telling them he would leave them alone if they moved out of Medina. 'My people, you have seen what you have seen! Obey me! Come, let us follow Muḥammad! You well know, by God, that he is a prophet; Ibn al-Hayyibān Abū ʿUmayr and Ibn Ḥirāsh foretold us of him, these being the most learned of Jews. They expected him to come and told us to follow him. They came to us from Jerusalem and ordered us to deliver him their greetings. They then died in their faith, and we buried them in this piece of land of ours.'

"His people were silent at this, not one of them speaking. He then repeated something similar and warned them of warfare, capture and exile. Al-Zubayr b. Bāṭa then said, 'By the Torah, I have read the description of him in Bāṭa’s book, the Torah that was revealed to Moses, though it is not in the works we instituted.'

"Ka‘b b. Asad then asked him, 'Well, what's preventing you, Abū ʿAbd al-Raḥmān, from following him?' 'You, Ka‘b, are preventing me,' he replied. 'Why so?' Ka‘b asked. 'I have never, I swear by the Torah, come between you and him.'

"Al-Zubayr insisted, 'On the contrary, you are the custodian of our pacts and pledges; if you followed him, so would we. If you refused, so will we.'

"At this 'Amr b. Su‘dā approached Ka‘b and referred to discussion between them on that. Eventually, ‘Amr stated, 'I’ve said all I’m going to about him; I would not feel comfortable being his follower.'"

Al-Bayhaqi related this.

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Al-Bayhaqi related this in his Dalā’il (The Signs). Ibn Ishāq, so far as I have seen, related it through Ḥishām, from Ziyād, to the effect that it happened in Jumādā al-Uwāli of the year 2 AH, after the battle of al-khandaq, "the ditch", and after the expedition against Banū Qurayṣa. This is similar to the account given by al-Bayhaqi. But God knows best.

The ḥāfiẓ al-Bayhaqi stated, “Abū ʿAbd Allāh, the ḥāfiẓ, related to us, quoting Abū al-ʿAbbās al-ʿAṣamm, quoting ʿAḥmad b. ʿAbd al-Jabbār and others, as follows: ‘After Khubayb and his companions had been struck down, the Messenger of God (ṢAAS) went forth to revenge them by making a surprise attack against Banū Liḥyān. He took the route to Syria to give the impression that he was not attacking them, then headed for their territory. But he found that they had taken the precaution of moving into defensive positions in the mountain heights. The Messenger of God (ṢAAS) said, ‘If we go on down to ‘Usfān, Quraysh will think we’re going on to Mecca.’ And so he proceeded on with 200 men and encamped at ‘Usfān. He then sent on two horsemen to Kurā‘ al-Ghamīm; they then left there.’"
Abū ‘Ayyāsh al-Zurqī narrated that the Messenger of God (ṢAAS) performed the ṣalāt al-khawf at ‘Usfān.

Imām Aḥmad stated, “Abd al-Razzāq related to us, quoting al-Thawrī, from Manṣūr, from Mujāhid, from Ibn ‘Ayyāsh, who said, ‘We were with the Messenger of God (ṢAAS), at ‘Usfān. The unbelievers met us, under the command of Khalīd b. al-Walid. They were positioned between us and the qibla. The Messenger of God (ṢAAS) led the noon prayer and the enemy told themselves, “In the position they were in we could have taken them unawares.” They then observed, “They have a prayer approaching that is more dear to them than their children or themselves.”

“But between the noon and the early evening prayer Gabriel brought down the verse, ‘When you are among them and lead the prayer for them’ (ṣūrat al-Nisā‘; IV, v.102).

“Then time for prayer arrived and the Messenger of God (ṢAAS) ordered his men to take up their weapons. We lined up in two rows behind him. He then performed a rak‘a, and we all did the same. After that he stood upright and we all did the same. He then made the prostration with the line next to him, while the others stood guarding them. When these had made their prostrations and stood up again, the others prostrated in their place. Then those others occupied the lines of the former who exchanged places with them. Thereafter, he performed one rūkū‘ and they all did so too, after which he stood up, as did all of them. Following that, the next row prostrated while the others remained standing guarding them. When they sat, the others did so too, then they prostrated. He then delivered the salām greeting to them, after which he left.

“The Messenger of God (ṢAAS) performed the prayer this way twice – once at ‘Usfān and again in the territory of Banū Sulaym.’”

Aḥmad related this from Ghundar, from Shu‘ba, from Manṣūr in similar terms.

Abū Dā‘ud related it from Sa‘īd b. Manṣūr, from Jarīr b. ‘Abd al-Ḥamīd; al-Nasā‘ī related it from al-Fallās, from ‘Abd al-‘Azīz b. ‘Abd al-Šāmād, from Muḥammad b. al-Muthammā and Bundār, from Ghundar, from Shu‘ba, all three deriving it from Manṣūr.

This chain of authorities is in accord with the criteria of both saḥīḥ collections; (yet) neither of them included it.

However, Muslim related through Abū Khaythama Zuhayr b. Mu‘āwiya, from Abū al-Zubayr, from Jābir, who said, “We went forth on an expedition with the Messenger of God (ṢAAS), against a tribe from Juhaynam. They engaged in a fierce battle. When he (the Prophet (ṢAAS)) led the noon prayer, the unbelievers said, ‘If we had attacked them (then) we would have decimated them!’

29. A prayer performed in turn by various contingents of Muslim forces who are about to do battle with an enemy confronting them; those not praying protect those engaging in prayer against the possibility of a surprise attack.
Gabriel then informed the Messenger of God (SAAS) of this and he said, 'They said, “A prayer is coming for them that is dearer to them than their children.”' The hadith is then recounted in similar words as above.

Abū Dā'ūd al-Ṭayālisī stated, "Hishām related to us, from Abū al-Zubayr, from Jābir b. ʿAbd Allāh, who said, "The Messenger of God (SAAS) performed the noon prayers among his Companions at Nakhl. The polytheists observed this, then said, “Leave them alone; they have a prayer coming after this one that is dearer to them than their children.""

"Gabriel then made a revelation to the Messenger of God (SAAS), informing him of this comment. When, therefore, he led the evening prayer he lined up his men in two rows with himself standing in front of them and the enemy out in front of him. He spoke the words Allāhu Akbar! “God is most Great”, and all his men said the same. Then they all performed a rakʿa. After that those in front performed the prostration, while the rest remained standing. When they brought their heads up, the others made their prostration. Then that group went forward, while the next group stayed back. They all then proclaimed the takbīr and performed their bows. Thereafter the ones next to him made their prostrations while the others stood, and when they raised their heads the others prostrated."

Al-Bukhārī testified to this in his sahih collection, giving this account of Hishām from Abū al-Zubayr, from Jābir.

Imām Aḥmad stated, "ʿAbd al-Ṣamad related to us, from Saʿīd b. ʿUbayd al-Hunāʿī, quoting ʿAbd Allāh b. Shaqīq, quoting Abū Hurayra, that the Messenger of God (SAAS) made a halt between Dājnān and ʿUsfān and that the polytheists commented, ‘They have a prayer to come that is dearer to them than their sons and daughters – the evening prayer, that is. Prepare to have everyone attack them all together (then).’"

"But Gabriel came to the Messenger of God (SAAS), and told him to divide up his men into two groups; some would perform the prayer while the others would stand at the ready behind them. He told them to be careful and to have their weapons prepared. The troops would perform a single rakʿa each, in groups in sequence with the Messenger of God (SAAS), while he would perform two."

Al-Tirmidhī and al-Nasāʿī related this from an account of ʿAbd al-Ṣamad. Al-Tirmidhī categorized the tradition as hasan sahih, “good and authentic”.

I comment that for Abū Hurayra to have witnessed this, it must have happened after Khaybar. Otherwise it would have to be considered of the mursalat al-sahīha. This categorization does not diminish the authority of such a hadith in the view of most. But God knows best.

30. That is, accounts attributed to Companions that, because of possible gaps in the lines of transmission or the reputation of the transmitters, do not meet the full criteria of aḥādīth that can be viewed as sahih.
In the text of the hadith of Jābir in the works of either Muslim or Abū Dā'ūd al-Ṭayyabī there is no reference to 'Usfān, nor to Khālid b. al-Walīd. However, it is apparent that they are one and the same.

The question remains as to whether the expedition to 'Usfān was before or after the battle of al-khandaq, “the ditch”. Some scholars, including al-Shafī‘ī, claim that the salāt al-khawf was instituted only following that battle, on the basis that they deferred holding the prayer that day because of the fighting. But if practice of the salāt al-khawf had been in force at that time, they would have performed it and not postponed it. Some scholars of the military engagements therefore maintain that the expedition against Banū Liḥyān, during which the salāt al-khawf was said at 'Usfān, took place after the expedition against Banū Qurayža.

Al-Wāqīḍī has a line of transmission back to Khālid b. al-Walīd, whom he quotes as saying, “When the Messenger of God (ṢAAS) went forth to al-Hudaybiyya, I met him at 'Usfān. I formed (my forces) before him and blocked his way. He performed the al-zuhr prayer with his men there in front of us. We were about to attack him, but could not make up our minds to do so. God then made him aware of what we had been contemplating. And so he said the salāt al-khawf with his Companions at the al-yufr prayers.”

The 'umra of al-Hudaybiyya took place in Dhī al-Qa‘da of 6 AH, after the battle of al-khandaq and the expedition against Banū Qurayža, as will be related hereafter.

The text of the account of Abū ‘Ayyāsh al-Zarqī requires that the verse relating to the salāt al-khawf was revealed during this expedition, at the fighting at 'Usfān. This in turn necessitates that it was the first time he prayed the salāt al-khawf. But God knows best.

We will, if God Almighty wills it, relate the manner in which the salāt al-khawf was prayed and the various accounts about it in our work al-Ahkām al-Kabīr; and it is in God we trust and have confidence.

THE EXPEDITION TO DHĀT AL-RIQĀ‘.

Ibn Ishaq stated, “The Messenger of God (ṢAAS) stayed in Medina following the expedition against Banū al-Naḍīr for the two months of Rabī‘ al-Awwal and Rabī‘ al-Thānī, and also for part of Jumādā. He then sent forces into Najd against Banū Muhārīb and Banū Tha‘labah of Ghatafān. He placed Abū Dharr in command of Medina.”

Ibn Hishām stated, “It is also said that he appointed ‘Uthmān b. ‘Affān in command there.”

Ibn Iṣḥāq went on, “He then went forth as far as Nakhl, this being on the expedition to Dhāt al-Riqā‘.”

31. The word riqā‘, pl. riqā‘, means a piece of land, paper or cloth.
Ibn Hishām commented, “(It is so named) because they patched up their banners there. Others say it is so named because there was a tree there known as Dḥāt al-Riqā’.”

Al-Waqīḍī stated that it was named after a mountain there that had patches of red, black and white.

In the ḥadīth of Abū Mūsā it is said that it was so named because of the rags they tied to their feet on account of the excessive heat.

Ibn Isḥāq stated, “There he encountered a force of Ghatafūn. The forces came close together without engaging in battle, each side being wary of the other; then the Messenger of God (ṢAAS) performed the ʿalāt al-khawf prayer.”

For his account here of the ʿalāt al-khawf prayer, Ibn Hishām relies upon one line of transmission from ʿAbd al-Wārīth b. Saʿīd al-Tānnūrī, from Yūnūs b. ʿUbayd, from al-Ḥasan, from Jābir b. ʿAbd Allāh, and on another from ʿAbd al-Wārīth, from Ayyūb, from Abū al-Zubayr, from Jābir, and on a third from ʿAbd al-Wārīth, from Ayyūb, from Nāfīʿ, from Ibn ʿUmar. However, in these three lines he makes no reference to either the expedition to Najd or to that to Dḥāt al-Riqā’. Nor did he turn attention to any (particular) time or place.

There is, moreover, dispute over whether or not the expedition to Dḥāt al-Riqā’, which was in Najd and against Banū Muḥārib and Banū Thaqība b. Ghatafūn, came before the battle of al-khaḍāq.

Al-Bukhārī took the position that that took place after the expedition against Khaybar. As evidence for that, he refers to Abū Mūsā al-ʿAshʿarī’s presence there, as will be shown. His arrival occurred only during the nights of the Khaybar campaign, in the company of Jaʿfar and his men. The same is true of Abū Hurayra. He stated, “I prayed the ʿalāt al-khawf in the presence of the Messenger of God (ṢAAS), at the expedition to Najd.”

Evidence that it occurred after the battle of al-khaḍāq is that Ibn ʿUmar was first authorized by the Messenger of God (ṢAAS) to participate in the fighting at that battle. It is established of him (Ibn ʿUmar) in the saḥīḥ collection that he stated, “I participated in a military expedition with the Messenger of God (ṢAAS) before that to Najd during which he prayed the ʿalāt al-khawf.”

Also there is al-Waqīḍī’s statement, “The Messenger of God (ṢAAS) went forth to Dḥāt al-Riqā’ with a force of 400 (it is also said 700) of his Companions on Saturday, ten days before the end of al-Muḥarram, 5 AH.” But there is dispute over this.

Moreover, there is no escaping the fact that the ʿalāt al-khawf was only instituted after the battle of al-khaḍāq because that battle took place in Shawwal of 5 AH, as is widely known (though some date it as in Shawwal of 4 AH), this being substantiated by the gist of the ḥadīth from Ibn ʿUmar. However, the ḥadīth of Abū Mūsā and that of Abī Hurayra do not (suggest this).
The Story of Ghawrath b. al-Ḥārith.

Regarding this expedition, Ibn Iṣḥāq stated, “‘Amr b. Ubayd related to me, from al-Ḥasan, from Jābir Ibn ‘Abd Allah, that a man of Banū Muḥārib named Ghawrath said to his tribe of Ghaṭafān and Muḥārib, ‘Shall I kill Muḥammad for you?’ ‘Yes indeed! And how will you kill him?’ ‘I’ll assassinate him,’ he replied.

“So he went to the Messenger of God (ṢAAS), while he was seated with his sword in his lap. Ghawrath asked him, ‘Muḥammad, could I see that sword of yours?’ ‘Yes.’ He took it and began to raise it to strike, but God prevented him. He asked, ‘Muḥammad, don’t you fear me?’ ‘No,’ he replied. ‘What should I fear from you?’ ‘You’re not afraid of me even though I have a sword in my hands?’ ‘No; God is protecting me from you.’

“Ghawrath then returned the sword to him. Thereafter, God, Great and Glorious is He, revealed the verse, ‘O you who believe, remember God’s favour to you when a people intended to lay hands on you but He turned their hands away from you. Fear God, let believers place their reliance upon God!’” (ṣūrat al-ṣā‘īda; V, v.11).

Ibn Iṣḥāq went on, “Yazīd b. Rūmn related to me, however, that this verse was revealed about ‘Amr b. Jaḥḥāsh, brother of Banū al-‘Naḍīr, and what he had intended.”

It is thus that Ibn Iṣḥāq related the story of this Ghawrath, from ‘Amr b. Ubayd al-Qadari, the leader of the misled. He, although not deliberately engaging in falsehood in his ḥadīth accounts is one of those who should not be quoted as a source because of his innovations and support for them.

This ḥadīth is firmly established in both saḥīh collections from other sources than him, thanks be to God!

The ḥāfiẓ al-Bayhaqī recounted here a variety of lines of transmission for this ḥadīth from a number of places. It is established in both saḥīh collections from a ḥadīth of al-Zuhri, from Sinān b. Abū Sinān, and Abū Salama from Jābir, that he accompanied the Messenger of God (ṢAAS) on the expedition to Najd. When the Messenger of God (ṢAAS) was on the way home, the time for the afternoon rest came when they were in a valley with many thorn trees. The force divided up as the men sought the shade of the trees. The Messenger of God (ṢAAS) stopped in the shade of a tree on which he hung up his sword.

Jābir said, “And so we slept. Then suddenly, the Messenger of God (ṢAAS) called out to us; we responded and found that there was a bedouin seated near him. The Messenger of God (ṢAAS) said, ‘This fellow unsheathed my sword while I was asleep. I awoke to find him brandishing it in his hand. He then asked me, “Who is there to protect you from me?” I replied, “God.” He then sheathed the sword and sat down.’ The Messenger of God (ṢAAS) did not punish the man for having done this.”
Muslim also related this, from Abū Bakr b. Abū Shayba, from ʿAffān, from Abān, from Yaḥyā b. Abū Kathīr, from Abū Salama, from Jābir, who said, “We advanced with the Messenger of God (ṢAAS), and reached Dhat al-Riqaʿ. Whenever we came across a shade-giving tree we would reserve it for the Messenger of God (ṢAAS). (We did so now) and one of the polytheists came over to him while his sword was hanging on a tree. The man took the sword, unsheathed it, then asked the Messenger of God (ṢAAS), ‘Do you fear me?’ ‘No,’ he replied. ‘Who is to protect you from me?’ ‘God protects me from you,’ he answered. Then the Companions of the Messenger of God (ṢAAS) intimidated the man and he sheathed the sword and hung it up again.”

He went on, “Then the call for prayer was made. He (the Messenger of God (ṢAAS)) prayed two rakʿas with one group, and they went aside while he prayed two rakʿas with the next group. And so the Messenger of God (ṢAAS) prayed four rakʿas, while the rest prayed two.”

Al-Bukhārī also derived this report with absolute certainty from Abān.

Al-Bukhārī stated, quoting Musaddad, from Abū ʿAwāna, from Abū Bishr, that the name of the man was Ghawrāth b. al-Ḥārith.

Al-Bayhaqī drew his account through Abū ʿAwāna, from Abū Bishr, from Sulaymān b. Qays, from Jābir, who said, “The Messenger of God (ṢAAS) engaged Muḥārib and Ghaṭafān in battle at Nakhl. The enemy detected a deficiency in the Muslim defences, and sent through one of their men, Ghawrāth b. al-Ḥārith, who went and stood with his sword right over the head of the Messenger of God (ṢAAS). Ghawrāth asked him, ‘Who is there to defend you from me?’ ‘God,’ he replied. And the sword fell from the man’s grasp. The Messenger of God (ṢAAS) picked up the sword and asked him, ‘And who protects you from me?’ ‘Be compassionate!’ ‘Do you testify that there is no god but God?’ he asked. ‘No’, Ghawrāth replied, ‘but I will give you my word that I’ll not oppose you nor assist any others who do.’

“The Messenger of God (ṢAAS) released him, and when Ghawrāth returned to his men, he commented, ‘I come to you from the very best of men!’”

Al-Bayhaqī then went on to tell of the ṣalāt al-khawf and that four rakʿas were performed, two with each group.

Al-Bayhaqī related the methods of performing the ṣalāt al-khawf at Dhat al-Riqaʿ on lines of transmission from Sāliḥ b. Khawwāt b. Juḥayr, from Sahl b. Abū Ḥathma, along with a hadith of al-Zuhrī, from Salīm, from his father, concerning the ṣalāt al-khawf in Najd. This is given in my Kitāb al-Aḥkām. But God knows best.

The Story of the man whose wife was killed on this Expedition.

Muḥammad b. Ishāq stated, “My uncle Ṣadaqa b. Yaṣār related to me, from ʿUqayl b. Jābir, from Jābir b. ʿAbd Allāh, who said, ‘We went forth with the Messenger of God (ṢAAS) on the expedition to Dhat al-Riqaʿ near Nakhl and
one of our men killed the wife of a polytheist. When the Messenger of God (SAAS) had left to return home, her husband, who had been away, came back. When told the news, he swore he would never rest till he had taken blood revenge against Muḥammad’s men.

“So he followed the tracks of the Messenger of God (SAAS), who when he had made camp had asked, “Who will stand guard for us tonight?” A muhājīrī and an anṣārī each volunteered and he told them to take up position at the entrance to the mouth of the valley. The two men were ʿĀmmār b. Yāsir and ʿAbbād b. Bishr. When they reached the mouth of the valley, the anṣārī asked the muhājīrī, “Which part of the watch do you want me to take care of, the first or the last?” “You take the first watch,” the muhājīrī told him and settled down to sleep, while the anṣārī prayed.

“When the polytheist arrived and saw the watchman’s form, he realized that he was on guard and shot an arrow at him which stuck in him. The anṣārī pulled out the arrow, laid it down and stood his guard, standing there in prayer. The polytheist then shot again and struck him, but the guard again removed it, laid it down and went on praying. A third time the polytheist struck him, and once more he withdrew it and put it down, continuing his prayer with a bow and a prostration. He then aroused his companion, saying, “Remain seated; I’ve been hit.”

“At this, his companion arose and when the polytheist saw both, he knew that they were on guard against him, and so he fled.

“When the muhājīrī saw that the anṣārī was bleeding, he exclaimed, “For God’s sake, why did you not awaken me when he first struck you?”

“The anṣārī replied, “I was reciting a sura (of the Qurʾān) and did not want to break it off before I had completed it. When he continued shooting, I finished the prostration, then awoke you. I swear by God, that unless it meant losing a position the Messenger of God (SAAS) had ordered me to hold, he could have killed me before I would have interrupted a recitation before completing it!”’

Ibn Ishāq related it thus in reference to the military expeditions. Abū Dāʿūd recounted it from Abū Tawba, from ʿAbd Allāh b. Mubārak, from Ibn Ishāq.

Al-Waṣqīdī related the account of the ḥalāt al-khawāf in full from ʿAbd Allāh al-ʿUmari, from his brother ʿUbayd Allāh, from al-Qāsim b. Muḥammad, from Ṣāliḥ b. al-Khawwāt, from his father, as follows: “The Messenger of God (SAAS) had attacked some women in their (the enemy’s) homes; among the prisoners taken was an attractive woman whose husband loved her. He swore an oath that he would pursue Muḥammad and not return until he had either taken blood revenge for her or had rescued her.”

Al-Waṣqīdī then proceeds to recount the incident much as had Muḥammad b. Ishāq.

Al-Waṣqīdī stated, “Jābir b. ʿAbd Allāh used to say, ‘I was once with the Messenger of God (SAAS), when one of his Companions brought in a chick. The Messenger of God (SAAS) was looking at it when in came the chick’s
parents (or one of them) and threw themselves down before the man who had
taken it. I saw that everyone present was amazed at this. Then the Messenger
of God (SAAS) said, ‘So you’re surprised that this bird, whose chick you took,
is bowing to offer itself to gain mercy for its chick? I swear by God, your god is
more compassionate for you than this bird is for its chick!”

The Story of Jābir’s camel on this Expedition.

‘Abd Allāh, who said, ‘I went forth with the Messenger of God (SAAS), on the
expedition to Dḥāt al-Riqā’ at Nakhl, riding a feeble camel. When the Messenger
of God (SAAS) was returning home, I began falling behind my comrades who
went on ahead. Eventually the Messenger of God (SAAS) came up to me and
asked, “What’s wrong, Jābir?” I replied, “0 Messenger of God, this camel of
mine is slowing me down.” “Make it kneel,” he told me. I did so and he also
made his camel kneel. He then said, “Give me that stick in your hand, or cut one
from a tree.” I did so and he took it and prodded my camel with it several times.
He then said, “Mount up!” I did so. And, I swear by Him who sent him with the
truth, my weak male camel competed with his female camel!

“When I was talking with the Messenger of God (SAAS), he asked me,
“Would you sell me this camel of yours, Jābir?” “I’ll give it to you,” I told him.
“No; just sell it to me.” “Make me an offer,” I asked. “I’ll take it for one
dirham,” he suggested. “No way!” I replied. “Then you would be cheating
me, Messenger of God!” “Two dirhams then?” he offered. “No,” I refused. The
Messenger of God (SAAS) then set about raising the offer until he reached one
ounce of gold. I asked him, “Would that be agreeable to you?” “Yes,” he replied.
“Then he’s yours!” I told him. And he accepted it.

“He then asked, “Jābir, are you married yet?” “Yes, I am,” I told him. “To a
woman previously married, or to a virgin?” “Previously married,” I replied. “Why
not a young girl with whom you could have much fun?” he asked. “My father”,
I explained to him, “was killed at the battle of Uḥud and left seven daughters. So
I married a mature woman to look after them and bring them up well.” “You
did well, let’s hope to God,” he commented. “And when we get to Šīrār we’ll
slaughter a camel and stay there the day with her and she’ll hear about us and
dust off her cushions for us.” I replied, “I swear, Messenger of God, we don’t
have cushions.” “You will have,” he said. “When we get there behave wisely.”

“When we reached Šīrār, the Messenger of God (SAAS) ordered camels be
slaughtered; this was done. We remained there that day and in the evening the
Messenger of God (SAAS) went home, as did we all. I reported to my wife what
he had said and she advised me to hurry up and do as I was told.

“Next morning I led my camel up to the door of the Messenger of God
(SAAS), then sat down close to him in the mosque. Eventually the Messenger of
God (SAAS) came outside and, when he saw the camel, he asked to whom it
belonged. He was told that Jābir had brought it, and he asked where I was. Then they called for me to go to him, and he said, “Cousin, lead your camel away; it is yours.” Then he called Bilāl over and told him, “Take Jābir away and give him an ounce of gold.” So I went off with Bilāl and he did give me an ounce, and a little more as well. And, by God, my financial affairs improved constantly thereafter until they suffered recently in what befell us.”

By this he was referring to the yawm al-harra.22 The author of the ṣaḥīḥ collection derived this story from a hadith of ʿUbayd Allāh b. ʿUmar al-ʿUmari, from Wahb b. Kaysān, from Jābir, in similar terms.

Al-Suhaylī stated, “There is in this hadith reference to the Messenger of God (ṢAAS) telling Jābir b. ʿAbd Allāh that God had given new life to his father, had spoken to him and told him, ‘Ask a request of me!’ That was because he died a martyr. For Almighty God had said, ‘God buys from believers their souls and their property.’ He awarded them more in His statement, ‘To those who do good there shall come good, and more too.’ He then combined for them compensation and indemnity and restored to them their souls that He had purchased from them. He stated, ‘Do not consider dead those who are killed in God’s cause; no, they are alive, with their Lord, and will be provided for’ (ṣūrat Al-ʿImrān; III, v.169).

“For human beings, the soul has the same role as a riding animal”, as ʿUmar b. ʿAbd al-ʿAzīz said. He stated, “That is why the Messenger of God (ṢAAS) purchased from Jābir his camel, his riding beast, that is, first giving him the value of it and then returning it to him, with an additional amount as well.”

He commented, “And in this there is fulfilment of what he related to him about his father.”

Al-Suhaylī’s observation here is a strange and imaginative departure. But God Almighty, praised be He, knows best.

The ḥāfīz al-Bayhaqī gave an explanation relating to this hadith about this expedition in his work Dalīl al-Nubuwwa. He has a section entitled “Chapter: On the blessings and signs of God evident in this expedition of his relating to the camel of Jābir b. ʿAbd Allāh, God be pleased with him.”

This hadith has a number of lines of transmission from Jābir and many differences in phraseology. Also there is great variety in the value placed on the camel and the manner in which the sale provisions were made. The recording and interpretation of this is most appropriate in the section on sale in the works on law. But God knows best. This story is given pertaining to this expedition and elsewhere as well, as will follow. That this happened many times is unlikely; but God knows best.

ANOTHER EXPEDITION TO BADR.

This is the Badr engagement of which promise was made at Uhud, as is told above.

32. The reference is to the rebellion in Medina during the reign of Yazīd, the son of Muʿāwiya.
Ibn Ishāq stated, “When the Messenger of God (SAAS) returned to Medina from the Dhāt al-Riqāʾ expedition, he remained there for the rest of Jumādā al-Ūlā, Jumādā al-Ākhira and Rajab. In Shaʿbān he left for Badr and his appointment with Ābū Sufyān.”


Ibn Ishāq stated, “The Messenger of God (SAAS) went forth to Badr and remained there for eight days waiting for Ābū Sufyān.

“Ābū Sufyān set out with his Meccan force and encamped at Majanna, near al-Zāhrān. Some authorities state that he reached ʿUsfān then decided to go back. He announced, ‘Men of Quraysh, it is right for you to make such an expedition only in a fruitful year when you can pasture on trees and drink milk; this year it is barren. I am going back; you do the same.’

“So they all returned. The Meccans referred to them as the sawīqī army, saying to them, ‘So you only went forth to drink sawīq then!’

“Makhshi b. Ām al-Damrī, who had made a contract with the Prophet (SAAS) concerning Bāntī ʿĀlī at the Wadān expedition, now arrived and said, ‘Muḥammad, have you come here to this well to meet with Quraysh?’ He replied, ‘Yes, brother from Bāntī ʿĀlī; but if you want, we’ll release you from your agreement with us and we’ll battle you until God decides between us.’ ‘No, by God, Muḥammad, there’s no need for that!’

“The Messenger of God (SAAS) then returned to Medina without incident.”

Ibn Ishāq quoted Ābū Allāh b. Rawāḥa as having delivered the following verses as they waited for Ābū Sufyān to arrive on his return that year to Badr. However, Ibn Hishām stated that this poetry was delivered to him by Ābū Zayd who attributed it to Kaʿb b. Mālik:

“We agreed on Badr with Ābū Sufyān, but found him untruthful and untrustworthy in his appointment.

I swear that had you and we met you would have returned home humiliated and with your supporters gone.

There we previously left limbs of ʿUtbā and of his son, along with Āmīr Ābū Jahl whom we left prostrate.

You disobeyed the Messenger of God! How vile your faith and your evil and misguided conduct!

If you were to belabour me, I’d still say, ‘My wealth and family be a ransom for the Messenger of God!’

We obey him, treating none other of us as his equal; he is a flame guiding us in the dark of night!”

Ḥassān b. Thābit spoke the following verses on that occasion:

“Forget the streams of Syria! For intervening are swords (blood-stained) like the mouths of pregnant camels fed on (thorny) arāk trees.

33. A beverage, perhaps alcoholic, made of parched wheat or barley.
In the hands of men who have gone out to their Lord, to His true helpers, and to the hands of angels.
If they pass on to the lowlands from the sandy valleys, tell them that is not the route.
We remained eight days at the shallow well with a fully equipped force and many camels tethered
And round-bellied horses, sleek sided stallions high of withers,
The yearly arfaj plants being uprooted by tall, speeding mounts.
If we should meet Farât b. Ḥayyân in our journeyings, he will be as good as dead.
If, after him, Qays b. Imr al-Qays, the pallor of death will blacken his face even more!
Deliver to Ābu Sufyân this message from me; for you are the best of those beggar-like men!"

Ibn Iṣḥâq then quoted Ābu Sufyân b. āl-Ḥârith b. Ābd al-Muṭṭalib, who later accepted Islam, as answering him with the following verses:

"Hassân, you son of a woman who eats offal, I swear we devour great deserts like that!
When we go forth, young gazelles can't escape between us, though seeking defence in full-speed flight.
When we leave after a halt you'd think it had been trashed by crowds at a fair!
You remained at the shallow well, wanting us to come, but leaving us in the date groves near by.
Our horses and mounts trample the vegetation underfoot, levelling all into the sand.
We halted for three days between Salâ and Fâriṣ, our horses fine and our camels swift-paced.
You would have thought that attacking people near their homes would be as easy as buying white lead with cash!
Don't vaunt your fine horses when you talk to them as one who protects them and holds them back.
You express joy in them, but others should, such as the knights with descent from Fîhr b. Malik.
You are not engaged in a migration, though you speak thereof, nor do you respect the prohibitions of its faith."

Ibn Hishâm stated, "We have omitted from this certain verses since they did not match in rhyme."
Mūsâ b. Ṭqba recounted from al-Zuhri and Ibn Lahi'a, from Ābû al-Aswad, from ʿUrwa b. al-Zubayr, that when the Messenger of God (SAA) called for men to go forth to meet Ābû Sufyân, the hypocrites sent agents out to dissuade
them. But God kept His supporters from harm, and the Muslims did proceed in the company of the Messenger of God (SAAS) to Badr. They took various goods with them for sale, saying they would fight if they met Abū Sufyān, and that otherwise they would sell these at the Badr fair.

His account then proceeds as did the text of Ibn Isḥāq to describe Abū Sufyān’s movement to Majanna, his return from there, the negotiation with al-Ḍamrī, the offer made by the Prophet (SAAS), and the repudiation which he refused.

Al-Waqīḍī stated, “The Messenger of God (SAAS) headed for it (Badr) with a force of 1,500 of his Companions. He placed ‘Abd Allāh b. Rawāḥa in command of Medina. His departure for there occurred early in Dhū al-Qa‘da.” He means of 4 AH.

But Ibn Isḥāq’s statement is what is authentic, namely that it took place in Shābān of that year, 4 AH, and it is in agreement with the statement of Mūsā b. ʿUqbā that it occurred in Shābān, though he gives the year as 3 AH. This date is incorrect. For the agreement to meet at Badr had been made at Uhud, which took place in Shawwāl of 3 AH, as is told above. But God knows best.

Al-Waqīḍī stated, “They remained at Badr for the duration of the fair that lasted eight days. Then they returned home, having profited with two dirhams for each one invested.”

Others say that they returned just as God, Almighty and Glorious is He, had said, “And so they returned with favour from God and His grace. No harm came to them. For they followed the pleasure of God, and God is He of mighty grace” (sūrat Al-‘ʾĪmrān; III, v.173).

Section: A Review of the events that occurred in 4 AH.

Ibn Jarir stated, “In Jumādā al-Uwāl of that year ʿAbd Allāh, son of ʿUṭhmān b. ʿAffān, God be pleased with him, by Ruqayya, daughter of the Messenger of God (SAAS), died. He was six years of age. The Messenger of God (SAAS) performed the funeral prayer over him, and his father, ʿUṭhmān b. ʿAffān, God be pleased with him, accompanied him down into the grave.”

I would add that the same year Abū Salāma ʿAbd Allāh b. ʿAbd al-ʿAṣād b. Ḥilāl b. ʿAbd Allāh b. ʿUmar b. Makhzūm al-Qurashi al-Makhzuṃī died; his mother was Barra, daughter of ʿAbd al-Muṭṭalib, aunt of the Messenger of God (SAAS). He was the foster-brother of the Messenger of God (SAAS), since both were suckled by Thuwayba, freed-woman of Abū Lahab.

Abū Salāma, Abū ʿUbaydā, ʿUṭhmān b. ʿAffān and al-ʿArqām b. Abū al-ʿArqām had accepted Islam long before, on the same day.

Abū Salāma and his wife had emigrated to Abyssinia and then returned to Mecca. They had had children in Abyssinia. He then migrated from Mecca to Medina and Umm Salāma followed him there, as is related above. He was
present at the battles of Badr and Uhud and died following wounds he suffered at Uhud. May God be pleased with him and give him pleasure. There is one hadith, on the subject of *isti'rāz* that is attributed to him. This will be related shortly in the text dealing with the marriage of the Messenger of God (SAAS) to Umm Salama.

Ibn Jarir stated, “Some days before the end of Sha’bān that year, al-Ḥusayn b. ʿAlī was born to Fāṭima, daughter of the Messenger of God (SAAS); may God be pleased with them all.

“In Ramaḍān of that year the Messenger of God (SAAS) married Zaynab, daughter of Khuzayma b. al-Ḥārith b. ʿAbd Allāh b. ʿAmr b. ʿAbd Manāf b. Hilāl b. ʿAmir b. Ṣaʿṣaʿa, a woman of Hilāl.”

Abū ʿUmar b. ʿAbd al-Barr quoted ʿAli b. ʿAbd al-ʿAzīz al-Jurjānī as saying that she was the sister of Maymūna, daughter of al-Ḥārith. Then he (Abū ʿUmar) stated that he had not been told this by anyone else.

She was known as Umm al-Masikīn, “mother of the poor”, for the many donations she made to them and for her kindness and compassion towards them. The Prophet (SAAS) gave her a dowry of 12 and a half ounces of gold and consummated his marriage with her in Ramaḍān. She had previously been married to al-Ṭufayl b. al-Ḥārith who had divorced her.

Abū ʿUmar b. ʿAbd al-Barr quoted ʿAli b. ʿAbd al-ʿAzīz al-Jurjānī as saying, “Thereafter his brother ʿUbayda b. al-Ḥārith b. al-Muṭṭalib b. ʿAbd Manāf had married her.”

Ibn al-Aṭhir stated, in his work *Al-Ghāba*, “It is said she was also the wife of ʿAbd Allāh b. Jahsh who was killed at Uhud while still married to her.”

Abū ʿUmar stated, “There is no dispute over the fact that she died during the lifetime of the Messenger of God (SAAS). It is said that she remained living with him only for two or three months before she died; may God be pleased with her.”

Al-Wāqidi stated, “In Shawwāl of that year the Messenger of God (SAAS) married Umm Salama, daughter of Abū Umayya.”

I comment that previously she had been the wife of her children’s father, Abū Salama b. ʿAbd al-Asad. He had been present at Uhud, as is told above. He was wounded at that battle and nursed his wounds for a month until he was restored. He then went forth on a sariya, a raid, at which he earned considerable booty. He then stayed home for seventeen days, but his wounds erupted again and he died, three days before the end of Jumādā al-Uwāl of that year.

When in Shawwāl it was permissible for her to remarry, the Messenger of God (SAAS) became engaged to her, sending ʿUmar b. al-Khaṭṭāb to her several times to arrange this. She told him that she was a very jealous woman and

34. A supplication, derived from the Qurʾān, that one invokes during times of calamity.
that she had children; that is, that she had children who would divert her attention from him and for whose food and support she had to work. He responded, “Regarding the children, God and His messenger will care for them; that is, you won’t be responsible for their expenses. As for the jealousy, I will pray to God and He will remove it.”

She then gave her consent in the matter, finally telling 'Umar, “Off you go; arrange the marriage of the Prophet (SAAS).” By this she meant that she had agreed and had given her permission.

Some scholars imagine her to have said this to her son 'Umar b. Abii Salama who was too young at that time to be involved with contracts. I have combined all that is correct into one specific account, all praise and trust being in God. (There is also an account that states) that the person who arranged her marriage with him was her oldest son Salama b. Abii Salama. This account is widely known because his father was her cousin and the son is eligible to be the guardian of his mother because he happens to be her means of subsistence and not because of filiation.

According to al-Shafi‘i alone, the mere fact of being a son does not entitle him to act for his mother in a marriage contract. The three (other chief authorities on Islamic law) Abii Hanifa, Malik (b. Anas) and Ahmad (b. Hanbal), God have mercy upon them all, disagree with him. This issue will, if God wills it, be examined further elsewhere in the Kitab al-Nikah (Chapter on Marriage) in my work al-Ahkam al-Kabir.

Imam Ahmad stated, “Yunus related to us, quoting al-Layth – that is, Ibn Sa‘d – from Yazid b. ‘Abd Allah b. Utsama b. al-Had, from ‘Amr b. Abii ‘Amr, from al-Muțalib, from Umm Salama, who said, ‘Abii Salama came to me one day from the Messenger of God (SAAS), and said, “I heard something from the Messenger of God (SAAS) that greatly pleased me. He said, ‘Any Muslim who suffers a loss should repeat, “To God we belong, and to Him we return,” and then should pray, “O God, compensate me for my loss and give me better in exchange.”’” She went on, “And I learned this from him by heart.

“When Abii Salama died, I spoke the words, “To God we belong, and to Him we return”, then said, “O God, compensate me for my loss and give me better in exchange.” But then I realized what I had said and wondered how I could ever have better than Abii Salama.

“When my ‘idda, my waiting period, was over, the Messenger of God (SAAS) asked to come to see me while I was tanning a hide I had. I washed my hands clean of the tanning solution, asked him to come in and set out a leather cushion stuffed with palm fronds for him to sit upon. He sat down on it and made me an offer of marriage. When he had finished speaking, I replied, “O Messenger of God! It’s not fit for me to question your wanting this, but I’m an extremely jealous woman and I’m afraid you may see in me something for which...
God will punish me. And I’m a woman who is getting on in years, and I have children.”

“He replied, “Regarding the jealousy, God will remove it from you. As for your reference to your age, I am afflicted just as you are. Regarding your children, they shall be as my own.” So I consented to the Messenger of God (SAAS). And God did give me better than Abū Salama – the Messenger of God (SAAS)!""


Ibn Ishāq went on, “The Messenger of God (SAAS) then left from Badr – where the appointment had been – to return to Medina. He remained there until the month of Dhū al-Ḥijja was over; the polytheists had charge of the pilgrimage that year, 4 AH.”

Al-Wāqīḍī stated, “That year, 4 AH, the Messenger of God (SAAS) ordered Zayd b. Thabit to learn Hebrew script.”

I would comment that it is established in the saḥīḥ collection that he said, “I learned it in 15 days.” But God knows best.

THE YEAR 5 AH. THE EXPEDITION TO DŪMĀT AL-JANDAL IN RABIʿ AL-AWWAL, 5 AH.

Ibn Ishāq stated, “The Messenger of God (SAAS) then made an expedition to Dūmat al-Jandal.”

Ibn Hishām observed that it took place in Rabiʿ al-Awwal that year and that he appointed Sibāʿ b. ʿUrfaṭa al-Ghifārī in charge of Medina.

Ibn Ishāq went on, “He then, however, returned to Medina before reaching it, and without engaging in battle. He remained in Medina for the remainder of that year.”

That is the statement made by Ibn Ishāq.

Muḥammad b. ʿUmar al-Wāqīḍī quoted lines of authority back to various early scholars who stated that the Messenger of God (SAAS) had wanted to proceed to the closest areas in Syria but was told that this would alarm Caesar. He was also informed that there was a large force at Dūmat al-Jandal who maltreated passers-by and that it also had a substantial market; these people wanted him to approach the town.

He therefore organized his men and left with a force of 1,000 Muslims. They travelled by night, keeping under cover by day. He had a guide with him from Banū ʿUdhra named Madhkūr, who was a skilled tracker.
When they neared Dumat al-Jandal, his guide directed him to the pasturing cattle belonging to Banu Tamim. He went on and attacked their sheep and goats; some people were killed, while others fled in disarray. When news of this reached people in Dumat al-Jandal, those there dispersed. The Messenger of God (SAAS) proceeded to encamp on their square, finding no one there. He remained there for several days, sending out raiding parties. They returned, with Muhammad b. Salama having taken one of the enemy prisoner. He was brought to the Messenger of God (SAAS), who asked him about his comrades. The man replied that they had fled the previous day. The Messenger of God (SAAS) then explained Islam to him, and he became a Muslim. The Messenger of God (SAAS) then went back to Medina.

Al-Waqidi stated, “The Messenger of God (SAAS) went forth to Dumat al-Jandal in Rabit al-Akhir, 5 AH. And the same year Umm Sa’d b. Ubada died while her son was away on this expedition with the Messenger of God (SAAS).”

Abu Isa al-Tirmidhi stated in his compendium, “Muhammad b. Bashshar related to us, quoting Yahya b. Sa’id, from Sa’id b. Abu Uruba, from Qatada, from Sa’id b. al-Musayyab, that Umm Sa’d died while the Messenger of God (SAAS) was absent. When he returned he prayed for her, a month having passed.”

This musral hadith is excellent and requires the Messenger of God (SAAS) to have been absent on this expedition for a month or more, according to what al-Waqidi, God be pleased with him, reported.


It was about this event that the main part of surat al-Ahzab (XXXIII) was revealed. In it the Almighty stated, “O you who believe! Remember God’s favour to you when enemy forces attacked you and We sent a wind against them, along with forces you could not see. God sees well what you are doing. (Remember) when they came at you from above and from below, and when your sight was blinded and hearts arose into your throats and you were confused in your thoughts about God. There believers were put to the test, and they were violently shaken. (Remember) when the hypocrites and those with disease in their hearts said, ‘It was all misleading, what God and His messenger promised us!’ And (remember) when one group of them said, ‘O people of Yathrib, there is no place for you here, so go back!’ And a group of them did ask the Prophet, saying, ‘Our homes lie exposed.’ Yet they were not exposed; all they wanted was to flee. And if they (the enemy) had gained entry from outside and had asked them to revolt, they would have done so without great hesitation. Whereas they had earlier promised God that they would not retreat; and promises made to God are answerable. Say: ‘It will not avail you to flee, whether from death or from battle; in such case you will be allowed enjoyment only briefly.’ Say:
'Who is it can protect you from God if He wishes to do you harm, or be merciful to you?' They shall not find anyone to help or aid them apart from God. God knows which of you hinder and which of you say to your brethren, 'Come over to us!' Yet they rarely go to battle. They are ungenerous to you; and when fear arrives you see them looking at you with their eyes rolling, like those who faint at death. But when the fear is gone, they pursue you with sharp tongues, greedy for the good (booty). Those people did not believe and so God nullified their action; and this was an easy thing for God. They consider that the clans have not gone; and if the clans should again come, they would wish to be among the bedouin asking for news of you; yet if they were among you, they would only do in battle a little. In the Messenger of God there has been for you an excellent model for those who have hope in God and in the last Day and who make frequent mention of God. When the believers saw the clans, they said, 'This is what God and His messenger promised us. God and His messenger spoke the truth.' And this only increased their faith and submission. The believers include some men who are true to what they promised God. Of them are those who have already fulfilled their vows, while some of them still wait but have not changed at all. God will reward those who are true in their sincerity; and He will punish the hypocrites, if He wishes, or will turn aside from them. God is very forgiving and merciful. God turned back those who disbelieved; by their rage they gained nothing good. Yet God gave satisfaction to the believers in the fighting; and God is strong and powerful. He brought down from their forts those of the People of the Book who allied with them, and cast terror into their hearts; some you killed, others you took captive. He made you heir to their land, properties and belongings, as well as to lands you have not yet trod. And God is capable of all things' (sūrat al-Āhzāb; XXXIII, v.9–13).

We have discussed all these noble verses in the Tafsir (Exegesis); and to God belong all praise and credit. Let us refer here to matters relating to the account – if God wills it and in Him we place reliance and trust.

The battle of al-khandaq took place in Shawwāl, 5 AH, according to Ibn Ishaq, 'Urwa b. al-Zubayr, Qatāda and al-Bayhaqi, along with various scholars of the earlier and later periods.

Mūsā b. Uqba quoted al-Zuhrī as stating, "Then the waq'at al-āhzāb, the 'battle of the clans', took place, in Shawwāl of 4 AH."

Imām Malik b. Anas stated the same, according to a quotation attributed to him by Aḥmad b. Ḥanbal, quoting Mūsā b. Dā'ūd.

Al-Bayhaqi stated, "There is in fact no dispute between them in this; this is because their intent was that this occurred after the passage of four years, but before the completion of five."

There is no doubt that when the polytheists left Uhud they made an arrangement to meet the Muslims at Badr in the following year. The Messenger of God (SAAS) therefore went forth with his force in Sha'ban of 4 AH, as told
above, while Abū Sufyān returned home with the Quraysh because of the drought that year. They would not have been likely to have gone to Medina two months later. And so it may be concluded that the battle of al-khandaq took place in 5 AH. But God knows best. Al-Zuhri declared that the battle of al-khandaq took place two years following that of Uhud. And there is no dispute over the fact that Uhud occurred in Shawwal of 3 AH, except in so far as some maintain that the dating system began with Muḥarram of the second year after the hegira, and they do not count the remaining months of that year, from Rabī’ al-Awwal to its end, as al-Bayhaqi related it. Ya’qūb b. Sufyān al-Fasāwī maintained this, declaring that Badr took place in the first year, Uhud in the second, the “appointment at Badr” in Sha’bān of year 3 AH, and al-khandaq in Shawwāl of year 4 AH.

This view is contrary to that of the majority, for it is widely accepted that the Commander of the Believers, ʿUmar b. al-Khaṭṭāb, established the beginning of the era from Muḥarram of the year of the hegira, though Mālik states it to have been from Rabī’ al-Awwal of that year. There are therefore the three views. And God knows best.

What seems true is what the majority hold—that Uhud was in Shawwāl of 3 AH, while al-khandaq took place in Shawwāl of 5 AH. But God knows best.

(Also relevant) is the ḥadīth accepted in both saḥīḥ collections derived through ʿUbayyīd Allāh from Nāfīʿ, who quoted Ibn ʿUmar as saying, “I was presented to the Messenger of God (ṢAAS) at the Battle of Uhud when I was 14, but he would not give me permission to fight. I was also presented to him at al-khandaq when I was 15, and he then gave me permission.” Some scholars, including al-Bayhaqi, respond to this by saying that he was presented at Uhud at the beginning of his 14th year, and that al-ʿĀzhāb (al-khandaq) was at the end of his 15th year.

I would comment that it is probable that what he meant was that when he was presented at al-ʿĀzhāb he had already completed 15 years, an age at which youths are permitted to engage in battle; and so nothing more is to be added.

Therefore, when Nāfīʿ related this ḥadīth to ʿUmar b. ʿAbd al-ʿAzīz, he said, “This constitutes the difference between a youth and a man.” He then wrote this to the provinces and the mass of scholars thereafter relied upon it. But God knows best.

The following text of the account is derived from Ibn Iṣḥāq and others.

Ibn Iṣḥāq stated, “The battle of al-khandaq took place, in Shawwāl, 5 AH.

“Yazid b. Rumān related to me, from ʿUrwa and another trustworthy source, from ʿUbayyīd Allāh” b. Kaʿb b. Mālik and Muḥammad b. Kaʿb al-Quraṭ and al-Zuhri, and ʿĀṣim b. ʿUmar b. Qatāda, and ʿAbd Allāh b. Abū Bakr and other scholars, some of these giving information not included by others, as follows. What happened at al-khandaq was that a group of Jews had divided up the clans

35. Ibn Hishām gives his name as ʿAbd Allāh b. Kaʿb.
against the Messenger of God (SAAS). These included Sallam b. Abū al-Ḥuqayq al-Nadr, Huyayy b. Akhtab al-Nadr, Kinana b. al-Rabi‘ b. Abū al-Ḥuqayq, Hawdha b. Qays al-Wā’ilī, and Abū ‘Ammar al-Wā’ilī, along with groups from Banū al-Nadr and Banū Wa’il. These went to Quraysh in Mecca and suggested they engage in warfare against the Messenger of God (SAAS). They told them that they would participate until they had completely destroyed him. Quraysh responded as follows, ‘O Jews, you are the first people to receive scripture and knowledge in those matters in which we and Muḥammad differ. Which religion is better, ours or his?’

“They replied, ‘Your religion is definitely better than his; you are closer to the truth than he is.’

“It is of these people that God revealed the words, ‘Have you not seen those who were brought a share of the Book? They believe in idols and evil powers, and say to those who disbelieve, “These are more rightly guided than those who believe!” Those are they whom God has cursed; and whomever God curses shall find none to help him’ (ṣūrat al-Nisā‘; IV, v.51–2).

“This pleased Quraysh when they said it to them and they gladly accepted the suggestion of going to war against the Messenger of God (SAAS). They then assembled and made preparations.

“That group of Jews then visited Ghaṭafān of Qays ‘Aylān and invited them to battle the Messenger of God (SAAS), telling them that they would themselves participate along with them, and that Quraysh would do so too. They therefore joined up with them.


“When the Messenger of God (SAAS) heard of all this and what they had agreed, he dug the ditch around Medina.”

Ibn Hishām commented that it is said that it was Salmān who suggested this. Al-Ṭabarî and al-Suhaylî stated that the first man to dig ditches was Manushehr b. Ayraj b. Afrīḍūn and that that happened in the time of Moses, peace be upon him.

Ibn Ishāq went on, “The Messenger of God (SAAS) worked on this himself, inspiring the Muslims to seek reward in heaven, and they worked alongside him. Some hypocrites held back, complaining of their weakness. Some of these left surreptitiously and without his permission or knowledge.

“It was on this subject that Almighty God revealed, ‘Believers are only those who believe in God and in His messenger. And if engaged with him in a joint effort they do not leave without seeking his permission. Those who do seek your permission are those who believe in God and in His messenger. If they do ask
your permission to attend to some affair, then permit it to whichever of them you wish. And ask God to forgive them; God is indeed Forgiving, Merciful. Do not consider the Messenger’s appealing to you while among you the same as you making appeals to one another. God is well aware which of you steal away in hiding. Let those beware who oppose his orders, lest trouble or painful punishment afflict them. No indeed! All in the heavens and all on earth belong to God; He well knows what you do. On the day on which they will be returned to Him, He will inform them what it was they did. God is aware of all things!” (ṣūrat al-Nūr; XXIV, v.62–4).

Ibn Ishāq continued, “The Muslims continued working on the trench until they had finished it. They made a rhyme about one of the Muslims, a man named Ju‘ayl whom the Messenger of God (ṢAAS) referred to as ‘Amr. They would repeat,

‘To ‘Amr from Ju‘ayl he changed his name; and soon
the weak are strong’, he’ll proclaim.’

“When they pronounced the name ‘Amr’, so would the Messenger of God (ṢAAS) do so along with them. When they said the word ‘proclaim’, so would he.”

Al-Bukhārī stated, “‘Abd Allāh b. Muḥammad related to us, quoting Mu‘āwiyah b. ‘Amr, quoting Abū Ishāq, from Ḥumayd, who said, ‘I heard Anas say, “The Messenger of God (ṢAAS) went out to the trench and found that the muḥājirin and the ansār were busy digging. It was a very cold morning and they had no slaves to do that work for them. When he saw what they were suffering from the hard labour and their hunger, he said, ‘O God, their life is, indeed, that of the after-life; forgive the ansār and the muḥājirin.’ They responded in unison to this by chanting,

‘We are those who gave allegiance to Muḥammad, for the jihād, the holy work, forever, for as long as we live.”’

In both saḥīḥ collections there is similar wording given, on the authority of Mu‘āwiyah b. Qurra, from Anas.

Muslim related this from a ḥadīth of Ḥammād b. Salama, from Thābit and Ḥumayd, from Anas, in similar words.

Al-Bukhārī stated, “Abū Ma‘mar related to us, quoting ‘Abd al-Wārith, from ‘Abd al-‘Aziz, from Anas, who said, ‘The muḥājirin and the ansār set to work digging the trench around Medina carrying away the dirt on their backs, chanting,

“We are those who gave allegiance to Muḥammad, for Islam, for ever, for as long as we live.”

‘In response, the Messenger of God (ṢAAS) would say, “O God, there is no good except that of the hereafter, so bless the ansār and the muḥājirin.”
"'They would bring a handful of barley and some ill-smelling fat as a meal for them, hungry as they were; it stuck in their throats and smelled bad.'"

Al-Bukhārī also stated, "Qutayba b. Sa'īd related to us, quoting 'Abd al-'Azīz b. Ābū Ḥāzim, from Sahīl b. Sa'id, who said, 'We were with the Messenger of God (ṢAAS) in the trench while men were digging it. We would carry the dirt away on our shoulders. The Messenger of God (ṢAAS) said, "O God, there is no life but that of the hereafter; forgive the muhājirīn and the ansār."'"

Musli also related this, from al-Qa'nabī, from 'Abd al-'Azīz.

Al-Bukhārī also stated, "Muslim b. Ibrāhīm related to us, quoting Shu'ba, from Abū Ishāq, from al-Bara' b. Āzīb, who said, 'The Messenger of God (ṢAAS) was carrying away the dirt (before) the battle of al-khandaq till dust covered his stomach' (or 'his stomach became dust-covered'), 'and reciting,

"O God, without God we would not have been well-guided, nor would we have been charitable; nor would we have prayed. So do send down tranquillity upon us and make us stand firm when we meet the foe. They have wronged us; if they want trouble, we'll resist them!"

"'And he raised his voice at the words "resist them".'"

Muslim related this from a hadith of Shu'ba.

Al-Bukhārī went on to state that Āḥmad b. ʿUthmān related to him, quoting Shurayḥ b. Maslama, quoting Ibrāhīm b. Yūsuf, from his father, from Abū Ishāq, from al-Bara', who related the following hadith: "At the (time of) the battle of al-Ahzāb, 'the clans', and the trench of the Messenger of God (ṢAAS), I saw him carrying the dirt from the trench so much that it hid the skin of his stomach from me; and he had much body hair. I heard him reciting verses of ʿAbd Allāh b. Rawāḥa as he moved the dirt,

'O God, without you we would not have been well-guided; nor would we have been charitable, nor would we have prayed. So do send tranquillity upon us and make us stand firm when we meet the foe. They have wronged us; if they want trouble, we'll resist them!'

"He would stretch out the final syllables."

Al-Bayhaqī stated in Dalā'il (The Signs), "Ali b. Ahmad b. ʿAbdān informed us, quoting Āḥmad b. ʿUbayd al-Ṣaffār, quoting Ismā'īl b. al-Fadl al-Bajālī, quoting Ibrāhīm b. Yūsuf al-Balkhī, quoting al-Musayyab b. Shurayk, from Ziyād b. Abū Ziyād, from Abū ʿUthmān, from Salmān, who said that the Messenger of God (ṢAAS) chanted as he dug the trench,
This hadith, from this line, is ghairh, "unique".

Ibn Ishāq stated, “Various anecdotes to which the Muslims were witness, have reached me relating to the digging of the trench that provide example of the truth of the Messenger of God (ṢAAS), and that confirm his Prophethood. One such is that Jābir b. ʿAbd Allāh would relate how they had great difficulty digging one patch of hard ground, and so they complained about this to the Messenger of God (ṢAAS). He called for a pitcher of water, spat in it and spoke over it some prayer that God wished him to say. He then sprinkled the water on the hard ground. Those present swear that it crumbled so much that it could not withstand an axe or a shovel.”

Ibn Ishāq related this thus, without a full chain of authorities, from Jābir b. ʿAbd Allāh, God be pleased with him.

Al-Bukhairi, God bless him, stated, “Khallad b. Yahya related to us, quoting ʿAbd al-Wahid b. Ayman, from his father, who said, ‘I once went to Jābir and he told me, “At the Battle of the trench, when we were digging, a patch of extremely hard ground was in our way. The Prophet (ṢAAS) said, when he was told of this, ‘I’ll come on down.’ Then he arose; and there was a stone tied across his stomach – we had not tasted food for three days. The Messenger of God (ṢAAS) took the spade and struck the ground with it and it turned into soft sand.

‘So I said, ‘Please, Messenger of God, allow me to go home now.’ Then I told my wife, ‘I saw the Prophet (ṢAAS) to be in an intolerable state. Do you have something (to eat)?’ She replied that she had some barley and a goat. So I slaughtered the goat, and she ground up the barley. Then we put the meat into a pot. I went to the Messenger of God (ṢAAS) after the dough had risen and when the pot was on the stone trivet and almost cooked, and said, ‘I have a little food; do come along, Messenger of God, with one or two of the men.’ ‘How much is there?’ he asked, and I told him. He said, ‘There’s a great deal of good food. Let your wife not take off the pot nor remove the bread from the oven until I arrive.’ Then he told the muhajirin and the ansār to get up, and they did so.”
“When the man went in to his wife, he told her, “There is a problem! The Prophet is coming with muḥājrīn, ansār and others.” She asked, “Did he question you?” “Yes,” I replied.

“Then He told them all to come in, but not to push and shove, and he began to break up the bread and place meat on it. He covered over the pot and the oven when he took from them. He kept on serving the food to his Companions and taking it out. He did not stop breaking the bread and spooning the meat until they were satisfied; and some still remained. He then told her, “Eat yourself, and give to all; people are very hungry.””

Al-Bukhārī alone gives this ḥadīth.

Imām Aḥmad related it from Wāki’, from ‘Abd al-Wāḥid b. Ayman, from his father Aymān the Abyssinian, the freed-man of Bānū Makhzūn, from Jābir in an account that combines reference to the hard ground with the stone being bound to the stomach of the Messenger of God (ṢAAS).

Al-Bayḥaqī related it in Dalā’il (The Signs), from al-Ḥākim, from al-Adhamm, from Aḥmad b. ‘Abd al-Jabbar, from Yūnus b. Bukayr, from ‘Abd al-Wāḥid b. Ayman, from his father, from Jābir, in an account combining reference to the hard ground and the food. That narrative is longer and more extensive than that of al-Bukhārī. In it he stated, “When the Messenger of God (ṢAAS) had learned of the quantity of the food, he told all the Muslims, ‘Go along and see Jābir.’ They began to do so. (Jābir) said, ‘God only knows how embarrassed I felt! I told myself that he was coming with (many) people for a measure of barley and a she-kid! So I went in to my wife and told her, “You’re going to be put to shame; the Messenger of God (ṢAAS) is coming to you with everyone from the trench!”’ She replied, “Did he ask you how much food you have?” “Yes.” I replied. “Well then”, she commented, “God and His messenger know best!”

“And so she relieved my great concern. When the Messenger of God (ṢAAS) came in, he said to her, “You serve, but leave the meat to me.” And then he set about serving the stew and dishing out the meat, giving it to everyone in turn. He kept on doing so until all were satisfied, yet the oven and pot were still more full than before!

“The Messenger of God (ṢAAS) then said, “Now you eat and serve more.” And she went on eating and serving all day.’”

Abū Bakr b. Abū Shayba related this similarly, from ‘Abd al-Rahmān b. Muḥammad al-Muḥāribī, from ‘Abd al-Wāḥid b. Ayman, from his father, from Jābir’s account, and also at greater length. Finally, he stated, “He told me they were 800 in number. Or else the figure he stated was 300.”

According to the account from Yūnus b. Bukayr, from Hishām b. Sa’d, from Abū al-Zubayr, from Jābir, given only at length about the food, he stated that they were 300 in number.
Al-Bukhārī then stated, "'Amr b. ʿAlī related to me, quoting ʿAbū ʿAṣīm, quoting Hānẓalā b. ʿAbū Sufyān, from ʿAbū al-Zubayr, as follows, 'Ibn Minā' related to us that he heard Jābir b. ʿAbd Allāh say, "When the trench was dug, I could see that the Messenger of God (ṢAAS) was suffering severe malnutrition, so I asked my wife what livestock she had, saying, 'Do you have anything? I have noticed that the Messenger of God (ṢAAS) is suffering serious malnutrition.' She produced a bag containing a measure of barley, and we also did have a she-kid. I slaughtered it, while she ground the barley; we both finished at the same time. Then I cut it up and put it in the cooking pot and turned to go back to the Messenger of God (ṢAAS), when she said, 'Don't disgrace me by having the Messenger of God (ṢAAS) come and bring others who are with him!' I went up to him and, speaking confidentially, I told him, 'Messenger of God, I've slaughtered a she-kid of ours and ground up a measure of barley we had. Please come, and bring another with you.'"

"'At this, the Messenger of God (ṢAAS) called out, 'Hey, everyone at the trench! Jābir has made a feast for us! Let's go to it!' He then told me, 'Don't take down the pot or bake the bread before I get there.'"

"'So I went home and eventually the Messenger of God (ṢAAS) arrived, leading his men. I went to my wife and she berated me, but I told her, 'I did just as you asked.' She then brought out the dough to us, and he spat on it and blessed it. After that he went over to our cooking pot and spat and blessed again. He told my wife, 'Call over a bakeress to bake along with you and keep on ladling out from the pot, but don't take it off the fire.' A thousand people were present. And, I swear by God, they ate, then stopped and went away and our pot was still bubbling as before, and our dough was still there too, as it had been.'"

Muslim related this from ʿAbīn al-Shā'ir, from ʿAbī ʿAṣīm in much the same words.

Muḥammad b. Ishāq related this hadith, but his account has some unique aspects to it. He stated, "Saʿīd b. Minā' related to me, from Jābir b. ʿAbd Allāh, who said, 'We worked with the Messenger of God (ṢAAS) in the trench. I had a young goat, not fully fattened. So I said how nice it would be to serve it for the Messenger of God (ṢAAS). I told my wife to grind up some barley for us, and she made some bread with it. I slaughtered the goat and we roasted it for the Messenger of God (ṢAAS). I told my wife to grind up some barley for us, and she made some bread with it. I slaughtered the goat and we roasted it for the Messenger of God (ṢAAS)."

"'When evening came and the Messenger of God (ṢAAS) was about to leave the trench (we were working in it during the day, then going home to our families each night) I told him, "We've cooked a young goat we had and baked some barley bread. I do hope you will accompany me home." I had only wanted him to come with me, but when I told him this, the Messenger of God (ṢAAS) accepted, but then he had someone call out, "Everyone is to go with the
Messenger of God (SAAS), to the home of Jābir b. ‘Abd Allāh!” At this I said, “O dear! We belong to God, and to Him do we return!”

“Then along came the Messenger of God (SAAS), accompanied by his men. He sat down and we brought out the food which he blessed, invoking the name of Almighty God over it. He then ate and the others set about it too. When one group was finished another came until all those working at the ditch had done.’”

It is strange that Imam Ahmad only gave this hadith through Sa‘īd b. Mi‘ās, from Ya‘qūb b. Ibrāhīm b. Sa‘īd, from his father, from Ibn Isḥāq, from Jābir, in exactly similar form.

Muḥammad b. Isḥāq stated, “Sa‘īd b. Mi‘ās related to me that it was related to him that a daughter of Bashir b. Sa‘īd, sister of al-Nu‘mān b. Bashir said, ‘My mother, ‘Amra, daughter of Rawāḥa, invited me over and gave me a handful of dates, putting it in my dress, saying, “Daughter, take this to your father and your uncle ‘Abd Allāh b. Rawāḥa for their lunch.” So I passed by the Messenger of God (SAAS), while I was looking for my father and my uncle. He (the Prophet (SAAS)) said to me, “Come over here, girl! What are you carrying?” I replied, “This, Messenger of God, is some dates my mother sent me to deliver for lunch to my father Bashir b. Sa‘īd and my uncle ‘Abd Allāh b. Rawāḥa.” He told me, “Bring it over here.” So I poured out the dates into his hands and they did not fill them.

“He then asked for a cloth and it was laid out for him. He piled up the dates on it and they towered above it. He then told one of his men there to shout out to those working on the trench to come and have lunch. The men all gathered around and began eating from it. But it grew in quantity and when they went off again, it was spilling over the sides of the cloth.’”

Ibn Isḥāq related it thus; there is a break in the line of transmission. The ḥāfiz al-Bayhaqi related it thus through him and without addition.

Ibn Isḥāq stated, “It was related to me that Salmān the Persian said, ‘I was digging in the trench and one rock was too tough for me. The Messenger of God (SAAS) was nearby, and when he saw me striking it and how difficult was all the trouble I was having, he came down, took the pickaxe from my hands and struck with it. A flash glowed from beneath the pickaxe. He then struck with it again and again it glowed beneath it. He struck it a third time and again it glowed. I said, “By my father and mother, Messenger of God! What is it I see glowing beneath your pickaxe when you strike with it?” He replied, “Did you see that, Salmān?” “Yes, I did,” I replied. He explained, “The first glow was God opening up the gates to Yemen for me. The second was God opening up the gates of Syria and the maghrib, the west. The third was God opening up by it the gates of the East for me.”’”

Al-Bayhaqi stated, “This is what Ibn Isḥāq related that Mūsā b. Uqba recounted in his work on the military expeditions; Abū al-Aswad recounted it from ‘Urwa.”
Al-Bayhaqi went on to relate a hadith through Muḥammad b. Yūnus al-Kadimi, a controversial source. However, Ibn Jarir related it in his history from Muḥammad b. Bashshār and from Bandūr, both giving a line of authorities from Muḥammad b. Khalīd b. 'Athma, from Kathīr b. 'Abd Allāh b. 'Amr b. 'Awf al-Muznī, from his father, from his grandfather. He recounts a hadith which tells how the Messenger of God (ṢAAS) divided up work on the trench in such a way that every group of ten men were to dig for forty arms' lengths. The account also says that the muḥājjirīn and the ansār quarreled about Salmān and that the Messenger of God (ṢAAS) therefore stated, “Salmān is one of us – one of the ahl al-bayt, ‘a member (honorary) of the household of the Prophet (ṢAAS).’”

‘Amr b. ‘Awf stated, “I, Salmān, Ḥudhayfā, al-‘Ummān b. Muqarrīn and six of the ansār were working on forty arms’ lengths of the trench. We dug on until we reached al-Nadā, where we came across a huge, white rock. It broke our metal tools and gave us great difficulty. So Salmān went to the Messenger of God (ṢAAS) who was then in a Turkish pavilion, and told him of it. He came and took the pickaxe from Salmān and struck the rock so hard it split. From it there came a flash of light so strong as to illuminate all the way between the two lava fields – (at both ends) of Medina, that is. It was like a great lantern on a very dark night. The Messenger of God (ṢAAS) invoked God’s greatness, saying Allāhu Akbar, ‘God is Most Great’, as at a victory, and the Muslims did so as well. He then struck it again and the same thing happened, a third time with the same result. Salmān and the Muslims asked the Messenger of God (ṢAAS) what the light meant. He replied, ‘From the first, the castles of al-Ḥira and cities of Chosroes were lit up to be seen like the fangs of dogs. Gabriel announced to me that my nation would be victorious over them. From the second, the red castles of Byzantium were illuminated, as though they were the fangs of dogs; Gabriel announced to me that my nation would be victorious over them. From the third, the castles of Sān‘a were lit up like the fangs of dogs; Gabriel announced to me that my nation would be victorious over them. So be joyful at this news!’ The Muslims were delighted, and said, ‘Praise be to God! A true omen!’

“When the enemy clans appeared for battle, the believers told one another that that was what God and His messenger had promised them and was true, and so their faith and determination were reinforced. The hypocrites said, ‘He tells you he can see from Yathrib to the castles of al-Ḥira and the cities of Chosroes, and that they will be rendered up to you, yet here you are digging the trench and can’t even come out into the open!’

“And so it was that about them God revealed, ‘(Remember) when the hypocrites and those with sickness in their hearts say, “What God and His messenger promise us is mere fancy!”’ (ṣūrat al-Ḥizb; XXXIII, v.12).

This hadith is unilateral.

Allāh b. Yazīd, from ‘Abd Allāh b. ‘Amr, who said, ‘When the Messenger of God (SAAS) ordered a trench be dug around Medina and the work was underway, some men told the Messenger of God (SAAS) that they had come across a rock they could not dig up. He then went there, with us accompanying him, and when he reached the site, he took the pickaxe, struck a hard blow with it and spoke the words, Allāhu Akbar! “God is Most Great!” Then came a crashing sound the like of which I never heard before and he said, “Persia has been conquered!” He then struck again, and again invoked God’s greatness. Again came a crashing sound the like of which I had never heard, and he said, “Byzantium has been conquered!” He then struck and invoked once more and again I heard a crashing sound the like of which I had never heard, and he said, “God has delivered Himyar as (our) allies and comrades!”’

This too is unique from this line of transmission. There is weakness in ‘Abd al-Rahmān b. Ziyād b. Anṭam al-Ifriqi as a source. But God knows best.

Al-Ṭabrānī also stated, “‘Abd Allāh b. Ḥamad b. Ḥanbal related to us, Saʿīd b. Muhammad al-Jurmī related to me, Abū Numayla related to us, quoting Nuʿaym b. Saʿīd al-Gharri, that ʿIkrima quoted Ibn ʿAbbās as saying, ‘When the Messenger of God (SAAS) dug the trench, his Companions had tied stones to their stomachs they were so hungry. When he saw this, he said, “Can’t you find someone who could give us a meal?” A man replied, “Yes!” The Prophet (SAAS) then said, “Since you didn’t say no, then lead us to him.” So off they went to the man’s house, but he was doing his share of work in the ditch. His wife sent a message to him to come home because the Messenger of God (SAAS) had come to visit them. The man hurried home expressing his concern. He did have a goat with a kid, and the man sprang at the goat. But the Prophet (SAAS) said, “No; there’s the kid behind her. Slaughter the kid.” The wife prepared some ground wheat she had and made it into dough and baked it. The pot was prepared and she crumbled the bread into the stew in her wooden bowl that served ten and offered it to the Messenger of God (SAAS) and his Companions. The Messenger of God (SAAS) placed a finger in it, invoked God’s name and asked Him to bless it, then told them to eat. They did so until they were satisfied. Yet all they had eaten was one-third; two-thirds of it remained. He then told the ten men with him to go and bring back a like number. They left and the next ten arrived and ate till they were satisfied. He then arose and said a prayer for the mistress of the house, invoking God’s name over her and her family. They then returned to the trench. He asked them to accompany him to Salmān who had a rock in his way for which he had insufficient strength. The Messenger of God (SAAS) said, “Let me be the first to strike it.” He said God’s name over it, struck it and one-third of it split away. He then said, “God is most great! It’s the castles of Syria, by the Lord of the ka’ba!” He hit it again, and another section came away. He said, Allāhu Akbar! “God is most Great! It’s the castles of Syria, by the Lord of the ka’ba!” He then hit it again and another section came away.
He said, \textit{Allâhu Akbar!} “It’s the castles of Persia, by the Lord of the \textit{ka'ba}!” Thereupon the hypocrites commented, “So we dig a trench for ourselves while he promises us the castles of Persia and Byzantium!”’

The \textit{ha'fiz} al-Bayhaqi stated further, “‘Ali b. Aḥmad b. ‘Abdān informed us, quoting Aḥmad b. ‘Ubayd al-Ṣaffār, that Muḥammad b. Ghalib b. Ḥarb related to us, quoting Hawdha, that ‘Awf related to us, from Maymūn b. Ustādh al-Zuhri, and al-Bara’ b. ‘Āzīb al-Anṣārī related to us, as follows, ‘When the Messenger of God (ṢAAS) had ordered us to dig the ditch, a large, tough rock was in our way but the pickaxes made no impression on it. The problem was brought to the attention of the Messenger of God (ṢAAS) and when he saw it, he took the pickaxe and spoke God’s name. Then he struck it hard and a third of it broke off. He then exclaimed, \textit{Allâhu Akbar!} I have been given the keys to Syria! I swear by God I can see its red castles, by God’s grace!’ He then struck it a second blow and cut off another third. Again he exclaimed, “I have been given the keys to Persia! I swear by God, I can see the castles of the white cities!” He then struck a third time, speaking God’s name and broke the rest of the rock. He exclaimed, “\textit{Allâhu Akbar!} I have been given the keys to Yemen! I swear by God, I can see the gates of Ṣan‘ā from where I am now!”’”

This ḥadīth is also unique, one related only by this Maymūn b. Ustādh. He was of Baṣra, and related material from al-Bara’ and ‘Abd Ḵellāb b. ‘Amr, and from him Ḥamīd al-Ṭawīl, al-Jurayrī and ‘Awf al-‘Arabī. Abū Ḥatīm stated, on the authority of Iṣḥāq b. Muḥammad al-Qānīn, that he was a \textit{thīqa}, “a reliable source’. ‘Ali b. al-Madīnī stated, “Yaḥyā b. Sa‘īd al-Qāṭūn would not relate traditions from him.”

Al-Nасṣārī stated, “Ṭābī b. Yūnus related to us, quoting Ẓāmrī, from Abū Zarrā al-Saybānī, from Abū Sakīna, a man from Baḥrayn, from one of the Companions of the Prophet (ṢAAS), who said, ‘When the Messenger of God (ṢAAS) ordered the digging of the trench, a large rock got in the way of their work. So the Messenger of God (ṢAAS) went and took the pickaxe and placed his cloak down in the direction of the trench. Then he said the words, “The word of your Lord will be fulfilled in truth and justice. Nothing can alter His words. He it is who hears and knows” \textit{(ṣūrat al-An‘ām;} VI, v.115). At this a third of the rock split off. Salmān al-Ḍārist was standing watching. At the blow struck by the Messenger of God (ṢAAS), there had been a flash of light. Then he hit it a second time and repeated, “The word of your Lord will be fulfilled in truth and justice. Nothing can alter His words. He it is who hears and knows.” Another third broke off, and a light again flashed that Salmān saw. He then struck a third time, saying, “The word of your Lord will be fulfilled in truth and justice. Nothing can alter His words. He it is who hears and knows.” At that the remaining third split up.

“‘The Messenger of God (ṢAAS) then left, picked up his cloak and sat down. Salmān asked him, “Messenger of God, I noticed that each blow you struck was accompanied by a flash of light.” The Messenger of God (ṢAAS) responded,
“So, Salmān, you saw that?” “Yes, I did, I swear by Him who sent you with the truth, Messenger of God.” The Messenger of God (ṢAAS) went on, “When I struck the first blow the cities of Chosroe and their surroundings, along with many other towns were raised up before me so that I saw them with my own eyes.” One of his Companions present there then asked, “Messenger of God, please pray to God to grant us victory, give us their progeny as booty and to let us destroy their lands with our own hands.” And he did speak that prayer.

“The Messenger of God (ṢAAS) went on, “Then I struck the second blow and Caesar’s cities and their surroundings were raised before me so that I saw them with my own eyes.” Those present said, “Please, Messenger of God, pray to God to grant us victory, to give us their progeny as booty and to let us destroy their lands with our own hands.” And he did so pray.

“The Messenger of God (ṢAAS) went on, “When I struck the third blow, the cities of Abyssinia were raised before me, along with the villages there about, so that I saw them with my own eyes.” Then he said, “Allow Abyssinia what they allowed you, and leave the Turks undisturbed for as long as they so leave you.”’

Al-Nasāʾī related it thus at length, whereas Aba D2ad quoted from it the words, “Allow Abyssinia what they allowed you, and leave the Turks undisturbed for as long as they so leave you.” His line of transmission was from Ḥṣā b. Muḥammad al-Ramlī, from Ṭāmra b. Rabīʿa, from Abū Zuʿa Yaḥyā b. Abū ʿAmr al-Saybānī.

Ibn Ishaq stated, “A trustworthy source related to me from Abū Hurayra that when these territories were conquered in the eras of ʿUmar and of ʿUthmān and thereafter, he would say, ‘You should conquer what seems appropriate to you; for, I swear by Him who holds Abū Hurayra’s soul, you have not conquered any town, and you never will right on up to Judgement Day, the keys to which were not given beforehand to Muḥammad (ṢAAS).’”

This line of transmission for this ḥadīth is broken; but it is given in complete form from another line, thanks be to God. For Imām Aḥmad stated, “Ḥajjāj related to us, quoting Layth, that Ṭūqayl b. Khālid related to him, from Ibn Shihāb, from Saʿd b. al-Musayyab, that Abū Hurayra said, ‘I heard the Messenger of God (ṢAAS) say, “I was provided for my mission with words that united and I was made victorious through awe. The earth was made for me a mosque and a purification; and while I was...’”

Al-Bukhārī related this in a ḥadīth unique to himself from Yaḥyā b. Bukrayr and Saʿd b. ʿAfar, both of them quoting al-Layth. According to him, Abū Hurayra said, “… and the Messenger of God (ṢAAS) went on to say, ‘... and you are advancing to them.’”

Imām Aḥmad stated, “Yazid related to us, quoting Muḥammad b. ʿAmr, from Abū Salama, from Abū Hurayra, who quoted the Messenger of God (ṢAAS) as saying, ‘I was made victorious through awe and was provided with words that united. The earth was made for me a mosque and a purification; and while I was...’”
asleep, I was brought the keys to the treasuries of the world, and they piled up in my hand.’”

This chain of transmission is considered strong and excellent according to the criteria of Muslim, (yet) the chief authorities (on the traditions) did not include it. In both sahih collections are the words (of the Prophet (SAAS)), “And when Caesar expires there will be no other Caesar after him; when Chosroe expires there will be no Chosroe after him. And by Him in whose hand is my soul, the treasuries of both these shall be used in God’s cause.”

In the authentic hadith it is stated, “God gathered up for me the earth, all its parts to the east and to the west; all of that He gathered up for me shall be the domain of my people.”

**Division.**

Ibn Ishaq stated, “When the Messenger of God (SAAS) had completed the trench, Quraysh advanced at the confluence of the streams from Rūma, between al-Jurf and Zaghāba. They were accompanied by 10,000 of their Abyssinian mercenaries and their allies of Banū Kinānâ and people from Tihâma. Ghaṭafâm advanced as well, along with their allies from Najd. They came to a halt at Dhanab Naqâmâ, over by the side of Mt. Uḥud.

The Messenger of God (SAAS) and the Muslims, 3,000 strong, came forth until they had Mt. Salû behind them. There he encamped, with the trench between his forces and the enemy. The women and children were taken above into the forts.”

Ibn Hishâm stated, “He placed Ibn Umm Maktûm in command of Medina.”

I would comment that this makes reference to the Almighty’s words, “(And remember) when they came at you from above you and from below you, and when eyes turned dim and hearts rose into throats, and you were having doubts about God” (ṣūrat al-Ahzāb; XXXIII, v.10).

Al-Bukhârî stated, “Uthmân b. Abû Shayba related to us, quoting Ubayd, from Hishām b. Urwâ, from his father, from ʾAʾishâ, who said, ‘The words, “when they came at you from above you and from below you” refer to the battle of al-khaḍâq.’”

Mūsâ b. Uqba stated, “When al-Ahzâb, the clans, positioned themselves around Medina, Banû Qurayza locked their fortresses against them.”

Ibn Ishâq stated, “Hûyây b. Akhṭâb al-Nâdîrî went to see Kaḥb b. Asad al-Qurraṭî, who was their designated contractor and trustee. When Kaḥb heard of his coming he locked the gate of his fortress against Huyayy. When the latter asked permission to enter, Kaḥb refused to open up for him. Ḥuyayy called up to him, ‘Kaḥb, open up for me, damn you!’ ‘Damn you, Ḥuyayy,’ he replied. ‘You’re an evil man! I’ve made a pact with Muḥammad and I’m not going
to break my agreement with him. I've never found him to be anything but trustworthy and truthful.’

‘Huyayy insisted, ‘Damn you, open up so I can talk to you!’ ‘I will not,’ Ka'b replied. Huyayy then said, ‘I swear, the only reason you’re locking me out is that you’re scared at losing your jashisha, your cornbread, of having me eat it with you!’

‘This so embarrassed Ka'b that he did open up. Then Huyayy told him, ‘Ka'b, I bring you fame forever, and a huge mass.’ ‘And what is that?’ he asked. ‘I bring you Quraysh with their chieftains and nobles whom I have left encamped at the confluence of the streams at Rūma, along with Ghaṭafān, with their chiefs and nobles whom I have positioned at Dhanb Naqmā, near Uhud. They have made a treaty that they will not leave until we completely destroy Muḥammad and those with him.’

‘Ka'b responded, ‘What you bring me, I swear by God, is shame forever and a cloud that has lost its water; it thunders and there is lightning, but there is nothing in it. Damn you, Huyayy, leave me to maintain my pact with him; I have never found Muḥammad to be anything but trustworthy and honest.’

‘Amr b. Sa'd al-Qurāzī spoke too, and did so well, according to the account given by Mūsā b. Uqba. He reminded them of the pact with the Messenger of God (ṢAAS) and of the treaty made by Ka'b and them to aid him. He said, ‘If you won’t actually help him, then just leave him to his enemy.’”

Ibn Ishaq went on, “Huyayy continued badgering Ka'b to the extreme until he gave way in agreeing to break his pact with the Messenger of God (ṢAAS) and fighting him alongside the aḥzāb, the clans. This was on the understanding that Huyayy would guarantee him that if Quraysh and Ghaṭafān were to withdraw without destroying Muḥammad that he would join Ka'b in his fort and they would share the same fate.

“And so Ka'b b. Asad abrogated and dissolved the pact he had with the Messenger of God (ṢAAS).”

Mūsā b. Uqba stated, “Ka'b b. Asad and Banū Qurayṣa required of Huyayy b. Akhta that he take from Quraysh and Ghaṭafān hostages who would remain in custody so that no harm would come to themselves if his enemies were forced to retreat after failing to destroy Muḥammad. The hostages were to number 90 of their leading men, and Huyayy agreed to this. Thereupon Ka'b b. Asad and Qurayza did break their pact and tore up the document on which it was recorded; the tribes Banū Sa'na, Asad, Usayd and Thaqāba, however, went forth to join the Messenger of God (ṢAAS).”

Ibn Ishaq went on, “When news of this reached the Messenger of God (ṢAAS) and the Muslims, he sent out Sa'd b. Mu'adh, he being at that time the leader of al-Aws, along with Sa'd b. Ubāda, leader of Khazraj, accompanied by 'Abd Allāh b. Rawāha and Khwāt b. Jubayr, telling them, ‘Go to those people and determine whether what we have heard is true, then inform me by
some unintelligible remark I will understand but that will not weaken the resolve of the Muslims. If they are keeping to their pact, then you can report this openly to our men.' The emissaries then left and reached Ka'ab and his men."

Mūsā b. Uqba went on, "And so they went with them into their fortress and called upon them to make friends and to renew the pact. However, the Qurayza men replied, 'What now? When he has broken our wing and deported them' — meaning Banū al-Naḍı̄r. They criticized the Messenger of God (ṢAAS), and Sa'īd b. 'Ubdā began reviling them. This made them angry, so Sa'īd b. Mu'ādh told him, 'I swear, we did not come here for this! Our issue with them is too serious to settle with bad language.'

"Sa'īd b. Mu'ādh then spoke to them as follows, 'You know of the relationship between us, Banū Qurayza, and I'm afraid you might have happen to you the same as befell Banū al-Naḍīr, or even worse.' But they replied, 'You must have eaten your father's penis!' Sa'īd b. Mu'ādh responded, 'It would have been much more appropriate and much better if you had responded differently.'"

Ibn Ishāq went on, "They criticized the Messenger of God (ṢAAS) and said, 'Who is this "Messenger of God"? We have no pact with Muḥammad.' At this Sa'īd b. Mu'ādh, who was an excitable man, reviled them and they insulted him. Sa'īd b. 'Ubdā told him, 'Don't insult them any more; our issue with them is too serious for name-calling.'

"Thereupon both Sa'īds and those with them returned to the Messenger of God (ṢAAS), and, after greeting him, said, 'Udāl and al-Qārā!' By this they were referring to their treachery towards those who had gone to al-Rajīṭ, Khubayb and his companions.

"At this, the Messenger of God (ṢAAS) announced, 'Allāhu Akbar! Rejoice, Muslims!'"

Mūsā b. Uqba stated, "Then the Messenger of God (ṢAAS) covered himself in his cloak, after receiving the news of Banū Qurayza, and went to lie down. He was absent a long time; and his men had become extremely concerned and fearful when they saw him lie down, for they realized no good news had come from Banū Qurayza. But eventually he raised his head and said, 'Rejoice at God's victory and for His help!'

"Next morning the two opposing sides closed and they exchanged fire with arrows and stones. Sa'īd b. al-Musayyad said, 'The Messenger of God (ṢAAS) spoke the words, 'O God, I beseech You to fulfil Your pact and promise! O God, if it pleases You, You will (no longer) be worshipped!'"

Ibn Ishāq stated, "Thereupon the anxiety and fear increased. Their enemy came at them from above and below, so that the Muslims were very confused. Dissension arose, to the point where Mu'attib b. Qushayr, a brother of Banū 'Amr b. 'Awf, commented, 'Muḥammad used to promise us that we would eat the treasures of Chosroe and Caesar, yet now we don't feel safe going to the
toilet.' Similarly, Aws b. Qayṣ said, while in the presence of others of his people, 'O Messenger of God, our homes are open to the enemy. Give us leave to return to our homes; they are outside Medina.'

"It is these persons and those like them who are referred to in the words of the Almighty, 'Remember when the hypocrites and those with disease in their hearts said, 'it was all misleading, what God and His messenger promised us!' And (remember) when one group of them said, 'O people of Yathrib, there is no place for you here, so go back!' And a group of them did ask the Prophet (SAAS), saying, 'Our homes are undefended!' Yet they were not exposed; all they wanted was to flee.'" (sūrat al-Ĥzāb; XXXIII, v.12, 13).

Ibn Isḥāq stated, "The Messenger of God (SAAS) remained in his forward position with the polytheists besieging him there for some 20 days, almost a month, but there was no actual warfare between them, apart from some discharge of arrows.

"It has been related to me by ʿĀṣim b. ʿUmar b. ʿQatāda, and from another source I do not doubt, from al-Zuhri, that when conditions there became worse, the Messenger of God (SAAS) sent to ʿUayyana b. Ḥiṣn and al-Ḥārith b. ʿAwf al-Murri – these men being leaders of Ghaṭāfān – offering them a third of the dates of Medina if they were to go home and leave him and his men alone. And so peace talks were held between him and them, to the extent that they did sign a document. However, it was not properly witnessed with true intent for peace, but merely to reduce tension.

"When the Messenger of God (SAAS) wished to do this, he sent for Saʿd b. Muʿādhdh and Saʿd b. ʿUmāra, informed them and sought their counsel. They responded, 'Messenger of God, is this something that you wish to do, something God has ordered you to do and which we must put into effect, or is it something you are doing for us?'

"He replied, 'It is something I am doing for you. I swear by God, I am only doing this because I see the Arabs shooting at you as if from one bow, and because they are attacking you from all sides. I want to break up their coalition against you.'

"Saʿd b. Muʿādhdh then told him, 'Messenger of God, we used to be disbelievers in God, and worshipped idols along with those people, not worshipping nor knowing God. At that time, they would never have dreamed of eating a single date of ours except as our guests or after purchase. Should we give them our property now, after God has honoured us with Islam, led us to Him and given us esteem through you and through Him? We'll have none of this! By God, all we'll give them is the sword, until God decides between us and them!'

"The Prophet (SAAS) responded, 'As you wish.' Thereupon Saʿd b. Muʿādhdh took the document and erased the writing from it, saying, 'Now let them fight us!'"
of the Quraysh cavalry, consisting of 'Amr b. 'Abd Wudd b. Abū Qays, of Banū 'Āmir b. Lu'ayy, Ḥkrīma b. Abū Jahl, Ḥubayra b. Abū Wahb, both of Banū Makhtūm, Dirār b. al-Khaṭṭāb b. Mirdās, of Banū Muḥārīb b. Fihr, donned their armour and then went forth on horseback to the positions held by Banū Kināna. There they called out, 'Banū Kināna, prepare for battle! You're going to discover who are the true knights today!'

“They charged forward on their mounts, but stopped at the trench saying, when they saw it, ‘By God, this is a trick no Arab used before!’ They then headed for a narrow part of the trench and beat their horses, which charged over it and carried them to swampy ground between the trench and a fissure. Thereupon 'Ali b. Abū Ṭālib and a group of Muslims came out and blocked the opening through which they had forced their horses. The enemy horsemen then charged at them.

‘Amr b. 'Abd Wudd had fought at Badr but been badly wounded and consequently had not been present at Uhud. At al-khandaq he had come out to battle wearing his insignia so that his rank would be evident. Now there on his horse, he cried out, ‘Who will accept my challenge to combat?’ ‘Ali b. Abū Ṭalib, God be pleased with him, came forward and said, ‘Amr, you used to swear by God that if any man of Quraysh offered you two choices, you would accept one of them.’ ‘That is so,’ ‘Amr replied. ‘Ali then said, ‘Well then, I invite you to God and to His messenger and to Islam!’ ‘I don’t need that,’ replied ‘Amr. ‘Then’, ‘Ali continued, ‘I invite you to combat!’ ‘Amr responded, ‘Why this, nephew? I swear, I don’t want to kill you.’ ‘Ali replied, ‘But, by God, I want to kill you!’

“His enraged ‘Amr and he leaped off his horse and hobbled it and beat its head. He then advanced at ‘Ali and they fought, circling around one another until ‘Ali, God be pleased with him, eventually killed him. Their horsemen left in defeat, charging back across the trench in flight.”

According to Ibn Ishāq, ‘Ali b. Abū Ṭalib spoke the following verses on that:

“He sought aid from the stone (idol) in his stupidity,
while I rightly sought support from the Lord ofMuḥammad.
I felt proud when I left him prostrate like a tree
stump amid the fine sand and rocks.
And refrained from taking his armour, though if I had
been defeated he would have had mine.
Do not think that God would abandon His faith and His
prophet, you clansmen!”

Ibn Hishām stated that most authorities on poetry doubt that this poetry was by ‘Ali.

Ibn Hishām also said that Ḥkrīma tossed his spear away that day when he was defeated by ‘Amr, and that Hassān b. Thābit spoke the following verses on that subject:
"He fled and threw his spear to us; perhaps, Íkrim, you should not have done this.

You turned and ran like a male ostrich, looking only straight ahead.

You did not turn your back like a man would; the nape of your neck was like that of a fur'á'l."

Ibn Hishám explained that the word fur'á'l means a young hyena.

The hāfiz al-Bayhaquí recounted in his Dalā'il al-Nubuwá, quoting Ibn Isháq in another place in the sira, the life of the Prophet (SAAS), as follows, "Amr b. 'Abd Wudd went forth in full armour and called out, 'Who will meet me in combat?' 'Ali b. Abú 'Áláb arose and said, 'I'll do it, Prophet of God.' 'But that is 'Amr,' he replied. 'Sit down!' 'Amr called out again, 'Will no man accept combat?' He then began teasing them, saying, 'What about that paradise of yours? Don't you claim that any of you who are killed will enter there? So will not any man of you accept combat with me?' 'Ali again arose and asked, 'May I, Messenger of God?' 'Sit down!' he replied. Then 'Amr called out a third time, speaking the verses,

'I'm hoarse from calling out to them. Won't someone come forth?

While those thought brave are too cowardly, I've stood here like an accomplished champion.

That is why I have always hastened forth before the fighting begins.

In a warrior, it is bravery and generosity that are the best qualities.'

"'Ali again arose and went over to the Messenger of God (SAAS), 'May I go, Messenger of God?' He replied, 'But it is 'Amr.' 'Even though it is 'Amr!' he insisted. The Messenger of God (SAAS) then gave him permission and he walked out towards him, reciting the verses,

'Do not hurry away, for someone who is not weak is responding to your challenge.

He is a man of determination and wisdom, and truth is the resort of all who succeed.

I hope that I will make mourning women stand over you From the thrust of a spear that will always be mentioned in talk of warfare.'

"'Amr asked him, 'Who are you?' 'I am 'Ali,' he replied.

"'You mean 'Abd Manáf's son,' 'Amr enquired. 'No; I'm 'Ali son of Abú 'Áláb,' he responded. 'Nephew,' 'Amr told him, 'you have uncles who are more mature than you; I am reluctant to shed your blood.' 'Ali replied, 'But, by God, I'm not reluctant to shed your blood.' This angered 'Amr and he dismounted and drew his sword like fire flashing. He then advanced furiously towards 'Ali.
'Ali met him with his leather shield. 'Amr struck it and pierced it, his sword remaining stuck in it while it also struck 'Ali's head. Then 'Ali struck him in his neck vein and he fell down. The dust had risen and the Messenger of God (SAAS) heard someone saying, 'Allāhu Akbar! God is most Great!' And so we knew that 'Ali had killed him. 'Ali then spoke the lines,

'Is it against me that the horsemen thus charge; my companions held me back from them.

My zeal today and a resolve in my mind, not just in my (mouth) tooth.'

"He then went on to speak the line,

'He worshipped the stone (idol) in his stupidity, while
I wisely sought aid from Muhammad's Lord.'

"Then 'Ali went on towards the Messenger of God (SAAS), his face beaming, and 'Umar b. al-Khaṭṭāb asked him, 'Did you strip off his armour? It's the best armour among the Arabs.' 'Ali responded, 'As I struck him, he shielded his private parts from me, and I felt embarrassed to despoil my own cousin.'

"'Amr's cavalry then left in defeat, charging back across the trench."

Ibn Ishaq further stated, as quoted by al-Bayhaqi, that 'Ali struck him at the collarbone, his weapon going on down to emerge from his belly, and that 'Amr died in the trench. The polytheists then sent word to the Messenger of God (SAAS), seeking to purchase his corpse for 10,000 (dirhams). But he responded, "He's yours. We don't profit from the dead."

Imām Aḥmad stated, "Naṣr b. Bāb related to us, quoting Ḥajjāj, from al-Ḥakam, from Miqṣam, from Ibn ʿAḥbās, who said, 'The Muslims killed at the trench a polytheist and were given money for his corpse. The Messenger of God (SAAS) then said "Give them back the money for his corpse; his corpse is evil, and so would be the blood-money." He would not accept anything from them.'"

Al-Bayhaqi narrated this from a hadith of Hāmīd b. Salama, from Ḥajjāj, he being Ibn Ārṭāt, from al-Ḥakam, from Miqṣam, from Ibn ʿAḥbās, whom he quoted as saying that a polytheist was killed at the battle of al-Ḥazāb and that a message was then sent to the Messenger of God (SAAS) offering payment of 12,000 (dirhams) for his body. He responded, "There's no good in his body, nor in the price for it."

Al-Tirmidhī related this from a hadith of Sufyān al-Thawrī, from Ibn Abū Laylā, from al-Ḥakam, from Miqṣam, from Ibn ʿAḥbās. He categorized this hadith as gharīb, "unilateral".

Mūsā b. ʿUqba recounted that it was actually the body of Nawfāl b. ʿAbd Allāh al-Makḥzūmī they requested after he was killed, and that it was for him that they offered blood-money. But he (the Prophet (SAAS)) responded, "He is evil, and so would be the blood-money; God has cursed him and his blood-money. We
have no intent to take blood-money for him. And we will not prevent you from burying him.”

Yûnûs b. Bukayr quoted Ibn Ishâq as stating, “Nawfâl b. ʿAbd Allâh b. al-Mughîrâ al-Makhzûmî came forth and made a challenge for combat. Al-Zubayr accepted and went out to battle him, striking him so hard that he split him in two and badly dented his sword. He then left, reciting the line,

‘I’m a man who protects and defends the Prophet, the chosen one, al-ummi”, the untutored.”’

Ibn Jarir stated that when Nawfâl became trapped in the trench, the Muslims began hurling rocks at him. So he said, “A death better than this, I pray you, fellow Arabs!” At that ʿAlî went down and killed him. The polytheists then asked the Messenger of God (ṢAAS) for his body, offering a price for it. But he refused to take anything from them and allowed them to remove it.

This hadîth is to be categorized as gharib, “unilateral”, from two sources.

Al-Bayhaqî narrated through Ḥammâd b. Yazîd, from Hîshâm b. Urwa, from his father, from ʿAbd Allâh b. al-Zubayr, who said, “At the battle of al-khandaq, I was put in the fortress with the women and children. With me was ʿUmar b. Abû Salama, who would bend over so that I could get on his back and observe. I saw my father charging first here, then there, attacking everything that came before him. That evening he joined us in the fortress, and I commented to him, ‘Father, I watched what you did today!’ He responded, ‘So you saw me, son!’ ‘Yes,’ I affirmed. ‘Well, may my father and mother be your ransom!’”

Ibn Ishâq stated, “Âbu Laylâ, that is ʿAbd Allâh b. Sahl b. ʿAbd al-Râhmân b. Sahl al-Anîsârî, brother of Banû Ḥârîthah, related to me that ʿÂ’îshah, mother of the faithful, was in the fort of Banû Ḥârîthah, one of the most secure of the Medina forts, during the battle of al-khandaq. ʿUmm Saʿâd b. Muʿâdh was with her there. ʿÂ’îshah said, ‘That was before the veil was imposed on us. Saʿâd passed by wearing armour so small that his whole arm was exposed. He was carrying a spear and as he brandished it, he would call out,

“Stay awhile and let Ḥamal watch the fight
There’s no harm in death when the time is right!”’

‘His mother called out to him, “Hurry along, son! By God, you’re late already!”’ I commented to her, “ʿUmm Saʿâd, I just wish Saʿâd’s armour was larger.” I was afraid he would be struck in those very places; and indeed an arrow was shot at Saʿâd b. Muʿâdh that severed the artery of his arm.’”

Ibn Ishâq went on, “Âṣîm b. ʿUmar b. Qatâda told me, ‘It was Ḥîbbân b. Qays b. al-ʿArîqa of Banû ʿAmîr b. Luʿayy who shot at him and when the arrow struck,

36. This adjective has been the subject of much study. Some consider it to refer to someone coming from Mecca, known as the Umm al-Qurâ, “the mother of all cities”. Others interpret it to mean unlettered, untutored and therefore a reference to the miraculous nature of the Qur’ân and the impossibility of its having been composed by someone who lacked education.
he called out, ‘Take that from me; I’m Ibn al- ‘Ariqa!’ Sa‘d responded, ‘May God make your face sweat’ in hell! O God, if You will prolong this battle with Quraysh, preserve me for it! For there is no people I would rather fight than those who have harmed Your messenger, disbelieved in him and expelled him. But if You decree (continued) war between us and them, then make me a witness to it, and do not make me die before letting me engage in battle with Banū Qurayṣa!’”

Ibn Isḥaq went on, “A reliable source related to me, from ‘Abd Allāh b. Kā‘b b. Mālik, that the latter would say, ‘Actually, it was Abū Usāma al-Jushāmi, an ally of Banū Makhzūm, who struck Sa‘d that day.’ And Abū Usāma composed the following verse on the subject that he recited to ‘Ikrima b. Abū Jahl:

‘Ikrim, were you not blaming me when you said, “May Khalīd be your ransom at the forts of Medina?”
Was it not I who struck Sa‘d with an arrow in his elbow, causing a wound that would not congeal?
It caused Sa‘d’s death and made old women and well-breasted virgins mourn.
It was you who defended him when ‘Ubayda called in his distress to a group of them,
Those times when they avoided his path, while at other times they were too scared to act.’”

Ibn Isḥaq commented, “God knows which account is correct.”

Ibn Hishām stated, “It is also said that it was Khafaja b. ‘Āṣim b. Ḥibbān who struck Sa‘d.”

I would comment that God did respond to the plea of His servant Sa‘d b. Mu‘ādh concerning Banū Qurayṣa. God did please him, and He thus ruled regarding them with strength and ease; and He made it be they who requested that, as will be explained hereafter. He decreed that their warriors be slain and their children be taken captive. And so the Messenger of God (ṢAAS) said to him, “You issued judgement concerning them, by the decision of God above the seven heavens.”

Ibn Isḥaq stated, “Yaḥyā b. ‘Abbād b. ‘Abd Allāh b. al-Zubayr related to me, quoting his father ‘Abbād as having said, ‘Ṣafiyya, daughter of ‘Abd al-Muṭṭalib, was in Fāri‘, the castle of Ḥassān b. Thābit and she said, ‘Ḥassān was there with us along with the women and children. A Jew passed by and began circling around the castle. Banū Qurayṣa had begun fighting and had cut off its relations with the Messenger of God (ṢAAS). There was no one there to protect us while the Messenger of God (ṢAAS) and the Muslims were so engaged with the enemy that there was no one who could leave them and come to us if someone should attack us. So I said, ‘Ḥassān, as you can see, that Jew is circling the castle

37. The word ‘ariqa in the name of the Qurayṣ archer means to sweat; hence Sa‘d’s response.
and I am concerned that he might inform the Jews over behind us of where our weakness lies, now that the Messenger of God (SAAS) and his men are so busy. Go down to him and kill him!’ He replied, ‘God forgive you, daughter of ‘Abd al-Muṭṭalib! You must know I could never do such as thing as that.’”

“She went on, “When he said this to me and I saw I could expect nothing from him, I put on a waist-wrapper then took a cudgel and went down from the fort towards him. Then I struck him with the cudgel till I had killed him. When I had finished with him, I returned to the fort and said, ‘Hassān, now you go down and plunder him; the only thing that prevented me doing it was his being a man.’ He replied, I don’t need to plunder him, daughter of ‘Abd al-Muṭṭalib!’”’

Mūsā b. ‘Uqba stated, “The polytheists surrounded the Muslims, so rendering them with their squadrons inside a kind of fortress. They besieged them for some 20 nights, coming at them from every side, so that they never knew whether or not (the attack) was over.”

He went on, “They sent one large detachment towards where the Messenger of God (SAAS) was stationed, and they did battle all day until night came. When it was time for the al-ṣaḥr prayer, the enemy force was still at hand and so neither the Prophet (SAAS) nor any of the men with him could perform the al-ṣaḥr prayer in the manner they wished. When, at night, the enemy force turned away, people claim that the Messenger of God (SAAS) said, ‘They kept us from the ʿaṣr prayer; may God fill their bellies and their hearts (and their graves,’ according to one report) with fire!’

“When conditions worsened, so did the attitude of many people and they began saying ugly things. When the Messenger of God (SAAS) saw the state of his men and their ill mood, he tried to encourage them, saying, ‘By Him who bears my soul in His hand, He will give you relief from the distress you are suffering. I certainly hope to circumambulate in safety around the Ancient House and that God will present me with the keys to the ka’ba, and that God will destroy Caesar and Chosroe and that we will expend their wealth in God’s cause!’”

Al-Bukhārī stated, “Ishāq related to us, quoting Rawḥ, quoting Hishām, from Muḥammad, from ʿAbida, from ʿAlī, who quoted the Prophet (SAAS) as having said at the battle of al-khandaq, ‘May God fill with fire their houses above them and their graves, for them having kept us from the middle prayer until the sun set.’”

The rest of the narrators, except for Ibn Mājah, related it similarly from various lines back to Hishām b. Ḥassān, from Muḥammad b. ʿStrin, from ʿUbayda, from ʿAlī. Muslim and al-Tirmidhī related it through Saʿīd b. ʿAbū ʿUrūba, from Qatāda, from Abū Ḥassān al-ʿAraj, from ʿUbayda, from ʿAlī. Al-Tirmidhī categorized the hadith as hasan, saḥīḥ, “good and authentic”.

Then al-Bukhārī stated, “Al-Makki b. Ibrāhim related to us, quoting Hishām, from Yahyā, from Abū Salama, from Jābīr b. ʿAbd Allāh, that ʿUmar b. ʿal-Khaṭṭāb
came along, at the battle of al-khandaq, after the sun had set, and began cursing the Quraysh unbelievers. He said, 'Messenger of God, I could scarcely perform my prayers before the sun had almost set.' The Prophet (SAAS) responded, 'By God, I didn’t perform it!' We then went on down with the Messenger of God (SAAS) to Buțhان, and he performed the prayer ablutions, as did we too. He then performed the 'asa prayer after the sun had set and thereafter went on to perform the maghrib, after sunset, prayer.'

Al-Bukhari also related this, as did Muslim, al-Tirmidhi, and al-Nasâi, from various lines, back to Yaḥyâ b. Abû Kathîr, from Abû Salama.

Imâm Aḥmad stated, "Abd al-Ṣamad related to us, quoting Thâbit, quoting Hilâl, from ʿIkrima, from Ibn ʿAbbâs, who said, 'The Prophet (SAAS) engaged the enemy in battle and had not finished doing so when it became too late to perform the al-′asr prayer. When he realized this, he said, "O God, may you fill with fire the homes and graves of those who kept us from performing the salât al-wusṭâ" ("the medial prayer").'"

Only Aḥmad gives wording like this; it comes to us from an account of Hilâl b. Khabbâb al-ʿAbdî al-Kâfî, a trustworthy source, vouched for by al-Tirmidhi and others.

Some scholars point to these aḥādîth as evidence for the prayer salât al-wusṭâ being that of al-′asr, as is implied in them. The qâdî al-Mâwardî38 accepted this for the "school" of al-Shâfiʿi because of the authenticity of this hadîth.

I have examined this carefully with quotations and evidences with reference to the words of the Almighty, “Attend well to the prayers, and to the salât al-mustâ, and stand up before God, in humility” (sûrat al-Baqara; II, v.238).

Some authorities make reference to this action to justify delaying the prayer because of battle; this is the view of Makḥûl and al-Awzâî.

Al-Bukhârî devoted a section to this and used this hadîth and the statement made by the Messenger of God (SAAS) when he ordered his men into action against Bântû Quraṣâ, as will be shown. He quotes the statement, "None of you should perform the al-′asr prayer unless it be at where the Bântû Quraṣâ are.” Some of the men actually performed the ‘asr prayer on the way, while others of them only did so after reaching there, following the sunset. He (the Prophet (SAAS)) did not deal harshly with either of the two groups. He (al-Bukhârî) also quoted as his authorities the Companions of the Prophet (SAAS), and those others present with them at the siege of Tastur in 20 AH, in the time of ʿUmar, where they performed the morning prayer after sunrise. This was due to the fighting and to the approaching defeat of the fortress.

Other scholars, in fact the majority of them, including al-Shâfiʿî, stated that this procedure at the battle of al-khandaq was abrogated by the legalization of

38. Abû al-Ḥasan ʿAlî, known as al-Mâwardî (974–1058 AD) of Basra was a scholar of the Shâfiʿî school. His work al-Aḥkâm al-Sulṭānîya, for which he is best known, examines theories and practices of government from the perspectives of Islamic law.
the \textit{salāt al-khawf} thereafter; at that time this had not been made legal and that was why they postponed it that day. But this is an undecided issue.

Ibn Ishāq stated, “A group of scholars maintain that the Prophet (ṢAAS) performed the \textit{al-khawf} prayer at Ùsāfān.”

Ibn Ishāq, who is certainly the authority on the \textit{maghāzi}, the military engagements, mentions this incident before al-khandaq, as he had with Dhat al-Riqā', to which he also referred before al-khandaq. But God knows best.

The statement that the postponement of the prayer at the battle of al-khandaq came about inadvertently, as the commentators on (the \textit{sahih} collection) of Muslim related from certain others, is problematical; for it is unlikely that this would have occurred for such a large group, bearing in mind their strong determination to observe the prayers. How could this be when it is related that on that day they put off the prayers of the \textit{al-zuhr}, noon, the \textit{al-‘asr}, the late afternoon, and the \textit{al-maghrib}, the sunset, until the whole group prayed at the time of the \textit{al-‘isha’}, the evening, according to the account of Abū Hurayra and Abū Sa‘īd?

Imām Ahmad stated, “Both Yazid and Hajjāj related to us as follows, ‘Ibn Abū Dhī‘b related to us, from al-Maqbūrī, from ‘Abd al-Raḥmān b. Abū Sa‘īd al-Khuḍrī, who quoted his father as saying, “We were pinned down at al-khandaq until part of the night had gone by and eventually we were relieved.” That relates to the statement, “God saved the believers in battle; and God is mighty, powerful”’” (\textit{sūrat al-Ahzāb; XXXIII, v.25}). So the Messenger of God (ṢAAS) called for Bilāl, gave him his orders, and set about performing the \textit{al-zuhr} prayer as he would do at its normal time. Then he performed in turn the prayers for \textit{al-‘asr}, \textit{al-maghrib} and \textit{al-‘isha’}. He did this before he dismounted. Hajjāj stated, “This is in keeping with the instruction concerning the \textit{salāt al-khawf}: ‘If you are afraid, it can be performed on foot or while mounted’” (\textit{sūrat al-Baqara; II, v.239}).

Al-Nasā’ī related this from al-Fallās, from Yahyā al-Qaṭṭān, from Ibn Abū Dhī‘b. He said, “At al-khandaq the polytheists kept us from the \textit{al-zuhr} prayer until the sun had set.” He then related the \textit{hadith} as above.

Ahmad stated, “Hushaym related to us, quoting Abū al-Zubayr, from Nāfī b. Jubayr, from Abū ʿUbayda b. ʿAbd Allāh b. Masʿūd, from his father, to the effect that at al-khandaq the polytheists kept the Messenger of God (ṢAAS) from performing four prayers until such part of the night had passed that God had determined. And so he gave orders to Bilāl, who gave the call to prayer. He then set about praying the \textit{al-zuhr}, followed by the \textit{al-‘asr}, \textit{al-maghrib} and then \textit{al-‘isha’}.”

he gave orders to Bilāl who made the call for prayer, and then he performed the al-ṣuhr. Thereafter, he ordered Bilāl to again make the call and then performed the al-ṣaṣr. Again he ordered Bilāl to make the call and then performed the al-maghrib, after which he once more ordered him to make the call and then performed the al-isha. He then stated, “There is not upon the face of the earth any people but you making mention of God’s name at this hour.”

Al-Bazzār was alone in giving this hadith. And he stated, “We know of this only through this line of authorities; however, some others relate it from ‘Abd al-Karīm, from Mujāhid, from Abū Ubayd, from ‘Abd Allāh.”

CONCERNING THE PRAYERS SPOKEN BY THE MESSENGER OF GOD (ṢAAS) AGAINST THE AḤZĀB, THE CLANS.

And how God used His might and power to deal with them in response to His messenger (ṢAAS), and to guard his noble person. He therefore sent their minds into turmoil and thereafter turned a fierce wind upon them and shook their bodies.

Imām Ahmad stated, “Abū ʿĀmir related to us, quoting al-Zubayr – meaning Ibn ‘Abd Allāh – quoting Rabīḥ b. ʿAbd Saʿd al-Khudari, from his father, who said, ‘At al-khandaq, we asked, “Messenger of God, is there something we should speak? For the hearts have reached the throats!” He replied, “Yes: ‘O God protect our weaknesses and pacify our fears.’” And then God smote with wind the faces of His enemies.’”

Ibn Abī Ḥattīm related this in his Tafsīr (Exegesis), from his father, from Abū ʿĀmir – meaning al-ʿAqādī – from al-Zubayr b. ‘Abd Allāh, freed-man of Uthmān b. Affān, from Rabīḥ b. ʿAbd Al-Rahmān b. Abū Saʿd, from his father, from Abū Saʿd, who related it, and this is the correct (line).

Imām Ahmad stated, “Husayn related to us, from Ibn Abī Dhiḥb, from a man of Banū Salama, from ʿAbd Allāh, that the Prophet (ṢAAS) used to say, ‘There is no god but God alone; He gave power to His forces, gave victory to His slave and overcame the clans by Himself. There is nothing after Him.”
Ibn Isḥāq stated, “The Messenger of God (ṢAAS) and his men remained in that state of fear and difficulty as God described at the attacks of their enemy who came at them from above and from below. Eventually Nuʿaym b. Masʿūd b. ʿAmir b. Unayf b. Thaʿlabā b. Qunfudh b. Hilāl b. Khālāwa b. Ashjaʾ b. Rayth b. Ghaṭafān went to the Messenger of God (ṢAAS) and said, ‘Messenger of God, I have accepted Islam, but my people do not know of this. Give me whatever orders you wish.’ He replied, ‘You are only one man; use trickery to relieve us of them, if you can. War is deception.’

Nuʿaym b. Masʿūd then left and went out to Banū Qurayṣa whose close companion he had been before Islam. He reminded them of his friendship and association with them. They accepted this and expressed their confidence in him. He then told them that Quraysh and Ghaṭafān were not in the same situation as themselves. The battle area, he reminded them, was their territory and the site of their property, wives and children. He observed that they had nowhere else to go, whereas Quraysh and Ghaṭafān had come in to do battle against Muhammad and his men from elsewhere. Banū Qurayṣa, he observed, had joined in battling him even though territory, women and property of the other tribes were elsewhere. This meant that Quraysh and Ghaṭafān would take any opportunity they could, but if they were unsuccessful, they would return home, leaving the lands of Banū Qurayṣa between themselves and their enemy. And then Banū Qurayṣa would have insufficient power to withstand him if they were left alone. He advised them, therefore, not to participate with Quraysh and Ghaṭafān in the fighting without taking some of the leaders of the two tribes as hostages to guarantee that they would fight on against Muḥammad until they defeated him. Banū Qurayṣa agreed to this.

Nuʿaym then went to Quraysh and reminded Abū Sufyān and those with him of his friendship for them and alienation from Muḥammad. He then told them he had some information he thought he should impart to them and he asked them to keep it confidential. They said they would.

He told them that the Jews had regretted the way they had behaved towards Muḥammad and had sent him a message telling him of this. They had asked him if he would like them to take hostage some of the leaders of Quraysh and Ghaṭafān and then hand them over to him for execution. After that, the Jews promised him their support in annihilating them and the Prophet (ṢAAS) had agreed to this. ‘Now therefore,’ he went on, ‘if the Jews should send asking for some of their men as hostages you should not agree to hand over a single one.’

Nuʿaym then went to Ghaṭafān, reminded them of his close ties and friendship and of their trust he enjoyed. They agreed that they trusted him, and he asked them to keep his remarks confidential. They accepted this, and he then told them what he had told Quraysh and advised them to be cautious.

When the night of the sabbath of Shawwāl in 5 AH arrived, God so arranged it for His messenger (ṢAAS) that Abū Sufyān b. Ḥarib and the leaders of Ghaṭafān sent ʿIkrima b. Abū Jahl and some other Quraysh and Ghaṭafān men
to Banū Qurayṣa and told them that they were not in permanent quarters and that their horses and camels were dying. They asked them to prepare for battle that would destroy and rid them of Muḥammad. Banū Qurayṣa replied that it was a day when they could do nothing; they referred to the fate of some of them who had acted previously on that day (the sabbath). They also refused to participate in fighting Muḥammad until they received hostages who would guarantee continued action until he was defeated. They expressed their fear that if their allies suffered severe losses in the fighting, they would retreat home, leaving themselves alone with the enemy on their territory and that they would not have the power to defeat him.

“When their messengers returned with news of the response made by Banū Qurayṣa, Quraysh and Ghaṭafān believed in what Nuʿaym b. Masʿūd had told them. And so they sent the message back that they would not deliver a single man over to Banū Qurayṣa, and that it was up to them whether or not to come out to engage in battle. When the messengers brought them this response, Banū Qurayṣa believed that what Nuʿaym b. Masʿūd had told them was true. They were sure that Quraysh and Ghaṭafān would seize any opportunities they had, but otherwise would disperse into their own territories, thus leaving them alone to cope with the Muslims. They therefore sent back to Quraysh and Ghaṭafān that they would only do battle along with them if they were to hand over hostages to them.

“Quraysh and Ghaṭafān refused this; God thus created dissension between them and then that night He sent a fierce wind against them, on an extremely cold winter’s night that overturned their cooking pots and vessels.”

This account related about Nuʿaym b. Masʿūd by Ibn Ishaq is better than that related by Mūsā b. Uqba.

Al-Bayhaqi gave it in his Dalā'il (The Signs). The gist of his narration was that what had reached him was that Nuʿaym b. Masʿūd would spread abroad whatever news he learned. And it so happened that one evening the Messenger of God (ṢAAS) beckoned to him to come over as he passed by and asked him what he had heard. Nuʿaym replied that Quraysh and Ghaṭafān had sent to Banū Qurayṣa asking them to come forth in battle to finish off the Messenger of God (ṢAAS). Banū Qurayṣa had agreed to this on condition that hostages be given over to them. It had previously been related that they had only abrogated the pact at the hands of Ḥuyayy b. Akhtaḥ on condition that hostages would be brought to them as security.

The Messenger of God (ṢAAS) then said to Nuʿaym, “I wish to tell you something in confidence; do not repeat it. They sent to me seeking peace if I would restore Banū al-Nadīr to their homes and property.”

Following this, Nuʿaym b. Masʿūd left for Ghaṭafān and the Messenger of God (ṢAAS) commented, “Warfare is deception; perhaps God will act on our behalf.”
Nu'aym went to Quraysh and Ghaṭafān and told them this news and they hastily despatched ʿIkrima and a group of men to Banū Qurayza asking them to join in the fighting alongside them. It happened to be a sabbath, however, that the Jews held sacred; moreover, they asked for hostages as security. And so God came between them and they disagreed with one another.

I would comment that it is likely that when Banū Qurayza gave up hope of settling their difficulties with Quraysh and Ghaṭafān, they did send to the Messenger of God (ṢAAS), requesting peace on condition that he restore Banū al-Naḍīr to Medina. But God knows best.

Ibn Ḩiṣāq stated, “When the Messenger of God (ṢAAS) learned of their dispute and how God had broken their unity, he despatched Ḥudhayfah b. al-Yamān over to them to see what the enemy was doing that night.”

He went on, “Yazid b. Ziyād related to me, from Muḥammad b. Ka'b al-Quraḍī, who said, ‘A man from Kūfah asked Ḥudhayfah b. al-Yamān, ‘Abū ʿAbd Allāh, have you actually seen the Messenger of God (ṢAAS), and were you really a Companion of his?’ ‘Oh yes, nephew,’ he replied. ‘And how did you get by?’ he asked. Ḥudhayfah replied, ‘It was difficult for us, I swear by God.’ ‘I swear’, commented the Kūfī, ‘if we’d lived at his time, we’d never have let his foot so much as touch the ground; we’d have carried him on our shoulders.’ Ḥudhayfah responded, ‘Nephew, I swear I see us now with the Messenger of God (ṢAAS) at al-khandaq, and after he had prayed for part of the night, he turned to us and asked, “Who will volunteer to go and see what the enemy is doing, and then come back?”’ The Messenger of God (ṢAAS) stipulated that if the volunteer would come back, he would ask God that the man be his Companion in paradise. But so severe was the fear, cold and hunger, that not one person volunteered. Since no one had risen, he called upon me, and after he had prayed for part of the night, he turned to us and asked, “Who will volunteer to go and see what the enemy is doing, and then come back?”’ The Messenger of God (ṢAAS) stipulated that if the volunteer would come back, he would ask God that the man be his Companion in paradise. But so severe was the fear, cold and hunger, that not one person volunteered. Since no one had risen, he called upon me, and once he had done so, I had no alternative but to do so. He then told me, “Ḥudhayfah, go and infiltrate the enemy. Go and see what they are doing, but don’t cause any trouble; then return to us.”

“So I did so. The gale and God’s soldiers were greatly damaging them, leaving them no fire nor pots, nor tents upright. Abū Sufyān arose and said, “Quraysh, every man check out the person sitting next to him.”

“At this I took the hand of the man next to me and asked him his name. He told me who he was. Abū Sufyān then said, “We’re not in a permanent camp, our horses and camels are dying, and Banū Qurayza are at odds with us, and we’ve heard things about them that we don’t like. You can see what we’ve lost due to the gale, how our cooking pots won’t stay upright, and we can’t keep fires burning and our tents standing. You should leave, as I am about to do.” He then went to his camel which was hobbled, mounted it, struck it so that it arose on three legs since he only unhobbled it when it was standing. If it had not been for the promise the Messenger of God (ṢAAS) made me make not to cause trouble, I could have shot him with an arrow.”
Hudhayfa went on, “So I returned to the Messenger of God (SAAS), and found him standing in prayer shrouded in a wrap belonging to one of his wives. When he saw me, he asked me to come in (to sit) at his feet and threw an end of the wrap over me. He then bowed and prostrated, while I was under it. When he was finished, I related the news to him. When Ghaṭafān heard what Quraysh had done, they hurried off home.”

This hadith is munqattā‘, incomplete in its line, in this version.

Muslim b. Hajjāj related this hadith in his saḥīḥ collection, from an account of al-A‘mash, from Ibrahim b. Yazid al-Taymi, from his father, who said, “We were with Hudhayfa when a man told him, ‘If I had been alive with the Messenger of God (SAAS) I would have fought alongside him heroically.’ ‘Would you, indeed?’ Hudhayfa asked him and went on, ‘Once we were there at the battle of al-Aḥzāb with the Messenger of God (SAAS). It was night time and there was a fierce, cold gale blowing. He asked us, “Is there no man who will bring me news of the enemy and be with me at Judgement Day?” When none of us responded, he asked the same question a second and a third time. Then he said, “Hudhayfa, you go and bring us news of the enemy.” Since he had called upon me by name, I had no alternative but to get up. He then said, “Bring me news of them without giving them any cause for alarm about me.” So I left and made my way to them, feeling as if I was walking through a public bath! I found Abn Sufyan there warming his back to the fire. I placed an arrow in the centre of my bow and was about to release it when I remembered how the Messenger of God (SAAS) had told me not to give them any alarm about him. If I had shot it, I would have hit him. I then left to return to the Messenger of God (SAAS), and again the feeling of walking in a public bath overcame me. When I arrived back, I felt very cold and chilled once again. I told this to him and he put over me part of the cloak he was wearing as he prayed. I slept right on through till morning, when he spoke to me, saying, “Up you get, sleepy-head!””

Al-Ḥākim related this hadith, as did the ḥāfiz al-Bayhaqī in his Dalā’il, in an extended form from a hadith of Ikrima b. ‘Ammār, from Muḥammad b. ‘Abd Allāh al-Du‘ālī, from ‘Abd al-‘Azīz, the nephew of Hudhayfa, who said, “Hudhayfa related the events in which they had participated with the Messenger of God (SAAS). Those sitting listening to him commented how they would have behaved in various ways if they had been present. Hudhayfa then said, ‘You shouldn’t wish for that. There we were, drawn up in battle array, keeping down, while Abn Sufyan and his forces were above us, while the Jews of Banu Qurayza were down below us, making us fear for our families. We never experienced any night so black and violent as that; the winds blew fiercely with great explosions like thunderbolts. It was so dark we couldn’t even see our fingers.

“The backsliders began asking the Prophet (SAAS) permission to withdraw, saying that their homes were exposed — though they were not exposed. He gave...
his permission to leave to each person who asked and so they would slip away. We were some 300 men in number. The Messenger of God (SAAS) received us one by one until eventually my turn came; I had nothing on to protect me from the enemy and the cold except a woollen coat of my wife that came down no further than my knees. When he came to me I was kneeling down. He asked, “And who is this?” “Hudhayfa,” I replied, “Hudhayfa, eh?” “Yes, Messenger of God,” I responded, keeping down close to the ground and unwilling to get up. But I did rise and he said, “There’s activity among the enemy; bring me news of them.” Actually, I was the most terrified of our men and certainly the coldest.

“When I left, the Messenger of God (SAAS) spoke the words, “O God, protect him from danger from his front and rear, from his left and his right, from above him and from below him.” And, I swear, I felt from then on entirely empty of the fear and cold God had previously created inside me! As I was turning to leave, he called out, “Hudhayfa, don’t cause any disturbance in the enemy before you come back to me.”

“As I approached the enemy camp, I saw the light of a fire they had burning. There I saw a dark-skinned, heavy-set man holding his hands out above the fire and then wiping them on his waist, saying, “Get the mounts ready!” I had not known Abü Sufyân before that; I took out an arrow with white feathered flights from my quiver and positioned it in my bow to shoot it in the light of the fire, but then remembered how the Messenger of God (SAAS) had told me not to cause any disturbance before I returned to him. So I stopped and returned the arrow to my quiver. Then I mustered up my courage and entered their camp. Those men closest to me were of Banû ‘Amir, and they were saying that they should mount up and leave, since they had no permanent quarters there and that the wind was blowing straight through their camp. I could hear the sounds of the stones raised by the wind striking their mounts and their equipment. I left and went on my way back to the Messenger of God (SAAS). Half way or thereabouts, I came across 20 or so horsemen, fully shrouded, who told me, “Tell your master that God has saved him!”

“So I returned to the Messenger of God (SAAS), and found him wrapped up in a blanket, praying. No sooner was I back than I felt terribly cold again and began shivering. As he prayed, the Messenger of God (SAAS) gestured to me and when I drew near him, he spread his blanket out over me. When something troubled the Messenger of God (SAAS), he would pray. I made my report about the enemy and how they had been moving out when I left the camp. Then Almighty God revealed, “O you who believe, remember God’s favour to you, when troops came to you and We sent down against them a wind and (Our) troops you could not see. God is fully aware of what you do ...” up to and including, “And God was sufficient for the believers in battle. God is Almighty, Powerful”” (ṣūrat al-Ahzâb; XXXIII, v.9–25).

That is, God removed their enemy from them by the wind He sent against them and the troops of angels and others He sent to them. And so, “God saved
the believers from battle." That is, they did not need to face them in fighting and in combat because the Almighty and All-Powerful drew them away through His power and strength.

This is why it is established in both sahīh collections from Abū Hurayra, who said, “The Messenger of God (SAAS) used to say, ‘There is no god but God alone; He was sincere in His promise and aided His servant, gave power to His troops and defeated the Ahzāb all by Himself. After Him there is nothing.’”

Regarding His words, “God saved the believers from battle”, this is a reference to the cessation of war between the two sides. That is what occurred; thereafter, Quraysh never again instituted warfare against the Muslims. As Muḥammad b. Iṣḥāq, God be pleased with him, stated, “When the troops at al-khandaq left there, the Messenger of God (SAAS) said, so it has been related to me, ‘After this year, Quraysh will not go to war against you, but you will against them.’”

He went on, “And Quraysh did not attack thereafter, whereas they (the Muslims) did attack them, until God gave him victory over Mecca.” This report comes from Ibn Iṣḥāq.

Imām ʿAḥmad stated, “Yahyā related to us, from Sufyān, that Abū Iṣḥāq related to him, ‘I heard Sulaymān b. Ṣurad, God be pleased with him, say, ‘The Messenger of God (SAAS) stated, ‘Now we will attack them, but not they us.’’”

Al-Bukhārī related this thus from a ḥadīth of Ismāʿīl and Sufyān al-Thawrī, both of whom quoted Abū Iṣḥāq al-Sabṭī, from Sulaymān b. Ṣurad.

Ibn Iṣḥāq stated, “Three Muslims of Banū ʿAbd al-Ashhal were martyred at the battle of al-khandaq; they were Saʿd b. Muṣādḥ – extensive information about his death will follow – “Anas b. Aws b. ʿAtīk b. ʿAmr, and ʿAbd Allāh b. Sahl. Also killed were al-Ṭufayl b. al-Nuʿmān, Ṭāḥabā b. Ghanama, both of Jashm and of Sulaymān, and Kaʿb b. Zayd al-Najārī, who was killed by a stray arrow.

“Three of the polytheists were killed. These were Munābih b. ʿUṯmān b. ʿUbayd b. al-Sabbāq b. ʿAbd al-Dār, who was struck by an arrow and later died from his wound in Mecca, Nawfāl b. ʿAbd Allāh b. al-Mughṭra who charged across the trench on his horse and became bogged down and killed there; the polytheists offered a large sum for his body, as is related above. And there was ʿAmr b. ʿAbd Wudd al-ʾAmrī, who was killed by ʿAlī b. ʿAbū Ṭalīb.”

Ibn Ḥishām stated, “A trustworthy authority related to me that al-Zuhrī said, “ʿAlī that day killed ʿAmr b. ʿAbd Wudd, whose son was Ḥasāl b. ʿAmr.”

Ibn Ḥishām also stated, “He is known both as ʿAmr b. ʿAbd Wudd and ʿAmr b. ʿAbd.”

Section: On the Expedition against Banū Qurayza.

On the severe violence God Almighty brought down upon them, along with the painful punishment He had prepared for them in the hereaft.
All that was due to their disbelief, their breaking of the pacts between themselves and the Messenger of God (SAAS) and their allying themselves with the *ahzāb*, the clans, against him. None of that did them any good and brought the wrath of God and His messenger down upon them, a bad bargain for them in this world and the next.

God Almighty had stated, "And God turned back in their rage those who disbelieved, and they obtained no good advantage. God saved the believers from battle; and God is mighty, powerful. And He brought down those of the people of the Book who supported them from their fortresses, and He cast terror into their hearts; you killed one group (of them) and took prisoner another. And He made you inherit their lands, homes and property, along with a land you had not yet trodden. And God has power over all things" (ṣūrat al-ʾAhzāb; XXXIII, v.25-27).

Al-Bukhārī stated, "Muḥammad b. Muqātil related to us, quoting ʿAbd Allāh, quoting Mūsā b. ʿUqba, from Sālim, and Nāfiʾ, from ʿAbd Allāh, who said that whenever the Messenger of God (SAAS) returned from a military expedition, the pilgrimages of the ḥajj or the al-ʿumra, he would first affirm the greatness of God, and then he would say, ‘There is no god but God alone! He has no associate. All dominion is His. All praise is due to Him. He has power over all things; we (return) repenting, seeking forgiveness, praying, prostrating and praising our Lord. God is true to His promise; He gave aid to His servant and defeated the ahzāb by Himself.’

Muḥammad b. Ishaq, God be pleased with him, stated, “Next morning the Messenger of God (SAAS) left the trench accompanied by the Muslims and returned to Medina, there laying down their arms.

“At the noon prayer, Gabriel, so al-Zuhri told me, came to the Messenger of God (SAAS), wearing a turban embroidered in silk and gold, riding a mule with a saddle adorned with a brocade cloth, and asked, ‘Have you put down your weapons then, Messenger of God?’ ‘Yes,’ he replied. ‘Well,’ Gabriel informed him, ‘the angels have not yet put down theirs; I’ve come to you now from pursuing the enemy. God commands you, Muḥammad, to go against Banū Qurayza. I myself am heading for them and am going to shake them up!’

“The Messenger of God (SAAS) then summoned a muezzin and an announcement was made: ‘All those who hear and obey should perform the al-ʾaṣr prayer only among Banū Qurayza.’”

Ibn Hishām stated that he placed Ibn Umm Maktūm in command over Medina.

Al-Bukhārī stated, “It was related to me by ʿAbd Allāh b. Abū Shayba, quoting Ibn Numayr, from Hishām, from his father, who quoted ʿAʾishah as saying, ‘When the Prophet (SAAS) returned from the trench and he had put down his arms and taken a bath, Gabriel came to him and said, “So you have put down your arms! We’ve not done so, I swear by God! Go forth to them!” “Where to?”
he asked. “Over here.” Gabriel said, gesturing towards Banū Qurayṣa. And so the Prophet (ṢAAS) did go forth.”

Aḥmad stated, “Ḥasan related to us, quoting Ḥammād b. Salama, from Ḥishām b. Urwa, from his father, from Ḥā’ishah, who said, ‘When the Messenger of God (ṢAAS) had disposed of the ahḍāb, he entered the bathhouse to bathe. Then Gabriel came and I could see, across the house, that his head was reddened with dust. He said, “Muḥammad, you’ve laid down your arms then!” “We have laid down our arms,” he replied. Gabriel said, “Well, we’ve not laid down ours yet. Get up after Banū Qurayṣa!”’

Al-Bukhārī then stated, “Mūsā related to us, quoting Jarir b. Ḥazim, from Ḥūmayd b. Hilāl, from Anas b. Mālik, who said, ‘It was as though I could see the dust rising in the street of Banū Ghanm (in Medina) due to the marching of Gabriel’s troops when the Messenger of God (ṢAAS) set out against Banū Qurayṣa.”

Al-Bukhārī also stated, “Adb Allāh b. Muḥammad b. Asmā’ related to us, quoting Juwayriyya b. Asmā’, from Naṣīr, from Ibn ʿUmar, who said, ‘The Messenger of God (ṢAAS) stated at the battle of al-ahḍāb, “Let no one perform the al-ʿaṣr prayer unless it be among Banū Qurayṣa!” Time for the al-ʿaṣr prayer came for some, while they were still travelling. And some of these decided not to perform the prayer before arriving, while others decided to pray then and that they had not been required to wait. This was reported to the Messenger of God (ṢAAS), but he was not severe with any one of them.’”

Muslim related it thus from Adb Allāh b. Muḥammad b. Asmā’.

The ḥāfīz al-Bayḥaqī stated, “Abd ʿAdb Allāh al-Ḥāfīz and Adb Bakr Aḥmad b. al-Ḥasan al-Qadī both stated, ‘Adb ʿAbd al-ʿAbbās Muḥammad b. Yaʿqūb related to us, quoting Muḥammad b. Khālid b. ʿAli, from Bishr b. Ḥarb, from his father, (who said) “Al-Zuhrī related to us that ‘Adb al-Raḥmān b. ʿAdb Allāh b. Kaʿb b. Mālik informed him that his uncle Ṣubayd Allāh told him that when the Messenger of God (ṢAAS) returned from fighting the al-ahḍāb, he took off his breast-plate, washed and bathed. then Gabriel, upon whom be peace, appeared before him and said, ‘Some warrior you are! It seems you have taken off your breast-plate! Well, we haven’t done that yet!’”

“At this, the Prophet (ṢAAS) got up in a fright and insisted that everyone should refrain from performing the al-ʿaṣr prayer unless it be among Banū Qurayṣa.

“And so the Muslims dressed in their armour. However, they arrived at Banū Qurayṣa only after the sun had set. At sunset, disputes arose. Some maintained that since the Messenger of God (ṢAAS) had told them not to pray the al-ʿaṣr unless it be at Banū Qurayṣa, there could be no sin in them complying. One group did pray out of their caution, while others refrained from praying until the sun had set, after which they prayed among Banū Qurayṣa; they too acted out of caution. The Messenger of God (ṢAAS) did not berate either one of the groups.”
Also, al-Bayhaqi related, through 'Abd Allâh al-'Umari, from his brother 'Ubayd Allâh, from al-Qâsim b. Muḥammad, from 'A'isha, (who stated) that the Messenger of God (ṢAAS) was with her, “... and while we were there inside the house, in came a man who greeted us. The Messenger of God (ṢAAS) got up in a fright, and I arose too; suddenly, there was Dihya al-Kalbi. He (the Messenger of God (ṢAAS)), said, ‘This is Gabriel! He has ordered me to attack Banû Qurayţa. He said to me, “You have put down your arms, but we have not.”’ We had pursued the polytheists until we reached Ḥamrâ‘ al-Asad, following the return of the Messenger of God (ṢAAS) from al-khandaq. So the Messenger of God (ṢAAS) arose in great concern and said to his Companions, ‘I require you not to perform the al-'asr prayer until you arrive at Banû Qurayţa.’ The sun set before they reached them and one group of the Muslims thought that the Messenger of God (ṢAAS) had not wanted them to wait to say the prayer and so they prayed. Another group maintained that they were acting in accord with the requirement made by the Messenger of God (ṢAAS), and that they would not be considered guilty of a sin for not praying. And so one group did pray, in their faith and as a precaution, while another group did not, for the same reasons. The Messenger of God (ṢAAS) did not berate any person from either group. He then went forth and as he passed by any group of people, on his way to Banû Qurayţa, he would ask them, ‘Did anyone pass by you?’ They responded, ‘Dihya al-Kalbi passed by on his grey mule, mounted on a piece of brocade cloth.’ He responded, ‘That was Gabriel; he has been sent to Banû Qurayţa to shake them up, and to cast terror into them.’

“The Messenger of God (ṢAAS) then besieged them, telling his Companions to protect him with their shields so that he could hear their response. He called out to them, ‘Hey, you, you brothers of monkeys and pigs!’ They replied, ‘Abû al-Qâsim, you used not to employ bad language!’

“And so he besieged them until they came down, following the judgement of Sa'd b. Mu'adh, whose allies they were. He decreed for them that their warriors should be killed and that their children and women should become captive.”

This hadith has excellent lines of transmission from 'A'isha and others.

The scholars differ over which of the two groups was correct that day. In fact the consensus is that each of them was worthy and justified in their actions and not to be severely criticized.

One group of scholars, however, maintains that those who postponed the prayer from its predetermined time until they could perform it among Banû Qurayţa were correct, because their order to postpone it that day was specific and special and therefore should have been given precedence over the normal time for which it was determined under the law.

Abû Muḥammad b. Ḥazm al-Zâhirî stated in his biography (of the Prophet (ṢAAS)), “God knows that had we been there we would not have performed the
al-'asr prayer unless it had been among Banū Qurayṣa, even if it would have had to be several days thereafter!"

This statement of his accords with the principle he holds fundamental, to act in accord with what is apparent.

Another group of scholars considered, on the contrary, that those who performed the prayer at its regular time while they were travelling were the ones who were correct because they had understood that the intent was to hasten their journey to Banū Qurayṣa and not to postpone the prayer. They acted in accord with the precepts suggesting the superiority of prayer being performed at its proper time, even though they understood what the legislator had wanted. Because of this, he did not berate them or order them to repeat the prayer at the time to which it had been changed that day, as the others claimed. Those who did postpone it were forgiven, since they acted in accord with their understanding; most things they were ordered to do they did in fact accomplish.

As for those who maintain that it is permissible to postpone prayer because of warfare – as al-Bukhārī understood and justified from the hadith of Ibn ʿUmar referred to previously – (in this case) neither those who performed the prayer earlier nor those who did so later ought to be considered suspect. But God knows best.

Ibn Isḥāq then stated, “The Messenger of God (ṢAAS) thereafter sent forward ʿAlī b. Abū Ṭalīb bearing his banner and the men hurried towards it.”

Mūsā b. ʿUqba stated in his work on the maghāzi, the military expeditions, quoting al-Zuhri, “While the Messenger of God (ṢAAS) was in his bathroom, so they claim, having combed out one side of his hair, Gabriel came to him riding a horse and dressed in his breast-plate. He halted at the door of the mosque where the funeral biers are placed. The Messenger of God (ṢAAS) came out to him, whereupon Gabriel said, ‘May God forgive you, have you put down your arms?’ ‘Yes,’ he replied. Gabriel commented, ‘Well, we’ve not put ours down ever since your enemy came at you; and I’m continuing to pursue them until God defeats them.’ And they say that there was actually dust present upon Gabriel’s face. He then went on to say, ‘God commanded you to fight Banū Qurayṣa, and I will pursue them along with the angels accompanying me; we will make their fortresses shake around them. Go forth you too, with your men!’

“And so the Messenger of God (ṢAAS) did follow after Gabriel. He passed by a seated group of Banū Ghanam who were awaiting the Messenger of God (ṢAAS), and he asked them whether a horseman had recently passed them. They replied that Dihyā al-Kalbī had passed them on a white horse, seated on a saddle cloth or a piece of velvet brocade, and wearing his breast-plate. They say that the Messenger of God (ṢAAS) then said, ‘That was Gabriel!’ The Messenger of God (ṢAAS) used to liken Dihyā al-Kalbī to Gabriel. He then said, ‘Join me at where Banū Qurayṣa are, and perform the al-ʿasr prayer among them.’
“And so they arose, along with those other Muslims God wished, and they set off for Banū Qurayza. The time for the al-‘asr prayer came while they were en route, and they remembered the prayer. Some of them asked others, ‘Don’t you know that the Messenger of God (SAAS) ordered you to perform the al-‘asr prayer among Banū Qurayza?’ Others said, ‘It’s the prayer (time).’ And so some did pray while others postponed it until they could perform it among Banū Qurayza, after the sun had set. They informed the Messenger of God (SAAS) which of them had performed it earlier and those who had postponed it, and people say that the Messenger of God (SAAS) did not berate either of the two groups.

“When ‘Ali saw the Messenger of God (SAAS) approaching, he met him and said to him, ‘Go back, Messenger of God, God will take care of the Jews for you.’ ‘Ali had heard from them some ugly talk with reference to the Messenger of God (SAAS) and his wives, may God be pleased with them, and he disliked for him to hear this. The Messenger of God (SAAS) asked him why he was advising him to go back, but ‘Ali concealed from him what he had heard of them. Then the Messenger of God (SAAS) commented, ‘I think you have heard them say something harmful about me; I will go on, for if the enemies of God saw me they would not say any of what you heard.’

“When the Messenger of God (SAAS) alighted at their fortresses, they being high above him, he addressed a group of their nobles at the top of his voice so that they could hear him saying, ‘Respond, you tribe of Jews, you brothers of apes, for disgrace from God, Almighty and Glorious is He, has come down upon you!’

“The Messenger of God (SAAS) then besieged them with legions of the Muslims for some ten nights. God had brought back Ḥuyayy b. Akhrab and he had entered the forts of Banū Qurayza. God cast terror into them, and the siege was very hard on them. They eventually shouted for Abū Lubāba b. ‘Abd al-Mundhir – they had been allied to the ansār – but Abū Lubāba stated, ‘I will not go to them until the Messenger of God (SAAS) gives me permission.’ The Messenger of God (SAAS) then gave him permission.

“And so Abū Lubāba went to them and they complained to him and asked him what he thought they should do since they did not have the power to engage in warfare. Abū Lubāba gestured at his throat across which he brought his fingers, showing them that it was their execution that was wanted.

“When Abū Lubāba left them, he was suddenly aghast, realizing that some urge had overcome him. He told himself that he could not look the Messenger of God (SAAS) in the face until he did some loyal act as repentance that God would appreciate.

“And so he went back to Medina and tied his hands to one of the tree trunks (supporting the roof) of the mosque. It is said that he remained tied there for some 20 days.

“The Messenger of God (SAAS) asked, when Abū Lubāba absented himself, ‘Hasn’t Abū Lubāba yet finished dealing with his allies?’ When it was related to him what Abū Lubāba had done, he said, ‘After (he left) me some urge overcame
him; if he had come to me, I would have sought forgiveness for him. Since he has now done what he has, I will not move him from where he is until God decrees His will upon him.'"

Ibn Lahi'a related this thus, from Abū al-Aswad, from Urwa. Muḥammad b. Isḥaq recounted this in this way in his work on the maghāzi, in the same line of authorities as Mūsā b. Uqba, from al-Zuhri, and (it appears) similarly in the account given by Abū al-Aswad from Urwa.

Ibn Isḥaq stated, "The Messenger of God (ṢAAS) made camp at one of the wells of Banū Qurayza; called the Annā well; it was among properties they owned. He besieged them for 25 days, by which time the siege was causing them great hardship and much anxiety.

"Huyayy b. Akhtab had joined them in their fortress when Quraysh and Ghatafān had withdrawn, thus fulfilling the pact he had made with Ka'b b. Asad. When they were sure that the Messenger of God (ṢAAS) had no intention of departing before he had utterly defeated them, Ka'b b. Asad addressed Banū Qurayza. He told them, 'You well know the crisis you face. I suggest three alternatives; choose the one you like best.' 'What are they?' they asked. He replied, 'First, that we follow and believe this man. I swear, it is clear to you now that he is a prophet who has been sent, and that it is he whom you find mentioned in your scripture. You should give him control over your lives, properties, children and women.' They replied, 'We will never abandon the law of the Torah, nor exchange it for another!'

"He then said, 'If you refuse me this, let us kill our children and our women and then go forth to Muḥammad and his companions with our swords drawn; that way we will not leave any responsibilities behind us, and God will decide between us and Muḥammad. If we perish, we perish; but we won't be leaving behind any children to worry about. And if we are victorious, we'll certainly acquire other women and children.'

"They replied, 'Shall we kill these unfortunates? What good would there be in living on after them?'

"He continued, 'If you refuse this, then tonight it is the sabbath. It may well be that Muḥammad and his men feel secure now. Let's go forth and seek to take Muḥammad and his men by surprise.'

"They replied, 'Should we desecrate our sabbath; if we do, there will befall that metamorphosis you well know has always befallen those who have done so.'

"He commented, 'Not one of you men has ever, since the day you were born, acted decisively.'

"They then sent to the Messenger of God (ṢAAS), asking him to dispatch to them for consultations Abī Lubāba b. 'Abd al-Mundhir, a brother of Banū 'Amr b. 'Awf who were allies of al-Aws.

39. An allusion to the references in several places in the Qurʾān to those who profaned the sabbath. See, for example, surat al-Baqara; II, v.63.
“He did dispatch Abū Lubāba and when they saw him, the men arose to meet him. The women and children broke into sobs before him. He felt very sorry for them; they asked him whether they should submit to Muḥammad’s judgement. He said that they should. He then gestured with his hand across his neck, indicating that execution was coming.

“Abū Lubāba (later) commented, ‘I swear by God, my feet had not left that place before I knew I had betrayed God and His messenger.

“Abū Lubāba then left hurriedly. He did not, however, return to the Messenger of God (ṢAAS), but tied himself to one of the supports of the mosque, saying, ‘I will not leave here until God forgives me for what I have done. I swear to God that I will never again go to Banū Qurayṣa, nor ever be seen again in any place where I have betrayed God and His messenger!’”


Ibn Hishām also stated, “He remained tied there for six days. His wife would come to him at each prayer time and untied him so that he could perform the ablutions and pray. He would then be tied up again. Eventually forgiveness did come down for him, in the Almighty’s words, ‘And others confessed their sins, having mixed good deeds with bad; God may well forgive them. God is indeed forgiving, merciful!’” (ṣūrat al-Tawba or al-Barzā; IX, v.102).

According to Mūsā b. ʿUqba he remained bound for 20 days. But God knows best.

Ibn Isḥāq related that God revealed His forgiveness to His messenger at the very end of the night, while he was in the home of Umm Salama. He began to smile and when Umm Salama asked him why, he told her that God had forgiven Abū Lubāba. She asked his permission to leave to inform him. He agreed, and she went and told him the good news. People crowded around him joyfully, wishing to untie him from his bonds. But he said, “No one but the Messenger of God (ṢAAS) shall untie me.” When the Messenger of God (ṢAAS) came out to perform the dawn prayer, he did untie him, may God be pleased with him.

Ibn Isḥāq stated, “Thereafter Thaʿlab b. Saʿya, Usayd b. Saʿya and Asad b. ʿUbayd, all of Banū Hadal and not from either Qurayṣa or al-Naḍīr, their own pedigree being superior to that, they being Banū ʿAmr al-Qawm, accepted Islam that night during which Qurayṣa had come under the control of the Messenger of God (ṢAAS).

“Also that night ʿAmr b. Suʿdā al-Quraẓi came out and passed by the guard of the Messenger of God (ṢAAS); Muḥammad b. Maslama was in charge of them that night and when he saw ʿAmr, he called out and asked him his name, which he gave. ʿAmr had refused to participate in Banū Qurayṣa treachery towards the Messenger of God (ṢAAS), having said, ‘I will never betray Muḥammad!’ When
he recognized him, Muhammad b. Maslama said, ‘O God, do not forbid me to set aside the minor sins of noble men!’ He then let him pass. ‘Amr then hurriedly left and spent that night in the mosque of the Messenger of God (SAAS), in Medina. Thereafter he departed for some still unknown destination. When what had happened to him was mentioned to the Messenger of God (SAAS), he commented, ‘That is a man whom God saved because of his trustworthiness.’”

He went on, “Some people claim that he was tied up with rope along with others of Banū Qurayza. The rope to which he had been tied was later found thrown away, and it was not known where he had gone. And it was then that the Messenger of God (SAAS) made the above statement about him. But God knows best which of the accounts is correct.”

Ibn Ishāq continued, “Next morning they came under the authority of the Messenger of God (SAAS). Banū Aws promptly claimed that Banū Qurayza had been allied with them rather than with Khazraj. They also referred to how the Messenger of God (SAAS) had given control over Banū Qurayza to ‘Abd Allāh b. Ubayy when he had requested this, as is related above.

“When Aws had spoken to him, the Messenger of God (SAAS) responded to them, ‘O Aws, will you be content to have one of your men decide about them?’ When they agreed to this, he placed them under the charge of Sa’d b. Mu‘adh. The Messenger of God (SAAS) had placed Sa’d b. Mu‘adh inside his mosque in a tent belonging to an Aslām woman named Rufayda; she was caring for the wounded. When he placed Sa’d in charge of Banū Qurayza, his people approached him and mounted him on a donkey bearing a leather cushion; he was a handsome, large man. They then brought him to the Messenger of God (SAAS), telling him to treat his charges kindly, since it was with that expectation that the Messenger of God (SAAS) had appointed him over them. When they insisted upon this, he responded, ‘It is now time for Sa’d to take no account of anyone’s criticism for what he does in God’s cause!’ One of those of his people who was accompanying him returned to Banū ‘Ahd al-Ashkal and told them of the death of the men of Banū Qurayza even before Sard reached them, because of what he had heard him say.

“When Sa’d arrived at where the Messenger of God (SAAS) and the Muslims were, the Messenger of God (SAAS) said, ‘Arise to greet your master.’ The Quraysh muhājirin, said he was referring to the anṣār, while the latter thought that his order had been directed towards all the Muslims, and so they stood up. They told him, ‘Abū ‘Amr, the Messenger of God (SAAS) has delegated to you the question of deciding what to do with your charges.’ Sa’d replied, ‘Is it your duty to swear by a pact with God that whatever decision I reach about them will be enforced?’ ‘Yes,’ they agreed. Sa’d then asked, ‘And does that apply to him who is over here?’ He was referring to the direction where the Messenger of God (SAAS) was, while looking away from him out of his respect for him. The Messenger of God (SAAS) answered, ‘Yes.’ Sa’d then said, ‘I therefore decree that the men among them shall be executed,
while their properties shall be liquidated and their offspring and women shall be taken captive.’”


Ibn Hishām stated, “A reliable scholar related to me that ʿAli b. Abū Ṭalib exclaimed as they were besieging Banū Qurayṣa, ‘O Army of the Faith!’ He and al-Zubayr b. al-ʿAwwām then advanced and ʿAli said, ‘I will taste what Ḥāmza tasted, or I will storm their fortress!’ But they replied, ‘Muḥammad! We will submit to the judgement of Saʿd b. Muʿādh.’”

Imām ʿĀḥmad stated that Muḥammad b. Jaʿfar related to him, quoting Shuʿba, from Saʿd b. Ibrāḥīm, quoting Abū Umāma b. Sahl, who said, “I heard Abū Saʿd al-Khudrī say, ‘Banū Qurayṣa agreed to submit to the authority of Saʿd b. Muʿādh. So the Messenger of God (ṢAAS) sent for Saʿd who came to him on a donkey. When he drew near the mosque, the Messenger of God (ṢAAS) said, “Stand up for your master” (or “your better”). He then said, “These people have submitted to your authority.” He (Saʿd) stated, “We shall execute their warriors and take their children prisoner.” The Messenger of God (ṢAAS) commented, “You have given judgement with God’s decree.” He may have said, “You have given judgement with the malāk’s (‘the ruler’s’) decree.” According to another account, the word used was malak, “angel”’.”

In both sahih collections it is derived by various lines of authority from Shuʿba.

Imām ʿĀḥmad stated, “Hujayn and Yūnus related to us, saying, ‘Al-Layth b. Saʿd related to us, from Abū al-Zubayr, from Jahir b. ʿAbd Allāh, who said, “At the battle of al-Ahzāb an arrow was shot at Saʿd b. Muʿādh and the medial vein in his arm was severed. The Messenger of God (ṢAAS) cauterized it with fire. Saʿd’s hand then swelled up and he bled it. Seeing this, Saʿd said, ‘O God, do not extract my soul before you settle Banū Qurayṣa for me.’ At this the flow ceased, with not another drop falling, until Banū Qurayṣa submitted to Saʿd’s authority. A message was sent to him to this effect and he decreed that their men should be executed and that their women and children should be made captive and should serve the Muslims. The Messenger of God (ṢAAS) said, ‘You have correctly given God’s judgement regarding them.’ They were 400 in number. When their execution was over, Saʿd’s artery burst and he died.’”

Both al-Tirmidhī and al-Nasāʾi related this from Qutayba, back to al-Layth al-Tirmidhī categorized it as hasan sahih, “good and authentic”.

Imām ʿĀḥmad stated, “Ibn Numayr related to us, from Hishām, saying, ‘My father quoted ʿAʾisha to me as having said, “When the Messenger of God (ṢAAS) came back from the Battle of al-Ahzāb and had put down his arms and bathed, Gabriel, his face dust-covered, came to him and said, ‘So, you’ve put
down your arms! I swear by God, we have not! Go out and battle them!’ The Messenger of God (ṣaas) asked, ‘Where to?’ ‘Over here,’ Gabriel responded, gesturing towards Banu Qurayza. And so the Messenger of God (ṣaas) went forth against them.’”

Hisham stated, ‘My father informed me that they accepted the authority of the Prophet (ṣaas) over them and that he then delegated that authority to Sa’d. He then stated, “I judge that the warriors be executed, that their women and offspring be taken captive and that their properties be divided up.”’

Hisham went on, “My father stated further, ‘I was told that the Messenger of God (ṣaas) said, “You have judged them by God’s judgement.”’”

Al-Bukhari stated, “Zakariyyah b. Yahya related to us, quoting ‘Abd Allah b. Numayr, quoting Hisham, from his father, from ‘A’isha, who said, ‘At al-khandaq Sa’d was wounded. One of Quraysh, a man named Hihhxn h. CAriqa, shot an arrow at him and hit him in the main vein in his arm. The Prophet (ṣaas) set up a tent for him in the mosque so that he could visit him from nearby. When the Messenger of God (ṣaas) had returned from al-khandaq and had put down his weapons and had bathed, Gabriel, shaking dust off his head, came to him and said, “So, you have put down your weapons? I swear by God, I’ve not done that! Go forth against them!” The Prophet (ṣaas) asked, “Where to?” Gabriel then gestured towards Bani Qurayza. The Messenger of God (ṣaas) then did go out against them and they accepted his authority; he then delegated this authority to Sa’d. The latter decreed, “I judge that their warriors be executed, that their women and offspring be taken captive and that their properties be divided up.”’”

Hisham went on, “My father quoted ‘A’isha as saying that Sa’d stated, ‘O God, You well know that there is no one I would rather fight on your behalf than a people who have called Your messenger a liar and have exiled him. O God, I believe You have put an end to warfare between us and them. Give me life for so long as there is any warfare against Quraysh, so that I may fight against them for You. And if You have brought the war to an end, recommence it and place my death therein.’ Then there was an explosive emission from his upper chest, but this did not alarm anyone. But there was a tent (for the wounded) belonging to Banu Ghifar in the mosque. And, when the blood began streaming down towards them, they shouted, ‘Hey, you in the tent, what is this coming down to us from you?’ It was from Sa’d; his wound was streaming blood and he died of it.”

This was related by Muslim from a hadith of ‘Abd Allah b. Numayr.

I would comment that Sa’d first spoke this prayer before he passed judgement on Banu Qurayza. This is why he prayed that his death not occur before he had settled with Banu Qurayza. And God did answer his prayer. After issuing his judgement on them, and God had pleased him greatly thereby, he prayed a second time in this way and God then gave him martyrdom, may God be pleased with him and give him pleasure. Reference to his death will come shortly, if God so wills it.
Imām Ahmad related it also from another line at great length; in that account there are other interesting aspects. He stated that Yazīd related to him that Muḥammad b. ʿAmr narrated to him, from his father, from his father ʿAlqama b. Waqqās, who said, “ʿAʾisha stated to me as follows, ‘I was leaving on the day of the battle of al-khandāq, following after our forces, when I heard the sound of movement behind me. Then I saw it was Saʿd b. Muʿādh, accompanied by his brother al-Ḥārith b. Aws, carrying his child. I sat down on the ground and Saʿd passed by, wearing an iron coat of mail from which his arms and legs protruded. I was concerned about injury to these limbs of Saʿd; Saʿd was one of the greatest and tallest of men. As he passed, he was speaking the verse, “Remain awhile; let Ḥamal see the battle. How fine is death when its time has come!”’”

She continued, “I got up and ran into a garden. There I found a group of Muslims; among them were ʿUmar b. al-Khaṭṭāb. One of the men had on a subgha” (by which she meant a mighfar, a “helmet”). ʿUmar asked, ‘Why are you here? I swear, you’re bold! What’s to protect you if some disaster should happen or you get cut off?’ He went on criticizing me until I wished the earth would open to swallow me on the spot! Then the man lifted the helmet off his face and I saw that it was ʿAlī b. ʿUbayd Allāh. He commented, ‘Hey, ʿUmar, shame on you! You’re overdoing it! From today on, whatever aligning or taking refuge there is will be to God, Almighty and Glorious is He!’”

ʿAʾisha went on, “Then a Quraysh man named Ibn al-ʿAriqa shot at Saʿd, saying, ‘Take that! I’m Ibn al-ʿAriqa!’ It struck and severed the main artery in his arm. Saʿd then prayed, ‘O God, do not make me die before you give me satisfaction over Banū Qurayṣa!’ These people had been his allies and colleagues before Islam. Then his wound stopped bleeding and God sent the gale against the polytheists and spared the believers engaging in battle; God is indeed powerful, strong. Abī Sufyān and his force then went to Tihāma, while ʿUyayna b. Badr and his force withdrew to Najd.

“Banū Qurayza then returned home and sought protection in their fortresses. The Messenger of God (ṢAAS) returned to Medina where he ordered a leather tent be set up in the mosque for Saʿd. Then Gabriel came, the folds of his clothing covered with dust, and he said, ‘Have you put down your weapons, then? By God, the angels haven’t put down their weapons yet. Go forth and do battle with Banū Qurayṣa!’

“The Messenger of God (ṢAAS) then put on his breast-plate and had it announced that the men should prepare to depart for battle. He passed by Banū Ghanam who were his neighbours close by the mosque. He asked them, ‘Who was it passed by you?’ They replied, ‘Dihya al-Kalbi went by.’ Now Dihya al-Kalbi was similar in beard, age and face to Gabriel, upon whom be peace.

“The Messenger of God (ṢAAS) proceeded on to Banū Qurayṣa and besieged them for 25 days. When their suffering from the siege grew intense, a message
was sent telling them to accept the authority of the Messenger of God (SAAS). They sought advice from Abū Lubāba b. 'Abd al-Mundhir, and he made a sign to them indicating execution. Banū Qurayṣa then said they would accept the authority of Sa'd b. Mu'adh. The Messenger of God (SAAS) told them, ‘Then do accept the authority of Sa'd b. Mu'adh!’ He was brought to him on a donkey, seated on a saddle stuffed with palm fronds and with his people all around him, who were telling him, ‘Abū 'Amr, they are your allies and colleagues, your family in times of crisis, people you know well.’ But Sa'd did not respond to them at all, nor did he turn towards them. When he arrived close by the homes of Banū Qurayṣa, he turned to his entourage and said, ‘It’s time for me to disregard any possible criticism in serving God!’”

'A'isha went on, “Abū Sa'd said that when he appeared, the Messenger of God (SAAS) told them, ‘Arise for your master and help him dismount!’ At this ‘Umar commented, ‘Our “master” is God!’ (But) he said, ‘Help him dismount.’ The Messenger of God (SAAS) then said, ‘Render your judgement over them.’ Sa'd responded, ‘I decree that their warriors be executed, their offspring be taken captive, and their properties be divided up.’ The Messenger of God (SAAS) commented, ‘Your decree accords with the judgement of God and with that of His messenger.’

“Thereupon, Sa'd spoke the following prayer, ‘O God, if you have left for Your prophet any further warfare against Qurayṣah, then let me remain for it. But if You have now ended the warfare between him and them, then take me to Yourself.’”

'A'isha went on, “His wound then burst; up to then he had been free of it, nothing being visible except for a small circular spot. He went back to the tent that the Messenger of God (SAAS) had set up for him. The Messenger of God (SAAS) went to him, along with Abū Bakr and ‘Umar. And I swear by Him in whose hands is Muhammad, that I could well differentiate the weeping of ‘Umar from that of Abū Bakr while I was there in my room. They were, as God said, ‘... compassionate among themselves’” (sūrat al-Fath; XLVIII, v.29).

‘Alqama stated, “I then asked, ‘How did the Messenger of God (SAAS) react?’ ‘A'isha replied, ‘His eyes never wept for anyone. However, if he was deeply moved, he would take hold of his beard.’”

The chain of authorities for this ḥadīth is excellent, and there are testimonials to its veracity from other sources. In it there is the clear statement that Sa'd prayed twice, once before he passed judgement on Banū Qurayṣa, and once thereafter, as we stated earlier. And all praise and credit go to God. We will report, after finishing the narrative, the manner of his death and burial, and the credit to him therefore, may God be pleased with him and give him pleasure.

Ibn Ishaq stated, “They (Banū Qurayṣa) were then brought down and the Messenger of God (SAAS) imprisoned them in the home of the daughter of al-Ḥarīth, a woman of Banū al-Najjār.”
I comment that the reference is to the daughter of al-Ḥarīth b. Kurz b. Ḥabīb b. ‘Abd Shams; she was the wife of Musaylima al-Kadhdhāb, who had by her a son named ‘Abd Allāh b. ‘Amīr b. Kurz.

Ibn Ishāq went on, “The Messenger of God (ṢAAS) went out into the Medina market and had some trenches dug. Then he sent for Bani Qurayza men to have their heads severed in those trenches. They came out in groups. Among them was that enemy of God Ḥuyayy b. Akhtab, along with Ka'b b. Asad, their leader. They were 600 or 700 in number. Some estimate their number to have been as many as 800 or 900.”

I comment that according to al-Layth, quoting Abū al-Zubayr from Jābir, as given above, they numbered 400. But God knows best.

Ibn Ishāq continued, “As they were being taken in groups to the Messenger of God (ṢAAS), they asked Ka'b b. Asad, ‘Ka'b, what do you think he will do to us?’ He replied, ‘Will you not understand anywhere? Can’t you see that the one calling never stops, and that those of you who go never return? It means, by God, execution!’

“This continued until he had finished with them. Ḥuyayy b. Akhtab was brought to him wearing a flowered robe all over which he had made finger-size holes so that it not be taken from him; his hands were drawn up and tied by a rope to his neck. When he looked over at the Messenger of God (ṢAAS) he said, ‘Well, I swear by God, I don’t blame myself for being your enemy, but whoever abandons God will be abandoned!’

“He then went forward to the men and said, ‘O people, there is no harm in the command of God; a decree, fate and a massacre have been written by God against Banū Isrā’īl!’ He then sat down and he was struck in the neck.

“Jabal b. Jawwāl al-Thālabi then spoke the verses,

‘By your life, I swear that it was not himself that Ibn Akhtab blamed, but whoever abandons God will be abandoned
He strove hard, pushing himself to the limits, exerting himself vigorously to achieve glory.”’

Ibn Ishāq then related the story of al-Zubayr b. Bāṭān, an old man who had become blind. “At the battle of Buṣāth he had been given over to the charge of Thābit b. Qays b. Shammās who had cut off his forelock. On this day Thābit had wanted to repay him,” so he went to al-Zubayr and asked, ‘Do you know me, Abū ‘Abd al-Rahmān?’ ‘Would the like of me not know the like of you?’ he responded. Thābit then said, ‘I want to pay you back!’ ‘Well,’ replied al-Zubayr, ‘an honourable man would repay an honourable man.’

40. Musaylima al-Kadhdhāb, i.e. “the great impostor” of Yamāma and a leader of Banū Ḥamīfā, claimed prophethood for himself following the death of the Messenger of God, (ṢAAS). He was ultimately defeated and killed by the Muslims in 12 AH, supra, p.25n.

41. Ibn Kathīr here omits from his narrative the important fact given in Ibn Ishāq’s account that al-Zubayr had spared Thābit’s life on an earlier occasion, before the coming of Islam.
“Thabit then went to the Messenger of God (SAAS) and asked permission to release him, and he did release al-Zubayr b. Baṣṣa. When he informed him of this, al-Zubayr responded, ‘What would an old man who would have no son and no family do with his life?’ Thabit then returned to the Messenger of God (SAAS) and asked him to restore to the man his wife and his son, and to this he agreed. When he returned to al-Zubayr with this news, the old man now said, ‘What’s to become of a household in Hijāz that has no property; how could they survive?’ Again Thabit went to the Messenger of God (SAAS) and asked that the property of al-Zubayr be released to him, and he did so.

“When he went back and told him this, al-Zubayr asked, ‘Thabit, what became of Ka‘b b. Asad, whose face was like a Chinese mirror that reflects the faces of the tribe’s virgins?’ ‘He has been killed,’ he replied.

“And what of our vanguard in the attack and our protector in flight, ‘Azal b. Shamwāl?’ ‘He has been killed,’ Thabit replied.

“‘What became of the two counsel’ – meaning that of Banū Ka‘b b. Qurayṣa and Banū ‘Amr b. Qurayṣa. ‘They have dispersed and been killed,’ he replied.

“‘I ask you then, Thabit, by your obligation to me, to let me join my own people. There is no good in life for me now that they have gone and I can’t stand postponing joining my loved ones for so long as it would take to fill and empty a bucket being borne along by a camel!’”

“At this Thabit went over to him and cut off his head.

“When al-Zubayr’s phrase ‘joining my loved ones’ reached Abū Bakr, the trusting, he commented, ‘He’ll meet them, by God, in the fire of hell where he will dwell for ever!’”

Ibn Ishāq used the word fayla in his account, to refer to the filling of a bucket; Ibn Hīshām said the word should be qabla. Regarding the word used for camel here, nādir, Ibn Hīshām said it referred to a camel that bears water used to irrigate date-palms.

Abū Ubayda, however, said that the word refers to the emptying of a bucket.

Ibn Ishāq stated, “The Messenger of God (SAAS) had ordered the execution of all of their adults. Shu‘ba b. al-Ḥajjāj related to me, from ‘Abd al-Malik b. ʿUmayr, from ʿAṭiya al-Quraṭi, who said, ‘The Messenger of God (SAAS) ordered that all grown-up Banū Qurayṣa should be executed. I was a youth and since they decided I was not fully grown they let me go.’”

Authorities of all four ashab al-sunan codices of hadith relate this account from ‘Abd al-Malik b. ʿUmayr, from ʿAṭiya al-Quraṭi, with similar wording.

Certain scholars make reference to this who maintain that establishing the presence of coarse hair in the genital region proves maturity. Indeed this does constitute maturity in the most authoritative statements on the subject made by al-Shāfi‘ī.

42. The term used here, ashab al-sunan, refers to the four authoritative codices of hadith from among theṣaḥḥah collections. Their authors were al-Tirmidhi, Abū Daʿūd, Ibn Mājah and al-Nasāʾī.
There are some scholars who differentiate Muslim from non-Muslim youths, saying that that can indicate maturity, but only in the case of the latter. This is because a Muslim (youth) may be disadvantaged to some purpose because of that.

Išaak recounted from Ayyūb b. ʿAbd al-Rahmān, that Salmā, daughter of Qays, mother of al-Mundhir, had asked the Messenger of God (ṢAAS) to release Rīfāʾa b. Shamwāl, who was adult and had taken refuge with her; he had known them before this. He (the Messenger of God (ṢAAS)), did release him for her. She had said, “Messenger of God, Rīfāʾa claims that he will pray and eat camels’ meat.” And so he granted her wish and released him.

Ibn Ishaq stated that it was related to him by Muḥammad b. Jaʿfar b. al-Zubayr, from Urwa, from ʿĀʾisha, who said, “He only executed one of their women. She was talking with me and laughing heartily all the time the Messenger of God (ṢAAS) was executing her menfolk in the market-place. Then a voice called out asking where was so-and-so. She exclaimed, ‘It’s me, by God!’ I asked her, ‘For pity’s sake, what’s wrong?’ She said, ‘I’m to be killed!’ ‘Why?’ I asked. ‘For something I did,’ she told me. Then she was taken away and beheaded.”

The account continues, “ʿĀʾisha used to say, ‘I swear, I’ll never forget how high-spirited she was and how much she laughed when she knew she was to be killed.’”

Imām Ahmad related this the same way, from Yaʿqūb b. Ibrāhim, from his father, from Muḥammad b. Ishaq.

Ibn Ishaq stated, “It was she who had thrown down the millstone on to Khallād b. Suwayd and had killed him.” He is inferring that it was for him that the Messenger of God (ṢAAS) had her executed.

Ibn Ishaq stated elsewhere, “He named her as Nabāta, wife of al-Ḥakam al-Qurayzī.”

Ibn Ishaq stated, “The Messenger of God (ṢAAS) then divided up among the Muslims the property, wives and children of Banū Qurayza, after he had taken out one-fifth. He awarded each horseman three shares, two for the horse and one for its rider. He gave one share to each foot soldier. The horses numbered thirty-six at that battle. This was the first time the booty was divided into division of two shares and the first in which it was divided into five parts.

“The Messenger of God (ṢAAS) dispatched Saʿd b. Zayd with the captives taken from Banū Qurayza to Najd, where he sold them in exchange for horses and weapons. The Messenger of God (ṢAAS) had chosen for himself one of their women, Rayḥāna, daughter of ʿAmr b. Khānafa, of Banū ʿAmr b. Qurayza. He stayed intimate with her until he died, she still being at that time in his household. The Messenger of God (ṢAAS) had suggested that she accept Islam, but she had refused. Eventually she did accept Islam and this brought great pleasure to him. He suggested releasing and marry ing her, but she chose to
continue in slavery, considering that easier for her. She remained with him until the Messenger of God (SAAS) died.\textsuperscript{43}

Ibn Ishâq then commented upon the verses of the Qur’an that relate to the battle of al-khandaq, from early in sûrat al-Ahzâb. We have given reference and explanation to that in our Tafsir (Exegesis), and to God be all praise and credit.

Ibn Ishâq stated, “Those Muslims martyred in the conflict with Banû Qurayza were Khallâd b. Suwayd b. Thâ’âlabâ b. ‘Amr al-Khazrajî, who was crushed when a millstone was cast down on him. They claim that the Messenger of God (SAAS) said, ‘He will receive the reward of two martyrs.’”

I would observe that it was that woman mentioned above, the only woman of Banû Qurayza executed, who had thrown the stone down at him. But God knows best.

Ibn Ishâq stated, “Abû Sinân b. Mihsân b. Hurthân of Banû Asad b. Khuzayma died while the Messenger of God (SAAS) was besieging Banû Qurayza; he was buried in their cemetery that (same) day.”

\textit{The Death of Sa’d b. Mu‘âdh, May God be Pleased with Him.}

It has been related above that Hibbân b. al-‘Ariqa, God damn him, had shot an arrow at him and struck him in the vein of his arm. The Messenger of God (SAAS) then cauterized him with fire and stopped up the wound. Sa’d prayed to God not to make him die before he had been relieved of Banû Qurayza. This occurred following their breaking of the pacts and agreements they had made with the Messenger of God (SAAS) and their alignment with the ahzâb, the enemy clans. When the latter withdrew, dispersing away from Medina, Banû Qurayza were totally left to disaster, both on earth and in the after-life. The Messenger of God (SAAS) went to them and besieged them, as told above. When they were in real suffering, beset from all sides, they decided to submit to the authority of the Messenger of God (SAAS) to do with them as ever God wished. He delegated that authority to the chief of Aws, who had been allied with them before the coming of Islam; he was Sa’d b. Mu‘âdh. Banû Qurayza were pleased with this. It is said that they initially gave themselves over to Sa’d’s authority because they had high hopes of his kindness and partiality towards them. They did not know that they were more hateful in his view than the apes and pigs that were their peers! This was because of the intensity of his faith, and his high trust. May God be pleased with him and give him pleasure.

The Messenger of God (SAAS) sent for him; Sa’d was in a tent in the mosque. He was brought on a donkey riding on a soft saddle placed under him because of his injury. When he drew near the tent of the Messenger of God (SAAS), the latter ordered all there to rise for him. It was said that this was so that he would dismount because of the severity of his injury; also it was said

\textsuperscript{43} The latter part of this paragraph, apparently a paraphrase of Ibn Ishâq’s account, seems to contradict what was stated earlier.
that this was to accord him respect in the presence of those about whom he was to decide, so that he would be more effective in carrying out his judgement. But God knows best.

When he decreed death and captivity for them and God had pleased and satisfied him by relieving him of them, and he had returned to the tent in the mosque accompanied by the Messenger of God (SAAS), he prayed to God the Almighty and Glorious that he have martydom. And God had chosen his reward; his wound burst open that night. Blood went on escaping from him until he died. May God be pleased with him.

Ibn Ishāq stated, “When the Banū Qurayza affair was concluded, the wound of Sa‘d b. Mu‘ādh burst open and he died of it, a martyr.

“Mu‘ādh b. Riḍā al-Zurqī related to me as follows, ‘It was related to me by whomever you like of my people, that Gabriel, wearing an embroidered turban, came to the Messenger of God (SAAS), when Sa‘d b. Mu‘ādh was taken late at night. He said, “Muḥammad, who is that dead man for whom the gates of heaven were opened and for whom the throne shook?”

‘“The Messenger of God (SAAS) arose hurriedly, dragging his clothing behind him, and went to Sa‘d, whom he found to have died; may God be pleased with him.”’

This is how Ibn Ishāq related this.


‘“The Messenger of God (SAAS) went out and found it was Sa‘d b. Mu‘ādh. The Messenger of God (SAAS) sat down by his grave as he was being buried. While thus seated, he twice recited, subḥāna Allāh, “God be praised”. So everyone said the same. He then spoke the words, “Allāhu Akbar! Allāhu Akbar! God is most Great! God is most great!” So everyone spoke the same. Then the Messenger of God (SAAS) said, “I was amazed at this fine worshipper who was constrained in his grave until this (time), when he was relieved.”’”

Imām Aḥmad and al-Nasāʾī related, quoting a line of transmission through Yazīd b. ‘Abd Allāh b. Usāma b. al-Ḥād, and Yahyā b. Sa‘d, from Mu‘ādh b. Riḍā, from Jābir, who stated, “The Messenger of God (SAAS) said to Sa‘d the day he died and while he was being buried, ‘Praise be to God for this fine man for whom the throne of the All-Merciful moved, and for whom the gates of heaven were opened; he was constrained, and then God released him.’”
Muḥammad b. Ishaq stated, “Muḥādh b. Rifiʿa related to me, from Maḥmūd b. Ābd al-Raḥmān b. Ṭāmr b. Jumāh, from Jābir b. Ābd Allāh, who said, ‘We were there while Saʿd was being buried, in the company of the Messenger of God (Ṣaṣṣ), who spoke the invocation subḥāna Allāh, God be praised, which was repeated by all there. He then said Allāhu Akbar! God is most Great, and everyone joined him in saying this. Then they asked him, ‘Why did you praise God, Messenger of God?’ He replied, ‘His grave constrained this fine man until God relieved him.’”

Imām ʿĀḥmad related it thus, from Yaʿqūb b. ʿIbrāhīm b. Saʿd, from his father, from Ibn Iṣḥāq.

Ibn Hishām stated, “The figurative meaning of this hadīth is shown in Ṭāʾīša’s words, ‘The Messenger of God (Ṣaṣṣ) stated, ‘The grave constrains; if anyone were to escape from it, it would be Saʿd b. Muḥādh.’’”

I would comment that this hadīth is given by Imām ʿĀḥmad as follows, “Yahyā related to us, from Shuʿba, from Sāki b. Ḥammād, from ʿAlisha, from the Prophet (Ṣaṣṣ), who said, ‘The grave exerts pressure; if anyone were to escape from that, it would be Sāki b. Muḥādh.’”

The line of authorities for this hadīth would meet the criteria for the two saḥīh collections, except for the fact that Imām ʿĀḥmad related it from Ghundar, from Shuʿba, from Saʿd b. Ṣaʿd b. Ṣaʿd, from “a person”, from Ṭāʾīša.

The ḥāfīz al-Bazzār related it from Nāfīʿ, from Ibn ʿUmar. He said, “ʿĀbd al-ʿAlā b. Ḥammād related to us, quoting Dāʾūd, from ʿĀbd al-Raḥmān (who said), ‘Ubayd Allāh b. ʿUmar related to us, from Nāfīʿ, who quoted Ibn ʿUmar as saying, ‘The Messenger of God (Ṣaṣṣ) stated, ‘The day Saʿd b. Muḥādh died 70,000 angels descended to earth; they had never done so before. The grave was severely constraining him!’ Then Nāfīʿ wept.’”

This chain of authorities is excellent. However, al-Bazzār said, “Others related this from ʿUbayd Allāh from Nāfīʿ, but with an incomplete chain.

Al-Bazzār also narrated it, from Sulaymān b. Sayf, from Abū ʿĪtāb, from Sukayn b. ʿĀbd Allāh b. ʿĀbd al-Raḥmān b. Zayy b. al-Khaṭṭāb, from Nāfīʿ, from Ibn ʿUmar, who said, “The Messenger of God (Ṣaṣṣ) stated, ‘Seventy thousand angels who had never before touched the earth came down at the death of Saʿd b. Muḥādh.’ And as he was being buried, the Messenger of God (Ṣaṣṣ) also said, ‘Praise be to God! if anyone escaped the pressure of the grave, it was Saʿd.’”

Al-Bazzār stated, “Iṣmāʿīl b. Ḥafṣ related to us, from Muḥammad b. Fuḍayl, quoting ʿAṭāʾ b. al-Ṣāḥib, from Mujähid, from Ibn ʿUmar, who said, ‘The al-šarḥ, the throne, shook at the pleasure of God’s meeting Saʿd b. Muḥādh.’ It is said that he meant the al-šarīʿ, the couch. (As is the case in the following verse.) ‘And he raised his two parents up on to the al-šarḥ’ (ṣūrat Yūsuf, XII, v.100). As for the shaking, that referred to its frame. He went on, ‘And the Messenger of God (Ṣaṣṣ) went into his grave and stayed there awhile. When he emerged, he was asked, “Messenger of God, what kept you?” He replied, “Saʿd was very
much constrained in the grave; and so I prayed to God, and it was widened for him.”

Al-Bazzār stated, “Aṭāb b. al-Ṣā’ib was alone in giving this hadith.” I would observe that it was who was being addressed in this matter.

Al-Bayhaqī, may God be pleased with him, following his having told how constrained Sa’d, God be pleased with him, was by the grave, related a strange tradition about it. He said, “Abū ʿAbd Allāh al-Ḥafīz related to us, quoting Abū al-ʿAbbās, quoting Aḥmad b. ʿAbd al-Jabbār, quoting Yūnus, from Ibn Iṣḥāq, who said, ʿUmayya b. ʿAbd Allāh related to me that he asked some of Saʿd’s family, “What have you heard that the Messenger of God (ṢAAS) said on this subject?” They replied, “We were told that the Messenger of God (ṢAAS) was asked about that and said, ‘He’ (Saʿd) ‘would cut short some of the ablutions for urination.’”


Also from al-Aʿmash, “Abū ʿAlī related to us, from Jābir, from the Prophet (ṢAAS) the same words. A man asked Jābir, ‘How is it that al-Barmā b. ʿAḍīb says (that the statement was) “the aṣār, the couch, shook?”’ He (Jābir) replied, “There was some animosity between these two tribes; I heard the Prophet (ṢAAS) say, ‘The aṣār, the throne, of the al-Raḥmān, the Merciful One, shook at the death of Saki b. Muḥādh.”’”

Muslim related this, from ʿAmr al-Naqīd, from ʿAbd Allāh b. Idrīs and Ibn Mājā, from ʿAṭī b. Muḥammad, from Abū Muḥāwiya, both of whom quoted al-Aʿmash. Their version does not add anything to the account as given by al-Aʿmash from Abū ʿAlī, from Jābir.

Aḥmad stated, “ʿAbd al-Razzāq related to us, from Ibn Jurayj, ‘Abū al-Zubayr informed me that he heard Jābir b. ʿAbd Allāh say, “I heard the Messenger of God (ṢAAS) say, ‘I heard the bier of Saʿd b. Muḥādh was there in front of them, ‘The throne of the Merciful One shook for it.’’”

Muslim related it from ʿAbd b. ʿUmayy, as did al-Tirmidhī from Maḥmūd b. Ghaylān, both quoting ʿAbd al-Razzāq.


Al-Nasāʾī related it from Yaʿqūb b. ʿIbrāhīm, from Yaḥyā.

Aḥmad stated, “ʿAbd al-Wahhāb related to us, from Saʿd, (who quoted) Qatāda as saying, ‘Anas b. Mālik related to us that the Messenger of God (ṢAAS) said, his bier having been put down, “The throne of the Merciful One shook for it.”’”

Muslim related it from Muḥammad b. ʿAbd Allāh al-Azdi, from ʿAbd al-Wahhāb.
Al-Bayhaqi narrated from a hadith of al-Mu'tamir b. Sulaymān, from his father, from al-Hasan al-Baṣrī, who said, “The throne of the Merciful One shook with joy for his spirit.”

The ḥāfīṣ al-Bazzār stated, “Zuhayr b. Muḥammad related to us, quoting ʿAbd al-Razzāq, quoting Maʿmar, from Qatāda, from Anas, who said, ‘When Saʿd’s bier was carried, the hypocrites said, “How light his bier is! That’s due to his having passed judgement over Banū Qurayṣa.” The Messenger of God (ṢAAS) was asked about this, and he said, “No; but the angels carried him.””

(This has) an excellent line of transmission.

Al-Bukhārī stated, “Muḥammad b. Bashshār related to us, quoting Ghundar, quoting Shuṭa, from Abū Isḥāq (who said), ‘I heard al-Barāʾ b. ʿĀzib say, ‘I was presented with a silk robe for the Prophet (ṢAAS), and his Companions began touching it and admiring its softness. He said, ‘Are you admiring the softness of this? The kerchiefs of Saʿd b. Muʿādh are better than them, or softer.’’’”

He (the source) then said, “Qatāda related this, as did al-Zuhrī who reported hearing it from Anas, from the Prophet (ṢAAS).”

Al-Zuhrī stated, “I heard al-Wahhāb related to us, from Saʿd, he being the son of Abū ʿUrūba, from Qatāda, from Anas b. Mālik, that Ukaydir Dūma made a present of a jābba, a long outer garment, to the Messenger of God (ṢAAS); this was before the wearing of silk was prohibited. He put it on and when people admired it, he said, ‘By Him in whose hands is my soul, the kerchiefs of Saʿd in heaven are finer than this!’”

This hadith accords with the criteria of both al-Bukhārī and Muslim, but they did not include it. Al-Bukhārī, however, quoted it as commentary.

Aḥmad stated, “ʿAbd al-Wahhāb related to us, from Saʿd, he being the son of Abū ʿUrūba, from Qatāda, from Anas b. Mālik, that Ukaydir Dūma made a present of a jābba, a long outer garment, to the Messenger of God (ṢAAS); this was before the wearing of silk was prohibited. He put it on and when people admired it, he said, ‘By Him in whose hands is my soul, the kerchiefs of Saʿd in heaven are finer than this!’”

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Aḥmad stated that Yazid quoted Muḥammad b. ʿAmr as follows, “Wāqid b. ʿAmr b. Saʿd b. Muʿādh related to me (and Muḥammad said that Wāqid was one of the finest, best and tallest of men) as follows, ‘I went in to Anas b. Mālik and he asked me who I was. I replied that I was Wāqid, son of ʿAmr, the son of Saʿd b. Muʿādh. He then said, “You take after Saʿd.” He then wept copiously, saying, ‘May God grant Saʿd His mercy! He was one of the finest and tallest of men.” He then went on, “The Messenger of God (ṢAAS) dispatched an army out to fight Ukaydir Dūma, who sent to him a jābba of brocade woven with gold thread. The Messenger of God (ṢAAS) put it on, went up on to the minbar, the pulpit, and sat down without speaking. He then came down again. People felt and gazed admiringly at the jābba, and the Messenger of God (ṢAAS) asked them, ‘So you admire this then? The kerchiefs of Saʿd b. Muʿādh in heaven are much finer than what you can now see.’””

Al-Tirmidhī related it thus, as did al-Nasaʿi, from a hadith of Muḥammad b. ʿAmr. Al-Tirmidhī classified it as ḥasan ṣaḥīḥ, “good and authentic”.

After making reference to the throne having shaken after the death of Saʿd b. Muʿādh, Ibn Isḥāq went on to quote a line of verse from one of the ḏanṣār, the Helpers:
"The only person whose death we ever heard caused the throne of God to shake was Sa'd b. Mu'adh."

Ibn Isḥāq went on, "His mother – Kubaysha, daughter of Rāfi‘ b. Muqāwiya b. Ubayd b. Tha‘labā al-Khudariyya al-Khazrajīyya, that is – spoke the following elegy when Sa'd was being borne away on his bier,

'Sa'd's mother grieves for Sa'd, the fierce and impetuous,
A man of leadership and glory, an eager knight.
He would fill every breach, active in cutting off enemy heads."

Ibn Isḥāq went on, "The Messenger of God (SAAS) said, 'All mourning women exaggerate – except for she who mourned for Sa'd b. Mu‘adh!'"

I would comment that Sa’d’s death came some 25 days after the withdrawal of the ahzāb, the enemy clans. They had assembled in Shawwāl of 5 AH, as is told above, and remained there for approximately 1 month. Thereafter, the Messenger of God (SAAS) went forth and besieged Banū Quraṣa for some 25 days. They then accepted the authority of Sa'd, who died shortly after he had passed judgement on them. This would have occurred at the end of Dhū al-Qa‘da or early in Dhū al-Hijja of 5 AH. But God knows best.

Similarly, Muhammad b. Isḥāq stated, "The conquest of Banū Qurayṣa took place in Dhū al-Qa‘da and the beginning of Dhū al-Hijja. The polytheists took charge of that pilgrimage."

Ibn Isḥāq stated that Ḥassān b. Thabit spoke the following verses eulogizing Sa’d b. Mu‘adh, may God be pleased with him,

"My tears descended in a stream, and it was right for my eyes that they should weep for Sa’d.
Lying dead, prostrate on a battlefield. Eyes grieving at his loss flowed copiously, in constant pain.
A member of the religion of the Merciful, he will inherit paradise along with the (other) martyrs;
their is the most noble of groups.
Even though you have said good-bye to us and left us and went into the dust of the dark grave
You have, Sa’d, through your noble martyrdom, gone back (to God) clothed in finery and glory.
By your judgement on both Qurayṣa tribes with what God had decreed, you did not decide wilfully.
The decree of God matched your judgement on them; you did not absolve them when you were reminded of a former pact.
Even though fate has placed you with those others who exchanged this life for heaven’s eternal gardens
Happy is the end of the trustworthy who one day are called to God in honour and glory.”

Section: Poetry spoken on the battles of al-khandaq and Banū Qurayża.

Al-Bukhārī stated, “Ḥajjāj b. Minhāl related to us, quoting Shu'ba, quoting ‘Adi b. Thābit, as saying that he heard al-Barā'ī b. ʿĀzib state, ‘The Prophet (SAAS) told Ḥassān, “Satirize them; and Gabriel is with you!”’”

Al-Bukhārī also said, “Additional material was given by Ibrāhīm b. Ṭahmān, from al-Shaybānī, from ‘Adi b. Thābit, from al-Barā'ī b. ʿĀzib, who said, ‘The Prophet (SAAS), at the battle of Qurayża, told Ḥassān b. Thābit, “Satirize the polytheists, for Gabriel is with you.”’”

Al-Bukhrā also related this, as did Muslim and al-Nasā’ī, with lines of transmission from Shu'ba, but without the addition related above by Al-Bukhārī.

Ibn Isḥāq, may God have mercy on him, stated, “Dirār b. al-Khaṭṭāb b. Mirdās, brother of Banū Muḥarıb b. Fihr, spoke the following on the battle of al-khandaq.”

I would add that this was prior to the acceptance by Dirār of Islam.

“Many were the sympathetic women who doubted us, though we commanded a formidable force.

Its size was almost as large as Mt. Uḥud when the onlooker saw its dimensions.

You saw their short armours amply fitting their heroes and their tough leather shields.

And their fast horses charging like arrows we aimed at the misguided sinners.

It was as if, when we and they charged, they were shaking hands with us, at the entry to the trenches.

Men among whom you could find not one wise, even though they would ask, ‘Are we not rightly-guided?’

We besieged them for an entire month, standing above them like conquerors.

We attacked them morning and evening every day, fully accoutred in our armour.

With sharp, cutting swords in our hands, we used them to slice their skulls and head-bones.

The gleam of their drawn blades shining in the hands of those who unsheathed them was like the flash of lightning on clouds brightening the night that you should see with full clarity.

Had it not been for the trench where they were, we would have demolished them all.

It, however, protected them; they took refuge with it from us for fear of us.
Even though we withdrew, we left Sa'd laying dead by your tents.
When darkness came, you could hear the women chanting their lamentation for Sa'd.
We will revisit you shortly, assisting one another as we did before,
A group of men of Kināna who will not be unarmed, acting like lions of the forest, defending their dens.”

Ibn Išāq continued, “He was answered by Ka'b b. Mālik, brother of Banū Salama, may God be pleased with him,

‘Many were the questioning women who asked us how we battled, though if they had been witness to it they would have seen us stand firm.
We did stand fast, seeing nothing equal to God against what faced us, relying on Him.
On our side was the Prophet, a trustworthy ally; with him we can overcome all mankind.
We were fighting a people who did wrong and were disrespectful and who were waiting a chance to attack us.
When they arose against us, we fought them hard with blows that destroyed the over-hasty.
The women would have seen us in full, long chain-mail gleaming like streams in the desert,
Bearing light swords in our hands with which to puncture the zeal of the trouble-makers.
At the entrance to the trenches like lions whose thicket protect their dens.
And our cavalry attacking by morning and evening gazed at the enemy in disdain and wore insignia
In support of Aḥmad and God, so that we may be sincere in worship of truth.
And the people of Mecca should know when they travel, and the tribes who came in clans,
That God has no partner, and that God is the Lord of those who believe.
Though you may have killed Sa'd impudently, God it is who best determines.
He will enter him in fine gardens which shall be the abode of the righteous,
Just as He repelled you, defeated, in flight, for all your anger, shamed and in failure.
Shamed, you gained no good there, and came close to being destroyed.
By a gale that blew upon you so that you were rendered blind beneath it.”
Ibn Ishaq stated, "Abd Allâh b. al-Ziba'râ al-Sahmi spoke the following verses on the battle of al-khandaq."

I would add that this poet had not yet accepted Islam.

"Greetings to a home whose features have been obliterated by lengthy neglect and the passage of time.

It is as though Jews had written their tracing, except for the corrals and tent pegs.

A wasteland, as though you had not sported there, pleasantly, with girls of your own age.

Think no more of a life now gone and a place in ruins and abandoned.

And remember with thanks the trials of those people who went out together past the stone monuments,"

The monuments at Mecca, heading for Yathrib, multi-voiced, numerous, many in number.

Avoiding the high ground and usual routes in all the heights and passes

Leading along with them their lean steeds, their bellies thin, their flanks trim,

All offspring of long-bodied mares and stallions, (moving stealthily) like a lion attacking an inattentive watchman.

An army with whose banner Uayna led, while Sakhr commanded the ahzâb, the clans.

Two leaders, splendid like full moons, in them the rescue of the poor, the refuge of those in flight

Until when they arrived in Medina and dressed for death, bearing sharp swords.

For a month and ten days they fought Muhammad, his Companions in the fighting being the very best.

They announced their withdrawal that morning, and you said, 'This has almost finished us off!'

Had it not been for the trenches, they would have left their forces lying dead, the prey for birds and wolves."

Ibn Ishaq continued, "He was answered by Ḥassân b. Thâbit, God be pleased with him,

'Do the effaced remains of a deserted campsite respond to one who addresses them?

A wasteland, its traces wiped away by frequent rain and constant gusts of wind?

There I once saw dwellings made lovely by fresh-faced women of high ancestry.

Presumably the stone markers delineating the holy areas of Mecca.
THE LIFE OF THE PROPHET MUHAMMAD

But enough reminiscence of fair maidens, sweet-talking and full-breasted,
And complain to God of your cares and what you think of a people who maltreated the Messenger in anger.
Who attacked him en masse, gathering townsmen and bedouin tribesmen to fight,
An army including 'Uhayna and Ibn Ḥarb, combining with the cavalry of the clans.
And when they arrived at Medina, they hoped to kill the Messenger and to gain much plunder.
They attacked us in the morning with all their strength but were repelled into retreat for all their rage
By a gale that broke them apart and by the forces of your Lord, the Lord of Lords.
God spared the believers their doing battle and assured them the greatest of rewards
After they had despaired; the sending down of our generous Lord's assistance broke them apart.
He gave relief to Muhammad and to his Companions and disgraced all the doubting defamers.
Hard in heart, aggressive, doubt-filled, disbelieving men, impure.
May failure cling to them, for they maintained their disbelief until the end."

Ibn Ishāq continued, "Ka'b b. Malik also answered him, saying,

"The battles have given us to keep the finest gift of our bountiful Lord
White forts, well-watered camel pastures, dark green, where milk is plentiful.
(Abundant) as lava fields, their bounty and plenty goes to neighbour, relative and guest
With captured horses as swift as light, raised on barley and cut fodder.
Their feet unshod, firm-fleshed, lean of body and legs
Long-necked, responding eagerly to the call, like hunting dogs obeying their master
Now circling the grazing livestock and then bringing down the enemy and retrieving the kill,
Chasing wild beasts, light-footed, in war, grim in battle, their pedigree evident,
Fed with kindness and so well-bodied and fleshed, but slim bellied.
They (the warriors) arrive wearing double-meshed coats of mail and bearing strong, accurate spears.
And sharp swords, their tarnish removed by the polishers, borne by fine men of high birth."
His right hand gripping a slim spear at the ready, its making entrusted to Khabbāb.

There is a bright blue in the spear and it is like a flaring flame in the dark of night,

A squadron whose chain-mail repels the arrows and turns aside their blows,

Dark red, all gathered together, as though their spears in each engagement were a forest on fire,

Heading for the shade of the banner as though they were an eagle’s shadow, a straight lance of al-Khaṭṭ.

Their heroism overcame Abū Karib, Tubba’ and the bedouins.

It was admonitions from our Lord that guided us, through the tongue of one splendid and good.

They were presented before us and we wanted to remember them after they were set out before the clans,

Wise words that the criminals thought too severe but men of wisdom understand.

Sakhina came to defeat their Lord, but those seeking to overcome the All-Conquering will be overcome!”

Ibn Hishām stated, “Someone I trust related to me, quoting ‘Abd al-Malik b. Yahyā b. ‘Abbād b. ‘Abd Allāh b. al-Zubayr, who said that the Messenger of God (ṢAAS) stated, ‘When he heard this verse from him, he said, “0 Ka‘b, God thanks you for having spoken those lines!”’

I would comment that by the above word sakhina Quraysh were meant. The Arabs would use this word, meaning “hot”, in referring to them because of their liking for eating hot food, unusual for the desert dwellers. But God knows best.

Ibn Ishāq stated, “Ka‘b b. Malik also spoke the following verses,

‘May he who enjoys the clash of battle when its noise resembles that of the crackling of flaming reeds

Come to a battle site where swords were whetted, between al-Madḥāb and the trench’s sides.

They were skilled in striking at the emblazoned knights and entrusted their lives to the Lord of the East

In a force God employed to aid His prophet, and He was gracious to His servant thereby.

They all wore suits of armour the full lengths of which rippled like wind on the surface of a pool.

Of white, finely-wrought steel, its rivets (protruding) like locusts’ eyes in the tight-woven links.

Held up by the belt of an Indian-crafted sword, its steel pure, sharp and shining.

That along with our piety, was our dress on the day of the battle, and every hour a trial.
If our swords were unable to reach we would step forward to make them do so.

And you could see skulls with their tops exposed, as well as hands severed as though never created.

We met the foe with a strong, united force that drove off their army as though heading for the heights of Mt. al-Mashriq.

We prepared against the enemy every light-bodied, white-footed piebald horse,

Swiftly bearing riders whose steeds seemed in the fray as (speedy) as lions on a damp hillside.

Trusted steeds which bring death to the brave from deadly spears amidst the dust.

God ordered that the horses be tied to his enemy in the warfare; God is indeed the best to bring success.

That they should harass the enemy and protect the homes if the evil-doers’ cavalry approached.

God the Almighty aided us with His power and reliable endurance at the time we met them.

We obey the order of our Prophet and respond to him; if He calls us to an unpleasant task, we are not to be outpassed.

When there is a summons to engage in dangerous acts, we attend them, and when we see fighting rage, we take part.

Those following the Prophet’s words (are right), for among us his orders are obeyed, and He is fully believed.

By that He will give us aid and show our glory and ensure thereby that we achieve a pleasant life.

Those who deny Muhammad are disbelievers and have strayed from the path of the God-fearing.’”

Ibn Ishq continued, “Ka‘b b. Malik also spoke the following,

‘The clans well knew, when they joined against us and attacked our faith, that we would not give up

Joint forces of Qays b. ‘Aylan and Khindif united, but they did not know what was going to happen.

They seek to turn us from our religion, while we seek to turn them from disbelief; and the All-Merciful sees and hears.

When they stormed against us in battle, broad help from God helped us against their rage;

That was God’s grace and protection for us; and whomever God does not protect is lost.

He led us to the religion of the truth, and chose it for us; and God has deeds above those of all others.’”
Ibn Hishām commented, “These verses are in a qaṣīda of his” – by which he meant a long ode.

Ibn Ishaq continued, “Ḥassān b. Ṭhābit spoke the following lines on the execution of Banū Qurayza,

‘Qurayṣa encountered what harmed them and found no aid against disgrace.
Disaster hit them equal to that which struck Banū al-Naḍīr
That day when the Messenger of God came down at them like the light-giving moon.
He had eager horses bearing riders like eagles.
We left them having gained nothing, their blood smeared on them like perfume,
Prostrate, vultures circling above them; thus are the evil and obstinate paid back.
So warn Quraysh of the like from the All-Merciful, if they will take my advice.’”

Ibn Ishaq went on, “Ḥassān b. Ṭhābit also spoke the following verses about Banū Qurayṣa,

‘A people who helped Quraysh had made a pact, and they shall find no aid in their land.
The Book was brought them, but they neglected it; they are blind to the Torah, ruined.
You disbelieved in the Qurʾān, though you had been brought proof of what the Warner spoke
But the leaders of Banū Luṭayy ignored the great conflagration at al-Buwayra.’

“Abū Sufyān b. al-Ḥārith b. ʿAbd al-Muṭṭalib answered him as follows,

‘May God eternalize such a deed as that! And may the fire blaze on in its parts!
You shall learn which of us is sin-free, and the lands of which of us it will harm.
If the palm trees there had been riders, they would have told you, “There’s no place for you here, so leave!”’”

I comment that Abū Sufyān b. al-Ḥārith spoke this verse before he accepted Islam. Some of these lines are also given by al-Bukhārī.

Ibn Ishaq recorded also the response of Ḥassān on this subject addressed to Jabal b. Jawwāl al-Thaʿlabī; that we have purposely omitted.

Ibn Ishaq stated, “Ḥassān b. Ṭhābit also spoke the following eulogizing Saʿd and those men who achieved martyrdom fighting Banū Qurayṣa,
‘My people, is there defence against matters ordained?
And will good times now gone ever return?
I remembered a time now gone, my emotions were
disturbed and my tears flowed down.
The pain of sorrow reminded me of brethren and of dead
now gone, including Ţufayl and Rāfīً
And Sa‘d; they are in paradise, while their homes are
empty and the earth a waste-land without them.
At the battle of Badr they were loyal to the Messenger,
while above them were the shades of death and flashing
swords.
He called, and they responded properly, all of them
responsive and obedient to every command.
They did not withdraw until all were gone; and it is
only battles that shorten a life-span.
For they hope for intercession from him, at a time when
only prophets will intercede.
And so that, O best of worshippers, was our brave
action, our response to God while death awaited.
We made the first step towards You, while behind
us in God’s religion others will follow our first.
We know that dominion is God’s alone,
and that God’s
decree will surely prevail.”

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ON THE EXECUTION OF ABU RĀFI’ SALLĀM B. ABU AL-HUQAYQ
THE JEW, GOD DANN HIM, IN A FORTRESS OF HIS AT KHAYBAR.
HE WAS A WELL-KNOWN MERCHANT OF HIJAZ.

Ibn Isḥāq stated, “When the battle of al-khandaq and the Banū Qurayṣa affair
were over, the matter of Sallām b. Abū al-Ḥuqayq, he being known as Abū Rāfī’,
arose. He was one of those who had gathered the clans against the Messenger of
God (ṢAAS). Prior to the Battle of Uhud, Aws had killed Ka‘b b. al-Ashraf and
so the Khazraj asked permission of the Messenger of God (ṢAAS) to kill Sallām
b. Abū al-Ḥuqayq, who was at Khaybar, and he agreed.

“Muḥammad b. Musallam al-Zuhri related to me as follows, quoting ‘Abd
Allāh b. Ka‘b b. Malik as having said, ‘God had so ordered it for His messenger
(ṢAAS) that Aws and Khazraj used to compete with one another like two
stallions. If Aws ever accomplished something for him, then Khazraj would
not want this to give them any advantageous position with him over themselves.
So they would strive hard to achieve something similar. And when Khazraj
accomplished something, Aws would say the same.

“When Aws struck down Ka‘b b. al-Ashraf for his enmity to the Messenger
of God (ṢAAS), Khazraj determined that Aws would have no advantage with
him over themselves thereby. And so they asked themselves who had expressed
an enmity similar to that of Ibn al-Ashraf; they thought of Ibn Abū al-Ḥuqayq, who was at Khaybar. They therefore asked permission of the Messenger of God (SAAS) to kill him, and he agreed.

“Five men of Khazraj, of Banū Salama, then set out to do this. They were ʿAbd Allāh b.ʿAtik, Masʿūd b. Sinān, ʿAbd Allāh b. Unays, Abū Qatāda al-Ḥarīth b. Ribā, and Khuzayma b. Aswad, an ally of theirs from Banū Aslām. The Messenger of God (SAAS) placed ʿAbd Allāh b. ʿAtik in command of them and told them to refrain from killing any woman or children.

“It was night when they arrived at the compound of Ibn Abī al-Ḥuqayq. They took care to close all the doors upon those who lived there. He himself was in an upper chamber reached by a ladder. They climbed it, reached his door and asked to come in. His wife came out to them and asked who they were. They replied that they were bedouin seeking supplies. She told them they had come to the right man and let them in.”

The account proceeds, “When we went in, we shut him and ourselves inside the room, fearing someone might interfere between us. His wife screamed and gave him warning about us, but we set upon him with our swords while he was still in bed. I swear it was only his whiteness – like that of a Coptic dress lying there – that showed us where he was in the black of the night. As his wife screamed, we raised our swords to her, but remembered what the Messenger of God (SAAS) had forbidden and lowered them again. We would otherwise have killed her too that night. As we struck him with our swords, ʿAbd Allāh b. Unays plunged his into his stomach and pierced him through, as he said the words, “Qaṭnī! Qaṭnī!” “That’s enough! That’s enough!”

“Then we left. ʿAbd Allāh b. ʿAtik had poor sight and he fell off the ladder and severely sprained his arm. We carried him off into a water channel at one of their wells. They (Sallām’s people) lit torches and chased all around looking for us, but gave up and assembled around him as he expired.

“We wondered how we could ascertain that he had died, so one of us suggested that he would go back to see. He mingled with those there and reported how he had seen her – Sallām’s wife – holding a torch and telling people as she looked into his face, “I swear, I heard the voice of Ibn ʿAtik. But then I told myself I must be wrong, because there was no way he could be in these parts!” She then went close and, looking into his face, said, “He’s dead, by the God of the Jews!” And I swear, I never heard words sweeter to me than those!

“When he returned and told us this, we carried our companion away and reported to the Messenger of God (SAAS) the death of God’s enemy. When with him, we argued over which of us had actually killed him, each of us claiming it. He then said, “Hand me your swords.” When we did so, he examined them and said of the sword of ʿAbd Allāh b. Anis, “This one killed him; I can see food traces on it.””

Ibn Ishāq stated, “Hassān b. Thābit spoke the following verses on this,
'God has credit for that band you met, Ibn al-Ḥuqayq, and you too, Ibn al-Ashraf. They attacked you bearing light swords, as lively as lions in thick brush. They reached you in your own town and made you taste death with swift swords. Seeking victory for their prophet's religion, belittling every difficulty.'

This, then, is the account as given by Imām Muḥammad b. Iṣḥāq, may God have mercy on him.

Imām Abū ʿAbd Allāh al-Bukhārī stated, "Iṣḥāq b. Naṣr related to us, quoting Yahyā b. ʿAdam, quoting Ibn Abū Zaʿīda, from his father, from Abū Iṣḥāq, from al-Barāʾ b. ʿĀzīb, who said, "The Prophet (ṢAAS) sent a group of men to attack Abū Rāfī. ʿAbd Allāh b. ʿAtīk entered his house at night while he slept and killed him.'" Al-Bukhārī also narrated, "Yūsuf b. Mūsā related to us, quoting ʿAbd Allāh b. Mūsā, from Isrāʾīl, from Abū Iṣḥāq, from al-Barāʾ, who said, 'The Messenger of God (ṢAAS) sent out some men of the anṣār to attack Abū Rāfī, the Jew. He appointed ʿAbd Allāh b. ʿAtīk in charge of them. Abū Rāfī had been doing harm to the Messenger of God (ṢAAS) and assisting his enemies. He was inside a fort he owned in Ḥijāz. When they drew near him, by which time the sun had set and the people were taking their livestock inside, ʿAbd Allāh told his companions, "Sit down here, and I'll go off and play a trick on the gatekeeper to get inside." He then went on, close to the gate, where he shielded himself with his clothing as though relieving himself, the other residents already having gone inside. The gatekeeper called out to him to come on inside since he wanted to close the gate.'"

(ʿAbd Allāh's account went on), "'So I went in and hid. When everyone was inside, he locked the gate and hung the keys on a peg. I then took them and opened the gate. Abū Rāfī was entertaining in an upstairs room of his. When his guests left, I went on up to him, closing each door behind me from the inside, determined that if they spotted me they would not reach me before I killed him. When I reached his chambers, he was inside a figh, a dark apartment, but I did not precisely know his whereabouts. So I called out, "Abū Rāfī?" 'Who's there?' he asked. I then hurried towards the voice and struck out at him with my sword. But I was confused and accomplished nothing, while he shouted out. So I left the chamber and went a little off, then came back in again, asking, "What was that sound, Abū Rāfī?" He replied, "Woe on your mother, I swear, there's a man in the house who just hit me with a sword!" At that I hit him hard once more but still did not kill him. Then I put the tip of my sword into his stomach until it reached his back. I then knew I had killed him. After that I opened the doors again, one by one, and reached a stairway. When I put my foot down,
thinking I had finished (climbing down) I fell. It was a moon-lit night. I broke my leg but tied it up with a turban and went on as far as the gate, where I sat, telling myself I should not leave until I knew I had killed him. At the cock’s crow the death-announcer got up on a wall and shouted, “I lament the death of Abū Rāfī, saviour of the people of Hījāz.” I then left to join my companions, telling them, “Let’s go! God has killed Abū Rāfī!” When I reached the Messenger of God (SAAS) and told him, he said, “Stretch out your leg!” I did so and he touched it. And it was as if it had never caused me pain!”

Al-Bukhārī also stated, “Aḥmad b. Uthmān b. Ḥakīm al-Awdī related to us, quoting Shurayḥ, quoting Ibrāhīm b. Yūsuf, from his father, from Abū Ishāq, who said he heard al-Barā’ say, ‘The Messenger of God (SAAS) sent out ʿAbd Allāh b. Ṭāirk, and ‘Abd Allāh b. ʿUtba, along with others, against Abū Rāfī’. When they drew near the fortress, ʿAbd Allāh b. Ṭāirk told them to wait while he went on ahead.” (He recounted), “I played a trick to get inside the fortress. They could not find a donkey of theirs and went out with a lantern to find it. I was afraid I would be discovered, so I concealed my head and crouched as though relieving myself. He (the gatekeeper) called out, “Whoever wants to go in should do so before I lock the gate.” So I went inside then hid in a donkey stall at the fortress gate. There were people dining with Abū Rāfī and they kept on conversing with him until it was night. Then they went home.

“When the voices died down and I could hear no movement, I came out. I saw where the gatekeeper had placed the key to the fortress, in a niche, and I took it. So I used it to open the door, telling myself I would quietly sneak out if people detected me. I then barred the doors of all their dwellings from the outside.

“After that I climbed a ladder up to Abū Rāfī and found his apartment dark, the lantern having been extinguished. I did not know where the man was, so I called out his name. When he responded, I made for the voice and struck him. He cried out, but my blow did no injury. Later I came back to him as though to help him and, disguising my voice, asked him, “What’s wrong, Abū Rāfī?” He replied, “Woe on your mother! A man came in to me and struck me with a sword!” I then made for him and struck him again, but once more to no avail. He shouted out and aroused his family. After that I again returned, changing my voice as though coming to help. He was lying on his back. So I placed my sword on his stomach and leaned on it until I heard the sound of (it striking) bone. I then left, in some confusion, found my way to the ladder I wanted to descend, but I fell off it and dislocated my leg. I bandaged it and went on to my companions, limping. I told them, “Get going! Tell the Messenger of God, the good news! I’ll not leave until I hear the announcement of his death.” When dawn broke, the announcer climbed up and lamented the death of Abū Rāfī. So I got up and left, feeling no pain, and rejoined my companions before they reached the Messenger of God (SAAS), and I told him the good news.”
Al-Bukhārī, alone of the authors of the six canonical books of tradition, related this text. He then went on, “Al-Zuhri stated, Ubayy b. Ka‘b said, ‘So they went to the Messenger of God (ṢAAS), who was on the minbar, the pulpit, at the time. He asked, “Are faces happy?” They replied, “May yours be, Messenger of God!” “Did you slay him?” “Yes,” they replied. “Hand me the sword,” he asked. He unsheathed it and then said, “Yes, that’s his food on the tip of the sword.’”

I would comment that it is likely that when ʿAbd Allāh b. ʿAtik fell from the ladder that he dislocated his shank and sprayed his foot and his leg. When he bound it up, it had the immediate effect of calming the pain. And when he wanted to walk, he was aided (by unseen forces) for he was engaged in a beneficial exercise. When he reached the Messenger of God (ṢAAS), and came to a rest, the pain in his leg again flared up. When he stretched it out and the Messenger of God (ṢAAS) touched it, that took away the pain there had been, as well as what he might have expected there would be thereafter. This would reconcile the former and latter accounts. But God knows best.

In this regard, Mūsā b. ʿUqba related in his maghāzī, his work on the military engagements, an account similar to that of Muḥammad b. ʿIshaq. He named the group of men who took part therein as those stated by Ibn ʿIshaq, ʿIbrāhim and Abū Ṣayf.

THE EXECUTION OF KHĀLID B. SUFYĀN B. NUBAYḤ AL-HUDHALI.

The ḥāfiz al-Bayḥaqī gave this account in Dalīl (The Signs) following that of Abū Raŷ."
sword and killed him. I then departed, leaving his women all crouched over him.

“'When I reached the Messenger of God (SAAS), and he saw me, he asked, "Happy, I hope?" I replied, "'I've killed him, Messenger of God!' "You spoke true," he said. He then arose with me, entered his house and presented me with a stick, saying, "Keep this with you, 'Abd Allah b. Unays.'"

“So I took it and went outside where people asked me what it was. I replied that the Messenger of God (SAAS) had given it to me and had told me to keep it. They then suggested I return to the Messenger of God (SAAS) and ask him to explain about that. So I did go back and asked him why he had given me the stick. He replied, "It is a sign between yourself and me for Judgement Day. There will be very few that day with something to lean upon.'”

The account continues, "'And so 'Abd Allah attached it to his sword and it was always with him until, upon his death, it was included in his winding sheet and he and it were buried together.'”

Imām Ahmad related this from Yahyā b. Ādam, from 'Abd Allāh b. Idrīs, from Muḥammad b. Ishāq, from Muḥammad b. Ja'fār b. al-Zubayr, from one of the sons of 'Abd Allāh b. Unays— or alternatively, from 'Abd Allāh b. 'Abd Allāh b. Unays, from 'Abd Allāh b. Unays himself. His account is similar.


Urwa b. al-Zubayr and Mūsā b. 'Uqba relate this story without a full line of transmission in their works on the maghāzi. But God knows best.

Ibn Hishām stated, "'Abd Allāh b. Unays spoke the following verses on his execution of Khalid b. Sufyān,

'I left Ibn Thawr like a camel foal still connected to its mother, while around him hired weepers rent their clothes to shreds.

I engaged him, while the camel litter was at my back and his, with a sword formed from fine, molten steel,

Well-tested by the heads of armoured men, as though a flame in a dark night from a flaring fire.

I told him, as my sword bit into his head, "I am Ibn Unays, a knight, no coward I.

I am the son of him whose like fate never produced, a man who welcomed all, a generous host."

I told him, "Take that, the blow of a noble, gracious man who follows the religion of the Prophet Muḥammad;
If the Prophet is concerned about a disbeliever, I race towards him, raising voice and hand.'”
I comment that his full name was 'Abd Allah b. Unays b. Ḥarām, Abū Yaḥyā al-Juḥant; he was a famous and highly-regarded ṣaḥābi, “Companion”. He was present at the al-akhirāt pledge, and participated in the battles of Uhud, al-khandaq and later ones. His death occurred late in life, while he was in Syria, at age 80, as is well known. It is also said that he died in the year 54 AH. But God knows best.

'Ali b. al-Zubayr and Khālid b. Khayyāt differentiated him from ‘Abd Allah b. Unays Ahī 'Isā, the anṣāri; it was he who related that the Messenger of God (SAAS) prayed at Uhud over a vessel containing water and its spout opened and he drank from it. This was what Abū Daʿūd and al-Tirmidhī related through ‘Abd Allah al-Umari, from ʿIsā b. ‘Abd Allāh b. Unays, from his father. Al-Tirmidhī then stated, “But its chain of authorities is not reliable; and ‘Abd Allāh al-Umari is a weak source with regard to his memory.”

The Story of ‘Amr b. al-‘Āṣ and the Negus, after the battle of al-khandaq, and how ‘Amr accepted Islam.

Ibn Ishaq related the following after his account of the killing of Abī Rāfīʿ.

“Yazid b. Abū Ḥabīb related to me, from Rashid, freed-man of Ḥabīb b. Aws al-Thaqafi, from Ḥabīb b. Aws, as follows, “Amr b. al-‘Āṣ related to me directly, saying, ‘When we left with the aḥzāb, the clans, after the battle of al-khandaq, I gathered some Quraysh who thought as I did and respected my opinion and told them, ‘You know how I think that the Muhammad affair is escalating badly. You know my opinion; what is yours?’

‘How do you mean?’ they asked.

‘Well,’ I went on, ‘I think we should join the Negus and stay with him. If Muhammad defeats our people, we’ll be there with the Negus, and we’d prefer to be under his authority than that of Muhammad. If our people prevail, they already know us, and we’ll experience nothing but good from them.’

‘They responded, ‘That’s a (good) opinion.’

‘I then said, ‘Let’s gather something to present to him.’ The gift he liked most from our country was leather, so we collected a large quantity of it for him.

‘After that we left and joined him. While we were there with him, ‘Amr b. Umayya al-Damri arrived; the Messenger of God (SAAS) had sent him to the Negus concerning Jaʿfar and his companions. He went in to see the Negus and then came out again. I told my friends, ‘That’s ‘Amr b. Umayya; if I were to go in to the Negus and asked him to give him over to me, he would do so and I could kill him. And if I did that Quraysh would know that I was acting for them in killing Muhammad’s envoy.’

‘He went on, “So I went in and bowed as was my custom. He greeted me, saying, ‘Welcome to my friend! Did you bring me a gift from your country?’ I replied, ‘Yes, O king. I’ve brought you a lot of leather.’ I then gave it to him and
he was delighted. After that I asked him, 'O king, I saw a man who just left your presence; he is the envoy of a man who is our enemy. Give him over to me, so that I may kill him. He has killed some of our leaders and nobles.'

""But he became enraged; he put out his hand and struck his nose with it so hard I thought he broke it. If the earth had opened up, I would have willingly gone inside!

""Then I said, 'O king, if I had known this would displease you, I would never have asked it of you.'

""He responded, 'Do you ask me to hand over to you the envoy of a man to whom the nāmūs al-akbar, "the archangel Gabriel" comes, the one who used to come to Moses, so you could kill him?'

""I asked, 'Is that how he is, O king?' 'Woe on you, 'Amr,' he replied; 'obey me and follow him. I swear by God that he is right. He will certainly overcome all those who oppose him just as Moses son of 'Imrūn defeated Pharaoh and his troops.'

""I asked, 'Will you accept my allegiance to him in Islam?'

""Yes,' he replied, stretching out his hand. I then declared to him my allegiance to Islam.

""After that I went out to my companions, my attitude towards Islam now completely different from what it had been. I concealed from them my having accepted Islam and then left, heading for the Messenger of God (ṢAAS), to become a Muslim. I met Khalid b. al-Walid -- that being before the conquest of Mecca -- while he was coming from Mecca. I asked him, 'Where are you headed, Abū Sulaymān?' He replied, 'I swear by God, the way has become clear. The man really is a prophet. I am going to accept Islam; until when (should I delay)?' I then told him, 'I swear by God, I myself have only come to accept Islam!'

""So we went to Medina to see the Prophet (ṢAAS). Khalid arrived first, accepted Islam and declared his allegiance. I went up to him and said, 'Messenger of God, I pledge allegiance to you on condition that you forgive me all my past sins, without reference to what is yet to come.'

""The Messenger of God (ṢAAS) replied, 'Amr, do pledge, for Islam erases all before it, just as the Hijra erased all that preceded it.'

""I then made my pledge to him and left.'""

Ibn Ishāq went on, "A reliable source related to me that 'Uthmān b. Ṭalḥa b. Abū Ṭalḥa was with them both and accepted Islam at the same time. 'Abd Allāh b. Abū al-Ziba'rā' al-Sahmī then spoke the verses,

'I refer 'Uthmān b. Ṭalḥa (to what is behind us) (or to our pact) and to the place at al-Muqabbal where people cast their sandals.

And to all the pacts our forefathers made, and Khālid is not absolved of the like as well.
Is it the key to a house you do not possess that you desire; yet what could you more desire than a house of ancient glory?

Do not trust Khalid hereafter, not Uthman; they have caused a calamity."

I observe that their acceptance of Islam came after the Hudaybiyya truce. This is evident because on that occasion Khalid b. al-Walid was in the polytheist cavalry, as will be related. It would have been more appropriate to refer thereafter to his acceptance of Islam. But I have related it here since Imam Muhammad b. Ishâq, God be pleased with him, did so. This is because the first departure of 'Amr b. al-As to the Negus did occur after the battle at al-khandaq; it is clear that he went there for the remainder of the year 5 AH. But God knows best.

Chapter: The Marriage of the Prophet (SAAS) to Umm Ḥabiba, daughter of Abū Sufyān.

Al-Bayhaqi related following the battle of al-khandaq, quoting al-Kalbî from Abû Ṣâliḥ from Ibn 'Abbâs, who said with relation to the words of the Almighty, "Perhaps God will bring about friendship between you and those of you consider enemies" (ṣūrat al-Mumtaḥana; LX, v.7). "This relates to the marriage of the Prophet (SAAS) to Umm Ḥabiba, daughter of Abū Sufyān; she thus became the umm al-muʾminin, the ‘mother of the believers’;" while Muʿāwiya (son of Abū Sufyān), became the khâl al-muʾminin, the ‘uncle of the believers’.

Al-Bayhaqi then stated, "Abû ʿAbd Allâh al-Ḥafîz recounted to us, quoting Ahmad b. Najda, quoting Yaḥyâ b. ʿAbd al-Ḥamîd, quoting Ibn al-Mubârak, from Maʿmar, from al-Zuhrî, from ʿUrwa, who said that Umm Ḥabiba was with ʿUbayd Allâh b. Jaḥsh who had gone to the Negus and had died. The Messenger of God (SAAS) had then arranged marriage with Umm Ḥabiba while she was there in Abyssinia, and the Negus had arranged this, giving her a dowry of 4,000 dirhams which he had taken to her by Shurâḥbîl b. Ḥasana; it was he who provided her trousseau, the Messenger of God (SAAS) not sending her anything. He said, "The dowry provided for the wives of the Prophet (SAAS) used to be 400 (dirhams)."

I would comment that in fact the dowries of the Prophet (SAAS) were 12 awqiyya and 1 nash (of gold); and the wugya was worth 40 dirhams, while the nash was worth one-half (a wugya). That totals 500 dirhams.

Al-Bayhaqi then recounted through Ibn Lahiʿa, from Abû al-Aswad, from ʿUrwa, that ʿUbayd Allâh b. Jaḥsh died a Christian in Abyssinia. The next to marry Umm Ḥabiba was the Messenger of God (SAAS); it was Uthmân b. ʿAffân, God be pleased with him, who arranged her marriage to him.

45. Uthmân b. ʿ RETURNS was in charge of the keys of the kaʿba.
46. The honorific title given to the wives of the Prophet (SAAS).
I comment that the conversion to Christianity of 'Ubayd Allah b. Jahsh has been described above. That occurred after he had migrated to Abyssinia with the Muslims. There Satan subverted him and made Christianity seem attractive to him, and he therefore embraced it until he died. May God curse him! He used to mock the Muslims by telling them, “We see clearly; your eyes are still half closed!” Reference to this is made above relating to the migration to Abyssinia.  

Urwa’s statement above, “It was Uthman who arranged the marriage for him,” is strange. This is because Uthman had returned to Mecca before this, and then migrated to Medina, accompanied by his wife Ruqayya, as is related above. But God knows best.

What is authentic is the account of Yunus, quoting Muhammad b. Ishâq, who said, “I was informed that the man who arranged her marriage was her cousin Khalid b. Sa'd b. al-'Ash.”

I comment that the agent of the Messenger of God (SAAS) in accepting this contract was Aṣhuma, the Negus, the king of Abyssinia. This is what Yunus reported, on the authority of Muḥammad b. Ishâq, whom he quotes as saying, “Abū Ja’far Muḥammad b. ʿAlī b. al-Ḥusayn related to me, stating, ‘The Messenger of God (SAAS) sent ʿAmr b. Umayya al-Damri to the Negus and he arranged his marriage to Umm Ḥabiba, daughter of Abī Sufyān, conveying from him 400 dinars.’”

Al-Zubayr b. Bakkâr stated, “Muḥammad b. al-Ḥasan related to me, from his father, from ‘Abd Allāh b. ʿAmr b. Zuhayr, from Ismâ'il b. ʿAmr, that Umm Ḥabiba, daughter of Abī Sufyān, said, ‘While I was in Abyssinia, I was surprised by a visit from an envoy of the Negus, a slave-girl called Abraha who used to care for his clothes and anoint him. She asked to come in and I agreed. Then she said, “The king says to you, ‘The Messenger of God (SAAS) has written to me asking me to arrange your marriage to him.’” I replied, “God has sent you with good news.” Abraha then continued, “The king says to you, ‘Appoint an agent to arrange your marriage.’’”

“So I sent for Khalid b. Sa’d b. al-ʿAsh and appointed him my agent. Then I gave to Abraha two silver bracelets and two silver camel decorations I was wearing and silver rings from each of my toes, I was so pleased with the good news she had brought me.

“That evening the Negus ordered Jaʿfar b. Abū Ṭalib and the Muslims there to attend him and he made an address in which he said, “Praise be to God, the King, the All-Holy, the Faithful, the Powerful, the Almighty! I testify that there is no god but God, that Muḥammad is His servant and His messenger, and that it is he whose coming ʿIsā (Jesus), son of Mary predicted. Further, the Messenger of God (SAAS) has requested that I marry him to Umm Ḥabiba, daughter of Abū Sufyān. I have responded to the request made by the Messenger.
of God (SAAS), who has given 400 dinars as her dowry.” He then poured out the coins before everyone.

"Khālid b. Sa‘īd spoke, saying, "Praise be to God! I give Him praise and ask His forgiveness. I testify that there is no god but God, and that Muhammad is His servant and messenger whom He sent with guidance and the religion of truth to show its superiority to all religions, however much the polytheists may dislike this. Moreover, I have responded to what the Messenger of God (SAAS) has requested, and I have contracted his marriage to Umm Habiba, daughter of Abū Sufyān. May God bless the Messenger of God (SAAS).”

"The Negus then paid the dinars over to Khālid b. Sa‘īd who took them. Then everyone was about to rise, but he (the Negus) then said, “Take your seats, for it is the practice of prophets to have a feast when they marry.” He then called for food and they ate and dispersed thereafter."

I comment that it may well be that ‘Amr b. Umayya, when seen by ‘Amr b. al-‘Āṣ emerging from the presence of the Negus, following the battle of al-khandaq, had been active in the matter of Umm Ḥabība. But God knows best.

However, the hāfiz al-Bayḥaqi stated, “Abū ‘Abd Allāh b. Mandaḥ related that the marriage of the Messenger of God (SAAS) to Umm Ḥabība was in the year 6 AH, while his marriage to Umm Salama was in the year 4 AH.”

I comment that Khalīfa, Abū ʿUbayd Allāh Maʿmar b. al-Muthannā and Ibn al-Baraqī said the same, and that the marriage to Umm Ḥabība was in 6 AH. Some people said that it was 7 AH. Al-Bayḥaqi said, “That is more likely.”

I also note that, as has been related heretofore, his marriage to Umm Salama was late in the year 4 AH. It is likely that the marriage to Umm Ḥabība occurred before that, though it could also have been thereafter. It is most probable that it was following the battle of al-khandaq, because of what we have related above regarding ‘Amr b. al-‘Āṣ, and how he saw ‘Amr b. Umayya with the Negus, engaged in that matter. But God knows best.

The hāfiz Ibn al-Athir recounted in al-Ghāba, quoting Ḥādī, that when Umm Ḥabība migrated from Abyssinia to Medina, the Messenger of God (SAAS) became engaged to her and married her.

Some scholars maintain that he married her after her father had accepted Islam, following the conquest of Mecca. But that contradicts what was related by Muslim, through Ḥākima b. ‘Ammār al-Yamāni, from Abū Zumayl Simāk b. al-Wahd, from Ibn ʿAbbās, that Abū Sufyān said, “O Messenger of God, grant me three wishes!” “Yes,” he replied. “That you give me authority to battle the unbelievers just as I used to battle the Muslims.” “Yes,” he replied. “And that you appoint Muʿāwiya as a clerk of yours.” “Yes,” he replied. “And I have at home the best and most lovely of all the Arab women, Umm Ḥabība, daughter of Abū Sufyān; let me marry you to her.”

That is the hadith in its entirety.

Ibn al-Athir stated, “This hadith is one for which Muslim is criticized. This is because when Abū Sufyān came to renew the pact before the conquest, he went
in to see his daughter Umm Ḥabiba and she rolled up the rug of the Messenger of God (ṢAAS). He then asked, “By God, I don’t know whether you consider the carpet too good for me or me too good for it!” She replied, “This rug belongs to the Messenger of God (ṢAAS), and you are a polytheist.” He replied, “I swear by God, you’ve changed for the worse since you left me, daughter!”

Ibn Ḥazm stated, “This hadith was invented by Ikrima b. ‘Ammār. This statement from him should not be considered dependable.”

Others stated that he wanted to renew the pact because of the disadvantages in it (that had been included) without his permission. Others say it was because he believed that his daughter’s marriage would be dissolved because of his acceptance of Islam.

But all this is unconvincing. What is most likely is that he wanted to marry him (the Prophet (ṢAAS)) to his other daughter ‘Amra, since he thought that would bring honour to himself. And he therefore sought help from his daughter Umm Ḥabiba, as is stated in both sahih collections. The narrator was merely in error in his using the name Umm Ḥabiba. That is why we have given (only) one report.

Abū ‘Ubayd al-Qāsim b. Sallām stated, “Umm Ḥabiba died in the year 44 AH.” Abū Bakr b. Abū Khaythama said, “She died one year before Mu‘āwiya.” The death of Mu‘āwiya occurred in Rajab of 60 AH.

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Her mother was Umayya, daughter of ‘Ahd al-Murtalib, aunt of the Messenger of God (ṢAAS). She was previously the wife of his freed-man Zayd b. Ḥarīthah, God be pleased with him.

Qatā‘ā, al-Wāqidi and some of the people of Medina said that he married her in the year 5 AH; some added the month, Dhū al-Qa‘da. The ḥāfiz al-Bayhaqī stated, “He married her after the attack on Banū Qurayṣa.” Khalīfa b. Khayyāt, Abū ʿUbaydah Ma‘mor b. al-Muthannā and Ibn Mandah said that he married her in the year 3 AH. The first possibility is better known and it is the one accepted by Ibn Jarir and several historians.

Various commentators, theologians and historians give as the reason for his marrying her reference to a hadith related by Ahmad b. Ḥanbal in his collection that we have deliberately refrained from including so that those lacking understanding would not place it in the wrong context. 48

48. Zaynab had originally been presented, when a virgin, by the Prophet (ṢAAS) to his freed-man and adopted son Zayd b. Ḥarīthah. Her later divorce and this marriage inspired much commentary and is the subject of the following passage in the Qur‘ān quoted here by Ibn Kathīr.
In His Glorious Qur'an, Almighty God stated, "And (consider) when you say to him whom God had favoured and whom you had favoured, 'Keep your wife for yourself, and fear God,' and you hide within yourself what God makes evident, and you fear men. Yet God has greater right that you fear Him. And since Zayd has now finished with her, We give her to you in marriage so that there should be no distress for believers regarding the wives of their adopted sons when the latter have divorced them. God's command must be fulfilled. And there should be no distress for the Prophet in accomplishing what God has imposed upon him. Such has been God's course with those who went before. God's decree is determined'" (sūrat al-Ahzāb; XXXIII, v.37, 38).

We have discussed this at sufficient length in our Tafsir (Exegesis).

The person referred to as having received God's favour is Zayd b. Hāritha, the freed-man of the Messenger of God (SAAS). God favoured him with Islam, and the Messenger of God (SAAS) also favoured him by setting him free and by marrying him to Zaynab, daughter of Jaḥš, the daughter of his own maternal aunt. Muqāṭil b. Ḥabbān stated that the dowry he provided for her was ten dinars and sixty dirhams, a veil for her head and face, a wrap, a coat of armour, fifty mudd (a dry measure) and ten mudd of dates. She (Zaynab) remained with him (Zayd) close to a year, or longer, but then they quarrelled. Her husband complained about her to the Messenger of God (SAAS), and he would say to him, "Keep your wife for yourself and fear God."

God stated, "You hide within yourself what God makes evident." Regarding this, 'Āli b. al-Ḥusayn Zayn b. al-ʿĀbidin and al-Suddī said, "He (the Messenger of God (SAAS)) knew that she was to be one of his wives and it is he who hid (this) within himself."

Many early authorities discussed this matter in various strange ways. Some of these are controversial and so we are omitting them.

God Almighty stated, "And since Zayd has now finished with her, We give her to you in marriage ..." This refers to Zayd having divorced her. And when her 'idda period was over, the Messenger of God (SAAS) sent to her so that she would become engaged to himself, and he then married her. And it was the Lord of the universe, Blessed and Almighty is He, who married him to her, as is established in the sahih collection of al-Bukhārī, from Anas b. Malik. The latter related that Zaynab, daughter of Jaḥš, used to claim superiority over the other wives of the Messenger of God (SAAS) and say, "It was your families who arranged your marriage, whereas it was Almighty God, from above the seven heavens, who arranged mine!"

There is a report through Ḥusayn b. Tahmān, from Anas, which says, "Zaynab would claim superiority over the wives of the Prophet (SAAS) and say, 'It was God who arranged my marriage from heaven.' And it was regarding her that the verse requiring use of the ḥijāb, the veil, was revealed, namely, 'O you
who believe, do not enter the chambers of the Prophet unless you are invited to eat, without waiting while it be cooked’” (sūrat al-‘Ahzāb; XXXIII, v.53).

Al-Bayhaqi related, from a ḥadīth of Ḥammād, from Zayd b. Ḥārith, from Anas, who said, “Zayd came to complain about Zaynab and the Messenger of God (ṢAAS) told him, ‘Fear God, and keep your wife for yourself.’”

Anas went on, “And if the Messenger of God (ṢAAS) had been concealing something, it would have been this. She used to claim superiority over the wives of the Prophet (ṢAAS) and say, ‘It was your families that arranged your marriages, while God from above the seven heavens arranged mine.’ He then said, ‘Al-Bukhārī related this from Aḥmad, from Muhammad b. Abū Bakr al-Muqaddamī, from Ḥammād b. Zayd.’”

Al-Bayhaqi then related, through ‘Affā, from Ḥammād b. Zayd, from Thābit, from Anas, who said, “Zayd came to complain to the Messenger of God (ṢAAS) about Zaynab, daughter of Jahsh. The Prophet (ṢAAS) told him, ‘Keep your family for yourself.’ And there was revealed the verse, ‘and you hide within yourself what God makes evident.’”

He went on, “‘Al-Bukhārī related it, from Muḥammad b. ‘Abd al-Raḥīm, from Mu‘āūb b. Mansūr, from Muḥammad, in an abbreviated form.” Ibn Jarir stated, “Ibn Ḥamīd related to us, saying, ‘Jarir related to us from Mughira, from al-Sha‘bī, as follows, “Zaynab used to say to the Prophet (ṢAAS), ‘I, alone of your wives, was led to you by three factors: my grandfather and yours was one person.’ (She was referring to ‘Abd al-Muṭṭalib, who was the father of the father of the Prophet (ṢAAS) and the father of her own mother, Umayya.) And I was married to you by God Almighty from heaven. And the envoy was Gabriel, upon whom be peace.’”’”

Imām Ahmad stated, “Hāshim (meaning Ibn al-Qāsim) related to us, quoting al-Nadr, quoting Sulaymān b. al-Mughira, from Thābit, from Anas, who said, ‘When Zaynab’s ‘idda period was over, the Prophet (ṢAAS) said to Zayd, “Go and make mention of me to her.” He went to her – she was leavening her dough at the time – and (later said), “When I saw her, I felt so emotional I could not look at her, because the Messenger of God (ṢAAS) had made mention of her. So I turned my back to her and withdrew, saying, ‘Zaynab, rejoice! The Messenger of God (ṢAAS) makes reference to you (for marriage).’ She exclaimed, ‘But I have not done anything to cause my Lord, Almighty and Glorious is He, to so honour me!’ Then she went to her place of prayer.” Thereafter the (passage in the) Qur’ān was revealed, and the Messenger of God (ṢAAS) came and went in to her without (seeking) permission.’”

Anas went on, “When the Messenger of God (ṢAAS) consummated his marriage with her, we made a feast of meat and bread for her sake. Some people left while some men stayed in the house talking following the food. The Messenger of God (ṢAAS) then left, and I followed him as he went to each of the chambers of his wives to greet them. They called out to him, ‘O Messenger of God, how
did you find your family? I don't know whether it was I who informed him that the people had left, or whether he was told of this (by someone else).

He went on, "Then he left and entered his chamber and I went to enter it with him. But he threw down the screen between myself and him. (Then it was) revealed about the hijab, the screen and the people were admonished by the words, 'Do not enter the chambers of the Prophet unless you are invited.'"

Muslim and al-Nasà'i related it thus, through Sulaymân b. al-Mughitra.

An Account of the institution of the hijab, the screen, on the morning of Zaynab's wedding arranged by God.

It was appropriate for the screen to be instituted during this wedding, as a protection for her and for her sisters, also known as the umahat al-mu'minîn, the "mothers of the faithful". This was in accord with the previously held view of Umar Ibn al-Khaṭṭâb.

Al-Bukhârî stated that Muḥammad b. ʿAbd Allâh al-Raqqâsh related to him, quoting Muʿtamir b. Sulaymân, who said, "I heard my father say, 'Abû Miţlaz quoted Anas b. Malik as having said, 'When the Messenger of God (SAAS) married Zaynab, daughter of Jaḥsh, he invited people in and they ate and sat there conversing. When he was ready to arise, they did not do so. When he saw that, he himself arose. When he did so, others also arose, though three men remained seated. When the Prophet (SAAS) came (back) to go inside, the people were still sitting, but they then got up and left. I went and told the Prophet (SAAS) that they had left and he returned and went inside. I went as if to go inside too, but he let down the screen between myself and him. Then God Almighty revealed, "O you who believe, do not enter the chambers of the Prophet."'"

Al-Bukhârî related this in other passages; and Muslim and al-Nasà'i did so with other lines of transmission from Muʿtamir. Al-Bukhârî then related it – he alone doing so – from a hadîth of Ayyûb from Abû Quallâba, from Anas in similar form.

Al-Bukhârî stated that Abû Muʿammar related to him, quoting ʿAbd al-Wârîth, quoting ʿAbd al-ʿAzîz b. Ṣuhâyb, from Anas b. Malik, who said, "A feast of bread and meat was given for the marriage of the Prophet (SAAS) to Zaynab, daughter of Jaḥsh. I was dispatched to invite people to come for the food, and they would come and eat then leave; others would come and do the same. I continued inviting until I could not find anyone left to invite. I then said, 'O Prophet of God, I don't find anyone to invite.' He responded, 'Take the food away.' But there were three men who stayed in the house conversing. So the Prophet (SAAS) left and went to the chamber of ʿAʾisâ and said, 'Peace be upon you, people of the house, along with the mercy and blessings of God.' She replied, 'Peace be upon you, along with the mercy and blessings of God. How
did you find your family, may God bless you!’ He then went and visited the chambers of each of his wives, spoke to them as he had to Ḍiyā‘a and they responded to him as she had done. He then came back and the three men were still in the house conversing. The Prophet (SAAS) was exceedingly modest and he then left again, heading for Ḍiyā‘a’s chamber. And I don’t know whether I told him or whether he was (otherwise) informed that the people had left, but he came out, and, placing one foot over the threshold of the door and leaving the other outside it, he let down the screen between myself and him. Then the verse relating to the ḥijāb was revealed.”

Al-Bukhārī was alone in giving this from this line. He then related it, also uniquely, from Ishaq, he being Ibn Naṣr, from ‘Abd Allāh b. Bukayr al-Sahmi, from Ḥumayd b. Anas in similar form. That account refers to two men, instead of three. But God knows best.

Al-Bukhārī also gave the chain of a similar hadith from Ibrāhīm b. Ṭahmān, from al-Ja‘d Abū ʿUthmān, from Anas.

Ibn Abū Ḥātim said, “My father related to us, quoting Abū al-Muẓaffar, quoting Jaʿfar b. Sulaymān, from al-Ja‘d Abū ʿUthmān al-Yashkuri, from Anas b. Mālik, who said, ‘The Messenger of God (SAAS) and some of his wives gave a wedding feast. Umm Salim made some hāys, a dish of date, butter and curds, and placed it in a bowl, saying, “Go to the Messenger of God (SAAS) and tell him that this is a little something for him from us.”’

“Anas went on, ‘People at that time were under strain. I took it to him, saying, “Messenger of God, Umm Salim has sent you this, with her greetings, and says, “This is a little something for you from us.”’ He looked at it and said, “Place it over near the house.” He then said, “Go and invite for me so-and-so” and he named a large number of men. He added, “And any other Muslims you may meet.” So I invited those he had told me, along with the other Muslims I met. When I returned, I found the house, the stone benches and the courtyard filled with people. I (Ja‘far b. Sulaymān?) asked, “Abū ʿUthmān, how many must there have been?” “Some 300” he replied.’

“Anas went on, ‘The Messenger of God (SAAS) then told me to accompany him and I took it (the bowl of food) to him. He placed his hand over it and prayed, saying, mā shā Allāh! “Whatever God wills!” He then said, “Have them form groups of ten and invoke the name of God; every person should eat what he finds.” They began invoking God’s name and to eat until all had done so. The Messenger of God (SAAS) then told me, “Pick it up.” I then went and took the bowl and looked inside. And I don’t know whether there was more when I had put it down or when I picked it up!}

“The Some men stayed behind conversing in the house of the Messenger of God (SAAS). Meanwhile, his wife, whom he had brought in with them, was there turning her face to the wall. The men stayed so long chatting that they annoyed the Messenger of God (SAAS). He was the most modest of men; if they had realized it, they would have felt badly. Eventually he went off into his chambers
to his wives. When they (the men there) saw him do so, they thought they had annoyed him, and so they moved to the door and left. Then he returned, let down the screen and went inside while I was there in the (outer) room. The Messenger of God (_SAAS) stayed inside his house for a while and God made a revelation of the Qur'an. He came out reciting this verse, "O you who believe, do not enter the chambers of the Prophet unless you are invited to eat, without waiting while it be cooked. If you are invited, then do enter and when you have eaten, disperse. Do not linger on for conversation. That would annoy the Prophet, though he would be too shy (to tell you so); but God is not shy of the truth. And if you should ask something of them (his wives), do so from behind a screen. That is more pure for both you and them. And you should not annoy the Messenger of God, nor should you ever marry his wives after him. That would indeed be offensive to God. And whether you divulge something or keep it concealed, God has knowledge of all."" (surat al-Ahzab; XXXIII, v.53, 54).

Anas went on, "He recited these to me before the others. And so I have known them longer than them."

Muslim, al-Tirmidhi and al-Naså'î all related this tradition from Qutayba, from Ja'far b. Sulaymân, from al-Jâd Abû Uthmân. Al-Tirmidhi categorized it as hasan sahih, "good and authentic". Muslim also related it, from Muhammad b. Râfi', from 'Abd al-Razzâq, from Ma'mar, from al-Jâd Abû Uthmân.

Al-Bukhârî related this hadith, as did al-Tirmidhi and al-Naså'î, from several lines, from Abû Bishr al-Almasî al-Küfi, from Anas, in similar form. Ibn Abû Hâtim related it from a hadith of Abû Na'dra al-'Abdi, from Anas in similar form; they did not explicate it. Ibn Jarir related it from a hadith of 'Amr b. Sa'd and from a hadith of al-Zuhri, from Anas, in similar form.

I note that Zaynab, daughter of Jahsh, may God be pleased with her, was one of the first women who migrated. She was a woman of great goodness and charity. At first her name was Târra, then the Messenger of God (SAAS) renamed her Zaynab. She was known as Umm al-Hakam, "al-Hakam's mother". 'A'isha, may God be pleased with her, said, "I never knew a woman more religious, more God-fearing, more truthful in her speech, more protective of family ties, more trustworthy or more charitable than Zaynab."

It is established in both sahih collections, as will be seen in the hadith al-ifk, "the calumnious account", that 'A'isha stated, "The Messenger of God (SAAS) asked Zaynab, daughter of Jahsh, about me. She was the (only) wife of the Prophet who could compete with me for his favour. God encompassed her with goodness, and she said, 'O Messenger of God, in all truth and obedience, I say I never knew of her (A'isha) anything but good.'" Muslim b. al-Hajjâj stated in his sahih collection that Ma'mûd b. 'Aylân related to him, quoting al-Fâdî b. Mûsâ al-Shaybâni, quoting Ĥalîa b. Yahyâ b.

49. See above, pp.217 et seq.
Talḥa, from ʿAʾisha 'mother of the believers', who said, “The Messenger of God (SAAS) stated, ‘The women who will be the earliest to join me (in the Hereafter) are the ones who are the most generous.’ We used to vie with one another over which of us was the most generous. In fact it was Zaynab, because she made things herself and gave to charity.”

Muslim is alone in giving this.

Al-Waqidi and other authorities on the biography of the Prophet (SAAS), on the early military campaigns and on history, state that she died in 80 AH. The Commander of the Believers Űmar b. al-Khaṭṭāb, may God be pleased with him, prayed over her. She was buried at al-Baqi; and she was the first woman for whom a bier was made.

**THE YEAR 6 AH.**

Al-Bayhaqi stated, “People used to say that it was in Muḥarram of that year that there was the expedition of Muḥammad b. Maslama to Najd. It was during this that they captured Thumāmā b. Athāl al-Yamāmi.”

I note, however, that in the text of Ibn ʿIshaq from Saʿīd al-Maqbūrī, from ʿAbī Hurayra, that he (ʿAbī Hurayra) was present then and it was after the expedition against Khaybar that he (ʿAbī Hurayra) emigrated. It (the expedition to Najd) would therefore have to be dated thereafter. But God knows best.

It was during the early part of this year, for certain, that the expedition was mounted against Banū Liḥyān.

Ibn ʿIshaq stated, “The conquest of Banū Qurayza took place in Dhū al-QSda and the start of Dhū al-Ḥijja. The polytheists had charge of the pilgrimage that year, 5 AH that is.” As is related above.

He went on, “The Messenger of God (SAAS) remained in Medina thereafter for the months of Dhū al-Ḥijja, Muḥarram, ʿSafar and both Rabīʿ al-Awwal and Rabīʿ al-Thānī. In Jumādā al-Uwahl, at the start of six months following the conquest of Banū Qurayza, he went forth against Banū Liḥyān seeking revenge for Khubayb and his companions who were killed at al-Rajī. In order to surprise the enemy, he made it appear that he was heading for Syria.”

According to Ibn Ḥishām, he left Ibn Umm ʿAttār in command of Medina.

What Ibn ʿIshaq is referring to here is as follows. When the Messenger of God (SAAS) had reached their homes (in his attack on Banū Liḥyān) they retreated before him and sought refuge in the mountain heights. He therefore turned off to ʿUsfān, where he encountered a force of polytheists. It was there that he performed the ᵐṣalāt al-khawf, the "fear prayer".

This expedition has been described above as having occurred in 4 AH. Al-Bayhaqi related it there.

But what Ibn ʿIshaq relates is most probable, namely that it took place after the battle of al-khandaq. It is established that he did perform the ᵐṣalāt al-khawf at ʿUsfān on the expedition against Banū Liḥyān. It should best, therefore, be
included here and removed from there, in accord with the Imām, the prime
authority, on the military expeditions in his own era and thereafter. As al-Shāfi‘ī,
may God be pleased with him, stated, "Whoever wants information of the
military expeditions is dependent upon Muḥammad b. Iṣḥāq."

Ka‘b b. Mālik spoke the following verses on the expedition against Banū
Liḥyān:

“If Banū Liḥyān had stayed they would have met at their
dwellings a band of brave fighting men
Mounted on fast horses; their hearts would have filled
with terror at the great force of their host, vast as
heaven’s gate.
But they were mere weasels, keeping to the high and
inaccessible Ḥijāz passes.”

THE EXPEDITION AGAINST DHŪ QARAD.

He had been there only a few nights when ‘Uyayna b. Ḥiṣn b. Hudhayfa b. Badr
al-Fazārī and some horsemen of Ghaṭafān attacked milch-camels belonging to
the Messenger of God (ṢAAS) at al-Ğābā. A man of Banū Ghifār and his wife
had been guarding the camels; the raiders killed him and abducted his wife along
with the camels.

‘Āṣim b. ‘Umar b. Qatāda related the following to me, as did ʿAbd Allāh
b. Abū Bakr, along with another man I trust, from ʿAbd Allāh b. Ka‘b b. Mālik;
each of these sources gave part of this account. The first to become aware what
they had done was Salama b.‘Amr b. al-Akwa’ al-Aslāmī who was heading for
al-Ğābā armed with his bow and arrows and accompanied by a slave belonging
to Talḥa b. ‘Ubayd Allāh leading his horse. When he had climbed up to the
al-Wadā’m pass, he saw some of their horsemen. Then he looked down towards
Salī and cried out (in alarm), ‘Wā sabahāt!’50 He hurried off in pursuit of the
raiders, like a lion. When he caught up with them, he began shooting his arrows
at them, exclaiming, ‘Take that! I’m Ibn al-Akwa’! Today the wicked will die!’

“Whenever their horsemen headed for him he would flee, then return
and shoot again at them whenever he could, repeating the same battle cry. One
of them exclaimed (using a pun on his name, Ibn al-Akwa’) ‘Is he trying to
yukawa‘ū, “to divert us”, so early in the day!’

“News of Ibn al-Akwa’s’ battle cry reached the Messenger of God (ṢAAS) in
Medina, and he called out there: ‘Alarm! Alarm!’ At that the cavalry hurried to
the Messenger of God (ṢAAS). The first to reach him was al-Miqdād b. al-Aswād,
followed by ʿAbbad b. Bishr, Sa‘d b. Zayd, Usayd b. Zuhayr (though there is
some doubt about this man), ‘Ukāsha b. Miḥṣan, Muḥriz b. Naḍla, brother of

50. A cry for help.

“When they were gathered around the Messenger of God (SAAS), he appointed Saʿd b. Zayd as their leader. He then told them, ‘Get out and pursue them, and wait till I join you with our men.’

“I have been told by some men of Banū Zuraiq that the Prophet (SAAS) said the following to Abū ʿAyyāsh: ‘What if I were to give this horse over to a better rider than yourself so that he can catch up the enemy?’ Abū Ayyāsh says, ‘I responded, “Messenger of God (SAAS), I’m the best of all horsemen!” Then I slapped my horse and I swear by God, he’d not carried me 50 arms-lengths before he tossed me! I was amazed.’

“Some men of (Banū) Zurayq say that the Messenger of God (SAAS) gave over Abū Ayyāsh’s horse to Muḥādh b. Māṣis, or to ʿĀṣidh b. Māṣīs b. Qays b. Khalda, the eighth (of the horsemen there). Some count Šalama b. ʿal-Akwā as the eighth and drop Usayd b. Zuhayr. But God knows best. Šalama b. al-Akwā was not a rider that day; he was the first to catch up with the raiders on foot.”

The account continues, “The horsemen left and caught up with the enemy. ʿĀṣim b. ʿUmar b. Qatāda related to me that the first rider to catch up with them was Muḥriz b. Naḍla, known as al-Akhrām, and also as Qumayr. The horse he rode belonged to Māmūd b. Maslama. The name of the horse was Dhī al-Lamma. When he reached the enemy, he said, ‘Stop, you tribe of no-goods, and let the ansār and the muḥājirīn pursuing you catch up with you!’ One of the raiders then attacked and killed him. His horse wheeled and could not be caught; it raced off without stopping until it reached a stable of Banū ʿAbd al-Ashshal; that is, it went back to the stall in Medina where it had been.”

Ibn Ishaq went on, “No other Muslim than him was killed that day.”

Ibn Hishām stated, “Some other scholars refer to Waqqāṣ b. Mujjazīz al-Mudliji as having been killed along with him.”

Ibn Ishaq continued, “A source I trust related to me, quoting ʿAbd Allāh b. Kaʿb b. Mālik, that Muḥriz was riding a horse named al-Jānāḥ, belonging to ʿUkāsha b. Miḥṣan. Muḥriz was killed and Jānāḥ was captured. But God knows best.”

“When the cavalry engaged, Abū Qatāda killed Ḥabīb b. ʿUyayna, covered him with his cloak, then caught up with the rest. Soon the Messenger of God (SAAS) arrived there with the other Muslim warriors.”

Ibn Hishām stated, “He placed Ibn Umm Maktūm in command of Medina.

“When the Muslim force found Ḥabīb (b. ʿUyayna) covered with Abū Qatāda’s cloak, they were shocked, believing the latter had been killed. But the Messenger of God (SAAS) told them, ‘It’s not Abū Qatāda; it’s someone he has killed, then covered with his cloak to let you know that he did it.’”

51. There seems to be some confusion in Ibn Ishaq’s account as to the name of the father of Waqqāṣ and whether or not he was killed in this engagement.
Ibn Ishāq continued, “Ukāsha b. Miḥṣan then caught up with Awbār and his son ‘Amr who were riding the same camel. He pierced both with his lance, killing them both together. They then retrieved some of the milch-camels. The Messenger of God (ṢAAS) proceeded on and encamped at Mt. Dhū Qarad; he was joined by his force and they remained there for a day and a night. Salama b. al-Akwa‘ told him, ‘Messenger of God, if you were to send me on with 100 men, I could recover the rest of the herd and kill the enemy.’ But the Messenger of God (ṢAAS), so I have been told, replied, ‘By now they are being served their evening drinks among Ghatafān.’ He then provided a slaughtered camel for each 100 men and they remained there. After that he returned to Medina.

“The wife (who had been abducted) of the Ghifārī guard then arrived in Medina on one of the camels of the Prophet (ṢAAS), to whom she reported. When she had finished her account, she told him, ‘Messenger of God, I promised God I would slaughter this camel if God allowed me to escape on it.’ He smiled and responded, ‘But you would be rewarding the camel badly, since God bore you away and let you escape on it, if you slaughtered her. No vow in disobedience of God is valid, nor is one relating to something you do not own. She is one of my camels. Go back to your family, with God’s blessings.’”

Ibn Ishāq stated, “The ḥadith on this subject was transmitted from Abū al-Zuhayr al-Makki from al-Ḥasan al-Ḵaṣrī.”

This, then, is this story with its text and line of transmission as given by Ibn Ishāq.

Al-Bukhārī, God be pleased with him, states following his materials relating to the al-Ḥudaybiyya incident and before his account of the expedition to Khaybar, “The expedition to Dhū Qarad; this incident relates to the enemy’s raid on the milch-camels of the Prophet (ṢAAS), three days before the Battle of Khaybar. Qutayba b. Sa‘īd related to us, quoting Ḥātim, from Yazīd b. Abū Ubayd, who said, ‘I heard Salama b. al-Akwa‘ say, ‘Once I left (town) before the call had been made for the al-fajr, dawn, prayer. The milch-camels belonging to the Prophet (ṢAAS) used to graze at Dhū Qarad. (On the way) I was met by a slave belonging to ʿAbd al-Raḥmān b. ‘Awf, who said, ‘The milch-camels of the Prophet (ṢAAS) have been stolen! ’Who took them?’ I asked. ‘It was Banū Ghatafān,’ he replied. I called out three times, ‘Wa sabāḥā!’ I (shouted so loudly I) made all between Medina’s two mountains hear me. I then rushed on ahead until I caught them up as they were watering their camels. I began shooting my arrows at them; I was an archer. (As I did so) I called out, in rajaz, doggerel verse, ‘I’m Ibn al-Akwa‘, and today the wicked will die!’ I (continued shooting until) I had retrieved the milch-camels and I also seized from them thirty cloaks. “‘When the Prophet (ṢAAS) and his men arrived, I told him, ‘Messenger of God, I have prevented the enemy getting water. They will be thirsty. Send a force after them now.’ He replied, ‘Ibn al-Akwa‘, you mastered them; now be charitable!’
"'We then went back; the Messenger of God (SAAS) seated me on his camel along with himself for the journey back to Medina.'"

Muslim related it thus from Qutayba. Al-Bukhari related it from Abu 'Asim al-Suhri, from Yazid b. Abu Ubayda, from his freed-man Salama in similar terms.

Imam Ahmad stated that Hâshim b. al-Qasim related to him, quoting 'Ikrima b. 'Ammar, quoting Iyyas b. Salama b. al-Akwa, who reported that his father had said to him, "At the time of the Hudaybiyya expedition, we came to Medina with the Messenger of God (SAAS). Then I and Rabî', a slave of his, left, without his prior knowledge. I went with a horse belonging to Talha b. Ubayd Allah; I wanted to graze it with the camels. But when it was dark 'Abd al-Rahmân b. Uwayna raided the camels of the Messenger of God (SAAS). He killed their herdsman and drove them away, he and the horsemen he had accompanying him. I told Rabî' to ride the horse back to Talha and to inform the Messenger of God (SAAS) that his herd had been raided.

"I then climbed a hill, turned towards Medina and shouted three times, 'Ya sabâha!' I then pursued the enemy, bearing my sword and arrows. I began shooting at them and wounding them; this was when there were plenty of trees about. When one of the horsemen would come back at me, I'd sit at the base of a tree and shoot. And every rider who came near I shot. As I shot at them, I would call out, 'I'm Ibn al-Akwa! Today the wicked will die!' When I would attack one of their men on his mount, my arrows would fall on him until I pierced him in the shoulder, then I'd cry out, 'Take that! I'm Ibn al-Akwa', and today the wicked will die!'"
honoured Muhammad, none of you who pursue me will catch me, whereas no one I hunt will escape me!' One of them commented, 'I agree!'

'So I had not left that position of mine when I saw the cavalry of the Messenger of God (SAAS), coming through the trees. Leading them was Al-Akhram al-Asadi, followed by Abu Qatada, the horse-master of the Messenger of God (SAAS). After him came Al-Miqdad b. al-Aswad al-Kindi. The polytheists then withdrew and I came down from the mountain and took hold of the reins of Al-Akhram's horse. I told him, 'Take care of the enemy' — meaning 'watch out for them'; 'I'm worried they might cut you off. Take it slowly until the Messenger of God (SAAS) and his men catch up with you.' But he replied, 'Salama, if you truly had faith in God and the last day and knew that heaven and hell are real, then you would not try to block my way to martyrdom!'

'So I released the reins of his horse and he charged at 'Abd al-Rahman b. Uyyayna who turned to face him. They exchanged a few thrusts. Al-Akhram wounded 'Abd al-Rahman who then thrust back at him and killed him. 'Abd al-Rahman mounted Al-Akhram's horse, but Abu Qatada closed with him and they exchanged a couple of thrusts. Abu Qatada was wounded, but he killed 'Abd al-Rahman and mounted Al-Akhram's horse.

'I then ran out in pursuit of the enemy, continuing until I saw some dust rising from the advance of the warriors of the Messenger of God (SAAS). Before sunset they turned off into a defile where there was water, a place called Dhii Qarad, where they wanted to drink. When they saw me running ahead after the enemy, they turned away from there and halted in the mountain pass where there was a well. The sun set. I caught up with one of the enemy and shot at him, yelling, 'Take that! I'm Ibn al-Akwa! And today the wicked will die!' He responded, 'Bukra, "tomorrow", al-Akwa's mother will be bereaved!' 'Right you are, you're your own enemy,' I replied. The man I had shot at was named Bukra. I shot a second arrow at him and both stuck in him. The enemy abandoned two horses, and I brought these back to the Messenger of God (SAAS), who was at the water-hole from which I had diverted them, at Dhii Qarad. He was there with a force of 500 men. Bilaal had slaughtered a camel I had retrieved; he was busy cooking its liver and its hump for the Prophet (SAAS).

'I went over to the Messenger of God (SAAS) and told him, 'Please let me choose 100 of your men to attack the enemy in the dark. I've killed all their guards.' He replied, 'Would you really do that, Salama? 'I certainly would, by Him who honoured you!' I replied. The Messenger of God (SAAS) laughed so heartily I could see his molars in the firelight. He then said, 'They are being served drinks now in Ghatafani territory.' A man of Ghatafani then arrived and said, 'The enemy force passed by so-and-so the Ghatafani and he slaughtered a camel for them. But when they began removing its skin, they discovered an ulcerous wound. So they abandoned it and fled.'

'Next day the Messenger of God (SAAS) stated, 'Abu Qatada is the finest of our horsemen, while the best of our foot-warriors is Salama.' And he awarded
me both the share for a horseman and that for a foot-warrior. He then set me to
ride behind himself on (his camel) al-‘Aḍbā’ on our way back to Medina.

"When we were about half a day’s travel from the town, one of our warriors,
an ansārī, who had never been beaten in a race, began calling out, ‘Will someone
race me? Won’t someone race me into the town?’ He repeated this several times
while I was there riding behind the Messenger of God (ṢAAS). I asked the man,
‘Don’t you respect the noble or fear the powerful?’ ‘No, I don’t’, he replied,
‘except for the Messenger of God (ṢAAS)!’ I then asked, ‘Messenger of God, do
please, for the sake of my mother and my father, let me race with the fellow!’ ‘If
you like,’ he replied. ‘I’ll come to you,’ I told the man. At that he jumped off his
mount and I bent my leg and jumped down from the camel. I then let him get
well ahead, holding myself back, then I ran hard, caught up with him and slapped
him on the shoulder, saying, ‘I beat you, by God!’ – or I made some such
comment. The man laughed and said, ‘I agree.’ So we went on into Medina.”

Muslim related this hadith in this way with lines from ʿIkrima b. ʿAmmār in
similar form. His version ends, “... so I beat him into Medina and we remained
there only three days before we left for Khaybar.” Ahmad also has this text.

Al-Bukhārī and al-Bayhaqi relate this engagement after al-Ḥudaybiyya and
before Khaybar, similarly to Ibn Isḥāq. But God knows best. Thus it should be
placed later, to early in 7 AH, for Khaybar took place in Ṣafar of that year.

Regarding the woman who escaped on the camel of the Prophet (ṢAAS), having
sworn to slaughter it for its having allowed her to get away, this story is related
by Ibn Isḥāq from Abū al-Zubayr, with an incomplete chain of authorities back
to al-Ḥasan al-Ḵāṣrī. It is also given with a complete line through other sources.

Imām Ahmad stated, “Affān related to us, quoting Ḥammād b. Zayd, quoting
Ayyūb, from Abū Qalāba, from Abū al-Ḫalab, from ʿUmān b. Ḥusayn, who
said, ‘(The camel named) al-ʿAḍbā’ had belonged to a man of Banū Ṣuqayl
and had been one of the mounts racing at the ḥajj fair; the Messenger of God,
God’s peace and blessings be upon him, had taken it when he had captured
him. When the Messenger of God (ṢAAS), riding a donkey with a velvet saddle
cloth, had later passed by the man, who was in fetters, the latter had called out
to him, “Hey, Muḥammad, why did you take me and the ḥajj racing camel?”
The Messenger of God (ṢAAS) replied, “We’ve seized you on account of your
allies Thaqīf.””

(The narrator continued) “Thaqīf had taken captive two of the Companions of
the Prophet (ṢAAS). The prisoner then said, along with other things, ‘But
I’m a Muslim!’ The Messenger of God (ṢAAS) told him, ‘If you were to have
said that when you had your freedom, you would have been very successful.’
As the Messenger of God (ṢAAS) went on his way, the man called out,
‘Muḥammad, I’m hungry and I’m thirsty! Give me some food and drink!’ The
Messenger of God (ṢAAS) responded, ‘Yes, that’s what you’re after!’ Then the
two men were ransomed, and the Messenger of God (ṢAAS) retained al-ʿAḍbā’
for his own journeys.
“After that the polytheists raided the Medina milch-camels and made off with them, including al-‘Adbā’, and they also took captive a Muslim woman. When they made camp, they set his camels free in their enclosures. One night after they were asleep, she went out to the camels. Each one grunted until she reached al-‘Adbā’. She had come upon a female riding camel that was well used to being ridden. She mounted it and directed it towards Medina. She then vowed that if God were to allow her to escape on it, she would slaughter it. When she reached Medina, the camel was recognized as belonging to the Messenger of God (SAAS). He was told of her vow (or she came to him and told him of it) and he stated, ‘It was a bad vow she’ (or ‘you’) ‘made to slaughter it if God allowed her to escape on it.’ He went on, ‘No vow in disobedience to God is valid, nor is one relating to what one does not own.’”

Muslim related this from Abū al-Rabī‘ al-Zahrānī, from Ḥammād b. Zayd.

Ibn Ishaq stated, “Among the verses spoken relating to the Dhū Qurad incident were the following by Ḥassān b. Thābit,

‘Had the frogs of their hooves not suffered while being led, south of Sāya, (our horses)
Would have met you bearing fully armed warriors carrying the banner, men of fine ancestry.
And those offspring of sin would have rejoiced that we were at peace that morning when al-Miqdād’s horsemen came.
There were eight of us, while they were numerous and loud-mouthed, but they were pierced by our lances and they fled.
We belonged to that people who were pursuing them and who gave free rein to each horse.
Indeed, by the lord of the camels that race to Mīnā, (we will) cross by the passes over the mountains
Until we make our mounts urinate amidst your horses and make off with your women and children,
Moving quickly, our garments tucked up, our horses swift and moving proudly, in valley or battlefield,
Having worn down their quarters and made their backs bare on days being led and on others at the chase.
Our steeds, moreover, get milk to drink and warfare is fanned by the breeze.
And the steel blades of our swords slice through shields of iron and recalcitrant heads.
God places barriers in their way on account of what is sacrosanct, and for the dignity of the All-Merciful.
They once were contented at home, but on the day of Dhū Qurad their faces were like slaves.’”
Ibn Ishāq stated, “Sa‘d b. Zayd, leader of the riders moving in advance of the Messenger of God (Ṣaḥḥa‘), was enraged at Ḥassān and swore he would never speak to him. He said, ‘He raves away about my horses and riders and then credits al-Miqdād’. Ḥassān then apologized to him, claiming that al-Miqdād’s name matched the rhyme. He then spoke verses praising Sa‘d b. Zayd,

‘If you need the fiercest and most determined, or a man of real ability, then seek out
Sa‘d b. Zayd, who never gives in.’

“But the verses did him no good.

“Ḥassān b. Thābit also spoke the following about the incident at Dhī Qarad.

‘Did ‘Uyayna imagine when he visited it that he would demolish the castles there?
You were proved to lie in what you claimed as true;
you said, “We will seize much booty!”
You hated Medina when you visited it, and became used to the roar of lions there.
Quickly they retreated, like speeding ostriches, and they uncovered no camels’ hideout.
The messenger of the lord was the leader over us; how beloved a leader we find him!
A messenger who proves true his mission and who recites a book that illuminates and enlightens.’

“Ka‘b b. Mālik spoke the following verses on the Dhī Qarad incident in praise of the Muslim horsemen that day,

‘Do those offspring of sin consider that we on horseback are not the match for their knights?
We are men who see no disgrace in death and we do not bend before the rigid lance.
We serve our guests the choicest of meats, and we strike off the heads of happy braggards!
We turn back bemedalled warriors when they charge with blows that dispel the courage of the brave,
With heroes who protect the banner, men of glory, fierce as wolves of the jungle.
They protect their reputation and their lands with swords that slice off the tops of helmets wearing heads.
Ask of Banū Badr, if you meet them, what our brothers did on the day of battle.
When you go forth tell the truth to those you meet; do not hide your news in your meetings.
Say we escaped the claws of a lion in his lair, whose deep anger remains unalleviated.’”
THE EXPEDITION AGAINST BANU AL-MUSTALIQ OF KHUZÄ'A.

Al-Bukhari stated, "This was the expedition to al-Muraysit.'" Muhammad b. Ishāq stated, "That took place in 6 AH." Mūsā b. Ûqba, however, set it in 4 AH.

Al-Nu'mān b. Rashtd stated, quoting al-Zuhrī, "The ḥadith al-īsāk,52 the 'calumnious report', occurred during the expedition to al-Muraysit.' Similarly al-Bukhari related it from the military chronicle of Mūsā b. Ûqba, to the effect that it took place in 4 AH. However, it was related from both him and from Ûrwa that it occurred in Sha'bân, 5 AH. Al-Wāqidi stated, "It took place when two nights remained of Sha'bân in 5 AH, and he (the Prophet (ṢAAS)) was accompanied by 700 men."

Muhammad b. Ishaq b. Yasar stated, following his account of the Dhū Qarad incident, "The Messenger of God (ṢAAS) remained in Medina for part of Jumāda al-Ākhira and Rajab, whereafter he made an expedition against Banū al-Mustaliq of Khuzā'a, in Sha'bân, 6 AH."

Ibn Hishām stated, "He appointed Abū Dharr al-Ghifārī in command of Medina; Numayla b. 'Abd Allāh al-Laythī, however, is also named."

Ibn Ishaq went on, "‘Ashim b. 'Umar b. Qatada, 'Abd Allāh b. Abū Bakr and Muhammad b. Yahyā b. Ḥiibān related to me, each narrating part of the account relating to the expedition against Banū al-Mustaliq, as follows, 'The Messenger of God (ṢAAS) was informed that Banū al-Mustaliq were assembling to attack him, under the leadership of al-Ḥārith b. Abū Dirār, the father of Juwayriyya, whom the Messenger of God (ṢAAS) later married. When he heard of their activity, he went forth against them, engaging them at one of their water sources at a place called al-Muraysit', near Qudayd, towards the coast. The forces met and did battle; God defeated Banū al-Mustaliq, a number of them being killed, and the Prophet (ṢAAS) took over as booty their women, children and possessions.'"

Al-Wāqidi stated, "The Messenger of God (ṢAAS) went forth with two nights having passed of Sha'bân in 5 AH, with a force of 700 of his Companions against Banū al-Mustaliq. They were allied to Banū Mudlij. When he reached them, he entrusted the banner of the muhājīrin to Abū Bakr, the Trusting—though some say to Ḥamīr b. Yāsir—and that of the ansār to Sa'd b. 'Ubāda. He then ordered 'Umar b. al-Khaṭṭāb to tell the enemy, 'Cry out the words, 'La Ilāha illā Allāh!', 'There is no god but God'. By this you will protect yourselves and your property.' But they refused and cast arrows instead."

"The Messenger of God (ṢAAS) then ordered the Muslims to attack. They did so as one. And not one man escaped them; they killed ten and captured the rest. Only one of the Muslims was killed."

It is related in both saḥīh collections, from a ḥadith of 'Abd Allāh b. 'Awn, who said, "I wrote to Nāfi' asking him about the battle-cry prior to the fighting. He replied, 'The Messenger of God (ṢAAS) attacked Banū al-Mustaliq while

52. See above, p.217 et seq.
they were engrossed in their pleasures, taking water at the well. He killed their warriors and took captives. It was that day he acquired – I think that is what he said – Juwayriyya, daughter of al-Ḫārith. ʿAbd Allāh b. ʿUmar narrated this to me, and he was with that army.”

Ibn ʿIshaq stated, “One of the Muslims, Hishām b. ʿSubāba, was struck down that day. He was killed in error by one of the anšūr who thought him to be an enemy.”

Ibn ʿIshaq related that Hishām b. ʿSubāba’s brother, Miqyas b. ʿSubāba, arrived from Mecca professing Islam and requested blood-money from the Messenger of God (SAAS), since his brother had been killed in error. He did pay blood-wit and Miqyas stayed on a short while but then attacked and murdered his brother’s killer. He then returned, an apostate, to Mecca and spoke the following verses,

“It assuaged me that he was felled in the valley, his clothing stained with the blood of his jugular.

My mind was troubled before I killed him; my worries kept me from enjoying my bed.

By killing him I eased my tension and got my revenge; and I was prompt to return to the idols.

Through him I avenged Fihr and charged his blood-wit to the chiefs of Banū al-Najjar, the lords of Fārī’ castle.”

I note that this is why this Miqyas was one of the four persons whom the Messenger of God (SAAS) had executed on the day of the conquest of Mecca, (having said) “… even if they be wrapped in the drapes of the kaʿba!”

Ibn ʿIshaq stated, “While the warriors were there at the well, a group of men arrived to get water. ʿUmar b. al-Khaṭṭāb had with him a hired man of Banū Ghifār named Jahjah b. Masʿūd who led his horse. Jahjah and Ṣinān b. Wabr al-Juhani, an ally of Banū ʿAwf b. al-Khazraj, got in one another’s way at the water-hole and began fighting. Al-Juhani called out, ‘Help, anšūr friends!’ Jahjah shouted, ‘Help, muhājrīf friends!’ At this ʿAbd Allāh b. Ubayy b. Ṣalūl became angry; he had with him a number of his people, including Zayd b. Arqam, a boy. ‘Did they really cause this?’ he asked. ‘They challenge us and outnumber us in our own lands! I swear by God, the old maxim well applies to us and these Quraysh ruffians: “fatten your dog and you it will eat!” I swear, when we return to Medina the stronger will drive out the weaker!’ He then approached some of his people and told them, ‘See what you have done to yourselves! You let them settle among you and shared your property with them. I swear, if you had kept what you owned from them, they would have gone some place else!’

‘Zayd b. Arqam overheard this and so informed the Messenger of God (SAAS), who had ʿUmar b. al-Khaṭṭāb with him at the time. ʿUmar advised him,
‘Order ‘Abbād b. Bishr to kill him!’ But the Messenger of God (SAAS) replied, ‘How would it be, ‘Umar, to have people say that Muḥammad kills his own Companions. No, give orders to leave instead.’ This was at a time when the Messenger of God (SAAS) was not accustomed to begin a journey. So everyone then set off.

‘Abd Allāh b. Ubayy b. Salīl went to see the Messenger of God (SAAS) when he was told that Zayd b. Arqam had reported what he had been heard to say. He swore by God that he had not said any such thing and had not spoken to Zayd. ‘Abd Allāh b. Ubayy was a great chief of his people, and those ansār of his men present with the Messenger of God (SAAS) said, ‘Messenger of God, perhaps the lad mistook what was said, or did not memorize it correctly.’ They said this to give support and protection for ‘Abd Allāh b. Ubayy.

“When the Messenger of God (SAAS) had set forth and travelled some distance, he was met by Usayd b. Ḥudayr who addressed him as a prophet and greeted him in peace. He said, ‘Messenger of God, aren’t you out travelling at an unpleasant time when you don’t usually do so?’ The Messenger of God (SAAS) responded to him, ‘Have you heard what your friend said?’ ‘What friend was that then?’ Usayd asked. ‘Abd Allāh b. Ubayy,’ he replied. ‘Well, what did he say?’ he asked. ‘He claimed that when he gets back to Medina, the stronger will drive out the weaker.’ Usayd responded, ‘Well, I swear by God, Messenger of God, you’ll drive him out if you wish. He’s certainly the weak one, and you the strong.’ He went on, ‘Be kind, Messenger of God! I swear, God brought you to us while his people were stringing pearls with which to make a crown for him. And so he considers that you have robbed him of his kingdom.’

“The Messenger of God (SAAS) proceeded on throughout that day and that night and the following morning until they suffered greatly from the sun. He then had them make a halt and they all fell asleep as soon as they dismounted. He had only behaved in this way to keep the minds of his men off discussion of what ‘Abd Allāh b. Ubayy had said the previous day. After that, the Messenger of God (SAAS) took his men off into Ḥijāz and encamped at a water-hole there, a little above al-Naqīṣ, at a place called Baq‘. When he left there a gale arose that much discomforted and frightened the men. He told them, ‘Don’t be afraid at it; it is blowing this way due to the death of one of the unbelievers’ chiefs.’ When they reached Medina, they discovered that Rifā‘a b. Zayd b. Ṭḥabit, of Banū Qaynuqā‘, a leader of the Jews and a supporter of the hypocrites, had died that day.”

Mūsā b. ‘Uqba and al-Waqidi related this similarly.

Muslim related, through al-A‘mash, from Abū Sufyān, from Jābir, much the same story, although he did not name the hypocrite who had died. He stated, “A gale blew up while the Messenger of God (SAAS) was on one of his travels, and he said, ‘This is because of the death of a hypocrite.’ And when we reached Medina, we found that one of the chief hypocrites had died.”

Ibn Ishāq went on, “Then the sīra was revealed in which God made mention of the hypocrites, with reference to Ibn Ubayy and those like him. The Messenger
of God (ṢAAS) took hold of the ear of Zayd b. Arqam and said, ‘This is he who devoted his ear to God!’

I comment that I have written on this in my Tafsir (Exegesis) at sufficient length to obviate need to repeat it here. We have listed the various lines of transmission of this hadith from Zayd b. Arqam; to God belong all praise and credit. Should anyone wish to include this material here, he is at liberty to do so. And to God all credit is due.

Ibn Ishāq stated, “Āṣim b. ʿUmar b. Qatada related to me that ʿAbd Allāh b. ʿAbd Allāh b. Ubayy b. Saʿd came to the Messenger of God (ṢAAS) and said, ‘Messenger of God, I have heard that you want to kill ʿAbd Allāh b. Ubayy because of what you were informed about him. If that is so, then order me to do it and I will bring you his head. I swear that Khazraj well know that there is no man more loyal to his father than me. I fear that if you order someone other than myself to do it and he does kill him, then my spirit will not allow me to look upon the killer of ʿAbd Allāh b. Ubayy walking freely among people and so I will then kill a believer in exchange for an unbeliever, and so enter hell!’

‘The Messenger of God (ṢAAS) replied, ‘On the contrary, we will treat him kindly and enjoy his company so long as he stays with us.’ Thereafter, if anything bad had happened, ʿAbd Allāh’s people would blame and reproach him. So the Messenger of God (ṢAAS), having been informed that they were treating him that way, asked ʿUmar b. al-Khaṭṭāb, ‘Well, what do you think now, ʿUmar? I swear, if I had killed him the day you suggested it, there would have been much resentment. But if I were to order his death today, they would all kill him!’ ʿUmar responded, ‘Well, I’ve certainly learned that orders you give are more blessed than mine would be!’”

Ikrima, Ibn Zayd and others relate that this son, ʿAbd Allāh, stood in the way of his father ʿAbd Allāh b. Ubayy b. Saʿd at the narrow entry into Medina and told him, “Stop! By God, you’ll not enter until the Messenger of God (ṢAAS) gives you permission to do so!” When the Messenger of God (ṢAAS) arrived, ʿAbd Allāh b. Ubayy did indeed ask his permission to enter and he sent to him allowing him to do so.

Ibn Ishāq stated, “A number of the Banū al-Muṣṭaliq were killed that day. ʿAlī b. Abū Ṭalib killed two of them – Mālik and his son.”

Ibn Hishām stated, “The battle-cry of the Muslims was, ‘Ya Manṣūr! Amīr! Amīr! O conqueror! Kill! Kill!’

Ibn Ishāq went on, “The Messenger of God (ṢAAS) took many captives that day and he distributed them among the Muslims.”

THE LIFE OF THE PROPHET MUHAMMAD

(ŠAAS) on the expedition to Banū al-Muṣṭaliq. We took many of the bedouin captive and we lusted after the women; celibacy was very hard on us. We liked to practise al-Ąazl, but wondered whether we should do this without asking the Messenger of God (ŠAAS), since he was there with us. So we did ask him about it, and he replied, ‘You might well not do that; for any soul that is going to exist till Judgement Day will so exist.’”

He (Muslim) also related this hadīth.

Ibn Ishāq continued, “One of those taken captive that day was Juwayriyya, daughter of al-Ḥārith b. Abū Dirār. Muḥammad b. Jaʿfar b. al-Zubayr related to me, from Urwa, who quoted ʿĀisha as saying, ‘When the Messenger of God (ŠAAS) distributed the captives taken from Banū al-Muṣṭaliq, Juwayriyya, daughter of al-Ḥārith, was awarded to Thābit b. Qays b. Shammās, or to a cousin of his and she wrote a muqābala5 deed giving herself to him. She was a very sweet and attractive woman; every man who saw her fell for her. She came to the Messenger of God (ŠAAS) to ask his help in preparing the document. And, I swear, as soon as I saw her at the door of my room, I recognized that he would see in her what I did. When she went in to him, she said, “Messenger of God, I am Juwayriyya, daughter of al-Ḥārith b. Abū Dirār, the leader of his people. You can see what my plight is now; I have fallen to the lot of Thābit b. Qays b. Shammās” – or to his cousin – “and I’ve prepared a deed awarding myself to him. I’ve come to ask your help in writing it.”


“The news spread that the Messenger of God (ŠAAS) had married Juwayriyya, daughter of al-Ḥārith. And so people said, “Then they (i.e. our captives) are relatives of the Messenger of God (ŠAAS)!” And so they released their captives.

“And so by his marriage to her, he released 100 of her relatives from Banū al-Muṣṭaliq. I know no woman who brought greater blessings to her people than she.’”

Thereafter Ibn Ishāq reported the incident of al-Įfīk in its entirety as part of his narration of this expedition. Al-Bukhārī and several other scholars did the same. I have laid out the various lines of transmission in my Tafsīr (Exegesis) of sūrat al-YNAM (XXIV) and this could be joined to what was mentioned here. And God is the source of help.

Al-Waqīḍī stated, “Ḥaram related to us, from Hishām b. Urwa, from his father, who said, ‘Juwayriyya, daughter of al-Ḥārith, stated, “For three nights before the arrival of the Prophet (ŠAAS), I seemed to see the moon travel from Yathrib and fall into my lap. I did not like to tell anyone of this prior to the

54. A contract between slave and master wherein the former agrees to pay the latter a certain sum for emancipation.
arrival of the Messenger of God (SAAS). But when we were taken captive, I felt good about the visions. Then the Messenger of God (SAAS) freed me and married me. I swear, I never spoke to him on behalf of my people; it was the Muslims themselves who sent messages to them. The first I knew of it was when a slave girl belonging to one of my female cousins told me the news. And I gave thanks to God Almighty.

Al-Waqqidi stated, “It is said that the Messenger of God (SAAS) gave as dowry for her the freeing of 40 of Banū al-Muṣṭaliq.”

Mūsā b. ‘Uṣba related, quoting Banū al-Muṣṭaliq, that her father sought her out and paid ransom for her and that then the Messenger of God (SAAS) sought her in marriage and he (her father) then married him to her.


This is the text of Muḥammad b. Ishaq’s account of the calumny.

Ibn Isḥaq stated, “Al-Zuhri related to me the following from ‘Alqama b. Waqqas, Sa’īd b. al-Musayyab, Urwa b. al-Zubayr, Ubayd Allāh b. ‘Abd Allāh b. ‘Utba. He, al-Zuhri, said that some of these sources had given more information than others, and that he had consolidated all into the account that follows.”

Ibn Isḥaq went on, “(Also) Yahyā b. ‘Abbād b. ‘Abd Allāh b. al-Zubayr related to me the following, from his father, from ‘A’isha, quoting ‘Abd Allāh b. ‘Abū Bakr from ‘Amra, daughter of ‘Abd al-Raḥmān, from ‘A’isha who was narrating about herself when people spread the calumny about her. Each one of these contributed to this account of hers, some giving information not reported by others. Each is regarded as a reliable source for information from her, and all reported what they had heard her say.

“A’isha said, ‘When the Messenger of God (SAAS) was about to go on a journey he would draw lots among his wives to decide who would accompany him. He did so, as usual, for the expedition against Bānū al-Muṣṭaliq; my name was drawn and so he took me with him. The women on such occasions would eat light filling foods rather than meat which would increase their weight. I would sit in my howdah while my camel was being saddled. The men responsible for mounting it would then grasp the howdah from below it and lift and place it upon the camel’s back, tying it there with ropes. They would then lead the camel away by the head.

“When the Messenger of God (SAAS) had completed that journey, he directed the party to return home and when close to Medina he made a halt for part of the night. A crier then called out to everyone to depart again, and people prepared to do so. I went out to relieve myself. I was wearing a necklace of onyx beads from Zafār. When I had finished, it slipped from my neck without my

55. A town in Yemen.
knowledge. Having returned to my mount, I felt for it around my neck but did not find it there. People were beginning to leave, but I returned to where I had been to search for the necklace and eventually I found it. The men who had now finished saddling my camel came back for me and raised up the howdah, thinking I was inside as usual, and fastened it on the camel; they had no doubts about my being inside. Then they took the camel by the head and led it away.

"When I returned to the campsite, there was absolutely no one there; everyone had left. So I wrapped myself in my cloak and lay down; I was sure that they would return for me when they missed me.

"I swear, I was lying there when Șafwān b. al-Mu‘āṭṭal al-Sulami came by. He had for some reason of his own been lagging behind the other warriors and had not spent the night with the others. When he saw my form he approached and stood above me; he had seen me before the veil was required for us. When he saw me, he exclaimed, “To God we belong, and to Him we return! Isn’t it the za‘īna of the Messenger of God (SAAS)?” I was all wrapped up in my cloak. He then asked, “What made you stay behind, yarhamuki Allāh! ‘May God have mercy on you!’” I did not speak to him. He then brought up the camel and said, “You ride.” He kept away from me.

"So I mounted and he led the camel away by the head, moving quickly to catch up with the rest. I swear by God, we neither caught them up nor did they miss me before morning. By the time the force had halted and made secure, the man appeared leading me. And so those who spread the calumny began talking and the men were greatly perturbed. However, I swear I knew nothing of this.

"We then went on into Medina. There I soon fell seriously sick and heard nothing of what was going on. All the talk soon reached the Messenger of God (SAAS) and my parents, but they told me absolutely nothing of this. All I noticed was that the Messenger of God (SAAS) was not as kind as usual towards me; whenever I had been sick he had been very kind and comforting to me, but not on this occasion. I pretended not to notice. When he came in to see me, my mother being present nursing me, he would just say, formally, “Kayfā fikum?” (“How are you?”). He would add nothing more.

"Eventually this coldness of his bothered me and so I asked him, “Messenger of God, if you will allow it, I’d like to go and stay with my mother to have her care for me.” “No problem,” he replied. And so I moved in with my mother. I still had no knowledge what was going on until I recovered from my illness some three weeks later.

"We were an Arab people and did not have in our homes those toilets that foreigners use; we find them disgusting. We would go out and use the open areas of Medina. Each night the women would go outside to relieve themselves. I went out to do so one night accompanied by Umm Mīṣṭaḥ, daughter of Abū Ruḥm

56. A term denoting a woman borne in a howdah.
b. al-Muṭṭalib. She was walking with me when she tripped over her gown and swore taʾṣīs Mūṣṭah! “perish that Mūṣṭah!” Mūṣṭah was her son’s nickname, his real name being ʿAwf. I commented, “That’s a terrible thing to say about a muḥājirīn, and a man who fought at Badr!” “Has the news not reached you, daughter of ʿAbī Bakr?” she asked me. “What news?” I asked. She then told me what those spreading the calumny were saying. I exclaimed, “This is really so?” “Yes”, she said, “it really is so.”

“I swear, I was so upset I could not do my business and went home. I wept so much I thought my crying would burst my liver! I told my mother, “May God forgive you for not telling me anything about what people have been saying about me!” She replied, “Don’t take it too seriously, daughter; rarely does a beautiful woman with a husband who loves her not have her co-wives, and others too, speak badly about her.”

“The Messenger of God (ṢAAS) had stood and addressed people on this subject, but I knew nothing of that. He had praised and thanked God, then said, “Why is it that people are giving me concern about my family and speaking untruths against them? I swear by God, I know nothing but good of them! And they are also saying the same against a man of whom I have never known anything but good. He has never entered any of my dwellings without me being in his company.”

“The greatest blame for this lay with ʿAbd Allāh b. Ubayy b. Saʿlāl, some of the Khazraj and Mūṣṭah, and Ḥāmna, daughter of Jaḥsh. Ḥāmna spoke thus because she was the sister of Zaynab, daughter of Jaḥsh, who also lived with the Messenger of God (ṢAAS). And Zaynab was the only one of his wives who would rival my status with him. Zaynab herself was given God’s protection through her religion, for she spoke only good of me. Ḥāmna spread her rumours about me to do harm for her sister’s sake, and I suffered for that.

“When the Messenger of God (ṢAAS) made this address, Usayd b. Ḥudayr stated, “Messenger of God, if they were from al-Aws, we would deal with them for you; if from our Khazraj brethren, then give us your order and I swear by God, they deserve to have their heads cut off!”

“Then ʿAbī d. Ubādā arose; he had previously been considered a fine man. He said, “You lie, I swear by God’s life! You’d certainly not cut off their heads! And you only made that statement because you knew that they were of Khazraj; if they had been from your tribe, you’d never have said that!”

“Usayd b. Ḥudayr then responded with, “It’s you who lie, I swear by God’s life! You’re a hypocrite arguing on behalf of hypocrites!”

“People became so angry that there was almost fighting between these two tribes of Aws and Khazraj.

“Then the Messenger of God (ṢAAS) stood down and came in to see me. He called for ʿAlī b. Abī Ṭalib and Usāmā b. Zayd and consulted with them. Usāmā spoke well of me and then said, “Messenger of God, this is about your family about whom we know nothing but good. It’s all foolish lies.” ʿAlī
said, “Messenger of God, there are plenty of women; you can exchange them. Ask the slave girl; she will speak the truth to you.”

“So the Messenger of God (SAAS) called for Burayra to ask her. ‘Ali went up to her and struck her violently, saying, “Speak the truth to the Messenger of God (SAAS)!” Burayra replied, “I swear by God, I know nothing but good! I never found fault with ‘A’isha at all, except that, when I knead dough and ask her to watch over it she may fall asleep, and the pet lamb comes and eats it!”’

“‘A’isha continued, ‘Then the Messenger of God (SAAS) came in to me; I had with me both my parents and an ansârî woman. I was weeping, and so was she. He sat down, gave praise and thanks to God, and said, “‘A’isha, you have been informed what people have been saying about you. Fear God. If you have indeed done wrong, as they say, then repent to God. God accepts repentance from his servants.” As soon as he said this my tears dried up so that I could feel nothing of them. I waited for my parents to respond on my behalf to the Messenger of God (SAAS), but they did not speak.

“I swear to God, I thought myself too humble and unimportant for God to send down a verse of the Qur’an about me, one that would be recited and used for the prayer. But I had hoped that the Prophet (SAAS) would have some vision in his sleep by which God would prove my veracity from His knowledge of my innocence and would give some information. But as for a verse of the Qur’an being revealed about me, I swear I thought myself too insignificant for that. When I saw that my parents were not going to respond on my behalf, I asked them, “Will you not reply to the Messenger of God?” They replied, “By God, we don’t know what to reply.”

“I swear, I don’t know any household that ever suffered so much as did that of Abn Bakr through those days. When they were unable to respond for me, I burst out crying again. Then I said, “By God, I’ll never repent to God for what you refer to. I swear, I well know that if I were to affirm what people say while God knew me to be innocent of it, I would be affirming what had not happened. And if I were to deny what they say, you would not believe me!” I then tried to remember the name of Jacob, but I could not remember it, so I said, “But I will speak as did the father of Yusuf, ‘Patience is fine, and God’s help is to be sought against what you describe’” (sūrat Yūsuf; XII, v.18).

“I swear, the Messenger of God (SAAS) had not left his seat before God sent down upon him what he used to send; he was wrapped up in his cloak and a pillow of leather was placed beneath his head. As for myself, when I witnessed this, I swear I felt no alarm or concern. I knew that I was innocent and that God would not harm me. However, I swear by Him who bears ‘A’isha’s soul in His hands, that as soon as the Messenger of God (SAAS) recovered, I thought my parents would expire for fear that confirmation of what people had been saying would come from God.

“Having recovered, the Messenger of God (SAAS) sat up, his face streamed with droplets like a winter’s day. He began wiping the sweat from his face and
saying, "Rejoice, 'A'isha! God, Almighty and Glorious is He, has sent down (confirmation of) your innocence!" “Praise be to God!” I exclaimed.

"He then went out to the people, addressed them and recited to them what God, the Almighty and Glorious, had revealed from the Qur’ān on the subject. He then gave orders about Miṣṭah b. Uthātha, Hassān b. Thabit and Ḥamna, daughter of Jahsh — these having been the most outspoken in their calumny — and they received the flogging prescribed by law.”

This hadīth is cited in both sahih collections from al-Zuhri. Its text has many virtues. It refers to the punishment for false accusation of fornication having been applied to Hassān and those with him. Abū Dāwūd related it in his Sunan.

Ibn Ishāq stated, “A Muslim spoke the following verses on the flogging of Hassān and his associates,

‘Hassān, along with Ḥamna and Miṣṭah, tasted what they deserved for speaking a foul calumny.

They engaged in slanders against the wife of their Prophet, incurred the wrath of Him on the noble throne, and were cast down.

They harmed the Messenger of God through her and were exposed to lasting and public disgrace and censure.

Whips lashed them with the force of sudden rain showers from storm clouds.’”

Ibn Ishāq related that Hassān b. Thabit spoke verses in which he criticized Ṣafwān b. al-Mu‘atṭal and a group of Quraysh who fought at the well, associates of Jahjāh, as mentioned above. These verses commence,

“These strangers have become powerful and numerous and Ibn al-Furay‘a’ has become top man in the land!

A man’s mother is as bereaved, or it is as if he is in a lion’s claws, if you fight him;

For the man I come upon and kill, I’ll take no blood-wit, nor compensation.

The sea, riding high when the wind blows north and it casts foam on the shore, is not

More violent than me when you see me strike like a sudden hail-cloud.

As for Quraysh, I will not make peace with them until they leave error for the right

And abandon al-Lāt and al-Uzza and all of them bow down before the One and Everlasting

And bear witness that what the Messenger of God said to them is true, and they are faithful to God’s truth and to the pacts made.”

57. “Ibn al-Furay’ā” is a reference to Hassān himself.
Şafwân b. al-Muʿaṭṭal confronted him and struck him with his sword, saying,

"Receive from me my sword's blade, for I'm a man who speaks no poetry when attacked!"

He (Ibn Ishaq) related that Thābit b. Qays b. Shammās seized and bound Şafwân after he had attacked Ḥassân. When ʿAbd Allāh b. Rawāḥa found him thus, he asked, "What's all this?" Thabit replied, "He struck Ḥassân with his sword." ʿAbd Allāh then asked, "Does the Messenger of God (ṢAAS) know anything of this?" "No," he replied, and released Şafwân. They all then went to see the Messenger of God (ṢAAS), and Ibn al-Muʿaṭṭal told him, "Messenger of God, he did me harm and ridiculed me, and my anger so overcame me that I struck him." The Messenger of God (ṢAAS) then said, "Ḥassân, would you scorn my people once God gave them guidance?" He added, "Be nice about your injury." "As ever you say, Messenger of God," he replied. The Messenger of God (ṢAAS) compensated him by awarding him Bīr Hà castle that Abī Talḥa had given over as alms, and a Coptic slave-girl named Sirin; she bore him his son ʿAbd al-ʿRahmān.

ʿAʾisha used to say, "Enquiries were made about Ibn al-Muʿaṭṭal and he was found to be impotent; he did not approach women. Thereafter he was martyred. May God be pleased with him."

Ibn Ishaq stated, "After that, Ḥassân spoke the following verses in apology for what he had said about ʿAʾisha,

'Chaste and sensible, untouched by suspicion, because of my error she became food for scandal-mongers.
A noble woman of Luʾayy b. Ghālib, people of honour, their glory unending.
What was said of you could never apply to you; they were the words of a slanderer.
If I did speak what you claim, then may my hands never raise my whip again!
How could this be, in light of my friendship and support for the illustrious family of the Messenger of God.
Their dignity is such that all others are beneath them, falling far short; may their glory last very long."

There should be written down here the verses of sūrat al-Nūr, namely from God's words, "Those who related the calumny are a faction among you. Do not consider it an evil for you; in fact it is good for you. Let each man of them suffer the punishment he has earned" to the words, "Forgiveness and a fine reward" (sūrat al-Nūr; XXIV, v.11–20). Also here should be inserted the traditions, chains of transmission and other relevant matters that have come down from the earliest and later authorities. And success comes through God.
THE HUDAYBIYYA EXPEDITION.

This indisputably took place in Dhū al-Qa‘da, 6 AH. Those who state this include al-Zuhri, Nāfī‘, freed-man of Ibn ‘Umar, Qatāda, Mūsā b. ‘Uqba and Muḥammad b. Iṣḥāq b. Yaṣār, along with others too. This is also what was related by Ibn Lahi‘a, from Abū al-Aswad, from Urwā — namely, that it occurred in Dhū al-Qa‘da of 6 AH.

Ya‘qūb b. Sufyān stated, “Iṣmā‘il b. al-Khallīl related to me, from ‘Alī b. Mushir (who said), ‘Hishām b. Urwa narrated to me, quoting his father as having said, “The Messenger of God (ṢAAS) set out for al-Ḥudaybiyya in Ramaḍān; (the agreement at) al-Ḥudaybiyya was made in Shawwal.”’

This is very strange to have come from Urwā.

Both al-Bukhārī and Muslim relate from Hudba, quoting Ḥammām, from Qatāda, that Anas b. Mālik narrated to him that the Messenger of God (ṢAAS) performed the ‘umra four times (sic) in Dhū al-Qa‘da, apart from the ‘umra performed along with his pilgrimage. The Ḥudaybiyya ‘umra took place in Dhū al-Qa‘da, that of the following year was in Dhū al-Qa‘da, that of al-Jīrānā was in Dhū al-Qa‘da, when he divided up the booty from the Battle of Ḥunayn, and there was the ‘umra that took place along with his pilgrimage.”

This is the wording of al-Bukhārī.

Ibn Iṣḥāq stated, “Thereafter the Messenger of God (ṢAAS) remained in Medina for Ramaḍān and Shawwāl; then, in Dhū al-Qa‘da, he left to perform the ‘umra, not to engage in warfare.”

Ibn Hishām stated, “He appointed Numayla b. ‘Abd Allāh al-Laythī in command of Medina.”

Ibn Iṣḥāq went on, “He invited the local Arabs and the bedouin in neighbouring areas to accompany him, fearing that Quraysh would attack him or block his way to the ka‘ba. But many of the bedouin refrained from joining him.

“Eventually the Messenger of God (ṢAAS) set forth accompanied by men of the muḥājirin and the anṣār and those bedouin who had joined him. He took with him the animals for sacrifice and dressed in pilgrim garb so that people would feel secure from attack by him and would recognize that he was only leaving to visit this House that he wished to venerate.

Muḥammad b. Muslim b. Shihāb al-Zuhri related to me, from ‘Urwa b. al-Zubayr, from al-Miswar b. Makhrama and Marwān b. al-Ḥakam, as follows, “The Messenger of God (ṢAAS) left in the year of al-Ḥudaybiyya intending to visit the ka‘ba and not wanting to engage in battle. With him he took 70 camels for sacrifice and was accompanied by 700 men. Each sacrifice was for 10 persons. Jābir b. ‘Abd Allāh used to say, so I have been told, ‘Those of us present at al-Ḥudaybiyya totalled 1,400.’”

Al-Zuhri stated, “The Messenger of God (ṢAAS) travelled as far as Ḥusfān, where he met Bishr b. Sufyān al-Ḵafṣī, who told him, ‘Messenger of God, these
Quraysh have heard of your travelling and have gone forth accompanied by milk-giving camels accompanied by their young. They have dressed in tiger skins and encamped at Dhū Tuwān, swearing to God that you will not ever enter it (the city) by going past them. And Khalid b. al-Walid is in charge of their cavalry and they have advanced to Kurāṣ al-Ghamīm.  

“The Messenger of God (SAAS) responded, ‘Woe upon Quraysh! They are consumed by the warfare! What harm would it do them to leave my way clear to the other Arabs? If they (the Arabs) should defeat me, that would be what they themselves wanted. And if God gave me victory over them, they (the Arabs) would enter into Islam in droves. Otherwise, they (the Arabs) will fight on for as long as they have strength. What is Quraysh thinking of? I swear by God, I’ll keep on striving to accomplish that for which God sent me my mission until He brings it to pass or I myself perish!’

“He then asked, ‘What man will direct us by some path other than the one where they are?’”

Ibn Ishāq went on, “‘Abd Allāh b. Abū Bakr related to me that a man of Aslam replied, ‘I will, Messenger of God!’ He then led them along a rough, stony trail between mountain passes. When they emerged from it, the Muslims, who had suffered greatly from this trail, emerged on to easy terrain at the end of the valley. The Messenger of God (SAAS) then called out, ‘Say: we ask God’s forgiveness and turn to him in repentance!’ They did repeat this and he then said, ‘I swear by God, that was the ḥīṭaḥ put before the Israelites, but they did not say it.’”

Ibn Shihāb stated, “The Messenger of God (SAAS) gave orders to his men as follows, saying, ‘Keep to the right, passing between the two sides of al-Ḥamad on a road traversing the pass of al-Murār, on to the slope of al-Ḥudaybiyya, below Mecca.’”

Ibn Shihāb went on, “The army did follow that route, and when the Quraysh cavalry saw by the dust raised by the army that they had diverted from their own path, they raced back to Quraysh.

“The Messenger of God (SAAS) went on until having crossed the al-Murār pass, his camel knelt. People then said, ‘It’s turned refractory!’ He replied, ‘It has not turned refractory; that’s not her nature. The One who restrained the elephant from Mecca stopped her. Quraysh shall not today call upon me to respect any ties of kinship that I will not agree to.’”

“He then addressed the men as follows, ‘Dismount.’ They told him, ‘Messenger of God, there’s no well in this wadāt where we can make camp.’ He then took out an arrow from his quiver and gave it to one of his Companions who took it down to one of the water-holes there and stuck it in its centre. It then produced water and they had their mounts lie down there after they had been watered.”

58. A word implying a plea for forgiveness of sins.
Ibn Ishāq went on, “A scholar related to me, from some men of Banū Aslam, that the man who took the arrow of the Messenger of God (SAAS) down into the water-hole was Nājiyya b. Jundab, the driver of his sacrificial camels.”

Ibn Ishāq also said, however, “Another scholar maintained that al-Bara’ b. ‘Azīb used to say, ‘It is I who went down with the arrow of the Messenger of God (SAAS).’ God knows best what in fact happened.”

Ibn Ishāq then gave evidence for the first person named by reporting that an ansāri slave-girl came to the well while Nājiyya was down filling a bucket.

“She spoke the following verses,

‘Hey, you drawing water, my bucket is before you. I saw our people praising you Wishing you well and congratulating you.’

The man then responded to her with the following verses,

‘A Yemeni slave-girl has learned that it is I who draw the water, and that my name is Nājiyya. Many a deep, gushing wound I’ve made, piercing the chests of the enemy.’”

Al-Zuhri stated in his hadith, “When the Messenger of God (SAAS) had rested, Budayl b. Warqā’, along with some men of Khuzā’i, came to talk with him and to ask him why he had come. He told them that he had not come intending to do battle, but to visit the ka’ba and to venerate its sanctity. He then said to them much the same as he had to Bishr b. Sufyān. The men then returned to Quraysh and told them that they were treating Muhammad too hastily, and that he had only come to visit the ka’ba. Quraysh responded by making accusations against the men and by calling them cowards, saying, ‘Even if he has come not wanting to fight, he’ll never enter it by compulsion! The Arabs will never say that of us!’”

Al-Zuhri stated, “Khuzā’i, both their Muslims and their polytheists, were advisers to the Messenger of God (SAAS), hiding from him nothing that happened in Mecca.

“They then sent to him Mikraz b. Ḥaṣṣ b. al-Akhyaf, a brother of Banū ‘Āmir b. Lu’ayy. When the Messenger of God (SAAS) saw him approaching, he said, ‘This man is untrustworthy!’ When Mikraz reached the Messenger of God (SAAS), and addressed him, the latter replied to him much as he had to Budayl and his companions. Mikraz then returned to Quraysh and reported what the Messenger of God (SAAS) had told him. They then dispatched Hulays b. ‘Alqama, or Ibn Zabbān, who at that time was the leader of the Abyssinian fighters, he being a member of Banū al-Ḥārith b. ‘Abd Manāt b. Kīnāna. When the Messenger of God (SAAS) saw him, he commented, ‘This man is from people who are devout; drive out the animals for sacrifice in front of him so he
will see them.' When he saw them going past from the valley side, wearing their neck decorations and having eaten their own hair from having been long confined, he went back to Quraysh without actually having gone to the Messenger of God (SAAS), since they were so impressed with what he had seen. He reported this to them (Quraysh). They told him, 'Just sit down! You're only a bedouin, without any sense!'”

Ibn Ishāq stated, “Abd Allah b. Abū Bakr related to me that al-Ḥulays was angry at this and retorted, ‘Quraysh, it wasn’t for this that we allied with you and made a pact with you! Shall someone who has come to venerate God’s house be barred from it? By Him who holds the soul of al-Ḥulays, either you allow Muhammad to do what he has come for, or I’ll take away the Abyssinians to the last man of them!’ They responded, ‘Keep silent and leave us alone until we get for ourselves what we want!’”

Al-Zuhri stated in his hadith, “Then they (decided to send) to the Messenger of God (SAAS) Urwa b. Masʿūd al-Thaqafi and he told them, ‘Tribe of Quraysh, I saw the violence and bad language you directed at those who came back to you after you dispatched them to Muhammad. You well know that you are as my father and myself the son’ (Urwa was in fact the son of Sabi'a, daughter of ‘Abd al-Shams). ‘Having heard what has occurred to you, I gathered some of my people who obey me and so have come to you to help you myself.’

“They replied, ‘You speak the truth; you have our trust.’

“So he went to the Messenger of God (SAAS) and said, ‘Muḥammad, so have you gathered together a whole mix of people, then brought them to your own home to destroy it with them? Quraysh have come forth with their milch-camels, accompanied by their young and dressed in tiger skins, having sworn to God that you will never enter contrary to their wish. By God, I'll wager these people will abandon you tomorrow!’

“Abū Bakr, the Trusting, God be pleased with him, was behind the Messenger of God (SAAS) and commented, ‘Go suck al-Lāt’s tits! Us abandon him, indeed!’ Urwa then asked, ‘So who is this, Muḥammad?’ He replied, ‘This is Ibn Abū Quḥāfa.’ Umar then said, ‘If I wasn’t obligated to you, I’d punish you for that. But now we are even.’

“Urwa then began fondling the beard of the Messenger of God (SAAS), while he was speaking to him. Al-Mughīra b. Shuṭa, who was standing close by, dressed in armour, began tapping at ‘Urwa’s hand as it touched the beard of the Messenger of God (SAAS), saying, ‘Remove your hand from the face of the Messenger of God, or you’ll never get it back!’ Urwa commented, ‘Damn you, how churlish and rude you are!’

“The Messenger of God (SAAS) smiled at this, so ‘Urwa asked him, ‘Who is this, then, Muḥammad?’ ‘This’, he replied, ‘is your nephew al-Mughīra b. Shuṭa!’ At this ‘Urwa commented, ‘You wretch, wasn’t it only yesterday you learned how to wash your own private parts!’”
Al-Zuhri went on, "The Messenger of God (SAAS) said to 'Urwa approximately what he had to the others, telling him that he had not come seeking battle. 'Urwa then left, having observed how the Companions of the Messenger of God (SAAS) treated him. When he washed, they rushed to the water he had used. If he spat, they hurried to retrieve it, and if a hair fell from his head, they would take it. Consequently, when 'Urwa returned to Quraysh, he told them, 'Men of Quraysh, I've been to Chosroe in his kingdom, Caesar in his and the Negus in his; but I swear, I never saw a king amidst his people like Muhammad amidst his Companions. I have seen people who would never abandon him for any reason. So draw your own conclusions.'"

Ibn Ishaq stated, "A scholar related to me that the Messenger of God (SAAS) called for Khirash b. Umayya al-Khuza'i and sent him to Quraysh in Mecca, mounting him on one of his camels called al-Tha'lab, to tell their leaders on his behalf why he had come. But they hamstrung the camel of the Messenger of God (SAAS) and wanted to kill him. The Abyssinian troops, however, prevented this and they released him, so he made his way back to the Messenger of God (SAAS)."

Ibn Ishaq also stated, "A reliable source related to me, from Ikrima, from Ibn 'Abbas, that Quraysh had sent 40 or 50 of their men with orders to encircle the camp of the Messenger of God (SAAS), to capture one of his Companions. But they were taken prisoner and brought to the Messenger of God (SAAS). He forgave them and released them. They had hurled stones and shot arrows at the camp of the Messenger of God (SAAS).

"He then summoned 'Umar b. al-Khattab to send him to Mecca to inform the Quraysh leaders for him why he had come. 'Umar responded, 'Messenger of God, I fear for myself from Quraysh. There is no one in Mecca of Bana'Adi who could protect me. Quraysh are well aware of my enmity towards them and of the roughness with which I have treated them. But I will suggest to you a man they respect more than myself, 'Uthmân b. 'Affân.'"

"The Messenger of God (SAAS) then summoned 'Uthmân b. 'Affân and did send him to Abū Sufyân and the Quraysh leaders to tell them that he had not come to wage war, but to visit the ka'bah in veneration of its sanctity. 'Uthmân set out for Mecca, where he was met by Abân b. Sa'id b. al-'Āṣ, either before or after he had entered the city. Abân mounted 'Uthmân before himself and gave him protection until he delivered the message of the Messenger of God (SAAS). 'Uthmân went on to meet Abū Sufyân and the other Quraysh leaders. He gave them the message entrusted to him by the Messenger of God (SAAS). When he had done so, they told 'Uthmân, 'If what you want is to circumambulate the ka'bah, then do so.' He replied, 'I could never circumambulate it before the Messenger of God (SAAS) did so.'"

"Quraysh then kept 'Uthmân as their prisoner. The Messenger of God (SAAS) and the Muslims were informed that 'Uthmân had been killed. 'Abd Allah b. Abū Bakr related to me that the Messenger of God (SAAS) said, when
he was informed that Uthmān had been killed, 'We'll not leave before engaging the enemy in battle!'

Ibn Ishāq went on, "The Messenger of God (SAAS) then called upon the men to pledge allegiance to him. This pledge, the bay'āt al-raḍwān, the 'willing pledge', was made beneath a tree. People would say that the Messenger of God (SAAS) received a pledge of allegiance unto death. Jābir b. 'Abd Allāh, however, used to say, 'The Messenger of God (SAAS) did not have us pledge allegiance unto death, but had us swear that we would not flee.'

"The Messenger of God (SAAS) received their pledge and the only Muslim present who abstained from it was al-Jadd b. Qays, brother of Banū Salama. Jābir b. 'Abd Allāh used to say, 'I swear, I can almost see him now, standing glued to the side of his camel, trying to hide from everyone.'

"Then the Messenger of God (SAAS) received the news that the report about Uthmān was false."

Ibn Hishām stated, "Wakī recounted, from Ismā'īl b. Abī Khalīd, from al-Shābī, that the first man to make the bay'āt al-raḍwān to the Messenger of God (SAAS) was Abū Sinān al-Asadī.

"And a reliable source related to me a tradition from Ibn Abī Mulaykā, from Ibn 'Umar, that the Messenger of God himself (SAAS) made the pledge for Uthmān, clapping one of his hands to the other."

This tradition mentioned by Ibn Hishām with this line of authority is weak; however, it is confirmed in both saḥīḥ collections.

Ibn Ishāq went on, "Al-Zuhri stated, 'Quraysh then sent Suhayl b. 'Amr, brother of Banū 'Āmir b. Lu'ayy, to the Messenger of God (SAAS), telling him, 'Go to Muhammad and make peace with him. The only condition for peace with him is that he withdraw from us this year. By God, the Arabs shall never say that he entered it by compulsion!'

"Suhayl b. 'Amr went to the Messenger of God (SAAS), who said, seeing him approach, 'The enemy wanted peace when they dispatched this man."

"When Suhayl reached the Messenger of God (SAAS) he spoke with him at length; they reconciled and made peace. The matter having been concluded, with nothing but a document remaining to be drawn up, 'Umar jumped up and went over to Abū Bakr. He asked him, 'Abū Bakr, is he not God's messenger?' 'Indeed yes,' he replied. 'And are we not Muslims?' he asked. 'Indeed yes,' Abū Bakr replied. 'And are they not polytheists?' 'Indeed yes,' he agreed. 'So why should we agree to something that demeans our religion?' 'Umar asked. Abū Bakr replied, 'Obey whatever he says; for I testify that he is the Messenger of God.' 'Umar added, 'I too testify that he is the Messenger of God.'

"He ('Umar) then went to the Messenger of God (SAAS) and asked him, 'Are you not the Messenger of God?' 'Yes, indeed.' 'And are we not Muslims?' 'Indeed yes.' 'And are they not polytheists?' 'Indeed yes.' 'So why then should we
demean our religion?” ‘I’, he replied, ‘am the servant of God and His messenger. I shall not oppose His order and He will not let me fail.’

“Umar, God be pleased with him, used to say, ‘I have gone on fasting, giving alms, praying and freeing slaves because of what I did that day and out of fear for what I said that day, until I felt that I had made up.’”


“The Messenger of God (SAAS) then said, ‘Write down: “This is the peace agreement made by Muhammad, the Messenger of God, and Suhayl b. ‘Amr.”’ Suhayl then said, ‘If I were to testify that you are the Messenger of God, I would not oppose you. Write down your name and that of your father.’

“So the Messenger of God (SAAS) said, ‘Write down, “This is the peace agreement made by Muhammad, son of ‘Abd Allāh, with Suhayl b. ‘Amr. They have made peace by agreeing to put aside warfare from the people for ten years. During this period, people will be safe and leave one another alone. Provided that if anyone from Quraysh comes to Muhammad without permission of his guardian, then he must send him back to them. If, however, anyone goes to Quraysh from Muhammad, they are not to send him back to him. There are to be no secret agreements, bad faith or antagonism between us. Anyone wishing to enter into a pact or agreement with Muhammad may do so. Anyone wishing to enter into an agreement or pact with Quraysh may do so.”’

“At this Khuzā‘a promptly announced, ‘We have made a pact and agreement with Muhammad!’ And Bani Bakr responded at once, ‘We have made a pact and agreement with Quraysh!’

“The agreement went on, ‘You shall retire from us this year and not enter Mecca against our will. Next year we will make way for you, and you and your people may enter and stay for three nights, each rider bearing his own weapons - swords in sheaths, that is, and bringing in no other weapons.’

“While the Messenger of God (SAAS) was writing the document, up came Abū Jandal, Suhayl’s son, dragging fetters, having escaped to the Messenger of God (SAAS).

“When those with the Messenger of God (SAAS) had gone forth, they had not doubted that there would be victory, because of visions he had seen. Witnessing now the peace being made and their withdrawal being arranged and what the Messenger of God (SAAS) was agreeing to on his own behalf, they were all very disappointed and deathly depressed.

“When Suhayl saw (his son) Abū Jandal, he got up, went to him and struck him in the face, grabbing him by the collar and saying, ‘The matter was agreed to between us before this fellow came to you!’ ‘You are right,’ he agreed. And so
Suhayl began dragging his son away to return him to Quraysh custody, while Abī Jandal screamed at the top of his voice, ‘Muslims, shall I be returned to the polytheists who will subvert my faith?’

“This increased their sense of depression.

“The Messenger of God (SAAS) said, ‘Be patient and control yourself, Abī Jandal! God is preparing relief and succour for you and the others with you who are powerless. We have made a peace pact with the enemy and we and they have sworn to this in God’s name; we cannot act falsely with them.’

“Umar b. al-Khaṭṭāb jumped up and walked along beside Abū Jandal, saying, ‘Be patient! They’re only polytheists, their blood worth no more than that of dogs!’ He was keeping the hilt of his sword close to Aba Jandal. Umar used to say, ‘I was hoping he would take the sword and strike his father with it! But the man spared his father, and the matter was settled.’

“When the Messenger of God (SAAS) had finished the document, he called upon some of the Muslims and some of the polytheists to witness the peace. These men were Abū Bakr, ‘the Trusting’, Umar b. al-Khaṭṭāb, Abī al-Rāhmān b. ‘Awf, Abī Allāh b. Suhayl b. ‘Amr, Sa’d b. Abū Waqqās, Mahmūd b. Maslama, Mikraz b. Ḥafṣ (he having been a polytheist at that time), ‘Āli b. Abū Ṭālib. It was he, ‘Āli, who wrote out the agreement.”

“The Messenger of God (SAAS) had set up his tent in unhallowed territory and he would say his prayers on sacred ground. When he had concluded the peace, he set about sacrificing his animals. He then sat and had his head shaved; the man who shaved it that day was Khirāsh b. Umayya b. al-Faḍl al-Khuza‘ī. When the Muslims saw that the Messenger of God (SAAS) had made sacrifice and shaved, they hurried to do the same.”

Ibn Ishāq went on, “Abī Allāh b. Abū Najīth related to me, from Mujahīd, from Ibn ‘Abbās, who said, ‘Some men shaved their heads at al-Ḥudaybiyya, while others cut their hair short. The Messenger of God (SAAS) then said, “May God have mercy on those who shaved!” They asked, “And on those who cut it short, Messenger of God?” “May God have mercy on those who shaved,” he repeated. “And on those who cut it short, Messenger of God?” they again asked. He said, “And on those who cut it short.”

“They then asked him, “Messenger of God, why did you emphasize God’s mercy for those who shaved and not for those who cut their hair short?” He replied, “They did not doubt.””

‘Abd Allāh b. Abū Najīth stated, “Mujahīd related to me, from Ibn ‘Abbās, that the Messenger of God (SAAS) sacrificed one camel among the rest that had belonged to Abū Jahl and had a silver ring on its head; he did this to anger the polytheists.”

This is the text given by Muhammad b. Ishāq; may God be pleased with him for this account. In the text of al-Bukhārī that will follow there are differences in some places with this text, as you will see, if God so wills it and in Him is all
trust. We will give it complete, making reference to traditions considered both
authentic and good for the benefit in them. If God Almighty wills it; our reliance
is upon Him, for He is the one from whom to seek help.

Al-Bukhārī stated, “Khālid b. Makhlid related to us, quoting Sulaymān b. Bilāl,
Khālid, who said, ‘We went forth with the Messenger of God (SAAS) the year
of al-Ḥudaybiyya, and at night it rained hard. The Messenger of God (SAAS)
prayed the al-ṣubḥ prayer with us. Later he turned to us and said, “Do you
know what your Lord said?” We replied, “God and His messenger know best!”
He said, “God Almighty said, ‘Of my servants, some have awakened to belief
in me, others to disbelief. Those who said, ‘Our rain comes by God’s mercy
and bounty’ are believers in me and disbelievers in the stars. Those who said,
“Our rain comes by this or that star” is a believer in the stars and a disbeliever
in me.”’

Al-Bukhārī related this in several places in his saḥīḥ collection. Muslim
gave the tradition in various lines back to al-Zuhri. From al-Zuhri the line of
transmission went back to ‘Ubayd Allāh b. ‘Abd Allāh from Abū Hurayra.

Al-Bukhārī also stated, “‘Ubayd Allāh b. Mūsā related to us, from Isrā’īl,
from Abū Ishāq, from al-Bara‘, who said, ‘You use the word al-fāṭh, “the
victory”, to apply to the farh of Mecca. That was certainly a victory. We consider
al-fāṭh (also) to have been the bay‘at al-ridwān, the “willing pledge”, that
occurred at al-Ḥudaybiyya. There were 1,400 of us with the Prophet (SAAS). At
al-Ḥudaybiyya there is a well; we went down to it and drained it to the last drop.
When the Prophet (SAAS) heard of this, he came there and sat on its edge and
called for a vessel of water, with which he performed the ablution. Then he
rinsed out his mouth, prayed, and poured it in the well. We then went a little way
off, and later it produced for us (the water that) we and our mounts needed.’”

Ibn Ishāq stated, regarding the words of God Almighty, “but He made
apart from that a near victory” (sūrat al-Fāṭḥ; XLVIII, v.27), (referring to) “the
Ḥudaybiyya peace”. “Al-Zuhri stated, ‘No victory occurred previously in Islam
than was greater than it. (Previously) wherever men had met, there had been
fighting; when the truce was made, warfare came to an end and all made peace
with one another. When they met they would negotiate with one another when
they talked. And no one of any intelligence had Islam explained to him without
accepting it. In those two years the same number of men entered as before, or
even more.’”

Ibn Hishām stated, “The proof of what al-Zuhri said is in the fact that the
Messenger of God (SAAS) went forth to al-Ḥudaybiyya with 1,400 men, as Jābīr
states, and then two years later attended the ‘conquest of Mecca’ with 10,000.”

Al-Bukhārī stated that Yūsuf b. Ḩisā related to him, quoting Ibn Fuḍayl,
quoting Ḥusayn from Sālim, from Jābīr, who said, “At al-Ḥudaybiyya the men
were thirsty while the Messenger of God (SAAS) had before him a waterskin
he would use for ablutions. Eventually the men went over to him and he asked what they wanted. They told him that they had no water for ablutions or for drinking and that all that remained was in his waterskin. The Prophet (SAAS) then placed his hand in the waterskin and the water began spurting out from between his fingers as if it were a spring.” Jābir continued, “So we drank and performed the ablutions.” We asked Jābir, “How many were you there that day?” He replied, “Even if we had been 100,000, there would have been enough for us. We were 1,500 men.”

Al-Bukhārī also related this hadith, as did Muslim, from different lines of transmission, from Ḥuṣayn, from Sālim b. Abū al-Jaʿd, from Jābir.

Al-Bukhārī stated that it was related to him by al-Ṣalt b. Muḥammad, quoting Yazīd b. Zurayqī, from Saʿīd, from Qatāda (who said), “I said to Saʿīd b. al-Musayyab, ‘I have heard that Jābir b. ʿAbd Allāh used to say that they were 1,400 strong.’ Saʿīd replied, ‘Jābir told me that they were 1,500 in number who made the pledge to the Messenger of God (SAAS) at al-Ḥudaybiyya.’”

Abū Dāūd traced this tradition back with a line including Qurra, from Qatāda. Al-Bukhārī is alone in thus giving this hadith.

Thereafter al-Bukhārī stated that ʿĀlī b. ʿAbd Allāh related to him, quoting Sufyān, that ʿAmr said, “I heard Jābir say, ‘The Messenger of God (SAAS) said to us at al-Ḥudaybiyya, ‘You are the best people on earth!’ We were 1,400; and were I able today to see, I would show you the place where the tree stood.’”

Al-Bukhārī also related this tradition, as did Muslim, from several lines of transmission, from Sufyān b. ʿUyayna. Al-Layth b. Saʿīd related it similarly, from Abū al-Zubayr, from Jābir, who said, “A slave belonging to Ḥāṭib came to make a complaint about him. He said, ‘Messenger of God, Ḥāṭib will surely enter hell-fire!’ The Messenger of God (SAAS) replied, ‘You have lied; he will not enter hell; he was present at Badr and al-Ḥudaybiyya.’”

Muslim related this.

Muslim also gave, from several lines of transmission, the following from Ibn Jurayj, “Abū al-Zubayr narrated to me that he heard Jābir say, ‘Umm Maysar told me that she heard the Messenger of God (SAAS) say, when he was with Hafṣa, ‘None, if God wills it, will enter hell of those who made the pledge beneath the tree.’ Hafṣa commented, ‘On the contrary, Messenger of God.’ He berated her and she then quoted, ‘All of you are headed there’ (ṣūrat Maryam; XIX, v.71). The Messenger of God (SAAS) then responded, ‘Almighty God stated, ‘... and then We will deliver those who are pious, and We will leave there the evil-doers, prostrate!’’’’ (ṣūrat Maryam; XIX, v.72).

Al-Bukhārī stated that Ubayd Allāh b. Muʿādh said, “My father related to us, quoting Shuʿba, from ʿAmr b. Murra, who stated, ‘Abd Allāh b. Abū Awfā said, ‘The men at the tree were 1,300 in number; Aslam were one-eighth of the muḥājirīn (there).’””

Muḥammad b. Bashār included in the chain of authorities Abū Dāūd and Shuʿba.
Al-Bukhārī narrated it with ‘Abd Allāh as one of the authorities in the chain. Muslim narrated it from ‘Ubayd Allāh b. Mu‘ādh, from his father, from Shu‘ba. Also from Muḥammad b. al-Muthanna, from Abū Dā‘ūd, from Ḥishāq b. Ibrāhim, from al-Naḍr b. Shumayl, both of them quoting Shu‘ba.

Thereafter, al-Bukhārī stated that ‘Ali b. ‘Abd Allāh related to him, quoting Sufyān, from al-Zuhri, from ‘Urwa, from Marwān and al-Miswar b. Makhrama. who both said, “The Messenger of God (Ṣaḥḥa) went forth in the year of al-Ḥudaybiyya with some hundreds of his Companions. While he was at Dhū al-Ḥulayfah, he put ceremonial necklaces on the sacrificial camels, marked them and entered into the iḥrām, the state of ritual consecration.”

Al-Bukhārī is alone in giving this tradition. This text will follow complete hereafter.

What is implied here is that all these accounts contradict what Ibn Ishaq maintained, namely that those at al-Ḥudaybiyya were 700 in number.

He only said this – though God knows best – because he was using his independent scholastic judgement; since there were 70 sacrificial camels, each one of which would have been for ten men, then those making the sacrifice would have been 700 in number.

But there is no need for all of them to have been participating in the offering, nor that all of them were making the pilgrimage. It is established that the Messenger of God (Ṣaḥḥa) sent out one group of them, who included Abū Qatāda. And Abū Qatāda did not adopt the iḥrām state until after he had killed that wild donkey which he and his companions ate. They carried some of it to the Messenger of God (Ṣaḥḥa) while on the journey, and he asked (those in a state of iḥrām), “Did any of you order that he bring the meat or make any gesture towards it?” “No,” they said. “Then eat what remains of the donkey,” he told them.

Al-Bukhārī had stated, “Shu‘ba b. al-Rabi‘ related to us, quoting ‘Ali b. al-Mubārak, from Yahyā, from ‘Abd Allāh b. Abū Qatāda, that his father (Abū Qatāda) related to him, as follows, ‘We set off with the Prophet (Ṣaḥḥa), the year of al-Ḥudaybiyya, and my companions went in the iḥrām state, but I did not.’”

Al-Bukhārī stated that Muḥammad b. Rāfi‘ related to him, quoting Shabāba b. Suwār al-Fazārī, quoting Shu‘ba, from Qatāda, from Sa‘īd b. al-Musayyab, from his father, who said, “I saw the tree; then I came to it later but did not recognize it.”

(Al-Bukhārī went on) “Mūsā related to us, quoting Abū ‘Awāna, quoting Tāriq, from Sa‘īd b. al-Musayyab, from his father, that he was among those who made the pledge beneath the tree. So we returned to it the following year; but it was obscure to us.”

Al-Bukhārī also stated that Mahmūd related to him, quoting ‘Ubayd Allāh, from Isrā‘il, from Tāriq b. ‘Abd al-Raḥmān, who said, “I set off as a pilgrim, and
passed by some people praying. 'What masjid, place for prayer, is this then?' They replied, 'This is the tree where the Messenger of God (SAAS) called for the bay'at al-ridwân, the "willing pledge".' I then went over to Sa'd b. al-Musayyab and related this to him. Sa'd then said, 'My father related to me that he was among those who made the pledge to the Messenger of God (SAAS) beneath the tree. He told me, "The following year we had forgotten it and could not find it."'

'Sa'd then said, 'The Companions of Muḥammad did not know it but you people do! You know best, then!'

Al-Bukhārī related this tradition, as did al-Thawrī, Abū Āwānā and Shabābā, from Tāriq.

Al-Bukhārī stated that Sa'd related to him, quoting his brother, from Sulaymān, from 'Amr b. Yaḥyā, from 'Abbād b. Tamīm, who said, "At the battle of al-Ḥarrā, people were making a pledge to 'Abd Allāh b. Ḥanzala. Iblīs Zayd asked, 'What is the pledge the people are making to Ibn Ḥanzala?' He was told, 'To the death.' He then said, 'I will not pledge that to anyone following the Messenger of God (SAAS).’ He had been present at al-Ḥudaybiyya with him.”

Al-Bukhārī also related this, as did Muslim, from various lines, from 'Amr b. Yaḥyā.

Al-Bukhārī stated that Qutayba b. Sa'd related to him, quoting Ḥātim, from Yazīd b. Abū Ḫubayd (who said), "I said to Salāma b. al-Ākwa', 'What pledge was it you made to the Messenger of God (SAAS) at al-Ḥudaybiyya? 'To the death,' he replied.”

Muslim related this from a hadith of Yazīd b. Abū Ḫubayd.

In the saḥīḥ collection of Muslim, it states that he sought the pledge three times – from a first group, from a middle group and from a final group.

In the saḥīḥ there is a hadith from Ma'qil b. Yaṣār that he held the tree branches away from the face of the Messenger of God (SAAS) while he was receiving their pledge. (It also states there) that the first man to give his pledge that day was Abū Sinān, he being Wahb b. Miḥṣān, brother of Ḫākāsh b. Miḥṣān. The name of Sinān b. Abū Sinān is also given.

Al-Bukhārī stated that it was related to him by Shuja‘ b. al-Walīd that he heard al-Nāḍr b. Muḥammad (say), that Ṣāḥих b. al-Rabī‘ quoted Nāfi‘ as having said, ‘People relate that Ṣūhrah’s son accepted Islam before Ṣūhrah, yet it was not so. The day of al-Ḥudaybiyya Ṣūhrah sent (his son) ‘Abd Allāh to bring him a mare of his that was with one of the ansār; this was so that he could ride it to battle. At the time, the Messenger of God (SAAS) was receiving the pledge beneath the tree, though Ṣūhrah did not know this. ‘Abd Allāh pledged his allegiance, then left. Ṣūhrah then went with him and made his pledge to the Messenger of God (SAAS). This is why people say that Ṣūhrah’s son accepted Islam before Ṣūhrah did.”

that the people who were with the Prophet (SAAS) at al-Ḥādibīyya were dispersed in the shade of the tree. Then they all began looking directly at the Prophet (SAAS). He (ʿUmar) then said (to his son), ‘ʿAbd Allāh, go and find out why everyone is looking directly at the Messenger of God (SAAS).’ He (ʿAbd Allāh) found them to be making their pledge, and he did so himself. He then returned to ʿUmar, who went and pledged allegiance.”” Al-Bukhārī is alone in giving this hadith from both these lines of authorities.

**An Account of the texts given by al-Bukhārī relating to the pilgrimage of al-Ḥādibīyya.**

Al-Bukhārī stated in his military chronicle as follows, “ʿAbd Allāh b. Muḥammad related to us, quoting Sufyān, who said, ‘I heard al-Zuhri when he related this hadith. I learned part of it by heart and Maʿmar corroborated me. (The hadith quotes) from ʿUrwa b. al-Zubayr, from al-Miswar b. Makhrama and Marwān b. al-Ḥakam, each of these adding to the account of the other. They both stated, “The Prophet (SAAS) went forth to al-Ḥūdibīyya accompanied by some 1,000 men. When he arrived at Dhū al-Ḥulayfa, he put neck decorations and badges on the sacrificial camels, and went out from there as a pilgrim, sending on ahead a scout of his from the Khuzāʿa.

“ʿAbī Bakr replied, ‘Messenger of God, you have come forth to visit the kāʾba, not intending to do battle or to make war against anyone. Proceed to it, and we will fight anyone who blocks our way.’ He responded, ‘Then proceed onwards, in God’s name.’””

This is how al-Bukhārī related this tradition here, stopping at this point and adding nothing more.

In his work, *Kitāb al-Shahādat*, al-Bukhārī stated, that it was related to him by ʿAbd Allāh b. Muḥammad, quoting ʿAbd al-Razzaq, quoting Maʿmar, quoting al-Zuhri, quoting ʿUrwa b. al-Zubayr, from al-Miswar b. Makhrama and Marwān b. al-Ḥakam, each of them corroborating the other’s account. They both stated, “The Messenger of God (SAAS) left at the time of al-Ḥudaybiyya and proceeded on for part of the way. At that point the Prophet (SAAS) said, ‘Khalīd b. al-Walid is at al-Ghamīm with cavalry as Quraysh’s vanguard. Take a route to the right.’ And, by God, Khalīd had no awareness of them until he saw their army’s dust. He then raced off to inform Quraysh.
"The Prophet (SAAS) proceeded on until he reached the pass from which the way led down to them. There his camel kneeled down; people said, 'Hal! Hal! Get up! Get up!' but it persisted (in kneeling). People said, 'Al-Qaswā (the camel's name) has become refractory!' The Messenger of God (SAAS) responded to them, 'No, al-Qaswā has not; that's not in her nature. She has been held back by Him who held back the elephant.' He then said, 'By Him who holds my soul in His hand, I'll accept any request that they make of me by which the sanctuaries of God are dignified!' He then scolded his camel and it got up.

"He then veered away from Quraysh and halted beyond al-Hudaybiyya at a well there that had little water. His men kept taking the water from it, little by little, and soon they had bailed it out completely. Complaint of thirst was made to the Messenger of God (SAAS), and he drew an arrow from his quiver and told them to put it into the water-hole. And, by God, it continued providing them plenty of water until they left.

"While this was going on, Budayl b. Warqā' al-Khuza'ī arrived, accompanied by others of Khuzā'ī. They were the trusted confidants of the Messenger of God (SAAS) from the people of Thīmā. Budayl said, 'I have just left Ka'b b. Lu'ayy and 'Amir b. Lu'ayy who have encamped at the Hudaybiyya wells; they have with them their milch-camels with their young. They are going to do battle with you and prevent you from reaching the ka'ba.'

"The Prophet (SAAS) responded, 'We have not come to fight anyone. We have come to make a pilgrimage. Quraysh have been consumed by the warfare! It has ruined them. If they want, I will give them respite for a period. They should then give me access to the people. If it (Islam) prevails, and they wish to join into what the people have entered, they could do so. Otherwise, they will have gained in numbers. If they refuse this, then I swear by Him who holds my soul in His hand, I will battle them in this cause of mine until I perish! Let God's will be done!'

"Budayl said, 'I will inform them what you say.' He then went off to Quraysh and told them, 'We come to you from that man. We have heard him make certain statements which, if you wish, we will relate to you.' Fools among them said, 'We have no need for you to tell us anything of him.' Those of them who were sensible, said, 'Tell us what you heard him say.' He responded by relating to them what the Messenger of God (SAAS) had said.

"Urwa b. Mas'ūd then arose and said, 'People, am I not as your father? 'Yes, you are,' they told him. 'And are you not as my children?' 'Yes, indeed,' they replied. 'Do you mistrust me?' he then asked. 'No,' they answered. 'Do you not know that I called to the people of Ḥukz to come forth to war alongside me and that when they put me off I came to you with my family and my son, and all who obeyed me?' 'Yes indeed,' they replied. 'This man', he went on, 'has made an appropriate offer. Accept it, and let me go to see him.' 'Go to him,' they told him.
When he went to him, he began talking to the Prophet (SAAS), who said to him approximately what he had told Budayl. Urwa at that point said, 'Hey now, Muḥammad, haven't you considered that you are ruining your people? Have you ever heard of any Arab who ruined his people before yourself? And if that doesn't happen, I swear I don't see faces here; I just see a hodge-podge of people who are quite capable of fleeing and abandoning you.'

'Abū Bakr said to him, 'Go suck al-Lat's tits! Would we flee and abandon him!'

'Urwa asked, 'Who is that?' 'Abū Bakr,' people told him. Urwa commented, 'Well, by Him who has my soul in His hand, if I weren't obligated to you, I'd give you a reply all right!'

'He then went on speaking to the Prophet (SAAS) and while doing so would take hold of the latter's beard. Al-Mughira b. Shu'ba, who was standing at the head of the Messenger of God (SAAS), wearing a sword and a helmet, would tap his hand with the hilt of his sword each time Urwa stretched it out to touch the beard of the Messenger of God (SAAS) saying, 'Keep your hands off the beard of the Messenger of God!' Urwa raised his head and asked, 'And who is that?' That is al-Mughira b. Shu'ba,' they replied. Urwa then said, 'You wretch! I couldn't match your treachery!'

'Before Islam, al-Mughira b. Shu'ba had stayed with a family and had murdered them and taken their property. Thereafter, he came and accepted Islam, whereupon the Messenger of God (SAAS) told him, 'As for Islam, do accept it. As for money, I've nothing to do with that.'

'Then Urwa began watching closely the Companions of the Messenger of God (SAAS). He said (later), 'I swear that if the Messenger of God (SAAS) spat, the phlegm would fall into the hand of one of them and that person would rub it on to his face or skin. If he gave them a command, they would carry it out immediately. If he performed the ablutions, they would almost kill one another trying to get to the water he had used. If he spoke, they lowered their voices. And they never looked directly at him, out of their reverence for him.'

'Urwa returned to his companions and told them, 'Well, I've gone in to kings, had audiences with Caesar, Chosroe and the Negus and I swear by God I've never seen the subjects of any king venerate him the way Muḥammad's people venerate him! I swear, if he spits, the phlegm always falls into the palm of one of them and he will then rub it on to his face or skin. If he gives them a command, they hurry to carry it out. If he performs the ablutions, they almost kill one another for the water he used. If he speaks, they lower their voices in his presence. And they never look directly at him, out of their veneration for him. He has made you an appropriate offer; accept it.'"

"A man of Banū Kināna then asked to be allowed to go to see him and Quraysh agreed. As he was approaching, the Messenger of God (SAAS) commented,
'This is so-and-so; he is from a tribe who much venerate sacrificial camels. Send them out to him.' They were put out for him and people greeted him chanting *labbayk* (?at Your service*, 'O Lord'). When he saw this, he said, 'All praise be to God! It is not right for these people to be kept from the ka'ba.' When he returned to his companions, he told them, 'I have seen the sacrificial camels necklaced and decorated with badges, and I don't think they should be kept from the ka'ba.'

"One of their men, named Mikraz b. Ḥafṣ, then arose, and said, 'Let me go to him.' 'Do so,' they told him. When he approached, the Messenger of God (SAAS) said, 'This is Mikraz; he is an immoral man.' As Mikraz began to speak to the Messenger of God (SAAS), Suhayl b. 'Amr arrived."

Ma'mar stated, "Ayyūb narrated to me, from ʿIkrima, that when Suhayl b. 'Amr arrived, the Messenger of God (SAAS) commented, 'Your problem has *suhhila*, "been eased"!"

Ma'mar went on, "Al-Zuhri stated in his *ḥadīth*, 'Suhayl then came and said, "Come on now, write an agreement between us." The Prophet (SAAS) asked for a document to be brought and said, "Write down: *Bismi Allāhi al-raḥmān al-raḥīm* (in the name of God, the most Merciful and Beneficent)". But Suhayl objected, "As for that term *al-raḥmān*, I swear I don't know what that is. Instead, put down *Bismik Allāhumma* (In your name, O God), like you used to write." The Muslims insisted, "By God, we'll write it only *Bismi Allāhi al-raḥmān al-raḥīm*!" But the Prophet (SAAS) said, "Write down *Bismik Allāhumma*."

"He then said, 'This is what Muḥammad, the Messenger of God, has determined.' Suhayl objected, 'By God, if we knew you to be the Messenger of God, we'd not have blocked your access to the ka'ba, nor would we have battled you. However, write down "Muḥammad, son of ʿAbd Allāh."

The Messenger of God (SAAS) then said, 'By God, I certainly am the Messenger of God, even though you call me a liar! Write down "Muḥammad, son of ʿAbd Allāh."'"

Al-Zuhri stated, "This relates to his having said, 'I'll accept any request they make of me by which the sanctuaries of God are dignified.'

"The Prophet (SAAS) then said, 'on condition that you allow us access to the ka'ba so that we may circumambulate it.'

"Suhayl objected, 'By God, we'll not have the Arabs say that we accepted pressure; however, that can happen next year.'

"So he wrote it. Suhayl then said, 'A condition is that any of our men who come over to you, even if in your religion, you will return to us.'

"The Muslims said, 'Goodness gracious, how could someone be returned to the polytheists if he came as a Muslim!'"

"While this discussion was in progress Abū Jandal b. Suhayl b. 'Amr came along, dragging his chains, having escaped from below Mecca, and threw himself

59. A liturgy addressed to God by a pilgrim in the *iḥrām* state.

60. The comment makes a pun on the name Suhayl, from a root meaning to make easy, or facilitate.
down among the Muslims. Suhayl said, 'This fellow, Muḥammad, is the first whom I charge you to return to me.' The Prophet (SAAS) said, 'But we've not completed the agreement yet.' 'In that case,' Suhayl insisted, 'I'll never make a pact with you over anything.' The Prophet (SAAS) then said, 'Release him to my custody.' 'I'll not release him to you,' Suhayl said. 'I insist that you release him!' 'That I'll not do,' he replied. Mikraz then said, 'Very well, we'll release him to you.'

"Abū Jandal then exclaimed, 'Muslims, shall I be returned to the polytheists? I have come to you as a Muslim. Can't you see how I've been treated? He had been brutally tortured in God's cause.

"Umar, may God be pleased with him, said, 'So I went to the Messenger of God, God's peace and blessings be upon him, and asked, "Are you not truly the Messenger of God?" "Yes, indeed," he replied. "And are we not in the right and our enemy in error?" "Yes, indeed," he agreed. "Why, then, are we so demeaning our religion?" I asked. He replied, "I am the Messenger of God, and I will not disobey Him; He is my helper."

""Well," I asked, "didn't you tell us how we would come to the ka'ba and circumambulate it?" "Indeed yes," he replied. "But did I tell you we would do that this year?" "No," I replied. "Well," he said, you will go to it and circumambulate it."

"Umar went on, 'I then went down to Abū Bakr and asked, "Abū Bakr, is this man not in truth God's prophet?" "Yes, indeed," he replied. "But are we not in the right and our enemy in error?" "Yes, indeed," he agreed. "Well," I asked him, "then why are we demeaning our religion?" He replied, "Look, man, he is indeed the Messenger of God and he will not disobey Him; He is his helper. Trust him; he is right."

""But," I continued, "didn't he tell us we would go to the ka'ba and circumambulate it?" "Yes indeed," he agreed. "But did he say you would get there this year?" "No," I said. "You will get there and circumambulate it," he said."

Al-Zuhrī stated, "Umar went on, 'So I therefore did certain things.'

"He went on, 'And when he had completed the document, the Messenger of God (SAAS) told his Companions, 'Make your sacrifices and shave.'

"'And, I swear, not a man of them did so until he repeated this three times. When none of them arose, he went in to Umm Salama and told her how the men were acting. Umm Salama said, 'Prophet of God, do you like that? Go on out without speaking a word to anyone and sacrifice your camel. Then call for your barber and have him shave your head.'

"He went out and spoke to no one until he had done this. He made his sacrifice and called for his barber who shaved his head. When the men saw this, they arose and made sacrifice. Then some so hurriedly shaved the heads of others that it appeared that they were killing each other in their grief.

"Then some believing women went to see him. And so God Almighty revealed the words, 'O you who believe! If believing women should come to
you as emigrants, then test them ...” and so on to the words, “... the marriage ties of unbelieving women” (ṣūrat al-Mumtaḥana; LX, v.10).

“That day ‘Umar divorced two women who had been his while he was a polytheist. Mu‘āwiya b. Ablu Sufyān married one of these, while Safwān b. Umayya the other.

“Then the Messenger of God (SAAS) returned to Medina. There ‘Abū Baṣīr, a Quraysh man, came to him, he being a Muslim. They (Quraysh) sent two men to retrieve him, referring to the pact that had been made. He gave ‘Abū Baṣīr over to them and they left with him and went to Dhū al-Ḥulayfā, where they halted to eat the dates they had. ‘Abū Baṣīr said to one of the two men, ‘By God, I can see that that sword of yours is a very fine one.’ The other man unsheathed it and said, ‘Yes, it is; I swear it is fine. And I’ve put it to the test often.’ ‘Abū Baṣīr asked, ‘Do let me look at it.’ He then took it from him and struck him until he was dead. The other man fled back to Medina where he ran into a mosque. When he saw him, the Messenger of God (SAAS) commented, ‘That man has seen something dreadful.’

“When the man reached the Prophet (SAAS), the man exclaimed, ‘I swear by God, my companion has been killed! And I’m as good as dead!’ Then ‘Abū Baṣīr arrived and said, ‘Prophet of God, God has fulfilled your obligation! You returned me to them, and then God saved me from them.’ The Prophet (SAAS) then commented, ‘Woe on his mother! What an inciter to war he would have been if he had had supporters!’

“When ‘Abū Baṣīr heard this, he knew that he would return him to Quraysh, and so he left for the coast.”

He went on, “‘Abū Jandal b. Suhayl b. ‘Amr escaped from Quraysh and joined ‘Abu Baṣīr. Thereafter, every man who left Quraysh to accept Islam went and joined ‘Abu Baṣīr. Eventually a group of them were formed. Whenever they heard of a Quraysh caravan heading for Syria, they would attack it, killing the men and taking the goods.

“And so Quraysh sent to the Prophet (SAAS) invoking God and family ties (and saying) that if he were to send for those men they would be safe. And so the Messenger of God (SAAS) did send for them. Thereafter, God Almighty revealed, ‘And His it was who kept their hands away from you and yours away from them in the valley of Mecca, after He had given you control over them ...’ as far as the words, ‘... their zeal, the zeal of al-jāhiliyya’” (ṣūrat al-Fāṭih; XLVIII v. 24).

Their “zeal” referred to is the fact that they did not agree that he was the Prophet of God, and that they would not accept the words, “in the name of God, the most Merciful and Compassionate”. And the fact that they denied them access to the kaʿba.

This text has additions and advantages that are absent from the narration of Ibn Ishāq from al-Zuhri. His account quoted al-Zuhri from a group of others, including Sufyān b. ‘Uayyna, Ma‘mar and Muḥammad b. Ishāq. All of these quoted al-Zuhri, from Urwa, from Marwān and Miswar, in relating the narrative.

This is the best chain of authority. For Marwān and al-Miswar were young at the time of al-Ḥudaybiyya. It is obvious that they acquired it from the Companions, may God be pleased with them, in relating the narrative.

Al-Bukhārī stated, “Al-Ḥasan b. ʿIshāq related to us, quoting Muḥammad b. Ṣābiq, quoting Mālik b. Mighwal, who said, ‘I heard Abū Ḥaṣan state, “Abū Wāqil said, ‘When Suhayl b. Ḥunayf arrived from Siffin, we went to him asking for news. He replied, “Be sceptical. At the battle of Abū Jandal, if I could have reversed the orders of the Messenger of God (ṢAAS) I would have done so. And God and His messenger know best. And we never took down our swords from our shoulders for any problem that troubled us without providing us some solution we could appreciate. Before this affair, that is. Now, we no sooner deal with one contender than another arises before us that we don’t know how to deal with.”’”

Al-Bukhārī also stated that it was related to him by ʿAbd Allāh b. Yūsuf, quoting Mālik, from Zayd b. Aslam, from his father, that the Messenger of God (ṢAAS) was travelling one night in the company of ʿUmar b. al-Khaṭṭāb. ʿUmar asked him a question on some matter, but the Messenger of God (ṢAAS) made him no reply. ʿUmar asked him again and yet again, receiving no reply from him. ʿUmar b. al-Khaṭṭāb then exclaimed, “ʿUmar, your mother is as good as bereaved of you! You persisted three times in asking the Messenger of God (ṢAAS), and despite that he would not respond to you.”

ʿUmar related, “So I moved my mount away and advanced to the front of the Muslims, fearing that there was going to be a revelation about me. But immediately I heard someone shouting at me. I responded, ‘I was afraid there was about to be a revelation about me.’

“Then I went to the Messenger of God (ṢAAS) and greeted him. He said, ‘Tonight a sūra has been revealed to me that is more pleasing to me than anything over which the sun rises.’ He then recited, ‘We have made for you a clear victory!’” (sūrat al-Fath; XLVIII, v.1).

I note that I wrote about the sūrat al-Fath fully and sufficiently in my *Tafsīr* (Exegesis), to God being due all praise and credit. Those wishing to insert that material here should do so.

Chapter: On the Expedition and missions that took place in 6 AH.

The ḥāfīz al-Bayhaqī, quoting al-Wāqīḍī, gives a summary of these.

61. The footnote of the Arabic printed text reminds us that the statement comes in the context of the conflict between ʿAlī and Muʿāwiya over succession to the Caliphate.
In Rabī‘ al-Awwal (or Rabī‘ al-‘akhir) of that year, the Messenger of God (SAAS) sent ‘Ukasha b. Miḥsan with a force of 40 men to Gharw Marzūq. They fled from him and he encamped at their wells. He sent some men in pursuit of them and took 200 of their camels which he led into Medina.

Also that year was the dispatch of Abū ʿUbayda b. al-Jarrāḥ to Dhū al-Qiṣṣa, also with 40 men. He made for them on foot, reaching them in the morning while it was still dark. They fled from him into the mountain heights. He captured one of their men and brought him to the Messenger of God (SAAS).

And there was his dispatch of Muḥammad b. Maslama with a force of 10 men. The enemy hid from them until night; all the companions of Muḥammad b. Maslama were killed and he escaped, wounded.

That year too there was the mission of Zayd b. Ḥāritha to al-Jamūm. A woman of Muzayna called Ḥalṭma was captured and she directed them to one of the places where Bani Salīm were. There they captured cattle and sheep and took a number of the polytheists prisoner. Among them was the husband of Ḥalṭma; the Messenger of God (SAAS) gave him to her and released them both.

Also that year was the mission of Zayd b. Ḥāritha, in Jumādā al-Uwāl, to Bani Tha‘labā with a company of 15 men. The bedouin fled from him; he captured 20 of their camels, then returned, having been absent for 4 nights.

Zayd b. Ḥāritha also left in Jumādā al-Uwāl that year for al-‘iqṣ. He (al-‘Waqīdī) also said, “That year the property that had been with Abū al-‘Āṣ b. al-Rabi‘ was taken; he sought refuge with Zaynab, the daughter of the Messenger of God (SAAS), and she took him in.”

Ibn Iṣḥāq related this man’s story, about when the camels that were with him were taken, his companions were killed and he fled from them and went to Medina. His wife, Zaynab, the daughter of the Messenger of God (SAAS), had emigrated after Badr. When he arrived in Medina, he sought refuge with her, and she took him in following the al-suḥr prayer. The Messenger of God (SAAS) gave him over to her custody and told his men to return the camels taken from him. They did return to him everything taken from him, so that he lost nothing. When he returned with his property to Mecca and gave over to those he owed what was due them from their deposits, he accepted Islam. He then left Mecca and returned to Medina. The Messenger of God (SAAS) returned his wife to him by the first marriage, not by remarriage or contract, as was related heretofore. The period between his accepting Islam and her having emigrated was six years; it is also said to have been two years.

We have explained that there is no discrepancy between the two accounts, and that his acceptance of Islam came two years after the time when believing women were prohibited to unbelievers. His acceptance of Islam came in 8 AH, in the year of the conquest (of Mecca), not as is told above in the account of al-‘Waqīdī that it took place in 6 AH. But God knows best.

Al-‘Waqīdī stated that in that year Dihya b. Khalifah al-Kalbī came back from Caesar, who had awarded him money and robes of honour. When he was at
al-Ḥuṣmā he was waylaid by some men of Judhām. They robbed him and left him with nothing. The Messenger of God (ṢAAS) then sent out Zayd b. Ḥāritha, may God be pleased with him, against them.

Al-Wāqidi stated, "Abū Allāh b. Jaʿfar related to me, from Yaʿqūb b. Utba, who said, 'Ali, may God be pleased with him, went forth with 100 men to a village of Banū Asad b. Bakr. This was because the Messenger of God (ṢAAS) had learned that a group of their men wanted to extend help to the Jews of Khaybar. He approached them at night, keeping hidden by day. He (ʿAli) captured a scout of theirs who confirmed that he had been sent to Khaybar to suggest to them that they hand over to them their dates.'"

Al-Wāqidi, may God be pleased with him, said, "In Shawwāl of 6 AH there was the expedition of ʿAbd ar-Rahmān b. ʿAwf to Dūmat al-Jandal. The Messenger of God (ṢAAS) told him, 'If they obey, then marry the daughter of their king.' They did accept Islam and ʿAbd al-Rahmān married their king's daughter, Tamādur, daughter of al-Isbaʿ al-Kalbiya; she was the mother of Abū Salama b. ʿAbd al-Rahmān b. ʿAwf."

Al-Wāqidi stated, "In Shawwāl of 6 AH the expedition of Kurz b. Jābir al-Fihrī against the people of Uraynī took place; they had killed the herdsman of the Messenger of God (ṢAAS) and had stolen his cattle. The Messenger of God (ṢAAS) sent Kurz b. Jābir with 20 horsemen to track them down and they retrieved them."

According to texts given by al-Bukhārī and Muslim, quoting Saʿīd b. Abū Urūba, from Qatāda, from Anas b. Mālik, what happened was that a group from ʿUkl and Uraynī (from ʿUkl or Uraynī, according to one version) went to the Messenger of God (ṢAAS). They told him, “Messenger of God, we’re really herdsmen, not farmers and we find Medina unhealthy.” The Messenger of God (ṢAAS) ordered them to leave with a small herd, in the charge of a shepherd, and told them to live by drinking the milk and urine of the animals. They left and when in the vicinity of al-Ḥarra, they killed the herdsman of the Messenger of God (ṢAAS), drove off the herd and denied Islam after having accepted it earlier. The Prophet (ṢAAS) sent men in pursuit of them and had their hands and feet cut off and their eyes gouged out; they were left there at al-Ḥarra in that state until they died.

Qatāda stated, “We have heard that thereafter, whenever the Messenger of God (ṢAAS) made an address he would speak in favour of compassion and against exemplary punishment.”

This ḥadith is related by one group of scholars from Qatāda, while another group relates it from Anas b. Mālik.

In the account of Muslim, from Muʿāwiya b. Qurra, from Anas, it is stated that a group of Uraynī went to the Messenger of God (ṢAAS) and announced their acceptance of Islam and their allegiance. Then smallpox broke out in Medina, and they told him, “Since this smallpox has broken out, we’d like to go
back to the camels." He replied, "Yes; go and be with them." They did then leave, but they killed the herdsmen and left with the camels.

According to that account, he sent some 20 of the ansār in pursuit of them, along with an expert tracker. When they were found, their hands and feet were severed and their eyes were gouged out.

In the sahih collection of al-Bukhārī, on a line of transmission through Ayyūb, from Abū Qalāba, from Anas, who is quoted as saying, "A group from Ḥūl arrived and accepted Islam. They loathed Medina and went to the Messenger of God (ṢAAS) and told him so. He then said to them, "Then go and join the camels; drink their milk and urine." They then left and lived among them for a time; but eventually they killed the herdsmen and stole the camels. News of this reached the Messenger of God (ṢAAS), and before the sun next arose they had been brought to him. He had iron rods brought and these were heated and used to cauterize them. He then had their hands and feet cut off and they were dumped out in the heat, where they sought water. But they were given none until they died, without protection.

In an account from Anas, he is quoted as saying, "I saw one of them biting the ground in his thirst." Abū Qalāba stated, "That gang murdered, stole and apostatized after having declared their faith. They fought against God and His messenger (ṢAAS)."

Al-Bayhaqī related, through ʿUthmān b. Abū Shayba, from ʿAbd al-Rahmān b. Sulaymān, from Muḥammad b. Ṣaḥḥāḥ, from Jābīr, that when the Messenger of God (ṢAAS) sent men in pursuit of them, he said, "O God, make them lose their way and make it narrower than a camel's ankle." He went on, "They did lose their way and were captured and brought back. He had their hands and feet severed and their eyes gouged out."

In the sahih collection of Muslim, it states, "The reason he had their eyes gouged was that they had done this to the herdsmen."

Section: Relating to happenings that year, 6 AH.

During that year the obligation of making the pilgrimage was revealed; al-Ṣaḥḥāḥ asserts that this came at al-Ḥudaybiyya in the words of the Almighty, "and complete the pilgrimage and the umra for God" (ṣūrat al-Baqara; II, v.196). This is why he (al-Ṣaḥḥāḥ) held the view that the pilgrimage could be deferred and need not be performed as an urgent matter, because the Messenger of God (ṢAAS) did not himself make the pilgrimage until 10 AH.

His view is opposed by the other three authorities, Mālik, Abū Ḥanīfa and Ahmad (Ibn Ḥanbal). According to them, the pilgrimage is to be considered a matter of urgency for all who can make it. They deny that its waṣṭ, "necessity" is deduced from the Almighty's words, "and complete the pilgrimage and the umra for God" but maintain that in this verse the requirement is only to finish it once it has been commenced. They prove this through various citations, to
many of which we referred in our explanation of this verse in our Tafsir (Exegesis). And to God is due all praise and credit.

It was during this year that Muslim women were forbidden to polytheists. This was an exception to the general rule established by the truce agreed upon at al-Ḥudaybiyya that year, namely that members of Quraysh were to be returned to them even if wishing to accept Islam. And so the words of the Almighty were revealed, “O you who believe! If believing women should come to you as emigrants, then test them. God knows best about their faith. If you ascertain them to be believers, then do not return them to the unbelievers. These women are not permitted for marriage to those men, nor are those men permitted for marriage to those women” (surat al-Mumtahana; L.X, v.10).

That year also there was the expedition to al-Murayris, during which the gisbat al-isk, the calumnious report, arose which ultimately resulted in the Revelation telling of the innocence of the umm al-mu'minin, the mother of the believers, ʻA'isha, as was related above.

The 'umra to al-Ḥudaybiyya occurred that year too, along with the blockade made by the polytheists against the Messenger of God (ṢAAS). Ultimately there resulted peace between them lasting ten years, during which time people lived in security with one another on the understanding that there should be neither fetters used nor swords drawn. Reference is made at length in the appropriate places heretofore; and to God belong all praise and credit. That year the polytheists had control of the pilgrimage.

Al-Waqidi stated, “In Dhū al-Ḥijja of that year, the Messenger of God (ṢAAS) sent forth six men in the company of Ḥāṭib b. Abū Balṭa‘a to al-Muqawqis, the governor of Alexandria. He also dispatched Shu‘ayb b. Wahīb b. Asad b. Judhāyma, who was present at Badr, to al-Ḥārībīth. Abū Shammar al-Ghassānī, the king of the Christian Arabs, that is. Also he sent Dihyā b. Khalīfa al-Kalbī to Caesar, he being Heraclius, emperor of Rome. And he dispatched ʻAbd Allāh b. Hudhāfā al-Sahmī to Chosroes, king of the Persians. Also he sent Ṣalīḥ b. ʻAmr al-ʻAmīrī to Hawdhā b. ʻAlt al-Ḥānaāfī, and ʻAmr b. Umayyā al-Ḍānrī to the Negus, king of the Christians of Abyssinia, his name being Aṣḥama b. al-Ḥurr.”

THE YEAR 7 AH. THE EXPEDITION AGAINST KHAYBAR, EARLY THAT YEAR.

Shu‘ba stated, from al-Ḥākim, who quoted ʻAbd al-Raḥmān b. Abū Laylā as having said that the words, “and He rewarded them with a near victory” (surat al-Fath; XLVIII, v.18), referred to Khaybar.

Mūsā b. ʻUqba stated, “When the Messenger of God (ṢAAS) returned (to Medina) from al-Ḥudaybiyya, he remained for some 20 days and then went forth to Khaybar; this was what God had promised to him.”

Mūsā narrated, from al-Zuhri, that the conquest of Khaybar was in 6 AH; what is correct is that this occurred early in 7 AH, as stated above.
Ibn Ishaq stated, “The Messenger of God (SAAS) then remained in Medina after his return from al-Hudaybiyya for Dhū al-Hijja and for part of al-Muharram. He then went to Khaybar for the remainder of al-Muharram.”

Yunus b. Bukayr stated, quoting Muhammad b. Ishaq, from al-Zuhri, from Urwa, that Marwan and al-Miswar stated, “The Messenger of God (SAAS) went forth in the year of al-Hudaybiyya and sūrat al-Fath (XLVIII) was revealed to him, while he was between Mecca and Medina. In Dhū al-Hijja, he came back and stayed until he went forth to Khaybar, making camp at al-Rajṣ. That is a valley between Khaybar and Ghaṣṭafān. He was concerned that Ghaṣṭafān might give them assistance. Next morning he attacked them.”

Al-Bayhaqi stated, “Al-Waqidi related similarly on the authority of his sheikhs that he went forth (to Khaybar) early in 7 AH.”

‘Abd Allah b. Idrt stated that Ishaq said to him, “Abū Bakr related to me as follows, ‘Since the conquest of Khaybar took place following al-Muharram, the Prophet (SAAS) arrived (back) at the end of Safar.’”


Imām Aḥmad stated, “Affān related to us, quoting Wahib, quoting Khuthaym – Ibn ʿArak, that is – who quoted his father (as saying) that Abū Hurayra arrived in Medina with a group of his people while the Prophet (SAAS) was at Khaybar, having left Sibāʾ b. Urfa – of Banū Ghaṣṭafān, that is – in command of Medina. He, Abū Hurayra stated, ‘When I went to him he was saying the al-subh prayer, at the first rakah reciting “kaff ha yā ṣaym sād” (sūrat Maryam; XIX), and at the second, the verse, “Woe to those who default” (sūrat al-Muṭafifin; or al-Tatfīḥ; LXXXIII, v.1). I told myself, “Woe to so-and-so who receives full measure but gives short change!”’”

He went on, “When he had prayed, we went back some distance, as far as Khaybar; the Prophet (SAAS) had by then conquered Khaybar. He addressed the Muslims and gave us shares of the booty along with them.”

Al-Bayhaqi related this from a ḥadīth of Sulaymān b. Ḥarb, from Wahib, from Khuthaym b. ʿArak, from his father, from men of Banū Ghifār, who said, “Abū Hurayra arrived in Medina and related this.”

Ibn Ishaq stated, “When the Messenger of God (SAAS) left Medina for Khaybar, he went by way of Mt. Ins, where a mosque was built for him. He then passed by al-Saḥba, advancing with his army and eventually making camp at a wādi by the name of al-Rajṣ. He made his camp between Khaybar and Ghaṣṭafān to prevent the latter from giving assistance to the people of Khaybar. They, Ghaṣṭafān, had declared their support for the Messenger of God (SAAS). I have heard that when Ghaṣṭafān heard about all this, they met together then went forth to give aid to the Jews against the Messenger of God (SAAS). When they had travelled for a day, however, they heard from home a rumour regarding their property and families. They thought that their enemy had surprised them and
so they retraced their steps and stayed with their property and families, leaving the way clear between the Messenger of God (SAAS) and Khaybar."

Al-Bukhari stated that it was related to him by 'Abd Allah b. Maslama, from Malik, from Yahya b. Sa'id, from Bashir, that Suwayd b. al-Nu'man related to him that he went forth with the Messenger of God (SAAS) at the year of the attack on Khaybar, eventually reaching al-Saba', a place below Khaybar. There the Messenger of God (SAAS) led the al-'asr prayer, then called for provisions to be brought. All that was produced was al-samiq, barley gruel. He ordered it to be diluted and he ate, as did we. He then arose to perform the al-maghrib prayer, rinsed out his mouth and prayed, without performing the ablutions.

Al-Bukhari stated that 'Abd Allah b. Maslama related to him, quoting Hatim b. Isma'il, from Yazid b. Abú 'Ubayd, from Salama b. al-Akwac, who said, "We went forth for Khaybar with the Messenger of God (SAAS). We travelled by night, and one of our men said to 'Amir, 'Amir, would you recite us a little something you have composed?' 'Amir was a poet. So he dismounted to recite for our men, saying,

'Allahumma! O God! Without You we would not have been rightly guided,
Nor would we have given alms nor prayed.
We beseech You to forgive what we have done (wrong) — may we be sacrificed for You!
We beseech you to send down Your serenity upon us
To make our feet secure when we meet our enemies.
And if they cry out trying to subvert us, we will refuse.
Already have they loudly sought others' help against us.'

"The Messenger of God (SAAS) asked, 'Who is this camel driver?' 'That's 'Amir b. al-Akwac,' they replied. 'Yarhamuhu Allah! God have mercy on him!' he exclaimed. One of the men then commented, 'Have you then made his martyrdom inevitable, Prophet of God? I wish you had let us enjoy his (company) longer!'

"When we reached Khaybar, we besieged them and were afflicted by great hunger. God then helped us conquer them and that evening — the evening of the conquest — the men lit many fires. The Messenger of God (SAAS) asked, 'Why all these fires? What do you plan to cook?' 'Meat,' they replied. 'What kind of meat?' he asked. 'The meat of domestic donkeys.' The Messenger of God (SAAS) then said, 'Cast away the meat and break the pots!' One man asked, 'Should we not throw away the meat but wash the pots?' 'Either way,' he replied.

"When the opposing forces were lined up for battle, 'Amir's sword was short, and when he aimed it at a Jew's leg, the sharp blade swung back and injured his own knee, causing his death."
Salama went on, "When they returned from battle, the Messenger of God (SAAS) saw me (looking sad) and took me by the hand, asking, 'What is wrong?' I replied, 'May my father and my mother be your ransom, they say that 'Amir failed.' The Prophet (SAAS) replied, 'Whoever said that lied; he will receive a double reward.' He raised two fingers, adding, 'He was a warrior whose valour few Arabs have ever matched.'"

Muslim related this similarly from a hadith of Ḥātim b. Ismā'īl and others, from Yazīd b. Abū Ḫayyād. 

Ibn Ishaq related the story of 'Amir b. al-Akwa' from a different chain of authorities. He stated, "Muḥammad b. Ibrāhīm b. al-Ḥārith al-Ṭaymī related to me, from Abū al-Haytham b. Naṣr b. Dahr al-Aslami, that his father related to him that he heard the Messenger of God (SAAS), while on his way to Khaybar, say to 'Amir b. al-Akwa', he being the uncle of Salama b. 'Amr b. al-Akwa', 'Dismount, Ibn al-Akwa', and let's hear one of your compositions.' So he did and recited the following,

'Wallāh! By God! Without God we would not have been rightly guided, nor given alms, nor prayed.
We are a people who, if badly treated or subverted, resist strongly.
So send down serenity upon us and steady our feet when we clash with the enemy.'

"The Messenger of God (SAAS) commented, 'May your Lord have mercy on you!' Umar b. al-Khaṭṭāb then said, 'You've made it (his martyrdom) inevitable, Messenger of God! I wish you had let us enjoy him longer!' And he was martyred at Khaybar."

He went on to related the manner of his death much as al-Bukhārī had done. Ibn Ishaq stated, "A source I do not doubt related to me, from 'Āṭā' b. Abū Marwān al-Aslami, from his father, from Abū Muṭṭib b. 'Amr, that when the Messenger of God (SAAS) reached a point overlooking Khaybar, he said, 'Stop!' Then he spoke as follows before his Companions, of whom I was one, 'O God, Lord of the heavens and all they shade, Lord of the earths and what they produce, Lord of the devils and their deceptions, Lord of the winds and what they winnow, we implore of You the good of this village and the good of its people and the good of what it contains. And we seek refuge in You from its evil, from the evil of its people, and the evil of what it contains! Go forward, in God's name!'"

This is a very anomalous hadith indeed, from this line of transmission.

62. Since he had accidentally caused his own death rather than earned martyrdom at the hand of the enemy.
63. Ibn Kathir here comments on a grammatical point relating to the Arabic text; his explanation has been judged of too little interest for inclusion here.
The ḥāfīż al-Bayhaqi related it from al-Ḥākim, from al-ʿĀṣamm, from al-ʿUtāridi, from Yūnus b. Bukayr, from Ibrāhīm b. Iṣmāʿīl b. Mūjīr, from Ṣāliḥ b. Kaysān, from Abū Marwān al-ʿĀsli, from his father, from his grandfather, who said, “We went forth with the Messenger of God (ṢAAS) to Khaybar. When we were near it and overlooking it, the Messenger of God (ṢAAS) told the men to stop and when they had done so, he said, ‘O God, Lord of the seven heavens and what they shade, Lord of the seven earths and what they produce, Lord of the devils and their deception, we implore of You the good of this village and the good of its people and the good of what it contains. And we seek refuge in You from the evil of this village, from the evil of its people, and the evil of what it contains! Go forward, in the name of God the most-Merciful and Compassionate!’”

Ibn Iṣḥāq went on, “A source I do not doubt related to me, from Anas b. Mālik, who said, ‘When the Messenger of God (ṢAAS) was about to attack an enemy, he refrained from doing so until it was morning. If then he heard a call to prayer, he would stop. If he did not, he would attack. We made camp at Khaybar overnight and the Messenger of God (ṢAAS) rested until morning came, at which time he did not hear a call to prayer. And so he mounted up and we all did so along with him. I rode behind Abī Talḥa, with my foot touching that of God (ṢAAS). On the way, we met the Khaybar labourers leaving the village with their hoes and baskets. When they saw the Messenger of God (ṢAAS) they exclaimed, ‘It’s Muḥammad and his army!’ They then turned away in flight. At that the Messenger of God (ṢAAS) said, ‘Allāhu Akbar! God is most Great! Khaybar is ruined! It’s a bad day for an enemy we have warned when we can dismount in their open square!’”

Ibn Iṣḥāq went on, “Hārūn related this to us similarly from Ḥumayd, from Anas.”

Al-Bukhārī stated that ʿAbd Allāh b. Yūsuf related to him, quoting Mālik, from Ḥamīd al-Ṭawīl, from Anas b. Mālik, (who said), “The Messenger of God (ṢAAS) arrived at Khaybar at night. Whenever he reached an enemy at night, he would not attack them until morning. When it was morning, the Jews came out bearing their hoes and baskets and, seeing what they did, they exclaimed, ‘It’s Muḥammad, by God! Muḥammad and his army!’ At this the Messenger of God (ṢAAS) commented, ‘Khaybar is ruined! It’s a bad day for an enemy we have warned when we can dismount in their open square!’”

Al-Bukhārī is alone in giving this account; Muslim did not.

Al-Bukhārī went on to state that Ṣādaqa b. al-ʿUṣfī related to him, quoting Abū Ṣayyān, quoting Ayyūb, from Muḥammad b. Sirīn, from Anas b. Mālik, who said, “We arrived at Khaybar early in the morning as its people were coming out bearing their hoes. When they saw the Prophet (ṢAAS) they called out, ‘By God, it’s Muḥammad and his army!’ At that the Messenger of God, God’s peace and blessings be upon him, commented, ‘Khaybar is ruined!”
It's a bad day for an enemy we have warned when we can dismount in their square!"

(Anas went on) "We captured some donkey meat. Then the crier of the Prophet (SAAS) called out, 'God and His prophet forbid you to eat the meat of donkeys; it is unclean!'"

Al-Bukhārī is unique in giving this; Muslim did not.

Imām Aḥmad stated that ‘Abd al-Razzāq related to him, quoting Maʿmar, from Qatāda, from Anas, who said, "When the Prophet (SAAS) came to Khaybar, he found them carrying their hoes as they went out to their fields. When they saw him and the army with him, they fled back into their forts. The Prophet (SAAS) then said, ‘Allāhu Akbar! Khaybar is ruined! It’s a bad day for those already warned if we can dismount in their open square!'"

Aḥmad is alone in giving this hadith; it conforms to the criteria for both sahīḥ collections.

Al-Bukhārī stated that Sulaymān b. Ḥarb related to him, quoting Ḥammād b. Zayd, from Thabit, from Anas b. Mālik, who said, "At Khaybar, the Messenger of God (SAAS) performed the pre-dawn prayer close to Khaybar and then he said, ‘Allāhu Akbar! Khaybar is ruined! It’s a bad day for those already warned if we can dismount in their open square!'"

“They (the people of Khaybar) took various paths in flight. And the Prophet (SAAS) killed their warriors and took their families prisoner. Among the prisoners was Śafiyya. She went to the lot of Dihya al-Kalbi, and then to the Prophet (SAAS), who set her free as her dowry.

“ʿAbd al-ʿAzīz b. Ṣuhayb said to Thabit, ‘Abū Muḥammad, was it you who asked Anas, ‘What was it he gave as her dowry?’ Thabit nodded in affirmation to him.”

He was alone in relating this hadith; Muslim did not. Both al-Bukhārī and Muslim reported the prohibition of eating the meat of domestic donkeys through various chains of transmission in the work Kitāb al-Aḥkām.

The ḥāfiz al-Bayḥaqī stated, “Abū Ṭahir, the jurist informed us, quoting Khatṭāb b. Aḥmad al-Ṭūsī; Muḥammad b. Ḥamīd al-Aḥṣārī related to us, quoting Muḥammad b. al-ʿAffā, from Muslim al-ʿAwār al-Malāḥī, from Anas b. Mālik, who said, ‘The Messenger of God (SAAS) used to visit the sick, follow behind funeral processions and respond to the pleas from slaves, and rode on donkeys. At the expeditions to Bantī Qurayṣa and to al-Nādir, he rode a donkey. At the battle of Khaybar he rode a donkey with a halter made of palm fibre, and his saddle was also made of palm fibre.’"

Al-Tirmidhī related this hadith in its entirety from ʿAlī b. Ḥajr, from ʿAlī b. Mushir, and Ibn Māja, from Muḥammad b. al-Sabāḥ, from Sufyān, and from ʿUmar b. ʿAṣāf from Jarīr, all of them quoting Muslim, he being Ibn Kaysān al-Muṭṭalī al-ʿAwār al-Kāfī, from Anas. Al-Tirmidhī stated, “We know of this only from his hadith; and he is a somewhat weak source.”
I comment that what is well established, in the *sahih* collection of al-Bukhari from Anas, is that the Messenger of God (SAAS) rode along with a Companion at Khaybar and that in consequence his pants became pulled up to his thigh. It is obvious that he was riding a horse that day, not a donkey.

It may be that this hadith, if true, makes it likely that he did ride donkeys on some days, while he was besieging the enemy. But God knows best.

Al-Bukhari stated that Muḥammad b. Sa‘īd al-Khuzā‘ī related to him, quoting Ziyād b. al-Rabī‘, from Abū ʿImrān al-Jawni, who said, “Anas looked out at the people on Friday and saw some *taylasam*, some shawls. He commented, ‘They look like the Jews of Khaybar!’”

Al-Bukhari stated that ʿAbd Allāh b. Maslama related to him, quoting Ḥātim, from Yaḥyā b. ʿUbayd; from Salama b. al-Akwa‘, who said, “ʿAṭī b. Abū Ṭalib was lagging behind the Messenger of God (SAAS) at Khaybar, suffering from sore eyes. ‘Ali commented, ‘How should I lag behind the Prophet (SAAS)?’ And he joined him.

“And on the night (before) when Khaybar was conquered, he said, ‘I will certainly give the banner tomorrow to someone (or the words were: ‘may someone tomorrow take the banner’) whom God and His messenger love, and it will be conquered by him.’ We had hoped for that, but it was said that this referred to ‘Ali. So it was given to him, and Khaybar was conquered.”

Al-Bukhari related (this) also, as did Muslim, from Qutayba, from Ḥātim.

Al-Bukhari then stated that Qutayba related to him, quoting Yaʿqūb b. ʿAbd al-Rahmān, from Abū Ḥāzim, who said, “Ṣāḥib b. Sa‘īd narrated to me that the Messenger of God (SAAS) said at Khaybar, ‘I will certainly give this banner tomorrow to a man at whose hand God will grant victory, someone who loves God and His messenger and whom God and His messenger love.’”

The account continued, “The men spent that night wondering to which of them it would be given. When morning came, they all went to the Prophet (SAAS), each hoping that it would be given to him. He (the Messenger of God (SAAS)) then asked, ‘Where is ‘Ali b. Abī Talib? ’ ‘Messenger of God,’ they told him, ‘his eyes are bothering him.’ ‘Send for him,’ he said. They sent to fetch him and he came. The Messenger of God (SAAS) then spat in his eyes and said a prayer for him. And he was cured, there being pain no longer. He then gave him the banner. ‘Ali asked, ‘Messenger of God, shall I battle them until they become as we are?’ He replied, ‘Continue riding until you reach their main square and dismount there. Then invite them to Islam and inform them of their duties to the Almighty therein. And by God, if God gives guidance through you to just one man among them, that will be better for you than for you to have the *humr al-na‘m*, the choice part of the herd!’”

Muslim and al-Nasā‘ī both related this from Qutayba.

In the *sahih* collection of Muslim, and in al-Bayhaqī, there is given a hadith of Suhayl b. Abū Ṣalih, from his father, from Abū Hurayra, who said, “The 64. A garment worn over the head and shoulders, not unlike a shawl.
The Messenger of God (SAAS) said, 'Tomorrow I shall give the banner to a man who loves God and His messenger and whom God and His messenger love. God will grant victory at his hands.'

‘Umar commented, 'It was only that day that I loved leadership!"

'He called for 'Ali and gave him his mission. He then said, 'Go and fight on till God gives you victory; do not turn aside.' 'Ali asked, 'How long should I battle the enemy?' He replied, 'Fight them until they bear witness that there is no god but God and that Muhammad is His servant and His messenger. If they do that they will have saved their blood from us, along with their possessions, except for what is otherwise justified, their accounting being with God.'"

This is the phraseology given by al-Bukhari.

Imām Ahmad stated that Muṣ'ab b. al-Miqdām and Jaḥš b. al-Muthanna said that Isrā'īl related to them, quoting 'Abd Allāh b. ʿIsma al-ʿIjli, (who said), "I heard Abū Saʿīd al-Khudari, may God be pleased with him, say, 'The Messenger of God (SAAS) took the banner and waved it. Then he asked, "Who will take it properly?" Someone came and said, "I will." He (the Messenger of God (SAAS)), told him to leave. He did so, and another man came up. He told him too to leave. The Prophet (SAAS) then said, "By Him who honoured the face of Muhammad, I shall certainly give it to a man who will not retreat." He then said, "Come here, 'Ali.""

"He then left and eventually God conquered Khaybar and Fadak at his hands, and he brought in its dates and dried meat.'"

`Abd Allāh b. ʿIsma is also known as "Ibn Aʿṣam" and similarly by the honorific Abū 'Alwān al-ʿIjli. Originally from al-Yamāma, he lived in Kufa. Ibn Muʿān classified him as a reliable source. Abū Zurʿa said, "He's a fairly good source." Abū Ḥātim said, "A sheikh". Ibn Hibbān included him among reliable sources, saying, "He makes many errors." He also included him among weak sources. He commented, "He relates about well-established matters in ways dissimilar to those of the fully reliable authorities, so that one suspects that his reports may be imaginary or invented."

Yūnus b. Bukayr quoted Muhammad b. Ishāq as saying, "Burayda b. Sufyān b. Farwa al-Aslami related to me, from his father, from Salama b. 'Amr b. al-Akwa', may God be pleased with him, who said, 'The Prophet (SAAS) sent Abū Bakr, may God be pleased with him, to several of the forts at Khaybar. He engaged in battle, but then returned, there having been no conquest despite his efforts."

"He then sent 'Umar, may God be pleased with him, and he battled and returned without conquest. The Messenger of God (SAAS) said, "Tomorrow I shall certainly give the banner to a man whom God and His messenger love and who loves God and His messenger. God will grant victory at his hands; and he is not someone who retreats.'"
Salama stated, “And so the Messenger of God (SAAS) called for ‘Ali b. Abū Talib, may God be pleased with him, whose eyes were bothering him that day. The Messenger of God (SAAS) spat in his eyes, then said, ‘Take the banner and carry on with it until God grants you victory.’

“He went forth with it, travelling fast and with confidence, and we followed directly after him. Eventually he planted the banner in a pile of rocks beneath a fort. A Jew looked down from the fort and asked, ‘And who are you?’ He replied, ‘I am ‘Ali, son of Abū Ṭalib!’ The Jew then said, ‘I swear by what was revealed to Moses, you are victorious!’ And he did not return until God granted victory at his hands!’

Al-Bayhaqi stated that al-Ḥakīm informed him, quoting al-ʿAṣāmm, quoting al-ʿUṭāridt, from Yūnūs b. Bukayr, from al-Ḥusayn b. Wāqīd, who quoted ‘Abd Allāh b. Burayda, as having said, “My father narrated to me as follows, ‘At the battle of Khaybar, Abū Bakr took the banner but returned without having been given victory. Maḥmūd b. Maslama was killed, and the army came back.

“The Messenger of God (SAAS) then said, ‘Tomorrow I will certainly award my banner to a man who loves God and His messenger and whom God and His messenger love. He will not return until God grants him victory.’ We slept well that night, confident that the next day there would be victory. The Messenger of God (SAAS) performed the morning prayer and called for the banner. He arose and then not one among us with good standing with the Messenger of God (SAAS) did not hope that he would be that man. I myself was presumptuous enough to hold my own head high in expectation, because of my standing with him. He called for ‘Ali b. Abū Ṭalib, whose eyes were bothering him. He (the Messenger of God (SAAS) wiped them and then gave him the banner. And victory was granted him.’”

(The narrator went on) “I heard ‘Abd Allāh b. Burayda say, ‘My father related to me that he was a friend of Marḥab.’”

Yūnūs stated that Ibn Ishāq said, “The first of the forts at Khaybar to be defeated was that of Naṣm. There Maḥmūd b. Maslama was killed; a millstone was dropped from it upon him and it killed him.”

Al-Bayhaqi narrated, from Yūnūs b. Bukayr, from al-Musayyab b. Maslama al-Azdi, (who said) that ‘Abd Allāh b. Burayda related to him, from his father who said, “The Messenger of God (SAAS) might well be affected by a bad headache and spend a day or two without going outside to the people. When he made camp at Khaybar he suffered a severe headache and did not come out to the men. Abū Bakr took up the banner of the Messenger of God (SAAS) and then set out to battle where he fought fiercely. He then returned. ‘Umar next took it, fought a battle even more fierce than the first and then he returned. The Messenger of God (SAAS) was informed of this and he said, ‘Tomorrow I shall

65. The reference is to a Jew who was champion of a fort at Khaybar. See the hadith reported hereafter, pp.254 et seq.
certainly give it to a man who loves God and His messenger and whom God and His messenger love. He will take it (Khaybar) by force.'

"Ali was not present. The men of Quraysh there had aspirations for it, each one hoping to receive it. Next morning 'Ali b. Abū Ṭālib came riding a camel of his. He made it kneel nearby. He was suffering from an eye ailment and had bound his eye with a piece of striped cloth. The Messenger of God (ṢAAS) asked him, 'What's wrong?' He replied, 'My eyes became sore after you left.' He told him, 'Come close to me.' He then spat in 'Ali's eye and he suffered no pain from it till he left.

"The Messenger of God (ṢAAS) then gave him the banner and he took it and left. He was wearing a purple and red outer garment, the nap of which had worn off. When he reached Khaybar, Marḥab, the commander of the fort, came out, wearing on his head a Yemeni helmet with a stone with a hole in it the size of an egg. He was reciting the following,

'Khaybar knows that I am Marḥab, fully armed, a hero, well tested.
When lions advance and rage, their prey retreats from the victors' attack.'

"Ali, may God be pleased with him, responded with the verse,

'I am he whom my mother named "Haydar", "lion", like those of the forests, extremely fierce
I'll give you full measure for measure.'"

He went on, "They exchanged two blows and 'Ali then surprised him with a blow that split the stone, and his helmet and his head, right down to the molars. He then conquered the city."

The ḥāfiẓ al-Bazzār related from 'Abbād b. Ya'qūb, from 'Abd Allah b. Bakr, from Ḥakīm b. Jubayr, from Saʿd b. Jubayr, from Ibn ʿAbbās, the story of the dispatch first of Abū Bakr, then of Umar at Khaybar, and then the mission of 'Ali at whose hands victory came. In his text there are unsatisfactory and strange elements. His chain of transmission includes persons accused of Shi'i sympathies. But God knows best.

Muslim and al-Bayhaqī, the following being the wording of the latter, related through ʿIkrima b. ʿAmmār, from Iyās b. Salama b. al-Akwa, from his father who narrated a long account in which he told of their return from the expedition against Banū Fazāra. He said, "We remained there only three days before going forth to Khaybar. 'Amir went out and began to recite,

'By God, had it not been for you, we would not have been rightly guided, nor given alms nor prayed.
By your grace, we have not failed; so send down Your serenity upon us
And make our feet firm when we meet the enemy.'
“The Messenger of God (SAAS) asked who it was speaking. ‘That is ‘Amir,’ they said. ‘May your Lord forgive you!’ he then said. And the Messenger of God (SAAS) never made such special mention of any person without him being martyred. ‘Umar, mounted on a camel, commented, ‘I wish you had let us go on enjoying ‘Amir!’

“When we approached Khaybar, Marḥab came out, brandishing his sword and reciting,

‘Khaybar knows that I am Marḥab, fully armed, a hero,
well-tested,
Like lions charging in fury.’

“‘Amir, may God be pleased with him, went out to challenge him, reciting,

‘Khaybar knows that I am ‘Amir, fully armed, a hero
brave.’

“They exchanged two blows, then Marḥab’s sword struck into ‘Amir’s shield. He charged vigorously at him, and he, ‘Amir, retreated and struck his own ankle, causing a fatal wound.”

Salama stated, “I then left and came across a group of the Companions of the Messenger of God (SAAS), saying, ‘‘Amir’s work was all in vain; he killed himself!’

“When I approached the Messenger of God (SAAS) I was weeping and he asked, ‘What’s wrong with you?’ I replied, ‘They say that ‘Amir’s work was in vain.’ ‘And who said that?’ he asked. ‘Some of your Companions,’ I replied. ‘They lied,’ he said, ‘he shall have a double reward.’

“The Messenger of God (SAAS) then asked that ‘Ali, who was suffering from sore eyes, be sent for and said, ‘I shall certainly give the banner today to a man who loves God and His messenger.’ I returned with ‘Ali, leading him. The Messenger of God (SAAS) then spat into his eye and he was cured. He gave him the banner. Marḥab came forth, reciting,

‘Khaybar knows that I am Marḥab, fully armed, a hero,
well-tested,
Like lions charging in fury.’

“‘Ali went out to challenge him, saying,

‘I am he whom my mother named “Haydar”, “lion”; like
those of the forests, fearsome in aspect.
I’ll give you full measure for measure.’

“He then struck Marḥab and split open his head, killing him. Then the conquest came.”

Thus according to this text it was ‘Ali who killed Marḥab, the Jew, God damn him!

Ahmad stated that Ḥusayn b. Ḥasan al-Aṣḥqar related to him that Qābūs b. Abū Ṣubyān related to him, from his father, from his grandfather, from ‘Ali,
who said, “When I had killed Marḥab, I brought his head to the Messenger of God (SAAS).”

Miṣā b. ʿUqba narrated from al-Zuhri that the man who killed Marḥab was Muḥammad b. Maslama. Muḥammad b. Iṣḥāq stated the same, as follows, “ʿAbd Allāh b. Sahl, of Banū Ḥāritah, quoted from Jābir b. ʿAbd Allāh as having said, ‘Marḥab the Jew came forth from the fortress at Khaybar reciting the following,

“Khaybar knows that I am Marḥab, fully armed, a hero, well tested,
Sometimes I thrust and at others I strike, like lions charging in fury.
Those I defend are indeed under protection and shall not be approached.”

“ʿAṣim b. ʿAbd Allāh b. Sahl, of Banū Ḥāritah, quoted from Jābir b. ʿAbd Allāh as having said, ‘Marḥab the Jew came forth from the fortress at Khaybar reciting the following,

“Khaybar knows that I am Marḥab, fully armed, a hero, well tested,
Sometimes I thrust and at others I strike, like lions charging in fury.
Those I defend are indeed under protection and shall not be approached.”

“As Marḥab recited (other) verses, he asked, ‘Will anyone engage me in combat?’ The Messenger of God (SAAS) asked, ‘Who will do this?’ Muḥammad b. Maslama responded, ‘I will, Messenger of God! It is up to me to seek revenge, for they killed my brother yesterday.’ He told him, ‘Go at him! O God, give him aid against him!’ When they drew near one another a brittle old tree was there between them and each of them began using it to avoid his adversary. Whenever one of them took refuge behind it, the other would cut the wood with his sword to get at the other. Eventually the tree stood branchless, like a man. Marḥab then attacked Muḥammad b. Maslama and struck him. He met the blow with his shield and Marḥab’s sword cut into it and remained wedged there. He then withdrew it, and Muḥammad struck at him until he had killed him.”

Imām ʿÅhmad related this from ʿAṣim b. Ibrāhīm, from his father, from Ibn Iṣḥāq, in similar terms. Ibn Iṣḥāq went on to state, “Some people say that Muḥammad b. Maslama recited the following verses as he struck him,

‘Khaybar knows that I am a warrior; sweet if I wish, or a deadly poison!’”

Al-Wāqīḍī related it thus from Jābir and other early authorities, to the effect that it was Muḥammad b. Maslama who killed Marḥab.

Al-Wāqīḍī went on to recount that Muḥammad b. Maslama cut off both of Marḥab’s legs and that Marḥab asked him, “Finish me off!” He replied, “Taste death as did Maḥmūd b. Maslama!” Then ʿĀli passed by and cut off his head.
The two men later disputed over his possessions before the Messenger of God (SAAS), who gave to Muḥammad b. Maslama his sword, his spear and his helmet along with its inner lining. Inscribed on his sword were the words, “This is the sword of Marḥab; he who tastes it dies.”

Ibn Ishaq then recounted that Marḥab’s brother Yāsir next came out, asking, “Who will do combat with me?”

Hishām b. ʿUrwa claimed that al-Zubayr went out to fight him and Umm Ṣafīyya, daughter of ʿAbd al-Muṭṭalib, asked, “Messenger of God, will he kill my son?” He replied, “On the contrary, your son will kill him, if God so wills it.” The two men then fought and al-Zubayr killed him.

If anyone thereafter commented to al-Zubayr, “By God, your sword was really sharp that day!” he would reply, “I swear by God, it wasn’t sharp. I just hit him really hard.”

Yūnus stated, from Ibn Ishaq, from one of his people, from Abū Rāfīʿ, the freed-man of the Messenger of God (SAAS), who said, “We went forth with ʿAlī to Khaybar; the Messenger of God (SAAS) had sent him out with his banner. As he approached the fort, its people came out to him and he battled them. One of them, a Jew, struck him and knocked his shield from his hand. ʿAlī picked up the gate of the fort and used it to defend himself. It stayed in his hand as he fought, until God (SAAS) granted him victory. He then threw it aside. And I, with seven others, myself being the eighth, tried hard to turn that door over, but we could not do it!”

There seems some vagueness about this report, as well as an obvious gap in its chain of transmission.

However, the ḥāfiẓ al-Bayhaqi and al-Ḥakīm gave an account through Muṭṭalib b. Ziyād, from Layth b. Abū Salīm, from Abū Jaʿfar al-Baqir, from Jābir, that ʿAlī carried the gate at Khaybar so that the Muslims could climb over it and conquer the town. The account states that afterwards 40 men tried but could not carry it!

There is weakness in this hadith. There is a further weak account, from Jābir, that states, “Then 70 men joined together and it was all they could do to replace the gate.”

Al-Bukhārī stated that Makkī b. ʿĪbrāhīm related to him, quoting Yazīd b. Abū Ṭubayd, who said, “I saw a scar from a blow on Salama’s leg. I asked him, ‘Abū Muslim, what blow caused this?’ ‘This is a wound I got at Khaybar. People told one another, “Salama was wounded!” Then I went to the Prophet (SAAS), and he blew on it three times. And I’ve never suffered from it right up till now.’”

Al-Bukhārī stated that ʿAbd Allāh b. Maslama related to him, quoting Ibn Abū Ḥazīm, from his father, from Sahl, who said, “On one of his expeditions, the Prophet (SAAS) met and battled the polytheists. Then each side returned to their camp. Among the Muslims there was one man who tirelessly chased after
all and sundry of the polytheists, striking at them with his sword. Someone said to him, 'None of us has accomplished so much as so-and-so has.' He replied, 'He will go to hell.' They asked him, 'Well, if he's going to hell, which of us will go to heaven?' One of the men said, 'I'm going to follow him. Whether he hurries or slows down, I'll be with him.' Eventually the man was wounded and wanted to die. So he placed the hilt of his sword in the ground and its tip between his nipples and bore down on it, thus killing himself.

"So the men (who had followed him) came to the Prophet (SAAS) and exclaimed, 'I do bear witness that you are the Messenger of God!' 'What's up with you?' he asked him and the man told him. The Messenger of God (SAAS) then said, 'A man may perform actions like those who belong in paradise and seem to people to belong in paradise, yet be headed for hell, or he may perform actions such as those of the inhabitants of hell and be headed for paradise.'"

He related this also from Qutayba, from Ya'qūb, from Abī Ḥāzim, from Sahīl. That account is the same, or almost so.

Then al-Bukhārī stated that Abū al-Yamān related to him, quoting Shu'ayb, from al-Zuhri (who said), "Sa'd b. al-Musayyab informed me that Abū Hurayra said, 'We took part at Khaybar, and the Messenger of God (SAAS) said, referring to a man among his force who was pretending allegiance to Islam, 'This man belongs in hell.' When the fighting commenced, that man fought very fiercely and received many wounds, so that some people began to have their doubts. The man suffered much pain from his wounds and put his hand into his quiver, took out an arrow and cut his throat with it. Some of the Muslims hurried off and said, 'Messenger of God, God has fulfilled what you said! So-and-so has committed suicide!' He then said, 'Get up, so-and-so and so-and-so and announce, 'No one but a believer will enter paradise; and God aids the faith even through an evil man!'""

Mūsā b. Uqba narrated from al-Zuhri the story of the black slave upon whom God bestowed faith and martyrdom within the same hour. Ibn Lahi'a narrated it similarly from Abū al-Aswad, from Urwa. Both stated, "There was a black Abyssinian slave who lived in Khaybar who cared for a herd belonging to his master. When he saw that the people of Khaybar were taking up their weapons, he asked them, 'What are you going to do?' 'We are going to do battle with that man who claims to be a prophet.' "This reference to a prophet had an impact upon him and he took his herd and approached the Messenger of God (SAAS), asking him, 'To what do you invite?' He replied, 'I invite you to Islam, to bear witness that there is no god but God, that I am the Messenger of God, and that you will not worship any other than God.' The slave then asked, 'What will I get if I bear witness to that and believe in God?' The Messenger of God (SAAS) replied, 'Paradise, if you die believing that.' "The slave accepted Islam and said, 'Prophet of God, this herd I have is my security.' The Messenger of God (SAAS) said, 'Drive it out of our camp and
throw stones at it. God will discharge your security from you Himself.' He did so, and the herd returned to its Jewish master, who realized that his slave had accepted Islam. The Messenger of God (SAAS) then arose and addressed his men.”

He went on to relate the hadith of him having given the banner to 'Ali, the approach of the latter to the fort of the Jews, and his killing of Marhab. (The account states) “Also killed (while) with 'Ali was that black slave, who was borne by the Muslims to their camp and brought into the main tent. They claim that the Messenger of God (SAAS) looked inside the tent, then turned to his Companions and commented, ‘God has honoured this slave and led him to good. Islam was truly within his heart. At his head I saw two of the houris of paradise.’”

The ḥāfiẓ al-Bayḥaqī narrated through Ibn Wahhāb, from Ḥaywā b. Shurayḥ, from Ibn al-Ḥādī from Shurāḥbīl b. Sa'd, from Jābir b. ‘Abd Allāh, who said, “We were with the Messenger of God (SAAS) at the expedition to Khaybar. A raiding party went out and they captured a man who was shepherding a herd.”

He went on to relate roughly the same story of the black slave and said of him, “He died a martyr and had not made a single prayer prostration to God!”

Al-Bayḥaqī then stated that Muḥammad b. Muḥammad b. Muḥammad al-Faqih related to him, quoting Abū Bakr al-Qaṭṭān, quoting Abū al-Azhār, quoting Mūsā b. Ismā‘īl, quoting Ḥammād, quoting Thābit, from Anas, that a man came to the Messenger of God (SAAS) and said, “Messenger of God, I’m a man who is black in colour, ugly of face and who owns nothing. If I fight those people until I’m killed, will I enter paradise?” “Yes,” he replied.

(Anas’s account continues that) “the man then went forth and battled until he was killed. When the Messenger of God (SAAS) was brought to his body, he said, ‘God has made your face handsome, sweetened your smell and increased your wealth.’ Then he said, ‘I saw his two wives, houris, competing to take off his gown; they were entering the space between his skin and his gown.”’

Al-Bayḥaqī then narrated through Ibn Jurayj as follows, “Ikrima b. Khālid informed me, from Ibn Abī ‘Ammār, from Shaddād b. al-Ḥādī, that a bedouin came to the Messenger of God (SAAS), expressed his belief in him and followed him, saying, ‘I will go forth with you.’ The Prophet (SAAS) gave him into the charge of one of his Companions. At Khaybar the Messenger of God (SAAS) received booty and divided it up, including a portion for this man which he gave to the Companions of this man for he had been guarding their rear. When he came to them they gave it to him. He asked, ‘What is this?’ They replied, ‘The portion assigned to you by the Messenger of God (SAAS).’ He responded, ‘It was not for this that I followed you! I followed you so that I might be shot right here.’ And he pointed with an arrow at his throat. ‘So I would die and enter heaven!’ He (the Messenger of God (SAAS)) then said, ‘If you keep trust with God, he will keep trust with you.’

“They then arose to battle the enemy. Later he was carried in to the Messenger of God (SAAS); he had been struck with an arrow where he had pointed! The
Prophet (SAAS) then asked, 'That is really him?' 'Yes,' they replied. He then said, 'He kept trust with God, so God kept trust with him.'

"The Prophet (SAAS) then gave his own gown for him to be wrapped in, laid out his body in front and prayed over him. Part of his prayer that is known includes, 'O God, this is your servant; he went forth in your cause and was killed a martyr. I bear witness for him'"

Al-Nasa’i related this from Suwayd b. Naṣr, from ʿAbd Allāh b. al-Mubārak, from Ibn Jurayj, in similar words.

DIVISION.

Ibn Ishaq stated, "The Messenger of God (SAAS) then took possession of the properties one by one as he conquered one fort after the next. The first of their forts conquered was Nāṣim. There Māhmūd b. Maslama was killed; a millstone was tossed down on him and it killed him. The next fort was al-Qamtūs, that of Banū Abū al-Ḥaqīq."

The Messenger of God (SAAS) acquired captives from them. These captives included Ṣafiyya, daughter of Ḥuyayy b. Akḥtab. She had been the wife of Kināna b. al-Rabīʿ b. Abū al-Ḥaqīq. Also captured were two of her female cousins. The Messenger of God (SAAS) chose Ṣafiyya for himself; Dīḥya b. Khalīfa had asked him for her; when the Messenger of God (SAAS) chose her for himself, he gave to Dīḥya her two cousins.

The captives taken at Khaybar were distributed among the Muslims. The men were eating the flesh of donkeys, and the Messenger of God (SAAS) issued a proclamation against their doing this.

Al-Bukhārī devoted his attention to this and reported the prohibition from excellent sources.

Its prohibition has been accepted by most scholars both early and later; all four of the “orthodox Imāms” prohibited its consumption.

However, some early authorities, including Ibn ʿAbbās, maintained that eating it was permissible. These scholars offered varying reasons for discounting the ahādīth that have come down prohibiting it. For example, it was suggested that the prohibition came because they were using the donkeys for transport. Another reason given was that the prohibition related to the fact that the donkeys were booty that had not yet been divided up into the (required) fifths. It is also suggested that it related to the donkeys eating excrement, dung that is.

The truth is that it was prohibited because of its nature. Authentic evidences relate that the crier of the Messenger of God (SAAS) called out, “God and His prophet prohibit your eating the meat of donkeys; it is unclean.”

Affirmation of this is to be found in the work Kitāb al-Ahkām.

Ibn Ishaq stated, “Sallām b. Kirkira related to me, from ‘Amr b. Dinār, from Jābir b. ʿAbd Allāh – Jābir himself not having been present at Khaybar – that
when the Messenger of God (SAAS) prohibited people from consuming donkey meat, he also allowed them to eat horsemeat."

The provenance of this is secure in both sahih collections, from a hadith of Ḥammād b. Zayd, from ʿAmr b. Dinār, from Muḥammad b. ʿAlī, from Jābir, may God be pleased with him. He said, “At Khaybar, the Messenger of God (SAAS) prohibited eating the meat of donkeys and gave permission for horses (to be eaten).”

This is the phraseology given by al-Bukhārī.

Ibn Ishāq stated, “ʿAbd Allāh b. Abū Najīth related to us, from Makḥūl, that the Prophet (SAAS) prohibited four things that day: intercourse with pregnant women, eating domestic donkeys, eating carnivorous animals, and selling the spoils of war before their (official) allotment.”

This hadith is mursal, lacking proper transmission back to the Prophet (SAAS).

Ibn Ishāq stated, “Yazīd b. Abū Ḥabīb related to me, from Abū Marzūq, Najīb’s freed-man, from Ḥanash al-Ṣanṣārī, who stated, ‘We were on an expedition with Ruwayfi b. Thābit, the anṣūrī, to al-Maghrib, North Africa. One of the towns there, named Jirba, was conquered and a crier stood among us and announced, ‘I am telling you only what I heard the Messenger of God (SAAS) tell us at Khaybar. He stood up among us and said, “It is not permissible for a man who believes in God and the last day to mingle his sperm with that of others” — referring to intercourse with pregnant captive women. “It is not permissible for a man who believes in God and the last day to have intercourse with a captive woman before determining that she is without child. It is not permissible for a man who believes in God and the last day to sell any spoils of war before its allotment. It is not permissible for a man who believes in God and the last day to ride any mount from the captured stock of the Muslims and then to return it when it is exhausted. Nor is it permissible for a man who believes in God and the last day to wear any clothing from the captured stock of the Muslims and then to return it when it is worn out.’’”

Abū Dāūd narrated this similarly through Muḥammad b. Ishāq. Al-Tirmidhī narrated it from Ḥaṣ b. ʿAmr al-Shaybānī, from Ibn Wahb, from Yahyā b. Ayyūb, from Rabūʿa b. Salīm, from Bishr b. ʿUbayd Allāh, from Ruwayfi b. Thābit in abbreviated form. He characterized the hadith as hasan, “good”.

In the sahih of al-Bukhārī, from Nāfīʿ, from Ibn ʿUmar, it is stated that the Messenger of God (SAAS) at Khaybar prohibited the meat of domestic donkeys, and also the eating of garlic.

Ibn Ḥazm narrated, from ʿAlī and Shurayk b. al-Ḥunbal, that they accepted the prohibition of onions and raw garlic. What al-Tirmidhī transmitted from them was that (use of them) constituted al-karaha, “a practice considered repugnant. But God knows best.

66. That is, something for which there was disapproval but not prohibition.
People speak of the *hadith* given in both *sahih* collections through al-Zuhri, from ʿAbd Allah and al-Hasan, sons of Muḥammad b. al-Ḥanafīyya, from their father, from his father ʿAlī b. Abū Ṭalib, may God be pleased with him, that the Messenger of God (ṢAAS) prohibited at Khaybar *nikāḥ al-mut'a*, “temporary marriage”, and (eating) the meat of domestic donkeys.

This wording in both *sahih* collections comes down through Mālik and others, from al-Zuhri. This *hadith* requires that the prohibition of *nikāḥ al-mut'a* applied only to the battle at Khaybar.

This is problematic, from two viewpoints. One is that at the battle of Khaybar there were no women to be so married, and their having captive women obviated temporary marriage.

The second problem is that it is established in the *sahih* of Muslim, related from al-Rabīʿ b. Sabra, from Maʿbad, from his father, that the Messenger of God (ṢAAS) gave permission to engage in *al-mut'a* at the time of the conquest (of Mecca), but then prohibited it before he had left Mecca, saying, “God has prohibited it until Judgement Day.”

According to this, then he would have prohibited it, then permitted it and then for it to have been again prohibited. This would have required there to have been abrogation twice. And that is unlikely.

Al-Shafiʿi, moreover, stated that he knew of nothing that had ever been permitted then prohibited, then permitted and again prohibited, apart from *nikāḥ al-mut'a*. And the only reason he made the exception for this was because he was relying upon both these traditions referred to above.

Al-Suhaylī and others quote scholars who claim that it was permitted three times and prohibited three times. Others state that this happened four times. This is most unlikely. But God knows best.

The authorities differ as to when was the first time it was prohibited. Some say at Khaybar, others at the ʿumrāt al-qadʾ, others in the year of the conquest (of Mecca); this latter seems the most likely. Others say it was first prohibited at Awtās (a time close to that of the alternative preceding it); others say at Tabūk, others at the *ḥijjat al-wadāʾ*, the “farewell pilgrimage”.

Abū Dāūd related this.

Some scholars refute the *hadith* related from ʿAlī, may God be pleased with him, by saying that it contains *taqdim wa ta'khir*, “an inaccurate sequencing of time”.

The best alternative seems to be what the Imām Aḥmad related, as follows, “Sufyān related to us, from al-Zuhri, from al-Ḥasan and ʿAbd Allāh, the two sons of Muḥammad (b. al-Ḥanafīyya) from their father. Ḥasan was the more convinced of the two that ʿAlī had said to Ibn ʿAbbās, ‘The Messenger of God (ṢAAS) prohibited nikāḥ al-mut'a and eating the meat of domestic donkeys at Khaybar.’”

They said, “The narrator believed that the mention of Khaybar was the time and place for the prohibition of both; that was not so, however, since it was one only for the prohibition of donkey meat. There is no time and place mentioned
in fact for nikāḥ al-mutʿa. He included this only because 'Ali, may God be pleased with him, learned that Ibn 'Abbās had permitted the nikāḥ al-mutʿa and the meat of donkeys, as is well known. And the Commander of the Believers, ('Ali) therefore told him, 'You are misguided. The Messenger of God (ṣalāhu 'alayhi wa salām) prohibited nikāḥ al-mutʿa and the meat of domestic donkeys at Khaybar.'"

He joined both together in this prohibition for him so that he would retract what he had considered permissible.

Our teacher, the ḥafiz Abu al-Ḥajjāj al-Mizzi, may God encompass him in his mercy, tended to accept this explanation.

Nevertheless, Ibn 'Abbās did not retract the permission he had given regarding donkey meat and temporary marriage. He attributed the prohibition against eating donkeys to the fact that they were their baggage animals. As for temporary marriage, he only rendered this permissible in case of need while travelling. As for the prohibition, that referred to when the circumstances involved indulgence of wealth or lust. Various of his associates and followers have adopted his position. This was well known to be the view of the scholars of Hijāz up to the time of Ibn Jurayj and beyond.

There is an account relating that Imām Ahmad b. Hanbal took the same position as Ibn 'Abbās; however, this account is weak.

Certain persons who adhere to the view of permissibility try to relate an account from the Imām (Ahmad) to the same effect. This also is inauthentic, but God knows best. The text relating to this is in the Kitāb al-Ahkām. And help is sought through God.

Ibn Ishāq stated, "The Messenger of God (ṣalāhu 'alayhi wa salām) then began advancing slowly upon their forts and properties. 'Abd Allāh b. Abū Bakr related to me that it was related to him by someone of Aslam that Banū Sahm of Aslam came to the Messenger of God (ṣalāhu 'alayhi wa salām) and said, 'Messenger of God, we have fought hard and yet we have nothing.' They had not found the Messenger of God (ṣalāhu 'alayhi wa salām) able to give them anything. He then said, 'O God, You well know their state and that they have no strength and that I have nothing to give them. Open up before them the wealthiest of their fortresses and give them sufficiency mainly in fats and food.' Next morning the fort of al-Sāb b. Ṭuṯād was conquered for them. And no fort in Khaybar was wealthier or had richer food than it."

Ibn Ishāq went on, "Various fortresses having been conquered and certain properties acquired, the Messenger of God (ṣalāhu 'alayhi wa salām) arrived finally at their forts called al-Watīḥ and al-Sulālīm; those were the last of the Khaybar castles to be conquered. The Messenger of God (ṣalāhu 'alayhi wa salām) besieged the enemy there for some ten days."

Ibn Hishām stated, "Their rallying cry at Khaybar was, Yā Manṣūr! Amit! Amit! 'O Victor! Kill! Kill!""

Ibn Ishāq stated, "Burdayda b. Sufyān al-Azdī al-Aslāmi related to me, from some men of Banū Salama, from Abū al-Yusr Ka'b b. 'Amr, who said, 'I was
with the Messenger of God (SAAS) at Khaybar one evening when a herd of sheep belonging to a Jew passed by, heading for their forts which we were besieging. The Messenger of God (SAAS) asked, 'Which man will feed us from these sheep?' I replied, 'I will, Messenger of God!' 'Then do so,' he told me.

"So I went out, racing as hard as I could, like an ostrich. When he saw me do this, and was about to head back, he exclaimed, 'O God, let us enjoy him long!' When I had reached the sheep, the first ones had already entered their fort. But I caught two ewes from their rear, tucked them under my arms and sped back, carrying them as if I bore nothing. I threw them down before the Messenger of God (SAAS), and they slaughtered and ate them both."

Abū al-Yusr was one of the last of the Companions of the Messenger of God (SAAS) to die. He would weep when telling this hadith, and then say, "And they were given my whole life to enjoy; I was the last of them."

The ḥāfīṣ al-Bayhaqī stated in Dalā'il (The Signs) as follows, "Abū Muḥammad ʿAbd Allāh b. Yūsuf al-Iṣbahānī informed us, quoting ʿAbū Saʿīd b. al-ʿArābī, quoting Saʿdān b. Naṣr, quoting Abū Muʿāwiyah, from ʿĀṣim al-ʿAlqal, from Abū ʿUṭmān al-Nahdi (or from Abū Qalāba) who said, 'When the Messenger of God (SAAS) advanced on Khaybar, the fruit was unripe. But the men raced for it, became feverish and complained to him of this. He told them to cool water in pots and then to have this poured over them when dawn came and to repeat the name of God. They did this and it was as though they had been hobbled and then had their cords removed.'"

Al-Bayhaqī stated, "We related this hadith from ʿAbd al-Rahmān b. Rāfī with an uninterrupted line of transmission. According to it the phrase 'between the al-maghrib and the al-ʿasāh times for prayer' was used."

Imām Aḥmad stated that Yahyā and Bahz both related to him as follows, "Sulaymān b. al-Mughīrā related to us, quoting Ḥumayd b. Hīlāl, quoting ʿAbd Allāh b. Mughaffāl, who said, 'My share of the booty at Khaybar was a leather bag of lard. I gripped it tight and said, 'I'll not give any of this to any one!' Then I turned and saw the Prophet (SAAS) smiling.'"

Aḥmad said, "ʿAffān related to us, quoting Shuʿba, from Ḥamdī b. Hīlāl, quoting ʿAbd Allāh b. Mughaffāl, who said, 'While we were besieging the fortress at Khaybar, someone threw down at us a leather bag containing lard. So I went and took it. Then I saw the Prophet (SAAS), and I felt ashamed.'"

Both compilers of the saḥīḥ collections gave it from a hadith of Shuʿba. Muslim also related it, from Shaybān b. Farūkh, from ʿUṭmān b. al-Mughīrā.

Ibn Iṣḥāq stated, "Someone whose word I do not doubt related to me from ʿAbd Allāh b. Mughaffāl al-Mazāni as follows, 'At Khaybar, I captured a leather bag of lard. I carried it around my neck and went off to my mount and my companions. The man placed in charge of the booty then came up to me and grabbed the side of it, saying, 'Come on! Not till it's divided up among the Muslims.' I replied, 'No, by God, I'll not give it to you!' He then began pulling
the bag away from me. Then the Messenger of God (SAAS) saw us while we were behaving this way, and he smiled and laughed. He then told the booty-master, “Let him have it.” So he released it and I went off with it to my mount and to my companions and we ate it.”

Most scholars refer to this hadith in relation to Imam Malik’s prohibition of the use of the fat from animals sacrificed by Jews and captured by Muslims. This is because God Almighty stated, “and the food of those to whom the Book came is permissible for you” (sūrat al-Mā‘idah; V, v.5). He (Imam Malik) said, “This is not food for them (the Jews).” (His opponents, however,) cite this hadith against him. Nevertheless, there are doubts about this hadith. This lard could well have been permitted to them. But God knows best.

This hadith was also cited to show that food is not subject to the division into fifths. This is supported by what Imam Abū Dā‘ūd related, as follows, “Muḥammad b. al-‘Ala‘ related to us, quoting Abū Mu‘awiyah, quoting Ishaq al-Shaybāni, from Muḥammad b. Abū Mujālid, from ‘Abd Allāh b. Abū Awwāf, who said, ‘I asked, “Didn’t you divide up (captured) food into the fifths during the time of the Messenger of God (SAAS)?” He (sic) replied, “We did capture food at Khaybar. People would come and take of it what they needed, then leave.”’

Abū Dā‘ūd is alone in giving this; the hadith is hasan, “good”.

An Account of the Story of Ṣafiyya, daughter of Ḥuyayy b. Akhṭub al-Naḍriyya, may God be pleased with her.

When the Messenger of God (SAAS) forced the Jews of Banū al-Naḍir to vacate Medina, as was related above, most of them went to Khaybar. Their number included Ḥuyayy b. Akhṭub and Banū Abū al-Ḥuqayq, who were persons of wealth and prestige among their people. Ṣafiyya at that time was a child, not yet having reached maturity. Thereafter, when she was ready for marriage, it was arranged to her cousin. When she was conducted to him after the wedding, he consummated the marriage. Their married life continued for some time. Then in her sleep she saw the moon descend from the sky in her lap. She related this vision to her cousin, who slapped her face and said, “So you yearn to have the ‘king of Yathrib’ as your husband, do you?”

Soon thereafter the arrival and siege of them by the Messenger of God (SAAS) occurred and Ṣafiyya was among those captured, while her husband was killed.

Then the Messenger of God (SAAS) chose her and she became part of his household, to which she now belonged, as will be related. After ascertaining that she was not pregnant and not menstruating he consummated marriage with her and discovered the mark made on her cheek by her husband’s blow. He asked her about this, and she related to him what she had seen in those wonderful visions. May God be pleased with her and grant her pleasure.
Al-Bukhārī stated that Sulaymān b. Ḥarb related to him, quoting Ḥammād b. Zayd, from Thābit, from Anas b. Malik, who said, “The Prophet (ṢAAS) performed the al-ṣubḥ, morning prayer, while it was still dark, near Khaybar. He then said, ‘Allāhu Akbar! God is most Great! Khaybar is ruined! It’s a bad day for an enemy who has been warned when we can dismount in their open square!’”

“Then the enemy hurried to escape along the alleyways and the Prophet (ṢAAS) killed their warriors and took their children captive. Among the prisoners was Ṣafiyya. She went to Dihya al-Ḵalībī, and then to the Prophet (ṢAAS), who gave her her freedom as her dowry.”

Muslim also related this from a hadith of Ḥammād b. Zayd which has several lines of transmission from Anas.

Al-Bukhārī stated that Ādām related to him, from Shuʿba, from ‘Abd al-ʿAzīz b. Ṣuhayb, who said, “I heard Anas b. Malik say, ‘The Prophet (ṢAAS) took Ṣafiyya captive and then gave her her freedom and married her.’ Thābit asked Anas, ‘Did he not give her a dowry?’ He replied, ‘He gave her herself as dowry, rewarding her her freedom.’”

Al-Bukhārī is alone in giving this from this line.

Al-Bukhārī stated that ʿAbd al-Ghaffār b. Ḍāḫūd related to him, quoting Yaʿqūb b. ʿAbd al-Rāhmān, as did Ahmad b. ʿĪsā, quoting Wahb (who said), “Yaʿqūb b. ʿAbd al-Rāhmān al-Zuhri informed me, from ‘Amr, the freed-man of al-Muṭṭalib, from Anas b. Malik, who said, ‘We came to Khaybar. After the Messenger of God (ṢAAS) had conquered the fortress, mention was made to him of the beauty of Ṣafiyya, daughter of Ḥuyayy b. Akhtūb. Her husband had been killed, she still being a bride. The Prophet (ṢAAS) then chose her for himself. He left with her, travelling in her company until he reached Sudd al-Ṣāḥbā. She was then free of her menses and so the Messenger of God (ṢAAS) consummated his marriage with her. Thereafter, he made some ḥays, dates with butter, on a small leather mat. Then he told me, “Make an invitation to those around you.” And this was the wedding banquet given for Ṣafiyya. We then left for Medina. I saw the Prophet (ṢAAS) make a cushion behind himself for her with his cloak and would then sit upon his mount. He would bend his knee and she would put her foot on it, then mount up.’”

Al-Bukhārī is alone in giving this; Muslim does not.

Al-Bukhārī stated that Ṣaḥd b. Abū Maryam related to him, quoting Mūhammad b. Jaʿfar b. Abū Kathīr (who said), “Ḥumayd narrated to me that he heard Anas say, ‘The Messenger of God (ṢAAS) stayed between Khaybar and al-Madd for three nights, Ṣafiyya being brought to him for consummation of their marriage. I invited the Muslims to his wedding banquet. There was no bread or meat; all he did was order Bilāl to get some leather dishes in which he threw some dates, sour milk cheese and butter. The Muslims asked, “Is she to be considered one of the ummahāt al-muʾminīn, ‘mothers of the believers’, or someone taken captive?’” They replied, “If he keeps her veiled, then she is
one of the former; if not, then of the latter." When he rode on, he placed her behind himself and put a veil over her."

Al-Bukhari is alone in relating this.

Abu Dā'ūd stated that Musaddad related to him, quoting Ḥammād b. Zayd, from 'Abd al-'Aziz b. Suhayb, from Anas b. Mālik, who said, "Ṣafiyā went to Dihyā al-Kalbi, and then to the Messenger of God (ṢAAS)."

Abu Dā'ūd also stated, "Ya'qūb b. Ibrāhīm related to us, saying, 'Ibn 'Aliyya related to us, from 'Abd al-'Aziz b. Suhayb, from Anas, who said, "The captives were gathered" — meaning at Khaybar — 'and Dihyā arrived and said, 'Messenger of God, award me a slave girl from amongst the captives.' He replied, 'Go along and select one.' He selected Ṣafiyā, daughter of Ḥuyayy. Then a man came to the Messenger of God (ṢAAS) and said, 'Prophet of God, you gave to Dihyā' (Ya'qūb added, 'Ṣafiyā, daughter of Ḥuyay, a lady of Qurayza and al-Naḍir') 'someone for whom only you are appropriate.' He replied, 'Have her brought.' When the Prophet (ṢAAS) saw her, he said, 'Take a slave girl from the captives other than her.' The Messenger of God (ṢAAS) then set her free and married her."

He gave this account from a hadith of Ibn 'Aliyya.

Abū Dā'ūd stated that Mūhammad b. Khallād al-Bāhili related to him, quoting Bahz b. Asad, quoting Ḥammād b. Salama, quoting Thābit, from Anas, who said, "A lovely slave girl fell to the lot of Dihyā, but the Messenger of God (ṢAAS) bought her for a price of seven head of cattle. He then gave her over to Umm Salama to prepare her." Ḥammād (b. Salama) said, "And I believe he said, 'And she was readied in her house, Ṣafiyā, daughter of Ḥuyayy.'"

Abū Dā'ūd alone gave this hadith.

Ibn Isḥāq stated, "When the Messenger of God (ṢAAS) conquered al-Qamūs, the fort of Banū Abū al-Huqayq, brought to him were Ṣafiyā, daughter of Ḥuyayy b. Akhtub and another girl. Bilāl, who had brought them both, had gone past some of the Jews who had been killed. When the woman with Ṣafiyā saw them she screamed, slapped her face and poured dirt over her head. When the Messenger of God (ṢAAS) saw her, he said, 'Get that she-devil away from me!' He ordered Ṣafiyā to be brought to him and she was placed behind him and he threw his cloak over her. And so the Muslims knew that he had chosen her for himself.

"The Messenger of God (ṢAAS) then told Bilāl, so I have been informed, after having seen how that Jewess had behaved, 'Have you lost your sense of compassion, Bilāl, taking the two women past their dead menfolk?'

"While still the bride of Kinānā b. al-Rabī' b. Abū al-Huqayq, Ṣafiyā had seen a vision in her sleep that a moon dropped into her lap. She told her husband of her vision and he replied, 'That's only because you desire the "king of Hijāz", Mūhammad!' He then gave her a slap on her face that blackened her eye. The mark of this was still upon her when she was brought to the Messenger of God (ṢAAS). He asked her how it had happened, and she told him."
Ibn Ishāq went on, “The Messenger of God (SAAS) had Kināna b. al-Rabī' brought to him; he was in charge of the Banū al-Nadīr treasury. When asked about it, Kināna denied knowledge of its whereabouts. Then there was brought to the Messenger of God (SAAS) a Jew who said, ‘I saw Kināna circle around the treasure early every morning.’ The Messenger of God (SAAS) then said to Kināna, ‘Do you realize that I’ll kill you if we find it with you?’ ‘Yes,’ he replied. Then the Messenger of God (SAAS) ordered that their treasure be dug up and some of it was brought out. He then asked Kināna the whereabouts of the rest, but he refused to hand it over. And so the Messenger of God (SAAS) ordered al-Zubayr b. al-‘Awām to go to him, saying, ‘Torture him until you root out what he has.’ Al-Zubayr then repeatedly struck fire on his chest until he was close to death. Finally, the Messenger of God (SAAS) pushed him over to Muhammad b. Maslama, who cut off his head in revenge for the loss of his brother, Maḥmūd b. Maslama.”

Division.

Ibn Ishāq stated, “The Messenger of God (SAAS) besieged the people of Khaybar in their two forts al-Waṭḥ and al-Sulālim. When they were sure that all was lost, they asked him to let them leave, and to spare their blood. He did so. The Messenger of God (SAAS) had seized all the wealth of al-Shiqq, al-Niṭāt and al-Katiba, and all their forts, except for those two. When the people at Fadak heard what had happened to the others, they wanted the same. So they sent to the Messenger of God (SAAS), asking him to let them leave and to spare their blood on the understanding that they would leave their possessions for him. He agreed. One of the intermediaries between the Messenger of God (SAAS) and them in this matter was Muḥayyiḥa b. Masammad, brother of Banū Ḥāritha.

“When the people of Khaybar surrendered on this agreement, they asked the Messenger of God (SAAS) to grant them a half share in the properties, saying, ‘We know more about it than you do, and we’ll make it produce more.’ The Messenger of God (SAAS) made peace with them on this basis of half shares, provided that, ‘If we wish to expel you, we will do so.’ He made a similar arrangement with the people of Fadak.”

Section: On the Conquest of their Forts and the Division of their Land.

Al-Wāqidi stated, “When the Jews from the forts of Naṭim and of that of al-Šāb b. Muṭadh went to that of al-Zubayr, the Messenger of God (SAAS) besieged them for three days. Then one of the Jews, a man named ‘Azāl, came to the Messenger of God (SAAS) and said, ‘Abū al-Qāsim, will you give me protection if I direct you to what refreshes the people of al-Naṭāt and then proceed against those of al-Shiqq? Those at al-Shiqq are deathly afraid of you.’”
He went on, "The Messenger of God (SAAS) did give this man protection for his family and possessions, and the Jew then told him, 'If you were to stay a whole month besieging them, they would not care. They have underground springs to which they can go out at night and drink from and then return to their fortress.' "The Messenger of God (SAAS) then gave orders that their springs be cut off and the Jews came out and fought most fiercely. A number of the Muslims were killed that day, as were ten of the Jews. The Messenger of God (SAAS) then conquered it. The last of these forts (to fall) was al-Naṭāt. He then turned his attention to al-Shiqq, which consisted of several forts. The first one he attacked was Ubayy. The Messenger of God (SAAS) then attacked a castle named Samwān and he fought for it most vigorously. One of the enemy there, a man named 'Azul, came forth and made a challenge for single combat. Al-Ḥabāb b. al-Mundhir went out to fight him and cut off half his arm, the man's sword dropping from his hand. The Jew fled, but al-Ḥabāb followed him and severed his tendon. Another of them then emerged for single combat and one of the Muslims went forth to meet him. The Jew killed him. Abū Dujāna then went out against him, killing him and seizing his weapons. After that they offered no more challenges for single combat and the Muslims shouted 'Allāhu Akbar! God is most Great!' They then mounted an attack on the fortress and entered it, led by Abū Dujāna. Inside they found furniture, furnishings, cattle and food. The fighting men who had been inside fled in great haste, like lizards, until they reached the forts al-Bazāt, at al-Shiqq. There they put up a strong defence; but the Messenger of God (SAAS) and his men moved slowly towards them and they exchanged arrows. The Messenger of God (SAAS) actually shot at them in person until their arrows wounded his fingertips. He then picked up a handful of stones which he cast at their fort which shook under their impact and collapsed to the ground. The Muslims then defeated them in hand-to-hand combat."

Al-Waṣqīdī stated, "The Messenger of God (SAAS) then turned his attention to the inhabitants of al-Akhbiyya, and of al-Waṭīḥ and al-Sulālim, two forts of Abū al-Ḥaqqayq. These they defended strenuously, having been joined by all those who had been defeated from al-Naṭāt to al-Shiqq. These joined with the rest in defending al-Qamūṣ and al-Katibā – a very strong fortress – and in al-Waṭīḥ and al-Sulālim. Ultimately they stopped looking down and the Messenger of God (SAAS) erected a catapult to use against them.

"When they were sure their defeat was certain, the Messenger of God (SAAS), having by then besieged them for 14 days, Ibn Abū al-Ḥaqqayq came down to him and made peace. The conditions were that he would spare their lives and allow them to withdraw, while they would give him free access to their lands, properties, gold, silver, horses, armour and weapons, while they could keep only what was ‘alā zahrī insān, ‘on their backs’, their clothing, that is. The Messenger of God (SAAS) stated, ‘But the protection of God and of His messenger is lost to you if you conceal anything.’ They made peace on that basis."
I note that when they did hide things and told lies, concealing that leather bag in which they had much wealth, it became clear that they were not keeping to their pact. And so he killed both sons of Abū al-Ḥuqayq and part of his family because they had broken their pacts and agreements.

The ḥāfiz al-Bayhaqi stated that Abū al-Ḥasan ‘Alī b. Muḥammad al-Muqrī al-Asfaraynī stated to him, quoting al-Ḥasan b. Muḥammad b. Iṣḥāq, quoting Yūsuf b. Yaʿqūb, quoting Ṭāhān b. Abī Muḥammad b. Ghiyāth, quoting Ḥammād b. Salama, quoting ʿUbayd Allāh b. ʿUmar — according to Abū Salama — from Nāfī', from Ibn ʿUmar, who said that the Messenger of God (ṢAAS) battled against the people of Khaybar until he forced them to take refuge in their fortress. He thus gained control of their land, their produce and their date-palms. They then made peace with him. The conditions were that they would leave their fortress keeping what their mounts would carry. To the Messenger of God (ṢAAS) would go their gold, and silver. They would move away and not hide or fail to disclose anything; if they did so, they would have no valid pact of agreement.

“They then concealed a leather bag containing money and jewels belonging to Ḥuyayy b. Akhṭub; he had carried it with him to Khaybar when Banū al-Naḍīr was expelled. The Messenger of God (ṢAAS) asked at this time, ‘What happened to the leather bag of Ḥuyayy that he brought from al-Naḍīr?’ He replied, ‘Various expenses and the warfare have exhausted it.’ The Messenger of God (ṢAAS) responded, ‘Only a little time has passed and there was more money than that.’ The Messenger of God (ṢAAS) then pushed him over to al-Zubayr who tortured him. Before this, Ḥuyayy had gone inside a ruin and he reported seeing Ḥuyayy circling it. They then went and searched, ultimately finding the bag in the ruin.

“The Messenger of God (ṢAAS) then killed the two sons of Abū al-Ḥuqayq, one of whom was the husband of Ṣafīyya, daughter of Ḥuyayy b. al-Akhṭub. He took their women and children captive and divided up their possessions since they had broken their agreement.

“He wanted to expel them, but they said, ‘Muḥammad, let us stay on this land to care for and improve it.’ The Messenger of God (ṢAAS) and his Companions had no revenues from farming to live on and they themselves were too occupied otherwise to work on the land. And so he gave Khaybar over to them on condition that they would have an equal part of all the produce, dates and other returns, for so long as the Messenger of God (ṢAAS) wished.

“Abd Allāh b. Rawāḥa would come to them every year to receive payment for it from them, paying them their half. But they complained to the Messenger of God (ṢAAS) at the zeal with which he performed this task. They had tried to bribe him. He told them, ‘You enemies of God! Would you pay me with

67. Presumably Kinānā b. al-Rabiʿ b. Abū al-Ḥuqayq, as related in the other accounts given above.
68. It is unclear who is implied. Presumably a third party, as recounted heretofore.
ill-gotten gains! By God, I come to you on behalf of the person most dear to me of all. You are more hateful in my view than the monkeys and pigs that are your like! But my hatred for you and my love for him will not lead me to fail to treat you fairly.'

"They replied, 'By this, heaven and earth are set.'" 69

"The Messenger of God (SAAS) noticed some blackness around Şafiyya's eye and he asked her, 'Şafiyya, what is this blackness?' She replied, 'My head was in the lap of Ibn Abû al-Huqayq while I slept. I seemed to see a moon drop into my lap. When I told him of this, he slapped me, saying, "You yearn for the 'king of Yathrib!'"'

"She went on, 'I thought of the Messenger of God (SAAS) as the most hateful of men. He killed my husband and my father. But he kept on explaining to me, saying, "Your father incited the Arabs against me and did so on and so forth." Eventually all that left my mind.'

"The Messenger of God (SAAS) used to give each of his wives 80 bags of dates and 20 of barley annually. During the Caliphate of Umar, they cheated the Muslims, and threw Umar's son down from atop a house, breaking his wrists. Umar then said, 'Those owning a share of Khaybar should come for us to divide it up.' He did divide it up and their (the Jews') leader said, 'Don't expel us; allow us to remain in it as did the Messenger of God (SAAS) and Abû Bakr too.' Umar responded, 'Do you consider that what the Messenger of God (SAAS) said does not apply to me! But how would you feel if your mount raced off towards Syria, day after day after day!' 70

"Umar then divided it up between those who were at al-Ĥidaybiyya and then at Khaybar."

Abû Dâ'ûd related this in abbreviated form from a hadîth of Ḥammâd b. Salama.

Al-Bayhaqî stated, "Al-Bukhârî appended the following in the margin of his book, 'Ḥammâd b. Salama narrated it.'" I note, however, that I did not see this. But God knows best.

Abû Dâ'ûd stated that Sulaymân b. Dâ'ûd al-Mahri related to him, quoting Ibn Wahb, who said that Usâma b. Zayd al-Laythî informed him, from Nâfi', from 'Abd Allâh b. Umar, who said, "When Khaybar was conquered, the Jews asked the Messenger of God (SAAS) to allow them to remain on condition that they would work for one-half of what it produced. The Messenger of God (SAAS) told them, 'I will allow you to stay in it on that condition for as long as we wish.'"

69. In a footnote to his translation of Ibn Isâq's work, (op. cit. p.523) Guillaume points out that this is an authentically Jewish expression and that its inclusion here attests to the accuracy of the narrator here.

70. This is a reference to the charges against the Jews of Khaybar for having broken promises and failed to fulfil contracts.
“And so they did. The dates, of one-half of Khaybar, were divided into shares and the Messenger of God (SAAS) would take a portion of one-fifth. From that fifth, he would provide 100 bags of dates and 20 of barley for each of his wives, annually.

“When ‘Umar wished to evict the Jews, he sent to the wives of the Prophet (SAAS) and told them, ‘Whichever of you wishes me to set aside for her (land that would produce) 100 bags, she may have the roots, land and water therefor, along with the plants to produce 20 bags of barley. This I will arrange. Those who prefer us to set aside what she owns of the fifth share as it has been, this too we will do.’”

Abū Dāūd narrated from a hadith of Muḥammad b. Ishaq, who said, “‘Nafī’ related to me, from ‘Abd Allāh b. ‘Umar, that ‘Umar stated, ‘O people, the Messenger of God (SAAS) made a pact with the Jews of Khaybar on the understanding that he could expel them if he wished. Those with property there should go to it; I am expelling the Jews.’ And he did expel them.’”

Al-Bukhārī stated that Yahyā b. Bukayr related to him, quoting al-Layth, from Yūnus, from Ibn Shihāb, from Sa‘īd b. al-Musayyab, (who said) that Jubyār b. Muṣ‘im informed him as follows, “I and ‘Uthmān b. ‘Affān walked over to the Messenger of God (SAAS) and said, ‘You gave to Banū al-Muṭṭalib a part of the fifth share of Khaybar but left us out, even though we and they have the same status with you.’ He replied, ‘Well, Banū Hashim and Banū al-Muṭṭalib are one.’ Jubyār b. Muṣ‘im stated, ‘The Prophet (SAAS) gave no share to Banū ‘Abd Shams, nor to Banū Nawfal.’”

He is alone in giving this hadith; Muslim did not.

There is one version that the Messenger of God (SAAS) said, “Banū Hashim and Banū ‘Abd al-Muṭṭalib are one; they were not separate from us before Islam or thereafter.”

Al-Shāfi‘ī stated, “They went into the defile with them and gave them help after their having accepted Islam just as they had before Islam.

“Abū Ṭālib expressed displeasure with Banū ‘Abd Shams and Nawfal, saying, ‘May God punish badly ‘Abd Shams and Nawfal for us, and the sooner the better!’”

Al-Bukhārī stated that al-Ḥasan b. Ishaq related to him, quoting Muḥammad b. Thabit, quoting Zā‘ida, from ‘Ubayd Allāh b. ‘Umar, from ‘Nafī’, from Ibn ‘Umar, who said, “At Khaybar, the Messenger of God (SAAS) awarded a double share to each horse and a single share to each man on foot.

“This pleased ‘Nafī’, who said, ‘So if a man had a horse, he received three shares: two for the horse, one for himself.’”

Al-Bukhārī also stated that Sa‘īd b. Abū Maryam related to him, quoting Muḥammad b. Ja‘far (who said), “Zayd informed me, from his father, that he heard ‘Umar b. al-Khaṭṭāb say, ‘By Him who bears my soul in His hands, were I not afraid that the other Muslims might be left in poverty, I would divide up (among the warriors) each village conquered for me, just as the Prophet (SAAS)
divided up Khaybar. However, I will leave it all to them as a (source of) treasury for them to distribute among themselves.’”

Al-Bukhārī also related this from a hadith of Mālik; Abū Daūd did so from Ahmad b. Ḥanbal, from Ibn Mahdi, from Mālik, from Zayd b. Aslam, from his father, from ʿUmar.

This text requires that Khaybar was divided up in its entirely among those who had earned the booty.

Abū Daūd stated, “Ibn al-Sarḥ related to us, (who said), ‘Ibn Wahb informed us, saying, “Yūnus informed me, from Ibn Shihāb, who said, ‘I learned that the Messenger of God (SAAS) took Khaybar by force, after fighting, and left some of its inhabitants still there after the battles.’’”

Al-Zuhri stated on this, “The Messenger of God (SAAS) divided Khaybar into fifths, allotting it all to those who fought there.”

However, there is some disagreement over al-Zuhri’s statement. What is true is that all of Khaybar was not divided up; in fact, only one-half of it was divided between the men, as will be shown.

Mālik and his followers use this argument, stating that the Imām may choose what is best to do with conquered territories. He may divide them up (between those capturing them), or he may set them aside for the benefit of all Muslims. Alternatively, he may, if he wishes, divide up part of them and set aside part to care for whatever circumstances and needs may arise.

Abū Daūd stated, “Abi Ṣaḥḥ b. Su‘aymān, the muezzin, related to us, quoting Asad b. Mūsā, quoting Yahyā b. Zakariyyā (who said) ‘Sufyān related to me, from Yahyā b. Sa‘īd, from Bashīr b. Yāsār, from Sahl b. Abū Ḥathma, who said, “The Messenger of God (SAAS) divided Khaybar into two halves; one-half was for his own responsibilities, and one-half went to the Muslims; he divided it up among them on the basis of 18 parts.’’”

Abū Daūd is alone in giving this hadith. He then related, from a hadith of Bashīr b. Yāsār that is mursal, incomplete in its line of transmission, “he assigned to the half allotted for his needs (responsibilities) al-Waṣīth, al-Katiba, al-Sulālim and their adjoining properties, and gave to the Muslims the half consisting of al-Shiqq and al-Naṭāt and their adjoining properties; the portions of the Messenger of God (SAAS) was what adjoined both of these.”

He also stated that Ḥusayn b. ʿAlī related to him, quoting Muḥammad b. Fuḍayl, from Yahyā b. Sa‘īd, from Bashīr b. Yāsār, the freed-man of the ansār, from men among the Companions of the Messenger of God (SAAS). (These men stated) that the Messenger of God (SAAS) gained victory over Khaybar and divided it into 36 shares, each of which combined 100 shares. To the Messenger of God (SAAS) and the Muslims went one-half of this. The second half he put aside for those from the delegations who came to stay with him, and for other matters, along with some portions set aside for those who suffered special misfortune.

Abū Daūd is alone in giving this.
He also stated that Muhammad b. Isā related to him, quoting Mūqimī b. Ya`qūb b. Mūqimī b. Yazīd al-Anṣārī (who said), "I heard Abū Ya`qūb b. Mūqimī say, on the authority of his uncle ‘Abd al-Rahmān b. Yazīd al-Anṣārī, from his uncle Mūqimī b. Ḥārifīthah al-Anṣārī—he being one of the reciters of the Qurān—say, ‘Khaybar was apportioned to those who had (also) been present at al-Ḥudaybiyya. He divided it up into 18 parts. The army consisted of 1,500 men, including 300 cavalry. He allotted two shares to each man with a horse, and one share to each man on foot.'"

Abū Dā‘ūd is alone in giving this hadith.

Mālik stated, from al-Zuhri, that Sā‘īd b. al-Musayyab informed him that the Prophet (ṢAAS) conquered part of Khaybar by force.

Abū Dā‘ūd also related this. He then stated, "The following was recited to al-Ḥārifīthah b. Miskin while I was present, ‘Ibn Wahb informed you all (as follows), ‘Mālik b. Anas related to me, from Ibn Shiḥab, that part of Khaybar was taken by force and part by peace treaty. Most of al-Kattība was taken by force, and there was also a peace agreement about it. I asked Mālik, ‘What is al-Kattība?' He replied, ‘It is land at Khaybar; it consists of 40,000 'adḥq.'" Abū Dā‘ūd stated, ‘al-'adḥq' means 'date-palms'; it can also mean date fronds.'"

Al-Bukhmāri, moreover, stated that Muhammad b. Bashshār related to him, quoting ʿAḥamī, quoting Shuṭba, quoting ʿAmarā, from ʿIkrima, from ʿAḍīsha, who said, "When Khaybar was conquered, we said, ‘Well, now we'll have our fill of dates!' (Al-Bukhari went on) "Al-Ḥasan related to us, quoting Qurra b. Habīb, quoting ʿAbd al-Rahmān b. ʿAbd Allāh b. Dinār, from his father, from Ibn Umar, who said, ‘We never had our fill'—meaning of dates—‘until we conquered Khaybar.'"

Muḥammad b. Ishāq stated, "Al-Shiqq and al-Naṭāf were part of the share of the Muslims. Al-Shiqq consisted of 13 shares, al-Naṭāf of 5. The total was divided into 1,800 shares. This was paid to those who were present at al-Ḥudaybiyya, both those present at Khaybar and those absent from it. And of those who were present at al-Ḥudaybiyya only Jābir b. ʿAbd Allāh was absent from Khaybar; he was awarded his share.

"Those present at al-Ḥudaybiyya consisted of 1,400 men. With them were 200 horses; 2 shares went to each horse. To each 100 men went a portion consisting of 18 shares. Four hundred shares went to the 200 horsemen; this was for their horses."

Al-Bayhaqi related similarly through Sufyān b. ʿUyayna, from Yahyā b. Sā‘īd, from Ṣalīḥ b. Kaysān—namely that they consisted of 1,400 men, with whom there were 200 horses.

I note: the Messenger of God (ṢAAS) used an arrow to select the order of the award of shares. The first share of the allotment of al-Shiqq went to ʿĀṣim b. ʿAdī.

Ibn Ishāq stated, "Kattība was a fifth portion assigned to God Almighty; of it a portion went to the Prophet (ṢAAS), another to (impoverished) relations,
orphans, the destitute and wayfarers, another to feed the wives of the Prophet (SAAS), another to feed the families of those who went out to arrange the peace treaty with the people of Fadak.71 These included Muḥayyisa b. Masʿūd, to whom the Messenger of God (SAAS) allotted 30 bags of dates and 30 bags of barley. Its (Fadak’s) two valleys that were set aside for him were named Wādī al-Surūr, and Wādī Khāš.

Ibn ʿIṣḥāq went on to give the details of all the allotments made at Khaybar; he did so fully and very well, may God have mercy on him.

The men placed in charge of the division and the accounting were Jabbār b. Ṣakhir b. Umāya b. Khansa’, brother of Banū Salama, and Zayd b. Thābit, may God be pleased with them both.

The commander who had authority over valuation of the date-palms of Khaybar was ʿAbd Allāh b. Rawāḥa. He did this for two years. Following his death, may God be pleased with him, at the battle of Muʿta, Jabbār b. Ṣakhir, may God be pleased with him, took over his work.

Al-Bukhārī stated that ʿĪsāʾī related to him, quoting Mālik, from ʿAbd al-Majīd b. Suhayl, from Saʿīd b. al-Musayyab, from Abū Saʿīd al-Khudārī and Abū Hurayra, that the Messenger of God (SAAS) placed a man in command of Khaybar who brought him some dates that were janīb, “of very high quality”. The Messenger of God (SAAS) asked him, “Are all the dates of Khaybar like this?” He replied, “No, I swear by God, Messenger of God! We take a saʿ weight of this (dates of high quality) for two saʿ or three saʿ (of lesser quality).” He told him, “No, don’t do that. Sell the lesser quality dates for cash and then with that cash buy the janīb dates.”

Al-Bukhārī stated that al-Darāwīdī said, quoting ʿAbd al-Majīd, from Saʿīd b. al-Musayyab, that Abū Saʿīd and Abū Hurayra both related that the Messenger of God (SAAS) sent a brother of Banū ʿAdī of the anṣār to Khaybar and appointed him in charge of it. And the same is related on a different line of transmission from ʿAbd al-Majīd, from Abū Ṣalih al-Samān, from Abū Saʿīd and Abū Hurayra.

I note as follows. The properties of Khaybar gained by the Messenger of God (SAAS) and the Muslims and all of Fadak, constituted a large part of the territory of Khaybar. They (the Jewish inhabitants) had emerged and made peace with the Messenger of God (SAAS) because of their great fear of him. To all this were added the acquisitions mentioned above from Banū al-Nadīr where the Muslims similarly had no need to use force.

These were the personal property of the Messenger of God (SAAS). From them he would subtract the yearly expenses of his family and then treat the remainder as belonging to God. He would use it to pay for the mounts, weapons

71. According to Ibn ʿIṣḥāq, when the inhabitants of Fadak heard of the conquest of Khaybar, they sent emissaries to the Prophet (SAAS), offering a treaty of peace under which they would remain there and keep half their produce.
and other needs of the Muslims. When he died, Fāṭima and his wives — or most of them — believed that these properties would be inherited from him. They had not been informed of a statement that has been established to have been made by the Messenger of God (SAAS) as follows, “We prophets do not leave inheritance; what we leave becomes ṣadāqa, a public charity.”

When Fāṭima and the wives of the Prophet (SAAS), along with al-‘Abbās, sought their share of this and asked (Abū Bakr), the Trusting, to pay it to them, he related to them what the Messenger of God (SAAS) had said, namely, “We do not leave inheritance; what we leave becomes ṣadāqa.” He told them, “I will provide for those whom the Messenger of God (SAAS) cared for; I swear by God, the relatives of the Messenger of God (SAAS) are dearer to me than my own.”

He spoke the truth, may God be pleased with him and give him pleasure! In that he was faithful, well-guided and adhering to the truth.

Al-‘Abbās requested, as did ‘Ali on behalf of Fāṭima, since they had failed to receive an inheritance, that they should have access to that charitable fund and use it for those expenses that the Prophet (SAAS) used to meet. But Abū Bakr refused that, considering it his duty to proceed as the Messenger of God (SAAS) had done, and not to deviate from his path and practices.

Fāṭima, may God be pleased with her, was annoyed with him about this and experienced some anger. Yet this was not appropriate for her. She and all the Muslims well knew his position and standing with the Messenger of God (SAAS) and his role in assisting him both during his life and after his death. May God reward him well, on behalf of his prophet, Islam and his people.

Fāṭima, may God be pleased with her, died six months thereafter. ‘Ali then renewed his oath of allegiance. During the Caliphate of ‘Umar b. al-Khaṭṭāb, they asked him to give control of this ṣadāqa to ‘Ali and al-‘Abbās. They pressured him through a group of the Companions. And ‘Umar, may God be pleased with him, agreed to this. He did so because of the multiplicity of his duties, the extensiveness of his domain and the great spread of his subjects.

‘Ali gained advantage over his uncle al-‘Abbās in this matter. Then they accompanied each other and quarrelled in front of ‘Umar. And they brought along a group of the Companions to him and asked him to divide up the assets between them in such a way that each would be independent of the other. But ‘Umar resisted this strongly, fearing that such a division would be similar to the division through inheritance. He said, “Look after it together. And if you can’t, then turn it over to me. By Him at whose command the heavens and earth stand, I’ll never reach any other decision about this!” The property continued to be managed in this way, by their descendants, into the ‘Abbaside era, the expenditures continuing to be made as they had been by the Messenger of God (SAAS). (This is what became of) the assets of Banū al-Naḍīr, from Fadak and the share of the Messenger of God (SAAS), from Khaybar.
The slaves and the women who were there at Khaybar were awarded portions of the booty, but no actual shares in the assets gained.

Abū Da'ūd stated that Abū Ahmad b. al-Mufaḍḍal, from Muhammad b. Zayd, (who said), "'Umayr, freed-man of Abū al-Lahām, said, 'I was present at Khaybar with my masters. They talked about me to the Messenger of God (SAAS), and he ordered that I be awarded a sword. I was just about to draw it when he was informed that I was a mamlūk, a slave. He then ordered I be given something (suitable) I would enjoy.'"

Both al-Tirmidhi and al-Nasa'i related this, from Qutayba, from Bishr b. al-Mufaḍḍal. Al-Tirmidhi stated, "It is hasan sahih, 'good and authentic'." Ibn Majā related it from 'Ali b. Muhammad, from Wāḥid b. Aswād, from Muhammad b. Zayd b. al-Muhājir, from Munqidh, from Ṣumayr.

Muḥammad b. Ishāq stated, "There were women who were present at Khaybar with the Messenger of God (SAAS). He awarded them part of the booty, but he did not allot them shares.

"Sulaymān b. Suḥaym related to me, from Umayya, daughter of Abū al-Salt, from a woman of Banū Ghifār, whose name was given me. She said, 'I went to the Messenger of God (SAAS), along with some women of Banū Ghifār. We asked him, 'Messenger of God, we would like to go forth with you,' - he was then on his way to Khaybar - "to take care of the wounded and give whatever help we can to the Muslims." He replied, 'May God bless you.'"

"She went on, 'So we left with him. I was a young girl then and the Messenger of God (SAAS) placed me on his mount behind himself, on a bag of provisions. When he dismounted to perform the al-subh prayer, I got down from the bag. On it I saw blood of mine; this was my first period. I hurried back to the camel, feeling embarrassed. When the Messenger of God (SAAS) saw I was upset and noticed the blood, he asked, "What is wrong? You probably menstruated." "Yes," I answered. He then said, 'Cleanse yourself and then take a vessel of water, put some salt in it and use it to wash the blood off the bag. Then go back to your seat.'"

"She went on, 'When God conquered Khaybar, he awarded us some of the booty. He took this necklace you see around my neck and gave it to me, himself putting it on me. By God, I will never be parted from it.' It was around her neck until she died and she left instructions that it be buried with her.

"She never cleansed herself after her menstruation without putting salt in the water. And she left instructions that it be put in the water to be used to wash her when she died.'"

Imām Ahmad and Abū Da'ūd related this similarly, from the hadith of Muḥammad b. Ishāq.

Our teacher, Sheikh Abū al-Iḥājāj al-Mizzi stated in his notes, "Al-Wāqidī related it from Abū Bakr b. Abū Sabra, from Sulaymān b. Suḥaym, from Umm
‘Ali, daughter of Abū al-Hakam, from Umayya, daughter of Abū al-Ṣalt, from
the Prophet (SAAS).”

Imām Ahmad stated that Ḥasan b. Mūsā related to us, quoting Rāfīʿ b. Salama
al-Ashjaʿī (who said), “Hashraj b. Ziyād related to me, from his grandmother, his
father’s mother, who said, ‘We went forth with the Messenger of God (SAAS)
on the expedition to Khaybar, I being the youngest of six women. When news
reached the Prophet (SAAS) that there were women accompanying him, he
summoned us. We could see from his face that he was angry. He asked us, “Why
have you come, and who gave you permission?” We replied, “We have come
to hand out the arrows and to pour the sawiq; we have with us medication for
wounds and we can spin hair and use it for God’s cause.” “You may proceed,”
he told us.’

“She went on, ‘When God conquered Khaybar for him, he drew arrows
(to determine shares) for us, just as he did for the men.’ I then asked her,
‘Grandmother, what was allotted to you then?’ ‘Dates,’ she replied.”

I comment that all he gave them was the produce. He certainly did not give
to them shares in the land, as he did to the men. But God knows best.

The ḥāfīẓ al-Bayhaqī stated, “In my book, (it states) from the ḥāfīẓ Abū
ʿAbd Allāh, that ʿAbd Allāh al-ʿĪsāḥānī informed him, as follows, ‘Al-Ḥusayn b.
al-Jahm related to us, quoting al-Ḥusayn b. al-Ḥaraj, quoting al-Waqidi, (who
said) “ʿAbd al-Salām b. Mūsā b. Jubayr, from his father, from his grandfather,
from ʿAbd Allāh b. Anis, who said, ‘I went forth with the Messenger of God
(SAAS) to Khaybar, and my wife, who was pregnant, accompanied me. On the
way she had a discharge of blood. I reported this to the Messenger of God
(SAAS) and he told me, “Soak some dates for her and when it all turns liquid,
tell her to drink it.” She did so and saw nothing to alarm her. When we had
conquered Khaybar, he gave to the women, but did not allot them shares. He
gave both to my wife and to my child who was born.’’” ʿAbd al-Salām added,
“I don’t know whether it was a boy or a girl.”

An Account of the arrival to the Messenger of God (SAAS), while
he was encamped at Khaybar, of jaʿfar b. Abū Ṭalib, may God be
pleased with him, and those who had remained in Abyssinia.

These were Muslims who had emigrated there, along with those from the
people of Yemen who had joined them.

Al-Bukhārī stated that it was related to him by Muḥammad b. al-ʿAlāʾ,
quoting Abū Usāma, quoting Burayd b. ʿAbd Allāh b. Abū Burda, from Abū
Burda, from Abū Mūsā, who said, “We learned of the departure of the Prophet
(SAAS) while we were in Yemen and so we left as muḥājirīn to join him. I was
accompanied by my brothers, myself being the youngest. One was called Abū

72. A drink made of wheat or barley.
Burda, the other Abū Ruhm. We were among a number" (or the narrator may have given the figure 53, or 52) "of men of my people.

"We rode aboard a boat that took us to the Negus in Abyssinia. There we met up with Jaʿfar b. Abū Ṭālib, with whom we stayed before all coming on together. We arrived at the Prophet (ṢAAS) after he had conquered Khaybar. Some people there said to us – meaning those who had travelled by boat – 'We joined in the hijra before you did!'

"Aṣmā', daughter of Umays – she having come with us, went in to visit Ḥafṣa, the wife of the Prophet (ṢAAS), she, Aṣmā', having been one of those who had emigrated to the Negus. Umar then came in to Ḥafṣa while Aṣmā' was with her and when he saw the latter, he asked, 'And who is this?' 'Aṣmā', daughter of Umays,' she replied. Umar then said, 'Is this the "Abyssinian" and the "sailor"?' 'Yes,' Aṣmā' replied. He then commented, 'Well, we emigrated before you did. And so we have now more right to the Messenger of God (ṢAAS) than you do!' She became angry and replied, 'That's not so, by God! All the time you were with the Messenger of God (ṢAAS) he was feeding your hungry and instructing your ignorant, while we were in the dār, the domain, of the buʿada' and the bughdāt in Abyssinia! And we were there serving God and the Messenger of God (ṢAAS). I swear by God, I'll not eat nor drink again before I tell the Prophet (ṢAAS) what you said, and I'll ask him. And I'll not lie or distort or add anything to it!'

"When the Prophet (ṢAAS) arrived, she said to him, 'Prophet of God, Umar said so-and-such' 'And what did you reply?' he enquired. 'I replied so-and-such,' she told him. He then said, 'No one has greater right to me than you do. He and his associates had one hijra, but you boat people had two!'

"She later said, 'I then saw Abū Mūsā and the boat people stream in to me, asking about this conversation. And nothing in the world could have more pleased and impressed them than what the Prophet (ṢAAS) had said about them.'

"Abū Burda narrated, 'Aṣmā' commented, 'When I saw Abū Mūsā, he asked me to repeat this hadith.'"

"Abū Burda said, quoting Abū Mūsā, 'The Prophet (ṢAAS) said, "I well know the voices of the 'ash'ārī people', the reciters of the Qur'ān, when they go home at night. And I know their houses from their voices merely reciting the Qur'ān at night, even without seeing their dwellings during the day. One of them is Ḥakīm b. Ḥizām, who, when he meets the enemy" – or he could have said, "cavalry" – "would say to them (the enemy), 'My companions order you to wait for them.'"'

Muslim related this similarly from Abū Kurayb and ʿAbd Allāh b. Barrād, from Abū Usāma.

Then al-Bukhārī stated that Ishāq b. Ḥiṣām related to him, quoting Ḥaḍīṣ b. Ghiyāth, quoting Burayd (b. ʿAbd Allāh) from Abū Burda, from Abū Mūsā, who said, "We came to the Prophet (ṢAAS) after Khaybar had been conquered.

73. That is, "those who are far away" and "those who are hateful". Obviously, the Arabic words have similar patterns and sound almost similar.
He did give us a share (of the booty), though he gave none to anyone who had not been present at the victory except for us."

Al-Bukhari is alone in giving this; Muslim did not. Abü Da'ūd and al-Tirmidhi did relate it, authenticating it from a hadith of Burayd.

Muḥammad b. Ishāq stated that the Messenger of God (ṢAAS) sent 'Amr b. Umayya al-Ḍamrī to the Negus to request him for those of his Companions who had remained in Abyssinia. They arrived in the company of Ja'far, after the Prophet (ṢAAS) had conquered Khaybar.

He went on, "Sufyān b. Uuyayna related, from al-ʾAjlaḥ, from al-Shaʿbī, that Ja'far b. Abū Ṭalib came to the Messenger of God (ṢAAS) on the day when he conquered Khaybar. The Messenger of God (ṢAAS) kissed him between his eyes and hugged him, saying, 'I don't know which makes me happier – the conquest of Khaybar, or the arrival of Ja'far!'"

Sufyān al-Thawrī related it thus from al-ʾAjlaḥ, from al-Shaʿbī, only as mursal, with an incomplete chain of transmission.

Al-Bayhaqī recorded a line of transmission through Ḥasan b. Ḥusayn al-ʿArzamī, from al-ʾAjlaḥ, from al-Shaʿbī, from Jābir, who said, "When the Messenger of God (ṢAAS) came back from Khaybar, Ja'far arrived from Abyssinia. The Messenger of God (ṢAAS) kissed him on the forehead when he met him, saying, 'By God, I don't know what makes me happier – the conquest of Khaybar or the arrival of Ja'far!'"

Al-Bayhaqī then stated, "The ḥāṣib Abū ʿAbd Allāh related to us, quoting al-Ḥusayn b. Abū Ismāʿīl al-ʿAlawī, quoting Ahmad b. Muḥammad al-Bayrūṭī, quoting Muḥammad b. Ahmad b. Abū Ṭayba (who said), 'Makkī b. Ibrāhīm al-ʾUṣaynī related to me, quoting Sufyān al-Thawrī, from Abū al-Zubayr, from Jābir, who said, "When Ja'far b. Abū Ṭalib arrived from Abyssinia, he was met by the Messenger of God (ṢAAS). When Ja'far saw him, he ḥajala, he hopped on one leg, to show his respect for the Messenger of God (ṢAAS). The latter then kissed him between his eyes.'"

Al-Bayhaqī then commented, "In the chain of authorities back to al-Thawrī there are persons not known."

Ibn Ishāq stated, "Those Meccans who remained behind with Ja'far until they joined him at Khaybar were 16 men."

Ibn Ishāq then listed their names and those of their wives. They were: "Ja'far b. Abū Ṭalib al-Ḥāshimi and his wife Asmā', daughter of Umayṣ, and his son ʿAbd Allāh, who was born in Abyssinia, Khālid b. Saʿīd b. al-ʿĀṣ b. Umayya b. ʿAbd Shams and his wife Amina, daughter of Khalaf b. ʿAsad, and his children, Saʿīd and ʿAmma, both born in Abyssinia, his brother ʿAmr b. Saʿīd b. al-ʿĀṣ and Muʿayqib b. Abū Fāṭima, a member of the ʿAsīd b. al-ʿĀṣ family."

"Then there were Abū Mūsā al-ʾAshārī ʿAbd Allāh b. Qays, ally of ʿUtb b. Rabīʿa, Aswad b. Nawfal b. Khuwaylid b. Asad al-Asadi, Jahm b. Qays b. ʿAbd Shurahbil al-ʿAbdari, whose wife, Umm Ḥarmala, daughter of ʿAbd al-Aswad,
had died in Abyssinia; his son 'Amr and daughter Khuzayma died along with her, may God have mercy on them all. Then there were 'Amir b. Abn Waqqāṣ al-Zuhri, Utba b. Masʿīd, an ally of theirs from Hudhayl, al-Ḥārith b. Kalīd b. Ṣakhr al-Taymi, whose wife Rayṭa, daughter of al-Ḥārith, had died there, may God have mercy upon her, Uthmān b. Rabīʿa b. Abn al-Jumaḥ, Muhmiyya b. Ṣa`id al-Zabīdī, an ally of Banū Sahm, 'Abd Allāh b. Nadla al-Adawi, Abū Ḥatib b. 'Amr b. 'Abd Shams, Malik b. Rabīʿa b. Qays b. 'Abd Shams, both from Banū ʿAmir. Along with this Malik was his wife ʿAmra, daughter of al-Saʿdi. Then there was al-Ḥārith b. 'Abd Shams b. Laqīṭ al-Fihri."

Ibn ʿIshāq did not mention those others of Banū ʿAshʿar who were with Abū Maṣṣa and his two brothers Abū Burda and Abn Ruhm, and his paternal uncle Abū Ṣāfīr; in fact of the ʿAshʿar he referred only to Abū Maṣṣa, not even venturing to mention his two brothers, who were older than him, as is stated in the ʿsaḥīḥ of al-Bukhārī.

It is as though Ibn ʿIshāq, may God have mercy upon him, had not seen the hadith of Abū Maṣṣa regarding this. But God knows best.

He went on, “In the two boats with them there were also women who had been the wives of the Muslims who had died in Abyssinia. What he did record here was substantial and good.

Al-Bukhārī stated that ʿĀlus b. ʿAbd Allāh related to him, quoting Sufyān (who said), “I heard al-Zuhri say, when Ismāʿil b. Umayya asked him a question, ‘Anbasa b. Saʿīd informed me that Abn Hurayra came to the Messenger of God (ṢAAS) and made a request of him – that is, he asked him for a share in the booty. At this a man from Banū Saʿīd b. al-ʿĀṣ said, “No, don’t give it to him.” Abn Hurayra commented (to the Prophet ʿSAAS)), “This is the murderer of Ibn Qawqal.” The man replied: “That’s a strange comment to come from a weasel who has come down from Qadom al-Ḍāʾn!””

Al-Bukhārī alone gives this hadith; Muslim does not.

Al-Bukhārī went on to state that it was related from al-Zubaydī that al-Zuhri said, “Anbasa b. Saʿīd informed me that he heard Abu Hurayra informing Saʿīd b. al-ʿĀṣ as follows: ‘The Messenger of God (ṢAAS) sent Abn b. Saʿīd) on an expedition from Medina towards Najd.’

“Abn Hurayra stated, ‘And Abn and his companions came to the Prophet (ṢAAS) at Khaybar after he had conquered it; the girdles of their horses were made of palm-fibre rope.’

“Abn Hurayra said, ‘So I said to the Messenger of God (ṢAAS), “Messenger of God, don’t give them a share!” Abn exclaimed, “You’re just a weasel that’s come down from atop a ḍalīḥ, a lotus tree!” At this the Prophet (ṢAAS) said, “Abn, sit down!” And he did not give them a share.’”

74. Qadum al-Ḍāʾn is the name of a mountain in the territory of Banū Daws, Abū Hurayra’s tribe.

75. It will be noticed that in this hadith the word for the name of the mountain has been changed to a word meaning a lotus tree.
Abū Da‘ūd gave a line of transmission for this hadith from Sa‘īd b. Ma‘ṣūr, from Isma‘īl b. ‘Ayyāsh, from Muḥammad b. al-Walid al-Zubaydī with similar wording.

Al-Bukhārī stated that Mūsā b. Ismā‘īl related to him, quoting ‘Amr b. Yaḥyā b. Sa‘īd (who said), “My grandfather, Sa‘īd b. ‘Amr b. Sa‘īd b. al-‘Aṣ informed me that Abūn b. Sa‘īd came to the Prophet (ṢAAS) and greeted him. Abū Hurayra then said, ‘Messenger of God, this is the murderer of Ibn Qawqal!’ Abūn retorted to Abū Hurayra, ‘How strange! For you, a weasel coming down from Qadīm Da‘n to complain about me for the death of a man whom God honoured with martyrdom at my hand, a man whom God prevented from overcoming me!’”

He is alone in giving this hadith in this position. In his section on al-jihād, warfare, after the hadith of al-Humaydī, from Sufyān, from al-Zuhrī, from ‘Anbasa b. Sa‘īd, from Abū Hurayra, he said, “I came to the Messenger of God (ṢAAS) while he was at Khaybar, after having conquered it. I said to him, ‘Messenger of God, grant me a share!’ Some of the family of Sa‘īd b. al-‘Aṣ said, ‘Don’t give him a share!’ I then said, ‘Messenger of God, this fellow is the murderer of Ibn Qawqal!’” From this point, the hadith is the same as above.

Sufyān stated, “Al-Sa‘īdī (by whom he meant ‘Amr b. Yaḥyā b. Sa‘īd) related it to me, from his grandfather, from Abū Hurayra.”

In this hadith there is the statement of Abū Hurayra that he was not present at Khaybar, as was asserted in the prior accounts of this engagement. Imam Ahmad related this through ‘Arak b. Mālik, from Abū Hurayra and that he arrived to the Messenger of God (ṢAAS) after he had conquered Khaybar and stated, “He addressed the Muslims and they gave us a part of their shares.”

Imam Ahmad stated, “Rawḥ related to us, quoting Ḥammād b. Salama, from ‘Ali b. Zayd, from ‘Ammār b. Abū ‘Ammār, who said, ‘I was never present with the Messenger of God (ṢAAS) at any distribution of booty without him giving me a share, except at Khaybar; it was specifically for those who had been present at al-Ḥudaybiyya.’”

I note that Abū Hurayra and Abū Mūsa both arrived between al-Ḥudaybiyya and Khaybar.

Al-Bukhārī stated, “Abd Allāh b. Muḥammad related to us, quoting Mu‘āwiya b. ‘Amr, quoting Abū Ishāq, from Mālik b. Anas (who said), ‘Thawr related to me, quoting Sālim, the freed-man of ‘Abd Allāh b. Muṭī, who said that he heard Abū Hurayra say, ‘When we conquered Khaybar, we did not gain any booty of gold or silver. We did take camels, cattle, personal possessions and properties. We then departed with the Messenger of God (ṢAAS) for Wādi al-Qurā. With him was a slave of his called Mid‘am, who had been presented to him by some of Banū al-Dabīb. While he was mounting the saddle of the Messenger of God (ṢAAS), a stray arrow came in and struck him. People then said, ‘Lucky for him; paradise!’ But the Messenger of God (ṢAAS) said, ‘Definitely not; by Him in Whose hands is my soul, the cloak he took at
Khaybar that the divider of the booty never received will light the fires (of hell) for him!

"A man then approached, after having heard that from the Messenger of God (SAAS), carrying one or two sandal straps and said, 'This is something I captured.' The Messenger of God (SAAS) commented, 'A sandal strap or two of hellfire!'"

**An Account of the poisoned sheep and the clear proof and evidence therein.**

Al-Bukhārī stated that Urwa narrated this from ʿAʾisha, from the Prophet (SAAS). He then stated, “Abū Allah b. Yūsuf related to us, quoting al-Layth (who said), Saʿīd related to me, from Abū Hurayra, who said, ‘When Khaybar was conquered for the Messenger of God (SAAS), a poisoned sheep was presented to him.’

Thus he gave it here in abbreviated form.

Imām ʿAbd Allāh related this in his section on al-jīzya, the poll-tax on non-Muslims, from Abū Allāh b. Yūsuf. He also gave it in the section on al-maghāzi, the military expeditions, from Qutayba, both of these quoting al-Layth. Al-Bayhaqī stated, “The ḥāfiẓ Abū Ḥāmid informed us, quoting Abū al-ʾAbbās al-ʾAṣamm, quoting Saʿīd b. Sulaymān, quoting ʿAbdād b. al-ʾAwwām, from Sufyān b. Ḥusayn, from al-Zuhri, from Saʿīd b. al-Muṣayyab, and Abū Salāma b. ʿAbd al-Rahmān, from Abū Hurayra, that a Jewish woman presented a poisoned sheep to the Messenger of God (SAAS). He told his Companions,
‘Stop! It is poisoned!’ He then asked her, ‘What made you do this?’ She replied, ‘I wanted to find out if you are a prophet. Because if so, God would make you aware of it. And if you were an impostor, I’d be ridding people of you.’” The narrator concluded, “The Messenger of God (SAAS) did not detain her.”

Abū Dā'ūd related this from Hārūn b. ʿAbd Allāh, from Saʿīd b. Sulaymān.

Al-Bayhaqī related it similarly through ʿAbd Al-Malik b. Abū Naḍra, from his father, from Jābir b. ʿAbd Allāh.

Ibn Ḥadīth stated, “Shurayḥ related to us, quoting ʿAbbād, from Hilāl – he being Ibn Khabbāb – from Ikrima, from Ibn ʿAbbās (who said) that a Jewish woman presented a poisoned sheep to the Messenger of God (SAAS). He sent for her and asked, ‘What made you do that?’ ‘Aḥhabtu, I wished’ – ‘or aradtu, I wanted’ – ‘(to establish) that if you were a prophet, then God would make you aware of it. And if you were not a prophet, people would be rid of you.’”

The narrator continued, “Whenever he experienced pain because of that (poison) he would have blood drawn. He went on, ‘He made a trip on one occasion and when he had performed the pilgrimage, he experienced pain, he experienced pain and had blood drawn.’”

Ahmad alone gives this hadith and its chain of transmission is good.

In both saḥīḥ collections, from a hadith of Shuʿba, from Hishām b. Zayd, from Anas b. Malik (it states) that a Jewish woman brought to the Messenger of God (SAAS) a poisoned sheep and that he ate from it. She was then taken to the Messenger of God (SAAS), who asked her about this, and she replied, “I wanted to kill you!” He then commented, “God would never have given you power over me.” (Or he may have said, “power over that.”) People asked him, “Aren’t you going to kill her?” “No,” he replied.

Anas stated, “I continued thereafter to recognize its effects on the palate of the Messenger of God (SAAS).”

Abū Dā'ūd stated that Sulaymān b. Dā'ūd al-Mahārī related to him, quoting Ibn Wahb (who said), “Yūnus informed me, from Ibn Shihāb, who said, ‘Jābir b. ʿAbd Allāh used to relate that a Jewish woman of Khaybar poisoned a roasted sheep then presented it to the Messenger of God (SAAS), who took a shoulder and ate from it. A number of his Companions ate along with him. The Messenger of God (SAAS) then told them, ‘Take your hands away!’

“The Messenger of God (SAAS) then sent for the woman and asked her, ‘Did you poison this sheep?’ The Jewess replied, ‘Who told you?’ ‘This in my hand told me,’ he answered, referring to the shoulder of meat. She then said, ‘Yes, I did.’ He asked, ‘What did you intend by that?’ She replied, ‘I told myself that if you were a prophet, it would not harm you. And if you were not a prophet, we would be rid of you.’”

“The Messenger of God (SAAS) then forgave her and did not punish her. Some of his Companions who had eaten of the sheep did die. The Messenger of God (SAAS) had blood drawn from his upper back because of his having eaten
from the sheep. Abū Hind, an anṣāri of Banū Bayda, drew the blood with the point and blade of a sword.”

Abū Dā'ūd then stated that Wahb b. Baqiyya related to him, quoting Khālid, from Muḥammad b. 'Amr, from Abū Salama (who said) that the Messenger of God (SAAS) was presented by a Jewess at Khaybar with a roast lamb. The hadith proceeds as did the above from Jābir. It goes on, “Bishr b. al-Barā’ b. Maqrūr died and so the Messenger of God (SAAS) sent for the Jewess and asked her, ‘What made you do this?’” The hadith goes on to recount much the same as did that of Jābir, but states that he then ordered her execution. This account does not refer to the matter of drawing blood.

Al-Bayhaqī stated, “We related this from a hadith of Ḥammād b. Sa‘lama, from Muḥammad b. ‘Amr, from Abī Salama, from Abū Hurayra.”

He went on, “It is probable that he did not execute her initially, but did so when Bishr b. al-Barā’ died.”

Al-Bayhaqī narrated from a hadith of ‘Abd al-Razzāq, from Ma‘mar, from al-Zuhri, from ‘Abd al-Raḥmān b. Ka‘b b. Mālik, that a Jewess presented a roast sheep to the Messenger of God (SAAS) at Khaybar. He asked her, “What’s this?” “A gift,” she replied. She was careful not to say a sadaqa, a charitable donation, for he would not then have eaten it.

(The account went on) “He ate from it, as did his Companions. But then he told them, ‘Stop!’ He asked the woman, ‘Did you put poison in it?’ ‘Who told you that?’ she asked. ‘This bone did,’ he replied, referring to a leg of it he had in his hand. ‘Yes, I did,’ she told him. ‘Why?’ he asked. ‘What I wanted was that if you were an impostor, we would be rid of you. And if you were a prophet, it would not harm you.’ The Messenger of God (SAAS) had blood drawn from his upper back and ordered his Companions to do the same. Some of them died.”

Al-Zuhri stated, “She then accepted Islam and the Messenger of God (SAAS) left her alone.”

Al-Bayhaqī stated, “This hadith is mursal. Perhaps ‘Abd al-Raḥmān conveyed it from Jābir b. ‘Abd Allah, may God be pleased with him.”

Ibn Ḥahī‘a reported from Abū al-Aswad, from ‘Urwa, as did Mūsā b. ‘Uqba, from al-Zuhri, “When the Messenger of God (SAAS) conquered Khaybar, killing some of its inhabitants, the Jewess Zaynāb, daughter of al-Ḥarīth, who was the niece of Marḥab, presented to Ṣafiyya some roast mutton that she had poisoned. She included plenty of shoulder and leg because she had learned that these were the parts of a sheep most liked by the Messenger of God (SAAS).

“The Messenger of God (SAAS) came in to Ṣafiyya accompanied by Bishr b. al-Barā’ b. Maqrūr, of Banū Salama. She offered him the roast mutton and the Messenger of God (SAAS) took some shoulder and bit from it. Bishr took a bone and bit from it. When the Messenger of God (SAAS) swallowed his morsel, Bishr b. al-Barā’ swallowed what was in his mouth. The Messenger of
God (SAAS) then said, 'Take away your hands! The shoulder of this sheep tells me that my death will be announced because of it!' Bishr b. al-Barē then said, 'By Him who honoured you, I found that too in the piece I ate! The only thing that prevented me from voicing it was that I respected you too much to want to make you dislike your food! And when you swallowed what you had in your mouth, I could not allow myself to protect my life to the exclusion of you. I had hoped you would not have swallowed it, for in it is my death too.' And before Bishr could get up, his colour turned ashen and his pains were such that he could not move before he died."

Al-Zuhri quoted Jābir as saying, "That day the Messenger of God (SAAS) had blood drawn. It was a freed-man of Banū Bayāda who drew it using a sword point and blade. The Messenger of God (SAAS) lived on for three more years until he suffered the pain from which he died. He said, 'I have continued to have pains often because of that piece of mutton I ate at Khaybar right on up to now, when my aorta is splitting.'

"And so the Messenger of God (SAAS) died a martyr."

Muhammad b. Ishāq stated, "When the Messenger of God (SAAS) felt secure, Zaynab, daughter of al-Ḥārith, wife of Sallām b. Mishkam, presented him with a roasted sheep. She had enquired what part of that meat the Messenger of God (SAAS) preferred, and had been told that it was the shoulder. She put a great deal of poison in the shoulder, as well as in the rest of the sheep, and brought it to him. When she placed it before him, he took the shoulder section and bit from it but did not swallow it. With him was Bishr b. al-Barē b. Maʿrūr. He had taken some of it just as had the Messenger of God (SAAS) had done, but Bishr had swallowed his. The Messenger of God (SAAS) spat it out and said, 'This bone tells me it is poisoned!"

"He then summoned her and she confessed. He asked her, 'What brought you to do this?' She replied, 'You well know what you did to my people! So I told myself, "If he is an impostor, I'll be rid of him. And if he is a prophet, he will be told of it."'"

"The Messenger of God (SAAS) let her go, but Bishr died of the piece he had eaten."

Ibn Ishāq went on, "Marwān b. Uthmān b. Abū Saʿd b. al-Muʿallī related to me as follows, 'The Messenger of God (SAAS) said during that illness from which he died, when the sister of Bishr b. al-Barē b. Maʿrūr went in to see him, "Umm Bishr, now is the time when my abhur, my aorta, is severing from that piece of food I ate in the company of your brother, at Khaybar."'"

Ibn Hishām stated, "The abhur is the artery attached to the heart."

Ibn Ishāq continued, "Muslims consider that the Messenger of God (SAAS) died a martyr as well as having been honoured by God with prophethood."

76. That is, "when my death is imminent".
The ḥāfīz Abū Bakr al-Bazzār stated, “Hilāl b. Bishr and Sulaymān b. Yūsuf al-Harrānī related to us as follows: ‘Abū Ghiyāth b. Ḥamad related to us, quoting ‘Abd al-Mālik b. Abū Naḍr, from his father, from Abū Sa‘īd al-Khudari, that a Jewess presented a roasted sheep to the Messenger of God (ṢAAS). When people put out their hands (to eat it) he called out, “Stop! One of its limbs is telling me that it is poisoned!” He summoned the woman and asked her, “Did you poison your food?” “Yes,” she replied. “Why did you do that?” he asked her. She replied, “If you were an impostor, I would be ridding the people of you; and if you were truthful, then God would tell you of it.”

“He then stretched forth his hand, saying, “Eat, bismi Allāhi, ‘in the name of God.’”"

The narrator continued, “So we did eat, invoking God’s name, and it did not harm any one of us.”

The ḥāfīz al-Bazzār then added, “This is only related from ‘Abd al-Mālik b. Abū Naḍr, on this one line of transmission.”

I note that there are very strange and offensive aspects to this ḥadīth. But God knows best.

Al-Waqīḍī stated that ‘Uyaynā b. Ḥiṣn, before he accepted Islam, saw visions in his sleep while the Messenger of God (ṢAAS) was besieging Khaybar. These visions inspired in him a desire to battle against the Messenger of God (ṢAAS) and to conquer him. When he did go to the Messenger of God (ṢAAS), at Khaybar, he found he had already taken it. So ‘Uyaynā said, “Muhammad, give me some of the booty you have taken from my allies” — meaning the people of Khaybar. But the Messenger of God (ṢAAS), told him, “Your visions lied!” And he then told ‘Uyaynā what he had seen in his dream.

(The account went on) “‘Uyaynā then went home and was met by al-Ḥārith b. ‘Awf, who said, ‘Did I not say you were putting your loyalty in the wrong place? By God, Muhammad will triumph over all between East and West! Jews used to inform me of this. I swear, I heard Abū Rāfī Sallām b. Abū Huqayq say, “We envy Muhammad for the prophethood, since it has now left Aaron’s people. He has been sent, though Jews will not obey me in this. We will suffer two massacres from him — one at Yathrib, the other at Khaybar.”’”

Al-Ḥārith went on, “So I asked Sallām, ‘Will he govern the earth?’ ‘Yes,’ he replied, ‘he will, by the Torah that was revealed to Moses, but I don’t want Jews to be told of what I said of him.’”

DIVISION.

Ibn Ishāq stated, “When he had finished with Khaybar, the Messenger of God (ṢAAS) left for Wādī al-Qurā. He besieged its inhabitants for some days and then returned to Medina.”

He then went on to relate the story of Mīdām and how he was struck and killed by a stray arrow. (He told) how people then said, “Lucky for him: paradise!”
Messenger of God (SAAS) had responded, "Definitely not; by Him in whose hands is my soul, the cloak he took at Khaybar that the distributor of the booty did not receive will light fires (of hell) for him!"

It has been earlier related in similar form as in the account of Ibn Ishāq from the sahih collection of al-Bukhari. But God knows best.

An account of his battle at Wādī al-Qurā will follow.

Imām Aḥmad stated that Yaḥyā b. Saʿīd related to him, from Muḥammad b. Yaḥyā b. Ḥabbān, from Abū Umra, from Zayd b. Khalid al-Juhani, that one of the bravest of the Companions of the Messenger of God (SAAS) died at Khaybar. When this was related to the Prophet (SAAS) he said, "Pray for your comrade!" The faces of those present showed their surprise at his saying this and he went on, "Your comrade strayed from God’s path." (The account states) "So we searched his belongings and discovered one of those Jewish shell necklaces not worth more than a couple of dirhams!"


Al-Bayhaqi related that Banū Fazāra wanted to do battle against the Messenger of God (SAAS) on his way back from Khaybar and assembled for this purpose. He then sent a messenger to them suggesting a specific site for the battle. Having ascertained this, they fled as fast as they could, moving far outside his path.

The Messenger of God (SAAS) proceeded further and when ʿAfīya was free of her period he consummated his marriage with her at a place called Sudd al-Ṣahbā‘, on his route to Medina. He served ḥayṣ for a wedding feast and stayed there with her for three nights. She accepted Islam and he freed her and married her. He gave her freedom as her dowry. She was one of the ummahat al-muʾminin, ‘mothers of the believers’ as his Companions understood when he placed a veil over her when she rode behind him on the same mount. May God be pleased with her.

Muḥammad b. Ishāq related in his biography of the Prophet (SAAS) as follows, "When he married Saʿīya at Khaybar – on the way back – the woman who combed her hair and prepared her for him was Umm Sulaym, daughter of Milḥān, the mother of Anas b. Mālik. The Messenger of God (SAAS) spent the night with her in a pavilion of his, while Abū Ayyūb kept watch over him, wearing his sword, patrolling around the tent until morning. When the Messenger of God (SAAS) saw him there, he asked him, 'What have you done to us, Bihl?ʹ He replied, 'I was afraid for you from this woman. She is a woman whose father, husband and people you have killed. And until recently she was a disbeliever. So I feared for you from her.' They say that the Messenger of God (SAAS) then said, 'O God, preserve Abū Ayyūb, just as he spent the night watching over me.'"

He went on, "Al-Zuhri related to me, from Saʿīd b. al-Muṣayyab, how they had overslept past the morning prayer on their way back from Khaybar. He told how the Messenger of God (SAAS) was the first of them to wake up and that he then asked, 'What have you done to us, Bilāl!' He replied, 'Messenger of God,
He who took my soul was He who took yours too! 'You speak the truth,' he agreed. He then rode his camel a little way off and dismounted, performed the ablution and the prayer as he had done previously."

Mālik related it similarly from al-Zuhri, from Saʿīd, but mursal, incomplete in its line of transmission. And this too is mursal, from this line as given.

Abū Dāūd stated that Ahmad b. Ṣāliḥ related to him, quoting Ibn Wahb (who said), "Yūnus informed me, from Ibn Shihāb, from Saʿīd b. al-Musayyab, from Abū Hurayra (who said), the Messenger of God (ṢAAS), having finished with Khaybar, travelled on by night until we reached al-Kari, and there he had his wedding. He told Bilal, 'Keep awake for us tonight.' But Bilāl’s eyes closed in sleep as he rested against his baggage and neither the Prophet (ṢAAS) nor he, nor any of the others woke up before the sun struck them. The Messenger of God (ṢAAS) was the first to wake up. In alarm he called out Bilāl’s name. Bilāl replied, 'By my father and mother, Messenger of God, He who took my soul away also took yours!'

"They rode their camels off a little way and then the Messenger of God (ṢAAS) performed the ablution. He gave orders to Bilāl who announced the prayer, and then he led the morning prayer for them. When he had finished it, he said, ‘One who forgets a prayer should perform it when he remembers. For God Almighty says, “Perform the prayer for remembrance (of Me)”’" (ṣūrat Ṭū Hā; XX, v.14).

Yūnus stated, “Ibn Shihāb used to recite it (the hadith) like that.”

Muḥammad related it the same from Ḥarmala b. Yahyā, from ʿAbd Allāh b. Wahb. Therein is stated that this was on their return from Khaybar.

In the hadīth of Shuʿba, from Jāmiʿ b. Ṣaddād, from ʿAbd al-Raḥmān b. Abū ʿAlqama, from Ibn Masʿūd, it is stated that occurred on their return from al-Ḥudaybiyya. In one report from him (it states) that it was Bilāl who kept awake for them. And there is a report from him (Bilāl) that it was he who used to keep awake for them.

The ḥāfīz al-Bayhaqi stated, “It is likely that this happened twice.”

He went on, “And in a hadīth of ʿImrān b. Ḥuṣayn and Abū Qatāda (there is reference to) their sleeping through the prayer. Also in it is the reference to the water vessel. It is likely that this makes reference to one of the two occasions in question, or it might be a third.”

He went on, “Al-Wāqīḍī related in a hadīth of Abū Qatāda that that happened on their way back from the expedition against Tabūk. He stated, ‘Zāfīr b. Sulaymān narrated, from Shuʿba, from Jāmiʿ b. Ṣaddād, from ʿAbd al-Raḥmān, from Ibn Masʿūd, that that occurred on their way back from Tabūk. But God knows best.’”

Al-Bayhaqi then proceeded to relate what the author of the saḥīḥ collection reported concerning the anecdote of ʿAwf al-Aʿrābī, from Abū Raja, from ʿImrān b. Ḥuṣayn. It tells of their having slept through the prayer and that there was a woman who owned two water skins from which sufficient water was drawn to quench the entire army without diminishing the water in them.
The other authorities relate this too, along various lines of transmission, from ʿAbd al-Razzāq related this from Maʿmar, from ʿAbū Qatādah.

Al-Bukhārī stated that Mūsā b. Iṣmāʿīl related to him, quoting ʿAbd al-Wāḥid, from ʿAṣīm, from ʿAbū ʿUṯmān, from ʿAbū Mūsā al-Asḥārī, about the expedition of the Messenger of God (ŚAAS) against Khaybar. Abū Mūsā stated, “The Messenger of God (ŚAAS) moved out towards Khaybar and when his men looked down into a valley, they raised their voices in a shout of ‘Allāhu Akbar! La Ilāha illā Allāh! God is most Great! There is no god but God!’ The Messenger of God (ŚAAS) told them, ‘Restrain yourselves! You are not calling out to someone deaf or far away; you are addressing One who is All-Hearing and near at hand; He is with you!’

“I was directly behind the mount of the Messenger of God (ŚAAS), and he heard me as I said, ‘La ḥawlā wa lā quwwata illā bi Allāh, “There is no strength nor power except with God.”’ He said, ‘Abū Allāh b. Qays.’ I responded, ‘At your service, Messenger of God.’ He then said, ‘Should I not direct you to a phrase from the treasures of paradise?’ ‘Yes, please do, Messenger of God, may my father and mother be your ransom!’ He went on, ‘La ḥawlā wa lā quwwata illā bi Allāh.’”

Ibn Ishāq stated, “The Messenger of God (ŚAAS), so I have been informed, after he had conquered Khaybar, gave to Ibn Luqaym al-ʿAbsi its chickens and livestock. On the conquest of Khaybar, Ibn Luqaym spoke the following verses,
An Account of those of the Companions who were martyred at Khaybar, may God be pleased with them, according to what Ibn Ishāq b. Yasar, may God have mercy on him, and other authorities on the military engagements reported.

Of the best of the muhājirin were Rabī‘a b. Aktham b. Sakhbara al-Asadī, freed-man of Banū Umayya, and Thaqīf b. ʿAmr and Rifā‘a b. Masrūḥ, allies of Banū Umayya, ʿAbd Allāh b. al-Hubayb b. Uhayb b. Suḥaym b. Ghiṭra of Banū Sa‘d b. Layth, ally of Banū Asad, and their nephew. Of the ansār, there were Bishr b. al-Barā‘ b. Maʿrūr, who ate from the poisoned sheep in the company of the Messenger of God (ṢAAS), as is told above, and Fudayl b. al-Nuʿmān, both these men being of Banū Salam. Then there were Masʿūd b. Saʿd b. Qays b. Khālid b. ʿAmir b. Zurayq al-Zarqī, Maḥmūd b. Maslama al-Aswalmī, Abū ʿAbbās ʿAyyāb Ḥārīthah b. Thabit b. al-Nuʿmān al-ʿAmri, al-Ḥārīth b. Ḥātib, Urwa b. Murra b. Surāqa, Aws b. al-Fāʾīd, Unayf b. Ḥabīb, ʿAmīr b. al-Kaws, and then Salama b. ʿAmr b. al-Akwa‘; he was struck in his knee by the edge of his sword and it killed him, as is told above; may God be pleased with him. Then there was al-Aswād, the shepherd. Ibn Ishāq is alone in telling here the story of the last-mentioned. We already related it early on in the account of the expedition. And to God belong all praise and credit.

Ibn Ishāq stated, “According to Ibn Shihāb, those of Banū Zahra who were martyred were Masʿūd b. Rabī‘a, an ally of theirs from al-Qāra. And of the ansār of Banū ʿAmr b. ʿAwf there was Aws b. Qatāda, may God be pleased with them all.”

THE INCIDENT INVOLVING AL-ḤAJJĀJ B. ʿILĀT AL-BAHZĪ, MAY GOD BE PLEASED WITH HIM

Ibn Ishāq stated, “When Khaybar had been conquered, the Messenger of God (ṢAAS) talked with al-Ḥajjāj b. ʿIlāt al-Sulamī, of the sub-tribe of Bahz, who asked him, ‘Messenger of God, in Mecca I own money in the possession of my wife Umm Shayba, daughter of Abū Ṭalḥa (she had earlier borne him his son Muʿrīd b. al-Ḥajjāj) and I also have other funds held by various merchants there. Please allow me to go there.’ He did so. Al-Ḥajjāj then said, ‘Messenger of God, I’ll be forced to speak lies.’ ‘Do so,’ he told him.”
“Al-Hajjāj stated, ‘I travelled to Mecca and at the pass al-Bayḍā’ there were men of Quraysh listening for news and asking about the activities of the Messenger of God (ṣaḥḥa). They had heard that he had gone to Khaybar, which they knew to be the chief village of Hijāz, productive, well-fortified and well populated. They were seeking information from travellers.

‘When they saw me, they said, “It’s al-Hajjāj b. Ilāt.”’ (They did not know of my acceptance of Islam.) “He’ll have news, by God. Tell us, Abu Muḥammad. We have learned that al-Qāṭi’ān, ‘the breaker of family ties’, has gone off to Khaybar, a town of Jews and the ‘farm of the Hijāz’.’ I replied, “I heard that too; and I have news that will please you.” They crowded at both sides of my camel asking, “Well, what is it, Ḥajjāj!” I replied, “He has been badly defeated, such as you could never imagine. Very many of his men have been killed and Muḥammad has been taken captive. And they (the Jews) have said, ‘We’ll not kill him; instead, we’ll send him in to Mecca where they can kill him among themselves in revenge for those of their men he killed.’” (Hearing this) the Quraysh men went off into Mecca shouting, “News has arrived! You need only wait and Muḥammad will be brought in to be killed among you!”

“Al-Hajjāj went on, ‘I asked them, “Please help me collect the money I own and is owed me in Mecca; I want to go to Khaybar and acquire the spoils from Muḥammad and his men before some other merchants precede me there.” And they did, gathering my assets faster than I had ever heard before. I then went to my wife and said, “I want my money,” (I had left money there with her), “for I want to go to Khaybar to seize opportunities to buy before other merchants precede me there.”

“When al-ʻAbdās b. ʻAbd al-Muṭṭalib77 heard the news and about myself, he came and stood beside me in the tent of a merchant. He asked, “Hajjāj, what news is this you bring?” I replied, “Could you keep safe what I might entrust with you?” “Yes,” he answered. “Then wait”, I told him, “till I can meet you alone; I’m collecting my funds, as you can see; please leave me until I finish.” When I had finished getting together everything I had in Mecca and was ready to leave, I met al-ʻAbdās and said, “Abū al-Faḍl, keep private what I tell you for three days, because I fear pursuit. After that, say whatever you like.” “I agree,” he said. I then told him, “I left your nephew the bridegroom of their king’s daughter” – meaning Ṣafīyya, daughter of Huyayy – “after he had conquered Khaybar and had taken away all it contained for himself and his men.” “What are you saying, Ḥajjāj?” he asked. “It’s true, by God,” I assured him, “but keep it confidential about me. I have accepted Islam and only came for my money fearing it might be seized. When three days have elapsed, you can tell what you know as ever you want.”

“On the third day, al-ʻAbdās dressed in a fine robe, put on perfume, took his walking stick and went out to the ka‘ba, which he perambulated. When people

77. An uncle of the Prophet (ṣaḥḥa); he had remained in Mecca throughout the conflict between the Muslims and Quraysh.
saw him, they said, “Abū al- Faḍl, this must imply, by God, that you are remaining steadfast in the face of some great misfortune!” “Not at all, by God, by Whom you swear oaths. Muḥammad has conquered Khaybar and has married their king’s daughter after seizing all their possessions, which now belong to him and his men.” “Who brought you this news?” they asked. “The same man who brought news to you! He came to you as a Muslim, took his money and has gone off to join Muḥammad and his men!” “O servants of God,” they exclaimed, “God’s enemy has escaped! If we had known this he would have had trouble with us!” Soon after, news came to them confirming this.’”

It is thus that Ibn Ishāq related this story, without a full chain of transmission.

Imām Aḥmad substantiated it by saying, “Abd al-Razzāq related to us, quoting Maʾmar (who said), ‘I heard Thabit relating from Anas, as follows, “When the Messenger of God (ṢAAS) conquered Khaybar, al-Ḥajjāj b. ʿIlāt asked him, ‘Messenger of God, I have funds and family in Mecca. I would like to bring them. Would I be excused if I maligned you or told lies?’ The Messenger of God (ṢAAS) told him to say whatever he liked. So he went to his wife after his arrival there and said, ‘Gather up for me what you have; I want to purchase the booty from Muḥammad and his men. They have been captured and their possessions seized.’”

“‘This news spread throughout Mecca. The Muslims were defeated and the polytheists expressed their jubilation. When the news reached al-ʿAbbās, he was devastated; he could scarcely stand up.’”

“Maʾmar stated, ‘Uthmān al-Khaḍrajī informed me, from Miqsam, who said, “He (al-ʿAbbās) picked up a son of his named Qutham stretched out on the ground and placed him on his chest, reciting the following verse,

‘My darling Qutham, who has such a nice little nose,  
A child of affluence, despite what is claimed.”’”

“Thabit stated, from Anas, ‘He then sent a young slave of his to Ḥajjāj b. ʿIlāt with the message, “Woe on you for what you brought! What is it you are saying? What God promised is better than what you brought!” Ḥajjāj b. ʿIlāt responded, “Give my greetings to Abū al-Faḍl and ask him to let me come to him in one of his houses. I have news that will please him.” The slave went back home and when he got there called out, “Rejoice, Abū al-Faḍl!” Al-ʿAbbās jumped with joy and kissed him on the forehead. When the slave told him what Ḥajjāj had said, al-ʿAbbās gave him his freedom.”

“Then al-Ḥajjāj came to him and told him that the Messenger of God (ṢAAS) had conquered Khaybar and had captured their possessions, which had been apportioned. He recounted how the Messenger of God (ṢAAS) had chosen Ṣaḥīyya, daughter of Ḥuyayy, for himself and offered her a choice between having her freedom and marrying him, or joining her family; she had chosen for him to free her and to be his wife. Al-Ḥajjāj went on, “But I’ve just come for my
funds that are here and I want to take it. I asked the Messenger of God (SAAS) for permission to come and he gave it to me, telling me to say whatever I liked. So keep this private for three days then tell whatever you want.”

“So his wife gathered all his funds, jewellery and others of his possessions she had with her, gave them to him and he moved on with it. Three days later al-‘Abbās came to al-Ḥajjāj’s wife and said, “What happened to your husband?” She related to him that he had left on such-and-such a day. She told him, “May God not sadden you, Abū al-Fadl. The news you received did upset us.” He replied, “Indeed not; God does not sadden me and, praise be to God, nothing has happened to displease me. God has conquered Khaybar for His messenger and its properties have been allotted already. The Messenger of God (SAAS) has chosen Ṣafiyya for himself. If you care for your husband, you should join him.” “By God, am I to think you’re telling me the truth?” she asked. “Indeed I am and the situation is as I have told you,” he assured her.

“Al-‘Abbās then went to an assembly of Quraysh. As he went by them, they called out, “May nothing but good befall you, Abī al-Fadl.” He replied, “Nothing but good has, praise be to God! Al-Ḥajjāj b. ʾIlāṣ related to me that God has conquered Khaybar for His messenger. Its properties have been allotted, and he has chosen Ṣafiyya for himself. He asked me to keep this confidential for three days. He came back only to collect his money and possessions here, and then he left.”

“God now reverted to the polytheists that depression that had been upon the Muslims. Having previously taken sadly to their homes, the Muslims now came forth and went to al-‘Abbās and he told them all he knew. They were delighted, their depression, anger and sadness now transferring to the polytheists.”

The chain of authorities for this hadith meets the criteria of both the great authorities. Yet only al-Nāṣirī of all six authors of the great collections of aḥādīth included it. He quoted Ishāq b. Ibrāhim, from ʿAbd al-Razzāq, and his hadith is similar.

The ḥāṣīṣ al-Bayhaqi related it through Maḥmūd b. Ghaylān, from ʿAbd al-Razzāq. He also related it through Yaʿqūb b. Sufyān, from Zayd b. al-Mubārak, from Muḥammad b. Thawr, from Maʾmar in similar form.

Mūsā b. Uqba similarly stated in his work on the military engagements that much betting and wagering now arose among Quraysh. Some people said, “Muḥammad and his men will prevail.” Others said, “The two allies and the Jews of Khaybar will prevail.” Al-Ḥajjāj b. ʾIlāṣ al-Sulami, from the sub-tribe of al-Bahz had accepted Islam and witnessed, along with the Messenger of God (SAAS), the conquest of Khaybar. His wife was Umm Shayba, sister of ʿAbd al-Dār b. Quṣayy. Al-Ḥajjāj had much money; he owned mines in Banū Salm territory. When the Messenger of God (SAAS) prevailed over Khaybar, al-Ḥajjāj asked permission from the Messenger of God (SAAS) to go to Mecca to gather together his funds. He gave permission; the hadith proceeds hereafter as above. But God knows best.
Al-Suhayli, may God be pleased with him, stated, “On the reason for al-Ḥajjāj accepting Islam we narrated a strange story concerning the jinn, ‘the spirits’. He was the father of Naṣr b. Ḥajjāj, who was banished by ʿUmar b. al-Khaṭṭāb, may God be pleased with him, from Medina because he had seduced some of the city’s young women. Al-Farīḍa, daughter of Ḥammām, mother of al-Ḥajjāj b. Yūsuf al-Thaqafi, spoke the following line about him,

‘Indeed not; no way to wine for me to drink, and no way
to Naṣr b. Ḥajjāj.’

“When he went to Syria, he fell in love with the wife of Abū al-Aswad al-Sulami, and wasted away for love of her. He was known as al-Ḍinnt, ‘he who wasted away’. He died from this.”

Ibn Ishāq stated, “Among the poetry composed about the expedition to Khaybar are the verses by Ḥassān b. Thābit,

‘Those of Khaybar fought only badly for the farms and date-palms they had accumulated.
They disliked death and so their possessions became booty; they acted like blameworthy cowards.
Would they flee death? The death of those who starve
is not pretty.’”

Ka'b b. Mālik said, according to what Ibn Hishām related from Abī Zayd al-Anṣārī,

“We descended on Khaybar and its wells, the veins of our heroes’ hands standing out,
Men brave in fierce battle, not lacking strength,
daring in every encounter.
Many are the ashes beneath their pots each winter,
men who strike with Yemeni swords made of Indian steel,
Considering death a reward from God if they achieve martyrdom; they hope for it, considering it a success for Ahmad.
Protecting and guarding Muḥammad’s honour, protecting
him with tongue and hand,
HELPING him in every matter that concerns him,
generously offering their lives for that of Muḥammad,
Believing sincerely in news of the unknown world,
seeking honour and success in the future thereby.”

Section: On the passage of the Messenger of God (ṢAAS) past Wādī al-Qurā and his besieging the Jews and how they made peace with him, as related by al-Wāqidi.

Al-Wāqidi stated, “Abd al-Raḥmān b. ʿAbd al-ʿAziz related to me, from al-Zuhri,
from Abū Salama, from Abū Hurayra, who said, 'We went forth with the
Wahhāb al-Judhami had presented a black slave named Mid'am to the Messenger
of God (SAAS). It was he who would set the saddle upon the mount of the
Messenger of God (SAAS). When we made a halt at Wādī al-Quṭrā we came
up against some Jews, and some bedouin also approached it. While Mid'am was
setting the saddle of the Messenger of God (SAAS) in position – some Jews
having already greeted us with arrow shots when we dismounted and we were
therefore not ready packed and loaded, they being above us in their fortresses
shouting – a stray arrow came in and struck and killed Mid'am. People said,
"Lucky for him: paradise!" But the Messenger of God (SAAS) said, "Definitely
not, by Him in whose hands is my soul. The cloak he took at Khaybar from the
spoils that the distributor of the booty did not receive will light fires (of hell) for
him!" When people heard this, a man came to the Messenger of God (SAAS)
with one or two sandal straps. The Prophet (SAAS) then said, "A sandal strap
or two of hell-fire!"

This story is in both sahih collections from the hadith of
Thawr b. Yazid, from Abū al-Ghayth, from Abū Hurayra, from the Prophet (SAAS),
in similar form.

Al-Waqidi stated, "The Messenger of God (SAAS) equipped his men for
battle and arranged them in lines. He gave his banner to Sa'd b. 'Ubāda, a flag
to al-Ḥabāb b. al-Mundhir, another to Sahl b. Ḥanīf and another flag to Ḥād
b. Bishr. He then called the enemy to Islam and told them that if they did
they would win their possessions and spare their blood and that God would
reward them.

"One of the enemy then came out to challenge for single combat and al-Zubayr
b. al-'Awwām went out against him and killed him. Then another made the
challenge and 'Ali went out against him and killed him. This went on till 11 of
them had been killed; each time one of them was killed, the rest were invited
to accept Islam.

"When prayer times came that day, he would pray with his Companions then
return and call upon them to accept Islam and to come to God, Almighty and
Glorious is He, and His messenger. He went on fighting them till evening. Early
next morning he attacked them again and the sun had not risen more than the
length of a spear before they surrendered. He conquered it by force and so God
gave them their possessions as booty; they won large quantities of furnishings
and various goods.

"The Messenger of God (SAAS) remained at Wādī al-Quṭrā for four days. He
divided up what he had taken among his men, leaving the land and palm trees
in the hands of the Jews, putting them in charge of it. When news reached the
Jews of Tayma' how the Messenger of God (SAAS) had defeated Khaybar,
Fadak and Wādī al-Quṭrā, they made peace with him, agreeing to pay the jizya,
the poll-tax. They kept their possessions.
Although Umar had later evicted the Jews from Khaybar and Fadak, he did not force out the people of Tayma' and Wadi al-Qurā, because the latter extended into the land of Syria; he considered that what was between Wadi al-Qurā and Medina to be part of Hijāz, areas beyond any part of Syria.

“The Messenger of God (ṢAAS) then left to return to Medina, having now finished with Khaybar and Wadi al-Qurā and God, Almighty and Glorious is He, having given him much booty.”

Al-Waqidi went on, “Ya‘qūb b. Muhammad related to me, from ‘Abd al-Rahmān b. ‘Abd Allāh b. Abī Ṣa‘āda, from al-Ḥarīth b. ‘Abd Allāh b. Ka‘b, from Umm ʿImrā, who said, ‘I heard the Messenger of God (ṢAAS) at al-Ｊurf saying, “Do not make your way to the women after the ṣalāt al-‘asha’, the late evening prayer.” One man from the quarter did make his way to his family, but found what he did not like. But he left her free and did not himself leave her. He was reluctant to give up his wife by separating from her. He had children by her and loved her. So by disobeying the Messenger of God (ṢAAS) he had seen what he did not like.’”

DIVISION.

It is established in both ṣaḥiḥ collections that when Khaybar was conquered, the Messenger of God (ṢAAS) placed the Jews in charge of it in return for a half of its dates and other produce.

In some phrases of this hadith it is implied that he was removing it from their ownership, while in others it is stated, “The Prophet (ṢAAS) stated to them, ‘We will keep you in them for as long as we wish.’”

In the Sunan works it is stated that he would send ‘Abd Allāh b. Rawāḥa to appraise it for them when he came to take the harvest, holding them responsible for it. When ‘Abd Allāh b. Rawāḥa was killed at Muʿta, the Messenger of God (ṢAAS) sent Jabbār b. Ṣakhir to do this, as is told above. The place citing these phrases and discussion of their provenance is in the section on temporary sharecropping contracts in the work Kitāb al-Ahkām, if God so wills it, and in Him is our trust.

Muḥammad b. ʿIṣḥāq stated, “I asked Ibn Shihāb how it was that the Messenger of God (ṢAAS) had given the Jews of Khaybar their palm-groves. He informed me that the Messenger of God (ṢAAS) conquered Khaybar by force and after fighting. Khaybar was part of what God bestowed upon him as war booty; he divided its proceeds into fifths, distributing it among the Muslims. After the fighting, some of its inhabitants came out to leave and the Messenger of God (ṢAAS) called for them to approach and told them, ‘If you wish, I will make over these properties to you on condition that you work them; their proceeds will be divided between us. I will let you stay for as long as God lets you stay.’

“They accepted and worked the land in accord with this agreement. The Messenger of God (ṢAAS) used to send ‘Abd Allāh b. Rawāḥa to divide up the proceeds, treating them fairly in the appraisal.
“When God took to Himself His Prophet (SAAS), Abū Bakr affirmed Khaybar in their control on the same basis as that which the Messenger of God (SAAS) had maintained before he died. ʿUmar b. al-Khaṭṭāb reconfirmed them in this from the beginning of his rule. But then ʿUmar learned that the Messenger of God (SAAS) had said during that illness during which God took hold of him, ‘Two religions shall not be together in the Arabian peninsula!’ ʿUmar examined this issue closely until he became utterly convinced of its authenticity, at which point he sent a message to the Jews saying, ‘God has granted me permission to evict you. I have learned that the Messenger of God (SAAS) said, “Two religions shall not be together in the Arabian peninsula.” Anyone with a contract with the Messenger of God (SAAS) should bring it to me and I will enforce it. Those without such contracts should prepare to leave.’ And ʿUmar did evict those who had no contracts with the Messenger of God (SAAS).”

I comment that the Jews of Khaybar in latter-day times, after 300 (years) claim to have in their possession a document from the Messenger of God (SAAS), in which it states that he exempted them from the jizya, the poll-tax. Some scholars have been so deluded by this document as to advocate exempting them from the jizya, this being Sheikh Aḥa b. Khayrūn, of the Shāfiʿi school. The document is spurious and fake, devoid of authenticity; I have demonstrated its foolishness from many viewpoints in a separate book.

A number of colleagues have referred to it and to its foolishness in their writings, such as Ibn al-Ṣibāḥ, in his work Masāʿil and Sheikh Abū Ḥāmid in his commentary. Ibn al-Maslama devoted a separate section to refer to and to refute it. Now, 700 years later, they are all excited about this and have brought out a book with a copy not mentioned by the early authorities. I have examined it and found it to be fake. It contains testimony of Saʿd b. Muʿādh, though he had died before the date of Khaybar. It also gives the testimony of Muʿāwiya b. Abū Sufyān, though he had not yet accepted Islam. At its end it states, “And ʿAli b. Abū Ṭalib wrote it.” This is incorrect, a mistake. It refers to the jizya, too, even though this had not yet been legislated. This tax was first introduced and taken from the people of Najrān. They are said to have arrived at the end of 9 AH. But God knows best.

Ibn Ishāq stated, “Nafi‘, freed-man of ʿAbd Allāh b. Umar related to me, from Ibn Umar, who said, ‘I, al-Zubayr b. al-Awwām and al-Miqdād b. al-Awsad went out to inspect our properties at Khaybar. When we arrived there, we separated and went to our properties. During the night, while I slept on my bed, an attack was made on me and my wrists were dislocated. When I cried out for my companions, they came and asked me who had done this. I told them I did not know. They administered to my hands and then took me to ʿUmar, who declared, “This is the work of the Jews of Khaybar!”

“He then stood up before the people to make a speech and said, “People, the Messenger of God (SAAS) had an agreement with the Jews of Khaybar that we
should evict them if we wished. They have attacked 'Abd Allāh b. 'Umar and dislocated his hands, as you have learned, having attacked one of the ansār before him. We have no doubt that it was they who did it; we have no enemies here besides them. Those who have property at Khaybar should proceed to them; I am going to evict the Jews.” And he did evict them.”

I note that 'Umar b. al-Khaṭṭāb had a share of the booty at Khaybar. He left it as a waqf, a charitable endowment, in God’s cause, stipulating that it be managed in accord with the instruction set by the Messenger of God (ṢAAS), recorded in the sahīh collections. He directed that it be managed by the most righteous of his male and female descendants.

The ḥāfiẓ al-Bayhaqī stated (in a heading) in his work Dalā'il (The Signs), “A summary of the chapters on the military expeditions which are mentioned as having occurred after the conquest of Khaybar and before the ‘umrat al-qadā’, even though the date of some of these is not considered clear by the scholars of the military chronicles.”

THE EXPEDITION OF ABU BAKR AL-SIDDIQ TO BANU FAZĀRA.

Imām Aḥmad stated that Bahz related to him, quoting ʿIkrima b. ʿAmmār, quoting ʿIyās b. Salama (who said), “My father related to me, saying, ‘We went forth with Abū Bakr b. Abū Quhāfa, the Messenger of God (ṢAAS) having given him command over us. We attacked Banū Fazāra, and when we arrived near the well, Abū Bakr gave us orders and we dismounted to rest for the night. When we had performed the al-subh prayer, Abū Bakr ordered us to attack. We killed at the well those who passed before us.’

“Salama went on, ‘I then looked over at the mass of the enemy which included children and women moving towards the mountain while I pursued them. I was concerned that they would get to the mountain ahead of me, so I cast an arrow which fell between them and the mountain. I then led them back to Aba Bakr whom I reached at the well. Among the enemy there was a woman of Fazāra wearing a worn-out leather garment. With her she had her daughter, an unusually attractive Arab girl. Abū Bakr presented her daughter to me. I did not sleep with her before we reached Medina, then again I went to bed without sleeping with her. The Messenger of God (ṢAAS) met me in the market and asked me, ‘Salama, give the woman to me!’ I replied, ‘By God, Messenger of God, she attracts me greatly but I’ve not slept with her.’ The Messenger of God (ṢAAS) remained silent and left me. Next day he met me in the market and said, ‘Salama, give the woman to me!’ I replied, ‘By God, Messenger of God, she attracts me greatly, but I’ve not slept with her!’ The Messenger of God (ṢAAS) remained silent and left me. Next day the Messenger of God (ṢAAS) met me in the market and said, ‘Salama, give the woman to me, may God preserve your father!’ I replied, ‘I swear by God, Messenger of God, I’ve not slept with her, but she is yours.’ The Messenger of God (ṢAAS) sent her to the people of
Mecca who had in their hands some Muslim prisoners. The Messenger of God (SAAS) ransomed them with this woman."

Muslim and al-Bayhaqi related this from a hadith of Ikrima b. ‘Amr.

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**THE EXPEDITION OF ‘UMAR B. AL-KHATTĀB, MAY GOD BE PLEASED WITH HIM, TO TURBA, IN HAWĀZIN TERRITORY, FOUR MILES BEYOND MECCA.**

Then al-Bayhaqi related, through al-Waqidi with the lines of tradition given by him, that the Messenger of God (SAAS) sent ‘Umar b. al-Khaṭṭāb, may God be pleased with him, along with 30 riders and a guide of Banū Hilal. They travelled by night and kept concealed by day. When they reached the enemy territory, they fled and so ‘Umar returned to Medina. He was asked, "Would you like to do battle with Khathām?" He replied, "The Messenger of God (SAAS) ordered me only to battle Hawāzin in their lands."

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**THE EXPEDITION OF ‘ABD ALLĀH B. RAWĀḤA TO YUSAYR B. RIZĀM, THE JEW.**

He then related, through Ibrahim b. Lahi’a, from Abū al-Aswad, from ‘Urwa, and through Mūsā b. ‘Uqba, from al-Zuhr, that the Messenger of God (SAAS) sent ‘Abd Allāh b. Rawāḥa with 30 riders—inclusive of ‘Abd Allāh b. Rawāḥa—to Yusayr b. Rizām, the Jew, whom they reached at Khaybar. The Messenger of God (SAAS) had heard that he was joining with Ghaṭafān to attack him along with them. When they (the Muslims) met with him, they told him, "The Messenger of God (SAAS) has sent us to you to place you in charge of Khaybar." They stayed with him until he eventually followed them with 30 men, each of whom had a co-rider from the Muslims. When they all reached Qarqara Niyār, a place some 6 miles from Khaybar, Yusayr b. Rizām regretted what he had agreed and reached for the sword of ‘Abd Allāh b. Rawāḥa. The latter was aware of this and first held back his mount, then rushed ahead, leading the others. When he could overcome Yusayr, he struck his leg, cutting it off. Yusayr then charged ahead, wielding a cudgel of fir wood and with it struck at the face of ‘Abd Allāh b. Rawāḥa, hitting him on top of his head. Each of the Muslims then turned upon his co-rider and killed him. (All were killed) except one Jew whom they were unable to catch. None of the Muslims were killed; and the Messenger of God (SAAS) spat upon the wound of ‘Abd Allāh b. Rawāḥa. The wound did not fester and it did not hurt him for as long as he lived.

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**ANOTHER EXPEDITION WITH BASHIR B. SĀD.**

A hadith is related through al-Waqidi, with its chain of transmission, that the Messenger of God (SAAS) sent Bashir b. Sād with 30 riders to Banū Murra, in
Fadak territory. He drove off their camels and they did battle with him. The Jews killed all the men with him; Bashir displayed great courage that day and fought most fiercely. Eventually he took refuge in Fadak, spending the night with a Jew there. After that he made his way back to Medina.

Al-Waqidi stated, “The Messenger of God (SAAS) then sent forth Ghālib b. ‘Abd Allāh against them, along with a group of his chief Companions.” He then mentioned Usāma b. Zayd, Abū Mas‘ūd al-Badr, and Ka‘b b. Udāra.

Thereafter al-Waqidi went on to relate how Usāma b. Zayd killed Mirdās b. Nuhayk, an ally of Banū Murra. He told how, when he held his sword over him, Mirdās spoke the words, La Ilaha illa Allāh! “There is no god but God!” and that those with him criticized Usāma since the man had gone on saying this until he had brought his sword down. Al-Waqidi said that Usāma later regretted what he had done.

Yūnus b. Bukayr related this story from Ibn Ishāq, from a sheikh of Banū Salama, from men of his tribe, to the effect that the Messenger of God (SAAS) sent Ghālib b. ‘Abd Allāh al-Kalbi to the territory of Banū Murra. He captured Mirdās b. Nuhayk, an ally of theirs from al-Ḥurqa, and Usāma killed him.

Ibn Ishāq related, “Muhammad b. Usāma b. Muhammad b. Usāma related to me from his father, from his grandfather Usāma b. Zayd, who said, ‘I and one of the anṣār captured him’ (meaning Mirdās b. Nuhayk). ‘And when we drew our swords over him, he said, ‘I testify that la Ilaha illa Allāh!’ But we did not put down our swords and killed him. When we went to the Messenger of God (SAAS) and related this to him, he asked, “Usāma who will be for you (regarding such a case where it has been testified) that la Ilaha illa Allāh ‘there is no god but God’?” I replied, “But Messenger of God, he only said it to avoid being killed.” He repeated, “Usāma, who will be for you (regarding such a case where it has been testified that) la Ilaha illa Allāh?” And, I swear, he kept on repeating this to me until I wished I had not previously been a Muslim, that I had only become one that day and that I had not killed him. So I told him, “Messenger of God, I give my word that I will never kill any man who says, ‘la Ilaha illa Allāh’.” He then asked me, “And what about after me?” “And after you (your death) too,” I replied.’”

Imām Aḥmad stated that Hushaym b. Bashir related, quoting Ḫuṣayn, from Abū Zubyān, who said, “I heard Usāma b. Zayd relate as follows, ‘The Messenger of God (SAAS) sent us out to al-Ḥurqa of Juhayna. We attacked them in the morning. One of their men fought extremely well against us, and when they retreated, it was he who defended their rear. I and an anṣārī overcame him and as we did so, he said, ‘la Ilaha illa Allāh’. The anṣārī stood back from him, but I killed him. News of this reached the Messenger of God (SAAS), and he asked, “Usāma, did you kill him after he said, ‘la Ilaha illa Allāh?’” I replied, “But Messenger of God, he only said that to avoid death.” But he kept on asking me the same until I wished I had only become a Muslim that day.’”

Al-Bukhārī and Muslim gave this account from a ḥadīth of Hushaym in similar terms.
Ibn Ishaq stated, "Ya'qūb b. Utba related to me, from Muslim b. 'Abd Allāh al-Juhānī, from Jundub b. Makīth al-Juhānī, who said, 'The Messenger of God (SAAS) sent Ghālib b. 'Abd Allāh al-Kalbi, Kalb of Layth, to Banū al-Mulawwah at al-Kadid with orders to attack them. I was with his expedition and we went out as far as al-Qudayd, where al-Ḥārith b. Mālik b. al-Barqā' al-Laythi met us and we took him prisoner. He said, "I came out only to accept Islam." Ghālib b. 'Abd Allāh told him, "If you were on your way to accept Islam, then it won't hurt you to be tied up for a day and a night. And if you really had some other purpose, then we'll have you secured."

"So he tied him up and left him under the charge of a young black man we had with us, whom he told, "Stay with him until we come back for you; if he gives you trouble, cut off his head!" So we went on to the al-Kadid valley, where we made a halt in the early evening and my companions sent me on towards al-Kadid. I made my way to a hill that would allow me to overlook the village. I stretched out on the ground. It was before sunset. One of their men came outside and saw me stretched out on the hill. He told his wife, "I can see something dark on this hill that I did not notice earlier in the day. Look and see whether the dogs have dragged out some of your utensils." She did look, then said, "I swear, I'm not missing anything." The man then said, "Hand me my bow and two arrows from my quiver." She did so and he shot an arrow at me that struck me in the side (or he may have said, 'on my forehead'). 'I pulled it out and put it aside, without moving. He then shot the other arrow at me, piercing the top of my shoulder. I withdrew it too and put it aside without moving. The man then told his wife, "I'm sure my arrows would have hurt him; if he were a scout, he would have moved. In the morning, go out and retrieve my arrows; I don't want the dogs to chew them up.""

He went on, "We left them alone until their herd had been milked and were lying down quietly and a part of the night had passed. We then launched an attack upon them. We killed some and drove off their herd, heading away with them. Their shouts soon aroused others of them nearby. We raced off, eventually passing by al-Ḥārith b. Mālik b. al-Barqā' and his companion. We continued on, with him accompanying us, until we heard the shouts of our pursuers who were too numerous for us to tackle. Soon all that separated us from them was the Qudayd valley. Then God sent down a flood of water from wherever He wished; we had not previously seen any rain, nor conditions for it. It came down so hard that no one could withstand it. I saw the enemy force standing there staring at us, unable to get at us, while we drove off their animals" – or "led them off" (al-Nufaylī was uncertain). "We hurried away with them until we reached the track; when we had proceeded down it, they were unable to retrieve what we had taken."

Abū Daʿūd related it from a hadith of Muḥammad b. Isḥaq; in his account the narrator's name is given as 'Abd Allāh b. Ghālib, whereas the correct name is Ghālib b. 'Abd Allāh, as above.
Al-Waqqâdi gave this story with a different line of authorities and in his version it was stated that he was accompanied by 130 men.

Al-Bayhaqi at this point narrated, through al-Waqqâdi, the expedition of Bashîr b. Sa`d also in the vicinity of Khaybar. They encountered a large force of Arabs and seized much livestock. His dispatch on this expedition had been at the suggestion of Abû Bakr and Umar, may God be pleased with both. With him there were 300 Muslims, along with their guide Husayl b. Nawbara; it was he who had been the guide of the Messenger of God (ṢAAS) to Khaybar. Al-Waqqâdi stated this.

THE EXPEDITION OF ABU HADRAD TO AL-GHÂBA.

Yûnus stated, quoting Muhammad b. Ishaq, “It was Ja`far b. ʿAbd Allâh b. Aslam who related to me the story of Abû Hadrad to al-Ghâba. He quoted Abû Hadrad as saying, ‘I arranged marriage with a woman of my tribe, promising her a dowry of two hundred dirhams. So I went to the Messenger of God (ṢAAS) to seek his help in my wedding. He asked me, “How much dowry did you promise her?” “Two hundred dirhams,” I told him. He exclaimed, “Goodness gracious, I swear by God, if you were just picking up the money from a valley floor, you couldn’t have given more! I swear, I don’t have enough to help you.” A few days later a man from Jasham b. Mu`awiya approached; his name was Râf`î b. Qays or Qys b. Rîf`â. He was accompanied by a large group of Jasham men, with whom he encamped at al-Ghâba, with the intention of combining with Qays to fight against the Messenger of God (ṢAAS). He was a man of fine birth and reputation among Jasham.

‘The Messenger of God (ṢAAS) summoned myself and two other Muslims and said, “Go out and get some information about this man.” He then gave us a decrepit old she-camel, mounting one of us on it. I swear, it was so weak it could only get up with him, when some men pushed it up from behind. It could scarcely stand up. He told us, “Make do with her.”

‘So we left bearing arms consisting of swords and arrows. When we arrived at sunset close to the village, I hid on one side and told my companions to hide on another. I told them, “If you hear me crying Allâhu Akbar! and running to their camp, then you shout the same and follow me.”

‘We remained waiting to attack them by surprise until night overcame us. The darkest part of the night passed. They had a shepherd who had gone out to graze their flock. He was late in returning and they were worried about him. Their leader, Râf`î b. Qays eventually got up and took his sword, which he hung around his neck, saying, “By God, I’m going out to find out about our shepherd; something must have happened to him.” Some of those with him said, “By God, don’t you go; we’ll do it for you.” “No,” he replied. “Only I will go. I don’t want any of you to follow me.”

‘He then came out and passed by me. When he was in my range, I shot an arrow at him, piercing him in the heart. I swear, he did not utter a sound!
I jumped out at him and cut off his head, then raced towards their camp, shouting Allāhu Akbar! My companions did the same. I swear, they fled in disorder, taking with them their women, children and those possessions they could. We drove off large numbers of their camels and livestock which we took back to the Messenger of God (SAAS). I went to him carrying the man's head. He gave me 13 baggage camels from those we captured as my dowry. So I concluded my marriage.”

THE EXPEDITION IN WHICH MUHALLIM B. JUTHĀMA KILLED ʿĀMIR B. AL-ʿADBAT.

Yazid b. ʿAbd Allāh b. Qusayy related to me, from Ibn ʿAbd Allāh b. Abū Ḥadrad, from his father, who said, “The Messenger of God (SAAS) sent us out against ʿIdām. Our group of Muslims included Abū Qatāda al-Ḥārith b. Ribāḥ and Muḥallim b. Jaththāma b. Qays. We went on until we were in the ʿIdām valley. There ʿĀmir b. al-ʿAdbat al-ʿAshjaʿī passed us by; he was riding a young camel, carrying a few provisions and a vessel of yoghurt. He saluted us with the Muslim words of greeting and so we refrained from attacking him. But Muḥallim b. Jaththāma attacked and killed him because of some earlier unresolved problem and seized his camel and provisions. When we reached the Messenger of God, (SAAS) we told him our news and it was about us that the following verses of the Qurʾān were revealed, ‘O you who believe! When you go forth in God’s cause, be circumspect. Do not say to those who greet you in peace, “You’re no Muslim!” and seek for worldly gain. With God there will be many rewards. That is the way you behaved previously, but God has now favoured you. Be aware that God has knowledge of what you do’” (ṣūrat al-Nisāʾ; IV, v.94).

Imām Aḥmad related this from Yaʿqūb, from his father, from Muḥammad b. Isḥāq, from Yazid b. ʿAbd Allāh b. Qusayy, from al-Qaʿqaʿ b. ʿAbd Allāh b. Abū Ḥadrad, from his father.

Ibn Isḥāq stated, “Muḥammad b. Jaʿfar related to me, saying, ‘I heard Ziyād b. Ḍumīra b. Saʿd al-Ḍamrī narrating a ḥadīth from ʿUrwa b. al-Zubayr, from his father and from his grandfather, both of whom said – they had both been present at Ḥunayn – “The Messenger of God (SAAS) performed the al-ṣuhr, noon prayer, then went under the shade of a tree where he sat. ʿUyayna b. Badr went over to him and demanded the blood of ʿĀmir b. al-ʿAdbat al-ʿAshjaʿī, chief of (Banū) ʿĀmir. ‘Would you agree to now accept 50 camels and another fifty when we return to Medina?’ the Messenger of God (SAAS) asked. ʿUyayna b. Badr responded, ‘By God, I’ll not leave him alone till his women experience the same sorrow my women have.’

“‘A man from Banū Layth named Ibn Mukayl, a short man, arose. He said, ‘Messenger of God, I find nothing comparable to this death since the beginnings of Islam. All I can compare it to is the rear sheep that flee when their leader out in front is shot. Keep to the traditional ways today and bring change tomorrow!’
"The Messenger of God (SAAS) reiterated, 'Will you agree to accept 50 camels now and 50 when we return to Medina?' He kept on at them till they accepted the blood-wit. The family of Muḥallim b. Jaththama now asked, 'Bring him over so that the Messenger of God (SAAS) may forgive him.'

"They brought a tall, thin man dressed in a gown in which he was prepared to be executed, and he stood before the Prophet (SAAS), who then spoke, 'O God, do not pardon Muḥallim!' He repeated this three times. Muḥallim arose, wiping away his tears with the hem of his gown.'"

Muḥammad b. Ishaq stated, "His people claim that after that he did forgive him.

Abū Dā'ūd related this similarly through Ḥammād b. Salama from Ibn Ishaq. Ibn Māja related it from Abū Bakr b. Abū Shayba, from Abū Khalīd al-Āḥmarr, from Ibn Ishaq, from Muḥammad b. Ja'far, from Zayd b. Ḍamīrā, from his father and his uncle. His account contains part of the Ḥadīth.

The correct version is as Ibn Ishaq related, from Muḥammad b. Ja'far, from Ziyād b. Sa'd b. Ḍamīrā, from his father and his grandfather. Abū Dā'ūd related it similarly through Ibn Wahb, from ʿAbd al-Raḥmān b. Abū al-Zinād, from ʿAbd al-Raḥmān b. al-Ḥārith, from Muḥammad b. Ja'far, from Ziyād b. Sa'd b. Ḍamīrā, from his father and his grandfather approximately as above.

Ibn Ishaq stated, "Ṣālim Abū al-ʿNadīr related to me that the account states, 'They did not accept the blood-wit until al-Aqra' b. Ḥāabis addressed them privately, saying, 'People of Qays, the Messenger of God (SAAS) asked you to give up a dead man to make peace between people thereby, but you refused him this. Are you secure against the possibility that he will be angry at you, and that God will be angry at his anger? Or that he will curse you and that God will curse you because of his curse? Give him over to the Messenger of God (SAAS), or I will bring 50 men of Banū Tamīm who will all swear that the dead man was an unbeliever who never performed the prayer, and that therefore no compensation for his death should be sought.' When he said this to them they accepted the blood-money.'"

This Ḥadīth is munqatī, "without a complete chain of transmission", and is muḍīl, "problematic".

Ibn Ishaq related from a reliable source, from al-Ḥasan al-Ḍarî, that when Muḥallim sat before the Messenger of God (SAAS) the latter asked him, "Did you offer him security then murder him?" and that he then cursed him.

"Al-Ḥasan said, "And I swear Muḥallim lived only seven days more thereafter before he died. The earth spat him out. Then they buried him again, but the earth again spat him out. When this happened yet again, they covered him over with stones to hide him. When news of this reached the Messenger of God (SAAS) he said, 'The earth covers over worse than him, but God wishes to warn you of what conduct is impermissible, by showing you this.'"

Ibn Jarir said, "Wakit related to us, quoting Jarir, from Ibn Ishaq, from Nāfi, from Ibn ʿUmar, who said, 'The Messenger of God (SAAS) sent out Muḥallim
b. Juththama on a mission. 'Amir b. al-Adbat encountered them and saluted them with the Muslim greeting. But there had been a dispute between them before the coming of Islam and Muhallim shot an arrow at him and killed him. When news of this reached the Messenger of God (SAAS), he spoke with 'Uuyayna and al-Aqa about it. Al-Aqa said, “Messenger of God, keep to custom today and make changes tomorrow.” Uuyayna said to him, “No, by God, not until his women taste the same bereavement.” Muhallim approached, dressed in two outer garments, and sat before the Messenger of God (SAAS), asking his forgiveness, but the latter told him, “May God not forgive you!” They related that to him and he (the Messenger of God (SAAS)) said, “The earth accepts those worse than your companion, but God wished to warn you of what is impermissible to you.” They then threw him down and dumped him on a mountain side, covering him with stones. And there was revealed, “O you who believe! When you go forth in God’s cause, be circumspect.”

Musa b. Uqba related this from al-Zuhri. Shu‘ayb related it from al-Zuhri, from ‘Abd Allah b. Wahab from Qubaysa b. Dhuyib, his story being similar to this. However, his account does not name Muhallim b. Juththama, nor ‘Amir b. al-Adbat. Al-Bayhaqi related it in a similar account from al-Hasan al-Basri. That account stated, “And it was about him that the words of the Almighty were revealed, ‘O you who believe! When you go forth in God’s cause, be circumspect.’”

I note that I have sufficiently discussed the reasons for the revelation of this verse and its import in my Tafsir (Exegesis). And to God belong all praise and credit.

THE EXPEDITION OF ‘ABD ALLAH B. HUDHAF A AL-SAHR}. It is established in both sahih collections through al-A‘mash, from Sa'id b. Ubayda, from Abu 'Abd al-Rahman al-Hubali, from 'Ali b. Abi Talib, who said, “The Prophet (SAAS) gave charge of an expedition to one of the ansar, telling those men he sent with him to listen well and to obey him. For some reason they angered him, so he said, ‘Get some firewood!’ They did so. He then said, ‘Light it!’ They did so. He then said, ‘Enter the fire!’ The men looked at one another and said, ‘But the only reason we fled to the Messenger of God (SAAS) was to avoid the fire!’ His anger subsided and the fire was extinguished. “When they came back to the Prophet (SAAS) they related this to him and he said, ‘If they had entered it, they would never have come out of it, for obedience is only in that which is good.’”

This anecdote is also firmly established in both sahih collections, through Ya‘qub b. Musallam, from Sa'id b. Jubayr, from Ibn ‘Abbâs. We have discussed this sufficiently in the Tafsir (Exegesis). And to God belong all praise and credit.

It is (also) known as al-qisās. Al-Suhaylī preferred this. It is otherwise called ‘umrat al-qadīya, “the decision pilgrimage”. The first name relates to fulfilment of what was arranged at al-Ḥudaybiyya. The second name is taken from the words of the Almighty, wa al-ḥurumatu qissasun, “Those things forbidden are subject to retaliation” (sūrat al-Baqara; II, v.194). The third name comes from the decision he made with them based on his retiring from them that year provided that he would return the next, and that he would enter Mecca only with his sword still sheathed and that he not stay longer than three days.

This ʿumra is the one referred to in the words of the Almighty in the sacred sūrat al-Fath: “God will fulfil the true visions of His messenger: you will certainly enter, if God wills it, the holy mosque in safety, with your heads shaved and cut, not fearing” (sūrat al-Fath; XLVIII, v.27). We have examined this verse sufficiently in our work, Tafsir (Exegesis).

It was this that was promised in the words of the Messenger of God (ṢAAS). Responding to ʿUmar b. al-Khaṭṭāb’s question, “Did we not say that we would come to the house and would circumambulate it?” he replied, “Yes indeed; but did I tell you you would go there this year?” “No,” ʿUmar replied. “Well,” he reiterated, “you will go there and you will circumambulate it.”

It was also referred to in the verses of ʿAbd Allāh b. Rawāṭa when he entered Mecca before the Messenger of God (ṢAAS), the day of the ʿumrat al-qadā, saying,

“Unbelievers, clear out of his path; today we will fight you about its interpretation
Just as we already fought you about its revelation.”

This refers to interpretation of the vision the Messenger of God (ṢAAS) used to see that came to pass like the break of day.


“He then set forth on the ʿumrat al-qadā, in Dhū al-Qaʿda, that same month when the polytheists had previously blocked his path; this was in place of the ʿumra they had denied him.”

Ibn Hishām stated, “He placed ʿUwayf b. al-ʾĀdbat al-Duwalī in command of Medina. It is also called the ʿumrat al-qisās because they blocked the way of the Messenger of God (ṢAAS) in Dhū al-Qaʿda, the holy month of 6 AH. The Messenger of God (ṢAAS) retaliated against them by entering Mecca in Dhū al-Qaʿda, the holy month when they had blocked him, in 7 AH. We have been informed that Ibn ʿAbbās said, ‘It was concerning that that God Almighty revealed the words, “Those things forbidden are subject to retaliation.”’”
Mu'tamir b. Sulaymān quoted his father as saying about the maghāzi, the military expeditions, “When the Messenger of God (ṢAAS) returned from Khaybar, he remained in Medina, sending out his expeditions until Dhū al-Qa‘da arrived. He then called out to the people, ‘Get ready for the ‘umra.’ They gathered their baggage and left for Mecca.”

Ibn Isḥāq stated, “The Muslims whose way had been blocked went forth with him on that ‘umra of his, it being 7 AH. When the Meccans heard of this, they kept out of their way. Quraysh meanwhile told one another that Muḥammad was in great difficulty and distress.

“A reliable source related to me, from ʿAbd Allāh b. ʿAbbās, who said, ‘They lined up at the assembly hall to look at him and those with him. When the Messenger of God (ṢAAS) went inside the mosque, he tossed the hem of his mantle over his left shoulder, exposing his right arm and said, “May God have mercy upon a man who today demonstrates his strength to them.”

“He then saluted the al-rukn, the “corner”, and came outside again, jogging, as did his Companions with him. He continued on until the ka‘ba concealed him from them; he saluted the rukn al-yaman, the “south” or “Yemen” corner. Then he walked on and saluted the rukn al-aswād, the “black stone” corner.” He then jogged three circuits and walked the rest.’ Ibn ʿAbbās used to say, ‘People used to think that this (procedure) was not incumbent upon them. They thought this on the grounds that the Messenger of God (ṢAAS) only did this because of that mob of Quraysh and what he had heard of them, until the hijājat al-wadā, the “farewell pilgrimage”; the sunna, the normative Muslim practice, continued it.’

Al-Bukhari stated that Sulaymān b. Ḥarb related to him, quoting ʿAbd Allāh b. Zayd from Ayyūb, from Saʿd b. Jubayr, from Ibn ʿAbbās, who said, “When the Messenger of God (ṢAAS) arrived, the polytheists said, ‘Here comes a delegation of people whom the Yathrib fevers have weakened!’ And so the Prophet (ṢAAS) ordered them to jog for the three courses and to walk between the two corners. All that prevented him telling them to jog throughout all the circuits was his wish to spare them (the effort).”

Abū ʿAbd Allāh stated, “Ibn Salama – meaning Ḥammād b. Salama – added, from Ayyūb, from Saʿd, from Ibn ʿAbbās, that the latter said, ‘When the Prophet (ṢAAS) came (to Mecca) that year when it was safe, he said, “Jog, so that the polytheists can see your strength. The polytheists will be positioned in front of Mt. Quʿayquʿān.’”

Muslim related this from Abū al-Rabiʿ al-Zahrānī, from Ḥammād b. Zayd. Al-Bayhaqī traced the hadith through Ḥammād b. Salama.

Al-Bukhari stated that ʿAlī b. ʿAbd Allāh related to him, quoting Ṣufyān, quoting Ismāʿil b. Abū Khalid, (who said) that he heard Ibn Abū Awfā say, “When the Messenger of God (ṢAAS) performed the ‘umra, we shielded him from the polytheist youngsters and from the polytheists themselves in case they might harm him.”

78. A black spherical stone, thought to be a meteorite; it is still embedded in a corner of the Kaʿba.
There will come hereafter the rest of the commentary concerning that event.

Ibn Ishāq stated, ‘Abd Allāh b. Abū Bakr related to me that when the Messenger of God (ṢAAS) entered Mecca to perform that pilgrimage, ‘Abd Allāh b. Rawāḥa kept hold of his camel’s halter and recited,

“Unbelievers, clear out of his path; clear out, for all good is in His messenger.

O Lord, I am a believer in his words; I know God’s truth in accepting it.

We fought you about its interpretation, just as we fought you about its revelation,

With blows that remove heads from necks and divert friend from friend.”

Ibn Hishām stated, “The words, ‘We fought you about its interpretation’ to the end of the lines are verses of ʿAmmār b. Yāsīr relating to a different occasion—meaning the battle of Šīfīn.” Al-Suhaylī stated this.

Ibn Hishām further stated, “The proof of this is that Ibn Rawāḥa was referring only to the polytheists, who never had accepted the (fact of) revelation. And only those who accept the revelation would do battle over the interpretation.”

Ibn Hishām’s statement is open to dispute. The Ḥāfiẓ al-Bayhaqī related, from a different line of transmission, from ʿAbd al-Razzāq, from Maʿām, from al-Zuhrī, from Anas, who said, “When the Prophet (ṢAAS) entered Mecca on the ʿumrat al-qadd, ʿAbd Allāh b. Rawāḥa walked in front of him; in one account he did so while he held his leather stirrup. As he walked, he spoke the lines,

‘Unbelievers, clear out of his path; the al-Rahmān, the Most Merciful, has given revelation in revealing it;

That the best fight is in His cause; we have fought you over its interpretation.’”

In another version, with precisely the same chain of transmission, the words are,

“Unbelievers, clear out of his path; today we fight you over its revelation,

With blows that will remove heads from necks and divert friend from friend.

O Lord, I believe in what he says.”

Yūnus b. Bukayr stated, from Hishām b. Saʿd, from Zayd b. Aslam, that the Messenger of God (ṢAAS) entered Mecca the year of al-qādiya, the ʿumra in question, and circumambulated the kaʿba mounted on his camel. He saluted the al-rukn, “the corner (with the Black Stone)”, using his staff. Regarding this, Ibn Hishām said, “He did so not due to any illness, while the Muslims were crowding around him, and ‘Abd Allāh b. Rawāḥa was reciting,
"In the name of Him besides whose religion there is none, in the name of Him whose messenger is Muḥammad,
Clear out of his path, unbelievers!"

Mūsā b. ʿUqba stated, from al-Zuhri as follows, "Then the Messenger of God (ṢAAS) went forth the year following that of al-Ḥudaybiyya on the ʿumra pilgrimage, in Dhū al-Qaʿda of 7 AH. This was the same month that the polytheists blocked him from entry to the sacred mosque. When he reached Yaʿjij, he laid down all their weapons – leather shields, armour, spears and arrows. They then entered carrying the swords borne by mounted men. The Messenger of God (ṢAAS) sent Jaʿfar b. Abū Ṭalib on ahead of himself to Maymūna, daughter of al-Ḥārith, the al-ʿĀmiri woman, and proposed marriage to her. She appointed al-ʿAbbās in charge of her affairs; his wife, Umm al-ʿFadl, daughter of al-Ḥārith, was her sister. Al-ʿAbbās then agreed to her marriage to the Messenger of God (ṢAAS).

"When the Messenger of God (ṢAAS) arrived, he ordered his Companions, 'Uncover your shoulders, and be vigorous as you circumambulate.' This was so that the polytheists would see their skin, and their strength. He outwitted them all he could. The people of Mecca, men, women, and children, gathered around him, staring at the Messenger of God (ṢAAS) and his Companions, as they circumambulated the kaʿba. Meanwhile, ʿAbd Allāh b. Rawāḥa walked ahead of him, speaking verse and brandishing his sword, saying,

'Unbelievers, clear out of his path; I am a witness that he is His messenger;
The al-Rahmān, the Most Merciful, sent down about His revelation, in sheets that are recited to His messenger.
Today we will fight you over its interpretation, as we fought you over its revelation,
With blows that will remove heads from necks and divert friend from friends.'

"Some polytheist chiefs remained away rather than look on with anger, resentment and envy towards the Messenger of God (ṢAAS). They went off to Mt. al-Khandayna. The Messenger of God (ṢAAS) remained in Mecca for three nights, at which point the period of safe access agreed upon at al-Ḥudaybiyya ended.

"When morning of the 4th day came, Suhayl b. ʿAmr and Ḥuwayṭib b. ʿAbd al-ʿUzza arrived, while the Messenger of God (ṢAAS) was seated with his Companions, conferring with Saʿd b. ʿUbāda. Ḥuwayṭib b. ʿAbd al-ʿUzza shouted, 'We invoke God and the pact to you, because you have not left our land and the three nights are over!' Saʿd b. ʿUbāda replied, 'You lie, may you have no mother! It is not your land, nor that of your forefathers. By God, he will not
The Messenger of God (SAAS) then called out to Suhayl and Ḥuwayṭib, saying, ‘I have arranged marriage with one of your women. It will not harm you for me to stay until I consummate the marriage with her. We can prepare food and you can eat with us.’ They replied, ‘We will insist on invoking God and the pact unless you leave us.’

“The Messenger of God (SAAS) gave orders to Abū Rāfī‘ and he announced the departure. The Messenger of God (SAAS) rode off and halted in the valley of Saraf. The other Muslims had remained behind; the Messenger of God (SAAS) had entrusted Abū Rāfī‘ with bringing Maymūna. He stayed at Saraf until Maymūna arrived to him there. Maymūna had been caused great distress and been harmed by the foolish polytheists and their children. When she arrived to the Messenger of God (SAAS), at Saraf, he consummated his marriage with her. Thereafter, at night, he travelled on and reached Medina.

“God decreed that Maymūna’s death should occur at a later day at Saraf; she died where the Messenger of God (SAAS) had consummated marriage with her.”

He then went on to relate the story of the daughter of Ḥamza and concluded by saying, “God, Almighty and Glorious is He, revealed concerning that ‘umra, the words, ‘The holy month for the holy month, and the things forbidden are subject to retaliation.’” The Messenger of God (SAAS) had made the pilgrimage in that same holy month in which they had blocked his path.

Ibn Lahi‘a related from Abū al-Aswad, from Ḫa‘r b. al-Zubayr approximately this same text, which is further substantiated by numerous witnesses in many ahādīth.

In the sāḥīḥ collection of al-Bukhārī it is stated, through Fulayḥ b. Sulaymān, from Nāfi‘, from Ibn ʿUmar, that the Messenger of God (SAAS) went out to make the ‘umra pilgrimage, but the Quraysh unbelievers blocked his path to the kahba. He made sacrifice and shaved his head at al-Ḥudaybiyya and made a pact with them that they would make the ‘umra the following year; the only arms (the Muslims) would bear would be swords and he would remain only so long as they agreed.

He did perform the ‘umra the following year and entered it in accord with the pact he had made. After he had been there for three days, they told him to leave, and he did so.

Al-Waqādi stated, “ʿAbd Allāh b. Nāfi‘ related to me, from his father, from Ibn ʿUmar, who said, ‘This pilgrimage was not retaliatory but accorded with the conditions placed upon the Muslims; that in exchange they would perform the ‘umra in that same month that the polytheists had previously blocked them.’”

Abū Da‘ūd stated, “Al-Nufaylī related to me, quoting Ṭuḥammad b. Salama, from Ṭuḥammad b. Īshāq, from Āmr b. Maymūn (who said), ‘I heard Abū Ḥādir al-Ḥimyārī relate that Maymūn b. Muhrān said, ‘I went out to make the
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The umra pilgrimage the year the Syrians besieged Ibn al-Zubayr in Mecca. Men of my tribe sent some animals with me for sacrifice.

"When we encountered the Syrians, they prevented us from going inside the sacred area. So I sacrificed the animals where I was, performed the other pilgrimage rites and then returned home. When I went out the following year to complete the umra, I went to see Ibn 'Abbas and I asked him and he replied, "You should change the animals for sacrifice; the Messenger of God (SAAS) ordered his Companions to sacrifice different animals than they had in the year of al-Hudaybiyya on the umrat al-qadîa.'""

Abù Dâdîd was alone in giving this, from a hadith of Abû Ḥâdir 'Uthmân b. Ḥâdir al-Hîmyâri, from Ibn 'Abbas.

The Ḥâfîz al-Bayhaqî stated, "Al-Ḥâkim narrated to us, quoting al-Âṣamm, quoting Aḥmâd b. Šādî al-Jabbâr, quoting Yûnûs b. Bukây r, from Ibn Îshâq, who said, "'Amr b. Maymûn related to me as follows, "My father used to ask often, 'Did the Messenger of God (SAAS) change the animals he sacrificed when the polytheists blocked him from the ka'tba?"' He never got any information on this until I heard him ask Abû Ḥâdir al-Hîmyâri about that and he told him, 'You've found an expert! I went on the pilgrimage the first year Ibn al-Zubayr was engaged in the siege. I was given some animals to sacrifice, but they (the Syrians) came between us and the ka'tba. So I slaughtered them in the sacred area and returned to Yemen where I told people, "I have in the Messenger of God an example!" The following year I again went on the umra; I encountered Ibn 'Abbas and asked him whether or not I should change the animals for sacrifice. He replied, "Yes; do change. The Messenger of God (SAAS) and his Companions did change the sacrificial animals from those they slaughtered when the polytheists blocked their path to different ones on the umrat al-qadîa. They found camels expensive for them, and the Messenger of God (SAAS) gave them permission to sacrifice cattle.'""

Al-Waqûdî stated, "Ghânîm b. Abû Ghânîm related to me, from 'Abd Allâh b. Dinâr, from Ibn 'Umar, who said, 'The Messenger of God (SAAS) appointed Nâjiyya b. Jundâb al-Aslami in charge of the animals to be sacrificed. He would go on ahead searching for fodder among the trees, accompanied by four young men of Aslam. The Messenger of God (SAAS) took out 60 head on the umrat al-qadîyya.'"

Muḥammad b. Nu'aym al-Mujammar related to me, from his father, from Abû Hurayra, who said, "I was with the man in charge of the sacrificial animals, driving them."

Al-Waqûdî stated, "The Messenger of God (SAAS) went forth reciting Labbayka! 'I am at Your service!' and the Muslims with him recited the same. Muḥammad b. Maslama went on with the cavalry to Marr al-Zahrân, where he encountered a few men of Quraysh. They asked Muhammad b. Maslama some questions and he replied, 'This is the Messenger of God (SAAS); he will arrive at this place tomorrow morning, if God wills it.' They (the Quraysh) noticed that
Bashîr b. Sa'îd had many weapons with him and so they left in a hurry and went to Quraysh whom they informed of the weapons and cavalry they had seen. Quraysh were scared by this. They told one another that they had not stirred up any trouble and they were maintaining their pact of a truce, and they wondered why the Messenger of God (SAAS) and his men were attacking them.

“The Messenger of God (SAAS) made a halt at Marr al-Zahrān. He sent on the weapons to the Ya‘jij valley, from where they could see the stones marking the limits of the sacred territory. Quraysh sent out Mikraz b. Ḥafs b. al-‘Ahnaf with a party of Quraysh and they encountered him at the valley of Ya‘jij; the Messenger of God (SAAS) was there with his men having met up with the animals to be slaughtered and the weapons. The Quraysh asked, ‘Muḥammad, you’ve never been known to break your word for any excuse, whether the issue is major or minor; are you now entering the sacred territory with your men bearing arms, even though you agreed to enter only with weapons such as travellers carry, swords in sheaths?’ The Prophet (SAAS) replied, ‘I will not bring in weapons against them.’ Mikraz b. Ḥafs commented, ‘This is what you are known for – piety and trustworthiness.’ He then hurried back to Mecca with his Companions.

“When Mikraz b. Ḥafs brought the news of the Prophet (SAAS), Quraysh left Mecca for the mountain heights. As they left Mecca, they told one another that they would not look at him or his Companions.

“The Messenger of God (SAAS), ordered the animals for slaughter to be driven ahead and they were corralled at Dḥū Ṭuwā. The Messenger of God (SAAS) then went on with his men; he was riding his camel at-Qaswā and they kept their eyes on him, calling out Labbayka! ‘At Your service, O Lord!’ and brandishing their swords. When they arrived at Dḥū Ṭuwā, he stood up on his mount al-Qaswā, while Ibn Rawāḥa took its reins and spoke lines of impromptu poetry, saying,

‘Unbelievers, clear out of his path.’”

In both sahiḥ collections there is a hadith from Ibn ʿAbbās in which he stated, “The Messenger of God (SAAS) and his men arrived in the morning of the 4th – meaning of Dḥū al-Qa’da, 7 AH – and the polytheists said, ‘A delegation is approaching you who have been rendered weak by the fevers of Yathrib.’ So the Messenger of God (SAAS) ordered his men to jog for the three circuits and to walk between the two corners. All that prevented him having them jog throughout all the circuits was his wish to spare them (the effort).”

Imām Ahmad stated, “Muḥammad b. al-Šabāb related to us, quoting Ismāʾīl b. Zakariyyāʾ, from ʿAbd Allāh b. Ṣaif, from Abū al-Ṣafāʾ, from Ibn ʿAbbās, (who said) that when the Messenger of God (SAAS) halted at Marr al-Zahrān on his ‘umra, his men learned that Quraysh were saying, ‘They’ll never recover from their emaciation.’ His Companions told him, ‘If we were to butcher our mounts and eat their meat and sip soup made from them, we’d gain
some strength for when we go out among people tomorrow.' He replied, 'No; don't do that; gather up all the provisions you have.' They did so, spread out the scraps of food and ate until satisfied; each of them stuffed the remainder in their bags.

"The Messenger of God (SAAS) then went out and entered the mosque, while Quraysh squatted over towards the Black Stone. He gathered up the left sleeve of his gown, then said, 'Do not let the enemy see any insufficiency in you.' He saluted the rukn, the corner, ran until hidden behind the south corner, then walked to the rukn al-aswad, the corner with the Black Stone. Quraysh commented, 'They're not satisfied with walking; they race around like gazelles!' He did this for three circuits and it became sunna, orthodox practice."

Abū al-Ṭufayl went on, "Ibn 'Abbās informed me that the Messenger of God (SAAS) also did this on the hījāt al-wadā', 'the farewell pilgrimage'."

Ahmad alone is in giving this hadith through this line.

Abū Dā'ūd stated that Abū Salama Mūsā related to him, quoting Ḥammad — meaning Ibīn Salām — quoting Abū ʿĀṣim al-Ghanawī, from Abū al-Ṭufayl, who said, "I commented to Ibn ʿAbbās, 'So your people say that the Messenger of God (SAAS) ran at the ka'ba, and that that practice is sunna, ‘customary orthodox practice’.' He replied, 'They both spoke the truth and lied.' What was true and what lies?" I asked. He replied, 'They did speak the truth when they said that the Messenger of God (SAAS) ran. They also lied; it is not sunna. At the time of al-Hudaybiyya, Quraysh said, 'Let Muhammad and his Companions alone until they die of worms!' Then they made a truce on the understanding that he would return the following year and stay in Mecca for three days. When he came, the polytheists went over towards Mt. Qu'ayqayn. The Messenger of God (SAAS) told his Companions, "Run three times at the ka'ba. But that is not sunna."

Muslim related this from a hadith of Ṣa'd al-Jarīrī, 'Abd Allāh b. ʿAbd al-Raḥmān b. Abū Ḥusayn and 'Abd al-Malik b. Sa'd b. Abjar, all three of them quoting Abū Ṭufayl ʿĀmir b. Wāthila, from Ibn ʿAbbās, in much the same words.

The act of running while circumambulating is considered sunna by most scholars. The Messenger of God (SAAS) did run during the 'umrat al-qādib, and also at the 'umrat al-Jīrānā, as Abū Dā'ūd and Ibn Māja related, from a hadith of 'Abd Allāh b. Ṣa'īd b. Khuthaym, from Abū al-Ṭufayl, from Ibn ʿAbbās, who so stated.

It is clearly established in the hadith of Jābir given by Muslim and others, that the Messenger of God (SAAS) ran at the hījāt al-wadā', the "farewell pilgrimage", as he made the circumambulations. This is why ʿUmar b. al-Khaṭṭāb stated, "Why run, when God has made Islam long-lasting?" However, we should not abandon any practice performed by the Messenger of God (SAAS). This is fully substantiated in my book kitāb al-Ahkām.

It is very well known that Ibn ʿAbbās did not consider this practice sunna, as is substantiated in both saḥīh collections, from a hadith of Sufyān b. ʿUayna,
from ‘Amr b. Dinār, from ‘Āṭā’, from Ibn ‘Abbās, who said, “The Prophet (ṢAAS) only hurried at the ka‘ba, al-Ṣafā and al-Marwa to demonstrate his strength to the polytheists.”

This is the terminology given by al-Bukhārī.

Al-Wāqidi stated, “When the Messenger of God (ṢAAS) had finished his duties at the ‘umrat al-qaddāl, he went inside the ka‘ba. He remained inside until Bilāl, from atop the ka‘ba’s roof, made the call to the al-zuhr, noon, prayer; the Messenger of God (ṢAAS) had given him orders to do this. ‘Ikrima b. Abū Jahl commented, ‘God honoured Abū al-Ḥakam’ by not having him hear this slave say what he is saying!’ Ṣafwān b. Umayyā said, ‘Praise be to God who took away my father before he saw this!’ Khalīd b. Usayd agreed, ‘Praise be to God who took the life of my father so that he did not witness this day when Bilāl climbs on top of the ka‘ba and brays!’ Suhayl b. ‘Umar and the men with him covered their faces when they heard this.’

The ḥāfīz al-Bayhaqi stated, “God honoured most of them with Islam.”

I note that the ḥāfīz al-Bayhaqi narrated this through al-Wāqidi to the effect that this took place on the ‘umrat al-Qaddāl, even though it is well-known that this happened in the year of the conquest of Mecca. But God knows best.

The Story of the Marriage of the Messenger of God (ṢAAS) to Maymūna.

Ibn Ishaq stated, “Abān b. Ṣāliḥ and ‘Abd Allāh b. Abū Najīḥ related to me, from ‘Āṭā’ and Mujāhid, from Ibn ‘Abbās, that the Messenger of God (ṢAAS) married Maymūna, daughter of al-Ḥārith, on that journey of his when he was ḥarām, in a state of ritual purity. It was al-‘Abbās b. Abū al-Muṭṭalib who married him to her.”

Ibn Hīshām stated, “She had appointed her sister, Umm al-Faḍl, to represent her and she in turn entrusted the task to her husband al-‘Abbās. It was he who married her to the Messenger of God (ṢAAS) and gave her from him a dowry of 400 dirhams.”

Al-Suhaylī reported that when the proposal of the Messenger of God (ṢAAS) reached her, she was mounted on a camel. She said, “Both the camel and what is on it belong to the Messenger of God (ṢAAS).”

He also stated, “It was about her that the verse was revealed, ‘(We have made lawful to you) a believing woman! If she gives herself to the Prophet, if the Prophet wished to marry her. This provision is only for you, apart from all the believers.’” (ṣūrat al-Ahzāb; XXXIII, v.50).

Al-Bukhārī related on a line of transmission through Ayyūb, from ‘Ikrima, from Ibn ‘Abbās, that the Messenger of God (ṢAAS) married Maymūna while muhrim, in a state of ritual conservation. When he consummated marriage with her, he was ḥalāl, free of the ḥirām. She died at Saraf. Al-Suhaylī stated and

79. That is, the speaker’s father, Abū Jahl, killed at Badr.
al-Dārqrūṭī related through Abū al-Aswad, the orphan of Urwa, and through Matār al-Warrāq, from Ikrima, from Ibn ʿAbbās, to the effect that the Messenger of God (ṢAAS) married Maymūna while ḥalāl.

He said, “And they interpreted the first version of the account from Ibn ʿAbbās – that the Messenger of God (ṢAAS) was muhrim, ‘in a ritual state’, to mean that it was in the holy month. As a poet said,

“They killed Ibn ʿAffān, the Khalifa, when he was muhrim and prayed; and I never saw the like of him abandoned.”

“That is, this occurred in the holy month.”

I note that this interpretation is open to dispute, because the accounts from Ibn ʿAbbās contrary to that predominate, especially since he said, “He married her while he was muhrim and consummated marriage with her when he was ḥalāl.” This also occurred in the month of Dhū al-Qaʿda, another holy month.

Muhammad b. Yahyā al-Dhuḥli stated that ʿAbd al-Razzāq related to him, “‘Al-Thawrī said to me, ‘No attention should be paid to the words of the people of Medina. ʿAmr informed me, from Abū al-Shaʿthā, from Ibn ʿAbbās, that the Messenger of God (ṢAAS) married while muhrim.’”

Abū ʿAbd Allāh stated that he told ʿAbd al-Razzāq, “Suṭyān related both aḥādīth from ʿAmr, from Abū al-Shaʿthā, from Ibn ʿAbbās and Ibn Khuthaym, from Saʿīd b. Jābayer, from Ibn ʿAbbās, who said, ‘Yes; regarding the ḥadīth of Ibn Khaytham, he related it here’—meaning in al-Yaman. ‘Regarding the ḥadīth of ʿAmr, he related it there’—meaning in Mecca.”

Both authors of the sāḥīḥ collections included this tradition, from ʿAmr b. Dīnār.

In the sāḥīḥ collection of al-Bukhārī, through al-Awzāʿī, it states, “‘Aṭṭa related to us, from Ibn ʿAbbās, that the Messenger of God (ṢAAS) married Maymūna while muhrim.” Saʿīd b. al-Mussayyib stated, “Ibn ʿAbbās made a mistake, even though she was his aunt; he did not marry her until after he had become ḥalāl.”

Yūnus stated, from Ibn Ishaq, “Baqiyya quoted Saʿīd b. al-Musayyib as having said, ‘This ʿAbd Allāh b. ʿAbbās claimed that the Messenger of God (ṢAAS) married Maymūna while he was muhrim’. And he (Saʿīd) went on to relate what he had said. He (Saʿīd) continued, ‘However, when the Messenger of God (ṢAAS) went on to Mecca, both the hill, and the marriage were at the same time. Ibn ʿAbbās was confused about this.’”

Muslim and the aḥāl al-suṇan related from lines of transmission from Yazīd b. al-ʿĀṣamm al-ʿĀmīrī, from his aunt Muymūna, daughter of al-Ḥārith, who said, “The Messenger of God (ṢAAS) married me while we were both ḥalāl, at Saraf.” However, al-Tirmidhī stated, “Several authorities related this ḥadīth

80. This refers to the assassination of Uthmān; his death is said to have come while he was in prayer.
81. The state of being ḥalāl.
regarding the marriage of the Messenger of God (SAAS) to Maymūna, from Yazd b. al-Aṣamm mursal, ‘with an incomplete chain of transmission’.

The ḥāfīz al-Bayhaqi stated that the ḥāfīz Abū ‘Abd Allāh informed him, quoting Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Aṣfahānī al-Zāhid, quoting Ismā'īl b. Ishāq al-Qaḍī, quoting Sulaymān b. Ḥarb, quoting Ḥammād b. Zayd, quoting Maṭar al-Warrāq, from Rabī‘a b. Abū ‘Abd al-Rahmān, from Sulaymān b. Yasār, from Abū Ṣafīrī, who said, “The Messenger of God (SAAS) married Maymūna while he was ḥalāl and he consummated the marriage when he was ḥalāl. I was the messenger between them.”

Both al-Tirmidhī and al-Naṣārī related this, from Qutayba, from Ḥammād b. Yazīd. Al-Tirmidhī went on to state, “It is ḥasan, ‘good’; we know of no other authority who gave its line from Ḥammād, from Maṭar.” Mālik related it from Rabī‘a, from Sulaymān, but as mursal, incomplete in its chain”.

And Sulaymān b. Bilāl related it from Rabī‘a, as mursal.

I note that her death came at Saraf in 63 AH, or, according to others, in 60 AH. May God be pleased with her.

An Account of the departure of the Messenger of God (SAAS) from Mecca after the completion of his ‘umra pilgrimage.

It has been narrated above by Mūsā b. ‘Uqba how Quraysh sent Ḥuwaytīb b. Abī ‘Uzza to the Messenger of God (SAAS) four days later so that he would leave, as had been stipulated in the agreement. He offered to hold a feast for them in honour of his marriage to Maymūna, his only purpose having been to reconcile with them thereby. They refused him, telling him to leave. And he did. Ibn Isḥāq related it similarly.

Al-Bukhārī stated that ‘Ubayd Allāh b. Mūsā related to him, from Isrā‘īl, from Abū Isḥāq, from al-Barā‘, who said, “The Prophet (SAAS) made the ‘umra pilgrimage in Dhū al-Qa‘da. The people of Mecca refused to invite him to enter Mecca until he compacted with them that he would stay there three days. When they drew up the document, they wrote, ‘This is what Muḥammad, the Messenger of God, has agreed.’ They (the Meccans) commented, ‘We don’t agree to this. If we knew you to be God’s messenger, we would not have opposed you at all. You are, however, Muḥammad, son of ‘Abd Allāh.’ He stated, ‘I am the Messenger of God, and I am Muḥammad, the son of ‘Abd Allāh.’ He then told ‘Ali b. Abī Ťālib, ‘Erase the words “Messenger of God”.’ He replied, ‘No, by God, I’ll not erase you, ever!’ The Messenger of God (SAAS) then took the document – he could not write well – and wrote, ‘This is what Muḥammad, son of ‘Abd Allāh, has agreed to. No weapons will enter Mecca except swords in sheaths. And he will not take away any one of its people who wishes to follow him. Also, he will not prevent any of his men from staying if they wish to do so.’
"When he did enter and the period for the stay was over, they came to 'Ali and said, 'Tell your master to leave us, since the time is over.' The Prophet (SAAS) therefore went to leave, but he was followed by 'Ali's daughter calling out, 'Uncle! Uncle!' 'Ali took her by the hand and told Fāṭima, 'Take care of your cousin.' She carried her away. 'Ali, Zayd and Ja'far then began quarrelling over her. 'Ali said, 'I should take her; she is my uncle's daughter.' Ja'far said, 'She's the daughter of my uncle too, and her aunt is my wife.' Zayd said, 'She's my brother's daughter.' The Messenger of God (SAAS) decided that she should go with her aunt, saying, 'An aunt has the same standing as a mother.' He then said to 'Ali, 'You are from me, and I am from you.' To Ja'far, he said, 'You resemble me in appearance and character.' To Zayd, he said, 'You are our brother and our companion.' 'Ali then asked, 'Will you not marry Hamza's daughter?' He replied, 'She is the daughter of my foster-brother.'"

Al-Bukhārī alone gives this hadith with this line of transmission.

Al-Wāqidi narrated the story of Hamza's daughter. He stated, "Ibn Umm Ḥabītah related to me, from Daḍūd b. al-Ḥusayn, from Ḥḳrima, from Ibn ʿAbbas, that Ṭumāra, daughter of Hamza b. ʿAbd al-Muṭṭalib and her mother Ṣalmā, daughter of Ḥmays, were at Mecca.

"When the Messenger of God (SAAS) arrived 'Ali b. ʿAbū Ṭalīb spoke with him, saying, 'How can we abandon the daughter of our uncle, an orphan, amidst the polytheists?' The Prophet (SAAS) did not forbid bringing her out, and he ('Ali) did so. Zayd b. Ḥarītha, the wasī, the executor, of Ḥamza, now spoke up; the Prophet (SAAS) had made Zayd and Hamza brothers when he had established brotherly relationships between the emigrants (and the anṣār). Zayd said, 'I have the greater right to her; she is my brother's daughter.' When Ja'far heard that, he said, 'An aunt is (as) a mother. I have more right to her because her aunt, Ṣamā', daughter of Ḥmays, is with me.' 'Ali commented, 'Do I really see you fighting? She is my uncle's daughter and I brought her out from among the polytheists. You have no claim better than mine; I have more right to her than you do.' The Prophet (SAAS) said, 'I will judge between you. As for you, Zayd, you are the agent of God and of His messenger. You, Ja'far, are similar to me as my features and my disposition. You, Ja'far, have most right to her; your wife is her maternal aunt, and a woman cannot be wed along with her maternal or her paternal aunt.' And he judged that she should go to Ja'far."

Al-Wāqīdī stated, "When he awarded her to Ja'far, Ja'far arose and skipped around the Messenger of God (SAAS). The latter asked, 'What's this then, Ja'far?' He replied, 'Messenger of God, whenever the Negus was pleased with someone, he would get up and skip around him.' Then he said to the Prophet (SAAS), 'You marry her.' He replied, 'She's the daughter of my foster-brother.' So the Messenger of God (SAAS) married her to Salama b. ʿAbū Salama. The Messenger of God (SAAS) used to say, 'Did I reward Abū Salama?'"
I note that al-Waqidi and others report that it was because he had arranged the marriage of the Messenger of God (SAAS) to his mother, Umm Salama. This was because he was older than his brother Úmar b. Abū Salama.

Ibn Ishāq stated, "The Messenger of God (SAAS) returned to Medina in Dhū al-Ḥijja, and the polytheists were in charge of that pilgrimage (that year)."

Ibn Hishām stated, "It was regarding that 'umra, so Abū Ubayda related to me, that the words of the Almighty were revealed, ‘God will fulfil the true visions of His messenger: you will certainly enter, if God will it, the holy mosque in safety, with your heads shaven or shorn, not fearing. He knew what you did not know and vouchsafed for you a victory close at hand’" (sūrat al-Fath; XLVIII, v.27).

DIVISION.

Al-Bayhaqi related here the expedition of Ibn Abū al-‘Awja’ al-Sulami to Banū Sulaym.

He then traced the line of transmission from al-Waqidi, "Muḥammad b. ʿAbd Allāh b. Muslim related to me, from al-Zuhri, who said, ‘The Messenger of God (SAAS) returned from the 'umrat al-qadiya in Dhū al-Ḥijja, 7, AH. He then sent forth Ibn Abū al-‘Awja’ al-Sulami along with 50 horsemen. But the scout sent out by that tribe warned them and gave them information. They gathered a large force and so when Ibn Abū al-‘Awja’ came to them, they were well prepared. When the men of the Messenger of God (SAAS) saw their force, they invited them to accept Islam. The enemy pelted them with arrows, refusing to listen to them, saying, ‘We don’t need what you’re offering.’ They shot at them for a while then called up reinforcements that overlooked them (the Muslims) from all sides. The (Muslim) force fought fiercely until most of them had been killed. Ibn Abū al-‘Awja’ suffered numerous wounds. He withstood his pain and returned to Medina with his remaining men, arriving there on the 1st of Ṣafar, 8 AH.’"

DIVISION.

Al-Waqidi stated, "In the pilgrimage of that year – that is, 7 AH – the Messenger of God (SAAS) returned his daughter Zaynab to her husband Abū al-‘Āṣ b. al-Rabī'. We have made reference to this above. That same year Ḥāṭib b. Abū Balta‘a arrived from having been with al-Muqawqis; with him were Māriyya, and Sīrin. They both accepted Islam en route, as did a eunuch."

Al-Waqidi went on, "That same year, the Messenger of God (SAAS) adopted as his minbar a seat above two steps. He went on, "However, what we are certain is that he did this in 8 AH.”

82. This is in reference to the conquest of Khaybar.

Their arrival occurred early in 8 AH, according to what follows.

Part of this has been referred to heretofore in the account given by Ibn Ishāq following the execution of Abī Rāfī', the Jew; this took place in 5 AH.

However, the ḥāfiz al-Bayhaqī gave this information here, following his account of the 'umrat al-qaddā. He narrated through al-Wāqīdī, “Abd al-Ḥamīd b. Ja'far informed us, from his father (who said) that 'Amr b. al-Ás stated, ‘I was stubbornly opposed to Islam. I was present at Radr with the polytheists and escaped. Then I was present at Uhud and escaped. Finally I was present at al-khandaq and escaped.

“I told myself, “What suffering! I swear by God, may Muḥammad prevail over Quraysh!” So I took my assets and moved to al-Raht. And I diminished my contacts with people. When the al-Ḥudaybiyya pact was agreed and the Messenger of God (ṢAAS) left in peace and Quraysh returned to Mecca, I began saying, “So Muḥammad is going to come to Mecca with his men; Mecca is no place to be in, nor is al-Ṭa'if. The best thing to do is to leave.” I was then still hostile to Islam. I think that if all Quraysh accepted Islam, I would not do so.

“I went to Mecca and gathered together some men of my tribe who saw things as I did, repeated my views and sought my advice in matters concerning them. I asked them, “How am I in your view?” They replied, “As our adviser and our protector, a man of fine character and wise decision.”

“He went on, ‘I then told them, “You well know, by God, that I consider this matter of Muḥammad as serious and reprehensible; I have reached a decision.” “What is that?” they asked. “We should go and join the Negus”, I told them, “and live with him. If Muḥammad prevails, we will be there with the Negus; and we would be far better off under his control than under that of Muḥammad. And if Quraysh prevail, they already know us well.”

““This is the right decision (they responded).” I told them, “Then gather up presents for him.” The gift he most appreciated from our land was leather. So we gathered much leather for him, then left and went to the Negus. While we were there, who should arrive but 'Amr b. Umayya al-Ḍamrī. The Messenger of God (ṢAAS) had sent him with a document he had prepared marrying him to Umm Ḥabība, daughter of Abū Sufyān. He went in to see the Negus and then came out again. I told my companions, “That is 'Amr b. Umayya al-Ḍamrī. If I had gone in to the Negus and asked him for him, and he had given him to me and I had cut off his head, then Quraysh would have been delighted and I would have been rewarded for killing Muḥammad’s emissary.”

“‘I did go in to the Negus and bowed down before him as I was accustomed to do. He said, “Welcome to my friend! Have you brought something as a gift
for me from your country?” “Yes, O king,” I told him. “I have much better leather to give to you.” I then presented it to him and he was delighted. Some of it he distributed to his generals and the rest he had stored away and had a record of it written and kept.

“When I saw he was in a good mood, I asked, “Your majesty, I just noticed a man leaving your presence. He is the messenger from an enemy of ours. He has caused us much trouble and has killed some of our leaders and best men. Please hand him over to me, so that I may kill him.” He became angry at this, raised his fist and brought it down so hard on my nose that I thought he had broken it. My nostril soon flowed with blood that dripped on to my clothing. I felt so humiliated I wished the earth would open up and swallow me.

“I eventually said, “Your majesty, if I had known you would be upset at what I said, I would not have asked you.”’

He went on, ‘He then became embarrassed and said, “Amr, how could you ask me to hand over to you for execution the messenger of the man to whom the al-nāmūs al-akbar, the Archangel Gabriel, comes, just as he did to Moses and to Jesus?”’

“Amr went on, ‘God then changed my attitude from the way it had been, and I asked myself, “When the Arabs and non-Arabs alike recognize this truth, how can you oppose it?”’ I then said to the Negus, “Your majesty, do you really testify to that?” “I so testify to God,” Amr,” he replied. “Obey me and follow him. I swear by God that he is right and that he will definitely prevail over those who oppose him, just as Moses prevailed over Pharoah and his armies.”

“I asked him, “Will you accept my allegiance to him in Islam?” “Yes,” he replied. He then stretched forth his hands and accepted my allegiance. He called for someone to bring a wash basin and the blood was washed from me and he presented me with garments in which to dress. My own clothing was soaked in blood and I cast it aside. Then I went out to my companions and when they saw the garments from the Negus they were delighted. They asked, “Did you receive what you wanted from your friend?” I told them, “I was reluctant to talk about it with him on the first occasion; I told him I would come back.” “We agree with that,” they said.

“Amr went on, ‘So I left them, as if I had something specific to do and made my way to where the boats were moored. I found one ship that was loaded and about to leave. I embarked with them and they sailed it away to al-Shu’ba, where I went ashore, carrying my money. I bought a camel and headed for Medina, passing by Marr al-Zahrān. I then went on until I reached al-Hadda, where I met two men who had preceded me there shortly before. They were looking for accommodation, one man entering a tent, while the other held their mounts. Then I saw that one of them was Khalid b. al-Walid! I asked him, “Where are you headed?” “To Muhammad,” he replied. “The people are all joining Islam and there’s no one left with any power. I swear by God, if I were to oppose, he’d have us by the neck, like a hyena’s neck is caught in his cave.”
“I swear by God,” I told him, I too am headed for Muḥammad and am accepting Islam.” Then ‘Uthmān b. Ṭalḥa emerged and welcomed me. We all three lodged together.

“We then reached an agreement and went to Medina. I’ll never forget what a man said whom we met at the Abū Ḫutha well who shouted out, “Yā rabāḥ! Yā rabāḥ! Yā rabāḥ!” We were much cheered by this and proceeded further. Then the man looked closely at us and I heard him say, “After (losing) these two, Mecca has given up the leadership!” I assumed he was referring to myself and to Khālid b. al-Walid. He then turned and hurried off into the mosque; I assumed that he was going in to tell the Messenger of God (ṢAAS) of our arrival and it was as I thought.

“We dismounted at al-Ḥarrah and dressed in our best clothes. Then the call was made for the ʿaṣr prayer and we went off to see him. His face was exultant, and the Muslims around him were delighted at our acceptance of Islam. Khālid b. al-Walid went forward and gave his allegiance. Then ‘Uthmān b. Ṭalḥa advanced and gave his. I then went forward but, I swear by God, no sooner had I sat down before him than I could not raise my gaze towards him, I felt so ashamed. I then expressed my allegiance to him, provided that I be forgiven my prior sins and that he would not bring up the past. He said, “Islam cuts off what preceded it and the hijra cuts off what preceded it.”

“And I swear by God, the Messenger of God (ṢAAS) gave to none of his Companions consideration equal to that he gave myself and Khālid b. al-Walid after we had accepted Islam. We had the same status with Abū Bakr and I enjoyed the same with ‘Umar; ‘Umar was somewhat critical towards Khālid.’”

‘Abd al-Ḥamīd b. Ja‘far, al-Waqidi’s sheikh, teacher, stated, “I narrated thisḥadīth to Yazid b. Ḥabib, and he said, ‘Rāshid, the freed-man of Ḥabib b. Aws al-Thaqafi, quoted his master Ḥabib as relating much the same from ‘Amr b. al-‘Āṣ.’”

I note that Muḥammad b. Iṣḥāq related it similarly, from Yazid b. Abū Ḥabib, from Rāshid, from his freed-man Ḥabib, who said, “‘Amr b. al-‘Āṣ in person related to me.” And he then narrated the above as occurring in 5 AH, after the killing of Abū Râfî. The text of al-Waqidi is more simple and better.

Al-Waqidi quoted his sheikh ‘Abd al-Ḥamīd as saying, “I asked Yazid b. Abū Ḥabib, ‘Did he say when ‘Amr and Khālid accepted Islam?’ ‘No’, he replied, ‘except that he did say it was before the conquest of Mecca.’ I then said, ‘My father told me that ‘Amr, Khālid and Ṭalḥa came forward at the beginning of Ṣafar in 8 AH.’”

In the saḥīḥ collection of Muslim there is material testifying to the course of his acceptance of Islam, his fine companionship with the Messenger of God (ṢAAS) during his life, and how he died repenting his conduct during the period of his leadership after that of the Messenger of God (ṢAAS), along with a description of his death. May God be pleased with him.

83. A cry of surprise and delight.
Al-Wāqidi stated that Yaḥyā b. al-Mughīra b. ‘Abd al-Raḥmān b. al-Ḥārith b. Hishām related to me, “I heard my father quote Khālid b. al-Walīd as saying, ‘When God wished for good for me, he instilled Islam into my heart and gave me good sense. I then told myself, ‘I have witnessed how all these lands are against Muḥammad (ṢAAS); yet whatever I witness in these places makes me want to leave them, feeling that I am out of place in them and that Muḥammad will prevail.’ ”

“When the Messenger of God (ṢAAS) left for al-Ḥudaybiyya, I went forth with some of the polytheist cavalry and encountered the Messenger of God (ṢAAS) and his men at Ūsfān. I positioned myself directly facing and opposing him. He and his men performed the al-ṣūr, the noon prayer, before us and we thought we should attack him then, but could not make up our minds to do so; which was a very good thing! He saw what we were about to do and he and his men performed the al-ṣaṣr, late afternoon prayer, as a salāt al-khāwfa, “prayer in fear of attack”.” This made an impression on us and I said, “The fellow is denied us!” We moved back and he avoided our horsemen by taking the route to the right.

“When Quraysh made peace with him at al-Ḥudaybiyya and put him off till the following year, I asked myself, “What is left? Where can I go? To the Negus? He follows Muḥammad, whose men are safe with him. Shall I go to Heraclius and abandon my faith for Christianity or Judaism? Should I go and live with foreigners, or stay at home with those who remain?”

“When I was in this quandary, the Messenger of God (ṢAAS) entered Mecca to perform the ‘umrat al-qādiyya. I pretended to be absent and did not witness his entry. My brother, al-Walīd b. al-Walīd, had come in with the Prophet (ṢAAS) on the ‘umrat al-qādiyya and he asked after me but could not locate me. He wrote me a letter in which he said, “In the name of God the Most Merciful, the Most Compassionate. I know of nothing more strange than your antipathy for Islam, being as intelligent as you are. Could anyone disregard something like Islam? The Messenger of God (ṢAAS) has asked me about you. He said, ‘Where is Khālid?’ I replied, ‘God will bring him.’ He then asked, ‘Could someone like him disregard Islam? If he were to put his energy and bravery to work with the Muslims it would be better for him. We would certainly give him precedence before others.’ Take note, brother, of what good things you are missing.”

“When his letter reached me, I got ready to come out and experienced a strong desire for Islam. The question the Messenger of God (ṢAAS) had asked about me pleased me greatly. I dreamt of being in a constrained and barren land and emerging into one that was spacious and fertile. I told myself that this was a vision. And when I went to Medina, I decided to relate it to Abū Bakr. He said, “Your exiting to which God led you was to Islam. The constrained land where you had been was polytheism.”

84. See above, pp.
"And so when I made up my mind to come out to the Messenger of God (SAAS), I wondered in whose company I would go to him. Then I met up with Sa'fwan b. Umayya and asked him, "Abū Wahb, don’t you see what we are doing? We’re (as useless) as molars! Muhammad may defeat the Arabs and the non-Arabs alike. If we joined and followed Muhammad, then honour gained by him would be honour for us all.” But Sa'fwan rejected this vigorously, saying, "If I were the very last, I’d never follow him!"

"We parted and I told myself that this was someone whose brother and father had been killed at Badr. Then I met Ikrima b. Aba Jahl to whom I said the same as Sa'fwan b. Umayya. He responded just as Sa'fwan had done. I asked him to keep confidential what I had said, and he agreed.

"I went off home, had my camel readied and left on it. On the way I met Uthman b. Ţalha; knowing him to be a friend, I thought I would tell him my plan. I then recalled the names of some of his elders who had been killed and I thus became reluctant to mention this to him. But I said to myself, “What does it matter to me now that I’m about to leave?” So I told him what had transpired and said, “We’re like a fox in a hole that would be sure to come up if doused with buckets of water.” I said to him what I had earlier told my other two friends and he responded positively at once. I told him, “I got up this morning ready to proceed forth; over there at the road, kneeling down, is my mount.” We then agreed to meet at Ya'jij. If he got there first, he would wait; if I arrived there before him, I would wait there.

"We set off at night, before dawn, and we met at Ya'jij. We proceeded on together to al-Hadda, where we found 'Amr b. al-'Tṣ. He welcomed us warmly, as we did him. He asked us where we were headed and we asked him why he had left. He wanted to know our purpose in leaving, and we replied, “To enter Islam and follow Muhammad (SAAS).” He said that that was his purpose too.

"So we travelled on together into Medina and dismounted at the back of al-Harra. The Messenger of God (SAAS) was informed of our arrival, and he was delighted with us. I dressed in my best clothes and headed for the Messenger of God (SAAS). My brother met me and said, “Hurry along; the Messenger of God (SAAS) has been told about you, is delighted at your arrival and is awaiting you.”

"We stepped up our pace and when I looked at him I saw him smiling all the time until we stopped before him. I addressed him as “Prophet” and he returned a greeting, his face beaming. I said, “I bear witness that there is no god but God and that you are the Messenger of God.” He then said, “Come here.” And then he said, “Praise be to God who guided you. I considered you to have intelligence that I hoped would only lead you to good.” I replied, “Messenger of God, I used to agree with those others I have seen to be stubbornly opposed to the truth; please pray to God that He will forgive me this.” He replied, “Islam cuts off what preceded it.” I asked, “Messenger of God, and so hence ...” He then said, “O God, forgive every action Khālid b. al-Walid took to block God’s cause.”"
"Khalid went on, ‘Uthmān and ‘Amr then came up and expressed their allegiance to the Messenger of God (SAAS). Our arrival was in Ṣafār of 8 AH. And, I swear by God, that the Messenger of God (SAAS) gave precedence to none of his Companions over myself.’"

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**THE EXPEDITION OF SHUJĀ‘ B. WAHB AL-ASADI TO SOME MEN OF HAWĀZIN.**

Al-Waqqādi stated that Ibn Ābu Sabra related to him, from Ḥishāq b. ‘Abd Allāh b. Ābū Farwā, from ʿUmar b. al-Ḥakam, who said, “The Messenger of God (SAAS) dispatched Shujā‘ b. Wahb with 24 men out against a group of Hawāzin with orders to attack them. He left, travelling by night and remaining hidden by day. When he came to them, they were taken by surprise. He, Shujā‘, had told his men not to pursue them vigorously. They seized many camels and goats. They drove them off to Medina, where each man received 15 camels as booty.”

Others maintain that they also took many captives and that the leader (Shujā‘) chose from them one modest girl and that their people then accepted Islam. The Prophet (SAAS) advised their leader to return the women to them, and he agreed. He gave a choice to the girl he had with him, and she chose to stay.

This expedition may be the one to which al-Shafī‘ī referred, quoting Malik, from Nāfi‘, from Ibn ʿUmar, to the effect that the Messenger of God (SAAS) sent an expedition towards Najd, ‘Abd Allāh b. ʿUmar being among them. The latter said, “We captured many camels and our share of the booty was 12 camels apiece, which the Messenger of God (SAAS) awarded us camel by camel.”

This is included in both sahih collections in a ḥadīth from Malik. Muslim also related it in a ḥadīth of al-Layth, and from a ḥadīth of ‘Abd Allah. All of these quoted Nāfi‘, from Ibn ʿUmar, in similar words.

Ābū Dā‘ūd stated that Hanād related to him, quoting Abīda, from Muḥammad b. Ḥishāq, from Nāfi‘, from Ibn ʿUmar, who said, “The Messenger of God (SAAS) sent an expedition out to Najd and I took part in it. We captured many camels and our leader divided them up to each of us, camel by camel. Then we went on to the Messenger of God (SAAS), and he divided up our booty between us, so that each of us acquired 12 camels, after the khums (the one-fifth for the bayt al-māl, the treasury) had been set aside. The Messenger of God (SAAS) did not include in our counts the camels our leader had given us, nor did he criticize him for what he had done. Each one of us received 13 camels, after he had made his distribution.”

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**THE EXPEDITION OF KA‘B B. ‘UMAYR TO BANĪ QUḌĀ‘A, IN SYRIA.**

Al-Waqqādi stated that Muḥammad b. ‘Abd Allāh related to him, from al-Zuhri, who said, “The Messenger of God (SAAS) sent Ka‘b b. ʿUmayr al-Ghīfārī with 15 men out as far as Dhāt Aṭlāḥ, in Syria. There they found a very large body of
men. The Muslims invited them to accept Islam, but they did not agree and showered them with arrows. When the men of the Messenger of God (SAAS) saw this, they fought the enemy fiercely until they (the Muslims) were killed. One of their men was wounded badly and lay among the dead. In the cool of the night he managed to make his way back to the Messenger of God (SAAS), who was about to send out an expedition against them when news reached him that they had gone elsewhere.

THE EXPEDITION TO MUITA.

This is the expedition of Zayd b. Ḥarītha with approximately 3,000 men to al-Balqāʾ territory in Syria.

Muḥammad b. ʿIsḥāq stated, following his account of the ‘umrat al-qadīyya, “The Messenger of God (SAAS) remained in Medina for the duration of Dhū al-Ḥijjah – the polytheists having controlled that pilgrimage – throughout al-Muḥarram, ʿṢafar and both Rabīʿ al-Awwal and al-Thāni. In Jumāda al-ʿUwālā he sent out into Syria those who were afflicted at Muʿta.

“Muḥammad b. Jaʿfar b. al-Zubayr related to me, from ʿUrwa b. al-Zubayr, who said, ‘The Messenger of God (SAAS) sent out his expedition to Muʿta in Jumāda al-ʿUwālā, 8 AH. He appointed as their leader Zayd b. Ḥarītha, saying, “If Zayd should be killed, then Jaʿfar b. ʿAbū ʿṬālib will take command. If he should fall, then ʿAbd Allāh b. Rawāḥa will lead.”’

“The army, consisting of 3,000 men, then prepared to leave.”

Al-Waqidi stated that Rabiʿa b. ʿUthmān related to him, from ʿAmr b. al-Ḥakam, from his father, who said, “Al-Nuʾmān b. Fanḥāṣ, the Jew, came and stood with the men looking over at the Messenger of God (SAAS), when he said, ‘Zayd b. Ḥarītha will be commander and if Zayd should be killed, then it will be Jaʿfar b. ʿAbū ʿṬālib. If Jaʿfar is killed, then ʿAbd Allāh b. Rawāḥa will be commander. If he should be killed, then the Muslims should choose one from among themselves to appoint over them.’

“Al-Nuʾmān then said, ‘Abū al-Qāsim, if you are a prophet and were to so name them, few or many in number, they would all be killed. When the prophets of Banī Isrāʾīl named a commander and then went on to name his successor if he should be killed, then they would all be killed, even if they named 100.’ He told Zayd, ‘Attend to your affairs. For you will never return, if Muḥammad is a prophet.’

“Zayd replied, ‘I do testify that he is a prophet, a man of truth and piety; may God’s peace and blessings be upon him.’”

Al-Bayhaqi related this.

Ibn ʿIsḥāq went on, “When time came for their departure, the men said farewell to the commanders of the Messenger of God (SAAS). When ʿAbd Allāh b. Rawāḥa said goodbye with the rest, he wept. When people asked him why, he
replied, ‘I swear by God, it’s not because of my love for this life or my affection for you; I heard the Messenger of God (SAAS) reciting a verse from God’s Book which mentions hell-fire and says, “All of you will go to it; this is determined and decreed by your Lord” (sūrat Maryam; XIX, v.71). And I don’t know how I’ll be able to escape from it after I’ve gone into it!’

“The Muslims then said to him, ‘May God accompany you, protect you and return you all to us in safety.’

“’Abd Allāh b. Rawāḥa spoke the following lines,

‘But I ask the All-Merciful for forgiveness, and a large wound that bleeds profusely
   Or a spear from a warrior armed with one that goes through my intestines and my liver.
   So that it will be said when people pass by my grave,
   “God gave him guidance as a warrior, and he behaved well.”’

Ibn Ishaq continued, “The men then were about to leave when ‘Abd Allāh b. Rawāḥa came over to the Messenger of God (SAAS), said farewell to him and recited the following verses,

‘May God affirm the good He presented you, as he gave affirmation to Moses, and a victory like they won.
   I sensed the goodness in you to be a gift; and God knows me to have fine sight.
   You are the Messenger and whoever is deprived of your gifts and sight of you has been diminished by fate.’”

Ibn Ishaq went on, “The army then set forth and the Messenger of God (SAAS) went out with them to bid them farewell. When he had said goodbye to them and turned away, ‘Abd Allāh b. Rawāḥa spoke the following verse,

‘May peace persist for a man to whom I have said farewell amidst the palm trees, the best friend and escort.’”

Imām Ahmad stated that ‘Abd Allāh b. Muḥammad related to him, quoting Abū Khalid al-Aḥmar, from al-Ḥajjāj, from al-Ḥakm, from Miṣṣam, from Ibn ‘Abbās (who said that) the Messenger of God (SAAS) dispatched a mission out to Muṭa, appointing Zayd as its leader. If Zayd were killed, then Jaʿfar was to take charge and if he were killed Ibn Rawāḥa would be in command. Ibn Rawāḥa stayed back and went into the mosque with the Prophet (SAAS), who saw him and asked, ‘What keeps you back?’ ‘I wanted to attend the prayer with you,’ Ibn Rawāḥa replied. The Messenger of God (SAAS) then said, ‘To go forth (to battle) in the morning or the evening is better than the world and all in it.’”
Aḥmad stated that Abū Muʿāwiyah related to him, quoting al-Ḥajjāj, from al-Ḥakam, from Miqsam, from Ibn ʿAbbās, who said, “The Messenger of God (ṢAAS) sent out ʿAbd Allāh b. Rawāḥa on an expedition, and that day coincided with a Friday. His companions went on ahead, while ʿAbd Allāh b. Rawāḥa said, ‘I’ll stay back and perform the Friday prayer with the Messenger of God (ṢAAS), then rejoin them.’ When the Messenger of God (ṢAAS) performed the prayer, he saw ʿAbd Allāh and asked him, ‘What prevented you leaving with your comrades?’ He replied, ‘I wanted to perform the Friday prayer with you, then catch them up.’ The Messenger of God (ṢAAS) said, ‘Were you to spend all there is on earth you would not attain their departure.’”

Al-Tirmidhi related it similarly, from Aḥmad b. Muniṣ, from Abū Muʿāwiyah. He then added, “We know of this tradition only from this line.”

Shuʿba observed, “Al-Ḥakam only heard five aḥādīth from Miqsam.” He enumerated them and concluded, “And this hadīth is not one of them.”

I observe that the al-Ḥajjāj b. Ṭāṭ in his account is controversial. But God knows best.

The purpose of giving this hadīth is that it establishes that the leaders left for Muʿta on a Friday. But God knows best.

Ibn Ishaq stated, “They then proceeded and encamped at Maʿān in Syria. There news reached them that Heraclius had encamped at Maʿāb, in al-Balqūʿ territory, with a force of 100,000 rūm, ‘Byzantines’. To them were joined another 100,000 men of Lakhm, Judhām, al-Qayn, Bahraʾ and Bāli, commanded by a man from Bāli tribe and the Irāsha clan named Malik b. Zafila.”

In an account of Yūnis, from Ibn Ishaq, it is stated, “News reached them that Heraclius had encamped at Maʿāb with 100,000 Byzantines and 100,000 mustʿriḥī Afabs.”

It is also stated that the Byzantines numbered 200,000, along with 50,000 others. The smallest figure given is that the Byzantines numbered 100,000, while there were also 50,000 Arabs (allied to them). Al-Suhaylī related this.

(Ibn Ishaq went on) “When this news reached the Muslims, they remained at Maʿān for two nights to discuss the matter. Some said, ‘We should send a message to the Messenger of God (ṢAAS) and tell him of the size of our enemy force. He will then either reinforce us or give us some order we can carry out.’ But ʿAbd Allāh b. Rawāḥa encouraged the troops, saying, ‘Men, what you dislike is what you have come forth to seek – martyrdom! We are not fighting by means of our numbers or strength; we are combating them only with this religion with which God has honoured us. Go forth; it will only result in one of two good outcomes – either victory or martyrdom!’

“The others said, ‘By God, Ibn Rawāḥa is right.’ And so the army went forth.

85. The word implies persons of Arabic language but mixed ancestry. The tribes named in the passage were quasi-Christian.
“ʿAbd Allāh b. Rawāḥa spoke the following lines regarding this interruption of theirs,

‘We brought our horses forward from Mt. Aja’ and Mt. Far’, their bellies distended with grass.

The shoes with which we shod them were of stones as smooth as leather.

They remained for two nights at Ma’an and after their period of rest they were fully restored.

When we went ahead our horses had free rein, the veins in their nostrils pulsing hard.

I swear by my father, we will go on to Ma’ab, even though both Byzantines and Arabs are there.

We gripped their reins and they galloped ahead vigorously, their dust swirling up,

Their noise loud and the points of their helmets glinting like stars.

Many a contented woman our spears rendered divorced, women who can remarry or stay widowed.”

Ibn Ishaq stated further, “ʿAbd Allāh b. ʿAbū Bakr related to me that it was related to him from Zayd b. Arqam, who said, ‘I was an orphan living in the care of ʿAbd Allāh b. Rawāḥa. He took me forth on that journey, riding behind him on his saddle bag. I swear that by night I heard him recite the following lines,

“Since you (my mount) have brought me near and borne my baggage for four nights’ distance from the marshes,

Then you deserve pleasure and freedom from blame; and I will not return hereafter to my people.

The Muslims having come will leave me in Syria where I long to stay

And those with whom I am joined in relationship to the Most Merciful, though not my brothers, will take you back.

There I will not worry about plants sprouting, nor about palm trees whose roots need water.”

“When I heard these words from him I cried and he tapped me with his whip and said, “Why be sad, silly boy, if God grants me martyrdom and you ride home on a saddle?”’

“ʿAbd Allāh b. Rawāḥa also spoke the following line of verse on one of his journeys,

‘Zayd, Zayd of the lean, fast camels, you have been led forward throughout a long night, so dismount now.’”
Ibn Ishaq stated, “The army then advanced to the outskirts of al-Balqā’. There they were met by the Roman and Arab troops of Heraclius, at one of the villages of al-Balqā’ called Mashārif. The enemy advanced and the Muslims withdrew to a village called Mu’ta. There the forces clashed. The Muslims arranged their forces to meet the enemy, putting a man of Banū ‘Udhra named Qutba b. Qatāda in command of the right flank and an ansārī named ‘Ubāya b. Mālik in charge of the left flank.”

Al-Waqidi stated, “Rabī‘a b. ‘Uthmān related to me, from al-Maqburi, who quoted Abū Hurayra as saying, ‘I was present at the Battle of Mu’ta. When the polytheists approached, we saw such equipment, weapons, horses, brocade, silk and gold as no one ever before witnessed! I was dazzled. Thābit b. Arqam said to me, “Abū Hurayra, don’t you think that’s a huge force?” “Yes,” I replied. “But you weren’t present at Badr with us. Superiority in numbers won’t defeat us.”’”

Al-Bayhaqi related this.

Ibn Ishaq went on, “The forces then engaged and battle commenced. Zayd b. Ḥāritha fought, bearing the banner of the Messenger of God (ṢAAS), until he perished amidst the enemy spears. Ja‘far then picked it up and fought on until he was killed. Ja‘far was the first Muslim to hamstring his mount in battle.”

He continued, “Yahya b. ‘Abbād b. ‘Abd Allāh b. al-Zubayr quoted his father ‘Abbād as saying, ‘My foster-father, of Banū Murra b. ‘Awf, who was present at the Battle of Mu’ta, related to me, “I swear I can see Ja‘far jumping off his sorrel mare, hamstringing her and fighting on until he was killed, reciting the lines,

‘Hail to paradise approaching, its waters fine and cool
The punishment of the Byzantines is near, unbelievers of doubtful descent.
It’s up to me to strike them when we clash.’””

Abū Dā‘ūd related this from a hadīth of Abū Ishaq, but he did not quote the poetry.

Those who permit the slaughter of animals if there is concern that the enemy may make use of them make reference to this hadīth. Similarly, Abū Ḥanifa states, concerning al-aghnām, sheep or goats, that if they cannot keep up with the pace and it is feared that the enemy will capture and use them, they may be slaughtered and burned to prevent this. But God knows best.

Al-Suhayli stated, “No one criticizes Ja‘far for this. This action is permissible unless (the animals) are safe from seizure by the enemy. This has nothing to do with the prohibition of killing animals for amusement.”

Ibn Hishām stated, “A reliable source, a scholar, related to me that Ja‘far took the banner in his right hand which was cut off. He then took it in his left hand, and it was cut off. He then hugged it to himself with his upper arms until he was killed. He was 33 years of age. God rewarded him for his valour by giving him two wings in heaven with which he could fly wherever he wished.
It is said that one of the Byzantines gave him a blow that day that cut him in two."

Ibn Ishāq stated, “Yahyā b. 'Abbād b. 'Abd Allāh b. al-Zubayr related to me, quoting his father 'Abbād, as follows, 'My foster-father, a man of Banū Murra b. 'Awf, related to me, saying, ‘When Ja'far was killed, 'Abd Allāh b. Rawāḥa took up the banner and advanced with it, on his horse. Then he began to waver and to hesitate somewhat and so he spoke the following verses,

'I swear, my soul, that you will indeed do battle or be forced to do battle
   Even though the men are shouting and screaming; why is it I see you hating paradise?
   For long you have been at ease; are you anything but a drop of liquid inside a skin bag?"

"He also said,

'My soul, even if you’re not killed you’ll die any way;
   this is the fate of death you are exposed to.
   What you hoped for has been given to you; if you do what they both did, you will have been well directed.'

"The reference here is to his two companions, Zayd and Ja'far. Then he dismounted. When he did so a cousin of his came up carrying a meat bone and said, ‘Take strength from this; you have suffered much recently.’ He took it from his hand and took a bite out of it. Then he heard a great commotion among the men. He said (to himself), ‘And are you still alive?’ He threw away the bone, took up his sword and advanced, fighting until he was killed. May God be pleased with him!

"Thabit b. Aqram, brother of Banū al'Ajlan, then took the banner. He said, ‘Muslims, form around one of you!’ ‘Let it be around you,’ they shouted. ‘No, I will not do it,’ he replied. So they formed around Khālid b. al-Walid. When he (Khālid) took the banner he defended his men, keeping them safe, then withdrew and the enemy distanced from him so that he could leave with the men.”’”

Ibn Ishāq stated, “When the army suffered great loss, the Messenger of God (SAAS) — so I have been told — said, ‘Zayd b. Ḥāritha took the banner and fought with it until he was martyred. Ja'far then took it and fought, bearing it until he was martyred.’ After that the Messenger of God (SAAS) became silent and the faces of the ansār changed as they wondered whether there was something terrible about 'Ahd Allāh b. Rawāḥa. Then he said, ‘'Abd Allāh b. Rawāḥa has taken it now and fought with it until martyred.’

"He then said, ‘They have been raised up to heaven — I saw in a vision — upon couches of gold. I noticed that the couch of 'Abd Allāh b. Rawāḥa was slanting away from those of his comrades and I asked, ‘Why is this?’ I was told, ‘They
went straight ahead, whereas 'Abd Allāh b. Rawāḥa hesitated somewhat before proceeding.”"

This is related thus by Ibn Ishāq munqatī, with an incomplete chain of transmission.

Al-Bukhārī stated that Ḥāmid b. Zayd, from Ayyūb, from Ḥamīd b. Hīlāl, from Anas b. Mālik, (who said) that the Messenger of God (ṢAAS) announced to the people the deaths of Zayd, Jaʿfār and Ibn Rawāḥa before they received the news. He said, “Zayd took the banner, then was struck down. Jaʿfār took it and was struck down. Ibn Rawāḥa took it and was struck down.” His eyes then brimmed with tears. He went on, ‘And then one of the Lord’s swords” (Ḵhālid b. al-Walīd, that is) “took it until God gave them victory.”

Al-Bukhārī is alone in giving this. He also related it elsewhere saying that he (the Messenger of God (ṢAAS)) was on the minbar when he said, “And it would not please them to be with us.”

Al-Bukhārī stated that Ḥāmid b. Abū Bakr related to him, quoting Mughīra b. ‘Abd al-Rahmān al-Makhzūmī, not al-Ḥazāmī, from ‘Abd Allāh b. Saʿīd, from Nāfī, from ‘Abd Allāh b. ʿUmar, who said, “The Messenger of God (ṢAAS) appointed Zayd b. Ḥāritha in command of the expedition to al-Muṭa. He also said, ‘If Zayd should be killed, then Jaʿfār (will take over); if Jaʿfār is killed, then ‘Abd Allāh b. Rawāḥa.’ ‘Abd Allāh said, ‘I was among those at Muṭa. We searched for (the body of) Jaʿfār b. Abū Ṭalīb and found him among those slain. On his body we found some 90 sword wounds or arrow holes.’”

Al-Bukhārī is alone also in giving this hadith.

Al-Bukhārī went on, “Ahmad related to us, quoting Ibn Wahb, from ʿAmr, from Ibn Abū Hīlāl, he being Saʿīd b. Abū Hīlāl al-Laythi, who said, ‘Nāfī informed me that Ibn ʿUmar informed him that he stood over Jaʿfār b. Abū Ṭalīb on that day, he having been killed, (and that Ibn ʿUmar said), “I counted 50 wounds made by spears or swords, and none were in his back.”’

This too is a hadith only given by al-Bukhārī.

This account may be reconciled with the previous one; Ibn ʿUmar saw that number of wounds, whereas others saw more than that. Or that those he saw on his front were inflicted before his death and that when he fell to the ground, they also gave him blows in his back. Ibn ʿUmar counted those in his front suffered while he faced the enemy, before he was killed. May God be pleased with him!

The testimony quoted by Ibn Hishām, regarding his right arm being severed while he held the banner and then the same happening to his left, is upheld by what al-Bukhārī related: “Mughammad b. Abū Bakr related to us, quoting ʿUmar b. ʿAmīr, who said, ‘When Ibn ʿUmar greeted Ibn Jaʿfār, he would say, “Peace be upon you, O Son of him who has two wings!”’

He related it also in al-Manāqib (Virtues). Al-Nasāʾī gave it from a hadith of Yazīd b. Ḥarūn, from Ismāʿīl b. Abū Khalīd.
Al-Bukhari stated that Abū Nu‘aym related to him, quoting Suqyân, from Ismā‘il, from Qays b. Abū Ḥāzim, who said, “I heard Khālid b. al-Walīd say, ‘At the battle of Mu‘tā, nine swords were broken in my hand; I finally held only a Yemeni broad-sword.’”

He then narrated it from Muḥammad b. al-Muthannā, from Yaḥyā, from Ismā‘il, who quoted Qays as having said, “I heard Khālid b. al-Walīd say, ‘At the battle of Mu‘tā, nine swords were broken in my hand; a Yemeni broad-sword was left in my hand.’”

Al-Bukhari is alone in giving this ḥadīth.

The ḥāfiz Abū Bakr al-Bayhaqī stated that Abū Naṣr b. Qatāda related to him, quoting Abū ‘Amr Māṭar, quoting Abū Khalīfa al-Fāḍl b. al-Ḥabāb al-Jumāḥī, quoting Sulaymān b. Ḥarb, quoting al-Aswad b. Shaybān, from Khālid b. Samīr, who said, “ʿAbd Allāh b. Rabāḥ al-Ansārī came to us; the ansār themselves would ask him for legal opinions. The people swamped him; I was among them as they did so. He said, ‘Abū Qatāda, the horseman of the Messenger of God (ṢAAS), sent out the jaysh al-ʿumārāʾ, the ‘army of the commanders’, saying, ‘Zayd b. Ḥāritha will command. If he should be struck down, then Jaʿfar will command. If Jaʿfar is struck down, then ʿAbd Allāh b. Rawāḥa will command.’ Jaʿfar jumped up and said, ‘Messenger of God, I didn’t want you to appoint Zayd over me!’ He replied, ‘Go forth; you do not know which would be better.’

“They did leave, staying only for as long as God wished. The Messenger of God (ṢAAS) (later) mounted the minbar, gave an order and the summons was announced, “A full prayer assembly!” People gathered around the Messenger of God (ṢAAS), and he then said, “I will give you news of this army of yours. They have gone forth and encountered the enemy. Zayd has been martyred.” He then prayed for forgiveness for Zayd. He went on, “Then Jaʿfar took the banner and he charged the enemy and was eventually martyred.” He then bore witness that Jaʿfar had attained martyrdom and sought forgiveness for him. He went on, “ʿAbd Allāh b. Rawāḥa then took the banner and planted his feet firmly until he was martyred.” He prayed for forgiveness for ʿAbd Allāh. He went on, “Then Khālid b. al-Walīd took the banner; he was not one of the (appointed) commanders, but took command himself.” The Messenger of God (ṢAAS) then said, “O God, he is truly one of Your swords; may You help him.” And from that day on Khālid was known as “God’s sword.””

Al-Nāṣīḥī related it from a ḥadīth of ʿAbd Allāh b. al-Mubārak, from al-Aswad b. Shaybān. His account is similar, but has a nice addition: “Bābu khayrīn! Bābu khayrīn! A good beginning!” He then went on to relate the ḥadīth as above.

Al-Waqīqī stated that ʿAbd al-Jabār b. ʿAmāra b. Ghaziyya related to me, from ʿAbd Allāh b. Abū Bakr, from ʿAmr b. Ḥazm, who said, “When the army joined in battle at Mu‘tā, the Messenger of God (ṢAAS) sat on the minbar and God revealed to him what lay between him and Syria so that he could observe their conflict. He said, ‘Zayd b. Ḥāritha took the banner and Satan came to him
and made life seem good to him and death hateful, making life on earth attractive to him. He (Zayd) said, “Now that the faith is firmly planted in the hearts of the believers, would you make life on earth seem good to me?” He then advanced until he was martyred.’ The Messenger of God (SAAS) then performed the prayer for him and said, ‘Ask forgiveness for him; he has entered paradise as a martyr.”’

Al-Waqidi stated that Muḥammad b. Ṣāliḥ related to him, from Āṣim b. ‘Amr b. Qatāda, that the Messenger of God (SAAS) said, “When Zayd was killed, Jaʿfar b. Abū Ṭalib took the banner. Satan then came to him and made life seem good to him, death hateful, and he made life attractive to him. But Jaʿfar said, ‘Now, when faith has become firm in the hearts of the believers, would you have me wish for life?’ He then advanced until he was martyred. The Messenger of God (SAAS) then spoke the prayer for him. He said, ‘Seek forgiveness for your brother; he is a martyr and has entered paradise. He is flying in heaven with wings of sapphire, going wherever he wishes there.’”

He went on, “‘Abd Allāh b. Rawāḥa then took the banner and was martyred. He then entered heaven muṭṭarīd, ‘indirectly’. This upset the ansār and someone asked, ‘Messenger of God, why “indirectly”? ’ He replied, ‘When he suffered wounds, he drew back. But he criticized himself, regained his courage, was martyred and entered paradise.’

“His people were much relieved by this.”

Al-Waqidi stated that ‘Abd Allāh b. al-Ḥārith b. al-Fuḍayl quoted his father as saying, “When Khālid b. al-Walīd took up the banner, the Messenger of God (SAAS) said, ‘Now the fighting is fierce.’”

Al-Waqidi also stated, “Al-ʿĪṣāf b. Khālid related to me as follows, ‘Ibn Rawāḥa having been killed in the evening, Khālid b. al-Walīd spent that night (without engaging the enemy). Next morning, he attacked, having placed his vanguard at the rear and exchanged the forces of the left and right flanks. The enemy were no longer familiar with their banners and disposition and, believing them to have been reinforced, were frightened and retreated in disarray. And so they suffered a defeat as no enemy had inflicted upon them before.’”

This accords with the account given by Mūsā b. Uqba, may God be pleased with him, in his work on the military campaigns. He stated, after recounting the ‘umrat al-Ḥudaybiyya, “The Messenger of God (SAAS) went to Medina and remained there for six months. He then despatched an army to Muṭṭa, appointing Zayd b. Ḥāritha as their commander. He ordered, ‘If he is struck down, then command is to go to Jaʿfar b. Abū Ṭalib. If Jaʿfar is struck down, then ‘Abd Allāh b. Rawāḥa is to be their commander.’ They travelled on until they encountered Ibn Abū Sabra al-Ghassānī at Muṭṭa, where there was a large force of Christian Arabs and Byzantines, including men of Tanūkh and Bahrā’. Ibn Abū Sabra closed the gate of the fortress against the Muslims for three days. The armies then clashed on a red field, where the fighting was intense. Zayd b. Ḥāritha took
the banner and was killed; Ja'far then took it and he was killed. 'Abd Allah b. Rawāha took it next and was killed. Then the Muslims chose Khalīd b. al-Walīd al-Makhzūmi to succeed those three commanders chosen by the Messenger of God (SAAS). God then defeated the enemy and gave victory to the Muslims.

"The Messenger of God (SAAS) sent them forth in Jumādā al-Uwāli, of 8 AH that is."

Mūsā b. 'Uqba stated, "And they claimed that the Messenger of God (SAAS) said, 'Ja'far passed me by amidst the angels, flying as they did, and he had two wings.'"

He went on, "They also claim – but God knows best – that Ya'la b. Umayya came with news of the men at Mu'ta to the Messenger of God (SAAS), who asked, 'If you wish, you can tell me or, if you prefer, I will tell you.' 'You tell me, Messenger of God,' he asked. So the Messenger of God (SAAS) told them all the news of them and described it all to them. He (Ya'la) then commented, 'By Him who sent you with the truth, you have not left out a word – what happened to them is exactly as you stated!' The Messenger of God (SAAS) then said, 'God raised the earth up before me so that I could see their battlefield.'"

This text has many nice details that are absent from the account of Ibn Ishaq. It contradicts somewhat the latter's account, which suggests that Khalīd only disengaged the enemy to escape from the Byzantines and the Christian Arabs.

Mūsā b. 'Uqba and al-Waqīdī stated clearly that they defeated the Byzantines and the Arabs with them, which is evident from the hadith given above from Anas directly quoting the Messenger of God (SAAS) as saying, "And then one of God's swords took it until God gave them victory."

Al-Bukhārī related this. This account is preferable and is the one to which the Ḥāfiz al-Bayhaqī referred after recounting both the statements to such effect as we have stated.

I note that it is possible to reconcile between the account given by Ibn Ishaq and that given by the others. This would be as follows: when Khalīd took the banner he drew away the Muslims until he had removed them from the reach of the Roman and quasi-Arab unbelievers. Next morning he switched the rearguard and vanguard and both flanks, as al-Waqīdī related, and so the Byzantines thought these to be reinforcements that had arrived for the Muslims. And when Khalīd attacked them, he defeated them, with God's permission. But God knows best.

Ibn Ishaq stated, "Muhammad b. Ja'far related to me, from Urwa, who said, 'When those who had fought at Mu'ta approached, the Messenger of God (SAAS) and the Muslims met them. The boys rushed out to meet them while the Messenger of God (SAAS) went out on his mount with the other people. He said, 'Take the boys away and give me Ja'far's son.' 'Abd Allah was brought to him and he picked him up and carried him. The people then began tossing dirt at the army, saying, 'You runaways! You fled from God's path!' The Messenger
of God (SAAS) then said, ‘They are not runaways but men who will fight again, if God, Almighty and Glorious is He, wills it.’”

This hadith is incomplete with this line of transmission, and is somewhat strange.

It is my opinion that Ibn Ishāq is using his imagination in this text by thinking of these men as being the army, whereas they were men who had fled when the armies clashed. The remainder did not flee, but were awarded victory, as the Messenger of God (SAAS) had told them while on the minbar when he said, “Then one of God’s swords took it until God gave them victory.” The Muslims would never have called them runaways after that, but would have met them with honour and respect. Rebuking and throwing dirt would only have been done to those who had fled and abandoned them there. Among them was ‘Abd Allah b. ‘Umar, may God be pleased with them both.

Imām Aḥmad stated that Ḥasan related to him, quoting Zuhayr, quoting Yazīd b. Abū Ziyād, from ‘Abd al-Rahmān b. Abū Laylā, from ‘Abd Allāh b. ‘Umar, who said, “I took part in one of the expeditions of the Messenger of God (SAAS), and some of the men fled, myself among them. We wondered what we should do, having fled and caused anger. We thought we might be killed if we returned to Medina. Then we decided we should present ourselves before the Messenger of God (SAAS), in which case we would either be forgiven or we would leave. We went to him before the pre-dawn prayer. He came out and asked, ‘Who are you?’ ‘We are the runaways,’ we replied. ‘No,’ he replied, ‘you’re the ones who will fight again. I’m one of you, and I’m one of the believers.’ We then went forward and kissed his hand.”

He then went on to relate it from Ghandar, from Shu‘ba, from Yazīd b. Abū Ziyād, from Ibn Abū Laylā, from Ibn ‘Umar, who said, “We were on a military expedition, but fled. We wondered whether we should go overseas. Then we went to the Messenger of God (SAAS) and told him, ‘Messenger of God, we are the runaways.’ He replied, ‘No; you’re the ones who will fight again.’”

Abū Da‘ud related it, as did al-Tirmidhī and Ibn Māja, from a hadith of Yazīd b. Abū Ziyād. Al-Tirmidhī stated, “It is hasan, ‘good’; we know it only from his hadith.”

Aḥmad stated, “Ishāq b. ʿIsā and Aswād b. ʿAmir related to us as follows, ‘Shurayk related to us, from Yazīd b. Abū Ziyād, from ‘Abd al-Rahmān b. Abū Laylā, from Ibn ‘Umar, who said, “The Messenger of God (SAAS) sent us out on a military expedition. When we encountered the enemy we fled in the first clash and went back to Medina by night, as a group, and went into hiding. Then we wondered if we should go to the Messenger of God (SAAS) and apologize to him.

“‘We did go to him, and when he met us we told him, ‘We are the runaways, Messenger of God.’ He replied, ‘No; you are those who will fight again, and I’m of your party.’”’”

Al-Aswād said (that the words used were) “I am of the party of every Muslim.”
Ibn Ishāq stated, "'Abd Allāh b. Abū Bakr b. 'Amr b. Ḥazm related to me, from 'Aмир b. 'Abd Allāh b. al-Zubayr, that Umm Salama, the wife of the Messenger of God (SAAS), asked the wife of Salama b. Ḥishām b. al- Müghira, 'Why don’t I see Salama attend the prayer with the Messenger of God (SAAS) and the Muslims?’

"She replied, 'He can’t go outside. Whenever he does, people cry out, ‘Runaway! You ran away from God’s path!’ So he sits at home and never goes out; he was present at the battle of Mu’ta.’"

I comment that it is possible that some of them fled when they saw the great size of the Byzantine force, who were many times larger in number; the Muslims numbered 3,000, while the enemy, so they say, was 200,000 strong. Such circumstances do permit flight, as is well established. When this group fled, the rest remained firm and God gave them victory, and released them from the clutches of the enemy, many of whom they killed, as al-Wāqidi and Mūsā b. ʿUqba before him recorded.

This is further affirmed and substantiated by what Imām Ahmad related: "Al-Walid b. Muslim related to us, quoting Safwān b. 'Amr, from ʿAbd al-Raḥmān b. Jubayr b. Nufayr, from his father, from ʿAwt b. Mālik al-Ashjaʿī, who said, 'I was among those who accompanied Zayd b. Ḥarītha and the other Muslims to the battle of Mu’ta. I went with a madadī, an “auxiliary”, from Yemen whose only equipment was his sword. One of the Muslims slaughtered a camel and the auxiliary asked him for a piece of its leather. He gave it to him and the madadī used it as a shield.

"We advanced and encountered a force of the Byzantines, among whom was a man riding a sorrel equipped with a gilded saddle and a gilded sword. The Roman began attacking the Muslims, and the auxiliary crouched down behind a rock. When the Roman went by, the madadī hamstrung his horse and when its rider fell, he jumped on him and killed him. And so he seized his horse and weapon. When God gave victory to the Muslims, Khalīd b. al-Walīd sent to him and took the booty."

"Awat went on, 'So I went to Khalīd and said, 'Khalīd, haven’t you heard that the Messenger of God (SAAS) has decreed that the spoils (from a dead enemy) belong to the person who killed him?’ ‘Yes’, he replied, "but I thought this excessive.” I told him, "If you don’t give it back to him, then I will report you to the Messenger of God (SAAS).” But he refused to return it.

"Awat continued, ‘When we had a meeting with the Messenger of God (SAAS), I related to him the story of the madadī and what Khalīd had done. The Messenger of God (SAAS) then said, "Khalīd, return to him what you took.” I then said, “So there, Khalīd! Didn’t I tell you I would?” The Messenger of God (SAAS) then asked, “What’s all this?” So I related it to him and he got angry. He said, “Khalīd, don’t give it back to him! Would you disobey one of my commanders? You expect only what in their commands is trouble-free, while assigning them the troublesome!”’” Al-Walīd stated, "I asked Thawr about this
And he related it to me from Khālid b. Ma‘dān, from Jubayr b. Nufayr, from ‘Awf, in similar form."

Muslim and Ibn ‘Awf related it from a hadith of Jubayr b. Nufayr, from ‘Awf b. Malik in similar words. This story substantiates that they took booty from them, and despoiled and killed some of their officers.

It is related above from al-Bukhārī that Khālid, may God be pleased with him, said, “At the battle of Mu‘ta nine swords were broken in my hand and only a Yemeni broad-sword remained.”

This requires that they engaged them in heavy combat; if this had not been the case, they would not have been able to disengage from them. This by itself is an independent proof. But God knows best. This hadith was chosen by Mūsā b. ‘Uqba, al-Wāqidi and al-Bayhaqi, and Ibn Hishām related it from al-Zuhri.

Al-Bayhaqi stated, “The authorities on the military expeditions differ over their having fled or withdrawn. Some maintain that this was so, while others claim that the Muslims prevailed over the polytheists, and that the latter were defeated.”

He went on, “The hadith of Anas b. Malik that quotes the Messenger of God (SAAS) as having stated, ‘Then Khālid took it (the banner) and God gave him victory,’ indicates their victory over the enemy. But God knows best.”

I note that Ibn Ishaq related that Qūṭba b. Qatāda al-Udhri, who commanded the Muslim right flank, attacked Malik b. Zāfīla (whom Ibn Hishām names “Rafīla”), the commander of the Christian Arabs there, and killed him. Boasting of that, he spoke the following verses,

“I stabbed Ibn Zāfīla b. al-‘Arāṣ with a spear that passed through him then broke.
I gave him a blow on his neck that made it bend like a mimosa branch.
We led away his tribe’s women at Raquqayn like sheep.”

This substantiates our view. Because it usually happens that when an army commander is killed his men flee. Moreover, Qūṭba states clearly in his verses that they took their women prisoner. And this is plain in what we have related. But God knows best.

Ibn Ishaq adopts the view that what happened was disengagement and withdrawal from the Byzantines, and he calls this a success and a victory, in view of the superiority in numbers of the enemy and their having the Muslims surrounded. This would normally have meant that they would have been totally decimated; and so when they disengaged and withdrew, this constituted the most that could be hoped for in such circumstances.

This is quite likely; however, it does contradict the clear statement of the Messenger of God (SAAS) that “God gave them victory over them.”

Ibn Ishaq did give evidence for his view. He stated, “Regarding the discussion about Khālid b. al-Walid and his protecting and withdrawing his men, the verses
of Qays b. al-Muḥsir and al-Yaʾmurt are relevant. He said, apologizing for his actions and those of the others that day,

'I swear by God, my soul criticizes me persistently for stopping when the horses were excited, staring ahead.

I stopped then, neither moving aside nor advancing, and not defending those for whom death was near.

However, I modelled myself on Khalid; is it not true that there is none like Khalid among our men?

I grieved much for Jaʿfar at Muʿta, when arrows were of no use to archers.

He joined up to us both our flanks, men who were muḥājīrin, not polytheists, men not defenceless.'"

Ibn ʿIṣḥaq stated, "Qays clarified in his poetry what had been the subject of disagreement among people; this is, that the army avoided conflict and were unwilling to die and, moreover, that Khalid did disengage with his men."

Ibn Ḥishām stated, "Al-Zuhri stated, as we have been informed, 'The Muslims appointed Khalid b. al-Walid as their commander, and God gave them victory. He remained their leader until he returned to Medina.'"

DIVISION.

Ibn ʿIṣḥaq stated, "ʿAbd Allāh b. Abū Bakr related to me, from Umm ʿIsā the Khuzāʿiyya, from Umm Jaʿfar, daughter of Muḥammad b. Jaʿfar b. Abū Taʿlīb, from their grandmother ʿĀṣmāʾ, daughter of ʿUmays, who said, 'When Jaʿfar and his men had suffered casualties, the Messenger of God (ṢAAS) came in to see me just after I had tanned 40 ṃannā weight of skins, kneaded my dough and washed, oiled and cleaned off my children. He said to me, "Bring Jaʿfar's sons to me." I brought them to him, he smelt them and his eyes welled with tears. I asked, "Messenger of God, by my father and my mother, do tell me what makes you cry! Do you have news of Jaʿfar and his men?" "Yes", he replied, "they have been struck down today." I arose screaming, and the women gathered around me. The Messenger of God (ṢAAS) then went outside to his people and said, "Don't neglect Jaʿfar's family; make food for them. They are preoccupied by the fate of their master."'"

Imām Ahmad told it thus from the ḥadīth of Ibn ʿIṣḥaq who related it through ʿAbd Allāh b. Abū Bakr, from Umm ʿIsā, from Umm ʿAwn, daughter of Muḥammad b. Jaʿfar, from ʿĀṣmāʾ. He made reference to preparing the food. What is correct is that it referred to Umm Jaʿfar and Umm ʿAwn.

Imām Ahmad stated that Sufyān related to him, quoting Jaʿfar b. Khalīd from his father, from ʿAbd Allāh b. Jaʿfar, who said, "When the news came of the death of Jaʿfar, the Messenger of God (ṢAAS) said, 'Prepare food for Jaʿfar's

86. Guillaume gives this name as Musahhar al-Yaʾmurt. op. cit. p.536.
family. A matter has come to them that preoccupies them.’” Or the words were, “something that occupies them has come”.

This is similarly related by Abū Dā'ūd, al-Tirmidhī and Ibn Māja from a ḥadīth of Sufyān b. Uyayna, from Ja'far b. Khālid b. Sārat al-Makhzūmī al-Makki, from his father, from 'Abd Allāh b. Ja'far. Al-Tirmidhī categorized this ḥadīth as hasan, “good”.

Muḥammad b. Ishāq went on, “Abd al-Rahmān b. al-Qāsim related to me, from his father, from 'A'īsha, wife of the Prophet (ṢAAS), who said, ‘When news of the death of Ja'far arrived, we could see the sadness in the face of the Messenger of God (ṢAAS).’

“She commented, ‘A man went in to him and said, “Messenger of God, the women are distressing and annoying us.” He told him, “Go back in to them and quieten them down.”’

“She said, ‘He left, then he came back and said the same to him. And (as the saying goes) “Persistence often harms”, that is, those who engage in it. He then told the man, “Go off and quieten them; and if they keep it up, then toss dirt in their mouths!” I said to myself, “May God remove you, fellow! You neither relieved yourself, nor will you be able to obey the Messenger of God!” I well knew he could not toss dirt in their mouths.””

Ibn Ishaq is alone in giving it from this chain; it is not in any of the compendia.

Al-Bukhārī stated that Qutayba related to him, quoting 'Abd al-Wahhāb (who said), “I heard Yahyā b. Sa'īd say, “Amra told me the following: “I heard 'A'īsha say, ‘When Zayd b. Ḥarīthah, Ja'far b. Abū Ṭalib and 'Abd Allāh b. Rawāḥa were killed, the Messenger of God (ṢAAS) was sitting with sorrow evident on his face. I was peeping at him through a chink in the door. Then a man came in and said, “Messenger of God, I'm afraid Ja'far's women...” And he went on to tell of their weeping. The Messenger of God (ṢAAS) told him to forbid them from doing so. So the man left but returned and said, “I swear, they were too much for me.” I then heard the Messenger of God (ṢAAS) say, “Go and toss dirt in their mouths!””

“‘A’īsha, may God be pleased with her, went on, ‘May God smack you in the nose! By God, you'll not do that nor will you relieve the Messenger of God (ṢAAS) of his cares!’’’”

Muslim, Abū Dā'ūd and al-Nasā'ī related this from various lines, from Yahyā b. Sa'īd al-Anṣārī, from 'Amra, who quoted her.

Imām Aḥmad stated that Wāḥb b. Jarīr related to him, quoting his father, who said, “I heard Muhammad b. Abū Ya'qūb relate from al-Ḥasan b. Sa'd, from 'Abd Allāh b. Ja'far, who said, ‘The Messenger of God (ṢAAS) sent out an army under the command of Zayd b. Ḥarīthah, saying, “If Zayd should be killed or martyred, then your leader will be Ja'far; if he should be killed or martyred, then your leader will be 'Abd Allāh b. Rawāḥa.” When they clashed with the enemy, Zayd took the banner and fought until he was killed. Then Ja'far took the banner and fought until he was killed. 'Abd Allāh b. Rawāḥa then took the banner and
fought until he was killed. Khālid b. al-Walīd then took the banner and God gave him victory. When their news reached the Messenger of God (SAAS), he went out to the people and gave thanks and praise to God. He then said, “Your brothers have met the enemy. Zayd took the banner and fought until he was killed or martyred. After him, Ja'far b. Abū Ṭalib took the banner and fought until he was killed or martyred. Then ʿAbd Allāh b. Rawāḥa took the banner and fought until he was killed or martyred. Then one of God’s swords, Khālid b. al-Walīd, took the banner, and God gave him victory.” He then gave Ja'far’s family a respite of three days before going to them. Then he went to them and said, “Do not grieve for my brother after today. Summon to me all my brother’s family.” We were then brought there as if we were a flock of birds. He said, “Summon the barber to me.” The barber was brought and he shaved our heads. Then the Messenger of God (SAAS) said, “Muḥammad is just like our uncle Abū Ṭalib. As for ʿAbd Allāh, he is just like myself in character and appearance.” He then took my hand and raised it, saying, “O God, let Ja'far live on in his family; and bless ʿAbd Allāh in his affairs.” He said this three times. Then our mother came and spoke of those of us who were orphaned and began arousing his sympathy. Then he said, “How can you worry about your family when I am their protector in this world and the next?”

Abū Dā'ūd related this in part; al-Naṣrī gave it in its entirety in his biography, from a ḥadīth of Wahb b. Jarīr.

This hadīth determines that the Messenger of God (SAAS) gave them permission to mourn for three days and that thereafter he forbade them from mourning. This perhaps indicates the meaning of the hadīth related by Imām Aḥmad from that of al-Ḥakam b. ʿAbd Allāh b. Shaddād, from Asmāʾ who said that the Messenger of God (SAAS) told her, when Ja'far was killed, “Wear mourning for three days, then do as you wish.”

Aḥmad is alone in giving this hadīth.

It is probable that he gave her permission to mourn -- by which is meant extreme behaviour in weeping and tearing at clothes -- because of the severity of the pain at the loss of Ja'far, the father of her children. It may also be that this constituted an instruction to her to engage in al-tasallūb, “mourning”, this word implying extreme mourning, for three days, and thereafter to mourn as she wished in the ways usual for widows. But God knows best. The phrase is also read with the spelling tasallubā (instead of tasallabi) for three days, this word meaning “act with restraint”. This interpretation contradicts the other reading. God knows best.

Then there is the hadīth given by Imām Aḥmad to the effect that Yazīd related to him, quoting Muḥammad b. Talḥa, quoting al-Ḥakam b. ʿUyayna, from ʿAbd Allāh b. Shaddād, from Asmāʾ, daughter of ʿUmayṣ, who said, “The Messenger of God (SAAS) came in to us on the third day following the death of Ja'far and said, 'Do not mourn further after today.'” This hadīth is another of those unique to Aḥmad; its chain of authorities is fairly acceptable. However, it is problematic
If interpreted for its obvious meaning. Because it is established in both sahih collections that the Messenger of God (SAAS) said, “It is not appropriate for a woman who believes in God and the Judgement Day to mourn for her dead longer than three days, except in the loss of her husband, whom she may mourn for four months and ten days.”

If what Imam Ahmad related was accurate, then it should be considered applicable specifically to that (case) and otherwise the statement given above relating to extreme mourning for three days would apply. But God knows best.

I note that Asma‘, daughter of ‘Umays, eulogized her husband in an ode in which she stated,

“I swear, my soul will never cease to be sad over you, and my skin will always wear dust. No one ever saw the like of him, a hero who persisted so valiantly in the fray.”

Eventually her ‘idda, waiting period, ended and Abū Bakr, may God be pleased with him, became engaged to her. He then married her and gave a feast to which people came. ‘Ali b. Abū Ta‘lib was one of those attending and when the others had gone he asked permission of Abū Bakr, may God be pleased with him, to speak with Asma‘ through the curtain. He gave him leave to do so. When ‘Ali approached the curtain, the scent of her perfume reached him and he asked her — in general terms — who was the person speaking in the above verse,

“I swear, my soul will never cease to be sad over you, and my skin will always wear dust.”

She replied, “Away with you, Abū al-Hasan, you’re always joking!”

She bore Muḥammad to Abū Bakr, giving birth at a tree between Mecca and Medina, while the Messenger of God (SAAS) was on his way to the hijjat al-madā‘a, the “farewell pilgrimage”. He told her to wash herself and recite prayers; this will be discussed in its appropriate place. When later Abū Bakr died, ‘Ali b. Abū Bakr married her and she bore him children. May God be pleased with him, her and them.

Division.

Ibn Iṣḥāq stated, “Muḥammad b. Ja‘far b. al-Zubayr quoted to me Urwa b. al-Zubayr as saying, ‘When they drew near Medina, the Messenger of God (SAAS) and the people came out to meet them. The boys were racing around, while the Messenger of God (SAAS) came forward on a mule. He said, “Take away the children; carry them off and bring me Ja‘far’s son.” ‘Abd Allāh, Ja‘far’s son was brought and he (the Messenger of God (SAAS)) carried him in his hands. The crowd began tossing dirt at the army, shouting, “You runaways! You ran away from God’s path!” The Messenger of God (SAAS) was calling out, “They’re not runaways! They’ll fight again, if God wills it!”’”
This *hadith* is *mursal*, incomplete in its chain.

Imam Ahmad stated that Abū Mu‘awiya related to him, quoting ʿAṣim, from Mu‘riq al-Ījli, from ʿAbd Allāh b. Ja‘far, who said, “When the Messenger of God (SAAS) came back home from a journey, he would meet the boys from his family household. On his return from one trip, I was led out to him and he mounted me before him. He then said, ‘Bring me one of Fāṭima’s sons’ – it was either Ḥasan or Ḥusayn. He mounted him behind him and we went on into Medina, three on a mule.”

This was given by Muslim, Abū Dā’ūd, al-Nasāʾī and Ibn Mājā from a *hadith* of ʿĀṣim al-Aḥwal, from Mu‘riq.

Imam Ahmad stated that Rawḥ related to him, quoting Ibn Jurayj, quoting Khalīd b. Sāra, that his father related to him that ʿAbd Allāh b. Ja‘far said, “You should have seen myself and Qutham and Ṯbayd Māk, the two sons of al-ʿAbbas, all three of us boys playing, when the Prophet (SAAS) passed by us on his mule. He said, ‘Lift up this one to me.’ He lifted me up in front of him. He then said, referring to Qatham, ‘Lift up this one to me.’ He then placed him behind himself. Ḫubayd Allāh was more favoured by ʿAbbās than Qatham, and he was not pleased at his uncle carrying Qatham rather than himself. He then touched Ja‘far’s head three times and said, each time he did so, ‘O God, let Ja‘far live on in his son.'”

He (Sāra) went on, “I asked ʿAbd Allāh, ‘What eventually happened to Qatham?’ ‘Was he martyred?’ he replied. I said, ‘God and His messenger know best what is good.’ ‘Yes,’ he said.”

Al-Nasāʾī related it in his work *Al-yawm wa al-layla*, from a *hadith* of Ibn Jurayj.

This was after the conquest (of Mecca). Al-ʿAbbās only arrived in Medina after the conquest. The *hadith* related by Imam Ahmad is as follows, “Ismāʿīl related to us, quoting Ḥabib b. al-Shahid, from ʿAbd Allāh b. Abū Malika, who said, ‘ʿAbd Allāh b. Ja‘far asked Ibn al-Zubayr, “Do you remember when we met the Messenger of God (SAAS), me, you and the son of ʿAbbās?” “Yes,” he replied. “He carried us and left you.”’

It is this text that al-Bukhārī and Muslim give, from a *hadith* of Ḥabib b. al-Shahid. It is considered one of the *al-ajwibat al-muskita*, “a silencing response”.

It relates also that it was ʿAbd Allāh b. ʿAbbās who answered Ibn al-Zubayr in this way. This anecdote is another one that came after the conquest, as explained above. But God knows best.

*Section: On the virtues of those three commanders, Zayd, Ja‘far and ʿAbd Allāh, may God be pleased with them.*

was the freed-man of the Messenger of God (SAAS). This came about because Zayd’s mother went to visit her family and they were attacked by horsemen who took him away. Hakim b. Hizam purchased him for his aunt Khadija, daughter of Khuwaylid; it is also said that the Messenger of God (SAAS) purchased him for her. She in turn presented him to the Prophet (SAAS), before he received the Prophethood. His father discovered his whereabouts, but he chose to stay with the Messenger of God (SAAS), who manumitted him and brought him up. He was known as Zayd b. Muhammad; the Messenger of God (SAAS) loved him greatly.

He was the first of the freed-men to accept Islam. Verses of the Qur’an were revealed about him. These include: “And He has not made to be your sons those you merely claim to be your sons” (sūrat al-Ahzāb; XXXIII, v.4). “Affirm their relationship to their fathers; that is more just in God’s view” (Ibidem; XXXIII, v.5). “Muhammad is not the father of any of your men” (Ibidem; XXXIII, v.40). “And when you said to him whom both God and you had favoured, ‘Retain your wife and fear God,’ you concealed in yourself what God was about to reveal. And you feared men, but God has greater right to be feared. (But) when Zayd had finished his union with her, We married her to you” (Ibidem; XXXIII, v.37).

There is a consensus that these verses were revealed about him. The words an’ama Allāhu ‘alayhi “him God had favoured” refer to his accepting Islam. And the words, an’āmia ‘alayhi, “you had favoured” refers to his having manumitted him. We have discussed these verses in our Tafsır (Exegesis).

The point is that God Almighty named in the Qur’an no other Companion (of the Prophet (SAAS)) except him. He led him to Islam, and the Messenger of God (SAAS) freed him and married him to his freed-woman Umm Ayman, whose name was Baraka, and she bore him Usāma, son of Zayd. He used to be known as al-hīb ibn al-hībi, “the dearest of all”. He then married him to his maternal aunt’s daughter, Zaynab, daughter of Jahsh. He established him as a brother to his uncle Hamza b. ‘Abd al-Muṭṭalib and gave him precedence as commander over his nephew Ja’far b. Abī Talib at the battle of Mu’ta, as we related above.

Imām Aḥmad and the Imām and ḥāfiẓ Abū Bakr b. Abī Shaybā – whose words these are – stated, “Muḥammad b. ‘Ubayd related to us, from Wā’il b. Dā’ūd, ‘I heard al-Bahī relate that Ā’ishah used to say, “The Messenger of God (SAAS) appointed Zayd as commander of every expedition, without exception, to which he dispatched him; and if he were still alive, he would have left him in command.”’”

Al-Nasā‘ī related this from Aḥmad b. Salmān, from Muḥammad b. ‘Ubayd al-Ṭanāfusi.

This chain of authorities is excellent and firm and consistent with the criteria of the sahiḥ collections. This hadith was regarded as ghariḥ, “anomalous”. God knows best.

Imām Aḥmad stated that Sulaymān related to him, quoting Ismā‘īl, quoting Ibn Dīnār, from Ibn ‘Umar, may God be pleased with him, that the latter sent
out an expedition in command of which he placed Usāma b. Zayd, but some people complained about his appointment. The Messenger of God (SAAS) arose and said, “You complain about his being made commander; you used to complain earlier about his father being made commander, even though, by God, he was certainly qualified to be commander, and moreover was extremely dear to me. Well, this man too is extremely dear to me.”

This hadith is included in the sahih collections, from Qutayba, from Ismā'īl—being the son of Ja'far b. Abū Kathīr al-Madani—from ‘Abd Allāh b. Dinār, from Ibn Umar. Al-Bukhārī related it from a hadith of Mūsā b. ‘Uqba, from ‘Alī, from his father. Al-Bazzār related it from a hadith of ‘Aṣim b. Ṣumā‘ah, from ‘Abd Allāh b. Ubyd Allāh b. Umar al-A’mrī, from Najīb, from Ibn Umar, and pronounced the chain of transmission as being ghārib, “anomalous”.

The ḥāfiz Abū Bakr al-Bazzār stated that Umar b. Ismā'īl related to him, from Mujāhil, from al-Shābī, from Masrūq, from ‘A’isha, who said, “When Zayd b. Haritha was killed and Usāma, Zayd’s son, was brought to him and placed before him, the eyes of the Messenger of God (SAAS) welled with tears and he put off the meeting. Next day, when Usāma was brought back before him, the Messenger of God (SAAS) said, ‘You make me feel today just as you did yesterday.’”

There are strange aspects to this hadith. But God knows best.

It has been related above how it is recorded in both sahih collections that when, upon the minbar, the Messenger of God (SAAS) spoke of their deaths, he said, “Zayd took the banner and was struck down; then Ja’far took it and was struck down. Then ‘Abd Allāh b. Rawāḥa took it and was struck down. Then one of God’s swords took it and God gave him victory.”

And it stated, “His eyes welled with tears.” Then he said, “They would not be pleased with us.” In another hadith it is said that he bore witness that they had been martyred and were assured of paradise.

Ḥassān b. Thabit spoke the following verses eulogizing Zayd b. Haritha and Ibn Rawāḥa,

“O eyes, weep generously, to your last tear, and recall, in your ease, those in the grave.
Remember Mu’ta and what happened there, that day they went off to defeat in battle.
When they left, abandoning Zayd there, in a resting place fit for the destitute or powerless.
That dear friend of the very best of mankind, that lord of men, beloved by all.
That Ahmad who knows no equal, that man who has both my pleasure and my pain.
The status Zayd had among us was not that of a man who tells lies and is conceited.
And weep tears generously, eyes, for the Khazrajī (‘Abd Allāh b. Rawāḥa); a lord who was not niggardly there.
We have suffered much by their deaths; we pass our night in sorrow, not pleasure.”

The genealogy of Ja'far b. Abū Tālib is as follows. He was the son of the paternal uncle of the Messenger of God (ṢAAS), being older than his brother ‘Ali by ten years. (Another brother) ʻĀqil was also ten years older than Ja'far; another, Tālib, was ten years older than ʻĀqil.

Ja'far was early in accepting Islam. He emigrated to Abyssinia and performed many famous and praiseworthy actions and functions there, and gave fine responses to questions. We have dealt with all these previously, in the section on the emigration to Abyssinia; and to God be all praise.

At the battle of Khaybar he arrived back to the Messenger of God (ṢAAS), who said to him then, “I don’t know what pleases me more – Ja’far’s arrival or the conquest of Khaybar!” He went up to Ja’far, embraced him and kissed him on the forehead. And the day they went forth to the ‘umrat al-qadimyya, he said to him, “You, Ja’far, resemble me in both appearance and character.” It is said that he was embarrassed and delighted to hear this, as was related in the correct sequence above. And to God be all praise and credit.

When he dispatched him to Mu’ta, he appointed him as deputy commander to Zayd b. Ḥāritha. When the latter was killed, they discovered 90 wounds upon him, some from swords, others from spears and arrows. All of these were on his front, not his back. His right arm was severed, then his left and he held the banner. When he lost both, he held it to himself, until he was killed, still hugging it. It is said that a Roman split him into two with his sword. May God be pleased with Ja’far and curse his killer!

The Messenger of God (ṢAAS) told of him that he was a martyr and one of those destined for heaven. There are ahādīth in which he referred to him as having two wings.

Al-Bukhārī related, from Ibn Wmar, that when the Messenger of God (ṢAAS) greeted Ja’far’s son ʻAbd Allāh, he would say, “Peace be upon you, son of him with the two wings!”

Some authorities quote this from Wmar b. al-Khatib himself, but the authentic tradition comes from Ibn ʻUmar.

They say that it is as compensation for his two arms that God awarded him wings in paradise. Some material relating to this was given above.

The ḥadīth Abū ʻIsā al-Tirmidhī stated that ʻAli b. Ḥijr related to him, quoting ʻAbd Allâh b. Ja’far, from al-ʻAlâ b. ʻAbd al-Raḥmân, from his father, who quoted Abû Hurayra as saying, “The Messenger of God (ṢAAS) said, ‘I saw Ja’far flying in paradise with the angels.’”

It is related above in a ḥadīth that he was killed at the age of 33. Ibn al-Athîr stated in al-Ghāba (The Forest), “His age when he was killed was 41. Though some state otherwise.”

I note that regarding his being said to have been 10 years senior to ʻAli would require his age to have been 39 at his death. This is because ʻAli accepted Islam
when he was 8 years old, as is well known, and remained in Mecca for 13 years thereafter. When he emigrated he was 21. The battle of 'Aqīqa took place in 8 AH. But God knows best.

Ja'far was referred to after his death as al-ṭayyār, “the flyer”, for the reason given above. He was a man who was noble, generous and much praised. For his charity he was known as abū al-masākin, “father of the poor”, because of his generosity to them.

Imam Ahmad stated that ‘Abbān b. Wahib related to him, quoting Khālid, from Ḥakrīma, from Abū Hurayra, who said, “No one wore shoes or sandals, rode his mount or wore his clothes, apart from the Messenger of God (SAAS), more impressively than did Ja'far b. Abū Ṭalib.”

This hadith has a fine chain of transmission back to Abū Hurayra. It seems that he finds him superior only in his noble qualities. Regarding superiority in his religious qualities, it is well known that Abū Bakr, 'Umar and 'Uthmān were better than him. As for his brother 'Aṭī and himself, may God be pleased with both, it is clear that they were equal or that 'Aṭī was superior to him. Abū Hurayra only wished to establish his superiority in noble qualities. This is proven by what al-Bukhārī related, as follows, “Ahmad b. Abū Bakr related to us, quoting Muḥammad b. Ibrāhīm b. Dīnār Abū 'Abd Allāh al-Juhānī, from Ibn Abī Dhi'b, from Saʿīd al-Maqbūrī, from Abū Hurayra (who said) that, ‘The people used to say, ‘Abū Hurayra does too much.’ I used to keep close to the Messenger of God (SAAS), content to fill my stomach with (unleavened) bread. I never ate leavened bread, never wore silk and never had men or women serve me. I would press my belly against the pebbles in my hunger. I would teach people about a verse of the Qur'ān I already knew to get him to take me home to feed me. The person who was best to the poor was Ja'far, son of Abū Ṭalib. He would take us home and feed us whatever he had there. He would even bring out to us an empty leather butter vessel we would split open and lick out its contents.’”

Al-Bukhārī is alone in giving this.

Hassān b. Thābit spoke the following verses eulogizing Ja'far,

“I wept, for the death of Ja'far, the dear friend of the Prophet, was hard on all mankind.

I was very upset, and when your death was told me, I called out, ‘Who is for fighting in the shade of the eagle (banner)?’

With swords which, when drawn from their sheaths striking and spears continually piercing,

After Fāṭima’s blessed son, Ja'far, the best of men, the worst

To lose; the most noble of all in lineage, the most active when wronged and most submissive

87. In his zeal to collect traditions, that is.
To the right when it occurs, unaffected by falsehood, most generous and least
Immoderate, most open-handed when appropriate, most evident in
Generosity, except for Muhammad, the like of whom does not exist in all mankind.”

Ibn Rawāḥa’s genealogy is as follows. His full name was ‘Abd Allāh b. Rawāḥa b. Thaʿlabā b. Imrū al-Qays b. ʿAmr b. Imrū al-Qays b. Al-Khazraj b. ‘Am al-Qays b. ʿAmr b. Al-Khazraj, Abū Muḥammad, known as Abū Rawāḥa and as Abū ʿAmr, al-Anṣārī, al-Khazraj. He was the maternal uncle of al-Nuʿmān b. Bashir, and his sister was ʿAmra, daughter of Rawāḥa.

He was early in accepting Islam and was present at al-ʿAqaba. That evening he was one of the leaders of Banū al-Ḥārith b. al-Khazraj. He participated in the battles of Badr, Uḥd, al-khandaq, al-Ḥudaybiyya and Khaybar. He (the Messenger of God (ṢAAS)) would send him out to negotiate these, as is told above. He was present on the ‘umrat al-qaʿda’ pilgrimage and on that occasion went in holding the reins of the camel of the Messenger of God (ṢAAS). Some say it was its leather stirrup he held. As he did so, he called out,

“Clear the unbelievers from his path.”

The rest of his verses are reported above.

He was one of the commanders martyred at the battle of Muʿta, as told above. He urged on the Muslims to battle the Byzantines when they discussed that issue. He also encouraged himself and dismounted (to take the banner) after his two comrades were killed. The Messenger of God (ṢAAS) testified to his martyrdom and he was one of those promised entry to paradise.

He is also related to have addressed the Prophet (ṢAAS) in verse when he said farewell to him, as follows,

“May God affirm the good He presents you, as he gave affirmation to Moses, and a victory they won.”

The Messenger of God (ṢAAS) told him, “May God keep you firm.” Hishām b. ʿUrwa commented, “And God did keep him firm so that he was martyred and entered paradise.”

Ḥāmmād b. Zayd related, from Thābit, from ʿAbd al-Rāhmān b. Abū Laylā, that ʿAbd Allāh b. Rawāḥa went to the Messenger of God (ṢAAS) while he was making an address and heard him tell everyone to sit down. So he did sit down, right where he was, outside the mosque, until people had finished listening to his address. Word of ʿAbd Allāh’s action reached the Messenger of God (ṢAAS), and he said, “May God increase your zeal in obedience to God and to His messenger!”
Al-Bukhārī stated in his saḥīh collection, “Muḥdī (b. Jabal) said, ‘Let’s sit down and pray for a while.’”

There is a hadith similar to that having a complete chain of transmission going back to ʿAbd Allāh b. Rawāḥa.

Imām ʿAḥmad stated that Abī al-Ṣamād related to him, from ʿAmārā, from Ziyād al-Naḥwi, from Anas, who said, “ʿAbd Allāh b. Rawāḥa used to say when he met one of his comrades, ‘Come, let’s sit and express faith to our Lord saʿatan;88 “for a while.”’ One day he said this to a man who got angry and went to the Messenger of God (ṢAAS) and told him, ‘Messenger of God, don’t you know about Ibn Rawāḥa? He’s encouraging people to abandon your faith for that of saʿatan!’ The Messenger of God (ṢAAS) replied, ‘May God have mercy on Ibn Rawāḥa; he loves those sessions when the angels try to outdo one another.’”

This hadith is very strange.


The ḥaṭṭī Abū al-Qāsim al-Lukki related, from a hadith of Abū al-Yamān, from Saḥwān b. Saʿlīm, from Shurayh b. Ubaid, that ʿAbd Allāh b. Rawāḥa used to take one of his comrades by the hand and say, “Let’s go and express faith for a while; we’ll sit in a dhikr session.”

This hadith is mursal, lacking a complete chain, from both authorities. We have examined this extensively in our commentary on the work of al-Bukhārī. And to God be all praise and credit.

In the saḥīh collection of al-Bukhārī, Abū al-Dardā is quoted as saying, “We were out on a journey with the Messenger of God (ṢAAS), on a very hot day. The only ones of us fasting were the Messenger of God (ṢAAS) and ʿAbd Allāh b. Rawāḥa, may God be pleased with him.”

He was one of the Companions of the Prophet (ṢAAS), who was well known for his poetry. His verses on the Messenger of God (ṢAAS), quoted by al-Bukhārī, include the lines,

“With us there is the Messenger of God; we recite his document, when it emerges clear and shining from the dawn.

88. Presumably the misunderstandings related in this and following hadith stem from the similarity in the sound of the word shayṭan, “Satan” or “a devil”, to the word saʿatan, “for a while”.

89. This word, meaning “to make mention of”, connotes repetition of the name of God. It is used specifically by Muslim Sūfī groups who achieve a mystical unity with God by repetition, dhikr, of God’s name, “Allah”. It is interesting to see the word used in this apparent context in this presumably early hadith.
He spends the night keeping his body outside his bed, when the polytheists lie heavily upon theirs. He brought us guidance after blindness, and our hearts are certain that what he spoke is true."

Al-Bukhārī stated that 'Imrān b. Maysara related to him, quoting Muḥammad b. Fuḍayl, from Ḥusayn, from 'Amīr b. al-Nuʿmān b. Bashīr, who said, "ʿAbd Allāh b. Rawāḥa once fainted, and his sister ʿAmra began crying and wailing and lamenting him. When he came to, he said, ‘Whenever you said something (about me) I was asked, ‘Are you really like that?’’"

"Qutayba related to us, quoting Khaythama, from Ḥusayn, from al-Shābī, from al-Nuʿmān b. Bashīr, who said, ‘ʿAbd Allāh b. Rawāḥa fainted once’ as above. But when he died she did not weep for him.”

We have given above the lament spoken by Ḥassān b. Thābit about him and others.

A Muslim poet who returned with others from Muʿtā—may God be pleased with them all—spoke the following verses,

“Sad enough it is that I returned, while Jaʿfar, Zayd and ʿAbd Allāh are buried in graves.
Their end came as they passed away on their path, leaving me to misery and with all that changes.”

Hereafter, if God so wills it, will be given more of the verses composed about these three commanders by Ḥassān b. Thābit and by Kaʿb b. Malik, may God be pleased with them both.

THOSE MUSLIMS MARTYRED AT MUṬṬA.

From among the muḥājirīn there were Jaʿfar b. Abū Ṭālib, their freed-man Zayd b. Ḥāritha al-Kalbi, Masʿūd b. al-Aswad b. Ḥāritha b. Naḍla al-ʿAdawi and Wāḥb b. Saʿd b. Abū Sarḥ; these total four.

From among the anṣār there were ʿAbd Allāh b. Rawāḥa and ʿAbdād b. Qays, both of Khazraj, al-Ḥārith b. al-Nuʿmān b. Isāf b. Naḍla al-Najjārī, and Surāqā b. ʿAmr b. ʿAṭṭiya b. Khansāʾ al-Māzinī; these numbered four.

The total of Muslims killed that day was these eight men, according to the account of Ibn Iṣḥāq. However, Ibn Hishām stated, “According to Ibn Shihāb al-Zuhri, those killed at Muʿtā included Abū Kulayb and Jābir, both sons of ʿAmr b. Zayd b. ʿAwf b. Mabdūl, both of Māzin, both full brothers, along with ʿAmr and ʿAmīr, sons of Saʿd b. al-Ḥārith b. ʿAbdād b. Saʿd b. ʿAmir b. Thahāba b. Mālik b. Afṣa.” These four were also anṣār and so according to these two authorities the total killed should be twelve men.

That two armies of opposing faiths, one consisting of those fighting for God’s cause and numbering three thousand men, and the other of disbelievers totalling two hundred thousand, one hundred thousand Byzantines and one hundred
thousand Christian Arabs, could battle together with the resulting deaths of only twelve Muslims is truly wonderful! And a large number of unbelievers were killed.

Khalid alone stated, “Nine swords were broken in my hand; I finally held only a Yemeni broad-sword.” How many must he have killed with all those swords, not to mention all the other brave bearers of the Qurʾān like him, who sentenced to death those crucifix worshippers, upon whom be the curses of the Most Merciful at that time and for ever!

This relates to the words of the Almighty, “There was a sign for you in the two sides that clashed. One side fought for God’s cause, while the others were unbelievers whom they saw to be twice as numerous as themselves. Yet God assists with victory whomever He pleases. There is surely a lesson in this for those who have sight” (ṣūrat Āl ʿImrān; XIII, v.12).

A ḤADĪTH THAT ACCORDS GREAT MERIT TO THE COMMANDERS OF THIS EXPEDITION.

These were Zayd b. Ḥāritha, Jaʿfar b. Abū Ṭalib and ʿAbd Allāh b. Rawāḥa, may God be pleased with them all!

The imām, scholar and ḥāfiz Abū Zurʿa ʿAbd Allāh b. ʿAbd al-Karīm al-Rāzī, may God make his visage glow, stated in his fine book Dalīl al-Nubuwwa as follows, “Both Ṣafwān b. Ṣaliḥ al-Dimashqī, quoting al-Walīd, quoting Ibn Jarīr, and ʿAbd al-Rahmān b. Ibrāhīm al-Dimashqī, quoting al-Walīd and ʿAmr, that is, Ibn ʿAbd al-Wahīd, related to him that Ibn Jarīr stated that he heard Salīm b. ʿAmīr al-Khabāʾirī say, ʿAbū Umāma al-Bāhili informed me, “I heard the Messenger of God (ṢAAS) say, ‘While I was sleeping two men came to me, gripped me by the arm and took me to a desolate mountain. They told me, ‘Climb!’ ‘I can’t,’ I replied. ‘We’ll make it easy for you,’ they said. I then climbed on up until I was at its centre and there I heard loud noises. ‘What are those noises?’ I asked. ‘That is the groaning of those in hell,’ they replied. Then they took me on to where there were people suspended by their tendons, their mouths split open and streaming blood. ‘Who are these?’ I asked. ‘These’, they replied, ‘are those who eat before their fast has ended.’ Then he said, ‘The Jews and Christians will fail.’”

Salīm (b. ʿAmīr) asked, “Did he hear it from the Messenger of God (ṢAAS), or was this his opinion?”

“The two men then took me on to where there were people exceedingly distended and exuding a foul odour like that of a toilet. ‘Who are these?’ I asked. They replied, ‘These are unbelievers who have been killed.’ They then took me further where there were others even more distended and even more foul in smell, their odour also toilet-like. ‘Who are these?’ I asked. ‘These are men and women who engage in prostitution,’ they replied. They then took me further

90. This comment or question intrudes into the text without explanation.
and I saw women whose nipples were being bitten by snakes. “What did these people do?” I asked. They replied, “They are women who denied milk to their children.” They then took me further off to where there were children playing between two lakes. “Who are these?” I asked. “These are the children of believers,” they told me.

“Then they took me up to a high place where there were three men drinking wine. “Who are these?” I asked. “These are Ja'far b. Abū Ṭalib, Zayd b. Ḥaritha and Ḥabūb Allāh b. Rawāha,” they replied. Then they took me to yet another high point where I found myself with three other men. The two men said, “These are Abraham, Moses and Jesus, upon all of whom be peace. They await you.””

Section: On the Poetry Verses spoken about the Expedition to Mu’ta.

Ibn Ishāq stated, “The following verses of Ḥassān (b. Thabit) are among those spoken in mourning for those killed at Mu’ta,

“A difficult night I had in Yathrib, worry that kept me sleepless while others slept deep.

Remembering a friend, my tears flowed copiously, and memory often causes weeping.

Indeed, the loss of a friend is a tragedy, and what a lot of noble men suffer yet persist!

I saw the finest Muslims go off in groups, while others behind them delayed.

May God not keep distant those dead men who followed on at Mu’ta, including Ja’far who has wings

And Zayd and Ḥabūb Allāh, all of whom followed on, when the ropes of death swung.

That morning they went forth with the believers, led on to death by that happy man of splendid character,

Fine as the light of the moon, of Ḥāshim’s line, proud before injustice, valiant.

He thrust on until he lay down without a cushion on a battlefield, a broken spear in him.

His reward is with that of the martyrs – a paradise of gardens, under a canopy of green.

In Ja’far we saw someone faithful to Muḥammad, a man of decision when he gives orders.

May there never cease to be in Islam men of Ḥāshim’s line, perpetual pillars of glory and the source of pride.

They are Islam’s mountain, and those around them are large rocks rising up to splendid, towering heights.

Fine leaders, who include Ja’far and his brother Ḥabūb Allāh, as well as Ahmad, the one chosen.
Hamza and al-ʿAbbās are of them too, as is ʿAqīl, the sap of the tree from which he was pressed.
Through them all hardships are alleviated at every dismal and difficult time when people suffer.
They are God's friends to whom He revealed His wisdom, including that of absolute purity.

"Ka'b b. Malik, may God be pleased with him, spoke the following verses,

'While others slept, your eyes shed like water dripping from the seam of a waterskin.
That night when cares overwhelmed me so that sometimes I moaned, at others tossed and turned,
Sorrow kept returning, and I spent the night as though guardian of Ursa and Pisces.
It felt as though a flame burned inside me, between my ribs and intestines
In pain for those who followed one another at Mu'ta and lay piled high, unremoved.
May God bless them, heroes all, and may fine rain water their bones.
They endured at Mu'ta for God's sake, ignoring death and fearful of cowardice.
They went on ahead of the Muslims, as though they were young stallions accoutred with full armour,
Being led ahead by Ja'far and his banner; he was first and how fine a leader!
Until the lines were breached and Ja'far lay stretched out where the ranks had clashed.
The light-giving moon was changed then, and the sun was obscured and almost set.
A leader of mighty stature, of Ḥashim's line, most honourable in his power, unmovable.
Men by whom God protected his servants, to whom the revealed Book came down.
They were superior to other tribes in their honour and dignity, their fine qualities overwhelming the ignorant.
They would not expend their efforts on trivial matters, and their spokesman would be seen to decide with justice.
Noble of visage, their hands would be open and flow with generosity, even when bad times excused them.
For their leadership, God was pleased at His creation, and because of their bravery the God-sent Prophet was made victorious.'"
THE LIFE OF THE PROPHET MUHAMMAD

IN THE NAME OF GOD, THE MOST MERCIFUL AND BENEFICENT.

THE BOOK ON THE DISPATCH BY THE MESSENGER OF GOD (SAAS) OF MISSIONS TO RULERS ABROAD AND HIS DOCUMENTS TO THEM INVITING THEM TO GOD, ALMIGHTY AND GLORIOUS IS HE, AND TO ENTER THE FAITH OF ISLAM.

Al-Waqidi related that this happened at the end of year 6 AH, in Dhū al-Ḥijja, after the ʿumra to al-Ḥudaybiyya. Al-Bayhaqi gave this section in this position, following his account of the expedition to Muʿṭa. But God knows best.

There is no dispute among scholars that this activity began before the conquest of Mecca, and following al-Ḥudaybiyya. This accords with Abū Sufyān’s response to Heraclius. When asked by him, “Would he betray?” Abū Sufyān replied, “No; we are into a period of time with him during which we do not know what he will do.”

In al-Bukhārī’s phrase, “That was the period in which Abū Sufyān had agreed to a truce with the Messenger of God (SAAS).”

Muḥammad b. Ishaq stated, “(This activity) took place in the period between al-Ḥudaybiyya and the death of the Messenger of God (SAAS).”

We note here that comment, even though the statement of al-Waqidi is preferable. But God knows best.

Muslim related, from Yūsuf b. Ḫammād al-Maʿnī, from Ṭābiʿ to Abū al-ʿUṯba, from Ṭāba, from Ṭabā, from Ṭabā, who said that the Messenger of God (SAAS) wrote, before the battle of Muʿṭa, to Chosroe, to Caesar and to the Negus and to every tyrant, inviting them to God, Almighty and Glorious is He; this does not apply to the Negus, for whom he had prayed.

Yūnus b. Bukayr quoted Muḥammad b. Ishaq as having said, “Al-Zuhri related to me, from Ṭābiʿ to Abū Ṭabā, from Abū Ṭabā, from Abū Ṭabā, who said, ‘Abū Sufyān related to me personally as follows, “We were a mercantile people. The warfare had so blocked us in that our merchandise was spoiled. When the truce came – that of al-Ḥudaybiyya – between us and the Messenger of God (SAAS), we were still not sure that we were safe. I went away to Syria on a trading expedition with a group of Quraysh. I swear, I didn’t
know anyone in Mecca, man or woman, who did not consign goods to me. Our objective upon leaving Syria was to proceed to Gaza in Palestine.

""We left and reached there. That was at the time when Caesar, commander of the Byzantines, defeated the Persians in his country and expelled them, retrieving his great cross that they had stolen from him. News of this reached him when he was in his palace at Hims, in Syria. He left there on a march of thanks to Jerusalem, to pray there. Carpets were laid out to welcome him, and these were spread with aromatic plants. Eventually he reached Aelia (Jerusalem) and prayed there.

""One morning he got up depressed and turned his sight up to the sky. His patriarchs asked him, 'O King, are you worried this morning?' He replied, 'Yes, I am.' 'Why is that?' they enquired. He asked them, 'Did you notice that last night the mulk al-khitian,' the "king of the circumcised" was ascendant? They swore in response that the only nation they knew who practiced circumcision was that of the Jews. They pointed out that they were under his power and sovereignty and that if this vision had come to him about them, then he should send throughout his kingdom and kill all the Jews and so relieve himself of this concern.

""While they were discussing this a messenger arrived from the governor of Buṣrā bringing in an Arab whom they had captured. The messenger told Caesar, 'Your majesty, this is an Arab, one of those people of sheep and camels. He will tell you about an event in his land if you would care to question him.' When the man was before him, Caesar told his interpreter, 'Ask him for news of what is going on in his country.' He did ask him and the man told him that there was news of an Arab of Quraysh who had come forth claiming to be a prophet and that some groups were supporting, others opposing him. He said that battle had occurred in several places and that all this had been in progress when he had left home.

""When he had related this, Caesar said, 'Strip him!' And he was found to be circumcised! Caesar commented, 'I swear by God, it was this I saw, not what you said. Give him back his clothes.' The Arab then left, free.

""Caesar then summoned his chief of police and told him, 'Turn Syria upside down until you bring me someone from that man's tribe I can question about him.'"

Abū Sufyān went on, "I and my companions were there in Gaza when he burst in on us demanding which tribe we were from. We told him and he took us all in to him.

91. The account in Ibn Ishāq's text as translated by Guillaume omits the reference to the mulk al-khitian but includes information that Caesar had a vision in which it was revealed to him that "the kingdom of a circumcised man" would overwhelm his own empire. The hadith in al-Bukhari's compendium quoted hereafter pp.358 et seq makes it clear that there has been an omission from Ibn Ishāq's text as quoted here.
"Eventually there we were before him. And I swear I never saw a man more astute than him," – he was referring to Heraclius.

He went on, "Caesar asked us, ‘Which of you is most closely related to that man?’ I told him that I was and he asked me to approach closer. He then seated me before him and told my companions also to sit behind me. He told them, ‘If he lies, then refute him.’ I knew that they would not refute me even if I did lie, but I was a man of dignity and honour and would have been ashamed to lie. I also knew that if I did it was likely that they would report what I had said to others and that people would talk about me in Mecca. So I did not lie to him.

‘Caesar asked, ‘Tell me about this man who has come forth among you.’ I responded by telling him a little about him, minimizing his importance. He was not impressed by this and told me to answer his questions about him. I said I would.

‘He then asked, ‘How do you view his lineage amongst you?’

‘To be pure and of our finest lineage,’ I replied.

‘Tell me,’ he asked, ‘has any other member of his family made claims similar to his and is he imitating that person?’

‘No,’ I replied.

‘Tell me,’ he went on, ‘is there any property involved that you have taken from him which might make him say these things so that you will return them to him?’

‘No,’ I replied.

‘Tell me about his followers,’ he asked. ‘Who are they?’

‘They are the young, the powerless and the poor; his followers include no chiefs of high birth.’

‘Tell me about his companions; do they love and honour him, or (do they come to) despise and abandon him?’

‘No man who has accompanied him has ever abandoned him,’ I replied.

‘Tell me about the warfare between yourselves and him,’ he asked.

‘Well,’ I replied, ‘it varies; sometimes it goes in our favour, sometimes in theirs.’

‘Tell me, would he betray?’ This was the only thing he had asked that I could deceive him about, so I said, ‘No; we now have a truce with him, yet we don’t feel secure against some treachery by him.’ But, I swear, Caesar took no account of this remark of mine.

‘He went on to talk further. He commented, ‘You say he is of your purest lineage. God selects prophets that way; He only takes men from the purest lines in their people. I asked you whether any others of his family members were saying similar things that he is imitating; you said no. I asked whether he had some property you might have seized and suggested he might be saying what he is to get you to return it to him. But you said no. I asked you about his followers
and you maintain that they are young, powerless and poor. That’s how the followers of prophets are in every age. I asked you whether those who follow him like and respect him or despise and abandon him. You claim that only rarely does someone follow him then abandon him. In such circumstances the sweetness of faith does not enter a person’s heart then leave again.

“I asked you about the warfare between you. You replied that sometimes it favours you, sometimes him. That is how warfare is for prophets, yet they win in the end. I asked you if he betrayed, and you said he did not.

“If what you have said is the truth, then he will conquer the land beneath these feet of mine. I wish I were with him so I could wash his feet!”

“He then told me to go on about my business. So I arose, clapping my hands together and commented, ‘This affair of Ibn Abū Kabsha has got to the point where the kings of those of pale skin fear him within their own domain!’”

Ibn Ishāq stated that al-Zuhri related to him that a Christian bishop who lived at that time told him, “Dihya b. Khalifa took a message to Heraclius from the Messenger of God (SAAS) that said, ‘In the name of the Most Merciful and Beneficent: From Muhammad, Messenger of God, to the Great Heraclius of Byzantium. Peace be upon those who follow the guidance. Accept Islam and be safe; God will then give you reward twice over. If you refuse, then the sin of al-akkārīn, “the cultivators” will be upon you.’

“When the letter reached him he read it and placed it between his thigh and his waist. He then wrote to one of the Byzantines who read Hebrew asking what he had read that was relevant to what had come from the Messenger of God (SAAS). He wrote back, ‘He is the prophet who is awaited; there is no doubt about this, so follow him.’

“Caesar then summoned the Byzantine leaders and they were assembled for him in his capital chamber and he ordered that they be locked inside. He then looked down from an upper room at them, since he was afraid of them and said, ‘Fellow Romans, I have received a message from Ahmad! He is, I swear by God, the prophet we were awaiting and about whom there is information in our book. We recognize him by his qualities and time. Accept him and follow him and you will be safe both on earth and in the hereafter.’ They snorted in disbelief, as one man, and rushed to the doors of the chamber, which they found locked against them.

“Caesar feared them and ordered, ‘Bring them back!’ He then said, ‘Romans, I spoke to you these words only to test your commitment to your faith. I have been delighted by what I saw.’ They all then fell in obeisance to him, he had the doors unlocked and they left.”

Al-Bukhārī related the story of Abū Sufyān’s contact with Heraclius with certain additions. I would like to give his account verbatim from his sahīh

92. Perhaps a reference to the parable of the evil grape-growers given in Matthew, XXI, v.33–46.
collection so that the disparity between that he gives and that of Ibn Ishaq may be ascertained, along with the former's useful additions.

Al-Bukhari stated, prior to the section of his Sahih collection that deals with faith, as follows, "Abu al-Yaman al-Hakam b. Nafi' related to us, quoting Shu'ayb, from al-Zuhri, (who said), 'Ubayd Allah b. 'Abd Allah b. Utba b. Mas'ud informed me, that 'Abd Allah b. 'Abbas informed him that Abu Sufyan informed him that Heraclius sent for him while he was with a group of companions of Quraysh. They were merchants and in Syria and it was during the period in which he, the Messenger of God (SAAS), had made a truce with Abu Sufyan and the Quraysh unbelievers. They (Caesar's men) went to them in Aelia (Jerusalem) and he (Caesar) invited them to a meeting with him. Around him were the Byzantine dignitaries. He invited them (the Quraysh merchants) to come forward and summoned his translator. Caesar then asked, "Which of you is closest in relationship to this man claiming to be a prophet?"

"'Abu Sufyan went on, 'I am closest in relationship to him.'

"'Caesar said, "Bring him close to me and move his companions forward to sit at his back."

"'He then told his interpreter, "Tell them I want to ask him about this man. If he lies to me, then they should contradict him." And I swear by God, were it not for my embarrassment at having them attribute lies to me, I would have lied about him!

"'The first thing he asked was, "How do you regard his lineage among yourselves?" I replied, "He is of good lineage." He next asked, "Has any one of your people made such claims as he makes prior to him?" "No," I replied. He then enquired, "Was any of his forebears king?" "No," I replied.

"'Is it your chiefs who are his followers, or your powerless?" "They are increasing," I told him. "Are they increasing in number or decreasing?" he asked. "They are increasing," I told him. "Do any of his followers apostatize in anger at his faith after adopting it?" "No," I replied.

"'Did you accuse him of telling lies prior to his making his claim?" "No," I replied. "Does he betray?" he enquired. "No," I told him. "We are in a truce and we don't know what he is doing now." This comment was the only one in which I could offer inference of anything (negative).

"'Have you battled with him?" he asked. "Yes," I answered. "And how did the fighting between you turn out?" "The warfare between us has sometimes favoured him, sometimes us," I replied. "What is it that he commands you to do?" he asked. "He says", I responded, "as follows: 'Worship God alone. Do not associate anything with Him. And abandon what your forefathers used to say.' He orders us to pray, to be truthful, chaste, and to maintain our family ties."

"'He then told the translator, "Tell him, 'I asked you about his lineage, and you claimed that he is of high lineage. Messengers are sent among their people's nobility.'"
"'He went on, "I asked you whether any one else among you made such claims before him. You said not. If anyone had said the same before him, I would have said he was imitating him.

"'I asked you whether any of his forebears was king. You said not; if one had ruled, I would have said, 'He is a man seeking his father's kingdom.'

"'I asked you whether you accused him of lying before he made his claims. You said not. I then knew that he was not someone who would tell lies to people or lie about God.

"'I asked you whether it is his people's leaders or the powerless who follow him. You said it was the powerless; they are the ones who do follow prophets.

"'I asked you whether his supporters were increasing or decreasing. You said they were increasing. That is the way it is with a faith until it comes to fruition.

"'I asked you whether any of his supporters later renege after becoming displeased with his religion. You said not. That is how it is with a faith, when joy with it pervades the people's hearts.

"'I asked you whether he betrays. You said not. Similarly, prophets do not betray.

"'I asked you what he orders you to do. You replied that it was to worship God, to associate no others with Him, not to worship idols, to pray, to be truthful and to be chaste.

"'If what you say is true, then he will have dominion over the land beneath my feet. I knew he was going to come, but I did not think he would be one of you. If I knew I could reach him, I would rush to meet him. If I were with him, I would wash his feet.'"

He then called for the letter dispatched by the Messenger of God (SAAS) with Dihya to the governor of Buṣrā which the latter had sent on to Heraclius. Its contents were as follows, "In the name of God the Most Compassionate, the most Merciful. From Muhammad, the servant of God and His messenger to Heraclius, the leader of the Byzantines. Peace be upon him who follows the guidance. I invite you to Islam; accept it and you will be safe and God will give you double reward. If you turn away, then yours will be the sin of the al-aṣīṣānīn, the peasants. Moreover, O people of the scriptures, agree to a joint statement with us: that we will worship only God and will associate nothing with Him. That some of us will not take others as masters besides God. And if they turn away, say, 'Bear witness that we are Muslims'" (ṣūrat Al-'Imrān; III, v.64).

Abū Sufyān stated, "When he had said this and had finished reading the letter, there was an uproar in the court. Voices were raised and we were expelled.

93. See last footnote, above, p.357.
After we had left, I told my companions, 'This Ibn Abū Kabsha affair has got to the point where he even scares the king of those of pale skin!' Thereafter I was convinced that he would prevail; and eventually God drew me into Islam.'

Al-Bukhārī continued, 'Ibn Nāṭūr, governor of Aelia when Heraclius had been appointed leader of the Christians of Syria, would relate that after Heraclius had arrived in Aelia, he awoke one morning in a bad mood. Some of his patriarchs asked him why and expressed concern. Heraclius, Ibn Nāṭūr related, was a soothsayer who interpreted the stars. When they asked him about his mood, he replied, 'When I looked up at the stars, I saw that the "kingdom of the circumcised" was ascendant. Who is it of this nation who are circumcised?' They replied, 'Only the Jews practise circumcision; and you should definitely not fear them. Issue orders to your provincial town to kill all the Jews there.'

'While they were discussing this, in came to Heraclius a man sent by the king of Ghassān and he told them of the activities of the Messenger of God (SAAS). Heraclius questioned him further and gave orders for them to go and discover whether or not he (the messenger from Ghassān) was circumcised. They went and looked and reported that he was. Heraclius then asked whether or not the Arabs practised circumcision and was told that they did. Thereupon he said, 'The kingdom of this nation is ascendant!' He wrote to a colleague in Rome who was as knowledgeable as himself.

'When Heraclius saw their negative reaction, he despaired of them (accepting) the faith and ordered for them to be reassembled before him. He told them, 'I only spoke as I did before to test the strength of your allegiance to your faith. Now I have seen.'

'They bowed low before him and expressed their satisfaction with him. And this brought the (involvement) of Heraclius to an end.'

Al-Bukhārī stated, 'Ṣalih b. Kaysān, Yūnus and Ma′mar related this from al-Zuhri.'

Al-Bukhārī related this story in many places in his sahīḥ collection, with idiomatic variants it would take long to examine. All the other scholars, except for Ibn Mājah, gave it in various lines of transmission back to al-Zuhri.

We have discussed this hadith at length and sufficiently early in our (Tafsir) (Exegesis) of the sahīḥ collection of al-Bukhārī, along with reference to its distinctive linguistic and contextual qualities.
Ibn Lahi'a stated, from al-Aswad, from Urwa, "Abū Sufyān b. Ḥarb left on a mercantile expedition to Syria, accompanied by some colleagues. News of the Messenger of God (ṣaṣ) reached Heraclius and he wished to ascertain what was known about him. So he sent word to the leader of the Arab community in Syria within his domain and ordered him to dispatch to him some Arabs so that he could question them about the Messenger of God (ṣaṣ). He therefore sent to Heraclius 30 Arabs, including Abū Sufyān b. Ḥarb. They went in to him in the church in the centre of Aelia. Heraclius said, 'I sent for you to give me information about the activities of this man of Mecca.' They replied, 'He is a magician and a liar and no prophet.'

"Heraclius asked them, 'Then tell me, which of you knows him best and is closest to him in relationship?' They replied that that would be Abū Sufyān, his uncle, and that he had fought against him.

"When they told him that, he had them removed. Then he seated Abū Sufyān and questioned him. He asked, 'Now tell me, Abū Sufyān.' He replied, 'He is a magician and a liar.'

"Heraclius went on, 'I don't just want you to slander him; tell me about his lineage among you.' 'He is of the house of Quraysh,' he replied.

"'How is his intelligence, his reasoning?' 'We never found fault with his views.'

"'Was he deceitful, lying and wont to swear oaths in his business dealings?' 'No, I swear by God; he was not like that.'

"'Perhaps he is seeking some kingship or high honour that had previously been held by a forebear of his?' 'No,' Abū Sufyān replied.

"'Do any of those (who follow him) come back to you?' 'No,' he replied.

"'And did he renege after making an agreement?' Heraclius asked. 'No', he replied, 'except that he might renege on this truce,' Abū Sufyān replied.

"'And what are your fears about this truce?' 'My people and their allies have given a truce to him and his allies.' Heraclius commented, 'If you begin (the fighting) then it is you who will be the ones betraying.'

"Abū Sufyān became angry at this and said, 'He only ever beat us once, and I was absent that day! That was at Badr. Then I attacked him twice while they were in their homes, slitting open stomachs, cutting off their ears and private parts!'

"'And do you consider him a liar, or truthful?' Heraclius enquired. 'Oh, he's a liar,' he replied.

"'Well, if there is a prophet among you, you should not kill him. The Jews are the ones best at doing that!' Heraclius commented.

"Abū Sufyān then returned home."

There are strange aspects to this text, as well as some good points absent from the accounts of Ibn Isḥāq and al-Bukhārī.

Mūsā b. Uqba related in his work on the military expeditions an account similar to that of Urwa b. al-Zubayr. But God knows best.
Ibn Jarir stated in his work on history as follows, “Ibn Ḥamīd related to us, quoting Salama, quoting Muḥammad b. ʿIṣḥāq, from a certain scholar, who said, ‘Heraclius said to Dihya b. Khalifa al-Kalbi, when the latter brought him the letter from the Messenger of God (ṢAAS), “I swear by God, I know well that your leader is a prophet sent by God and that he is the one whom we have been awaiting and whom we find mentioned in our scripture. But I fear for myself from the Byzantines; if I did not, I would follow him. Go and see Bishop Ṣaghāṭir, and tell him about your leader. The Byzantines actually consider him more highly and more persuasive than myself. See what he tells you.”

“Dihya went and told him what he had brought to Heraclius from the Messenger of God (ṢAAS), and informed him of what was the latter’s message. Ṣaghāṭir responded, “I swear by God, your leader is a prophet; we know him from his qualities and we find him with his own name in our scriptures.”

“Then went and exchanged black clothing he had been wearing for white. He took his staff and went out to address the Byzantines in the church. He said, “Byzantines, a letter has reached us from Aḥmad inviting us to God. I bear witness that there is no god but God, and that Aḥmad is His servant and messenger.” They attacked him immediately in unison, hitting him until they had killed him.

“When Dihya returned and informed Heraclius what had happened, the latter commented, “I told you! We fear for ourselves from them. And Ṣaghāṭir was more respected and effective in speaking with them than myself.”’


(The account continues) “Caesar was informed that there was a man at his gate claiming to be an envoy from the Messenger of God (ṢAAS). Caesar was disturbed at this and ordered that the man be brought in. This was done; he had his bishops present with him.”

(Dihya continued) “I gave him the letter which stated, ‘In the name of God, the Most Merciful and Beneficent. From Muḥammad, Messenger of God, to Caesar, leader of the Byzantines.’ A nephew of Caesar’s, tall, red-haired and blue-eyed, snorted in anger at this and said, ‘Don’t read out this letter today! He began it with himself and then wrote, “leader of the Byzantines” instead of “king of the Byzantines”.’

“The letter was read to its end and Caesar ordered everyone out and sent for me. I went in and he asked me questions to which I answered. He then sent for his bishop, their most prominent figure, a man whose opinion and statements were influential, and when he read the letter, he said, ‘By God, he is the prophet Moses and Caesar foresaw and whom we have awaited! ‘What do you advise me?’ Caesar asked. The bishop replied, ‘As for myself, I believe and follow him.’ ‘I too know’, Caesar commented, ‘that he is genuine, but I can do nothing. If I did, my kingdom would be lost and the Byzantines would kill me.’”
On this subject, Muhammad b. Ishāq quoted Khalīd b. Yasar as relating that a Syrian elder said, “From what news he had heard of the Prophet (SAAS), and having decided to leave Syria for Constantinople, Heraclius assembled the Byzantines and addressed them as follows, ‘Byzantines, I have certain issues I wish to present to you. Tell me what are your wishes regarding them.’

“They asked what they were and he went on, ‘You will know, by God, that this man certainly is a prophet who has been sent. We find him to have those qualities by which he has been described to us (before); let us proceed and follow him and thus find peace in this world and the next.’

“They replied, ‘But then we would be under the control of the Arabs; and we are more numerous, powerful and have a more extensive domain than they do!’

“He continued, ‘Let us pay him the jizya, the poll-tax, every year. That will relieve pressure on me from him and by what I give him I will be spared possible warfare.’

“They responded, ‘Why should we give to the despised and powerless Arabs tax money they would take from us, when we are the more numerous, have a more powerful nation and a larger domain? No, by God, we’ll absolutely never do that!’

“Well then,’ Caesar suggested, ‘let’s make peace with him by my giving him Sūriyya, while he leaves me the land of al-Shām.’ He explained that Sūriyya consisted of Palestine, Jordan, Damascus and Hims, up to al-darb, while the lands beyond al-darb constituted al-Shām.

“They objected, ‘Why should we give him Syria when you know well that it is the very navel of al-Shām! We’ll never do that!’

“When they refused, he asked them, ‘Do you think, by God, that you’ll have defeated him if you defend yourselves from him in your towns?’

“He then rode away on his mule, eventually looking down upon al-darb and approaching the land of al-Shām. He then said, ‘Peace be upon you, land of Sūriyya; this is my farewell greeting.’ He then hurriedly returned to Constantinople. But God knows best.”

An Account of the dispatch by the Messenger of God (SAAS)
of a message to the King of the Christian Arabs in Syria.


94. Lane, in his Lexicon states, “The Arabic name of the ancient Derbe, near the Cilician Gates, which were the chief mountain pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek (sic) Empire.” Derbe lay some 100 miles due east of Tarsus, some 120 miles north of Cyprus, well inside the boundaries of present-day Turkey. c.f. Guillaume (op. cit. p.657).
Al-Waqidi stated, "He wrote a letter to take with him that said, 'Peace be upon him who follows the true path and believes in Him. I invite you to believe in God alone, and without associate who will preserve your kingdom for you.'

"When Shuja' b. Wahb arrived, he read it (to the king) who responded, 'Who is it who would take my kingdom away from me? I will go to hi.'"

*An Account of the delegation the Messenger of God (SAAS) sent to Chosroe, King of the Persians.*

Al-Bukhari related, from a hadith of al-Layth, from Yunus, from al-Zuhri, from Ubayd Allah b. 'Abd Allah b. Utba, from Ibn 'Abbas (who said), "The Messenger of God (SAAS) sent his message with an envoy to Chosroe with orders that he deliver it to the governor of al-Bahrayn. The governor forwarded it to Chosroe who tore it into shreds after he had read it."

"And I believe that Ibn al-Musayyab said, 'The Messenger of God (SAAS) cursed them, saying, 'May they be completely torn into shreds!'"

'Abd Allah b. Wahb quoted al-Zuhri, from Yunus, as saying, "'Abd al-Rahman b. al-Qari related to me, that the Messenger of God (SAAS) climbed the minbar one day to make an address and gave praise and thanks to God, spoke the shahada, then said, 'I wish to send some of you forth to foreign kings; do not dispute among yourselves about me as Banu Isra'il did about Jesus, son of Mary.'"

"The muhajirin said, 'O Messenger of God, we would never disagree about you over anything; order us to go forth.'"

"He then dispatched Shuja' b. Wahb to Chosroe who had his palace decorated and assembled the dignitaries of Persia. He then brought in Shuja' b. Wahb. When he entered, Chosroe ordered that the letter be taken from him, but Shuja' b. Wahb told him, 'No; I will hand it only to you, as the Messenger of God (SAAS) ordered me.' Chosroe had him brought forward and Shuja' then gave him the letter.

"Chosroe called for one of his scribes, a man from al-Hitra, who read it to him. It said, 'From Muhammed, servant and Messenger of God, to Chosroe, leader of Persia.' It angered Chosroe that the Messenger of God (SAAS) had begun the letter with a reference to himself, and he shouted in anger and tore up the letter before he learned what it said. He then had Shuja' b. Wahb taken outside.

"Having seen what he had, Shuja' mounted his camel and left, saying, 'Well, I swear, I don't care which of the two routes I am on, since I did deliver the letter from the Messenger of God (SAAS).'

"When the force of his anger had abated, Chosroe sent for Shuja' to go in to him. They searched but he could not be found. He was sought for as far as al-Hitra, but he had gone on ahead.

95. Presumably it is Ubayd Allah b. 'Abd Allah b. Utba who is quoted here.
“When Shujā‘ went in to tell how Chosroe had behaved and how he had torn up the letter, the Messenger of God (SAAS) said, ‘May Chosroe tear up his kingdom!’

Muḥammad b. Ishaq narrated, from ‘Abd Allāh b. Abū Bakr, from Abū Salama, that the Messenger of God (SAAS) sent out ‘Abd Allāh b. Hudhāfa with his message to Chosroe. When he read it, he tore it into shreds. When news of this reached the Messenger of God (SAAS) he said, ‘May he tear up his kingdom!’

Ibn Jarir stated that Ibn Ḥamid related to him, quoting Salama, quoting Ibn Ishaq, from Yazīd b. Abū Ḥabīb, who said, ‘He dispatched ‘Abd Allāh b. Hudhāfa b. Qays b. ‘Adi b. Sa‘īd b. Sahm to Chosroe, son of Humzah, the king of Persia with a message saying, ‘In the name of God, the Most Merciful and Beneficent. From Muḥammad, Messenger of God, to Chosroe, leader of Persia. Peace be upon those who follow the guidance, believe in God and His messenger and bear witness that there is no god but God who is unique and without associate, and that Muḥammad is His servant and His messenger. I call upon you with God’s invitation. I am God’s messenger to all people, to warn all who live that the word (of God) bears witness against all unbelievers. If you accept Islam, you will be secure; if you refuse, then the sin of Maṣūs will be upon you.’

“When he had read this, Chosroe ripped it up, saying, ‘How dare he write this to me when he is my slave!’

‘Chosroe then wrote to Bādhām, his governor over Yemen, saying, ‘Dispatch two strong men of yours to this man in Hijāz to bring him to me.’

‘Bādhām then sent off Qahramān, a scribe adept in Persian writing, along with a Persian named Kharkhara, carrying a message to the Messenger of God (SAAS) ordering him to accompany them to Chosroe. And he told Abādhaway, ‘Go into this man’s country, talk to him and bring me news of him.’

“The two men left and when they reached Ṭā‘if, they found there a man of Quraysh whom they questioned about the Messenger of God (SAAS). He told them, ‘He is in Medina.’ The people of Ṭā‘if – and Quraysh too – welcomed the two men joyfully. They told one another, ‘Rejoice! Chosroe, the King of Kings, is going after him! We’ll be rid of him!’

“They left and when they reached the Messenger of God (SAAS) Abādhaway told him, ‘The Shāhīnshāh and King of Kings Chosroe wrote to King Bādhām ordering him to send to you those who would conduct you to him. He has sent me to you for you to leave with me. If you do so, a message will be sent on your behalf to the King of Kings that will be to your advantage and will protect you from him. If you refuse, then you know his reputation. He will destroy you and your people and lay waste to your country.’

“The two men then entered to see the Messenger of God (SAAS). They had shaved off their beards but left their moustaches intact. He hated the sight of them

96. “Al-Magūs” applies to the followers of Zoroaster, a Persian self-styled prophet who lived in the last millennium before Christ.
and asked, 'Poor fellows! Who told you to do that?' They replied, 'It was our Lord'—meaning Chosroe. The Messenger of God (SAAS) commented, 'Well, my Lord ordered me to spare my beard but cut off my moustache!' He then told them, 'Leave now and come back to me tomorrow.'

"Then news came to the Messenger of God (SAAS) from heaven that God had empowered Chosroe's son Shirawayh to kill his father. And on such-and-such a night of such-and-such a month Shirawayh did attack and kill his father.

"The Messenger of God (SAAS) called in the two men and told them of this. They responded, 'Do you know what you are saying? We don't hate you so much as that! Shall we write to King Badha about you regarding this?' 'Yes,' he replied. 'Do tell him this from me. Say to him, "My faith and my power will attain that reached by Chosroe and will ultimately encompass all creatures." Tell him, "If you accept Islam, I will award you the land beneath your feet and make you and your sons kings over your people."'

"He then presented to Kharkhara a belt decorated with gold and silver that a king had given to him. The men left, returned to Bâdhâm and told him their news. He told them, 'I swear by God, those are not the words of a king; I see the man to be a prophet as he claims. Let it be as he said, for if it turns out as he predicted, he is indeed a prophet sent by God: Otherwise we will reconsider what to do.'

"Soon thereafter, a letter arrived from Shirawayh which said, in part, 'I have killed Chosroe. I did so because of the anger in Persia at his killings of his nobility and having them stabbed in their mouths. When this letter reaches you, require those under your charge to give obedience to me. And ensure immediately that no attack is made against that man about whom Chosroe wrote to you, until you receive my order about him.'

"When this letter from Shirawayh reached Bâdhâm, he said, 'This man certainly is a Messenger of God.' He then accepted Islam, as did all other Persians in Yemen.

"Bâdhâwâyh said to Bâdhâm, 'I never spoke to anyone I found more awe-inspiring.' Bâdhâm asked him, 'Did he have armed guards with him?' 'No,' he replied."

Al-Wâqidi, may God have mercy on him, stated, "The assassination of Chosroe by his son Shirawayh took place during the night of the 13th of Jumâdâ al-akhirâ, 7 AH at 6 o'clock."

I note that there is poetry saying that his death occurred in a harâm, a sacrosanct month, as follows,

"They killed Chosroe during the night of the sacrosanct month; he passed away and was accorded no shroud."

And an Arab poet spoke the verses,

97. These verses are ascribed in Vol. 1 p.33 above to Khalid b. Ḥiqq al-Shaybâni.
“And there was Chosroe, sliced up by his sons with swords as if he were meat. On one day fate brought him to term; is not there a term for every pregnant mother?”

The ḥāfīẓ al-Bayhaqī narrated from a hadith of Hāmmād b. Salama, from Ḥamīd, from al-Ḥasan, from Abū Bakr, that a Persian came to the Messenger of God (ṢAAS) and that the latter told him, “This night my Lord has killed your lord.”

(The narrator continued) “And when the Messenger of God (ṢAAS) was told that Chosroe’s daughter had been appointed to succeed him, he commented, ‘No people governed by a woman will prosper.’”

Al-Bayhaqī also said, “It is related in a hadith from Dihya b. Khalīfa that when he returned from visiting Caesar, he found emissaries from Chosroe meeting with the Messenger of God (ṢAAS). This was because Chosroe had sent a threatening message to the governor of Ṣan‘a asking him, ‘Can’t you rid me of this man who has appeared in your land and has asked me to accept his religion? Take care of him, or I will of you!’

“And so the governor sent envoys to him who received the response from the Messenger of God (ṢAAS), ‘Notify him that my Lord has killed his lord tonight.’ They found it to be as he said.

“And Dā‘ūd b. Abū Hind related much the same, from ‘Āmir al-Sha‘bī.”

Then al-Bayhaqī narrated through Abū Bakr b. ‘Ayyāsh, from Dā‘ūd b. Abū Hind, from his father, from Abū Hurayra, who said, “Sa‘d went to the Messenger of God (ṢAAS), who said, ‘I see some news from Sa‘d’s face!’ Sa‘d then said, ‘Messenger of God, Chosroe is dead!’ He (the Messenger of God (ṢAAS)) commented, ‘God curse Chosroe! The first people destroyed will be the Persians, and then the Arabs!’”

I note that it is clear that the Messenger of God (ṢAAS) first told this to the two envoys of Chosroe who had come to him on behalf of the governor of Yemen, Bādhān. Then the news came of the accuracy of the statement of the Messenger of God (ṢAAS), Sa‘d being the first to hear it. And so he then came to the Messenger of God (ṢAAS) and told him of this accuracy. Al-Bayhaqī, may God have mercy on him, thus gave this account.

Al-Bayhaqī narrated through more than one line, from al-Zuhri, as follows, “Abū Salama b. ‘Abd al-Rahmān informed me that it had reached him that while Chosroe was in his palace reception chamber a petitioner was brought – or sent – to him, seeking his rights and to his great surprise a man walked up bearing a staff, saying, ‘Chosroe, will you accept Islam before I break this staff?’ Chosroe answered, ‘Yes; don’t break it!’ The man turned and left. When he had gone, Chosroe sent to his chamberlain and asked, ‘Who permitted this man access to me?’ The replied, ‘But no one went in to see you.’ ‘You lie!’ he insisted. He was angry and threatened them, then left them.
“When the new year came, the man returned, carrying the staff. He said, ‘Chosroe, will you accept Islam before I break this staff?’

“Yes; don’t break it,” he agreed.

“When the man had left, he called for his chamberlain and questioned him as he had the first time.

“Next year back came that man carrying the staff. He asked Chosroe, ‘Will you accept Islam before I break this staff?’ ‘Don’t break it! Don’t break it!’ Chosroe asked. But the man did break it. And thereupon God destroyed Chosroe.”

Imām al-Shāfi‘ī stated that Ibn ʿUayna informed him, from al-Zuhri, from Saʿīd b. al-Musayyab, from Abū Hurayra, that the Messenger of God (SAAS) said, “When Chosroe perishes, there will be no Chosroe after him; and when Caesar perishes, there will be no Caesar after him. And, I swear by him who holds my soul in His hands, their treasures will be spent in God’s cause.”

Muslim gave this from a hadith of Abū ʿUayna, and both of these quoted it as a hadith from al-Zuhri.

Al-Shāfi‘ī stated, “(It is said that) When the letter from the Messenger of God (SAAS) was brought to Chosroe, he tore it up and the former commented, ‘May his kingdom be torn up!’ But we maintain that Chosroe honoured the letter from the Messenger of God (SAAS) and placed it in musk9 and that what the Messenger of God (SAAS) said was, ‘May his kingdom be preserved!’”

Al-Shāfi‘ī and other scholars say that when Arabs, some of whom having accepted Islam, went out on merchant ventures to Syria and Iraq, they would complain to the Messenger of God (SAAS) of their fear of the kings of those two countries. And he would respond, “When Chosroe perishes, there will be no Chosroe after him; and when Caesar perishes, there will be no Caesar after him.”

He (al-Shāfi‘ī) stated, “And the kingdom of the Chosroes did indeed die out completely, and that of Caesar and Syria also ended completely, even though in general their reign persisted. This was grace to the prayer spoken for them by the Messenger of God (SAAS) when they honoured his letter. But God knows best.”

I note that in this there is a fine announcement that the rule of the Romans will never return to Syria.

The Arabs used to use the term Qaysar, “Caesar”, to denote the Roman who ruled Syria, along with the (Arabian) peninsula. The term Kīrā, “Chosroe”, was applied to whomever ruled the Persians, al-Najāshi, “the Negus”, to the ruler of Abyssinia, al-Muqawqis for the ruler of Alexandria, Farīn, “Pharoah” for whomever ruled Egypt as an unbeliever, and Baṭlaymūs (Ptolemy), for the ruler of India. They also accorded other generic titles; we have mentioned these elsewhere.98 But God knows best.
Muslim related, from Qutayba and others, from Abū 'Awāna, from Simāk, from Jābir b. Samra, who said, "The Messenger of God (SAAS) stated, 'A group of Muslims will discover the treasures of Chosroe in the white fortress.'"

Asbāt narrated, from Simāk, from Jābir b. Samara, a hadith similar to that and added, "I and my father were among them, and we acquired 1,000 dirhams from that."

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**THE EMBASSY OF THE MESSENGER OF GOD (SAAS) TO AL-MUQAWQIS, RULER OF THE CITY OF ALEXANDRIA; HIS NAME WAS JURAYJ B. MINĀ THE COPT.**

Yūnus b. Bukayr quoted Ibn Ishaq as stating, "Al-Zuhrī related to me, from 'Abd Al-Rahmān b. 'Abd al-Qāri, that the Messenger of God (SAAS) sent Ḥāṭib b. Abū Balta'a to the Muqawqis, ruler of Alexandria. When Ḥāṭib delivered to him a letter from the Messenger of God (SAAS) he kissed it, honoured Ḥāṭib and entertained him well. He then sent him back to the Messenger of God (SAAS), dispatching to him with Ḥāṭib a ceremonial gown, a mule and saddle and two slave girls, one of whom became Ibrāhīm's mother. The other girl was presented by the Messenger of God (SAAS) to Muḥammad b. Qays al-'Abdī."

Al-Bayhaqi related this also.

He then narrated through 'Abd al-Rahmān b. Zayd b. Aslam, from his father (who said) "Yahya b. 'Abd al-Rahmān b. Ḥāṭib related to him, from his father, from his grandfather, Ḥāṭib b. Abū Balta'a, who said, 'The Messenger of God (SAAS) sent me to the Muqawqis, the ruler of Alexandria. I took him a letter from the Messenger of God (SAAS), and he gave me accommodation in his home and there I stayed with him. He then sent for me, having assembled his patriarchs. He said, "I have questions for you and would like you to help me reach understanding." I replied, "Please ask." He said, "Tell me about your master; is he not a prophet?" "He is indeed," I replied. "He is the Messenger of God." "Then why", he asked, "if he is so, why did he not curse his people, since they evicted him from his country to another?" I replied, "Take Jesus, son of Mary; do you not bear witness that he was the Messenger of God?" "Yes, indeed I do," he replied. "Well", I asked, "what about when his people took him and wanted to crucify him; could he not have cursed them and had God destroy them when God raised him up to the earthly heaven?" He replied, "You are a wise man who has come from a wise man. These are presents I am dispatching with you to Muḥammad. And I am sending with you a guard who will conduct you to your safe haven."

"'He presented to the Messenger of God (SAAS) three slave girls, including one who was the mother of Ibrāhīm, son of the latter. One girl the Messenger of God (SAAS) presented to Hassān b. Thabit, the asārī. He also sent some of his treasures to him.'"
Ibn Ishaq recounted that he presented four girls to the Messenger of God (SAAS), one of whom was Mariya, Ibharim’s mother. Another was Sirin, whom he gave to Hassän b. Thäbit; to him she bore Abd al-Rahman b. Hassän.

I note that among these presents was a black eunuch named Ma'bür, a pair of plain black slippers, and a white female mule named al-Daldal.

This Ma'bür was a eunuch. At first no one knew this, so when he began going in to Mariya, as had been his habit in Egypt, people gossiped. They did not know the truth of the matter, that he was a eunuch. Eventually someone noted that he was the one the Messenger of God (SAAS) ordered Ali b. Abû Talib to kill, but he let him go when he found him to be a eunuch. The hadith relating this is contained in the sahih collection of Muslim, with a line of transmission through Hammâd b. Salama.


THE EXPEDITION TO DHÛ AL-SALÂSIL

The hâfiẓ al-Bayhaqi related it here, before the account of the conquest (of Mecca). His line of transmission leads through Mûsâ b. ‘Uqba and Urwa b. al-Zubayr, both of whom said, “The Messenger of God (SAAS) sent ‘Amr b. al-‘Aṣ to Dhû al-Salâsil in the Syrian uplands, in territory of Balî and Abd Allâh and those of Quḍâ’a allied to them.”

Urwa b. al-Zubayr stated, “Banû Balî were uncles of al-‘Aṣ b. Wâ’il. When he travelled there, he was afraid at the large numbers of the enemy. So he sent word to the Messenger of God (SAAS) asking for reinforcements. The Messenger of God (SAAS) assigned the first muhajirin; Abû Bakr and Umar volunteered, along with a group of muhajirin leaders, may God be pleased with them all. The Messenger of God (SAAS) appointed Abû Ubayda b. al-Jarrâh as their leader.”

Mûsâ b. ‘Uqba stated, “When they reached ‘Amr, he told them, ‘I am your leader; it was I who sent to the Messenger of God (SAAS) to seek reinforcements.’ The muhajirin replied, ‘No; you are leader of your men, while Abû Ubayda is in command of the muhajirin.’ ‘Amr insisted, ‘No; you’re just reinforcements provided to me.’

“When Abû Ubayda, who was a man of fine disposition and easy-going nature, said, ‘You know, ‘Amr, that the last instruction he gave me was to say, ‘When you reach your comrade, obey him.’ If you disobey me, then I will obey you.’ Abû Ubayda gave the leadership over to ‘Amr b. al-‘Aṣ.”

‘Amr b. al-‘Aṣ to bring the Arabs into Islam. This was because the mother of al-‘Aṣ b. Wa‘il was from Banu Bali. And so the Messenger of God (SAAS) sent him to them, for he would therefore be at ease with them. When he arrived at a well in Judhám territory known as al-Šalasil – this expedition being known by that name – he became concerned. And so he sent to the Messenger of God (SAAS) for reinforcements. The latter sent him Abū Ubayda b. al-Jarrāḥ along with the first muhājirin, among whom were Abū Bakr and ‘Umar. When he dispatched Abū Ubayda, he told him, “Do not quarrel.”

“Abū Ubayda then set forth and when he arrived, ‘Amr said to him, “You have merely come to reinforce me.” Abū Ubayda said, “No; but I will do my duty, as you will.”

“Abū Ubayda was a mild and easy-going man. ‘Amr told him, “I insist; you are my reinforcements.” Abū Ubayda replied, “Amr, the Messenger of God (SAAS) told me, ‘Do not quarrel.’ So even if you disobey me, I will obey you.”

‘Amr told him, “Well, I am your commander, and you are my reinforcement.”

“So be it,” he replied.

“And ‘Amr went and led the prayers with the men.”

Al-Waqidi stated that Rabī‘a b. ‘Uthmān related to him, from Yazid b. Rūmān, that when Abū Ubayda reached ‘Amr b. al-‘Aṣ they totalled 500 men and travelled on day and night into Bali territory, overrunning it as they went. Whenever they arrived at some settlement, they were told that those who had been there had dispersed on hearing of their approach. Eventually they reached the furthest part of the territory of Bali, ‘Udhra and Balqin. There they finally encountered a small force with which they briefly fought, engaging in exchanges of arrows. ‘Amr b. Rabī‘a suffered a wound in his arm. The Muslims attacked and defeated the enemy, who dispersed and fled. ‘Amr plundered the area for a few days, hearing nothing of any enemy force being gathered, and receiving no information where they had gone. He sent out his cavalry to bring in sheep and camels which they slaughtered, but they captured nothing more; there were no spoils to be distributed.

Abū Da‘ūd said that Ibn al-Muthannā related to him, quoting Wahb b. Jarir, quoting his father, (who said), “I heard Yahyā b. Ayyūb relate from Yazid b. Abū Ḥabīb, from Imrān b. Abū Anas, from ‘Abd al-Rahmān b. Jubayr, from ‘Amr b. al-‘Aṣ, who said, ‘I involuntarily discharged semen on a very cold night during the expedition to Dhū al-Šalasil. I was afraid that if I were to wash, I would perish. So I performed the ablutions with sand, then performed the morning prayers with my men. They later reported that to the Messenger of God (SAAS). God asked, “‘Amr, did you really pray with your men while in a state of junub, ritual impurity?” I then told him what had prevented me from washing myself.

101. The Arabic printed text notes that Ibn Hishām’s version of Ibn Ishāq substitutes “into Syria” for “into Islam”.
and said, "I heard God say, 'Do not kill yourselves; God is compassionate towards you'" (sūrat al-Nisā'; IV, v.29). The Messenger of God (SAAS) laughed and said no more."

Muḥammad b. Salāma related to us, quoting Ibn Wahhāb, quoting Ibn Lahī‘a and ʿAmr b. al-Ḥārith, from Yazīd b. Abū Ḥabīb, from ʿImrān b. Anas, from ʿAbd al-ʿRāhīm b. Jubayr, from Abū Qays, the freed-man of ʿAmr b. al-ʿĀṣ – who had been on an expedition, and related the hadith similarly. He said, "He washed under his thighs, performed the ablutions for prayer and prayed with the rest." He then related approximately the same as above, but he did not refer to having cleaned himself with sand.

Abū Dā‘ūd stated, "This anecdote is related from al-Awzā‘ī, from Ḥassān b. ʿAtīyya, who said in it that he cleaned himself with sand."

Al-Wāqīḍī stated, Aflāḥ b. Sa‘īd related to me, from Abū ʿAbd al-RAHMĀN b. Raqīşḥ, from Abū Bakr b. Ḥazm, who said, "While away on an expedition, ʿAmr b. al-ʿĀṣ involuntarily discharged semen during a night of exceeding cold. He asked his men, 'What do you think? I had a discharge, but if I wash, I'll die!' He had water brought and did perform the ablutions, washing his private parts and cleaning himself with sand. He then went on and performed the prayer with the rest. ʿAwf b. Malik was sent on ahead to report. He said, 'I reached the Messenger of God (SAAS) in the pre-dawn, while he was praying in his home. I greeted him and he said, 'You're ʿAwf b. Malik?' I said I was and he said, 'The one who slaughters camels?' I said yes, and he added nothing more. He then asked, "Well, tell me the news." I made a report to him on our expedition and of the disagreement between Abū ʿUbayda and ʿAmr, and how Abū ʿUbayda had submitted to ʿAmr. The Messenger of God (SAAS) commented, "May God be pleased with Abū ʿUbayda b. al-Jarrah!"

"I then told him that ʿAmr had prayed with the men while he was in a state of junub, and that even though he had water, he had only washed his private parts in performing the ablutions. The Messenger of God (SAAS) remained silent.

"When ʿAmr returned, the Messenger of God (SAAS) asked him about his performance of the prayer and he related it to him, commenting, "I swear by Him who sent you with the truth, that if I had washed completely, I would have died; I never experienced cold like that. And the Almighty had said, 'Do not kill yourselves; God is compassionate towards you.'"

"The Messenger of God (SAAS) laughed; and we have not heard that he made any comment."

Ibn Išāq stated, "Yazīd b. Abū Ḥabīb quoted ʿAwf b. Malik al-Ashja‘ī as saying, 'I was present on the expedition to Dhū al-Salāsīl sent out by the Messenger of God (SAAS) under ʿAmr b. al-ʿĀṣ. I went in the company of Abū Bakr and ʿUmar. We passed by some people who had slaughtered some camels but did not know how to cut them up properly. I was a proficient butcher, so I told them, 'If you will give me a tenth share, I'll divide it up between you.' They agreed
and so I took a sharp knife and cut it up, right then and there. I took a portion for myself and carried it off to my companions and we cooked and ate it. Abū Bakr and ʿUmar then asked, “Where did you get this meat, ʿAwf?” I told them and they said, “By God, you did not do well to feed us this!” Then they arose and brought back up the food from their stomachs.

“When we set off for home from that trip, I was the first to reach the Messenger of God (ṣaḥḥa), as he was praying in his house. I greeted him, al-salāmu ʿalayka, ‘peace be upon you’, Messenger of God!’ He responded, “You’re ʿAwf b. Malik?” “Yes, indeed I am, I swear.” “The one who did the butchering?” he asked, but made no further comment.’”

Muḥammad b. Išāq related it thus, from Yazīd b. Abū Ḥabīb, from ʿAwf b. Malik, and the ḥadīth is missing links in its chain of transmission and is, moreover, muḍall, ‘enigmatic’. The ḥāfiz al-Bayḥāqī stated, “Ibn Lahi’a and Saʿīd b. Abī Ayyūb related this from Yazīd b. Abū Ḥabīb, from Rabīʿa b. Laqīt, from Malik b. Zuhdūm from ʿAwf b. Malik. I believe he (ʿAwf) related it as above except for his using the words, ‘I offered it to ʿUmar; he asked me about it, and I told him. He then said, “You have accelerated your reward!” and he did not eat it.’”

He then narrated it similarly from Abū Ubayda and in that version made no mention of Abū Bakr. It ends approximately as above.

The ḥāfiz al-Bayḥāqī stated that Abū ʿAbd Allāh al-Ḥāfiz and Abū Saʿīd b. Abū ʿAmr informed him as follows, “Abū al-ʿAbbās Muḥammad b. Yaʿqūb al-ʿAṣamm related to us, quoting Yaḥyā b. Abū Ṭalīb, quoting ʿAbī b. Ṭāsim, quoting Khālid al-Ḥadhdhāʾ, from Abū ʿUṯmān al-Nahdī (who said), ‘I heard ʿAmr b. al-ʿĀṣ say, ‘The Messenger of God (ṣaḥḥa) sent me forth in command of the army sent to Dhū al-Salasil. Among us were Abū Bakr and ʿUmar. I told myself that he would only have given me command over Abū Bakr and ʿUmar because of some very high regard he had for me. So once I went to him, sat down before him and asked, ‘Messenger of God, who is your favourite person?’ ‘ʿAʾisha,’ he replied. ‘I wasn’t asking you about your family,’ I told him. ‘Then it would be her father,’ he replied. ‘Who after that,’ I enquired. ‘ʿUmar,’ he replied. I went on asking until he had mentioned a number of men. Then I told myself that I had better stop asking!’”


This is the text given by al-Bukhārī. In one account ʿAmr is quoted as saying, “I fell silent, fearing that he would place me last!”
Imām Malik quoted Wahb b. Kaysān as stating that Jābir said, “The Messenger of God (ṢAAS) sent out an expedition towards the coast; in command he appointed Abū ʿUbayda b. al-Jarrāḥ. The force consisted of 300 men. And I was one of them.

“Having travelled part of the way, our food supply became depleted. Abū ʿUbayda ordered all the remaining food to be gathered together. The food consisted of dates. He would distribute a very little of it to us each day until eventually all we received was one date per day. I asked him, ‘What good is one date?’ He replied, ‘You’ll find out when it has run out!’

“At last we arrived at the sea where we found a whale as big as a hillock. The army ate from it for 18 days; then Abū ʿUbayda ordered that two of its ribs be set up. He then had his mount saddled and he passed beneath them without touching them.”

This anecdote is given in both sahih collections from a hadith of Malik in similar form.

It is also included in both sahih collections through Sufyān b. ʿUyayna, from ʿAmr b. Dīnār, from Jābir, who said, “The Messenger of God (ṢAAS) sent us out with a force of 300 mounted men, our commander being Abū ʿUbayda b. al-Jarrāḥ. We were to look for caravans belonging to Quraysh. We were overcome by intense hunger, so that we were forced to eat al-khabāṭ, ‘tree leaves’. The army therefore became known as the khabāṭ army. Then a man slaughtered 3 camels then 3 more and yet 3 more. Ultimately Abū ʿUbayda forbade him from doing this. Then the sea cast up a creature called an ‘anbar, a sperm whale. We ate of it for half a month and we grew fat and our bodies became healthy.”

He then went on to relate about the ribs. The reference here to looking for caravans belonging to Quraysh indicates that this expedition occurred before the truce of al-Hudaybiyya. But God knows best. The man in the anecdote who butchered the camels was Qays b. Saʿd b. ʿIbāda, may God be pleased with him.

The hāfiz al-Bayhaqi stated that Abū Bakr b. ʿIsḥaq narrated to him, quoting Ismāʿīl b. Qutayba, quoting Yahyā b. Yahyā, quoting Abū Khaythamā – he being Zuhāyir b. Muʿāwiya – from Abū al-Zubayr, who quoted Jābir as saying, “The Messenger of God (ṢAAS) sent us out on an expedition under the command of Abū ʿUbayda to seek caravans belonging to Quraysh. He provisioned us with leather bags full of dates; that was all we had. Abū ʿUbayda would ration them out one by one.

“I (Abū al-Zubayr) asked Jābir, ‘What did you do with them?’ He replied, ‘We would chew on them like the children do, then we would drink water with them, and that would last us all day until the night. We also would knock down leaves with our sticks, pour water over them and eat them.”
"We went to the sea coast and there on the beach something as big as a sand dune was cast up. When we approached it, we found it to be a creature called an 'anbar, a sperm whale. Abū `Ubayda first said that it was dead. But he then said, "No; after all, we are messengers on behalf of the Messenger of God (SAAS), and pursuing God’s cause. You are forced to do so; eat it." So we ate off it for a month, all 300 of us, and put on weight again. We would ladle the fat out of its eye sockets with leather bottles and cut meat off it the size of a bull. Abū `Ubayda took 13 of us and sat them in its eye. He also took one of its ribs, stood it upright, saddled the biggest of his camels and passed under it. We provisioned ourselves with strips of its meat dried, and when we returned to Medina and went to the Messenger of God (SAAS) and told him this, he said, "It was bounty that God brought forth for you; do you have any of its meat you could give us to eat?" And we did send some to the Messenger of God (SAAS), and he ate it."

Muslim related this from Yahyā b. Yaḥyā, and Aḥmad b. Yūnus and Dā'ud related it from al-Nufayhī, all three of them deriving it from Abī Khaythama Zuhayr b. Mu'rāwiyā al-Ja'fī al-Kūfī, from Abū al-Zubayr, Muḥammad b. Muslim b. Tadrus al-Makki, from Jābir b. ʿAbd Allāh the ansārī.

Most of these texts require this expedition to have preceded the truce of al-Hudaybiyya. However, we have given it here following the example of the Ḥāfīz al-Bayhaqī, may God have mercy on him. He positioned it following Muṭṭa and before the conquest. But God knows best.

After examining the Muṭṭa expedition, Al-Bukhārī related that of Usāma b. Zayd to al-Ḥaraqāt of (Banū) Juhayna. He stated that ʿAmr b. Muḥammad related to him, quoting Hushaym, quoting Ḥuṣayn b. Jundub, quoting Abū Zubyān, who said, "I heard Usāma b. Zayd say, 'The Messenger of God (SAAS) sent us out against al-Ḥaraqā; we attacked them in the morning and defeated them. I and an ansārī chased after one of their men and when we caught up with him, he said Lā Ilāha illā Allāh, 'there is no god but God’. At this the ansārī stopped, but I stabbed at him with my spear until I had killed him. When we returned home, this reached the Messenger of God (SAAS) and he asked me, 'Usāma, did you really kill him after he had said, Lā Ilāha illā Allāh?’ "He was only trying to save himself," I replied. But he kept on asking me the same question until I wished I had not accepted Islam before that incident.'"

We have quoted and discussed this hadith heretofore.

Al-Bukhārī then went on to narrate the hadith of Yazid b. Abū ʿUbayd, from Salama b. al-Akwā, who said, "I participated in seven military expeditions with the Messenger of God (SAAS) and fought also in nine others on which he sent us. On one we were commanded by Abū Bakr, and on another by Usāma b. Zayd, may God be pleased with both."

102. Muslims are prohibited from eating the flesh of an animal that has not been slaughtered in accord with Islamic practice and after the invocation of God’s name over it.
At this point the hāfiz al-Bayhaqi recounted the death of the Negus, the ruler of Abyssinia, in a state of being Muslim, the announcement of his death to the Muslims being made by the Messenger of God (SAAS), and the latter’s prayer for him.

It was narrated through Malik, from al-Zuhri, from Sa‘īd b. al-Musayyab, from Abū Hurayra, that the Messenger of God (SAAS) announced the death of the Negus on the day he died, led the people to the mosque where he lined them up and that he then pronounced Allāhu Akbar! “God is Most Great”, four times.

Both these authorities derive their accounts from a ḥadith of Malik and also from a ḥadith of al-Layth, from Uqayl, from al-Zuhri, from Sa‘īd and Abū Salama, from Abū Hurayra in similar terms.

They both also gave it from a ḥadith of Ibn Jurayj, from ‘Ata’, from Jābir, who said, “The Messenger of God (SAAS) said, ‘Today a fine man died; pray for Aṣḥama.’”

These accounts have also been quoted and discussed heretofore; and all praise be to God!

I note that it seems that the death of the Negus occurred a substantial time before the conquest (of Mecca). In the sahih collection of Muslim, it is said that when he wrote to the foreign rulers, he also wrote to the Negus and that he was not a Muslim. Others, like al-Waqidi, claim that he was. But God knows best.

The hāfiz al-Bayhaqi narrated through Muslim b. Khālid al-Zanjī, from Mūsā b. Uqba, from his father, from Umm Kulthūm, (who said), “When the Prophet (SAAS) married Umm Salama, he told her, ‘I have sent to the Negus some ounces of musk and a copper pot as presents, but I believe that he has died. I expect the presents to be returned to me. If that happens’ – I believe he said this – ‘then I will divide them between you.’ Or he may have said, ‘and they will be yours’.

“And it was as the Messenger of God (SAAS) had said. The Negus did die and the presents were returned. He then gave an ounce (of the perfume) to one of his wives and all the rest to Umm Salama.”
told him as follows, ‘It was stipulated in the truce of al-Hudaybiyya that whoever wished to enter into an alliance with Muḥammad could do so, and that those wishing to ally with Quraysh could also do that. Thereafter Khuzā‘a stated that they wished to be allied with the Messenger of God (ṢAAS) while Banū Bakr joined with Quraysh.

“The truce remained in effect for some 17 or 18 months. But then Banū Bakr attacked Khuzā‘a at night at a well called al-Wattir, close to Mecca. Quraysh, thinking that because it was night and that they would not be observed, assisted Banū Bakr by providing horses and weapons, and they fought along with them in order to express their hatred for the Messenger of God (ṢAAS).

“When the conflict between Khuzā‘a and Banū Bakr became intense, ṬAmr b. Sālim rode off to the Messenger of God (ṢAAS) to tell him the news. He had composed some verses on the subject and spoke these to the Messenger of God (ṢAAS) when he arrived,

“O Lord, I address Muḥammad and invoke his father’s pact with our ancient forebears.
You were as children and we as parents and then we accepted Islam and never held back.
So Help the Messenger of God with a final victory, and call for God’s servants to come up as reinforcements
Including the Messenger of God, accoutred for war;
when angry, his face becomes stern.
With an army broad as the sea and foaming; Quraysh have broken their pacts.
They have destroyed their clear treaty with you and sent guards for me up on Mt. Kadā.
They claim that I will not inspire (to help) yet they are more lowly and fewer in number.
They attacked us at night while we slept at al-Wattir, and killed us as we bowed in prayer.”

“The Messenger of God (ṢAAS) told him, “You have been helped, ṬAmr b. Sālim!”

“Soon a cloud passed overhead in the sky and the Messenger of God (ṢAAS) said, “This cloud is bringing aid to Banū Kaḍb.”

“The Messenger of God (ṢAAS) then told his men to prepare for battle, but he hid from them his destination. He asked God to blind Quraysh to news of him so that he could surprise them in their own territory.”

Ibn Ishāq stated, “The reason for the trouble was that a man named Malik b. ṬAbbād, of Banū al-Ḥadrāmī, allied to al-Aswad b. Rizn, went out on a trading trip. When he was deep in Khuzā‘a territory, they attacked him, killed him and robbed him. Banū Bakr then attacked a man of Banū Khuzā‘a and killed him. Khuzā‘a, just before accepting Islam, had attacked the sons of al-Aswad b. Rizn
al-Dīlī, Ṣalmā, Kulthūm and Dhu'ayb, leaders who were the pride of Banū Kināna, and killed them at 'Arafā at the boundary rocks marking the sacred area.

“A man of al-Dīl related to me that Banī al-Aswād b. Rīzn, due to their high prestige, were paid double blood-wit in the pre-Islamic period, while Banū al-Dīl received single blood-wit.

“While Banū Bakr and Khuzā'ā were engaged in this conflict, Islam came between them. When the agreement at al-Hudaybiyya was made, Banū Bakr made a pact with Quraysh, as did Khuzā'ā with the Messenger of God (ṢAAS). Then the truce went into effect. But Banū al-Dīl, (a clan) of Banū Bakr, used it to gain revenge from Khuzā'ā for the men killed. Nawfāl b. Mu'āwiya al-Dīlī went out at the command of their men; not all of Banū Bakr followed him, however. He attacked Khuzā'ā, killing one of their men, at al-Watīr, a well of theirs. The sides then disengaged, then battled on. Quraysh supplied Banū Bakr with weapons and some of them participated in the fighting, using the dark of night to conceal their identity, until eventually they forced Khuzā'ā inside the sacred territory. Once inside it, Banū Bakr pointed out to Nawfāl, ‘We have entered the sacred territory! (Think of) your God! Your God!’ He (Nawfāl) then said an awful thing, ‘There is no God today! Banū Bakr, gain your revenge! I swear by my life that you steal within the sacred area, so can you not also gain your revenge?’

“Khuzā'ā took refuge in the house of Budayl b. Warqā'ī in Mecca and in that of a freed-man of theirs named Rāfī. Al-Akhzar b. Luṭ al-Dīlī spoke the following verses on this subject,

‘Have the people of furthest Abyssinia learned that we defeated Banū Ka'b with our arrow heads?

We imprisoned them in the home of the slave Rāfī, and also with Budayl we kept them, inactive.

In the home of a base and passive man, once we had satisfied our anger by the use of our swords,

we confined them to their great distress, having descended upon them like a rain torrent from a mountain gully

Slaughtering them like goats, as if we were lions,

slashing our swords into them.

They had wronged us and acted aggressively and were the first to murder at the sacred boundary,

So scared when attacked that they were like ostrich chicks, their flight blocked by Mt. Thawr.’

“Budayl b. ‘Abd Manāt b. Salama b. ‘Amr b. al-Ajabb, known as Budayl b. Umm Aṣrām, answered him back with the following verses:

‘A boastful people made a pact, but we have left them only Nāfīl as their chief to assemble them.

Was it fear of the prime people, whom you disdain, that you went beyond al-Watīr, panicking, not to return?
Every day we favour those we protect by paying the blood-wit, but no one needs to favour us.

We attacked your homes at al-Talā‘a with our swords that forestalled any complainer’s blame.

We defended against the tribe’s attack from all the way from between Bayd and ʿAtūd to the slopes of Mt. Raḍwā.

At the battle at al-Ghamlm ʿUbays retreated in haste; we terrified him by our brave chief.

Perhaps it was because the mother of one of you had diarrhoea that you fled and we did not fight?

By God’s house, you lie! You did not do battle; but we left your affairs in confusion.’”

Ibn Ishāq stated that ʿAbd Allāh b. Abū Salama related to him that the Messenger of God (ṢAAS) said, “You can expect to see Abū Sufyān come to you to re-establish the pact and extend its duration.”

Ibn Ishāq stated, “Then Budayl b. Warqā went with a group of Khuzā‘a to the Messenger of God (ṢAAS) and told how they had been attacked and how Quraysh had joined with Banū Bakr against them. They then left and on their way back, at ʿUsfān, encountered Abū Sufyān. Quraysh had dispatched him to the Messenger of God (ṢAAS) to reaffirm and extend the pact, since they were now worried by what they had done.

“When Abū Sufyān met Budayl he asked him whence he had come, thinking that he had come from the Messenger of God (ṢAAS). Budayl replied that he had been travelling in that valley and along the coast with Banū Khuzā‘a. Abū Sufyān thereafter went to where Budayl’s camel had knelt and examined its droppings; he found it to contain date stones. He said, ‘I swear, Budayl has been to Muḥammad!’

“Abū Sufyān then made his way to Medina to the Messenger of God (ṢAAS), where he went in to see his own daughter, Umm Habiba. When he was about to sit on the rug of the Messenger of God (ṢAAS), she rolled it up. He then commented to her, ‘I wonder whether you consider this rug undesirable for me or me for it?’ She replied, ‘It is the rug of the Messenger of God (ṢAAS), and you are a dirty polytheist! I won’t have you sit on his rug!’ He responded, ‘Well, daughter, you’ve certainly turned out badly since you left me!’

“He then went to see Abū Bakr whom he asked to speak on his behalf with the Messenger of God (ṢAAS), but he refused. He next visited ʿUmar b. al-Khaṭṭāb and spoke with him, but ʿUmar replied, ‘Me intercede for you with the Messenger of God (ṢAAS)! I swear, if ants were all I had to fight you with, I’d do it!’

“Abū Sufyān then made his way to (the home of) ʿAlī b. Abū Ṭālib, where he also found ʿAtīma, the daughter of the Messenger of God (ṢAAS). She was sitting playing with her son Ḥasan. Abū Sufyān said, ‘ʿAlī, you are the man closest in relationship to me. I have come with a request and I don’t want to leave disappointed. Please intercede with the Messenger of God (ṢAAS) on my behalf.’
He replied, 'I sympathize, Abū Sufyān, but once the Messenger of God (Ṣaḥīḥ) has determined something, we just can’t talk to him about it.' Abū Sufyān then turned to Fāṭima and said, 'Muḥammad’s daughter, won’t you have this son of yours bring protection between our men so that he may then become the lord of all the Arabs till the end of time?' She replied, 'My son is not old enough to bring such protection, and no one could provide protection against the Prophet (Ṣaḥīḥ).'

"Abū Sufyān then addressed ʿAlī, 'I’m really in desperate circumstances; what advice can you give me?' ʿAlī replied, 'I swear, I don’t know what would help you. But you are chief of Banū Kināna. Why don’t you arise in public, guarantee protection against them, then return home?' 'You think that might well do me some good?' he asked. 'Alī replied, 'Well, I really don’t, but that’s all I think you can do.'

"So Abū Sufyān stood up in the mosque and said, 'I guarantee protection between our men.' He then mounted his camel and rode off. When he reached Quraṣh, they asked what he had accomplished. He reported how he had gone and visited Muḥammad and spoken with him but had received no response, gone on to Ibn Abū Quḥāfa without avail, and then to ʿUmar whom he had found very antagonistic. He commented that he had found ʿAlī the most sympathetic and reported that he had given him advice which he had followed, though without any expectation that it would prove useful. They asked what he had advised. Abū Sufyān reported how ʿAlī had advised offering protection, which he had done. They enquired whether the Prophet (Ṣaḥīḥ) had approved that, and Abū Sufyān said no. They commented that ʿAlī had been toying with him and that Abū Sufyān had gained nothing. He replied that he had not known what else to do."

Al-Suhayli makes a useful addition to this account. He commented on Fāṭima’s words in this ḥadīth, “No one gives protection against the Messenger of God (Ṣaḥīḥ)”. This contradicts what is in the ḥadīth, “Their least powerful will give protection for all Muslims”. He stated that he reconciled both versions by saying that the ḥadīth refers to one who will grant protection to an individual or a few people only. As for Fāṭima’s words, they refer to the giving of protection to a large number of people upon whom the Ỉmām has declared war; in such a case no one can offer protection. He (al-Suhayli) went on, “Ṣahnūn and Ibn al-Majīshawn both say, ‘The protection that a woman grants is dependent upon the permission given by the Ỉmām, because of his (the Prophet’s) words to Umm Ḥānīf, ‘We give protection to those you protect, Umm Ḥānīf.’ This is also related from ʿAmr b. al-ʿAṣ and Khalid b. al-Walid. Abū Ḥanīfā said, ‘The protection granted by a slave is not valid.’ Yet his statement, ‘their least powerful will give protection’ requires inclusion of women and slaves. But God knows best.”

Al-Bayḥaqi related through Ḥammād b. Salama, from Muḥammad b. ʿAmr, from Abū Salama, from Abū Hurayra, who said, “Banū Kaṭḥ spoke the following,"
'O God, I appeal to Muḥammad by the pact between his father and our forebears. Give much help, may God give you guidance, and call for God's servants to come in reinforcement.'

Mūsā b. ʿUqba said with regard to the conquest of Mecca, "Then Banū Nufāṭha, of Banū al-Dil, attacked Banū Ka'b during the truce between the Messenger of God (ṢAAS) and Quraysh. Banū Ka'b were at peace with the Messenger of God (ṢAAS), and Banū Nufāṭha were at peace with Quraysh. Banū Bakr gave aid to Banū Nufāṭha whom Quraysh were aiding with weapons and men. Banū Mudlij kept withdrawn from them and honoured the pact they had made with the Messenger of God (ṢAAS). In Banū al-Dil there were two men who were their chiefs, Salmā b. al-Aswad and Kulthīm b. al-Aswad. It is said that those who helped them were Ṣafwān b. Umayya, Shayba b. ʿUthmān and Suhayl b. ʿAmr.

"Banū al-Dil made a raid against Banū ʿAmr and their dependants, including their women, children and the weak. They fought them and forced them to seek refuge, ultimately making them withdraw to the home of Budayl b. Warqa in Mecca.

"Riders from Banū Ka'b then went to the Messenger of God (ṢAAS) and told him what they had suffered and the part that Quraysh had played in it. The Messenger of God (ṢAAS) told them to go back home and then to disperse into the land.

"Abū Sufyān then left Mecca for the Messenger of God (ṢAAS), worried at what had happened. He said, 'Muḥammad, strengthen the pact and extend it for us.' The Messenger of God (ṢAAS) replied, 'That is why you have come? Has something bad happened?' 'God forbid! We are keeping to our pact and to the truce of al-Hudaybiyya; we are not changing anything.'

"He then left the Messenger of God (ṢAAS) and went to Abū Bakr, to whom he said, 'Review the pact and extend it for us.' Abū Bakr replied, 'My protection is with the Messenger of God (ṢAAS). I swear by God, if all I had was ants to fight you with, I'd take their help against you!'

"He then went to ʿUmar b. al-Khaṭṭāb and spoke to him. ʿUmar replied, 'Nothing new ever happened without God having created it and nothing was ever firmly set that God could not destroy, and nothing was ever cut asunder that God could not join together.' Abū Sufyān commented, 'May you be punished badly by a close relative!'

"He then went to ʿUthmān and when he had spoken to him, ʿUthmān told him, 'My protection rests with that of the Messenger of God (ṢAAS).' Abū Sufyān then pursued Quraysh nobles and spoke with them, but all said that their pact was made with the Messenger of God (ṢAAS).

"When he despaired of their help, he went in to see Fāṭima, daughter of the Messenger of God (ṢAAS), and spoke with her. She replied, 'I'm just a woman. That is up to the Messenger of God (ṢAAS).' He told her, 'Then give orders to one of your sons.' She replied, 'But they are just children; they couldn't
grant protection.' ‘Then speak to ‘Ali,’ he asked her. She replied, ‘You talk to him.’

“He did speak to ‘Ali, who said to him, ‘Abū Sufyān, none of the Companions of the Messenger of God (SAAS) would ever act contrary to his wishes by granting protection. You are the leader of Quraysh, their most important and powerful figure. Give protection on behalf of your tribe.’ ‘Yes,’ Abū Sufyān replied. ‘You speak the truth; I am as you say.’ He then left and called out, ‘I grant protection. And, by God, I do not believe that anyone will betray me.’

“He then went in to see the Messenger of God (SAAS) and told him, ‘Muḥammad, I have declared protection between the people and I don’t think anyone will betray me by revoking my protection.’ ‘As ever you say, Abn Ḣanżała,’ he told him, and at that Abū Sufyān left.

“They claim, but God knows best, that the Messenger of God (SAAS) said when Abū Sufyān had left, ‘O God, close over their hearing and their seeing so that they only see us suddenly and only hear us too late!’

“Abū Sufyān returned to Mecca and there Quraysh asked him, ‘What happened? Did you bring some letter or pact from Muḥammad?’ ‘No, by God,’ he replied. ‘He refused me that. I watched his men closely and I never saw any people more obedient to a king who ruled them than they were to him. However, ‘Ali b. Abn Ṭalib told me to grant them protection without claiming it for myself or my people. He told me I could do this without having it revoked by anyone because of my high status and leadership. I got up and made the announcement, then went in to tell Muḥammad that I had done so; I told him that I did not think it would be revoked. He merely said it was I who was saying so.’ Quraysh responded, ‘You have no reason to be pleased. You return with nothing of any use to you or us. ‘Ali was merely toying with you! Your offer of protection was invalid and useless.’

“He then went in to see his wife and she told him the same. She exclaimed, ‘What a terrible envoy you are! You gained nothing at all.’

“The Messenger of God (SAAS) saw a cloud and commented, ‘These clouds are gently raining down victory for Banū Ka‘b!’

“The Messenger of God (SAAS) stayed there for that period that God wished after the departure of Abī Sufyān. He began equipping for battle. He told ‘A‘isha that she should prepare his food, and to hide that fact.

“He then went out to the mosque, or for some other purpose, and Abū Bakr came in to see ‘A‘isha. He found her busy pounding and sifting wheat. Abū Bakr asked her why she was preparing the food but she made no reply. ‘Is the Messenger of God (SAAS) preparing for battle?’ he asked. She was still silent. He then asked, ‘Is he going to attack the “yellow skins”;’ meaning the Byzantines. She said nothing. He then said, ‘Perhaps he is heading for Najd?’ She was silent. ‘Maybe he is heading for Quraysh then?’ She said nothing.

“When the Messenger of God (SAAS) returned, Abū Bakr asked him, ‘Messenger of God, are you leaving on a campaign?’ ‘Yes,’ he replied. ‘Are you
perhaps heading for the “yellow skins”? ‘No,’ he replied. ‘Then to Najd?’ ‘No,’ he answered. ‘So maybe you are going after Quraysh?’ he suggested. ‘Yes,’ he replied. Abū Bakr then said, ‘But, Messenger of God, don’t you have a valid truce with them?’ ‘Haven’t you heard what they did to Banū Ka'b?’ he asked.

“Then the Messenger of God (SAAS) announced to everyone that there was to be a campaign. At that Ḥāṭib b. Abū Balta'a wrote a message to Quraysh, but God made His messenger (SAAS) aware of the letter.”

He proceeded to relate the account that follows.

Muḥammad b. Ishāq said that Muḥammad b. Ja'far related to him, from Urwa, from ‘A'isha, who said that Abū Bakr came in to see her while she was sifting wheat. Abū Bakr asked her, “What's this? Has the Messenger of God (SAAS) asked you to prepare supplies for a campaign?” “Yes”, she replied, “to prepare for a campaign.” “Where to?” he asked. “He did not tell us anything, except to make preparations.”

Ibn Ishāq went on to say that the Messenger of God (SAAS) then made an announcement to the people that he was going to Mecca. He ordered them to act seriously and to make preparations. He said, “O God, take away sight and information from Quraysh so that we may take them by surprise in their land.” And so the people made their preparations.

(Ibn Ishāq went on) “Ḥassān b. Thābit spoke the following verses to arouse the people and to refer to the men killed by Khuzā'ā,

‘It hurt me greatly, even though I did not witness, as men of Banū Ka'b were having their heads cut off in the Mecca valley

By men who did not unsheathe their swords; and there were many men killed who were unburied.

How I wish that my (poetry’s) help, with its heat and hurt could harm Suhayl b. ‘Amr!

And Ṣafwān, an old fellow who grunts from his arse; this is the time when war had been saddled for battle.

Do not feel secure, Ibn Umm Mujālid°° when war is fully prepared for and about to break out.

But don’t worry about it, for our swords will have their impact and death’s door will open wide!”

THE INCIDENT INVOLVING ḤĀṬĪB B. ABŪ BALTA'A.

Muḥammad b. Ishāq stated that it was related to him by Muḥammad b. Ja'far, from Urwa b. al-Zubayr and others, from various of our scholars, that when the Messenger of God (SAAS) had decided to attack Mecca, Ḥāṭib b. Abū Balta'a wrote to Quraysh informing them of how the Messenger of God (SAAS) was about to move against them. He gave the letter to a woman; Muḥammad b. Ja'far

°°° A reference to Ḳirima, Abū Jahl’s son.
claimed her to have been of Muzayna, while others maintained that she was Sāra, a freed-woman of someone from Banū Ša'būn al-Muṭṭalib. He paid her to take it to Quraysh and she placed it on her head, tied it up in her hair and left with it."

Ibn Ishāq went on, "News came from heaven to the Messenger of God (ṣaas) of what Ḥāṭīb had done and he sent ʿAlī b. Ša'būn Ša'būn al-Ṭalib and al-Zubayr b. al-ʿAwwām in pursuit, telling them, 'Seize a woman with whom Ḥāṭīb b. Ša'būn Balṭa'ā has sent a letter to Quraysh warning them of what we have decided to do about them.'

"The two men caught up with her at al-Ḥalifa of Banū Ša'būn ʿAhmad. They made her dismount and searched her baggage but found nothing. ʿAlī then told her, 'I swear by God, the Messenger of God (ṣaas) has not been misinformed, nor has he lied to us. Either you produce this letter for us, or we will search you for it!' When she saw how serious he was, she told him to turn away and untied her hair, took out the letter and gave it to him. He took it to the Messenger of God (ṣaas).

"The Messenger of God (ṣaas) summoned Ḥāṭīb and asked him, 'Ḥāṭīb, what made you do this?' He replied, 'I really am, I swear, a true believer in God and in His messenger. I have not changed at all. But I'm not a man with any claims to nobility or tribal influence and there, living among Quraysh, I have my son and family and I wanted to protect them.'

"ʿUmar b. al-Khaṭṭāb said, 'Messenger of God, let me cut off his head! The man has turned hypocrite!' The Messenger of God (ṣaas) asked him, 'What makes you so sure, ʿUmar? Perhaps God looked down upon those who fought at Badr and said, 'Do as you wish; I forgive you!'

"It was about Ḥāṭīb that God revealed, 'O you who believe: do not consider My enemies and yours to be allies to whom you give friendship'" (ṣūrat al-Mumṭahana, LX, v.1).

Ibn Ishāq related this story as being mursal, with an incomplete line of authorities. Al-Suhaylī narrated that in Ḥāṭīb's letter it said, "The Messenger of God (ṣaas) may well send forth an army against you that will descend upon you like nightfall. And I swear by God, that even if he were to attack you alone, then God would give him victory over you. He fulfils what He promised him."

Al-Suhaylī went on, "And in the Ṭafsīr (Exegesis) of Ibn Sallām it is stated that Ḥāṭīb wrote, 'Muḥammad has assembled an army for war; he is either heading for you or for others. You should beware!'"

Al-Bukhārī stated that Quraysh related to him, quoting Sufyān, from ʿAmr b. Dmār, who said that al-Ḥasan b. Muḥammad told him that he heard Ubayd Allah b. Abū Rāfīʾ say that he heard ʿAli relate, "The Messenger of God (ṣaas) dispatched me, al-Zubayr and al-Miqdād saying, 'Go to the well at Khākh. There you will find a woman in a howdah who has a letter. Take it from her.' So we left, our horses racing us along, and we arrived at the well, where we found the woman in the howdah. We told her to produce the letter, but she denied
having it. We then told her that if she did not produce it, we would strip her clothes off her.

“She then brought it forth from her hair wrappings and we took it to the Messenger of God (SAAS). The letter said, ‘From Ḥāṭib b. Balṭa‘a to the polytheists of Mecca, informing them of some of the actions of the Messenger of God (SAAS).’ He (the Messenger of God (SAAS)) asked Ḥāṭib about this and he replied, ‘Messenger of God, don’t act harshly with me! I was just associated with Quraysh, allied with them but not of them. Some of your muḥājirin have relatives among Quraysh who can look after their families and possessions. What I wanted was to find someone among them who would protect my relatives. I did not do this to apostatize from my faith, nor to express my acceptance of disbelief after Islam.’

“The Messenger of God (SAAS) then said, ‘Well, he has spoken the truth to you.’ ‘Umar asked, ‘Messenger of God, let me strike off the head of this hypocrite!’ (He replied) ‘But he fought at Badr. And what makes you so sure; perhaps God looked down upon those who fought at Badr and said, “Do as you wish; I forgive you.”’

“God then sent down, ‘O you who believe, do not consider My enemies’ up to the words, ‘has strayed from the right path.’” (ṣūrat al-Mumtaḥana; LX, v.1).

The other compilers of the tradition also gave it, except for Ibn Māja, from a hadith of Sufyān b. Uyayna. Al-Tirmidhi stated that it was hasan, sahih, “good and authentic”.

Imām Aḥmad said that it was related to him by Ḥujayn and Yūnus, both of whom said that Layth b. Sa‘d related to him, from Abū al-Zubayr, from Jābir b. ʿAbd Allāh, that Ḥāṭib b. Abū Balṭa‘a wrote to the people of Mecca telling them that the Messenger of God (SAAS) intended to attack them. However, the Messenger of God (SAAS) was provided information about the woman who had the letter and so he sent after her and retrieved the letter from her head. He then asked Ḥāṭib whether he really did this and he confessed. He explained, “I did not do it to betray the Messenger of God (SAAS), nor am I a hypocrite. I knew that God would make His messenger prevail and allow him to complete his mission. However, I’ve always been a stranger amidst them (Quraysh) and my mother is there with them. And I wanted to have some favour with them.” ‘Umar asked, “Should I cut off this fellow’s head?” But the Messenger of God (SAAS) replied, “Would you really kill someone who fought at Badr? What makes you sure; perhaps God looked down at those who fought at Badr and said, ‘Do as you wish.’”

Only Imām Aḥmad gives this tradition from this line of transmission; its chain of authorities meets the criteria of Muslim. And all praise be to God!

DIVISION.

Ibn Ishaq stated that Muḥammad b. Muslim b. Shihāb al-Zuhri related to him, from Ubayd Allāh b. ʿAbd Allāh b. Uṭba, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) then proceeded on his journey, having appointed
Abū Ruhm Kulthūm b. Ḫuṣayn b. ʿUthba b. Khalaf al-Ghifārī in command of Medina. He departed on the 10th of Ramaḍān and fasted, as did those with him. Having arrived at al-Kadid, between ʿUsfān and Amaj, he broke his fast and thereafter travelled on to Marr al-Zahrān, where he and 10,000 Muslims made camp.”

ʿUrwa b. al-Zubayr stated, “He had 12,000 men with him.” Al-Zuhri and Musā b. ʿUqba said the same. Sulaym totalled over 700 men; some say they were over 1,000 strong. Muzayna were over 1,000 strong, and each tribe was represented in both force and faith in Islam. The muḥājirūn and the ṣaḥābūn accompanied the Messenger of God (ṢAAS) en masse, none of them remaining behind.

Al-Bukhārī narrated a similar account from Maḥmūd, from ʿAbd al-Razzāq, from Maʿṣūr, from al-Zuhri.

Al-Bayhaqi narrated, from a hadīth of ʿĀṣim b. ʿAlī, from al-Layth b. Saʿd, from ʿUqayl, from al-Zuhri (who said), “ʿUbayd Allāh b. ʿAbd Allāh informed me, from Ibn ʿAbbās, that the Messenger of God (ṢAAS) went forth on the expedition that led to the conquest in Ramaḍān.”

Al-Zuhri went on, “I heard Saʿd b. al-Musayyab make a similar statement, that he did not know whether he started out with some days left of Shaʿbān and that then Ramaḍān arrived, or whether he left in Ramaḍān, after it had begun. However, ʿUbayd Allāh b. ʿAbd Allāh informed me that Ibn ʿAbbās said, ‘The Messenger of God (ṢAAS) fasted until he reached ʿUsfān. Then he called for a vessel and drank from it, allowing the people to see this. He continued to eat normally (without fasting) throughout the month.’”

Al-Bukhārī related this from ʿAbd Allāh b. Yūsuf, from al-Layth. He, however, did not mention the confusion between Shaʿbān and Ramaḍān.

Al-Bukhārī stated, that ʿAlī b. ʿAbd Allāh related to us, quoting Jarir, from Mansūr, from Mujāhid, from Tāwus, that Ibn ʿAbbās said, “The Messenger of God (ṢAAS) set out in Ramaḍān, fasting until he reached ʿUsfān. Then he called for a vessel and drank from it, allowing the people to see this. He continued to eat normally until he reached Mecca.”

He went on, “Ibn ʿAbbās used to say, ‘The Messenger of God (ṢAAS) both fasted and ate normally while travelling. Those who wished, fasted; those who wished, ate normally.’”

Yūnus quoted Ibn Ishāq, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh as stating that Ibn ʿAbbās said, “When the Messenger of God (ṢAAS) set forth on the conquest of Mecca, he placed Abū Ruhm Kulthūm b. al-Ḥuṣayn al-Ghifārī in command of Medina. He left on the 10th of Ramaḍān, fasting, as did those accompanying him. When he arrived at al-Kadid, between ʿUsfān and Amaj, he broke his fast. When he entered Mecca, he was eating normally and people saw that this was his latter practice, having abrogated his former, his fasting.”

Al-Bayhaqi stated, “His statement, ‘he left on the 10th of Ramaḍān’ is interpolated in the hadīth, as is his reference to ʿUbayd Allāh b. Idrīs, quoting Ibn Ishāq.”
He then related through Ya'qūb b. Sufyān, from Jābir, from Yahyā, from Ṣadaqa, that Ibn Iṣḥāq said, “The Messenger of God (ṢAAS) left on the 10th of Ramadān, 8 AH.”

Al-Bayhaqi narrated from the ḥadīth of Abū ʿIṣḥāq al-Fażārī, from Muhammad b. Abū Ḥafṣa, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh, from Ibn ʿAbbās, who said, “The conquest occurred 13 days into Ramadān.” Al-Bayhaqi then commented, “This dating is fanciful; it relies only on al-Zuhri’s statement.”

He went on to narrate through Ibn Wahb, from Yūnus, from al-Zuhri, who said, “The Messenger of God (ṢAAS) went out from Medina in Ramadān on the campaign for the conquest – the conquest of Mecca. He was accompanied by 10,000 Muslims. This coincided with the beginning of 8 and one-half years following his arrival at Medina. Mecca was conquered with 13 days remaining of Ramadān.”

Al-Bayhaqi also narrated through ʿAbd al-Razzāq, from Maʿmar, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh, from Ibn ʿAbbās, (who said) that the Messenger of God (ṢAAS) left in Ramadān, accompanied by 10,000 Muslims. He fasted until he reached al-Kādīd, then he broke his fast.

Al-Zuhri stated, “Only the most recent being acceptable, then that would be what follows.” He said, “The Messenger of God (ṢAAS) went to Mecca on the morning of the 13th of Ramadān.” He then recounted the conquest in accord with both ṣaḥīḥ collections, through ʿAbd Al-Razzāq. But God knows best.

Al-Bayhaqi narrated through Saʿīd b. ʿAbd al-ʿAzīz al-Ṭanūkhī, from ʿĀṭīyya b. Qays, from Abū Saʿīd al-Khudari, who said, “The Messenger of God (ṢAAS) told us to set forth in the year of the conquest on the 2nd of Ramadān. We fasted en route until we reached al-Kādīd, where the Messenger of God (ṢAAS) advised us to break the fast, being pleased with both those who continued fasting and those who did not. When we reached the first staging post where we encountered the enemy, he told us to break the fast, and we all did so.”

Imām Aḥmad related it from Abū al-Mughīra, from Saʿīd b. ʿAbd al-ʿAzīz (who said) that ʿĀṭīyya b. Qays related to him, from someone who had told it to him, who quoted Abū Saʿīd al-Khudari, who said, “The Messenger of God (ṢAAS) told us to set forth in the year of the conquest on the 2nd of Ramadān. We fasted en route until we reached al-Kādīd, where the Messenger of God (ṢAAS) told us to break the fast. Thereafter some continued fasting, while others did not. When we reached the first staging post where we encountered the enemy, he told us to break the fast, and we all did so.”

I note from al-Zuhri’s account that the conquest was on the 13th of Ramadān, and from that of Abū Saʿīd that they left Medina on the 2nd of Ramadān; their trip between Mecca and Medina must therefore have taken 11 days.

However, al-Bayhaqi related, from Abū al-Ḥusayn b. al-Ṭaḍlī, from ‘Abd Allāh b. Jaʿfar, from Yaʿqūb b. Sufyān, from al-Ḥasan b. al-Rabīʿ, from Ibn Idrīs, from Muḥammad b. Iṣḥāq, from al-Zuhri, and Muḥammad b. ʿAlī b. al-Ḥusayn,
and 'Asim b. Umar b. Qatada and 'Amr b. Shu'ayb, and 'Abd Allah b. Abū Bakr and others, all said that the conquest of Mecca took place with 10 days remaining of Ramaḍān in 8 AH.

Abū Daʿūd al-Ṭayālīṣī stated that Wahib related to him, from Jaʿfar b. Muḥammad, from his father, from Jābir, fromʿAbd Allāh, who said, “The Messenger of God (ṢAAS) went forth in the year of the conquest and was fasting until he reached Kurāʾ al-Ghamīm. Some of the men accompanying him were on foot, while others rode; this journey was during Ramaḍān. He was told, ‘Messenger of God, the men are suffering from fasting, but are watching to see what you will do.’ The Messenger of God (ṢAAS) then called for a vessel of water and drank, while the men watched. Some of the men then broke the fast, while others continued it. When he was told that some men were still fasting, he commented, ‘They’re disobedient.’”

Muslim narrated it from a ḥadīth of al-Thaqafi and al-Darzwardi, from Jaʿfar b. Muḥammad.

Imām ʿAbdullāh narrated from a ḥadīth of Muḥammad b. Isṣāq, who said that Bashir b. Yasār related to him, from Ibn ʿAbbās, who said, “The Messenger of God (ṢAAS) left in the year of the conquest in Ramaḍān. He fasted, as did the Muslims with him, until he reached al-Kadid. There he called for water in a wooden cup, while he was mounted. He drank while the men looked on. This was to inform them that he had broken his fast. The Muslims then broke their fast.”

Aḥmad was alone in giving this ḥadīth.

Section: On the Acceptance of Islam by the following relatives of the Prophet (ṢAAS).

These were al-ʿAbbas b. ʿAbd al-Muṭṭalib, his uncle, Abū Sufyān b. al-Ḥārith b. ʿAbd al-Muṭṭalib, his cousin, and ʿAbd Allāh b. Abū Umayya b. al-Mughrīt al-Makhzūmī, the brother of (his wife) Umm Salama, “mother of the believers”. They went out to meet him while he was on his way to the conquest of Mecca.

Ibn Isḥāq stated that al-ʿAbbas b. ʿAbd al-Muṭṭalib met the Messenger of God (ṢAAS) while the latter was en route. Ibn Hishām stated that he met him at al-Juḥfa, having emigrated with his family. Previously he had been living in Mecca engaged in his function of providing water for the pilgrims. The Messenger of God (ṢAAS) was, according to Ibn Shihāb al-Zuhri, satisfied (at that).

Ibn Isḥāq stated that Abū Sufyān b. al-Ḥārith b. ʿAbd al-Muṭṭalib and ʿAbd Allāh b. Abū Umayya met the Messenger of God (ṢAAS) at Niq al-ʿUqāb, a place between Mecca and Medina. There they sought to meet with him and Umm Salama spoke to him about them. She said, “Messenger of God, it is your two cousins, your maternal uncle’s son and your maternal aunt’s son, along with your brother-in-law.” He replied, “I don’t need to see the two of them; my maternal uncle’s son offended my honour, while my maternal aunt’s son slandered me in Mecca.”
Ibn Ishaq continued, “When news of this response reached them, Abū Sufyaḥ, who had a young son with him, said, ‘By God, if he does not see me, I’ll take this young son of mine by the hand and we’ll go off somewhere and die of thirst and hunger!’ When the Prophet (SAAS) heard this, he took pity on them and allowed them both to come in and they did so and accepted Islam. Abū Sufyaḥ then recited to him the verses that concerned his acceptance of Islam and apologized for his former behaviour:

‘By your life, I swear that day I carried a banner so that al-Lāt’s cavalry would overcome those of Muḥammad,
I was like a traveller lost in a dark night, but now is a time when I am led aright and lead others well.
A guide other than myself gave me guidance and there gave me guidance to God someone whom I had vigorously opposed.
I kept myself and others actively away from Muḥammad and was called his relative, though I claimed no such ties.
They (Muslims) are as they are; those who do not agree with them – even men of wisdom – are blamed and rejected.
I wished to please them, but could not agree with them so long as I was not guided.
Tell Thaqif that I do not want to battle them, and tell Thaqif, “Threaten others!”
I was not in the army that struck ʿĀmir, nor had I any part in it, by hand or voice.
Tribes came from far away lands, strangers out of Sahām and Surdād.’

Ibn Ishāq stated, “They claim that when Abū Sufyaḥ recited to the Messenger of God (SAAS) the line, ‘and there gave me guidance to God someone whom I had vigorously opposed,’ the latter struck the former in the chest and commented, ‘Yes, you did oppose me vigorously, all right!’”

**DIVISION.**

Having dismounted at Marr al-Zahrān, the Messenger of God (SAAS) made camp and stayed there. As al-Bukhārī related it, from Yaḥyā b. Bukayr, from al-Layth and Muslim, from Abū al-Ṭāhir, from Ibn Wahīb, both of the latter quoting from Yūnūs, from al-Zuhrī, from Abū Salāma, from Jābir, who said, “We were at Marr al-Zahrān with the Messenger of God (SAAS), gathering kibāth, the fruit of the arāk thorn tree. He told us, ‘Look out for the black ones; they are the best.’ The men asked him, ‘Messenger of God, were you ever a shepherd?’ ‘Yes, I was; was there ever a prophet who was not?’”

Al-Bayhaqī stated, from al-Ḥakīm, from al-Asāumm, from Ahmad b. ʿAbd al-Jabbār, from Yūnūs b. Bukayr, from Sinān b. Ismāʿīl, from Abū al-Walīd
Saʿīd b. Mīnā, who said, “When the Meccans had finished and left, the Messenger of God (ṢAAS) ordered the men to proceed to Mecca. Having reached Marr al-Zāhrān, he made camp at al-ʿAqaba and sent out the pickers to gather al-kābāth. Sīnān asked (Abū al-Walīd) Saʿīd what this word meant and he said it was the fruit of the thorny arūk tree.”

Saʿīd went on, “Ibn Masʿūd was one of those who was picking. As they found a nice fruit, they would promptly eat it. They were laughing as they observed the thinness of Ibn Masʿūd’s legs as he climbed up a tree and the Messenger of God (ṢAAS) asked, ‘Are you amused at his thin legs? By Him who holds my soul in His hands, they weigh heavier in the scales (of righteousness) than Mt. Uḥūd!’

“The choicest fruits Ibn Masʿūd picked he would offer to the Messenger of God (ṢAAS). And on this subject he, Ibn Masʿūd, spoke the following line,

‘This is the finest I have picked (for you), while the hand of every picker goes to his mouth.’”

In both saḥīḥ collections Anas is quoted as saying, “We disturbed a rabbit while we were at Marr al-Zāhrān and the men took it to Abū ʿAlī who slaughtered it. He sent its thighs and legs to the Messenger of God (ṢAAS), and he accepted them.”

Ibn Ishaq stated, “The Messenger of God (ṢAAS) halted at Marr al-Zāhrān, having kept any news from reaching Quraysh; they had no information at all about what he was doing. During those nights, Abū Sufyān b. Ḥakīm b. Ḥizām and Budayl b. WārQA came out to gather any news from what they might see or hear.”

Ibn Lahiʿa recounted from Abū al-ʿAswad, from ʿUrwa, that the Messenger of God (ṢAAS) had sent out horsemen as scouts to catch any spies. Khuzāʿa were not allowing anyone to pass by them, and so when Abū Sufyān and his companions came they were seized by the Muslim horsemen. ʿUmar went up to him, (Abū Sufyān) intending to stab him in the neck, but al-ʿAbbās b. ʿAbd al-Muttaḥāb gave him protection; he was a friend of Abū Sufyān.

Ibn Ishaq quoted al-ʿAbbās as saying that when the Messenger of God (ṢAAS) reached Marr al-Zāhrān, he, al-ʿAbbās, said, “Woe upon Quraysh! If the Messenger of God (ṢAAS) enters Mecca by force before they come out and seek peace, it will mean their destruction forever!

“So I mounted the white mule belonging to the Messenger of God (ṢAAS) and rode out on it to al-ʿArāk, hoping to encounter some logger, milkman or someone else who could go to Mecca to tell them where the Messenger of God (ṢAAS) was, so that they could come out and seek peace with him before he conquered it and them by force.

“I was engaged in this when, to my surprise, I heard the voices of Abū Sufyān and Budayl b. WārQA engaged in discussion. Abū Sufyān was saying, ‘I swear, I’ve never seen so many fires or such a camp as tonight!’ Budayl replied, ‘I swear,
this must be Khuzâ‘a fired up by war!’ Abû Sufyân answered, ‘But Khuzâ‘a are too weak and few in number for these to be their fires and encampment.’

‘Having recognized his voice, I called out, ‘Is that you, Abû Ḥanîfa?’ He knew my voice and replied, ‘Is that Abû al-Fadl?’ ‘Yes,’ I replied. ‘Well what are you up to, may my father and mother be your ransom!’ he exclaimed.

‘I told him, ‘Woe on you, Abû Sufyân! That is the Messenger of God (SAAS) and his forces!’ ‘Then woe on Quraysh,’ he burst out. ‘What should we do?’ I replied, ‘If he conquers you, he’ll cut off your head! Ride (with me) on the back of this mule, so that I can take you to the Messenger of God (SAAS), and I’ll ask him to guarantee your safety.’

‘He rode behind me and his two companions returned home.’

‘Urwa said this was not so, and that the other two men had gone to the Prophet (SAAS) and accepted Islam and he had asked them for news about the people in Mecca.

Al-Zuhri and Mûsâ b. Uqba said that they went with al-‘Abbâs to the Messenger of God (SAAS).

Al-‘Abbâs went on, “So I set off with him. And whenever we passed by one of the fires of the Muslims, they asked, ‘Who is that?’ When they noticed the mule of the Messenger of God (SAAS) they said, ‘Oh, it’s the uncle of the Messenger of God (SAAS), riding his mule.’ Eventually I passed by the fire of Umar b. al-Khaṭṭâb and he asked who I was and came over to me. When he saw Abû Sufyân on the rear of the mule, he exclaimed, ‘It’s Abû Sufyân, the enemy of God! Thanks be to God who has handed you over without any pact or agreement!’”

‘Urwa b. al-Zubayr claims that Umar stabbed Abû Sufyân in the neck, intending to kill him, but al-‘Abbâs prevented him.

Similarly, Mûsâ b. Uqba narrated from al-Zuhri that the scouts of the Messenger of God (SAAS) took hold of the bridles of their camels and asked who they were. They replied that they were a delegation for the Messenger of God (SAAS). Al-‘Abbâs met them and took them in to the Messenger of God (SAAS), who talked with them in the course of the night and then invited them to witness that there is no god but God. They did so and he then asked them to bear witness that “Muhammad is the Messenger of God”. Ḥakîm and Budayl testified to this, but Abû Sufyân said, “I do not know this.” After morning came, he did accept Islam. They then asked him (the Prophet (SAAS)) to grant Quraysh safety. He replied, “Those who enter the house of Abû Sufyân shall be safe,” his house being in the heights of Mecca. He went on, “Whoever enters the house of Ḥakîm b. Ḥizâm shall be safe,” his house being in the lower part of Mecca. And he added, “Whoever locks his own door shall be safe.”

Al-‘Abbâs’s account states, “Then Umar hurried off towards the Messenger of God (SAAS), while I rode the mule and arrived before him, but only by the amount that a slow-moving mule can outpace a slow-moving man. I jumped off the mule and went in to see the Messenger of God (SAAS). Umar did the
same and said, 'Messenger of God, this is Abū Sufyān whom God has delivered without any pact or agreement! Let me cut off his head!' I said, 'Messenger of God, I have given him my protection.' I then sat down with the Messenger of God (SAAS), holding his (Abū Sufyān's) head and said, 'I swear, no man apart from myself is willing to protect him tonight!'

"When 'Umar kept on complaining about him, I told him, 'Take it easy, 'Umar! I swear, if he were from Banū 'Adī b. Ka'b you'd not be saying this! But you well know that he is from Banū 'Abd Manāf.' 'Take it easy yourself,' 'Abbās,' he replied. 'Your accepting Islam the day you did was more welcome to me than if al-Khaṭṭāb' (his father) 'had been the one to do so! And this was only because I knew that your accepting Islam was more welcome to the Messenger of God (SAAS) than that of al-Khaṭṭāb would have been.' The Messenger of God (SAAS) then said, 'Take him away to your tent, 'Abbās, and bring him to me when morning comes.'"

Al-‘Abbās continued, "So I went off with him to my tent where he spent the night with me. Next morning I hurried him over to the Messenger of God (SAAS), who said, when he saw him, 'Woe on you, Abī Sufyān! Is it not time for you to know that there is no god but God?' He replied, 'How wise, noble and kind you are! Had there been any other besides God he would have already given me some aid!'"

"'Well, Abī Sufyān,' continued the Messenger of God (SAAS), 'is it not time for you to know that I am the Messenger of God?' 'How wise, noble and kind you are,' Abū Sufyān replied, 'but I'm still having some trouble with that.'"

Al-‘Abbās then told him, "Woe on you, accept Islam! Bear witness that there is no god but God and that Muḥammad is the Messenger of God, before your head is cut off!"

He then gave true testimony, accepting Islam.

Al-‘Abbās went on, "So I said, 'Messenger of God, Abū Sufyān is a man to whom prestige is important; do something for him.'"

"He then stated, 'Yes; whoever enters Abū Sufyān's house shall be safe.'"

Urwa added that he went on to say, "Whoever enters the house of Ḥakīm b. Ḥizām shall be safe." And Mūsā b. 'Uqba stated similarly, from al-Zuhri, that he said, "And whoever locks his own door shall be safe, as will be anyone who goes into the mosque."

As he was about to depart, the Messenger of God (SAAS) said to al-‘Abbās, "Keep him at where the valley narrows, and the mountain projects, until God's forces pass him by, so that he sees them."

Mūsā b. 'Uqba narrated, from al-Zuhri, that Abū Sufyān, Budayl and Ḥakīm b. Ḥizām stood along with al-‘Abbās at the mountain projector, and that when Sa'd b. Ubāda spoke the verse,

"Today is that of the great battle; today sanctuary is disallowed"
to Abū Sufyān, he complained to the Messenger of God (SAAS). The latter then took back the banner of the ansār from Sa'ād and gave it to al-Zubayr b. al-'Awwām. He took it in to the upper part of Mecca and planted it in al-Ḥajūn. Khālid entered from the lower part of Mecca, where Banū Bakr and Hudhayl confronted him. He killed 20 men of Banū Bakr and 3 or 4 of Hudhayl. They were defeated and killed at al-Ḥazwara, the fighting there reaching the door of the mosque.

Al-'Abbās went on, “I proceeded out with Abū Sufyān, keeping him in the narrow part of the valley to which the Messenger of God (SAAS) had asked me to restrict him.

“The tribes went past flying their banners. As one went by, Abū Sufyān asked, ‘Who are those, ‘Abbās?’ I replied, ‘Sulaym,’ and he commented, ‘Well, Sulaym don’t concern me.’ When another passed, he asked who they were and I told him they were Muzayna. He commented, ‘Muzayna don’t concern me.’ This went on until all the tribes had gone by; he asked me about each one, and he always replied that they were of no concern to him. Eventually the Messenger of God (SAAS) went past with his ‘green squadron’ that consisted of muhājirīn and ansār; their armour allowed only their eyes to be seen. He then exclaimed, ‘Glory be to God, ‘Abbās! Who are those?’ I replied, ‘That is the Messenger of God (SAAS) with his muhājirīn and his ansār.’ He commented, ‘No one could ever withstand those men! By God, Abī al-Faḍl, your brother’s domain this morning is immense!’

“I replied, ‘Abū Sufyān, it is that of the prophethood.’

“I agree,’ he said. I told him, ‘You should hurry to your people.’”

(Al-'Abbās continued) “When he reached them he shouted at the top of his voice, ‘Quraysh, this is Muḥammad who brings a force against you that you cannot withstand. Whoever goes into the house of Abū Sufyān will be secure.’

“Hind, daughter of Uṭba, stood up to him and gripped him by the mustache and said, ‘Kill this overweight bag of fat! He is too disgraceful to lead our people!’

“Abū Sufyān replied, ‘Woe upon you, do not allow this woman to deceive you. You cannot withstand the force against you. Whoever enters the house of Abū Sufyān will be secure.’

“People shouted, ‘God kill you! What good will your house do us?’

“He replied, ‘Those who lock their doors will be secure. Those who enter the mosque will be secure.’

“The people then dispersed to their homes or into the mosque.”

‘Urwā b. al-Zubayr related that when the Messenger of God (SAAS) passed by, Abū Sufyān asked him, “I see many faces I do not recognize. Are all these faces against me?” The Messenger of God (SAAS) replied, “It is you and your people who have done this; these people believed me when you called me a liar. They assisted me when you exiled me.”

105. The market-place of Mecca.
Abū Sufyān then complained to him how Saʿd b. Ubāda had spoken the following line as he passed him,

“Today is that of the great battle; today sanctuary is disallowed.”

At this, the Messenger of God (ṢAAS) commented, “Saʿd lied; this is a day when God is glorifying the kaʾba, a day by which the kaʾba will be adorned.”

Urwa related that in the early morning after that night he spent with al-ʿAbbās, Abū Sufyān saw the people gathering for prayer, spreading forth to perform their ablutions and he felt afraid. He asked al-ʿAbbās, “What are they doing?” He replied, “They have heard the call to prayer and are spreading out to perform the prayer.” When the prayer began and he saw them prostrating and bowing along with him (the Prophet (ṢAAS)), Abū Sufyān asked, “Would they do anything he asked of them?” “Yes, they would,” he replied. “If he ordered them to give up food and drink, they would obey him.”

Mūsā b. Uqba related, from al-Zuhri, that when the Messenger of God (ṢAAS) performed his ablutions, the men scrambled for the leftover water with which he had washed and Abī Sufyān commented, “ʿAbbās, I’ve never seen anything like tonight, not even in the kingdoms of Chosroe or Caesar!”

The ḥāfiz al-Bayhaqi related from al-Ḥākim and others, from al-Aṣāmm, from Aḥmad b. ʿAbd al-Jabbar, from Yūnus b. Bukayr, from Ibn Iṣḥāq, who said that al-Ḥusayn b. ʿAbd Allāh b. ʿUbayd Allāh b. ʿAbbās related to him, from Ibn ʿAbbās (a certain ḥadīth). The last-mentioned then proceeded to narrate this story in its entirety, just as Ziyād al-Bakrāṭ related it, from Ibn Iṣḥāq, munqaf, with an incomplete line of transmission. But God knows best.

However, al-Bayhaqi narrated through Abī Bilāl al-ʿAshʿarī, from Ziyād al-Bakrāṭ, from Muḥammad b. Iṣḥāq, from al-Zuhri, from ʿUbayd Allāh, who quoted Ibn ʿAbbās as saying that al-ʿAbbās brought Abū Sufyān to the Messenger of God (ṢAAS), and so on. However, in this account he is quoted as saying that Abū Sufyān accepted Islam that night, before he came next morning to the Messenger of God (ṢAAS). This account also says that when the Messenger of God (ṢAAS) told him, “Whoever enters Abū Sufyān’s house will be secure,” Abū Sufyān asked, “But what if my house is not large enough?” The Messenger of God (ṢAAS) responded, “And whoever enters the kaʾba will be secure.” “And what if the kaʾba is not large enough?” Abū Sufyān enquired. He replied, “And whoever enters the mosque shall be secure.” “What if the mosque is not large enough?” He replied, “Whoever locks his door will be secure.” Abū Sufyān then said, “There will be sufficient space.”

Al-Bukhārī stated that ῾Ubayd b. Iṣmāʿīl related to him, quoting Abū Usāma, from Hishām, from his father, who said, “When the Messenger of God (ṢAAS) set forth in the year of the conquest of Mecca and this news reached Quraysh, Abū Sufyān b. Ḥarb, Ḥakīm b. Ḥizām and Budayl b. Warqāʾ came out to look for the Messenger of God (ṢAAS). They travelled as far as Marr al-Zahrān
where they saw so many camp fires that they seemed like those on Mt. 'Arafāt (in the pilgrimage season). Abū Sufyān commented on this and asked whose fires they could be and Budayl b. Warqa' responded that they must be the fires of Banū 'Amr. Abū Sufyān objected that they were fewer in number. The two men were seen by the guards of the Messenger of God (ṢAAS), who seized them and took them to him. Abū Sufyān then accepted Islam.

"As Abū Sufyān was returning home, he (the Prophet (ṢAAS)) said to al-ʿAbbās, 'Keep Abū Sufyān where the mountain projects so that he sees the Muslims.' Al-ʿAbbās did restrain him there while the tribes went past, squadron by squadron, with the Messenger of God (ṢAAS). As one squadron went by, Abū Sufyān asked al-ʿAbbās who they were. He replied, 'These are Ghifār.' 'Well, what are Ghifār to me?' Abū Sufyān commented. Then Juhayna passed by and he said the same. Saʿd b. Hudhaym and Sulaym then passed and he made the same comment. Then another squadron passed that was unlike the others and he asked their identity. Al-ʿAbbās replied, 'They are the ansār under the command of Saʿd b. ʿUbāda with the banner.' Saʿd called out, 'Hey, Abū Sufyān, today's the day of the great battle; today the kaḥa will be no sanctuary!' Abū Sufyān commented, 'Abbās, would that this were a day of honour!'

"Then there passed a squadron smaller than the rest; the Messenger of God (ṢAAS) and his Companions were with them, his banner being borne by al-Zubayr b. al-ʿAwwām. As the Messenger of God (ṢAAS) passed by Abū Sufyān, the latter called out, 'Do you know what Saʿd b. ʿUbāda said?' 'What did he say?' asked the Messenger of God (ṢAAS). Abū Sufyān repeated it and the Messenger of God (ṢAAS) said, 'Saʿd lied; this is a day when God will assert the glory of the kaḥa, a day when the kaḥa will be adorned.' He then ordered that his banner be planted at al-Ḥajān."

Urwa related that he was told by Nāfiʿ b. Jubayr b. Muṭʿim that he heard al-ʿAbbās ask al-Zubayr b. al-ʿAwwām, "Was it here that the Messenger of God (ṢAAS) ordered the banner to be placed?" "Yes," he replied.

He (Nāfiʿ) went on, "The Messenger of God (ṢAAS) ordered Khalid b. al-Walid to enter the upper part of Mecca, at Kādā, while the Messenger of God (ṢAAS) went in from Kādā. That day two of the cavalry under Khalid b. al-Walid, Ḥubaysh b. al-ʾAshʿar and Kurz b. ʿAbd al-Fihri were killed."

Abū Daʿūd said that ʿUthmān b. Abū Shayba related to him, quoting Yahyā b. ʿAdam, quoting Idrīs, from Muhammad b. Ishāq, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtbā, from Ibn ʿAbbās who said that his father al-ʿAbbās b. ʿAbd al-Muṭṭālib brought Abū Sufyān b. Ḥarb to the Messenger of God (ṢAAS) at Marr al-Zahrān and he accepted Islam. Al-ʿAbbās told him, "Messenger of God, Abū Sufyān is a man who likes to enjoy prestige; perhaps you could do something for him." "Yes," he replied. "Whoever goes into Abū Sufyān's house will be secure. And whoever locks his door will be secure."
An Account of the entry of the Messenger of God (SAAS) into Mecca.

It is established in both sahih collections from a hadith of Malik, from al-Zuhri, from Anas, that the Messenger of God (SAAS) entered Mecca wearing a helmet. When he took it off a man came who said, “Ibn Kathal is clinging to the hangings of the ka'ba.” “Kill him,” he ordered.

Malik stated, “The Messenger of God (SAAS) was not, we believe, in a state of Ihrām, though God knows best.”

Aḥmad stated that ‘Affān related to him, quoting Ḥammād, quoting Abū al-Zubayr, from Jābir, that when the Messenger of God (SAAS) entered Mecca following its conquest he was wearing a black turban.

The aṣḥāb al-sunan relate this from a hadith of Ḥammād b. Salama. Al-Tirmidhī said that it was hasan sahih, “good and authentic”.

Muslim related it from Qutayba, as did Yahyā b. Yahyā from Muḥāwiya b. ‘Ammār al-Duhni, from Abū al-Zubayr, from Jābir, who stated that the Messenger of God (SAAS) entered Mecca wearing a black turban and that he was not in a state of ihrām.

Muslim narrated from a hadith of Abū Usāma, from Musāwir al-Warrāq, from Jaʿfar b. ‘Amr b. Ḥurayth, from his father, who said, “It’s as if I can still see the Messenger of God (SAAS) on the day Mecca was conquered; he was wearing an ash-black turban, its end hanging down between his shoulders.”

Muslim narrated in his sahih collection, as did al-Tirmidhī and al-Nasā’ī from a hadith of ‘Ammār al-Duhni, from Abū al-Zubayr, from Jābir, that the Messenger of God (SAAS) was wearing a black turban when he entered Mecca.

The aṣḥāb al-sunan narrated from a hadith of Yahyā b. Ḥadām, from Shurayk al-Qāḍī, from ‘Ammār al-Duhni, from Abū al-Zubayr, from Jābir, who said, “The banner of the Messenger of God (SAAS) when he entered Mecca was white.”

Ibn Iṣḥāq stated, from ‘Abd Allāh b. Abū Bakr, from ‘Aʾisha, who said, “The banner of the Messenger of God (SAAS) the day Mecca was conquered was white; his black flag was known as al-ʿuqāb, ‘the eagle’. It was made of a piece of variegated wool.”

Al-Bukhārī stated that Abū al-Walīd related to him, quoting Shuʿba, from ‘Abd Allāh b. Qurra, who said, “I heard ‘Abd Allāh b. Mughaffāl say, ‘On the day Mecca was conquered, I saw the Messenger of God (SAAS) mounted on his camel reciting the sūrat al-Fath (XLVIII) in a vibrant, quivering tone. And if it had not been for the people crowding around me, I would have recited in the same tone as he did.’”

106. The physical and psychological state required of a pilgrim before he performs the ṭamra or the ḍaji pilgrimages. During this state certain actions are prohibited that are permissible at other times.

107. The scholars, apart from al-Bukhārī and Muslim, who assembled the sahih collections of aḥādīth.
Muhammad b. Ishâq stated that it was related to him by 'Abd Allâh b. Abû Bakr who said that when the Messenger of God (SAAS) reached Dhû 'Tuwâ, he halted on his mount; he was wearing a turban made of striped red cloth from Yemen. He bowed his head so low in submission to God, having seen how He had honoured him with the conquest, that his beard almost touched the middle of his saddle.

The hâfiz al-Bayhaqi stated that Abû 'Abd Allâh al-Hâfiz told him that Da'dî b. Aḥmâd related to him, quoting Aḥmâd b. 'Āli al-Abbâr, quoting 'Abd Allâh b. Abû Bakr al-Maqdisî, quoting Ja'far b. Sulaymân, from Thâbit, from Anas, who said, “The Messenger of God (SAAS) entered Mecca the day of the conquest of Mecca with his chin resting in submission (to God) on his saddle."

(Al-Bayhaqi) went on to say that Abû 'Abd Allâh al-Hâfiz informed him, quoting Abû Bakr b. Bâlawayh, quoting Aḥmâd b. Sâ'd, quoting Ismâ'il b. al-Hârîth, quoting Ja'far b. 'Awîn, quoting Ismâ'il b. Abû Khâlid, from Qays, from Ibn Mâs'ûd, who said that a man spoke to the Messenger of God (SAAS) on the day of the conquest and he began to tremble. Then he said, “Tread softly! I’m the son of a woman of Quraysh who ate cheap desiccated meat!”

(Al-Bayhaqi continued) “Muhammad b. Sulaymân b. Fâris and Aḥmâd b. Yahyâ b. Zuhayr related this similarly, from Ismâ'il b. Abû al-Hârîth as being maʃansân, with full lines of transmission.”

He then related it from Abû Zakariyyâ al-Muzakkî, from Abû 'Abd Allâh Muhammad b. Ya'qûb, from Muhammad b. 'Abd al-Wahhâb, from Ja'far b. 'Awîn, from Ismâ'il b. Qays, but with an incomplete line of transmission, which is how it is accepted.

This modesty in this place on the part of the Messenger of God (SAAS) as he entered with such a huge army contrasts completely with those fools of Banû Isrâ'il, the “ancient Israelites”, who were ordered to enter the temple (at Jerusalem) bowing down – that is prostrating – while saying “Wipe out (our past sins)”. However, instead they entered creeping forwards on their behinds saying, “Wheat in barley!”

Al-Bukhârî stated that he was informed by al-Qâsim b. Khârijâ, quoting Hâfîs b. Maysara, from Hishâm b. 'Urwa, from his father, who said that 'A'îsha told him that the Messenger of God (SAAS) entered Mecca in the year of the conquest from Kâtâb, which is in the upper part of the town. Abû Usâma and Wahhâb agreed that it was from Kâtâb.

'Ubayd b. Ismâ'il related to us, quoting Abû Usâma, from Hishâm, from his father, that at the conquest, the Messenger of God (SAAS) entered from the upper part of Mecca, from Kâtâb.

This tradition should only be considered more authentic if one views an account with an incomplete chain of authorities more authentic than one fully complete, as given in the text above! Alternately, this Kâtâb may be spelled either

108. A reference to the Qur'ân, surât al-'Araf, VII, v.161. The passage narrates how the Israelites were told to use the word hinâ, “put down, remove”, when beseeching God for the forgiveness of sins. However, they mistakenly used the word hinâ, “wheat”.

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with a madda, an alif of elongation or an alif maqṣūra, a final yā and without ḥamza. Kudā, spelled with a u, is in the lower part of Mecca. This is widely accepted and preferable.

It is stated above that the Messenger of God (ṢAAS) sent Khalīd b. al-Walīd in from the upper part of Mecca, while he himself entered from below, at Kudā; that is given in the sahih collection of al-Bukhārī. But God knows best.

Al-Bayhaqī stated, “Abū al-Ḥusayn b. ‘Abdān informed us, quoting Aḥmad b. ‘Ubayd al-Ṣaffār, quoting ʿAbd Allāh b. Ibrāhīm b. al-Mundhir al-Khuṣāmī, quoting Maʿān, quoting ʿAbd Allāh b. ʿUmar b. Ḥafṣ, from Nāṣrī, from Ibn ʿUmar, who said, ‘When, in the year of the conquest, the Messenger of God (ṢAAS) entered Mecca, he saw the women striking at the heads of the horses with their veils. He smiled at Abī Bakr and said, “And what was it, Abū Bakr, that Ḥassān said?” Abū Bakr, may God be pleased with him, then recited the lines,

“May I be deprived of my ‘young daughters’ (i.e. horses)
if you do not see them making the dust rise at both sides of Kudā?
As they race ahead, pulling at their reins, fully saddled, as the women strike at them with their veils.”

“The Messenger of God (ṢAAS) commented, “Add those verses to those spoken by Ḥassān!””

Muḥammad b. Ishāq stated that Yaḥyā b. ʿAbbād b. ʿAbd Allāh b. al-Zubayr related to him, from his father, from his grandmother Ḥāsā’, daughter of Aba Bakr, who said, “When the Messenger of God (ṢAAS) halted at Dhū Tawā, Abū Quḥāfa said to a daughter, one of his youngest children, ‘Daughter, lead me up on Mt. Abū Qubyās.’ Ḥāsā’ commented that his sight was very weak.”

She went on (quoting the daughter in question), “She said, ‘I took him up there and he asked me, “Well, what do you see?”’ “I can see a black mass.” “That must be horses,” he said. I then said, “Now I see a man hurrying to and fro in front of that mass, going back and forth.” “That”, he said, “must be the wāḍī” — meaning the man who goes out to and gives orders to the cavalry.

“I then said, “The black is now spreading out!” Abū Quḥāfa exclaimed, “The cavalry has been dispatched, then! Hurry me back home!” I led him down, but the cavalry met him before he reached home.”

Ḥāsā’ went on, “The girl was wearing a silver necklace and a man confronted her and cut it off her neck. When the Messenger of God (ṢAAS) entered Mecca and went into the mosque, Abū Bakr came in, guiding his father. When the Messenger of God (ṢAAS) saw him, he said, ‘Why did you not leave the sheikh at home for me to attend him there?’ Abū Bakr replied, ‘Messenger of God, it is more fitting for him to come to you rather than you to him.’”

109. They differ from those lines said to have been spoken by Ḥassān on this occasion. See hereafter, p.420 lines 8–10.
The account went on, “The Messenger of God (SAAS) then had Abū Quḥāfa sit down before him and rubbed his chest, saying, ‘Accept Islam!’ Abū Quḥāfa did so. Abū Bakr then guided him back home. Abū Quḥāfa’s hair was as white as a thaghāma plant. The Messenger of God (SAAS) said, ‘Change his hair (colour).’

“Abū Bakr then arose and, taking his sister’s hand, he said, ‘I invoke God and Islam; (who has) my sister’s necklace?’ No one replied. He then said, ‘Forget your necklace; I swear by God, there’s little trust in people today!’

Abū Bakr meant that specific day, because the army was so numerous that almost no one concerned himself with anyone else, and there were people scattered everywhere. Perhaps the person who took it considered it spoils of war. God knows best.


Ibn Wahb stated that ‘Umar b. Muḥammad related to him, from Zayd b. Aslam, that the Messenger of God (SAAS) congratulated Abū Bakr on his father’s acceptance of Islam.

Ibn Ishaq stated that ‘Abd Allāh b. Abū Najīh related to him that when the Messenger of God (SAAS) sent forth the various parts of his army from Dhī Tawā he ordered al-Zuhayr b. al-Awwām to enter with some of the men from Kādā; al-Zubayr was in command of the left flank. He ordered Sa’d b. Ubāda to take some of the others in from Kūdā.

He went on, “Some scholars claim that when Sa’d proceeded inside, he said, ‘Today is the day of the great battle; today the sanctuary will lose its sanctity.’

“A man heard this (according to Ibn Hishām that man was ‘Umar b. al-Khaṭṭāb) and he asked, ‘Messenger of God, do you hear what Sa’d b. Ubāda says? We can’t be sure he won’t assault Quraysh. The Messenger of God (SAAS) then told ‘Ali, ‘Go after him and take away the banner from him; you enter with it.’”

Sources other than Muḥammad b. Ishaq recount that when Abū Sufyān complained to him about what Sa’d b. Ubāda had said when he passed him by. The words Sa’d had used were, “Abū Sufyān: today’s the day of the great battle. The ḥurma, the sanctuary” – by which he meant the ka’ba – “will lose its sanctity.”

The Prophet (SAAS) then said, “No; this is a day on which the ka’ba will be glorified.” He then ordered that the banner – that of the ansār – be taken away from Sa’d b. Ubāda as a way to teach him a lesson. It is said that it was given over to his son, Qays. Mūsā b. ‘Uqba stated, from al-Zuhri, that he gave it to al-Zubayr b. al-Awwām. But God knows best.
The ḥāfīz b. Ḥāfṣūr stated in his biography of Ya‘qūb b. Iṣḥāq b. Dīnār that it was related to him by ʿAbd Allāh b. al-Sirrī al-Antakī, quoting ʿAbd al-Raḥmān b. Abū al-Zinād and that it was also related to him by Mūsā b. ʿUqba, from Abū al-Zubayr, from Jābir b. ʿAbd Allāh, who said, “On the day of the conquest of Mecca, the Messenger of God (ṢAAS) gave the banner to Saʿd b. ʿUbāda who began waving it and saying, ‘Today the sanctuary will lose its sanctity!’ This angered Quraysh and they greatly resented it. The wife of the Messenger of God (ṢAAS) then stood in his way and recited,

‘O Prophet of the right guidance, the tribe of Quraysh took refuge in you and it was too late.
When all the space of earth was too narrow for them when the God of heaven became hostile towards them
The two ends of the strap met together and we were brought to the famous disaster.
Saʿd wants to deliver a mortal blow to the people of al-Ḥajṭun and al-Bāṭaḥ?
A Khazrajī, he he would in his rage set vultures and dogs upon us!
Stop him, for he is the black lion, and a lion thirsts for blood.
If he were to involve the banner and were to call out,
“O defenders of the flag! People of the flag!”
Then Quraysh will be there in the valley bottom in the hands of the female slaves.
He is living in the past, wanting (for Mecca) a decision to strike it out, like a deaf serpent.’”

He went on, “When the Messenger of God (ṢAAS) heard this poem feelings of mercy and compassion for them entered him and he asked for the banner, taking it from Saʿd b. ʿUbāda. It was then given to his son, Qays.
“It is related that the Prophet (ṢAAS) wished not to disappoint her in something in which she requested his help. Yet he did not want to anger Saʿd, and so he took the banner from him and gave it to his son.”

Ibn Ishaq stated that Ibn Abū Najīḥ recounted to him that the Messenger of God (ṢAAS) ordered Ḥālīd b. al-Walīd to enter with some men from al-Layt, in the lower part of Mecca. Ḥālīd was in command of the right wing, which consisted of Aslam, Sulaym, Ghifār, Muzayna, Juhayna and other Arab tribes. Abū ʿUbayda b. al-Jarrāḥ charged in with a column of Muslims upon the people of Mecca, straight ahead of the Messenger of God (ṢAAS), who himself entered from Adhākhir and halted at the upper part of the city where his tent was pitched.
Al-Bukhārī narrated, from a ḥadīth of al-Zuhrī, from ʿAli b. al-Ḥusayn, from ʿAmr b. ʿUthmān, from Usāma b. Zayd who said that at the time of the conquest he had asked, “Messenger of God, where will you make camp tomorrow?” He
replied, “Has 'Aqil left any house for us?” He then added, “No believer shall inherit from an unbeliever, nor shall any unbeliever inherit from a believer.”

Al-Bukhari went on to state that Abu al-Yaman related to him, quoting Shu'ayb, quoting Abu al-Zubayr, from 'Abd al-Rahman who quoted Abu Hurayra as stating that the Prophet (SAAS) said, “Tomorrow, if God wills it, and if God gives us victory, our camp will be at al-Khayf where they swore an oath of loyalty to disbelief.”

Imam Ahmad stated that Yunus related to him, quoting Ibrahim - meaning Ibn Sa'd - from al-Zuhri, from Abu Salama, from Abu Hurayra, who said, “The Messenger of God (SAAS) stated, ‘Our camp tomorrow, if God wills it, will be at Khayf of Banu Kinana, where they swore an oath of loyalty to disbelief.’”

Al-Bukhari related it from a hadith of Ibrahim b. Sa'd in similar words.

Ibn Ishaq stated that 'Abd Allah b. Abu Najih and 'Abd Allah b. Abu Bakr related to him, that Safwan b. Umayya, Ikrima b. Abu Jahl and Suhayl b. Amr, brother of Banu Bakr, had been sharpening a sword prior to the arrival of the Messenger of God (SAAS). His wife asked him why and he replied that it was for use against Muhammad and his men. She commented, “I swear by God, I don’t think it will be of any use against them, Muhammad and his men!” He replied, “Well, I swear by God, I hope to give you one of them as a servant!” He then spoke the verses,

“If they advance today, I’ll have no excuse. This set of weapons is complete
With sharp blades and easy to manipulate.”

He then took part in the fighting at al-Khandama, along with Safwan, Ikrima and Suhayl. There they were engaged by the Muslims accompanying Khalid. Kirz b. Jabir, Banu Mujaabih b. Fihr and Hubaysh b. Khalid b. Rab'ba b. Asram, ally of Banu Munqidh, both of Khalid’s troops, were killed. They had become separated from Khalid and taken a different route; they were killed together, Kirz prior to Hubaysh.

Both sources quoted by Ibn Ishaq went on to say that Salama b. al-Maylah al-Juhanni, also of Khalid’s cavalry, was killed there, while some 12 or 13 of the polytheists were killed. When they had lost the battle, Himas left in defeat and went home. He told his wife, “Lock the door on me.” She asked, “And what about all that you said?” He replied with the following verses:

“If you had witnessed the battle at al-Khandama when Safwan and Ikrima fled,
With Abu Yazid erect like a widowed mother receiving condolences,
And the Muslims greeted them with their swords,
Cutting and striking arms and skulls with nothing but their battle cries being heard,
While we emitted sobs and groans, then you would not speak the slightest word of blame.”
Ibn Hishām stated that these verses are alternatively attributed to al-Raṣāh al-Hudhālī.

Ibn Hishām also said that the battle cry of the muhājirīn at the conquest, at Hunayn and at al-Ṭā'if was “O tribe of ‘Abd al-Rāh[mān]!” That of al-Khazraj was “O Banū ‘Abd Allah” and that of al-Aws, “O Banū ‘Ubayd Allah”.

Al-Ṭabrānī stated that it was related to him by ‘Alī b. Sa‘d al-Rāzī, quoting Abū Ḥassān al-Ziyādī, quoting Shu‘ayb b. Sa‘īd, from ‘Aṭā‘ b. al-Sā‘ib, from Ṭawwās, from Ibn ‘Abbās, who stated that the Messenger of God (ṢAAS) said, “God made this land sacrosanct the day He created the heavens and the earth. He forgot it the day he forged the sun and the moon. That which stems from heaven is haram, sacrosanct. It was not made halal, desanctified, for anyone before me (to do battle). It was only made halal for me for a brief period of the day, and it then reverted to its former state.”

(The account continues) “Someone told the Messenger of God (ṢAAS) that Khalīd b. al-Walīd was killing people. He then told a man to go to Khalīd and order him to stop the killing.

“(But) When the man reached him, he told him, ‘The Prophet (ṢAAS) says, ‘Kill those you are able to!’ He killed 70 people. This fact was reported to the Messenger of God (ṢAAS), who sent Khalīd a message that asked, ‘Did I not forbid you killing?’ Khalīd replied, ‘So-and-so came to me and ordered me to kill those I was able to.’ The Messenger of God (ṢAAS) again sent him a message asking, ‘Did I not give you an order?’ Khalīd responded, ‘You wanted one thing, but God wanted another! God’s order superseded yours; I could not do anything other than what I did.’ At this the Prophet (ṢAAS) remained silent and gave him no response.”

Ibn Ishaq stated, “The Messenger of God (ṢAAS) had instructed his commanders to refrain from doing battle against any except those who fought them. He did, however, order that a group whom he named should be put to death, even if they were found hiding beneath the hangings of the ka‘ba. Among these persons was ‘Abd Allah b. Sa‘d b. Abū Sarḥ, who had accepted Islam, written down the Revelations and then apostatized. When the Messenger of God (ṢAAS) entered Mecca, having sentenced him to death, this ‘Abd Allah fled to ‘Uthmān who was his foster-brother. When the latter brought him to ask that he be spared, the Messenger of God (ṢAAS) made no reply for a long time, but then said, ‘Yes.’

“When ‘Abd Allah departed with ‘Uthmān, the Messenger of God (ṢAAS) commented to those around him, ‘Is there no wise man among you who could have got up and killed him when you saw I was remaining silent?’ They replied, ‘But Messenger of God, could you not have given us some signal?’ He replied, ‘Prophets do not kill by making signals.’”

In a different account, the wording is, “It is not proper for a prophet to betray by eye signals.”
Ibn Hishām stated that thereafter he was a good Muslim and that 'Umar appointed him as a governor, and that 'Uthmān did the same thereafter. I note that he died while prostrated in performing the morning prayer, or after having finished it in his house.

Ibn ʿIṣāq stated (that the Prophet (ṢAAS)) also condemned to death ʿAbd Allāh b. Khaṭāl, a man of Banū Taym b. Ghālib. I note that it is also said that this man was named ʿAbd al-ʿUzza, “worshipper of al-ʿUzza”, b. Khaṭāl. It is likely that that had been his former name and that after he accepted Islam he was called ʿAbd Allāh, “worshipper of God”.

(Ibn ʿIṣāq continued) “After this man had accepted Islam, the Messenger of God (ṢAAS) had sent him out to collect charity contributions, in the company of one of the ṣaḥābah. With him also he took a freed-man he had. Later he became angry with the freed-man, killed him and apostatized and became a polytheist again. He had two female singers, Fartana and a friend, who would sing songs mocking the Messenger of God (ṢAAS) and the Muslims. This was why the Messenger of God (ṢAAS) condemned him and the two singers to death. He was killed while he clutched the hangings of the kaʿba. Abū Barza al-ʿAslami and Saʿīd b. Ḥunayrīth al-Makhzūmī participated in executing him. One of his women singers was killed, while the other was granted clemency.”

Ibn ʿIṣāq went on, “Also (he condemned) al-Ḥunayrīth b. Nuqaydh b. Wahb b. ʿAbd Quṣayy. He had been one of those who had insulted the Messenger of God (ṢAAS) in Mecca. When al-ʿAbbās had mounted up Fāṭima and Umm Kulthūm to conduct them to Medina to join the Messenger of God (ṢAAS) at the start of the Hijrā, this al-Ḥunayrīth had goaded a camel on which they were mounted, and they had fallen to the ground. When he had been condemned to death, ʿĀli b. Abū Ṭalib executed him.

“Also condemned was Miqyās b. ʿUbūd b. Subbāba because he had murdered the man who had by accident killed his brother, and he did this after he had accepted the blood-wit. He later apostatized and became a polytheist. It was a man of his own tribe, named Numayla b. ʿAbd Allāh, who executed him.

“Then there was Sāra (who was also executed), a freed-woman of Banū ʿAhd al-Muṭṭalib and of ʿIkrima b. ʿAbd Jahl, because she used to insult the Messenger of God (ṢAAS) while he was in Mecca.”

I observe that it is narrated above that it was she who had carried the message from Ḥāṭib b. Abū Balṭaʿa and seems to have been forgiven or to have escaped. Thereafter he condemned her to death. But God knows best.

She fled until she was granted immunity by the Messenger of God (ṢAAS). She lived on into the era of ʿUmar, and died when trodden underfoot by a man on a horse. Al-Šāhīyī related that Fartana also accepted Islam.

Ibn ʿIṣāq stated, “ʿIkrima b. Abū Jahl fled to Yemen. His wife, Umm Ḥakīm, daughter of al-Ḥūrijīth b. Hishām, accepted Islam and sought immunity for him from the Messenger of God (ṢAAS), who granted that. She set off and located
‘Ikrima, brought him back to the Messenger of God (SAAS) and he accepted Islam.


‘Abd Allah b. Khaṭṭ was taken while he was clinging to the hangings of the ka‘ba. Sa‘d b. Ḥuwayrith and Ammār b. Yāsir raced to reach him and killed him. Men overtook Miqyas in the market and killed him. ‘Ikrima went to sea. A storm blew up and other people on the boat told one another, ‘Worship God sincerely, for your gods will do you no good here!’ And so ‘Ikrima said, ‘Well, I swear by God, if the only thing that succeeds at sea is sincere faith, the fact is that nothing but that succeeds on land too! O God, I make a pact with you that if you save me from my present plight, I will go to Muhammad, place my hand in his and receive generous forgiveness.’ So he did go to him and accepted Islam.

‘Abd Allah b. Sa‘d b. Abu Sarḥ went into hiding in the home of ‘Uthmān b. ‘Affān. When the Messenger of God (SAAS) called on people to come forth and pledge allegiance, ‘Uthmān brought ‘Abd Allah before him and said, “Messenger of God, accept the allegiance of ‘Abd Allah!” He raised his gaze towards him three times, all this expressing his refusal. Then, after the third time he did accept his allegiance. The Messenger of God (SAAS) later went to his Companions and asked, “Was there not one wise man among you who could have gone up to this fellow and killed him when you saw me refraining from accepting his allegiance?” They replied, “How could we know what you wanted? Could you not have given us some eye signal?” He replied, “It is not fitting for a prophet to use secret eye signals!”’

Abū Dā‘ūd and al-Nasā‘i related this from a hadith of Ahmad b. al-Mufaddal in similar terms.

Abd al-Uzza b. Khaṭṭāl was killed while he clung to the hangings of the kūbā. Someone warned ‘Abd Allāh b. Sa’d b. Abū Sarh that he would be killed on sight. He was the foster-brother of ʿUthmān b. ʿAffān, who brought him to the Messenger of God (ṢẠṢṢ) to intercede on his behalf. When an ansāri saw him, he girded his sword and went towards him, but found him in the circle around the Messenger of God (ṢẠṢṢ). He hesitated, reluctant to advance at him. Then the Prophet (ṢẠṢṢ) spread forth his hand and accepted ‘Abd Allāh’s allegiance. Later he asked the ansāri, ‘I was waiting for you to fulfil your pledge!’ He replied, ‘Messenger of God, I wanted to do it for you; could you not have given me some sign?’ He replied, ‘It is not fitting for a prophet to wink.’

Al-Bayhaqi went on to relate the story of Miqyas b. Ṣubāba—how he had killed a Muslim after he himself had accepted Islam and then had later apostatized.

He went on, “Umm Ṣāra was a freed woman of Quraysh who had gone to the Prophet (ṢẠṢṢ) and complained to him of her poverty. He had then given to her. But thereafter a man sent her off with a message for the Meccans.” He went on to tell the story of Ḥāṭib b. Abū Balṭā’a.

Muḥammad b. Iṣḥāq narrated from ‘Abd Allāh b. Abū Bakr b. Muḥammad b. ‘Amr b. Ḥazm, that Ḥishām, the brother of Miqyas b. Ṣubāba, was killed at the expedition against Banū al-Muṣṭaliq by a Muslim who thought him to be a polytheist. Miqyas then came and made a pretence of accepting Islam to seek the blood-money for his brother. When he received it he attacked and murdered the man who had killed his brother and returned to Mecca as a polytheist. After the Messenger of God (ṢẠṢṢ) condemned him to death, he was killed between al-Ṣafā and al-Marwā. Ibn Iṣḥāq and al-Bayhaqi quoted as follows the verses he composed when he murdered the man who killed his brother:

“It assuaged me that he was felled in the valley, his clothing stained by the blood of his jugular.
My mind was troubled before I killed him; my worries kept me from enjoying my bed.
Through him I avenged Fihr and charged his blood-wit to the chiefs of Banū al-Najāt, the lords of Fārī castle.
By killing him I eased my tension and got my revenge;
and I was first to return to the idols.”

It is said that the two female singers whom he condemned to death were employed by this Miqyas b. Ṣubāba; moreover, it was his cousin who executed him between al-Ṣafā and al-Marwā. Some say that it was al-Zubayr b. ‘Awwām, may God be pleased with him, who executed Ibn Khaṭṭāl.
Ibn Ishāq stated, Sa'd b. Abū Hind related to me, from Abū Murra, the freed-man of 'Uqayl b. Abū Ṭalib, that Umm Hānī, the daughter of Abū Ṭalib, said, "When the Messenger of God (SAAS) made a halt in the heights of Mecca, two of my brothers-in-law of Banū Makhzūm fled to me."

Ibn Hishām stated, "The two men were al-Ḫūrīth b. Hishām and Zuhayr b. Abū Umayya b. al-Mughīra."

Ibn Ishāq went on to quote her as saying that while she was in the home of Hubayra b. Abū Wāḥib al-Makhzūmī, "My brother 'Alī b. Abū Ṭalib came in and said, 'I swear by God, I'll kill them both!' So I locked the door of my house on both men and went to the Messenger of God (SAAS) who was in the heights of Mecca. I found him engaged in washing himself from a basin that had in it some traces of dough; his daughter Fāṭima was shielding him with his clothing. When he had finished washing, he wrapped his garment around himself and performed eight rakāʿāt of the al-duḥā prayer. He then came over to me and said, 'Welcome indeed to you, Umm Hānī! And what brings you now? I told him about the two men and 'Alī and he responded, 'We give protection to those you protect and immunity to those to whom you extend it. We will not execute them.'"

Al-Bukhārī stated that Abū al-Walīd related to him, quoting Shu'ba, from 'Amr b. Murra, from the son of Abū Laylā, who said, "No one informed us of having seen the Prophet (SAAS) perform the al-duḥā prayer except Umm Hānī." She related that on the day of the conquest of Mecca, he washed himself in her house and then performed eight prayer prostrations. She said, "And I never saw him offer a lighter prayer than that, though he did perform the rukā'āt, the bowings, and the sujud, the prostrations, completely."

In the sahih collection of Muslim there is a hadith of al-Layth, from Yazid b. Abū Ḥabīb, from Sa'd b. Abū Hind, which states that Abū Murra, the freed-man of 'Aqil, reported that Umm Hānī, daughter of Abū Ṭalib, related to him that at the conquest of Mecca two men of Banū Makhzūm fled to her and that she gave them refuge. She said, "'Ali came in to me and told me, 'I'm going to kill them both!' Having heard this, I went to the Messenger of God (SAAS), who was in the heights of Mecca. When he saw me he welcomed me and asked why I had come. I replied, 'Messenger of God, I've been giving refuge to two of my brothers-in-law, but 'Alī wants to kill them.' The Messenger of God (SAAS) responded, 'We give protection to whomever you have protected, Umm Hānī.' He then set about washing himself, while Fāṭimascreened him and when he had finished he wrapped himself in his garment and prayed eight superogatory rakāʿāt of the duḥā prayer."

In one account she is reported to have come in while he was washing and Fāṭima was screening him with his clothing. The account goes on, "He asked, 'Who is the woman?' 'It is Umm Hānī,' she replied, 'Welcome indeed to Umm Hānī!' she said. She told him, 'Messenger of God, my brother 'Alī b. Abū Ṭalib is going to kill two men to whom I have given protection.' He responded, 'We

110. A superogatory prayer performed shortly after sunrise.
grant protection to whomever you protect, Umm Hāni’. He then performed eight prostrations.”

That was in the *dhuḥā*, the early morning, and so many scholars have thought that this was the (actual) *salāt al-duḥā* prayer. Others refer to this as the *salāt al-faṭḥ*, the “prayer at the conquest”. And the assertion is made that he would affirm the *taslim*, after each two *rakāt*.

This argues against the view of al-Suhayli and others who maintain that the *salāt al-faṭḥ* should consist of eight (prostrations) and one *taslim*. Sa’d b. Abī Waqqāṣ performed eight prostrations, with one *taslim* after each two, on the day of the conquest of al-Madā’in, in the palace of Chosroe. And all praise be to God.

Ibn Ishaq stated that Muhammad b. Ja‘far b. al-Zubayr related to him, from ‘Ubayd Allāh b. Abd Allāh b. Abī Thawr, from Şafiyya, daughter of Shayba, that when the Messenger of God (SAAS) arrived at Mecca and had reassured the people, he went to the *ka‘ba* and circumambulated it seven times on his mount, saluting the *rukn*, the corner with the Black Stone, with a staff he carried in his hand.

When he had finished his circumambulations, he called for Uthmān b. Ṭalḥa and took from him the key to the *ka‘ba*. When it was opened for him, he went inside, where he found a dove made of wood. He broke it in his hand and threw it away. He then stood at the door to the *ka‘ba*, the people having assembled for him in the mosque.

Mūsā b. ‘Uqba stated, “He then performed two *rakāt* and went to zamzam and looked down into it. He called for water, drank it and performed the ablutions, people hastening to collect the leftovers of the water he had used. The polytheists watched him with great interest, saying, ‘We never saw or heard of any king being treated this way!’ He pushed back the *al-maqā‘m* to where it is located today, whereas it was previously close to the *ka‘ba*.”

Muḥammad b. Ishaq went on, “A scholar related to me that the Messenger of God (SAAS) stood at the door of the *ka‘ba* and said, ‘There is no god but God alone! He has no associate. He has kept His promise, has helped His servant and has defeated the opposing parties alone. Every advantage of ancestry or money that might be claimed is herewith placed beneath these feet of mine, except for the guardianship of the *ka‘ba* and the provision of water to the pilgrims. Compensation for those who are killed by mistake or incomplete intent by whip or cudgel shall be compensated following a binding oath of 100 camels, 40 of which shall be pregnant. O Quraysh, God has removed from you the false pride of the *jahiliyya* period and the veneration of ancestry. All men stem from Adam, and Adam stemmed from dust.’ He then recited the following verse

111. This is the final act in the ritual *salāt*, thereafter the worshipper may resume his normal activities.

112. The *maqā‘im Ibrahim*, “Abraham’s station”, a pillar upon which Abraham is said to have stood during the construction of the *ka‘ba*. It remains to this day a special site of prayer.
(from the Qur'an), 'O people, We created you from male and from female' (sūrat al-Hujurat; XLIX, v.13). He then said, 'O Quraysh, what do you think I am going to do with you?' They replied, 'Good! (You are) a noble brother, and the son of a noble brother.' He then said, 'You may go; you are free.'

"The Messenger of God (SAAS) then sat down in the mosque and 'Ali b. Abū Ṭalib went up to him, holding the key of the ka'ba in his hand. He said, ‘O Messenger of God, join together for us the right of guardianship of the ka'ba with that of provision of the water for the pilgrims, may God bless you!’ He responded, ‘Where is Uthmān b. Ṭalha?’ He was summoned for him and then he told Uthmān, ‘Here is your key, Uthmān; this is a day of piety and good faith.’"

Imlām ʿĀdhām stated, “Sufyān related to us, from Ibn Jadān, from al-Qadām b. Rabī‘a, from Ibn ʿUmar, who said, ‘The Messenger of God (SAAS) said, while standing on the steps of the ka'ba on the day of the conquest of Mecca, “Praise be to God who fulfilled His promise and helped His servant and has defeated the opposing parties alone. (Compensation) for those killed by quasi-intent by whip or cudgel shall be compensated by 100 camels.”’

“On another occasion he said, ‘by a binding oath promising payment of 40 pregnant camels. All privilege of ancestry and pride that existed in the jāhiliyya (are finished).” Another time, he said, “Both these factors are beneath these feet of mine; however, the right to provide water for the pilgrims and to have guardianship of the ka'ba will continue for those in charge of them, as before.”’


Ibn Hishām stated that a scholar related to him that when the Messenger of God (SAAS) entered the ka'ba the day of the conquest, he saw inside it representations of angels and others. He saw Abraham picturing divining arrows in his hand. He said, “May God kill them! They have depicted our elder using divining arrows; what would Abraham have to do with divining arrows? Abraham was neither a Jew nor a Christian. But he was a ḥanif, and a Muslim; he was no polytheist.” He then gave orders and all those images were obliterated.

Imām ʿĀdhām stated that Sulaymān related to him, quoting ʿAbd al-Rahmān, from Mūsā b. ʿUqba, from Abū al-Zubayr, from Jābir, who said, “There were pictures inside the ka'ba and the Messenger of God (SAAS) ordered 'Umar b. al-Khaṭṭāb to wipe them away. And so 'Umar moistened a piece of cloth and used it to erase them. When the Messenger of God (SAAS) went inside nothing of them remained.”

Al-Bukhārī stated that Ṣaʿdaqa b. al-Fadl related to him, quoting Ibn ʿUyayna, from Ibn Abū Najīh, from Mujahid, from Abū Ma'mar, from ʿAbd Allāh— he being Ibn Masūd — who said, “When the Messenger of God (SAAS) entered Mecca on the day of the conquest, around the ka'ba there were 360 idols. He set
about striking them with a stick he carried, saying, ‘The truth has come and error has gone. The truth has come and error is powerless.’”

Muslim related this from a *hadith* of Ibn `Uyayna.

Al-Bayhaqi related, from Ibn Ishāq, from `Abd Allah b. Abū Bakr, from `Alī b. `Abd Allah b. `Abbas, from his father, who said, “When the Messenger of God (SAAS) entered Mecca on the day of its conquest, in the *ka'ba* there were 300 idols. He took a staff and set about striking the idols with it until he had hit them all.”

He then related, through Suwayd b. Sa‘īd from al-Qāsim b. `Abd Allah, from `Abd Allah b. Dīnār, from Ibn `Umar, (who said) that when the Messenger of God (SAAS) entered Mecca he discovered there 360 idols. He gestured towards each one with a stick and said, ‘The truth has come and error has gone; error is bound to disappear’ (sūrat Banū Isrā‘îl, XVII, v.81). And every idol towards which he pointed fell over, without him touching them with his stick.”

He (al-Bayhaqi) then commented, “Even though this is a *daqīf*, weak, *hadith*, it is substantiated by the one preceding it.”

Hanbal b. Ishāq stated that he was informed by Abū al-Rabī’, from Ya‘qūb al-Qammī, quoting Ja‘far b. Abū al-Mughira, from Ibn Abzā, who said, “When the Messenger of God (SAAS) conquered Mecca, an old, grey-haired black woman appeared, clawing at her face and complaining loudly. The Messenger of God (SAAS) said, ‘That is Na‘īla;’ she is despairing that she will ever again be worshipped in your country.”

Ibn Hishām stated, “A narrator of traditions in whom I have trust narrated, on a line of authorities from Ibn Shihāb, from `Ubayd Allah b. `Abd Allah b. Uthba, from Ibn `Abbas, who said, ‘The Messenger of God (SAAS) entered Mecca on the day of the conquest on his mount and circumambulated the *ka'ba* on it. Around the *ka'ba* there were idols made with lead reinforcing. He began pointing at the idols with a stick he held, saying, ‘The truth has come, and error is gone. Error is bound to disappear.’ Every idol at whose face he gestured fell over on its back, while every one at whose back he pointed fell over on its face. Eventually every single one had fallen over. Tamim b. Asad al-Khuza‘ī therefore spoke the verse,

“There is a lesson and learning in the idols for those expecting reward or punishment.””

In the *ṣaḥīḥ* collection of Muslim, (there is a *hadith*) from Shaybān b. Farrūkh, from Sulaymān b. al-Mughira, from Thābit, from `Abd Allah b. Rabāḥ, from Abū Hurayra, who said in his account of the conquest of Mecca, “The Messenger of God (SAAS) went forward and when he reached the (Black) Stone he saluted it and circumambulated the *ka'ba*. Arriving at an idol at the side of the *ka'ba* to which they had made worship, the Messenger of God (SAAS) grasped a bow he was carrying by its bent frame and began poking it in the eye, saying

113. The pre-Islamic goddess whose icon is said to have been positioned on Mt. Ṣafā.
‘The truth has come and error has gone. The truth has come and error is bound to disappear.’ When he had finished his circumambulation, he went out and climbed Mt. Safa and, looking down at the ka'ba, raised up his hands, gave praise to God and spoke various prayers.”

Al-Bukhari stated that Ishaq b. Mansur related to him, quoting 'Abd al-Samad, who quoted his father as quoting Ayyub, from Tikrime, from Ibn 'Abbas, who said that when the Messenger of God (SAAS) reached Mecca, he refused to enter the ka'ba while it contained idols. He therefore ordered them to be removed. One picture showed Abraham and Isma'il holding divining arrows, and he said, ‘May God kill them! They knew very well that they never used them to cast lots!’

“He then went inside the ka'ba, and said, 'Allahu Akbar! God is most Great!' in various parts of it, then came out without saying prayers there.”

Al-Bukhari gave this hadith, while Muslim did not.

Imam Ahmad stated that it was related to him by 'Abd al-Samad, quoting Hammam, quoting 'Atiq, from Ibn 'Abbas, (who said) that the Messenger of God (SAAS) went to the ka'ba in which there were six columns. He stood at each column and prayed, but he did not perform the salah prayers.

Muslim related this from Shaybani b. Faruki, from Hammam b. Yahya al-Udhi, from 'Atiq.

Imam Ahmad stated that it was related to him by Harun b. Ma'ruf who quoted Ibn Wahb as having been informed by 'Amr b. al-Harith that Bukayr related to him, from Kurayb, from Ibn 'Abbas, who said that when the Messenger of God (SAAS) entered the ka'ba he found a picture of Abraham and another one of Mary. He then said, “They are well aware that angels will not enter any building containing a picture; yet this is Abraham depicted! Why ever would he cast lots?”

Al-Bukhari and al-Nasn'i related this from a hadith of Ibn Wahb.

Imam Ahmad stated that it was related to him by 'Abd al-Razzak, quoting Ma'mar, who said that Uthman al-Khazrajji had related to him that he heard Miqsam relate that Ibn 'Abbas had said, “The Messenger of God (SAAS) went into the ka'ba and spoke prayers at its side and then went out and performed two rak'as of the salah prayers.”

Ahmad alone gives this.

Imam Ahmad stated, ‘Isma'il related to us, quoting Layth, from Mujahid, from Ibn Umar, (who said) that the Messenger of God (SAAS) performed two rak'as of the salah prayers in the ka'ba.

Al-Bukhari stated that al-Layth said, quoting Yunus, quoting Nafi', from 'Abd Allah b. Umar (who said) that the Messenger of God (SAAS) entered Mecca on the day of its conquest from its heights and that riding with him on his mount was Usama b. Zayd. From al-Hajaba he was accompanied by Uthman b. Talha. He dismounted at the mosque and ordered that the key to the ka'ba be brought to him. He then went in with Usama b. Zayd, Bilal and Uthman b. Talha and stayed there for a long time. Eventually he came out again and the people hurried there. 'Abd Allah b. Umar was the first to go inside and he found
Bilal standing behind the door. He asked him, ‘Where was it that the Messenger of God (SAAS) prayed?’ Bilal pointed to the spot. ‘Abd Allah commented, ‘I forgot to ask him how many prayer prostrations he had made.”’

Imam Ahmad related from Hushaym, quoting various persons, including Ibn ‘Awn, from Naﬁ, from Ibn Umar, who said, “The Messenger of God (SAAS) went in accompanied by al-Fadl b. ‘Abbas, Usama b. Zayd, Uthman b. Talha and Bilal. He gave orders to Bilal who shut the door upon them. He stayed inside for a period of time, and then he came outside.”

Ibn Umar stated, “The first of them I met was Bilal and I asked him, ‘Where was it that the Messenger of God (SAAS) prayed?’ ‘It was over here’, he replied, ‘between the two columns.’”

I note that it is established in the sahih collection of al-Bukhari and elsewhere that the Prophet (SAAS) prayed inside the ka’ba with its door behind his back, positioning himself with two columns on his right, one on his left and three to his rear. At that time the ka’ba had six columns. There was a distance of some three arms-lengths between himself and the western wall.

Ibn Hisham stated, “And a certain scholar related to me that the Messenger of God (SAAS) entered the ka’ba at the conquest of Mecca accompanied by Bilal, whom he ordered to make the call to prayer. Abu Sufyan b. Harb, ‘Attab b. Usayd and al-‘Harith b. Hisham were seated in the courtyard of the ka’ba. ‘Attab said, ‘God honoured (my father) Usayd by not having him hear this; had he done so, it would have enraged him.’ Al-‘Harith b. Hisham commented, ‘I swear by God, if I had known he was right, I would have followed him!’ Abu Sufyan added, ‘I’ll say nothing. If I were to speak, these stones would report on me!’

“Then the Messenger of God (SAAS) came outside and said, ‘I know what you said,’ and he then related their comments to them. Al-‘Harith and ‘Attab declared, ‘We testify that you are the Messenger of God! There was no one with us who overheard this for us to say he repeated it to you.’”

Yûnus b. Bukayr quoted Ibn Ishaq as having related from his father, who said, “A member of the family of Jubayr b. Mu’tim related to me that when the Messenger of God (SAAS) entered Mecca, he gave orders to Bilal, who climbed on to the roof of the ka’ba and there made the call to prayer. One of the sons of Sa’d b. al-‘As said, ‘God honoured Sa’d by taking him away before he heard this black man on the roof of the ka’ba.””

‘Abd al-Razzaq stated, from Ma’amur, from Ayyub that Ibn Abû Mulayka said, “The Messenger of God (SAAS) gave orders to Bilal who made the call to prayer on the day of the conquest of Mecca on top of the ka’ba and that one of the Quraysh men said to al-‘Harith b. Hisham, ‘Do you see where that black man has climbed?’ He (al-‘Harith) replied, ‘Leave him alone; if God dislikes him, He will change him.’”

Yûnus b. Bukayr and others quoted Hisham b. Urwa as quoting his father as saying that the Messenger of God (SAAS) gave orders to Bilal on the day of the
conquest of Mecca, and that he made the call to prayer from atop the *ka'ba*, to anger the polytheists.

Muhammad b. Sa'd stated, from al-Waqidi, from Muhammad b. Ḥarb, from Ismā'īl b. Abū Khalid, from Abū Ishaq, as saying that after the conquest of Mecca, Abū Sufyān b. Ḥarb was sitting saying to himself, “What if I had gathered a force against Muhammad!” While he was asking himself this, the Messenger of God (ṢAAS) slapped him between the shoulders and said, “Then God would have put you to shame!” Abū Sufyān then raised his head and, when he saw the Messenger of God (ṢAAS) standing above him, said, “I was never sure before that you were indeed a prophet!”

Al-Bayhaqi stated that Abū ‘Abd Allāh al-Ḥāfiz related to us, *ijāzatan*, with permission (for me to quote him), quoting Abū Ḥāmid Ahmad b. al-Ḥasan al-Muqri, quoting Ahmad b. Yūsuf al-Sulami, quoting Muhammad b. Yūsuf al-Fīrābī, quoting Yūnus b. Abū Ishaq from Abū al-Safār, from Ibn ‘Abbās, who said, “When Abū Sufyān saw that when the Messenger of God (ṢAAS) walked that the people would tread in his footsteps, he said to himself, ‘What if I had fought this man again!’ The Messenger of God (ṢAAS) went up, struck him on the chest and said, ‘Then God would have put you to shame!’ “

“He (Abū Sufyān) said, ‘I turn to God and seek His forgiveness for what I have spoken!’

Al-Bayhaqi then related, through Ibn Khuzayma and others, from Abū Ḥāmid b. al-Sharqi, from Abū Muhammad b. Yahyā al-Dhuḥli, quoting Māsā b. A'yān al-Juzari, who quoted his father, who quoted Ishaq b. Rāshid as quoting Sa'd b. al-Musayyab as saying, “That night of the conquest of Mecca the people who entered kept on calling out *Allāhu Akbar!* God is most Great! rejoicing and circumambulating the *ka'ba* until the next morning. Abī Sufyān asked Hind, ‘Do you think this is from God?’ She replied, ‘Yes; this is from God.’

“Next morning Abū Sufyān went to the Messenger of God (ṢAAS) and the latter told him, ‘You said to Hind, ‘Do you think that this is from God?’ “Yes”, she replied, ‘this is from God.’”

“At this Abī Sufyān exclaimed, ‘I testify that you are the servant and Messenger of God! By Him who is invoked in oaths, no one but Hind alone heard my saying this.’

Al-Bukhārī stated, “Ishaq related to us, quoting Abū Āṣim, from Ibn Jurayj who said that Ḥasan b. Muslim informed him, from Ḥujjat, that the Messenger of God (ṢAAS) said, ‘God made Mecca a sanctuary the day He created the heavens and the earth. It is a sanctuary by God’s having made it so and will remain such until Judgement Day. (Conflict in it) was not made permissible for anyone before myself, nor for anyone after me; and this only for a short time. In it game may not be hunted, its trees may not be cut down, nor may its vegetation be uprooted. And items found in it belong to the finder only after announcement of the find.’ Al-ʿAbbās b. Abū al-Muṭṭalib suggested, ‘Except for
the *idhkhar* plant, Messenger of God, its use is essential in burials and inside homes. The Messenger of God (SAAS) was silent a moment, then agreed, ‘Except for the *al-idhkhar*; harvesting it is allowed.’

A like or similar hadith comes from Ibn Jurayj, quoting ‘Abd al-Kartm – he being the son of Mālik al-Jazari – from 1krima, from Ibn Abdullah, which gives Abu Hurayra as the narrator of the words of the Prophet (SAAS).

Al-Bukhari is alone in giving this hadith with the line of transmission quoted above. This account is *mursal*, incomplete in its chain, as is that of the second line.

This and similar accounts are cited by those who maintain that Mecca was conquered by force of arms, along with their reference to engagements that occurred at al-Khandama, reported above. At that battle some 20 Muslims and polytheists were killed; that the evidence from it is clear is the position of most scholars.

It is well known that al-Shafi'i held that Mecca was taken peacefully, since it was not distributed as booty and because the Messenger of God (SAAS) stated the night of its conquest, “Whoever enters the home of Abii Sufyam will be secure; whoever enters the sanctuary will be secure; whoever locks his own door will be safe.”

The proper place for discussion of this issue, if God Almighty so wishes it, is with reference to the work *Kitab al-Ahkām*.

Al-Bukhari stated that it was related to him by Sa'd b. Shurahblī, quoting al-Layth, from al-Maqburi, from Abū Shurayh al-Khuza‘ī, who said that he asked ‘Amr b. Sa’d, who was about to dispatch groups of fighters into Mecca, “O amir, ‘Commander’, please permit me to report a statement made by the Messenger of God (SAAS) the day following the conquest of Mecca. My ears heard, my heart knew and my eyes saw him as he spoke it. He praised and thanked God, then said, ‘It was God, not men who made Mecca a sanctuary. It is not lawful for anyone who believes in God and the last day to shed blood nor to cut down trees within it. And should anyone seek permission to fight therein because the Messenger of God (SAAS) fought there, then tell him, “God gave permission to His messenger but gave none to you.” And He only allowed this to me for a short period. Its sanctity has reverted today to what it was before. Let those here present inform of this those absent.”

Abū Shurayh was then asked, “What did ‘Amr reply to you?” Abū Shurayh responded, “He said, ‘I know this better than you do. The sanctuary does not provide refuge to anyone who has sinned, nor to a murderer in flight, nor to anyone seeking to escape payment of the *jizya*’, the poll-tax.”

114. The schoenantum plant, an odoriferous rush.
115. Other texts of al-Bukhari give the word *al-gawm*, “blacksmith”; rather than *al-dafn*, “burial”, as here. The plant’s use as an essential fuel seems implied.
116. An alternative reading of al-Bukhari’s text substitutes *al-kharba*, “having caused damages”.
Al-Bukhārī also related this, as did Muslim, from Qutayba, from al-Layth b. Sa‘d in similar words.

Ibn Isḥāq related that during the jāhiljyya period a man called Ibn al-Athwā’ killed a man of Khuzā‘a known as “Ihmarra Ba‘ṣan”, “he who turned red in rage”. On the day of the conquest of Mecca Bātū Khuzā‘a killed Ibn al-Athwā’ while he was in Mecca; the man who killed him was Khirāsh b. Umayya. The Messenger of God (ṢAAS) then said, “People of Khuzā‘a, kill no more; there has been too much killing, even if to some purpose. I will pay compensation for the man killed.”

Ibn Isḥāq went on, “‘Abd al-Rahmān b. Ḥarmala al-Aslami related to me, from Sa‘d b. al-Musayyab, who said, ‘When the Messenger of God (ṢAAS) learned what Khirāsh b. Umayya had done, he said, ‘Khirāsh kills to excess!’’”

Ibn Isḥāq also stated that Sa‘d b. Abū Sa‘d al-Maqburi related to him, from Abū Shurayḥ al-Khuza‘i, who said, “When ‘Amr b. al-Zubayr advanced on Mecca to battle his brother Abū Allāh b. al-Zubayr, I went to him and said, ‘We were with the Messenger of God (ṢAAS) when Mecca was conquered. The day following the conquest Khuzā‘a attacked and killed a man of Hudhayl who was a polytheist. The Messenger of God (ṢAAS) then rose to address us and said, ‘God made Mecca a sanctuary when He created the heavens and the earth. It will remain one of God’s sanctuaries until the day of Resurrection. It will not be lawful for anyone who believes in God and the last day to shed blood therein, nor to cut down a tree there. This was not made lawful for anyone who came before me, nor will it be lawful for anyone who comes after me. It was only made lawful for me for this short period because of (God’s) anger against its inhabitants. Now its sanctity has reverted to as it was previously. Let those of you present so inform those absent. Respond to anyone who tells you that the Messenger of God (ṢAAS) fought in it by saying, ‘God made this lawful for His messenger, but He has not done so for you.’ O Khuzā‘a, cease killing; there has been too much, even if to some purpose. You have killed someone and for him I will pay compensation. If someone should be killed after my stay here, then his family has two options: to demand the blood of his killer, or to seek blood-money for him.’ The Messenger of God (ṢAAS) then paid compensation for the man Khuzā‘a had killed.’

“‘Amr then said to Abū Shurayḥ, ‘Go away, sheikh! We know better than you about its sanctity. It does not protect anyone who sheds blood, retracts his allegiance or resists paying the jizya tax.’

“Abū Shurayḥ then said, ‘Well, I was present there and you were absent. And the Messenger of God (ṢAAS) ordered those of us present to so inform those absent; and I have so informed you. Now do as you will.’”

Ibn Hishām said that he was told that the first person for whom the Messenger of God (ṢAAS) paid compensation at the conquest of Mecca was Junaydī b. al-Akwa‘. Bānū Ka‘b had killed him. The compensation he paid for him was 100 camels.
Imām Aḥmad stated that it was related to him by Yahyā, from Ḥusayn, from ‘Amr b. Shu‘ayb, from his father, from his grandfather, who said, ‘When Mecca was conquered by the Messenger of God (ṢAAS) he said, ‘Cease using weapons; except for Khuzā‘ against Banū Bakr.’ He gave them permission (to fight on) until the al-‘asr, late afternoon, prayer. He then announced, ‘Cease using your weapons!’ A man of Khuzā‘ encountered and killed another from Banū Kalb next day at al-Muzdalīfah. When news of this reached the Messenger of God (ṢAAS) he arose and said, (the narrator added that he saw him and that he was resting his back on the ka‘ba), ‘The people God dislikes most are those who kill others in the sanctuary, those who kill those not fighting them, and those who kill for the blood-money of the jāhiliyya period.’

He went on to relate the hadith to its end.
This hadith is completely unique.
The al-sunan scholars relate this hadith in part.
His giving permission here to Khuzā‘ to take revenge on Banū Bakr up to the al-‘asr prayer of the day of the conquest is something I have seen only in this hadith. If true, it seems that this is in special consideration for what they suffered at their hands on the night of their attack, known as al-māʾāttr. But God knows best.

Imām Aḥmad related, from Yahyā b. Saʿīd and Sufyān b. ʿUyayn and Yazīd b. ʿUbayd, all of whom quoted Zakariyya b. Abū Zaʿīda, from ‘Amr al-Shaʿbī, from al-Ḥārith b. Mālik b. al-Barṣaʿ al-Khuzā‘ī (who said), “I heard the Messenger of God (ṢAAS) say on the day of the conquest of Mecca, ‘This (city) will never be conquered after today until the day of Resurrection.’”

Al-Tirmidhī related it from Bāndār, from Yahyā b. Saʿīd al-Qattān. He said, “It is hasan, saḥīḥ, ‘good and authentic’.”

I comment that if this statement is a proscription, then it is devoid of ambiguity. If it be a negation, then, as al-Bayhaqī said, “Its meaning is ‘by those whose people are unbelievers’.”

In the saḥīḥ collection of Muslim, it is stated, from a hadith of Zakariyya b. Abū Zaʿīda, from ʿAmir al-Shaʿbī, from ʿAbd Allah b. Muṭṭī, from his father Muṭṭī b. al-ʿAswad al-ʿAdwī, who said, “The Messenger of God (ṢAAS) stated on the day of the conquest of Mecca, ‘After this day and on up to Resurrection Day, no man of Quraysh will ever be killed in captivity.’”

The objection to the first statement, above, could equally well be made against this too.177

Ibn Hishām stated that when the Messenger of God (ṢAAS) entered Mecca following its conquest and went up to al-Ṣafa to pray, the ansār watched him and asked one another, “Do you think that since God has conquered for the Messenger of God (ṢAAS) his own land and city that he will remain there?

177. The author is attempting to explain the purport of the hadith in light of the fact that several inter-communal conflicts between Muslim forces did indeed occur in apparent contradiction of the prophecy.
When he had finished his prayer he asked them what they had been saying and they replied that it was nothing. He kept on at them until they told him. He then said, 'God forbid! I shall live where you live, die where you die!'

This comment given by Ibn Hishām is substantiated by Imām Ahmad b. Hānbal in his ḥadīth compendium. He stated that the following was related to him by Bahz and Hashim, both quoting Sulaymān b. al-Mughira, from Thābit. Hashim said, 'Thābit b. Bunāt related to me, quoting 'Abd Allāh b. Rabāh, who said, 'Delegations came in to see Mu'āwiya and I was among them, as was Abū Hurayra. This was in Ramadān. We prepared food for one another. Abū Hurayra would invite us very often. So I asked myself whether I should prepare some food and invite them to my tent. I ordered food to be prepared and met Abū Hurayra that evening. I said to him, "Abū Hurayra, the invitation tonight is at my place." "So you're beating me to it then?" "Yes," I replied, "I've invited some people who are there."

"Abū Hurayra said, 'Well, you anṣār, should I recount a ḥadīth of yours?' He went on to relate the conquest of Mecca. He said, 'When the Messenger of God (ṢAAS) arrived, he entered Mecca. He dispatched al-Zubayr in command of one of the flanks and Khalid in charge of the other. He sent Abū ʿUbayda over the bridge and they took the centre of the valley. The Messenger of God (ṢAAS) was in his squadron. Quraysh had gathered their forces. They (the army commanders?) said, 'We'll send those ahead; and if they make progress, we'll be with them. If they are attacked, we'll give him whatever he asks.'"

"Abū Hurayra went on, 'He (the Prophet (ṢAAS)) then looked over and when he saw me, he said, 'Abū Hurayra!' I responded, 'At your service, Messenger of God!' 'Call up the anṣār for me; and I don't want any except anṣār to come to me.' So I called out to them and they came and formed a circle around the Messenger of God (ṢAAS). He then asked them, 'Do you see the Quraysh forces and their supporters grouped together?' He then spoke using his hands, saying, 'Cut right through them to conduct me to al-Ṣafā.'"

"Abū Hurayra went on, 'So off we went, each one of us refraining from killing any of them and they not interfering with us. Abū Sufyān commented, 'The green (banner) of Quraysh has been disgraced! There is no Quraysh after today!'"

"'The Messenger of God (ṢAAS) then announced, 'Whoever locks his door will be secure; whoever enters Abū Sufyān's house will be secure.' And so people did lock their doors.

"'The Messenger of God (ṢAAS), then advanced to the (Black) Stone, saluted it and circumambulated the ka'ba. In his hand he carried a bow. He grasped it by its bent frame and arriving, on his way round, at an idol beside the ka'ba they used to worship, he struck it in the eyes, saying, 'The truth has come and error is gone. Error is completely gone!'

"'He then climbed al-Ṣafā from where he could look down upon the ka'ba, and raised his hands, invoking God and praying to Him.
Meanwhile, the anšār were down below and were telling one another, “The man is seized by a desire to be in his village and he has a feeling of compassion for his tribe!”

“Abū Hurayra went on, “Then revelation came to him. It was never hidden from us when this came, and no one would raise his gaze to the Messenger of God (SAAS) until it was at an end.”

Hashim stated, “When the revelation was over, he raised his head and said, ‘O anšār, did you just say, ‘The man is seized by a desire to be in his village and by compassion for his tribe?’’ They replied, ‘Yes, Messenger of God, we did say that.’ ‘What then should I be called? Absolutely not! I am God’s servant and His messenger. I migrated to God and to you. It is with you I shall live and with you I shall die.’

Those present then went up to him, weeping and saying, ‘We only said what we did because of our passion for God and His messenger.’ He then said, ‘God and His messenger believe you and forgive you.”

Muslim and al-Nasāfī relate this from a hadith of Sulaymān b. al-Mughira. Al-Nasāfī added the name of 'Abd al-Malik b. al-Sayyid. Muslim also related it from a hadith of Hammāz b. Salama, all three sources quoting Thābit, from ‘Abd Allah b. Rabī, the anšārī, who lived in al- Başra, from Abū Hurayra in similar words.

Ibn Hishām stated that a scholar told him that Fadāla b. Umayr b. al-Mulawwāb – al-Laythi, that is – wanted to kill the Prophet (SAAS) as he was circumambulating the kā’ba at the time of the conquest of Mecca. When the man approached him, the Messenger of God (SAAS) asked him, “Is that Fadāla?” ‘Yes, Fadāla, Messenger of God,’ he replied. He next asked, ‘And what was it you were just telling yourself?’ He replied, ‘Nothing; I was repeating the name of God.’ The Prophet (SAAS) laughed and said, ‘Seek God’s forgiveness!’ and he placed his hand on Fadāla’s chest and his heart became calm.

“Fadāla used to say, ‘I swear by God, by the time he took his hand away from my chest, none of God’s creation was more beloved by me than him.’

“Fadāla stated, ‘I went back to my family and went by to see a woman with whom I would talk. She asked, ‘Are you coming in to talk?’ “But Fadāla declined and proceeded to speak the verses, ‘She said, “come on in and talk!” He replied, “No; God and Islam forbid you that. Had you but seen Muḥammad and his advance at the Conquest, the day when the idols were smashed, You would have seen God’s religion fully visible while the face of idolatry was covered in darkness.”’

Ibn Ishaq stated that Muḥammad b. Jaffar b. al-Zubayr related to him, from ‘Urwa, from ‘Aisha, who said, “Safwān b. Umayya left to go to Jidda to take a boat from there to Yemen. Umayr b. Wahb told the Messenger of God (SAAS),
Prophet of God, Šafwān b. Umayya, his people's chief, had fled from you intending to cast himself into the sea. Do you give him immunity, may God bless you? He replied, 'He is given immunity.'

Umayr then asked him, 'Messenger of God, please give me some token by which he will know your immunity for him.' So he gave him the turban he had been wearing when he had entered Mecca.

Umayr left with it and caught up with Šafwān as he was about to go to sea. He told him, 'Šafwān, may my father and mother be your ransom; if you plan to kill yourself, this is a guarantee of immunity from the Messenger of God (SAAS) that I have brought you.'

'Clear off! Don't talk to me!' Šafwān told him. Umayr insisted, 'But I swear, he is the most trustworthy, compassionate and best of all men and your cousin. His fame, honour and possessions are your own.' Šafwān replied, 'Yet I fear for myself.' Umayr argued, 'But he is too compassionate and noble for that.'

Umayr did bring him back and when he stood before the Messenger of God (SAAS) Šafwān said, 'This man claims that you grant me immunity?' 'He spoke the truth,' he replied. 'Let me have two months to make my choice,' Šafwān asked. The Messenger of God (SAAS) told him, 'You may have four months to decide.'

Ibn Ishaq went on to relate from al-Zuhri that Fākhita, daughter of al-Walid, the wife of Šafwān, and Umm Hakim, daughter of al-Ḥārith b. Hishām, the wife of 'Ikrima b. Ḥabīb b. Jahl, had followed 'Ikrima to Yemen and asked him to come back, and he did so and accepted Islam. When the two men (Šafwān and 'Ikrima) accepted Islam, the Messenger of God (SAAS) affirmed the validity of their first marriages.

Ibn Ishaq quoted Sa'id b. Ṭabd al-Rahmān b. Ḥassān b. Thābit as having said, 'Hassān delivered against Ibn al-Ziba'ra while the latter was in Najrān the following single verse, adding to it no other,

'May you never be deprived of a man hatred for whom has made you settle in Najrān where your life is solitary and mean!' When this reached Ibn al-Ziba'ra, he came out to the Messenger of God (SAAS) and accepted Islam. When he did so, he spoke the verses,

'O Messenger of al-Malik, the Sovereign Lord, my tongue is now mending what I tore when I was unproductive,
When I followed Satan in the ways of error; and those who turn along his course are deceived.
My flesh and bones believe in my Lord; and my heart is witness that you are the one who warns.
I shall drive away from you there the clan of Lu'ayy;
all of them are deceived.'

Ibn Ishaq also quoted Ibn al-Ziba'ra as reciting, when he accepted Islam,
“Worries and cares held back sleep from me and the
night pitched above me was disturbed and impenetrable
When I had heard that Ḥāmid had criticized me, I
passed that night as though in fever.
O best man that ever a sure-footed, fast-paced camel
bore upon its body,
I apologize to you for what I did; I have been
wandering in error
During a time when Ṣahm and Ṭakhmā ordered me to
pursue false paths.
I gave aid to evil policies, led on by the orders of
those in error, accursed men.
Today my heart believes in the Prophet Muḥammad and
whoever mistakes this is deprived (of truth).
Enmity is over, its causes gone; the ties and
understanding between us call out.
Forgive my mistakes – may my parents be your ransom – for
you are forgiving and are yourself forgiven.
Upon you there is the sign of the knowledge of the
Sovereign Lord, a strong light and a seal impressed
After friendship, He honoured you with His proof, and
proof from God is powerful indeed.
I have testified that your religion is true, and that
you will be mighty in the hereafter.
God testifies that Ḥāmid is the one chosen, noble and
pre-eminent among the righteous,
A prince, his high house being from Ḥāshim, the branch
of a tree firm at its apex and in its roots.”

Ibn Ḥishām stated, “Some scholars of poetry dispute attribution of these verses
to this poet.”

I note that ʿAbd Allāḥ b. al-Zibārā al-Saḥmī was one of the chief enemies of
Islam, one of those poets who used their powers in satirizing the Muslims. God
then allowed him to repent fully and to return to Islam, and to aid and defend it.

DIVISION.

Ibn Isḥāq stated that the following lines of Ḥāsān b. Thābit were among those
delivered on the day of the conquest of Mecca:

“Traces of her campgrounds, now empty, at Dhāt
al-ʿAsābī and al-Jiwa and on to Ṭadhrā have
vanished,
Homes of Banū al-Ḥāshās now deserted and obliterated by
wind and rain

118. Sites in Syria Ḥāsān is said to have visited.
Always was the company pleasant there and in its pastures were fine camels and sheep.

No more of that! But who can deal with a spectre that keeps me awake when evening is past?

Sha'atha: when she appears before one, the heart knows no consolation.

She is like a fine wine from Bayt al-Ra's, one to be mixed with honey and water;

Such drinks are fine to recall, the best of wines for which to make sacrifice.

It we blame if we behave badly, getting into fights or quarrels

When we drink it, it makes us feel like kings or lions so that nothing can deter us from conflict.

May we be deprived of our horses if you do not see them raising the dust, their objective Kadā.

They battle their reins, turning aside the thirsty spears above their shoulders.

Our horses continue charging ahead, the women flapping their veils at them.

Either you turn away from us and we perform the pilgrimage, and then the conquest will occur and the cover (over the ka'bah) be removed,

Or you should bear up against a battle in which God will give victory to whomever he wishes.

Gabriel, the Messenger of God, is on our side, and the Holy Spirit is without peer.

God said, 'I have sent a servant who speaks the truth - if visitation can do good.

I swear by him; so stand, and acknowledge his truth.'

You replied, 'No; we'll not arise. We don't wish to.'

And so God said, 'I have sent my troops; they are the ansār and their intent is to fight.'

Every day we receive from Ma'add insults, conflict or mockery.

We will confuse with our rhymes those who mock us; and we will strike when blood mixes with blood!

Give Abū Sufyān from me an important message - for now is plain what had been hidden -

Consider our swords having left you a slave, and household slaves have bondwomen rule them!

You satirized Muḥammad, and I answered for him; with God will be your requital.

Is whoever of you satirizes the Messenger of God, the equal of those who praise and aid him?

119. A place in Jordan.
You satirized someone blessed, a pious hamis; a companion of God, a man characterized by loyalty.

My father, his father and my honour, all protect against you the honour of Muhammed.

My tongue is a faultless sword and my verse a water source no buckets could turn cloudy."

Ibn Hisham commented that Hassän spoke these verses before the conquest.

I note that what he said is well-directed and pointed towards what was to come after these verses; the Abú Sufyan referred to in the verse is Abú Sufyan b. al-Ḫārith b. ʿAbd al-Muṭṭalib.

Ibn Hisham commented that he had heard that al-Zuhri had stated, “When the Messenger of God (ṢAAS) saw the women slapping the horses with their veils, he smiled at Abû Bakr, may God be pleased with him.”

Ibn Isḥaq stated that Anas b. Zunaym al-Dhil spoke the following verses in apology to the Messenger of God (ṢAAS) for what ʿAmr b. Sālim al-Khuṭṭī had said about the Muslims; that was when he came asking assistance against them, as related above.

“Is it you at whose command Maʿadd was led aright? No; God guides them and said to you, “Testify!”

No camel ever carried on its saddle a man more pious and trustworthy than Muhammad,

Anyone swifter to do good or more generous, a man who goes forth like a burnished Indian-steel sword.

Anyone more ready to present a fine, unused Yemeni robe, or to give away the winning horse.

You should know, O Messenger of God, that you will attain me, and that a threat from you is as already accomplished.

You should know, O Messenger of God, that you have power over every settlement, whether in the highlands or the lowlands.

You should know that the mounted men, the riders of ʿUwaymir, are liars who break every vow.

They informed the Messenger of God that I satirized him; if that be true, then my hand has never carried my whip!

All I said was, ‘Woe upon the mothers of the young men struck down by ill-luck, not in fortunate, happy times.’

They were killed by those not their equal in blood-line; and my weeping and confusion were extreme.

And you were accused of spreading evil about ʿAbd b. ʿAbd Allah and Mahwad’s daughter.

Dhuwayb, Kulthím and Salma all followed one another (to death) and even if I do not weep, I do grieve,
And Salmā! There is no tribe like Salmā and his brothers. Are kings alike to slaves?
  I have committed no sin nor shed blood; be sure, you who know the truth, and take thought!”

Ibn Ishaq stated that Bujayr b. Zuhayr b. Abū Salmā spoke the following verses on the conquest of Mecca:

“That morning Muzayna and Banū Khufāf drove the people of al-Ḥaballaq from every ravine.
  We struck them with our sharp swords at Mecca the day of the conquest of the good Prophet.
  We came at them with 700 of Sulaym and a full 1,000 of Banū ʿUthmān.
  We crushed their backs, striking and thrusting and pelted them with fine arrows
  Which you could hear making a crackling sound like arrowshafts breaking at their point fastenings.
  We charged, our steeds wheeling among them, the shafts of our lances straight ahead.
  We came back taking plunder as we wished, while they retreated regretting their conflict.
  We gave the Messenger of God our pledge and goodwill.
  They heard our speech and set about retreating from us on that morning of terror.”

Ibn Hishām stated that ʿAbbās b. Mirdās al-Sulām spoke the following verses at the conquest of Mecca:

“With us that day when Muḥammad conquered Mecca were 1,000 men wearing insignia; the valleys streamed with them.
  They helped the Messenger and witnessed his signs; their emblems the day of the encounter were to the fore.
  In a constricted place where their feet set firm; it was as though (their enemies’) heads were mere colocynths.
  Before this their hooves had raced over Najd, until jet-black Hijāz stretched out before them
  It was God who conquered it for him and the judgement of swords and vigorous toil subjugated it to us.
  A man used to leadership, his head held high, aspiring to the heights of dignity, a most generous man.”

Ibn Hishām gave the explanation for the acceptance of Islam by ʿAbbās b. Mirdās. His father used to worship a stone idol called Dimār which he entrusted to
‘Abbas when his death was near. One day, while ‘Abbas was worshipping it, he heard a voice from inside it say,

"Tell all the tribes of Sulaym that Dimär has perished, while the people of the mosque live on. He of Quraysh who has inherited prophethood and right-guidance after Mary’s son is a true guide. Dimär has perished, though he was long worshipped, from before the scripture up to the Prophet Muhammad."

At that ‘Abbas set Dimär afire, joined the Messenger of God (SAAS) and accepted Islam. This story is given above in full in the section of the Cries of the Spirits36 along with various similar tales. And to God belong all praise and credit.

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THE DISPATCH BY THE MESSENGER OF GOD (SAAS) OF KHALID B. AL-WALID AGAINST BANU JADHIMA, AFTER THE CONQUEST OF MECCA.

Ibn Ishāq stated that it was related to him by ʿHakīm b. Ṭahāf, from Abū Jaʿfar Muḥammad b. ʿAlī, who said, “When Mecca was conquered, the Messenger of God (SAAS) sent forth Khalid b. al-Walid as a missionary and not as a warrior. With him were Arab tribes, along with Sulaym b. Manṣūr and Mudlij b. Murra. When Banū Khudhaym, b. Amīr b. ʿAbd Manāt b. ʿInānā saw them approach, they went for their weapons, but Khalid told them, ‘Put down your arms; people have accepted Islam.’”

Ibn Ishāq continued that a companion of his, a scholar from Banū Jadhima, told him, “When Khalid asked us to put down our arms one of us, a man named Jaḥdam, said, ‘Take care, Banū Jadhima – it’s Khalid! I swear by God, all there will be after laying down your arms will be captivity; and after that there will be execution! By God, I’ll never lay down my arms!’

“He was seized by some of his people, who asked, ‘Jaḥdam, do you want to spill our blood? People have (all) accepted Islam now and warfare is over. People are safe now.’

“They kept on at him until they had taken away his weapons. They disarmed him because of what Khalid had said.”

Ibn Ishāq went on to report that ʿHakīm b. Ṭahāf quoted Abū Jaʿfar as saying further, “When they had put down their weapons, Khalid ordered that they be bound and he then put a number of them to the sword. When news of this reached the Messenger of God (SAAS) he raised his hands to heaven and said, ‘O God, I declare to You my innocence of what Khalid b. al-Walid has done.’”

Ibn Hishām stated that a scholar told him that one man from that tribe escaped and went to the Messenger of God (SAAS), and when the latter had

been told what had happened, He asked, “Did anyone argue with him?” The man replied that a man of pale complexion and medium stature had argued with him, but Khalid rebuked him and shut him up. Another man, tall and excitable, had also argued with him and they disputed fiercely. ‘Umar b. al-Khaṭṭāb said, “The first man, Messenger of God, was my son ‘Abd Allah; the other was Sālim, the freed-man of ‘Abū Hudhayfa.”

Ibn Ishāq went on to say that Ḥākim b. Hākim further quoted Abū Ja’far as saying, “Then the Messenger of God (ṢAAS) called for ‘Alī b. Abū Ṭalīb and told him, ‘Ali, go out to those people and make enquiries. Put an end to the practices of the jāhiliyya.’

“‘Ali went out to them carrying money the Messenger of God (ṢAAS) had sent with him. He paid them compensation for the deaths and for their material losses, even paying them for a dog’s bowl! Having met all these obligations, he still had some money left. He asked them whether there was anyone else to be paid for lost blood or damages and they said not. He then gave them the remaining money on behalf of the Messenger of God (ṢAAS), in case any other demands that neither he nor they were aware of should be made later.

“Having done this, he returned to the Messenger of God (ṢAAS) and reported to him. ‘You acted correctly and very well,’ he told him. The Messenger of God (ṢAAS) then arose and, facing the qiblah and stretching his arms out wide so that his armpits were visible, he said, ‘O God, I declare to You that I am innocent of what Khalid b. al-Walīd did.’ He spoke these words three times.”

Ibn Ishāq stated that some who wished to excuse Khalīd report him as having said, “I did not fight them until ‘Abd Allah b. Ḥudhayfah b. ‘Amr al-Sahmi told me to do so. He said, ‘The Messenger of God (ṢAAS) ordered you to combat them because of their having refrained from accepting Islam.’”

Ibn Hishām quoted Abū ‘Amr al-Madini as saying that when Khalīd reached them, they had said, “ṣabū‘nā! ṣabū‘nā! We have changed religion!”

These traditions are defective in their lines of transmission.

Imām Aḥmad stated that ‘Abd al-Razzāq related to him, quoting Ma’amār, from al-Zuhri, from Sālim b. ‘Abd Allah b. ‘Umar, who said, “The Messenger of God (ṢAAS) dispatched Khalīd b. al-Walīd to Bant – I think he said this – Jadhīma, and he invited them to enter Islam. But they did not respond properly by saying aslamnā, ‘we accept Islam’, but instead began saying ṣabū‘nā! ṣabū‘nā! Khalīd then took some prisoner and killed others. He gave to each of our men a prisoner and next morning Khalīd ordered that each man of us should kill his prisoner.”

Ibn ‘Umar went on, “I said, ‘I swear by God, I’ll not kill my prisoner! Nor will any of my men kill theirs either!’”

The account continues that they then went to the Prophet (ṢAAS) and told him what Khalīd had done. He responded by raising his hands and saying, “O God, I declare to You that I am innocent of what Khalīd has done!” He said this twice.
Al-Bukhārī and al-Nasā'ī related this from a hadith of ‘Abd al-Razzaq in similar terms.

Ibn Isḥaq stated, “Jahlīdam said to them, when he saw what Khālid was doing, ‘O Banū Jadhīma, the die is cast and lost; I warned you of what had happened to you.”

Ibn Isḥaq went on, “I have heard that there were angry words between Khālid and ‘Abd al-Rahmān b. ‘Awf about this. ‘Abd al-Rahmān told him, ‘You have behaved in Islam as though in the jāhiliyya!’ ‘But I only took revenge for your father,’ Khālid replied. ‘Abd al-Rahmān responded, ‘You lie! I have already killed my father’s murderer. It’s your uncle, al-Fākīh b. al-Mughīra, whom you have avenged!’ Ill feeling arose between them over this.

“When news of this reached the Messenger of God (SAAS) he said, ‘Take it easy, Khālid! And leave my Companions alone! I swear, that if you had a mountain like Uhud of gold and then spent it in God’s cause, you’d not attain a morning and evening’s worth of what my Companions have done!’”

Ibn Isḥaq then went on to relate the story of al-Fākīh b. al-Mughīra b. ‘Abd Allāh b. ‘Umar b. Makhzūm, the uncle of Khālid b. al-Walid. He had left on a business trip to Yemen in the company of ‘Awf b. ‘Abd al-Rahmān b. ‘Awf b. ‘Abd al-‘Ārīh b. Zahra, this man’s son ‘Abd al-Rahmān, along with ‘Affān b. ‘Abd al-‘Ās b. Umāya b. ‘Abd Shams and his son ‘Uthmān. When they returned they brought with them some possessions of a man of Banū Jadhīma who had died in Yemen. They brought these effects to his heirs. One of their men, a man named Khālid b. Hishām, claimed them and met them on Banū Jadhīma territory, asking for the dead man’s possessions before they reached the family of the latter. When they refused to hand them over he attacked them and in the fighting ‘Awf and Fākīh were killed and their goods were seized. ‘Abd al-Rahmān killed the man, Khālid b. Hishām, who had slain his father, while ‘Affān and his son ‘Uthmān fled to Mecca. Quraysh were about to attack Banū Jadhīma when the latter sent apology to them insisting that the attack had not been their fault. They returned the two dead men and their property and so warfare was averted.

This, then, is why Khālid told ‘Abd al-Rahmān that he had avenged his father by killing Banū Jadhīma and why ‘Abd al-Rahmān responded by saying that he had killed his father’s murderer. And so he went on to charge that Khālid was merely avenging his uncle al-Fākīh b. al-Mughīra when they killed him and took his possessions.

What was really thought by both men was that he, ‘Abd al-Rahmān, had not intended any of this and that the charge had only arisen due to their conflict. Khālid had only sought to render Islam and its side victorious, even though he was in error in thinking that they had been demeaning Islam by saying, sabā‘nā! sabā‘nā! He did not realize that they had accepted Islam, and so he killed a large number of them and took the rest captive. Most of the captives were killed as well. The Messenger of God (SAAS) did not take his command away but left
him in charge. He did, however, declare his own innocence of what Khālid had done and paid compensation for the loss of life and property.

In this there is substantiation of a statement made by scholars that the mistake of the Imam rests with his treasury, not with his own funds! But God knows best.

This is why the Caliph Abī Bakr did not dismiss him when he killed Malik b. Nuwayra during the ridda wars, first executing him, then choosing for himself Malik's wife Umm Tamīm. Umar b. al-Khaṭīb then advised, "Dismiss him; there's a fault in his sword!" Abū Bakr replied, "I'll not sheathe a sword that God drew against the polytheists."

Ibn Ishaq stated that Ya'qūb b. 'Utha b. al-Mughīra b. al-Akhna related to him, from al-Zuhri, from Ibn Abī Ḥadrād al-Aslami, who said, "That day I was with the cavalry of Khālid b. al-Walīd and a young man of Banū Jadhīma, of about my own age, whose hands had been tied up to his neck with a rope, spoke to me. The women were all gathered together a little way off. He asked me, 'Take me by the rope and lead me over to where the women are so that I can say something, and then bring me back and you can do with me whatever you will.'

'I replied that what he had asked was easily granted and took his rope and led him over to stand near them. He then said, 'Hubaysh, accept that life is at an end.' He then spoke the following verses,

'Don't you agree that when I sought and found you at Hīla or came to you at al-Khwāniq
Was it not right to reward a lover who had travelled hard through long nights and hot days?
There was no blame in my saying, when our peoples were together,
"Grant me love, before some tragedy occurs."
"Grant me love before distance intervenes and the chief leads my lover away."
I never betrayed our secret pact and, after meeting you, was never attracted by another.
And even when distracted from love by tribal matters, my passion persisted.'

"She replied, 'May you live on for ten, or nine odd numbered years and then eight more in succession!'

'I then led him back and he was beheaded.'

Ibn Iṣaḥq went on to relate, quoting Abū Fīrās b. Abū Sanbala al-Aslami who quoted some of their sheikhs, from others who were present there, to the effect that the girl, Ḥubaysh, went over to him when he was beheaded and bent down over, kissing him until she herself died right there with him!

The hāfīz al-Bayhaqī related, through al-Ḥumaydī, from Sufyān b. Uwayna, from 'Abd al-Malik b. Nawfāl b. Musāhib, who said that he heard a man of Muzayna named Ibn Iṣām quote his father as having said, "The Messenger of
God (SAAS) would say when he sent out a military expedition, ‘If you see a mosque or hear a call to prayer, do not kill anyone.’ The Messenger of God (SAAS) did send us out on one such mission and so ordered us. We headed towards Tihamah and caught up with a man leading some howdahs, camel-borne litters. We told him, ‘Accept Islam!’ He replied, ‘What is Islam?’ We explained, but he would not recognize it. He then asked what we would do if he declined. We told him we would kill him. He then asked if we would wait while he went over to the howdahs. We agreed to take him over there. When he reached there, he called out, ‘Islam! Accept Islam, Ḥubaysh! before life comes to an end.’ She replied, ‘Islam! “be safe”, for ten and nine odd-numbered years and then eight more in succession.’

“The man then spoke the verses (given above) as far as ‘and the chief leads my lover away’ and came back to us, saying, ‘Do as you wish.’ So we led him off and beheaded him. The woman then hurried down from her howdah, threw herself down upon him and died.”

Al-Bayhaqi proceeded to relate, through Abū Abd al-Rahmān al-Nasā’ī, who quoted Muhammad b. Ḥarb al-Marwazi, quoting ‘Alī b. al-Ḥusayn b. Wāqīd, from his father, from Yazīd al-Nahwī, from Ikrima, from Ibn ‘Abbās, who said that the Messenger of God (SAAS) sent forth an expedition that captured booty, along with a man. He told the raiders that he did not belong there and was in love with a woman he had been pursuing. He asked to see her one more time, and that then they could do with him whatever they wished. A tall woman of dark complexion was there and he said to her, “Accept, Ḥubaysh, before life comes to an end.” He then spoke two verses. She responded, “Yes, I would sacrifice myself for you!”

The narration continued “When they led him away and beheaded him, she came and threw herself upon him, sighed deeply once or twice and died.

“When they arrived back and reported to the Messenger of God (SAAS) he exclaimed, ‘Was there not one man of mercy among you?’”

THE DISPATCH OF KHĀLID B. AL-WALID TO DESTROY AL-ʿUZZĀ.

Ibn Jarir stated that its destruction occurred five days before the end of Ramadān that year.

Ibn Ishāq stated, “The Messenger of God (SAAS) then dispatched Khālid b. al-Walid to al-ʿUzza. There was a building at a palm-grove that Quraysh, Kināna and Muqar revered. Its custodians and guardians were of Bani Shaybān, of Bani Sulaym, allies of Bani Ḥāshim. When the Sulami who was its guardian heard that Khālid was coming, he hung his sword upon the Goddess and hurried away up the mountain where she stood, saying,

‘O ʿAzz, make an all-out attack on Khālid; throw aside your veil and roll up your sleeves!”
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O 'Azz, if you don’t kill that man, Khalid, then you will meet swift punishment or convert to Islam!

“When Khalid reached there he destroyed it, then returned to the Messenger of God (SAAS).”

Al-Waqidi and others related that when he arrived there, it was five days prior to the end of Ramadzn. Having smashed it, he returned and reported to the Messenger of God (SAAS), who asked him, “And what was it you saw?” “I saw nothing,” he replied. The Messenger of God (SAAS) then sent him back and when he arrived there he saw a black female emerge from the temple, her hair dishevelled and wailing. He then put her to the sword and spoke the verse,

‘O 'Uzza, and such is for disbelief, and not glorifying God; I see that God has indeed disgraced you.’

He then went on to lay waste to that temple in which she had been. He also confiscated the valuables inside it, may God be pleased with him and give him pleasure. He then returned and informed the Messenger of God (SAAS), who said, “That was al-'Uzza; she’ll not be worshipped again.”

Al-Bayhaqi stated that the jurist Muḥammad b. Abū Bakr informed him, quoting Muḥammad b. Abū Ja‘far, quoting Aḥmad b. ‘Ali, quoting Abū Kurayb, from Ibn Fuḍayl, from al-Wāli b. Jamī‘, from Abū al-Ṭufayl, who said, “When the Messenger of God (SAAS) had conquered Mecca, he sent Khālid b. al-Walid out to al-Nakhla, where al-'Uzza was. It consisted of a shrine positioned above three acacia trees. He cut down the trees and destroyed the shrine and returned and reported to the Messenger of God (SAAS), but he told him, “Go back; you have done nothing.”

Khalid did so and when the temple guardians saw him they hurried off up into the mountain, saying,

“O 'Uzza, cut him down! O 'Uzza, disgrace him! If you don’t, you’ll have to die!”

When Khālid reached there he found a naked female with dishevelled hair piling dirt over her head and face. He put her to the sword and killed her, then returned and reported to the Prophet (SAAS), who commented, “Yes, that was al-'Uzza.”

Chapter: On the period spent by the Messenger of God (SAAS) in Mecca.

There is no dispute over his having remained for the rest of Ramadžān, shortening the prayers and breaking the fast. This is used by some scholars to substantiate their view that travellers who do not resolve upon remaining may shorten the prayers and fast for 18 days, according to one view. According to the other, it is determined by the place where he is.

Al-Bukhari stated that Abū Nu‘aym related to him, quoting Sufyān, quoting Qabīṣa, quoting Sufyān, from Yahyā b. Abū Ishāq, from Anas b. Malik, who
said, “We stayed 10 days with the Messenger of God (SAAS), shortening the
prayers.”

The other scholars related this from numerous lines, from Yahyā b. Abū Ishaq al-Ḥadrami al-Baṣrī, from Anas, in similar words.

Al-Bukhārī went on to state that it was related to him by ʿAbdān, quoting ʿAbd Allāh, quoting ʿĀṣim, from ʿIkrima, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) remained there for 19 days, performing prayers consisting of two rakʿās.”

Al-Bukhārī related it also from another line. Al-Bukhārī and Abū Ḥuṣayn gave longer versions of both. Abū Dāʿūd, al-Tirmidhī, and Ibn Māja (related it) from a hadith of ʿĀṣim b. Sulaymān al-ʿĀhwāl, from ʿIkrima, from Ibn ʿAbbās.

In the text of Abū Dāʿūd the period of the stay was 17 days.

Aḥmad b. Yūnūs related to us, quoting Aḥmad b. Shihāb, from ʿĀṣim, from ʿIkrima, from Ibn ʿAbbās, who said, “We stayed with the Messenger of God (SAAS), while travelling for 19 days, shortening the prayers.”

Ibn ʿAbbās stated, “We therefore shorten the prayer if we stop over for less than 19 days. If our stay is longer, however, we complete the prayer normally.”

Abū Dāʿūd stated that Ibrāhīm b. Mūsā related to him, quoting Ibn ʿAlīyya, quoting ʿAlī b. Zayd, from Abū Naṣr, from Ibrāhīm b. Ḥuṣayn as follows, “I went on military expeditions with the Messenger of God (SAAS) and was present with him at the conquest. He remained (there) for 18 nights performing prayers consisting of only two rakʿās, saying, ‘You residents, pray four rakʿās; we are travellers.’”

Al-Tirmidhī related it thus from a hadith of ʿAlī b. Zayd b. ʿA ḍ ḍān and he said, “This is a hadith that is hasan, ‘good.’”

Abū Dāʿūd then related from a hadith of Muḥammad b. Ishaq, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) remained there 15 nights performing shortened prayers. Then he said, ‘More than one authority quoted this from Ibn Ishaq without reference to Ibn ʿAbbās.’”


Chapter: On the regulations issued by the Messenger of God (SAAS) at Mecca.

Al-Bukhārī stated that ʿAbd Allāh b. Maslama related to him, from Mālik, from Ibn Shihāb, from ʿUrwa, from ʿĀṣa, from the Prophet (SAAS) (the following hadith). And al-Layth stated that Yūnūs related to him, from Ibn Shihāb, quoting ʿUrwa b. al-Zubayr who quoted ʿĀṣa as saying, “ʿUrba b. Abū Waqqās promised his brother Saʿd that he would gain custody of the son of Zamʿa’s slave girl. ʿUrba had said that the boy was his own son. When the Messenger of God
(SAAS) arrived in Mecca during its conquest, Sa'd b. Ābu Waqqāṣ took the boy to the Messenger of God (SAAS), and 'Abd b. Zam'a went with him.

"Sa'd b. Ābu Waqqāṣ stated, 'This is the son of my brother, he has sworn to me that he is his son.' 'Abd b. Zam'a said, 'Messenger of God, this is my brother; he is Zam'a's son and was born on his bed.' The Messenger of God (SAAS) looked at the son of Zam'a's slave girl and found him to be very like 'Utba b. Ābu Waqqāṣ. He then said, 'He is your brother, 'Abd b. Zam'a, because he was born on his (your father's) bed.'

"The Messenger of God (SAAS) then said (to his wife), 'And you shall put on your veil before him, Sawda!' This was because of the resemblance he saw in him to 'Utba b. Ābu Waqqāṣ."

Ibn Shihab went on to quote 'Ā'isha as saying, "The Messenger of God (SAAS) then said, 'A child relates to a bed; for a fornicator there is a stone.'" Ibn Shihab stated, "Ābu Hurayra used to affirm this hadith in public."

Al-Bukhārī also related this, as did Muslim, Ābu Dā'ūd and al-Ṭirmidhī, from Qutayba, from al-Layth. Ibn Mājah (also) gave it from his hadith. Al-Bukhārī is alone in relating this from a hadith of Malik, from al-Zuhri.

Al-Bukhārī went on to state that Mūḥammad b. Muqṭīl related to him, quoting 'Abd Allah, quoting Yūnus, from Ibn Shihab, who said, "Urwa b. al-Zubayr informed me that while the Messenger of God (SAAS) was active on the conquest of Mecca, a woman committed theft and her family asked Usāma b. Zayd to intercede (and seek clemency) for her. When Usāma brought the matter up with him, the face of the Messenger of God (SAAS) changed colour and he demanded, 'Are you talking to me about a punishment legally prescribed by God?' Usāma replied, 'Please seek God's forgiveness for me, Messenger of God!'

"That evening the Messenger of God (SAAS) arose to make an address. He gave praise to God and went on to say, 'Now then, peoples before you were ruined because if one of them of noble birth were to steal, he would be excused, whereas if a person without power were to do so the penalties of the law would be applied against him. By Him in whose hand rests the soul of Mūḥammad, if Fatima, the daughter of Mūḥammad were to steal, I would cut off her hand!'"

"He then ordered that the hand of the woman be amputated. Thereafter she was truly repentant and married."

"'Ā'isha said, "After that she would sometimes come and visit and I would pass on requests from her to the Messenger of God (SAAS)."

Al-Bukhārī also related this in another section (of his work) and Muslim did so from a hadith of Ibn Wahb, from Yūnus, from al-Zuhri, from Urwa, from 'Ā'isha.

121. Sawda was the daughter of Zam'a. Since it was obvious from the boy's appearance that he was not Zam'a's son, Sawda was not his relative and therefore should not appear before him unveiled.

122. That is, a child is to be identified with the parents with whom he is. Stoning to death is the penalty in Islam for fornication.
In the sahih collection of Muslim there is a hadith of Sabra b. Ma'bad al-Juhanî which says, "At the time of the conquest of Mecca, the Messenger of God (SAAS) told us to engage in al-mura', temporary marriage, when he entered (the town) but by the time he left it he forbade it (the practice)."

In one account the Prophet (SAAS) is quoted as saying, "It is certainly haram, forbidden; it is haram from this day and on to the day of resurrection."

In an account in the hadith collection of Ahmad (b. Hanbal), the musnad, as well as in the sunan, it is stated that this (the prohibition of mura' marriages) came at the hijjat al-wadâ', the "farewell pilgrimage". But God knows best.

In the sahih collection of Muslim, it is stated, on a line of transmission from Abû Bakr b. Abû Shayba, from Yûsûs b. Muhammad, from 'Abd al-Wâhid b. Ziyâd, from Abû al-'Umays, from Iyyâs b. Salama b. Salama b. al-Akwâ', from his father, who said, "In the year of awtâs, the Messenger of God (SAAS) condoned temporary marriage with women of three nights duration, but he then forbade it."

Al-Bayhaqi stated, "The 'year of awtâs' means the year of the conquest." This and the hadith of Sabra are identical.

I note that those who establish its prohibition in the expedition against Khaybar say that it was twice made permissible and twice prohibited. Al-Shâfî'i and others give texts to this effect.

The practice is also said to have been both declared permissible and prohibited on more than two occasions. But God knows best. It is also said to have been prohibited only once, on this occasion under discussion, at the conquest of Mecca.

It is also said to have been declared permissible only in case of al-qurtûra, "necessity"; on the basis of this, if necessity exists, it, al-mura', is made permissible. This view is attributed to Imam Ahmad.

It is also said that the practice was not absolutely forbidden, but should be considered salâ al-ibâha, "permissible". This is well-known as the position of Ibn 'Abbâs and his companions, as well as that of a group of the Companions (of the Messenger of God (SAAS)). Discussion of this occurs in the work al-Ahkâm.

**DIVISION.**

Imâm Ahmad stated, "'Abd al-Razzâq related to us, quoting Ibn Jurayj, quoting 'Abd Allah b. Uthmân b. Khuthaym, (who said) that Muhammad b. al-Aswad b. Khalaf related to him that his father, al-Aswad, saw the Messenger of God (SAAS) accepting pledges of allegiance on the day of the conquest. He said, 'He was seated with Mt. al-Qarn facing him and was accepting the people for their Islam and their shahâda.' I asked, 'What is meant by shahâda?' He replied, 'Muhammad b. al-Aswad b. Khalaf related that he received their pledge of allegiance (on their expression of) faith in God and their testimony that 'there is no god but God, and that Muhammad is His servant and His messenger.'"

Ahmad was alone in giving this.
Al-Bayhaqi stated, “People high and low came to him, men and women both, and he accepted their (affirmation of) Islam and their (recitation of the) shahāda.

Ibn Jarir stated, “People then assembled in Mecca to pledge allegiance in Islam to the Messenger of God (SAAS). He was seated before them, so I have been told, on Mt. al-Ṣaḥā, with ʿUmar b. al-Khaṭṭāb below where he sat. He accepted (their statements) of total obedience to the best of their ability to God and to His messenger.

“When he had finished receiving the pledges of the men, he accepted those of the women. Among them was Hind, daughter of Ṭūba, fully veiled and apologetic in her speech for what she had done to Hamza. She feared that the Messenger of God (SAAS) would punish her for that. When the women came up to the Messenger of God (SAAS), for him to accept their allegiance, he told them ‘Pledge to me that you will not associate anything else with God.’ Hind commented, ‘Well, I swear, you’re making demands of us different from those applied to the men!’

“He went on, ‘And do not steal!’ She responded, ‘I swear by God, I did occasionally steal a little money from Abū Sufyān; I really didn’t know whether that was permissible for us or not.’ Abū Sufyān, who was a witness to what she was saying, said, ‘You are absolved for whatever you took in the past.’

“The Messenger of God (SAAS) then asked, ‘You must be Hind, daughter of Ṭūba?’ ‘Yes, I am,’ she replied. ‘Please forgive what is now past, may God forgive you.’

“‘And you women must swear not to commit adultery,’ the Messenger of God (SAAS) went on.

“‘Does a free woman commit adultery?’ Hind asked.

“‘And do not kill your children,’ he continued. She responded, ‘Should we raise them from birth, then kill them when grown? You and they know best about this!’ At this ʿUmar b. al-Khaṭṭāb laughed uncontrollably.

“The Messenger of God (SAAS) then said, ‘And you shall not make up slanderous and disgraceful stories.’ ‘Well’, Hind replied, ‘inventing slander is certainly ugly; a little exaggeration is better!’

“‘And you must not disobey me,’ he went on. Hind responded, ‘To do good!’

“The Messenger of God (SAAS) then said to ʿUmar, ‘Accept their pledge. And may God forgive them. For God is forgiving, merciful.'”

123. That is, a woman who is not a slave—i.e. “does a woman of good birth (or high standing)”.
124. According to al-Ṭabarī’s account, Hind responded to this question by saying, “I brought them up when they were little and you killed them on the day of Badr when they were grown up, so you are the one to know about them!” (Quoted in Guillaume, op. cit. p.553.)
125. This exchange appears in different form in al-Ṭabarī’s account. According to it, the exchange was as follows, “You shall not disobey me in carrying out orders to do good.” She said, “We should not have sat all this time if we wanted to disobey you in such orders!” Quoted in Guillaume, op. cit. p.553.
Umar then accepted their pledges, for the Messenger of God (SAAS) never shook hands with women. Indeed, the only women he ever touched were those God had made lawful for him, or who were mahramī for him.

It is established in both sahīh collections, from 'A'isha, may God be pleased with her, that she said, “No, I swear, the hand of the Messenger of God (SAAS) never touched the hand of any woman.” In one account the wording is, “And he only ever accepted allegiance verbally from them.” And he would say, “Whatever I say to one woman, is just what I would say to 100 women.”

In both sahīh collections it is reported from 'A'isha that Hind, daughter of Wtba, came to the Messenger of God (SAAS) and said, “O Messenger of God, Abu Sufyān is a stingy man. He does not give me enough to cover expenses for myself and for my children. Would it be wrong for me to take some of his money without his knowledge?” He replied, “You may fairly take from his funds enough for yourself and your children.”

Al-Bayhaqi related through Yahyā b. Bukayr, from al-Layth, from Yūnus, from Ibn Shihāb, from Urwa, from 'A'isha, that Hind, daughter of Utba, said, “Messenger of God, there used to be nothing hidden on the face of the earth that I wanted more than that your supporters be humiliated. But now there’s nothing hidden in the back of the earth that I want more than that your supporters be successful.” The Messenger of God (SAAS) responded, “And what else, by Him who holds Muhammad’s soul in His hand?” She said, “Messenger of God, Abu Sufyān is a stingy man. Would it be wrong for me to provide food from what he owns?” “No, but do so bil-mārūf, ‘fairly’.”

Al-Bukhārī related this from Yahyā b. Bukayr in similar terms. Material relating to the acceptance of Islam by Abu Sufyān is given above.

Abū Dā'ūd stated that Uthmān b. Abū Shayba related to him, quoting Jarir, from Mansūr, from Mujāhid, from Tāwūs, from Ibn Abbās, who said, “On the day of the conquest of Mecca, the Messenger of God (SAAS) said, ‘(Now) there is no hijra, but there is jihad, “striving for God’s cause”; and niyya, “intentions”. If you are fought, then fight back.’”

Al-Bukhārī related it from Uthmān b. Abū Shayba, and Muslim did so from Yahyā b. Yahyā, from Jarir.

Imām Aḥmad stated that it was related to him by ‘Affān, quoting Wahb, quoting Ibn Tāwūs, from his father, from Saifwān b. Umayya, who said that he was told, “that only those who migrated will enter paradise”. So I (the father of Tāwūs) said, “I’ll not go home until I ask the Messenger of God (SAAS) what it was he was asked. So I went to him, told him of this and he responded, ‘There is no hijra after the conquest of Mecca. However, there is jihad and niyya; and if you are fought, then fight back.’”

Aḥmad is alone in giving this.

126. That is, in a degree of consanguinity to him that precluded marriage.
Al-Bukhari stated, “Muḥammad b. Abū Bakr related to us, quoting al-Fuḍayl b. Sulaymān, quoting ‘Āṣim, from Abū ‘Uthmān al-Nahdi, from Muqāshī b. Mas‘ūd, who said, ‘I went with Abū Ma‘bad to the Prophet (S.A.A.S) so that he could make a pledge to him to make the hijra. He replied, “The hijra is over,”’ (reserved) for those who did it. I accept his pledge of allegiance to Islam and for the jiḥād.”

“I met Abū Ma‘bad and asked him (about this) and he replied, ‘Mujāshī spoke the truth.’”

Khalīl stated, from Abū ‘Uthmān, from Muqāshī, that he brought his brother Muqāshī with him.

Al-Bukhari stated that ‘Amr b. Khālid related to him, quoting Zuhayr, quoting ‘Āṣim, from Abū ‘Uthmān, who said, “Muqāshī related to me as follows, ‘After the conquest of Mecca, I went to the Messenger of God (S.A.A.S) with my brother and said, “Messenger of God, I’ve brought you my brother for you to accept his pledge for the hijra.”’ He replied, “Those (credited with) performing the hijra, with all its rewards, have gone.” “For what will you accept his pledge, then?” I asked. “I will accept his pledge of allegiance to Islam, to faith and to the jiḥād.”

“I later met with Abū Ma‘bad, who was the elder of them, and asked him (about it). He replied, “Muqāshī spoke the truth.””

Al-Bukhari also stated that Muḥammad b. Bashshār related to him, quoting Ghundar, quoting Shu‘ba, from Abū Bishr, from Muqāshī, who said, “I said to Ibn ‘Umar, ‘I want to migrate to Syria.’ He replied, ‘There is no hijra; however, do go and present yourself. You’ll either find something or just return.’”

Abū al-Nadr stated that Shu‘ba related to him, quoting Abū Bishr who said that he heard Muqāshī say, “I asked Ibn ‘Umar and he said, ‘There’s no hijra now’ – or ‘after the Messenger of God (S.A.A.S).’” The rest of the ḥadīth is as above.


Al-Bukhari stated that Iṣḥāq b. Yazīd related to him, quoting Yahyā b. Ḥanẓa, quoting al-Awzā‘ī, from ‘Aṭā‘ b. Abū Rabāh, who said, “I visited Qā‘ishah with Ubayd b. ‘Umayr who asked her about the hijra. She replied, ‘There is no hijra now. The believers used to flee, each one singly with his religion, to God, Almighty and Glorious is He, and to His messenger, fearing his faith might be subverted. Now God has rendered Islam victorious and the believer worships God wherever he wishes. However, there is jiḥād and niyya.’”

These accounts and anecdotes show that the hijra, whether already completed or in general, came to an end after the conquest of Mecca. This was because people 127. This implies that following the conquest of Mecca migration to join Islam was no longer valid. Previously participation in the hijra had been an action for which there would be reward.
had entered into God’s religion in large numbers and Islam had become victorious and firmly based; and so there was no hijra any more.

This is so unless there might be some circumstances arising that necessitate hijra, due to the close presence of warfare and a lack of power to make the faith prevail over them; this would then necessitate hijra into the domain of Islam. This is a matter about which there is no dispute among scholars.

However, such a hijra would not be similar to that of prior to the conquest. Moreover, both jihad and infiqa, “sacrifice”, for God’s cause are appropriate and desirable right up to Judgement Day, though not like that jihad and infiqa that pertained to the conquest, that is the conquest of Mecca.

God, Almighty is He, stated, “Those of you who made sacrifices and fought prior to the conquest are not equivalent; those are higher in rank than those who made sacrifices and fought thereafter. But for both God has promised reward” (sūrat al-Hadid; LVII, v.10).

Imám Abū al-Fīdā’ī.n stated that it was related to him by Muḥammad b. Ja’fār, quoting Shu’ba, from Abū Murra, from Abū al-Bakhtart al-Ṭāl, from Abū Sa’id al-Khudart, who said, “When the verse, ‘when God’s victory and the conquest came’ (sūrat al-Nayr; CX, v.1) was revealed, the Messenger of God (SAAS) recited it to its end and then he said, ‘The people are good and I and my Companions are good.’ He then said, ‘There is no hijra after the conquest, but there is jihad and niyya.’

Marwān said to him (Abū Sa’id), ‘You have lied! With him there were Raḥf b. Khadij and Zayd b. Thabit, seated with him on the bed.’ Abū Sa’id responded, ‘If these two wanted, they would tell you it was so. But this one is afraid that you will withdraw his prestige with his people, while this other one is afraid you will withdraw the stipend he receives!’

‘At this Marwān raised his whip to strike him and when the two men saw this, they said, ‘He spoke the truth!’”

Aḥmad is alone in relating this.

Al-Bukhārī stated that it was related to him by Mūsā b. Ismā’īl, quoting Abū ‘Awāna, from Abū Bishr, from Sa’id b. Jubayr, from Ibn ‘Abbās, who said, “Umar would take me in with the sheikhs who had been at Badr. One of them seemed annoyed and said, ‘Why do you let him come in with us, when we have sons like him?’ Umar replied, ‘But you know who he is.’ One day Umar invited them and I went in with them; I did not realize that he had only included me to show them something. Umar asked, ‘What do you have to say about the statement of God, Almighty and Glorious, ‘When God’s victory and the conquest came’?’ One of the sheikhs replied, ‘We are ordered to praise God and to seek His forgiveness if we are aided and given victory.’ Others of them were silent, saying nothing. Umar asked, ‘Is that what you say, Ibn ‘Abbās?’ ‘No,’ I replied. ‘Well, what do you say?’ he asked. I replied, ‘This refers to the approach of death for the Messenger of God (SAAS), of which God was informing him. (The phrase)
When God’s victory and the conquest come’ was a sign of your (the Prophet’s) death. And so, ‘give praise to your Lord and ask his forgiveness. He is ever willing to forgive’. At that Umar (said to the sheikhs) ‘I do not know anything about it other than what he knows.’

Al-Bukhari was alone in recounting this.

This is related similarly on more than one line of transmission from Ibn `Abbas, all to the effect that he interpreted this verse as a reference to the approaching death of the Messenger of God (SAAS). Mujahid, Abu al-`Aliyya al-Dalhak and others, including Ibn `Abbas and Umar b. al-Khattab, may God be pleased with them both, also subscribed to this interpretation.

There is also a hadith given by Imam Ahmad who quoted it through Muhammad b. Fuad, ‘Ati‘, and Sa‘d b. Jubayr back to Ibn `Abbas, who said, ‘When the verse, ‘When God’s victory and the conquest come’ the Messenger of God (SAAS) said, “I have been given notice of my death’” – that is, that he would be taken away (by God) that year.”

Imam Ahmad is alone in including in his chain of transmission ‘Ati‘ b. Abu Muslim al-Khurasani. This hadith has weakness noted by several imams. In the text there is a phrase which is completely inappropriate. Namely, the statement that “he would be taken away that year”. This is foolish, because the conquest was in the year 8 AH, in Ramadan, as related above. This is something beyond dispute.

The Messenger of God (SAAS) died in Ramadhan of 11 AH, again something beyond dispute.

Similar is the hadith related by al-hafiz Abu al-Qasim al-Tabarani, may God have mercy upon him, (who stated as follows), “Ibrahimm b. Ahmad b. `Umar al-Waki‘ related to us, quoting his father, quoting Ja‘far b. `Awn, from Abu al-‘Umays, from Abu Bakr b. Abu al-Jahim, from ‘Abd Allah b. ‘Ubayd Allah b. `Utba, from Ibn `Abbas, who said, ‘The last surah of the entire Qur’an that was revealed in its entirety was, “When God’s victory and the conquest came.”’

This is also unacceptable. Its chain of authorities is also problematic. It is likely that what is meant is that it is the last surah of the Qur’an that was revealed in its entirety. But God knows best.

We have sufficiently discussed interpretation of this noble surah; and to God belong all praise and credit.

Al-Bukhari stated that Sulayman b. Harb related to him, quoting Hammad b. Zayd, from Ayyub, from Abu Qalaba, from ‘Amr b. Salama (who said) that Abu Qalaba asked him, “Won’t you meet him and ask him?” So I did meet him and did ask him. He replied, “We were at a water-source by which people passed and we would ask them, ‘What is wrong with the people? What is that man doing?’ They would reply, ‘He claims that God has sent him and revealed to him such-and-such.’ I would learn those words by heart and would feel as though they were implanted inside me. These Arabs were delaying their acceptance of Islam until the conquest. They would say, ‘Leave him for his own people to
take care of him! If he does overcome them, then he will be a prophet speaking
the truth.'

"When the combat at the conquest occurred, each tribe hurried to accept
Islam. My father accepted Islam before my tribe did. When he arrived back, he
said, 'I swear by God that I have come to you from the Prophet, in truth!' He,
(the Prophet (SAAS)) said, 'Perform such-and-such a prayer at such-and-such
a time. And when the time for prayer comes, then one of you should call the
adhan, the summons to prayer. And then which ever one of you knows the
Qur'an best should lead the prayer.' So they enquired but found no one who
knew more Qur'an than I did, because of what I had been learning from the
passing caravans.

"And so they appointed me to lead them in prayer; I was six or seven years
old at the time. I used to be dressed in a burda, a short, squared garment, and
when I prostrated it would ride up (and expose me). A woman of the tribe
asked, 'Couldn't you cover over for us the anus of your reciter?' So they bought
cloth and made a shirt for me. And nothing had ever made me so happy as
that shirt did!"

Al-Bukhari is alone in recounting this; Muslim did not.

THE EXPEDITION AGAINST HAWAZIN; THE BATTLE OF HUNAYN.

God Almighty stated, "God aided you on many battlefields and at the battle
of Hunayn, when your large numbers made you confident, but they were of no
use to you and the earth was constrained all about you, spacious though it was!
Then you turned back, retreating. Thereafter God sent down his sense of calm28
upon His messenger and upon the believers and He sent down forces which
you did not see and He punished those who disbelieved; that is the reward of
unbelievers. Then, after that, God will turn towards whomever He wishes; and
God is Forgiving, Merciful" (surat al-Bara'is; IX, v.25–7).

Muhammad b. Ishaq b. Yasir related in his book that the departure of the
Messenger of God (SAAS) against Hawazin came after the conquest, on the 5th
of Shawwal, 8 AH. He also claimed that the conquest took place ten days before
the end of Ramadan, fifteen days before his departure against Hawazin.

This is related similarly from Ibn Mas'ud. Urwa b. al-Zubayr stated this, and
Ahmad preferred it, as did Ibn Jarir in his history.

Al-Waqidi stated, "The Messenger of God (SAAS) went forth against
Hawazin on the 6th day of Shawwal and he reached Hunayn on the 10th of
that month. Abu Bakr, 'the Trusting', stated, 'We'll not be defeated today because
of size.'129 Then they were defeated; the first defeated were Banu Sulaym, then
the Meccans, then the remainder of the force."

128. The word used is rakina; for discussion of this word, see Lane, op. cit. under rakina.
129. The implication is that the substantial numbers of the Muslims engaging would ensure
victory.
Ibn Ishāq stated that when Hawāzin heard about how God had conquered Mecca for the Messenger of God (SAAS), their leader, Malik b. 'Awf al-Naṣri, gathered them together. All of Thaqīf assembled with Hawāzin and they were joined by Naṣr and all Jusham, along with Sa'd b. Bakr and a few men of Banū Hilāl. Of Qays 'Ayān, only these were present. Of Hawāzin, (the clans of) Ka'b and Kilāb did not attend and no noteworthy person of them was there. Among Banū Jusham there was Durayd b. al-Sīmma, an elderly sheikh who was capable of speaking advice and giving his knowledge of warfare; he was a man of very great experience. Thaqīf had two leaders; in the Aḥzaf there was Qarīb b. al-Aswad b. Maṣʿūd b. Muʿāṭṭib. In Banū Malik there were Dhī al-Khīmār Subay' b. al-Ḥārith and his brother Ahmar b. al-Ḥārith. The overall command was under Malik b. 'Awf al-Naṣri.

Ibn Ishāq’s account continued, “When he had made the decision to attack the Messenger of God (SAAS), he had the people bring their possessions along with their women and their children with them. When they halted at Awtās, his force gathered around him; among them was Durayd b. al-Sīmma in a kind of howdah in which he was borne along. When they halted, Durayd asked, ‘In which valley are you?’ ‘In Awtās,’ they replied. He commented, ‘A fine place for cavalry! It’s not hilly with rocks, nor is it soft ground. Why is it I hear the grunting of camels and the braying of donkeys, the crying of babies and the bleating of sheep?’ They replied that Malik b. 'Awf had had the force bring their possessions, women and children with them. ‘And where is Malik?’ asked Durayd. ‘He is here,’ they told him and summoned him.

“Durayd then said to him, ‘Malik, you have become your people’s leader and this is a day that will greatly influence the future. Why is it I hear the grunting of camels, the braying of donkeys, the crying of babies and the bleating of sheep?’ He replied, ‘I had the people bring their children and possessions with them.’ ‘Why was this?’ Durayd asked. Malik replied, ‘I wanted every man to have his family and possessions behind him so that he would fight for them.’

“On hearing this, Durayd made a sound of disapproval and commented, ‘You cowardly sheep grazer! Would anything ever turn around someone in retreat? If the battle is to go well, it will be only men with swords and lances who do you good. If the battle goes badly, you’ll be disgraced with regards to your family and possessions anyway.’

“Durayd then asked, ‘What have Ka'b and Kilāb done?’ ‘No one from them is present,’ he replied. ‘So then skill and courage are absent! If it were to be a day of fine, noble deeds, Ka'b and Kilāb would not miss it. I wish you had done the same as them! Who is attending with you?’ They told him that ‘Amr b. 'Amir and 'Awf b. 'Amir were present. He responded, ‘Well, those two branches of 'Amir will do neither good nor harm.’ He then said, ‘Malik, you’ve done nothing (good) by sending ahead the main force of Hawāzin to face up to the cavalry.’

“Durayd then told Malik b. 'Awf, ‘Send them up high to some inaccessible area of their people’s territory, then meet the turncoat apostates on horse. If the
battle goes in your favour, then your people behind you can join you. If it goes against you, then you will have saved your families and possessions.’

‘Malik replied, ‘By God, I’ll not do that! You’ve grown old and so has your mind!’ He went on, ‘Hawazin, either you obey me, or I’ll press myself down on this sword until it comes out through my back!’ He hated Durayd to have any say or credit. They said they would obey him.

‘Durayd then said, ‘This is a battle in which I did not participate, nor did I miss it.’ He then spoke the following verses,

‘How I wish I were a youth once more! I would speed forth into the battle
I would lead on long-maned horses as though they were young donkeys.’

‘Malik then told everyone, ‘When you see them, then break your swords from their sheaths and charge at them as one man!’’

Ibn Ishâq went on, “Umayya b. Abd Allah b. Uthmân related to me that he was told that Malik b. Awf sent out some of his men as scouts. When they came back their joints had become dislocated. ‘What happened to you?’ he asked them. They replied, ‘We saw some white men mounted on piebald horses. And all of a sudden, we were afflicted as you see us now.’ And, by God, even that did not deter him from his plan.”

Ibn Ishâq continued, “When the Messenger of God (SAAS) heard about them, he sent out Abd Allah b. Abû Hadrâd al-Aslami with orders to infiltrate them and report back. He did so, and when he had learned of their plan to wage war against the Messenger of God (SAAS) and heard (of the role of) Malik and Hawazin and their intentions, he came back to the Messenger of God (SAAS) and so informed him.

“When the Messenger of God (SAAS) had decided to go forth against Hawazin, he was told that Safwan b. Umayya had a stock of coats of armour and weapons. He therefore sent to Safwan – still at that time a polytheist – and asked him to loan his equipment for the Muslims to use against their enemies next day. ‘Safwan asked, ‘Are you going to take them (from me) by force, Muhammed?’ He replied, ‘No. They will be a loan and guaranteed for return to you.’ ‘I’ve no objection to that,’ he responded. He then gave him 100 coats of mail and sufficient weapons. Some maintain that the Messenger of God (SAAS) asked him also to transport the equipment and that he agreed.”

This is the account as given, without a full line of transmission, by Ibn Ishâq.

Yûnis b. Bukâr narrated this from Ibn Ishâq, from Asim b. Umar b. Qarada, from ʿAbd al-Rahmân b. Jabir b. ʿAbd Allah, from his father. And also from ʿAmr b. Shuʿayb, al-Zuhri, ʿAbd Allah b. Abû Bakr b. ʿAmr b. Ħazm and others, the account of Humayn is given similarly to above. The story of the armour is also as above. In that account, when Ibn Abû Hadrâd returned and
reported to the Messenger of God (SAAS) about Hawazin, ‘Umar b. al-Khaṭṭāb questioned his veracity. Ibn Abi Ḥadrād responded, ‘If you call my honesty into question, ‘Umar, you’d probably call truth itself into question!’ ‘Umar asked, ‘Do you hear what he is saying, Messenger of God?’ He replied, ‘You were going astray, but God gave you guidance.’”

Imām Ahmad stated that it was related to him by Yazid b. Ḥārūn, quoting Shuraykh, from ʿAbd al-ʿAziz b. Rafig, from Umayya b. Saḥwān b. Umayya, from his father, that the Messenger of God (SAAS) borrowed armour from (Ibn) Umayya at the battle of Hunayn. (Ibn) Umayya responded, ‘Are you taking them by force, Muhammad?’ He replied, ‘No, it’s a loan, return guaranteed.’

He went on to relate that some of the armour was lost and the Messenger of God (SAAS) offered to make good on his guarantee of their return and that (Ibn) Umayya responded, “Today it’s Islam I want, Messenger of God.”

Abū Dāwūd and al-Nasāʾī related it from a ḥadīth of Yazid b. Ḥārūn. Al-Nasāʾī included it from an account of Isrāḍīl, from ʿAbd al-ʿAziz b. Rafig, from Ibn Abū Mulayka, from ʿAbd al-Ḥāḍīm b. Saḥwān b. Umayya, to the effect that the Messenger of God (SAAS) borrowed coats of mail from Saḥwān.

He also related it from a ḥadīth of Hushaym, from Ḥajjāj from ʿAbd al-ʿAziz b. Rafig, who said that the Messenger of God (SAAS) borrowed coats of mail from Saḥwān.

He also related it from a ḥadīth of Hushaym, from Ḥajjāj, from ʿAbd al-ʿAziz b. Rafig, who said that the Messenger of God (SAAS) borrowed coats of armour and horses from Saḥwān. He related the remainder of the ḥadīth as above.

Abū Dāwūd stated that it was related to him by Abū Bakr b. Abū Shayba, quoting Jarir, from ʿAbd al-ʿAziz b. Rafig, from people of the family of ʿAbd Allah b. Saḥwān, who said that the Messenger of God (SAAS) asked, “Saḥwān, do you have any weapons?” Saḥwān responded, “As a willing loan or by force?” “As a loan,” he replied. Saḥwān then loaned him between 30 and 40 coats of mail and the Messenger of God (SAAS) attacked Hunayn. When the polytheists were defeated, Saḥwān’s armour was collected and some was found to be missing. The Messenger of God (SAAS) asked Saḥwān, “We have lost some of your armour. Shall we pay you compensation?” “No, Messenger of God,” he replied. “There is now in my heart what was not present that day.”

This is also mursal, incomplete in its line of transmission.

Ibn Ishaq continued, “The Messenger of God (SAAS) then went forth accompanied by 2,000 Meccans and 10,000 of his men who had come out with him and through whom God had conquered Mecca. They totalled 12,000 men.”

I note that according to the statements of Urwa, al-Zuhri and Mūsā b. Ḥiqba, the total number of the 2 armies with which he faced Hawazin was 14,000, since he had brought 12,000 to Mecca, in their view, and 2,000 of the al-ṭulāq bīnī had been joined to these.

130. The word means “those set free”. The term is applied to the Meccans who remained polytheists until the conquest of Mecca.

I note that 'Attab was at that time approximately 20 years of age.

Ibn Ishaq related further how the Messenger of God (ṣaas) had proceeded on to meet Hawāzin, and he then quoted the qasida, the ode, of al-ʾAbbas b. Mirdas al-Sulami on that activity. Some of its verses were,

"Take to all Hawāzin, their high and low, a message from me, giving them clear advice:

'I think that the Messenger of God (ṣaas) will attack you in the morning with his army. Among them will be your brother Sulaym who will not let you leave, along with the Muslims, God's servants, of Ghassān.

On his right flank there will be Banū Asad, and the well-tried tribes of 'Abs and Dhubyān.

The earth will almost shake with fear at Him, and in his vanquard will be Aws and 'Uthmān.'"

Ibn Ishaq pointed out that Aws and 'Uthmān were clans of Muzayna.

He went on, "Al-Zuhri related to me, from Sinān b. Abū Sinān al-Dili, from Abū Wāqid al-Laythi, that al-Ḥārith b. Malik said, 'We went forth with the Messenger of God (ṣaas) to Ḥunayn, having only recently emerged from the jahiliyya.

"'We travelled on with him to Ḥunayn. The Quraysh unbelievers and other Arabs revered a great green tree called Dhat Anwat; they would go to it each year and hang on it their weapons, make sacrifices near it and spend the day there.

"'As we travelled on with the Messenger of God (ṣaas), we saw a great green lote tree and we called out from all sides of the path, "O Messenger of God, establish for us a Dhat Anwat such as they have." He responded, "Allāhu Akbar! God is most Great!" By Him who holds my soul in His hand, you speak as did the people of Moses to him, "Make for us a god like the god they have!" You are an ignorant, foolish people! These are sunan, ancient practices! You would re-establish the ancient practices of your forebears!'"

Al-Tirmidhi narrated this hadith from Saʿīd b. ʿAbd al-Rahman al-Makhzūmi, from Ṣufyān. Al-Nasāʾī related it from Muḥammad b. Rāfīʿ, from ʿAbd al-Razzāq, from Maʿmar, both of them drawing it from al-Zuhri, just as did Ibn Ishaq.

Al-Tirmidhi characterized it as hasan, sahih, "good and authentic". Ibn Abū Ḥātim related it, in his Tafsir (Exegesis) through Kuthayyir b. ʿAbd Allāh b. ʿAmr b. ʿAwf, from his father, from his grandfather, marfuʿan, incomplete in its line of transmission.

Abū Dāʾūd stated that Abū Tūba related to him, quoting Muṭawwiya b. Sallām, from Zayd b. Sallām, that he heard Abū Sallām quote al-Saflī, who said that Sahl
b. al-Hanzaliyya related to him, that when they went forth with the Messenger of God (SAAS) to perform the prayer at al-zuhr, noontime, a horseman arrived, who said, "Messenger of God, I went on ahead of you; went up Mt. such-and-such and Mt. such-and-such and then I came across Hawāzin in their entirety, complete with their sedan-borne women, their livestock camels and their sheep, all gathered at Hunayn.

"At this, the Messenger of God (SAAS) smiled and said, 'Tomorrow all that will be booty for the Muslims, if God will it!' He then asked, 'Who will stand guard for us tonight?' Anas b. Abū Marthad replied, 'I will, Messenger of God!' 'Then mount up,' he told him.

"He went and mounted a mare, then returned to the Messenger of God (SAAS), who asked him, 'Go on up into this defile till you reach its top; we don't want to be exposed to danger from ahead tonight.'

"Next morning, the Messenger of God (SAAS) went out to the place for prayer and performed two rak'as of prayer. He then asked, 'Have you perceived anything from your mounted guard?' When they said they had not, he made a call for prayer and performed it, glancing up towards the defile until it was over. He then announced, 'Good news! Your horseman has come!' As he said this he was looking through the tree into the defile and the mounted man then appeared and stopped in front of the Messenger of God (SAAS). He reported that he had gone right up to the top of the defile, as ordered by the Messenger of God (SAAS), that he had looked out over both defiles when morning came and had not seen anyone. The Messenger of God (SAAS) then asked him, 'Did you dismount at all during the night?' He replied, 'No; except to pray or to relieve myself.' The Messenger of God (SAAS) told him, 'You have done your duty; don't worry about not doing it hereafter!'

Al-Nasā'ī related it similarly, from Muhammad b. Yahyā, from Muhammad b. Kathir al-Harrmi, from Aba Tiiba al-Rahi' b. Nafi'.

Chapter: On the conduct of the battle; how at first there was flight and then it ended in favour of the pious.

Yūnus b. Bukayr and others quoted Muḥammad b. Iṣḥāq b. Yaṣār as saying, "ʿĀṣim b. ʿUmar b. Qatāda related to me, from ʿAbd al-Rāhmān b. Ḥabīr b. ʿAbd Allāh, from his father, who said, 'Malik b. ʿAwf went forth with others to Ḥunayn, where he arrived before the Messenger of God (SAAS). They prepared and positioned themselves for battle in the narrows and twists of the valley.

"The Messenger of God (SAAS) and his force arrived in the valley in the half-light of dawn. As the men descended the enemy cavalry appeared before them and bore down on them. Our men broke ranks and fled, no one caring about the others.
"The Messenger of God (SAAS) moved away to the right, calling out, "Where are you going, men? Come to me; I am the Messenger of God! I am Muhammed, son of 'Abd Allah!"

"But it did no good. The camels were all over one another. When the Messenger of God (SAAS) saw the state of the men ..." With him a group of men of his family: 'Ali b. Abü 'Abdl-Ilah, Abü Sufyän b. al-'Harith, Abdu al-Muttalib and his brother Rab'a b. al-'Harith b. Abdu al-Mutta'ilb and al-Fadl b. al-'Abbas. And, it is said, al-Fadl b. Abü Sufyän, Aymän b. Umm Aymän, Usâma b. Zayd. Some include with them Qutham b. al-'Abbâs, along with a group of muhãjirin, including Abü Bakr and 'Umar.

"Al-'Abbs was gripping the mouth-ring of his white donkey that he was riding, having struck it to open its mouth."

He (Ibn Istâq) continued, "There was one man of Hawâzin mounted on a red camel who carried a black banner on the end of a long spear; he was ahead of and leading Hawâzin who were behind him. When he overtook someone, he would thrust his spear at him; if he missed the man, then he would raise his spear as a sign to those behind him and they would follow the man.

"While he was engaged in this, 'Ali b. Abü 'Abdl-Ilah fell upon him, accompanied by an anṣârî. 'Ali approached him from behind and struck the hocks of the camel and it fell on its rump. The anṣârî then leapt on the man and gave him a blow that severed his foot, along with half his leg, so that he fell from his saddle.

"The men went on fighting hard and when those who had fled in defeat returned, they found bound prisoners assembled near the Messenger of God (SAAS)."

Imâm Ahmad narrated this from Ya'qûb b. Ibrãhim al-Zuhri, from his father, from Muhammed b. Istâq.

Ibn Istâq continued, "The Messenger of God (SAAS) turned to Abü Sufyân b. al-'Harith b. Abdu al-Muttalib, who was one of those who had stood fast that day and had well and truly accepted Islam and was holding the back of the saddle of the Messenger of God (SAAS) and asked, 'Who is this?' Abdu Sufyân replied, 'I'm your mother's son, Messenger of God.'"

Ibn Istâq went on, "When the enemy had been defeated, some of the Araboughs began to reveal their ill-will. Abü Sufyân Şakhir b. Ḥarb (whose acceptance of Islam was still fresh and who was still that day carrying divining arrows) said,
'Their defeat won’t end before the sea!' Kalada (or Jabala) b. al-Ḥanbal, who was there with his brother – on his mother’s side – Ṣafwān b. Umayya (he still being a polytheist, during the respite granted him by the Messenger of God (SAAS)) cried out, ‘Magic is definitely useless now!’ Ṣafwān responded, ‘Be silent, may God close your mouth! I swear, I’d sooner have a man of Quraysh be my leader than any of Hawāzin!’”

Imām ʿĀhmad stated that it was related to him by ʿAffān b. Muslim, quoting Ḥammād b. Salama, quoting ʿIshāq b. ʿAbd Allāh b. Abū Ṭālha, from Anas b. Malik, that, “Hawāzin brought their women, children, camels and livestock with them to the battle of Ḥunayn and lined them up so that they would outnumber (the supporters of) the Messenger of God (SAAS). And when the forces met, the Muslims did retreat, as God Almighty stated. And the Messenger of God (SAAS) stated, ‘O ānṣār, I am God’s servant and His messenger.’ And God defeated the polytheists; and he was neither struck by a sword, nor pierced by a lance.”

The account went on, “The Messenger of God (SAAS) stated that day, ‘Whoever kills an unbeliever shall own the booty from him.’ Abū Ṭalḥa killed that day 20 men and took booty from them.

“Abū Qāṭāda stated, ‘O Messenger of God, I struck a man on his shoulder vein; he was wearing armour, but I was forced away from him. Would you see who took it?’ At that a man arose and said, ‘I’m the one who took it. You should compensate him for it and award it to me.’ Whenever a request was made to the Messenger of God (SAAS) he either agreed to it or remained silent. This time he remained silent and ‘Umar spoke up, ‘I swear, God would not compensate one of God’s lions and give it to you!’ The Messenger of God (SAAS) then said, “Umar has spoken the truth.”’

He (Imām ʿĀhmad) said, “Abū Ṭalḥa met Umm Sulaym who had a dagger with her. Abū Ṭalḥa asked, ‘What is that?’ She replied, ‘If one of the polytheists comes near me, I’ll stick him in the stomach!’ Abū Ṭalḥa commented, ‘Did you hear what Umm Sulaym said?’ The Messenger of God (SAAS) laughed and Umm Sulaym asked, ‘Messenger of God, execute those ʿulaqā, Meccan converts, at our rear who deserted you!’ He replied, ‘God has already done well and enough, Umm Sulaym.’”

Muslim also narrated from him the story of Umm Sulaym’s dagger, and Abū Dāʿūd related it along with a statement from him (the Messenger of God (SAAS)) that, “Whoever kills someone (an enemy) will have the man’s booty.” Both these authorities quoted from a hadith of Ḥammād b. Salama.

The comment given above as ‘Umar’s is controversial; it is widely believed to have been made by Abū Bakr, “the Trusting”.

Imām ʿĀhmad stated that ʿAbd al-Ṣamād b. ʿAbd al-ʿWārith related to him, quoting his father, quoting Naṣīr Abū Ghālib, (who said) that he was present when Anas b. Malik was asked, by al-ʿAla b. Ziyād al-ʿAdawi, “Abū ʿĪmāmza, what age was the Messenger of God (SAAS) when he received his mission?” He replied that he was 40 years of age. ‘And what happened then?’ he was asked. He
replied, ‘Thereafter he was 10 years in Mecca and 10 in Medina. When he had completed 60 years of age, God took him to Himself.’ He was asked, ‘At that time, what was he like, relative to the age of others?’ ‘He was the most youthful of men, handsome and well-built,’ he replied.

‘Al-‘Alî then asked, ‘Abû Ťâmza, did you ever participate in a military expedition with the Messenger of God (SAAS)?’ He replied, ‘Yes, I was on the expedition to al-Ḥunayn with him. The polytheists came forth and attacked us early in the morning and soon we saw our cavalry round at our rear. Among the polytheists there was one man who was really devastating us. When the Messenger of God (SAAS) saw this, he dismounted and then God defeated them and they retreated. When he saw that victory was won, he had them brought to him as captives, one by one, and they would pledge allegiance in Islam to him. One of the Companions of the Prophet (SAAS) said, “I have sworn that if that man who had been devastating us were brought, I would behead him.” The Messenger of God (SAAS) remained silent, and the man referred to was brought up. When the man saw the Messenger of God (SAAS) he said, “Messenger of God, I turn in repentance to God!” He refrained from accepting the man’s pledge of allegiance so that his Companion could fulfill his vow. The latter kept looking over at the Messenger of God (SAAS), of whom he was in awe, waiting for him to tell him to kill the man. When the Messenger of God (SAAS) saw that he was not going to do anything, he accepted the prisoner’s pledge of allegiance. His Companion then asked, “What about my oath, Messenger of God?” He replied, “I’ve only refrained from accepting his oath till now so that you could fulfill your oath.” The Companion asked, “Messenger of God, could you not have gestured to me?” He replied, “It is not fitting for a prophet to gesture.”’

Aḥmad is alone in giving this.

Ahmad (also) stated that it was related to him by Yazîd, quoting Hamîd al-Ṭawîl, from Anas b. Mâlik, who said, “One of the prayers spoken by the Prophet (SAAS) at the battle of Ḥunayn was, ‘O God, if You wish it, You will not be worshipped on earth after today!’”

The chain of authorities for this hadith is tripartite and meets the criteria of the two sheikhs.” However, none of the compilers of the (canonical) collections included it with this line.

Al-Bukhârî stated that it was related to him by Muḥammad b. Bashshâr, quoting Ghundar, quoting Shu’ba, from Abû Išâq, who heard al-Barâ’ b. ʿAzib being questioned by a man of Qays as to whether he and others had deserted the Messenger of God (SAAS) at Ḥunayn. He replied, “The Messenger of God (SAAS) had not fled. The Hawâzin were good archers. They fled when we attacked, but when we charged at the booty, they shot arrows at us. I saw the Messenger of God (SAAS) on his white mule, its reins being held by Abû Sufyân, and the former was saying, ‘I am undoubtedly the Prophet!’”

133. That is, al-Bukhârî and Muslim.
Al-Bukhari also related this from Abū al-Walid, from Shu'ba, the Messenger of God's words having been,

"I am the Prophet, undoubtedly; I am the son of 'Abd al-Muttalib."

Al-Bukhari also stated that 'Isra'il and Zuhayr quoted this from Abū Ishaq, from al-Bara', with the addition of the words, "And then he dismounted from his mule."

Muslim and al-Nasawi related it from Bandar. Muslim added Abū Musa to the chain. Both traced it back to Ghundar.

Muslim also related it from a *hadith* of Zakariyya b. Abū Za'ida, from Abū Ishaq, from al-Bara', who said that he then dismounted, calling for help and saying,

"I am the Prophet, undoubtedly; I am the son of 'Abd al-Muttalib. O God, send down Your help!"

Al-Bara' went on, "When the fighting became most intense, we would seek protection with the Messenger of God (SAAS); those who were brave would imitate him."

Al-Bayhaqi related from various lines that the Messenger of God (SAAS) said that day, "I am al-'Awatik's son."

Al-Tabrāni stated that it was related to him by 'Abbās b. al-Ŷaḍl al-Aslāfi, quoting 'Amr b. 'Awf al-Wasiit, quoting Hushaym, quoting Yahyā b. Sa'id, from 'Amr b. Sa'id b. al-Ŷās, from Shabbāba, from Ibn 'Aṣim al-Sulami (who said) that the Messenger of God (SAAS) said at the battle of al-Ḥunayn, "I am al-'Awatik's son!"

Al-Bukhari stated that 'Abd Allāh b. 'Uṣuf related to him, quoting Malik, from Yahyā b. Sa'id, from 'Amr b. Katheer b. Aflah, from Abū Muhammad, freed-man of Abū Qatāda, from Abū Qatāda, who said, "We accompanied the Messenger of God (SAAS) into battle at Ḥunayn. When we clashed, the Muslims retreated. I saw one of the polytheists overpowering one of the Muslims, so I struck him with my sword from behind on his shoulder vein, cutting through his armour. But he charged at me and pinned me down so hard I felt near death. However, he died and so released me. I caught up with Ūmar and asked, 'What's wrong with everyone?' He replied, 'It is God's decree.'"

"Later they (the Muslims) returned (to the battle) and the Messenger of God (SAAS) sat and stated, 'Whoever killed one of the enemy and has a witness to it can claim the dead man's possessions.' So I arose and asked, 'Who will be my witness?' I then sat down. The Messenger of God (SAAS) repeated what he had said, and again I arose, asking for someone to be my witness; and then I sat down. The Messenger of God (SAAS) repeated his statement, and again I arose. He now asked, 'What is wrong, Abū Qatāda?' I related what I had done and a man

134. A word meaning an ancient bow - an honorific title for 'Abd al-Muttalib.
then got up and said, ‘He speaks the truth. I have the dead man’s possessions, so compensate Abū Qatāda for me.’ Abū Bakr then said, ‘Absolutely not, by God! You cannot expect a lion of God to fight for God and His messenger, then for him to give you the booty he won!’ The Messenger of God (SAAS) then said, ‘He (Abū Bakr) spoke the truth; give it back to him!’ The man did so and I used it to purchase a piece of land from Banū Salama; it was the first money I earned after accepting Islam.”

The rest of the scholarly community, except al-Nasz‘ī, related this from a hadith of Yahyā b. Sa‘īd.

Al-Bukhārī also stated that al-Layth b. Sa‘īd related, quoting Yahyā b. Sa‘īd, from ‘Amr b. Kathir b. Aflah, from Abū Muhammad, the freed-man of Abū Qatāda, who quoted Abū Qatāda as saying, “At the battle of Hunayn, I noticed one of the Muslims fighting a polytheist, while another of the polytheists was sneaking up behind the Muslims to kill him. So I charged at the second polytheist, who raised his hand to hit me, but I shuck it and cut it off. However, he seized me and pulled me to himself so hard I feared (I would die). Then he went down, loosening his grip, and I pushed him away and killed him. After that the Muslims retreated, as did I myself. Then I saw ‘Umar b. al-Khaṭṭāb amid the army and asked him, ‘What’s wrong with everyone?’ He replied, ‘It is God’s decree.’

“After that the men returned to the Messenger of God (SAAS) (after defeating the enemy) and he announced, ‘Whoever can provide proof of his having killed an enemy shall receive his (the dead man’s) possessions.’ So I stood up to look for some proof of my having killed an enemy, but since I could not see anyone who could testify for me, I sat down again. Then it seemed to me I should tell to the Messenger of God (SAAS) what had happened (and did so). One of the men sitting there said, ‘I have the weapons belonging to the man slain to whom he is referring; give him compensation for me.’ Abū Bakr said, ‘Indeed not; he will not give anything to some little hyena of Quraysh what belongs to one of God’s lions who fought for God and His messenger.’ The Messenger of God (SAAS) then arose and awarded it to me and I used it to buy a piece of land. It was the first property I earned.”

Al-Bukhārī related this in various other places, as did Muslim. Both drew it from Qutayba, from al-Layth b. Sa‘īd.

It is given above from an account of Nāfi‘ Abū Ghālib, from Anas, that the man who spoke up on the occasion was ‘Umar b. al-Khaṭṭāb. Perhaps he said it following Abū Bakr, or in substantiation or agreement of his words. Or there may have been some confusion over who spoke thus. God knows best.

The hafiz al-Bayhaqī stated that al-Ḥakim informed him, quoting al-Aṣāmī, quoting Ahmad b. ‘Abd al-Jabbār, from Yūnus b. Bukayr, from Muhammad b. Ishāq, who said that it was related to him by ḤĀṣim b. ‘Umar, from ‘Abd al-Raḥmān b. Jābir, from his father Jābir b. ‘Abd Allāh, who quoted the Messenger
of God (SAAS), when he saw how people were behaving at the battle of Ḥunayn, as saying, “‘Abbas! Call out: ‘O ansār! O people of the tree!’” (When he did so) they responded, “Labbayka! Labbayka! At Your service! At Your service!” The men then tried to turn their mounts, and when they failed to do so, they threw off their armour from around their necks, took their swords and shields and headed in the direction of his voice. Eventually some 100 of them were gathered about him and they made a stand and fought on. The first call he made was to the ansār, then another was made to (Bānū) Khazraj. They were steadfast in the battle. The Messenger of God (SAAS) looked out at his mounted men and the fierce battle waging and commented, “The fires of war are really hot now!”

Al-Bayhaqi went on, “By the time all the force had returned around him, the prisoners were already bound, and there with them the Messenger of God (SAAS). God destroyed many of them and caused many to flee. He awarded to His messenger their possessions and children.”

Ibn Lahi’a stated, from Abū al-Aswad, from Urwa, and Mūsā b. Uqba narrated in his military chronicle, from al-Zuhri, that after God had conquered Mecca for the Messenger of God (SAAS) and he had rested, he went out against Hawszin, accompanied by the people of Mecca, some mounted, others on foot. Even the women left too, walking; they did so not for religious reasons but to watch and to bring back the booty. And they would not have minded if the Messenger of God (SAAS) and his men had lost.

They also stated that he was accompanied by Abū Sufyān b. Harb and Şafwān b. Umayya. The wife of the latter was a Muslim, while he was still a polytheist. But they (the couple) had not been separated. Al-Bayhaqi commented, “The leader of the polytheists that day was Mālik b. ʿAwf al-Naṣr. With him was Durayd b. al-Ṣimma, much suffering from his advanced age. Also accompanying them were their womenfolk, children and livestock. The Messenger of God (SAAS) sent out ahead ʿAbd Allah b. Abū Ḥadrad as a scout. He spent the night with the enemy force and heard Mālik b. ʿAwf say to his companions, ‘When morning comes, attack them as one man. Break the scabbards of your swords and position your livestock and women in separate lines.’

“Next morning Abū Sufyān, Şafwān and Ḥakim b. Ḥizām positioned themselves apart and to the rear to observe which side would prevail. The Muslim forces were ranged into lines and the Messenger of God (SAAS) mounted his grey mule, went out to meet each line and urged them to fight hard, encouraging them that they would be victorious if they remained steadfast.

“While they were so engaged, the polytheists attacked the Muslims as one man. The Muslims engaged in one round of fighting, then turned around and retreated. Ḥarīthah b. al-Nuʿmān commented, ‘I estimated the number remaining with the Messenger of God (SAAS) after the retreat to be 100 men.’

135. The fact that the couple did not share the same faith did not cause the dissolution of their marriage.
“People say that one of the Quraysh men passed by Ṣafwān b. Umayya and said, ‘I bring good news of the defeat of Muḥammad and his men. I swear, they will never recover.’ Ṣafwān asked, ‘Are you telling me it’s good news for the bedouin to win? I swear, I much prefer a man of Quraysh than a bedouin as my master.’ Ṣafwān was angry for this reason.”

ʿUrwa went on, “Ṣafwān sent a slave of his ahead, telling him, ‘Listen for who is making the war cry.’ When he came back, he said, ‘I heard them saying, ‘O Banū Ḥādīl! O Banū ‘Abd Allāh! O Banū Uḥayd Allāh!’’ He (Ṣafwān) said, ‘Muḥammad has won! Those were their war cries.’”

The sources stated, “When the Messenger of God (ṢAAS) was in the thick of the battle, he stood up in his stirrups while he rode the mule and raised his hands praying to God, saying, ‘O God, I appeal to You to fulfil Your promise to me. O God, it must not be that they defeat us!’ He called for his men and urged them on, ‘O men who were at the Ḥudaybiyya truce! God! God! Things are turning against Your prophet.’ It is said that he incited them by saying, ‘O ansār of God and of His messenger! O Banū al-Khazraj! O people of Ṣurāt al-Coinsara! And he assigned some of his Companions to call this out.”

They went on, “He also picked up a handful of pebbles and cast them into the faces and on to the heads of the polytheists, saying, ‘May their faces be deformed!’

“His men then hurriedly gathered around him. They claim that the Messenger of God (ṢAAS) then said, ‘Now the fires of war are heating up!’ God then defeated His enemies wherever He had cast His pebbles at them. The Muslims pursued them, killing them. And God gave them their women and offspring as booty. Malik b. ʿAwf fled and entered the fort of al-Ṭāfif, along with some of his people’s leaders.

“Many of the people of Mecca accepted Islam when they saw God’s victory for His messenger (ṢAAS) and the way He had honoured His religion.”

Al-Bayhaqi related this.

Ibn Wahb stated that it was told to him by ʿUyunus, from al-Zuhri, who said that Kathīr b. al-ʿAbbās b. ʿAbd al-Muṭṭalib quoted al-ʿAbbās as stating, “I was present with the Messenger of God (ṢAAS) at the battle of Ḥunayn; I and Abū Sufyān b. al-Ḥarīth kept close to him throughout. The Messenger of God (ṢAAS) was riding a white mule presented to him by Farwā b. Nuḥāthā al-Jadhāmī. When the forces met, the Muslims turned back in flight. The Messenger of God (ṢAAS) suddenly urged his mule on towards the polytheists. I held tight to its bridle, trying to slow it down, while Abū Sufyān gripped the saddle of the Messenger of God (ṢAAS).

“The Messenger of God (ṢAAS) cried out, ‘Hey, ʿAbbās, call for the men of the acacia tree!’ I swear, it was as though, on hearing my voice, I had gained their attention as does a cow her young! They responded, ‘Ya labbaykah! Ya labbaykah! At Your service! At Your service!’

“They and the polytheists then engaged in battle, while the ansār criers shouted, ‘O ansār!’ Then the cry was repeated directly to Banū al-Ḥarīth b. al-Khazraj.
"The Messenger of God (SAAS), on his mule, stared over at them, as though stretching forward to battle them himself, and said, 'This is when the fires of war will heat up!' Then he picked up gravel which he threw into the faces of the unbelievers and said, 'May you be defeated, by Muhammad's Lord!' I had been watching, and as far as I could see the fighting was progressing as before. But no sooner had he thrown the gravel than the enemy's enthusiasm dulled and they retreated."

Muslim narrated this about Abū al-Ṭāhir, from Ibn Wabh in similar terms. He also narrated it from Muḥammad b. Rāfī', from 'Abd al-Razzāq, from Ma'amār, from al-Zuhrī in similar terms.

Muslim also related, from a hadith of Ikrima b. 'Ammār, from Iyyās b. Salama b. al-Akwa', from his father, who said, "We fought the battle of Ḥunayn with the Messenger of God (SAAS). When we confronted the enemy, I advanced up a mountain path where I found a polytheist, at whom I shot an arrow. He hid from me and I did not know what became of him. I then saw the enemy coming up another mountain path. They clashed with the men of the Messenger of God (SAAS), who turned back. I retreated too. I had two striped garments, in one of which I was dressed, the other draped over me. I untied my waist-wrapper and joined both striped garments together. Then I retreated, passing by the Prophet (SAAS), who was mounted on his grey mule. He commented, 'Ibn al-Akwa' has seen something frightening.'"

"As the enemy was overwhelming the Messenger of God (SAAS), he dismounted from his mule, picked up a handful of dirt from the ground and threw it into their faces, saying, 'May their faces be deformed!' And every single one of them had his eyes fill with that dirt from that handful and they turned and fled. God defeated them and thereafter the Messenger of God (SAAS) divided up their possessions among the Muslims."

Abū Dā'ūd al-Ṭayalisi stated in his Musnad hadith collection that it was related to him by Ḥumām b. Salama, from Ya'qūb b. 'Atā', from 'Abd Allāh b. Yasar, from Abū 'Abd al-Raḥmān al-Fihri, who said, "We were with the Messenger of God (SAAS) at Ḥunayn. We set out on an extremely hot day. We halted in the shade of some acacia trees, and when the sun had set, I put on my cuirass and mounted my horse. I then went over to the Messenger of God (SAAS), who was in his tent. I addressed him, 'Peace be upon you, Messenger of God and may His mercy and blessings be yours. Is it time to go yet, Messenger of God?' 'Yes, it is,' he replied. He then called out the name of Bilal, who emerged quickly from beneath an acacia, his shadow like that of a bird. He said, 'At your service and pleasure, may I be ransom for you!' The Messenger of God (SAAS) told him, 'Saddle up my horse.' He was brought two palm fronds that were without holes or indentations.

"He mounted his horse and we spent the day riding. The two cavalries came face to face and we did battle with them. Then the Muslims turned and retreated, as God Almighty stated. The Messenger of God (SAAS) began saying,
'O worshippers of God, I am the servant and Messenger of God!' He then jumped from his horse and someone close to him later told me that he took a handful of dirt and tossed it into the faces of the enemy, saying, 'May their faces be deformed!'”

Yaʿlā b. ʿAbī stated, “Their sons quoted their fathers as saying, ‘All of them, without exception, had their eyes and mouths filled with dirt. And we heard a clanging sound from the sky like iron striking an iron pot and God, Almighty and Glorious is He, defeated them.’”

Abū Daʿūd al-Sijistānī related it in his Sunan collection, quoting Mūsā b. Ismāʿīl, from Ḥammād b. Salama in similar words.

Imām Aḥmad stated that it was related to him by ʿAbīn, quoting ʿAbd al-Wahīd b. Ziyād, quoting al-Ḥārīth b. Ḥusayn, quoting al-Qāsim b. ʿAbd al-Raḥmān b. ʿAbd Allāh b. ʿAbī. Mūsā al-Sijistānī as stating, “I was present with the Messenger of God (SAAS) at the battle of Ḥunayn. The men retreated from him, and 80 of the anṣār and the muḥājirīn remained there with him. We drew back some 80 feet, but did not turn our backs to the enemy. These men were the ones upon whom God sent down al-ṣakīna.”136 The Messenger of God (SAAS) was meanwhile still going forward on his mule, which veered to one side so that he slipped off his saddle. I called out to him, ‘Up you get! May God raise you up!’ He replied, ‘Get me a handful of dirt!’ With this he struck them in their faces and filled their mouths. Then he asked, ‘Where are the muḥājirīn and the anṣār?’ I replied, ‘Call for them,’ he asked. I did this and they came, their swords in their right hands shining like stars, and the polytheists then turned their backs in retreat.”

Aḥmad is alone in giving this.

Al-Bayḥāqī stated that he was informed by Abū ʿAbd Allāh al-Ḥaṭīf, quoting Abū al-Ḥusayn Muḥammad b. Aḥmad b. Ṭamīm al-Qanṭari, quoting Abū Qalābā, quoting Abū ʿAṣim, quoting ʿAbd Allāh b. ʿAbd al-Raḥmān al-Ṭāʾifī, quoting ʿAbd Allāh b. ʿIrāyda b. al-Ḥārith al-Anṣārī, from his father (who said) that the Messenger of God (SAAS) attacked Bānti Ḥawāzin with a force of 12,000 men and that at Ḥunayn a like number of the people of al-Ṭāʾif were killed as those who died at Badr. ʿIrāyda stated, “And the Messenger of God (SAAS) picked up a handful of pebbles which he threw into our faces, and we were defeated.”

Al-Bukhārī narrated this in his history, but he did not include ʿIrāyda’s genealogy.

Musaddad stated that Jaʿfar b. Sulaymān related to him, quoting ʿAwh b. ʿAbd al-Raḥmān, the freed-man of Umm Burthin, from someone who was present at Ḥunayn as an unbeliever, who said, “When we and the Messenger of God (SAAS) met they had not prepared ewes’ milk”137 for us! So we advanced

136. “The calm”; see notes and above and sērat al-Baḥrā: IX, v.27. Sometimes the word is found identified as “His (God’s) sakīna”, as in the above verse and elsewhere, sometimes with the definite article, as here.

137. That is, presumably, “they were not going to treat us as honoured guests.”
slashing away with our swords before the Messenger of God (SAAS) until we overwhelmed them. Eventually there between us and them were some really magnificent men. And then they cried out, ‘May your faces be deformed! Go back!’ And we were defeated because of those words.”

Al-Bayhaqi related this.

Ya‘qūb b. Sufyān stated that it was related to him by Abū Sufyān, quoting Sa‘īd b. ‘Abd al-Raḥmān b. Ibrāhīm, quoting al-Walīd b. Muslim, quoting Muḥammad b. ‘Abd Allāh al-Sha‘bī, from al-Ḥārith b. Badl al-Naṣrī, from a man of his tribe who had been present on that day at the battle of Ḥunayn, along with ‘Amr b. Sufyān al-Thaqāfī, both of whom said, “When the Muslims were being defeated at Ḥunayn, there only remained with the Messenger of God (SAAS) ‘Abbās and Abū Sufyān b. al-Ḥārith. The Messenger of God (SAAS) then picked up a handful of pebbles and threw it into their faces. We fled, imagining every rock or tree to be some knight chasing us.”

Al-Thaqāfī added, “I raced away on my horse until I entered d-Ta‘if.”

Yūnus b. Bukayr narrated in his military chronicle, from Yusuf b. Suḥayb b. ‘Abd Allāh, that only one man stood fast with the Messenger of God (SAAS) at Ḥunayn, and his name was Zayd.

Al-Bayhaqi narrated, through al-Kudaymī, quoting Mūsā b. Mas‘ūd, quoting Sa‘īd b. al-Sā‘ib b. Yaṣār al-Ṭā‘īfī, from al-Sā‘ib b. Yaṣār, who quoted Yazīd b. ‘Amīr al-Suwā‘ī as saying, at the discovery that Muslims came across at the battle of Ḥunayn, “The polytheists pursued them and the Messenger of God (SAAS) picked up a handful of dirt from the ground and then advanced towards the polytheists and threw it into their faces, saying, ‘Go back! May your faces be deformed!’ And every man another would meet complained about dirt in his eyes.”

He then narrated through two other lines from Abī Hudhayfah, who stated that it was related to him by Sa‘īd b. al-Sā‘ib b. Yaṣār al-Ṭā‘īfī, quoting Abū al-Sā‘ib b. Yaṣār, who said that he heard Yazīd b. ‘Amīr al-Suwā‘ī (who had been present at Ḥunayn with the Messenger of God (SAAS), though on the side of the polytheists, having accepted Islam only later) say as we asked him about the terror that God had cast into the hearts of the polytheists at the battle of Ḥunayn, “He would take pebbles and throw them into an iron pot that would clatter; and we would experience the same in our insides.”

Al-Bayhaqi stated that he was informed by Abū ‘Abd Allāh al-Ḥāfīz and Muḥammad b. Mūsā b. al-Fadl, both of whom said, “Abū al-‘Abbās Muḥammad b. Ya‘qūb related to us, quoting al-‘Abbās b. Muḥammad b. Būkayr al-Ḥāḍramī, quoting Abū Ayyūb b. Jābir, from Ṣaḍqā b. Sa‘īd, from Muṣ‘ab b. Shaybāna, from his father, who said, ‘I went forth with the Messenger of God (SAAS) to the battle of Ḥunayn, though it was not Islam nor any knowledge of it that made me do so; I just refused to have Ḥawāzin defeat Quraysh! As I stood with him, I said, “Messenger of God, I can see piebald horses!” He replied, “No one but a
polytheist would see them!” Then he struck me in the chest and said, “O God, guide Shayba aright!” He then hit it again and said, “O God, guide Shayba aright!” and then he did and said the same a third time. And I swear by God, no sooner had he raised his hand from me the third time than there was none of God’s creation whom I loved more than I did him!”

He went on to relate the encounter between the armies, how the Muslims had been retreating, how al-‘Abbás had called out and the Messenger of God (SAAS) had asked God for His help, and so on until God had defeated the polytheists.


“I went to approach him from his right, but there was al-‘Abbās b. ‘Abbás al-Muṭṭalib standing dressed in white metal armour, looking like silver with its tarnish wiped away. I said, ‘He’s his uncle – he’ll not desert him.’ Then I went at him from the left and came upon Abū Sufyān b. al-Ḥārith b. ‘Abbás al-Muṭṭalib. I told myself, ‘That’s his cousin he won’t desert him.’ Then I came at him from behind. All I had left to do was attack him fiercely with my sword when a great flame like lightning arose between myself and him. I was afraid it would burn me, so I put my hand over my eyes and retreated. The Messenger of God (SAAS) then turned and said, ‘Shayba, come closer to me. O God, take Satan away from him!’ I then lifted my gaze to him and found him to be dearer to me than my own sight or hearing. He then said, ‘Shayb, fight the unbelievers!’

Ibn ‘Iṣāq quoted Shayba b. Uthmān b. Abū Ṭalḥa, a brother of Banū ‘Abbās al-Dār, as saying, “I said, ‘Today I will get my revenge’ (his father had been killed at Uhud). ‘Today I shall kill Muhammad!’ I went around the Messenger of God (SAAS) to kill him, but something overwhelmed me so that I could not do that; I knew that it was forbidden for me.”

Muḥammad b. ‘Iṣāq also quoted his father, ‘Iṣāq b. Yasar, from another man, who quoted Jubayr b. Muṭṭim as saying, “I was with the Messenger of God (SAAS) at the battle of Ḥunayn and while the battle was going on, I saw something like a black coverlet falling from the sky that descended between us and the enemy. We saw it to be ants that had spread all over and were filling the valley. Immediately the enemy were defeated. We had no doubt that it was the angels.”


He went on to quote Khudayj b. al-‘Arjā al-Naṣrī as reciting the following verses – about Ḥunayn, that is,
"When we approached Ḥunayn and its water, we saw something black, unpleasant in colour, streaked white. With a grey squadron which, were it cast up at the heights of Mt. Urwa it would have become level. If my people's chiefs had obeyed me, we would not have encountered the manifest apparition. Then we would not have met the troops of Muḥammad’s people, 80,000 strong, along with Khindif."

Ibn Ishāq also quoted the following verses spoken by Mālik b. Ḥawīṣ, chief of Hawīṣin, while he was in the turmoil of battle that day:

"Advance, Muḥājirūn! This is a day of battle to which one like me rides on one like you, again and again. Even if the front line is lost and the rear too and they come on up, Squadrons (so numerous as to) exhaust one’s sight. I used to thrust so hard as to make the wounds gush with blood! When others were blamed for holding back and hiding, I would thrust so hard the blood would gurgle forth In a full stream from inside, sometimes overflowing, sometimes gushing fast, The lance’s tip still inside, broken at the shaft-head. O Zayd! O Ibn Hamham, to where do you flee? Your teeth are gone and you are old. The white-skinned women wearing long veils know well That I’ll not charge blindly, when the secluded women are brought from behind the curtains."

Al-Bayhaqi related through Yūnus b. Bukayr, who quoted from Ibn Ishāq, other verses delivered by Mālik when his companions had fled in defeat. These verses were spoken after he had accepted Islam; they are also attributed to others:

"Remember their progress, and all those there, while above Mālik the banners fluttered. Mālik is a leader above whom there is none; at Ḥunayn he wore a glistening crown. Until they met their enemy, when bravery led them on, wearing helmets and chain-mail and bearing leather shields. They struck hard at the men until they saw no one around the Prophet, until dusk encompassed him. Until Gabriel came down to help them and we were defeated and made captive. Had it not been Gabriel fighting us, our fine swords would have protected us."

138. The name of his horse.
Umar al-Fārūq when they were being defeated, escaped from a thrust that caught his saddle.

Ibn Iṣḥāq stated, “When the polytheists were defeated, and God gave His messenger power over them, a Muslim woman said,

‘God’s cavalry has overcome that of al-Lāt; it is God who more deserves to prevail.’”

Ibn Hishām stated that an authority on the transmission of poetry quoted it to him as,

“God’s cavalry has overcome that of al-Lāt; His cavalry more deserves to prevail.”

Ibn Iṣḥāq went on, “When Hawāzin were defeated, widespread execution of Thaqīf of Bāntū Mālik took place. Seventy of their men were killed beneath their banner, which was under the charge of Dhū al-Khimār. When he was killed, ‘Uthmān b. ʿAbd Allāh b. Rabiʿa b. al-Ḥārith b. Ḥabīb took it and fought on with it until killed. ʿĀmir b. Wahb b. al-Aswad told me that when the Messenger of God (SAAS) learned of his death, he said, ‘God damn him! He hated Quraysh!’”

Ibn Iṣḥāq went on to quote Yaʿqūb b. Unique as having said that along with this man ‘Uthmān, a Christian slave of his was also killed. One of the anṣār came to remove the youth’s possessions and found him to be uncircumcised. So he called out at the top of his voice, ‘Hey, Arabs, Thaqīf are uncircumcised!’”

“Al-Mughira b. Shuʿba al-Thaqafi said that upon hearing this, ‘I took him by the hand, fearing that this calumny would spread among the Arabs and told him, ‘Don’t say that, may my father and mother be your ransom! He was just a Christian slave of ours.’ I then uncovered the dead for him, asking, ‘Can’t you see that they are indeed circumcised?’”

Ibn Iṣḥāq continued, “The banner of (Bāntū) al-Aḥlaf was with Qārīb b. al-Aswad. When the enemy were defeated, he leaned it against a tree and he, his relatives and his people all fled. Only two of the al-Aḥlaf were killed – one man of Bāntū Ghiyara named Wahb and a man of Kubba named al-Jullāh. When he heard of the death of al-Jullāh, the Messenger of God (SAAS) said, ‘The leading young man of Thaqīf, except for him descended from Ibn Hunayda, has been killed today.’” By this latter man he was referring to al-Ḥārīth b. Uways.

Ibn Iṣḥāq stated further, “Al-Abbas b. Mirdās spoke the following verses, referring to Qārīb b. al-Aswad and his having fled from his brothers, and to Dhū al-Khimār’s having constrained his people and himself to death:

‘Who is it will inform Ghaylān for me and, I imagine, someone knowing will go to him,

And ʿUrwa too; I have only to lead you to a response and a statement that suggests the contrary to what you both say:
That Muhammad is a servant and a messenger for a Lord who does not lead astray nor does He do wrong.

We find him to be a prophet like Moses, and whatever man thinks himself better than him is deluded.

Terrible was the state of Bani Qast in Wajj, when the matters were decreed.

They ruined their situation; and for every people there is a leader, and fortunes may well change.

We attacked them like forest lions; the forces of God move in plain view.

We attacked the force of Bani Qast enraged, almost flying at them

I swear that had they stayed, we would have brought troops against them and they would not have escaped.

We were (like) lions of Layat there until we revealed them and al-Nusir were made to surrender.

And (there was) a day before that of Hunayn that has now gone by when blood streamed.

You'll hear of no day like today; a people of long memory has not heard of such.

We killed Banu Huta'yi on the dust, over their banners, while the cavalry shifted away.

Dhul-Khimar was no leader for a people who had intelligence who could be punished or disavowed.

He took them on the roads to death, matters being clear for those who could see them

Some on the point of death escaped and survived, while many of them were killed.

A feeble man would not help such a situation, nor would someone lacking modesty or over-cautious.

He destroyed them and perished; they gave him leadership over their affairs and the chiefs left.

Banu 'Awf have horses that trot along and are given hay and barley to eat.

Were it not for Qariib and his father's sons, the pastures and forts would be divided up

But they occupied the leadership by luck to which they were directed.

They obeyed Qariib, and good fortune and aspirations lead to glory.

If they are led to Islam, they will be found to be leaders of men for so long as day and night persist.

If they do not accept Islam, then they call for war against God and shall have no helper.

139. A place near al-Tif.
140. The family of Malik b. 'Awf.
Just as war erased Banū Sa'd and fate brought evil to the clan of Banū Ghaziyya.

As though Banū Mu'āwiyah b. Bakr came to Islam like sheep, bleating.

We said, 'Accept Islam! We are your brothers; our hearts are innocent of old hatred.'

It was as though when the people came to us, they were, after the peace, devoid of hate.

Chapter.

When Hawāzīn had been defeated, their leader Mālik b. 'Awf al-Nāṣr halted at a pass with a group of his men and told them to stay there until their weaker comrades and those at their rear caught up with them.

Ibn Ishaq stated that he had been informed that some horsemen came up while Mālik and his companions were at the pass. He asked his men, “What do you see?” “We can see men who place their lances between the ears of their horses that have long flanks.” Mālik commented, “Those are Banū Salīm; you should not fear them.” When they arrived there they followed a route in the middle of the valley. Then other riders appeared, following the first group. Mālik asked his men, “What do you see?” They replied, “We see men who rest their lances carelessly across their horses.” “Those”, Mālik said, “are al-Aws and al-Khazraj. You should not fear them.” When these men arrived at the base of the pass, they took the same route as Banū Salīm. Then another horseman appeared, and Mālik asked his men, “What do you see?” They told him, “We see a rider on a long-flanked horse holding his lance on his shoulder and with his head covered in a red kerchief.” “That is al-Zubayr b. al-'Awwām,” Malik observed, “I swear by al-Lāt, he will attack you, so fight back hard.” When al-Zubayr reached the base of the pass, he saw them, made for them and kept thrusting at them until he had dislodged them from it.

Chapter.

The Messenger of God (SAAS) gave orders regarding the booty, and the camels, sheep, goats and prisoners were gathered together. He had them all taken to al-Jirāna where they were kept.

Ibn Ishaq stated that the Messenger of God (SAAS) placed Mas'ūd b. 'Amr al-Ghifārī in charge of the booty.

Chapter.

Ibn Ishaq stated that he was informed by a colleague that on that day the Messenger of God (SAAS) passed by a woman whom Khalid b. al-Walid had
killed; a crowd had gathered around her. He told one of his companions, “Go to Khalid and tell him that God’s messenger forbids you from killing children, women or hired labourers.”

Ibn Ishaq related it thus without a complete line of transmission.

Imām Ahmad stated that it was related to him by Abū ‘Amir ‘Abd al-Malik b. ‘Amr, quoting al-Mughira b. ‘Abd al-Rahmān, from Abū al-Zinād, who said that al-Muraqqa’ b. Ṣayfī related to him, from his grandfather Rabḥ b. Rabi‘, brother of Banū Hanẓala al-Kātib, who stated that on one occasion the Messenger of God (ṢAAS) returned from a military expedition he had waged in which Khalid b. al-Walid was in the vanguard. Rabḥ and the Companions of the Messenger of God (ṢAAS) passed by a dead woman who had been struck down by the vanguard. They had halted and were looking down admiringly at her when the Messenger of God (ṢAAS), riding his mount, caught up with them. They drew away from her and the Messenger of God (ṢAAS) halted over her and said, “This woman should not have been killed!” He then told one of his men, “Go to Khalid and tell him, ‘No women nor hired labourers must be killed!’”

Abū Dā‘ūd, al-Nasārī and Ibn Maja related it similarly, from a hadith of Muraqqa’ b. Ṣayfī.

THE EXPEDITION TO AWṬĀS.

The reason for this was that when Hawāzin were defeated a number of them, including their leader Malik b. ‘Awf al-Naṣrī, took refuge in al-Ṭā‘if, where they fortified themselves. One group of their men went and made camp at a place called Awtās. The Messenger of God (ṢAAS) sent an expedition of his men under the command of Abū ‘Amir al-Ash‘arī and they fought and defeated the enemy. The Messenger of God (ṢAAS) then himself went and besieged al-Ṭā‘if, as will be recounted.

Ibn Ishaq stated, “When the polytheists were defeated at the battle of Ḥunayn, they went to al-Ṭā‘if, in the company of Malik b. ‘Awf. Some of them encamped at Awtās, while others, consisting only of men of Banū Ghira of Thaqīf, went towards Nakhlā. The cavalry of the Messenger of God (ṢAAS) followed those who took the path through the pass.”

He went on, “Rāfī’ b. Rāfī’ b. Abān al-Sulamī – known by his mother’s name as ‘son of al-Daghīna’ – captured Durayd b. al-Simma. He did so by taking the reins of his camel, thinking that a woman and not he, was in the howdah upon it. When he made the camel kneel, he discovered an old man inside, Durayd b. al-Simma, whom the young man, Rāfī’, did not recognize. Durayd asked him, ‘What do you want of me?’ He replied, ‘I am going to kill you.’ ‘Who are you?’ Durayd asked. ‘I am Rāfī’ b. Rāfī’ b. Sulamī.’ Rāfī’ then struck Durayd with his sword, but the blow was ineffective. Durayd commented, ‘Well, your mother did not give you a good weapon! Here, take my sword from the back of
my saddle in the *howdah*, then use it to strike me; hit above the backbone and below the skull. Now that’s how I would strike men! And when you go to your mother, tell her that you killed Durayd b. al-Šimma. I swear that many were the times I defended your women!’

‘Banū Sulaym claim that Rabī’a said, ‘When I struck him and he fell down, he was exposed and the skin high up between his thighs was like parchment from his having so often ridden bareback.’

‘When Rabī’a returned to his mother and told her of having killed him, she said, ‘I swear, he set free three of your mothers!’”

Ibn Ishāq then quoted verses his daughter Ḍamrı spoke eulogizing him. These included,

“They said, ‘We killed Durayd!’ I said, ‘They spoke the truth! And my tears kept streaming down my robe.

Were it not for Him who had defeated all the tribes, Sulaym and Ka‘b would have known what to do.

Then a great army would have attacked them constantly, their armour emitting various odours of rust, wherever they went.”

Ibn Ishāq stated, “The Messenger of God (SAAS) sent after those of the enemy who had headed for Awrat’s a force under Abū Ṣamīr al-Aswārī. He caught up with some of those who had fled and they engaged in battle. An arrow was shot at and killed Abū Ṣamīr and Abū Mūsā al-Aswārī. Then a great army would have attacked them constantly, their armour emitting various odours of rust, wherever they went.”

Ibn Ishāq stated further, “An authority on poetry and its transmission whom I trust told me that Abū Ṣamīr al-Aswārī confronted the polytheist brothers. One of them attacked him and Abū Ṣamīr fought back, calling him to accept Islam, saying, ‘O God, bear witness against him!’ Then Abū Ṣamīr killed him.

“A second polytheist attacked him and Abū Ṣamīr fought back, inviting him into Islam, saying, ‘O God, bear witness against him.’ Abū Ṣamīr then killed him. At that they all charged at him while he spoke as before. Eventually he had killed nine of them and only the tenth remained. He attacked Abū Ṣamīr, who fought back, calling upon him to accept Islam, saying, ‘O God, bear witness against him.’ Then the man called out, ‘O God, do not bear witness against me!’ At that Abū Ṣamīr stopped fighting him and the man withdrew. He thereafter accepted Islam and was a good Muslim. When he saw him, the Prophet (SAAS) would comment, ‘That’s the fugitive from Abū Ṣamīr.’
"Two brothers — al-'Alā and Awfā, sons of al-Ḥārith of Banū Jusham b. Mu‘awiyya — then shot at Abī ʿAmir. One of them hit him in the heart, the other in the knee, and they killed him. Abū Mūsā then turned the enemy back and attacked and killed these two men. A man of Banū Jusham b. Mu‘awiyya eulogized them in the following verses,

'That a calamity was the killing of al-'Alā and Awfā together, who received no support.

It was they who killed Abī ʿAmir, that cunning lion!

They left him lying on a battle field, his clothing as though stained with saffron.

The like of them both was never seen before; no two were ever more free of fault, or more sure of aim.'"

Al-Bukhārī stated that Muḥammad b. al-ʿAlā related to him, quoting Abū Usāma, from Burayd b. ʿAbd Allāh, from Abū Burda, from Abī Mūsā, who said, "When the Messenger of God (ṢAAS) had finished at Ḥunayn, he sent Abī ʿAmir in command of an army to ʿAwfā. There he encountered Durayd b. al-Ṣimma who was killed, while his companions were defeated."

Abī Mūsā went on, "He sent me forth with Abī ʿAmir, who was shot in the knee, the arrow, shot by a man of Banū Jusham, lodging in it. When I reached him, I asked, 'Who shot you, uncle?' He pointed over at the man, saying, 'There, that's the man who shot and killed me!' I made for him, but he withdrew when he saw me coming. I followed on, calling out, 'Aren't you ashamed not to stand and fight?' he stopped retreating and we exchanged a few sword strokes then I killed him. I went and told Abī ʿAmir, 'God has killed your enemy!' He asked me, 'Take out this arrow.' I did so and water seeped from the wound. He then requested, 'Nephew, deliver my greeting to the Messenger of God (ṢAAS) and ask him to pray for my forgiveness.'

"Abī ʿAmir then appointed me in command of our men and after a short while he died. I returned and went in to see the Messenger of God (ṢAAS) inside his house. He was lying on a rope bed of date-palms and stalks with a coverlet over him; the ropes and strands of the bed had made marks on his back and sides. I told him our news and about Abī ʿAmir and how he had told me, 'Ask him to seek forgiveness for me.' The Messenger of God (ṢAAS) called for water to be brought, performed the ablution, then raised his arms praying, 'O God, forgive Ubayd, Abī ʿAmir! I saw the whiteness of his underarms. He then said, 'O God, place him on the Judgement Day of Resurrection above many of Your creation' — or 'of many people'. I said, 'Will you also ask forgiveness for me?' He then said, 'O God, forgive ʿAbd Allāh b. Qays his sins and on Resurrection Day grant him a favourable entry (into paradise).'

Abū Burda noted, "One of the prayers was for Abī ʿAmir, the other for Abī Mūsā, may God be pleased with them both."

Muslim related this from Abū Kurayb, Muḥammad b. al-ʿAlā and ʿAbd Allāh b. Abū Barād, from Abū Usāma in similar words.
Imam Ahmad stated, “Abd al-Razzak related to us, quoting Sufyan – he being al-Thawri – from Uthman al-Batti, from Abu al-Khalil, from AbuSa'id al-Khudari, who said, ‘At Aw'as we took some women prisoner who had husbands and we were reluctant to have intercourse with them while this was so. We therefore asked the Messenger of God (SAAS) and this verse was revealed, “and all married women, except those whom your right hands possess” (surat al-Nisa', IV, v.24). And so we considered their bodies permissible to us.”

Al-Tirmidhi and al-Nasa'i related it thus from a hadith of Uthman al-Batti. Muslim gave it in his Sahih collection from a hadith of Shurba, from Qatada, from Abu al-Khalil, from Abu Sa'id al-Khudari. Imam Ahmad, Muslim, Abu Daud and al-Nasa'i gave it from a hadith of Sa'id b. Abü Uruba. Muslim, Shurba and al-Tirmidhi gave it additionally from a hadith of Hammam, from Yahya, all three giving an account from Qatada, from Abu al-Khalil, from Abu Alqama al-Hashimi, from Abu Sa'id to the effect that the men of the Messenger of God (SAAS) at Aw'as made captives of women who had husbands who were polytheists. This fact made some of the men refrain from intercourse with them. And so this verse “and all married women, except those whom your right hands possess” was revealed.

This is the version given by Ahmad b. Hanbal; and he added to this chain of authorities Abu Alqama al-Hashimi who is considered reliable. This is the accepted interpretation, though God knows best.

A number of the early authorities view this verse as evidence that the sale of a female slave means her divorce. This is related of Ibn Mas'ud, Ubayy b. Ka'b, Jabir b. 'Abd Allah, Ibn Abbas, Sa'id b. al-Musayyab and al-Hasan al-Baseeri. The majority oppose these, citing an anecdote about Burayra to the effect of her having been sold and then given a choice of ending or maintaining her marriage. If sale of her meant her divorce, then she would not have been given a choice.

We have discussed this issue in detail and sufficiently in our Tafsir (Exegesis). And we will refer to it again, if God so wills it, in our (projected work) Al-Ahkam al-Kabir.

A number of the early authorities cite this hadith relating to those made captive at Aw'as to substantiate the permissibility (of intercourse) with female slaves who were polytheists. The majority, however, oppose them, saying, “This is a special case; perhaps these women accepted Islam or were Christians or Jews.” The proper place for further discussion of this issue will be in Al-Ahkam al-Kabir, if God Almighty wills it.

Chapter: On those who were martyred at the battle of Hunayn and on the Expedition to Aw'as.

(These men were) Ayman b. Umm Ayman, freed-man of the Messenger of God (SAAS), he being Ayman b. 'Ubayd; Zayd b. Zam'a b. al-Aswad b. al-Muttalib b. Asad, whose horse, named al-Jana', bolted and so he was killed; Suraiqa b. Malik b. al-Harith b. 'Adi al-Ansari, of Banu al-Ajlun; Abu Amir al-Ash'ari,
the commander of the expedition to Awfās. These total four men; may God be pleased with them.

Chapter: On the Poetry spoken at the Expedition against Hamīsīn.

Among these verses are those of Bujayr b. Zuhayr b. Abū Salmā,

"Had it not been for God and His servant, you would have retreated when terror overcame every coward.

At the winding valley that day our enemies faced us, the swift horses stumbled on to their chins.

Some men went running, their garments held up in their hands, others were knocked to the side by hooves and flanks.

God honoured us and gave victory to our faith, dignifying us through worship of the Most Merciful.

And God destroyed them, dispersing and humiliating them for worshipping Satan."

Ibn Hishām stated that some transmitters of the poetry include the verses,

"When Your Prophet's uncle and his ally arose, calling,

O squadron of the faith!

Where are they who responded to their Lord, at the battle of al-'Ariḍ and at the 'willing allegiance'

(Ibn Isḥaq stated) "'Abbās b. Mirdās al-Sulami spoke the following,

'By the swift horses on assembly day and by the Book that the Messenger recited,

I was pleased at Thaqīf's painful fate yesterday beside the defile

They are the enemy's leaders from Najd, and killing them is sweeter than drinking.

We defeated their group, that group of Banū Qaṣī, and fierce was the fighting for Banū Ṭālāb.

The tents of Banū Hīlāl were left at Awfās begrimed with dust.

If (our forces) had clashed with Banū Ḥilāb, their women would have risen with dust upon them.

We raced our horses among them between Buss and al-Awrāl, breathing hard in pursuit of the booty.

Amidst a clamorous army that included the squadron of the Messenger of God that charged into the battle.

"'Abbās b. Mirdās also spoke the following,

141. See above, Vol. 11 p.341, footnote 74.
142. That is, in mourning.
143. Buss is a mountain near Dhāt ‘Araq. Al-Awrāl are three black mountains in the desert.
"O seal of the prophets, you are sent with the truth; all guidance on the right path being yours. God built upon you love in His creation, and Muhammad he named you. Then those who were true to the pact you gave them became an army, over whom you appointed al-Dahhak — a man with a sharp sword who, when surrounded by the enemy, saw only you.

He would even battle those near in blood, seeking to please the All-Compassionate and yourself too. I tell you I witnessed his repeated attacks in the turmoil of war, braining the polytheists, sometimes strangling them with his hands, sometimes slashing their heads with his sharp sword, using it to smash the warriors’ heads; if you saw what I did, it pleased you well.

While Bani Sulaym charged before him, striking and thrusting constantly at the enemy. They walked beneath his banner as though lions of a thicket determined to battle there. Not wanting closeness from their relatives, seeking only that they obey their Lord and to please you. These were our actions for which we were renowned, our ally being your Lord.’

‘Abbas b. Mirdas also spoke the following,

‘Mijdal is empty of its people now, as is Mutā‘ī; and the plains of Arik are bare, as are its cisterns. Homes of ours, O Juml, when our lives were fine and easy, and time’s changes would unite our family wish.

A lover whom great distance has diverted; can life now past ever return? If she seeks after the unbelievers, she is not to be blamed; for I am the assistant and follower of the Prophet. The best of envoys I have known, Khuzayma, brought us, and al-Mirrār is of them, and Wāsid too.

And so we came, along with 1,000 men of Sulaym, upon whom were splendid coats of mail made by Dzū‘d. We pledged allegiance to him at al-Akhshabayn, though it was the hand of God to whom we really pledged there.

We went into Mecca with the mahdī, the one well-led, by force, our swords in the rising dust, glistening, openly.

The bodies of our horses were covered with sweat, groaning, their blood within them boiling,
At the battle of Hunayn when Hawāzīn came at us, and our tight ribs restricted our breathing.

We kept firm with al-Ḍahlāk, undeterred by the blows and strikes of our enemies.

Before the Messenger of God, while a banner flew above us, shining like lightning above clouds.

That evening Dāhāk b. Sūfīyān struck with the sword of the Messenger of God, and death was near at hand.

We defended our brother from our brother," and if we had seen an option, we would have followed our relatives.

But the religion of God is that of Muḥammad; we are pleased with it. It has guidance and laws.

Through it he set us aright after our mistaken course; and no matter decided by God can be prevented.'

"ʿAbdās b. Mirdās also spoke the following,

"The remaining connection with Umm Muʿāmmal has been ended, for she changed her intention, against her word.

She had sworn by God not to sever the link; she did not speak true in that, and was not true to her word.

She is from Banū Khufāf who spent the summer in the al-ʿAqiq valley, living in the desert at Wajra and al-ʿUrfā.

Even if Umm Muʿāmmal follows the unbelievers, she has stocked my heart with passion despite her distance.

Someone will tell her that we refused; the only ally we seek is our Lord,

And that we are with the guide, the Prophet, Muḥammad and that 1,000 are with us, matched by no other tribe,

With trustworthy heroes of Sulaym, men who obey and do not disobey by even a syllable.

Khufāf, Dhakwān and ʿAwf, whose path you would imagine strewn with (diss uniting) difficulties,

(But) our glossy armour and helmets were as though worn by frowning lions slashing in their lairs.

Through us God’s religion gained strength; we added a like number to the group already with him.

At Mecca when we came; it was as if our banner was an eagle that, having soared, was ready to swoop down.

Upon mounts staring fixedly ahead, their forcing against their bits you would think inspired by a genie’s hum,

That morning we trod the polytheists underfoot, finding no deviation or change from the orders of the Messenger of God,"
At a battle amidst which the men heard from us no urgings except to fight and to crush heads
Sent flying from their supports by our swords which sliced right through the warriors' necks.
Many's the man we left struck down, and many the widow weeping bitterly over her husband.
It is God's pleasure we seek, not that of man; and to God belongs all that is apparent and hidden.'

"Abbas b. Mirdas, may God be pleased with him, also spoke the following verses,

'Why are your eyes sleepless, as though bothered by irritants, husks beneath their lids?
Eyes made sleepless from their pain, welling and streaming their tears,
Which look like pearls scattered when the man stringing them breaks their thread.
How far away is the home of her for whose love you hope, between you and whom al-Šammān and al-Ḥafar stand!
Abandon your youth now gone, long past for your hair is grey and thin.
And recall the distress of Sulaym in their lands; yet Sulaym have reason to have pride.
They are a people who aided the Most Merciful and followed the religion of the Messenger while people were in conflict.
They no longer plant palm shoots in their land, nor do cattle low in their wintering grounds
Where only fast steeds, like eagles, are kept at hand amidst lands filled with herds of camels.
Khufāf and 'Awf were brought to their flanks, and the clan of Dhakwān did not turn away in annoyance.
They struck openly at the polytheist armies in Mecca’s valley and their souls were whisked away
Until we left, their bodies like palm trees uprooted on the plain’s surface.
At the battle of Hunayn our witness was to the glory of the religion and it is recorded with God.
When we rode death, dingy-hued its inner flanks, while the horses emitted a dusky glow
Beneath the banner, with al-Dalḥāk leading us, like a lurking lion walking within his forest,
In dire straits due to the burdens of warfare that almost caused sun and moon to fade.
We remained steadfast at Awtās; our lances dedicated to God, we helped those we wished, and won victory.
And finally people returned to their homes who, were it not for the Sovereign and ourselves, would not have emerged.
You will not see any tribe, small in number or large, without our having had some influence upon them."

"Abbas also spoke the following,

"O man who is borne upon a young, strong-boned, swift-footed camel
If you should go to the Prophet, then say to him as it is your duty to do, if the group assembled are at ease,
"O finest man to ride a mount or ever to walk upon the earth, if souls be counted,
We were true to our pact with you when the cavalry were overpowered and wounded by the warriors
When there streamed a force from all parts of the Buhtha clan that shook the mountain trails
Until we attacked the people of Mecca, in a squadron, their armour shining, being led by proud men.
From every powerful clan of Sulaym, wearing close-knitted chain-mail upon them
Moistening their lances when they charged into the fray, so that you would imagine them as frowning lions.
Overwhelming the squadron, their insignia showing, bearing in their hands slashing swords and quick-thrusting spears.
At Hunayn there were a thousand in our force by which the Messenger was supported, as by fierce lions,
They were a vanguard ahead of the believers; and that day the sun upon them seemed more intense.
We went forward, God guarding us in his care; and God never loses those He guards.
We were blockaded at al-Manaṣib. But God took pleasure in that; and that makes our blockade worthwhile.
The morning of Awtas we made a fierce attack and the enemy drew back, calling out to us, "Hold off!"
Hawazin appealed to the brotherhood between us; but the breast Hawazin used to offer is very dry!
Finally we left their force like wild asses that lions have torn apart, one after the other."

"He also, may God be pleased with him, spoke the following,

"Who is it will tell the peoples that Muhammad is God's messenger, right-guided wherever he moves?
He called out to God, seeking His help alone and He was true and kind to him.
We travelled forth, keeping our appointment with Muhammad at Qudayd so that he could have us fulfil a matter that God had decreed."
They scouted us at dawn and as dawn broke they perceived us to be young warriors with lances set, upon horses, and our armour firmly attached, and our numerous infantry rushing forward like a torrent.

The best of the tribe—if ask you must—are Sulaym and they include some who claim to be Sulaym. And a force of anṣār who would not desert him, obedient to him and they do not disobey him in what he says.

Since you have appointed and promoted Khālid commander of the army, he has indeed advanced

With an army, guided by God, of which you are leader. With it you rightfully strike those who are evil.

I have sworn a genuine oath to Muhammad and have fulfilled it with a thousand horses, fully bridled.

The Prophet of the believers called, ‘Advance!’ And it pleased us to be the vanguard.

We spent the night at Mustadţtr pool. We had no fear—only enthusiasm and determination.

We obeyed you until all the enemy accepted Islam, attacking their force in the morning, those people at Yalamlâmi.

(A force so large) even a piebald red stallion could go astray amidst it, and an old man be insecure unless well marked.

We surprised them like a covey of grouse startled at dawn, each of which you see to be uncaring for its brother,

That morning; until finally we left them that evening at Ḥunayn, its streams flowing with blood.

If you wished, you could everywhere see fine race horses, their riders stretched out besides broken lances.

Hawāzîn have regained from us their herds; and for us to be disappointed and deprived of these has pleased them.”

Thus did Imām Muḥammad b. Ishāq give the poems of 'Abbās b. Mīrdâs al-Sulami, may God be pleased with him. We have omitted some of the odes he included for fear of being long-winded and boring. Ibn Ishāq also gives the poetry of others; but enough on the subject has been given above. Though God knows best.

THE EXPEDITION AGAINST AL-TĀ’IF.

‘Urwa and Mūsâ b. ‘Uqba quoted al-Zuhri as stating that the Messenger of God (SAAS) fought at Ḥunayn and besieged al-Ṭā’if in Shawwāl of 8 AH.

“Neither ‘Urwa b. Masʿūd nor Ghaylān b. Salama were present at Ḥunayn or the siege of al-Ṭāʾif. They were at Jurash learning how to construct testudos for use at a distance and close by the walls.

“Having finished at Ḥunayn, the Messenger of God (SAAS) went on to al-Ṭāʾif. On that subject Kaʿb b. Maik spoke the following verses,

“In the lowlands and at Khaybar we ended all doubt, then rested our swords.

For them to choose (next). Had they spoken, their blades would have said, “Attack Daws or Thaqif?”

May I have no mother if you do not see them at your courtyards, with us in our thousands.

We will tear down the pavilions in the Wajj valley, and your homes will be devoid of you.

The most swift of our cavalry will attack you, leaving behind them a dense mass.

When they descend on your areas, you’ll hear from them enough to make your camels kneel in alarm.

In their hands will be sharp, slim swords, visiting death upon those opposing them,

Flashing like lightning, fashioned by Indian blacksmiths, not beaten out flat.

You might have thought the blood of heroes in them that battle morning was mixed with saffron.

As for their most diligent, had they no adviser in their peoples who knew of us

To tell them that we had gathered the most choice and well-bred of horses

And had brought against them a force to line up around the walls of their fort?

Their leader was the Prophet, resolute, pure of heart, steadfast and abstemious,

Mature, wise, knowledgeable, astute, never rash or frivolous.

We obey our Prophet and a Lord who is the Most Merciful and has been most kind to us.

If you offer us peace we will accept and will make you our allies, and

If you refuse, we will fight you steadfastly, and conflict with us will not be gentle or easy.

We will fight on as long as we survive or you turn in repentance to Islam, submissively.

We will battle on, careless whom we confront, nor whether we destroy the old or the new.
How numerous were the tribes allied against us, some the central tribes, some their allies. They attacked us thinking themselves unequalled, but we severed nose and ears With our Indian swords, supple and gleaming, violently forcing them forward To the business of God and Islam until the religion is established in justice and devotion And al-Lat, al-Uzza and Wudd are forgotten and we remove their necklaces and earrings. Now they have become acquiescent and secure; and those who do not refrain (from idolatry) become disgraced."

Ibn Ishaq continued, "Kināna b. 'Abd Yalīl b. 'Amr b. Umayr al-Thaqafi answered him in the following verse."

(I note that he had later come over to the Messenger of God (SAAS), along with the Thaqif delegation; he accepted Islam along with them. This was so stated by Mūsā b. Uqba, Abū Ishaq, Abū Umar b. 'Abd al-Barr, Ibn al-Athir and others. Al-Madā'ini, however, claimed that he did not accept Islam, but went into Byzantine territory, where he accepted Christianity and died.)

"To those seeking us to fight us: we're at a well-known place we will not leave. We know our forefathers were here, where are its terraces and its vineyards. 'Amr b. 'Amir previously put us to the test, and their men of reason and wisdom advised them. They knew - if truth they tell - that we set straight cheeks turned aside in disdain. We reform them; those who are wild we tame and those who do wrong acknowledge the evident truth. We dress in light, supple chain-mail, from a longed-for legacy, sky-coloured its sheen, decorated with stars. We force them off us with our sharp swords which, when once drawn in conflict we do not again sheathe."

Ibn Ishaq went on, "Shaddād b. 'Ariḍ al-Jushāmi spoke the following verses concerning the passage of the Messenger of God (SAAS) to al-Tafīf, "Do not assist al-Lat whom God destroys; how can aid be given to one who cannot be assisted? She who was burned, flaming in black smoke, while at her stone monument not even the worthless do battle. Once the Messenger descends on your lands and has left, none of its people will remain there."
Ibn Ishaq went on, “The Messenger of God (SAAS) then travelled from Hunayn to al-Ta’if – by way of Nakha al-Yamaniyya, Qarn, al-Mulayh and Buhrat al-Rugha1 of Liyya; he had a mosque constructed there and performed the prayers.

‘Amr b. Shu‘ayb related to me that when the Messenger of God (SAAS) stopped that day at Buhrat al-Rugha2 he allowed retaliation in kind for blood spilled, that being the first occasion in Islam that such permission was given. A man of Banū Layth had killed someone of Hudhayl and he executed him for it. While at Liyya he ordered the destruction of the fort of Malik b. ‘Awf.

“He then proceeded along a path known as al-Dayyiga, ‘the narrow, difficult path’. As he was setting out along it he asked what it was called and it was so named to him. He commented, ‘No; it’s al-Yusra, “the easy road”.’

“Emerging from it he passed Nakhab and made a halt beneath a lote tree known as al-Siidzra, near property owned by a man of Thaqif. The Messenger of God (SAAS) sent word to him to either come out or have his wall destroyed. He refused to emerge and so the Messenger of God (SAAS) ordered that his wall be demolished.”

Ibn Ishaq then quoted Isma‘îl b. Umayya as quoting Bujayr b. Abū Bujayr to have said, “I heard ‘Abd Allâh b. ‘Amr say that he heard the Messenger of God (SAAS) say when he went forth with him to al-Ta’if and passed by a grave, ‘This is the tomb of Abū Righâl,’ he being the father of Thaqif. He was of Thamiid and one of those defending their sanctuary there. When he went out (with Abraha) he was afflicted by that same vengeance that came down upon his people at that place, and he was buried there. The proof of this is that along with him a golden bough was buried. If you exhume him, you will find it.’

“The men promptly did so and retrieved the bough, along with his remains.”

Abū Dâ‘ûd narrated this from Yahya b. Mu‘ān, from Wahb b. Jarîr b. Hâzim, from his father, from Muhammad b. Ishaq.

Al-Bayhaqi narrated it from a ḥadîth of Yazîd b. Zuray‘î, from Rawîh b. al-Qâsim, from Isma‘îl b. Umayya.

Ibn Ishaq stated, “The Messenger of God (SAAS) then travelled on and established his camp near al-Ta’if. Some of his men were killed by arrows because the camp had been set close to al-Ta’if. They therefore withdrew to the place where today stands his mosque, built by Thaqif after their acceptance of Islam. It was ‘Amr b. Umayya b. Wahb who built it. It had in it a column from which, so they say, a cracking sound could be heard every morning when sunlight struck it.

“He besieged them there for some 20 days.” Ibn Hishâm gives this figure as 17.

145. This related to the advance made in the area by Abraha (see Vol. I above, p.22) who was persuaded in al-Ta’if to leave their temple undisturbed and to continue on to attack the sanctuary at Mecca.
Urwa and Muslim b. Uqba quote al-Zuhri as having stated, “The Messenger of God (SAAS) then went on to al-Tā’if, leaving the captives (from Hunayn) at al-Jirāna, where they filled the tents of Mecca. The Messenger of God (SAAS) encamped at al-Akama, near the fortress of al-Tā’if, for some ten or more days, engaging them in battle while they fought back from behind their fortifications. The only man to emerge was Abū Bakra b. Masrūḥ, Ziyād’s brother from his mother’s side. The Messenger of God (SAAS) set him free. Many casualties were suffered there and they (the Muslims) cut down some of their grape vines to enrage them thereby. At this Thaqif asked, ‘Don’t ruin our properties; they will either remain ours or become yours.’”

Urwa stated that the Messenger of God (SAAS) ordered each Muslim to cut down five date-palms or five vines. He sent out a crier to announce, “Anyone who comes forth to us will be free.” A number of people did join him, including Abū Bakra b. Masrūḥ, a brother of Ziyād b. Abū Sufyān on his mother’s side. He then set them free and assigned each one to a Muslim who was to provide food and a mount.

Imām Ahmad stated that Yazid related to him, quoting Hajjāj, from al-Hakam, from Miqsam, from Ibn ‘Abbās, who said that the Messenger of God (SAAS) would set free any slave who came to him with priority over any of their freed-men who accepted Islam. (He stated also) that at the battle of al-Tā’if he set two men free.

(Imām) Ahmad stated, “‘Abd al-Qudūs b. Bakr b. Khumayr related to us, quoting al-Hajjāj, from al-Hakam, from Miqsam, from Ibn ‘Abbās, who said, ‘The Messenger of God (SAAS) besieged the people of al-Tā’if and two slaves came out whom he set free. One of them was Abū Bakra. It was his practice to free any slaves who came over to him.’”

He also stated, “Nasr b. Rāḥib related to us, from Hajjāj, from al-Hakam, from Miqsam, from Ibn ‘Abbās, who said, ‘At al-Tā’if, the Messenger of God (SAAS) stated, ‘Whatever slaves join us shall be freed.’”

“All of the slaves did come out, including Abū Bakra. The Messenger of God (SAAS) set them all free.”

This hadith is given only by Ahmad; it hinges upon al-Hajjāj b. Arṭāt, a weak source. However, Imām Ahmad did accept it. It was his view that it was a general, universal principle that every slave who left the enemy to join Islam was freed.

Others maintained that this was conditional and not an absolute rule. If the hadith is authentic, then its general legislative authority is very plain – as in the case of his statement (referred to above), ‘Whoever kills an enemy shall own that man’s possessions.’

Yūnus b. Bukayr quoted Muḥammad b. Ishaq as stating, “Abd Allāh b. al-Mukarram al-Thaqafi related to me, ‘When the Messenger of God (SAAS) besieged the people of al-Tā’if, one of their slaves came out to join him, he being Abū Bakra, who belonged to al-Ḥārith b. Kalda. Along with him came
“al-Munba’ith”; his real name was al-Muṭṭājī, “he who lies down”, but the Messenger of God (ṢAAS) renamed him “al-Munba’ith”, “he who rises again”. Also there were Yaḥnas and Wardān among a group of slaves who accepted Islam. When the delegation arrived from the people of al-Ṭā’if to accept Islam, they asked, “Messenger of God, restore to us our slaves who joined you.” He replied, “No; those have been set free by God.” But he did give the man the clientage to his former slave.”

Al-Bukhārī stated that Muhammad b. Bashšār related to him, quoting Ghundar, quoting Shuṭba, from ʿĀsim, who said that he heard Abū Uthmān say, “I heard Saʿd, the first to shoot an arrow in God’s cause, and Abū Bakra, who climbed over the walls of al-Ṭā’if to join the Messenger of God (ṢAAS), both say, ‘We heard the Messenger of God (ṢAAS) state, “Anyone who claims to he the son of someone other than his real father, while knowing the facts, will be denied paradise.”’

Muslim related this from a ḥadīth of ʿĀsim.

Al-Bukhārī also stated, “Hishām said, ‘Maʿmar informed us, from ʿĀsim, from Abū al-ʿĀliya – or Abū Uthmān al-Nahdī – as follows, ‘I heard Saʿd and Abū Bakra narrate the following ḥadīth from the Prophet (ṢAAS), namely, that ʿĀsim reported having said to him, ‘Two men have testified to you who are to be trusted.’ ‘Yes, that is so,’ he replied. One of these was the first to shoot an arrow in God’s cause. The other was the third of 23 persons who joined the Messenger of God (ṢAAS) from al-Ṭā’if.’’”

Muḥammad b. Ishāq stated, “Two of his wives were accompanying the Messenger of God (ṢAAS). One of these was Umm Salama. He set up two pavilions for them and would pray between them. He besieged the enemy and fought them fiercely, engaging in exchanges of arrow fire.”

Ibn Hishām stated that he also shot at them using catapults.

A trustworthy source related to me that the Prophet (ṢAAS) was the first in Islam to fire a catapult, using them against the people of al-Ṭā’if.

Ibn Ishāq stated that a number of the Muslims went beneath a testudo and moved it slowly forward to burn the walls of al-Ṭā’if and heated nails were cast down upon them. When they emerged from beneath the testudo, Thaqīf shot arrows down at them, killing some men. At that point the Messenger of God (ṢAAS) ordered that the Thaqīf vines be cut down and the Muslims set about this task.

Abū Sufyān b. Ḥarb and al-Mughīra b. Shuṭba then advanced and called for safe passage to talk with them. This was granted and they invited some women of Quraysh and Banū Kināna to come out to them; they feared that they might be treated as captives if the fortress were conquered. The women refused and Abū al-Aswad b. Maṣʿūd asked the two men, “Can’t I make a better suggestion for you than that you put forward? You well know the whereabouts of the estate of Abū al-Aswad. The Messenger of God (ṢAAS) has been encamped at a valley
called al-'Aqiq, between the lands of Banū al-Aswad and al-Ta'if. There is no property in al-Ta'if more distant from irrigation water nor more difficult to supply or more inaccessible to cultivate than it. If Muhammad cuts it down it will never produce again to him; so suggest that he either take it for himself or leave it alone for the sake of God and our kinship ties.”

They claim that the Messenger of God (SAAS) did leave it alone for them.

Al-Waqidi quoted his elders similarly. It was his view that it was Salman al-Farsi who suggested using the catapult and that he himself operated it. It is said that he brought it forward, along with the two testudos. But God knows best.

Al-Bayhaqi, through Ibn Lahi', from Abū al-Aswad, from Urwa, reported that 'Uyayna b. Ḥusn sought permission from the Messenger of God (SAAS) to go to the people of al-Ta'if to invite them to Islam. He was given this permission. When he went to them, he advised them, in a lengthy address, to stay in their fortification, telling them, “You should not be scared by the strikes of someone who cuts down trees!”

The account continues, “When he returned, the Messenger of God (SAAS) asked him what he had told them and he replied, ‘I invited them into Islam, warned them of hell and told them of paradise.’ The Messenger of God (SAAS) told him, ‘You lie! You said such-and-such to them!’ 'Uyayna admitted, ‘You speak the truth, 0 Messenger of God! I turn to God and to you seeking forgiveness for that.’”

Al-Bayhaqi related, from al-Ḥakim, from al-Asamm, from Abū Ḥamīd b. ‘Abd al-Jabbar, from Yūnus b. Bukayr, from Ḥishām al-Dustuwātī, from Qatāda, from Salmān b. Abū al-Ja'd, from Mi'dān b. Abū Ṭalḥa, from Ibn Abū Najīh al-Sulami, he being 'Amr b. Absa, may God be pleased with him, who said, ‘We were with the Messenger of God (SAAS) at the siege of the fortress at al-Ta'if. I heard him say, ‘Whoever of you can make an arrow reach (them) will reach an extra level in paradise.’ And that day I made 16 arrows reach.

“I also heard him say, ‘Whoever casts an arrow in God’s cause is in effect set free. For whomever turns grey in God’s cause there shall be a light on Resurrection Day. Any man who frees a Muslim shall have God render every one of his bones a shield for every other, bone by bone. And any woman who frees a Muslim woman shall have God render every one of her bones a shield for every other bone she has’.”

Abū Dā'ūd and al-Tirmidhi narrated this, and al-Nasā'ī declared it sahih, from a hadith of Qatāda.

Al-Bukhārī stated that it was related to him by al-Ḥumaydī, quoting Sufyān, quoting Hishām, from his father, from Zaynab, daughter of Umm Sulama, who said that Umm Sulama stated, “The Messenger of God (SAAS) came in to see me when I had a mukhannath,”46 an effeminate man’, with me. The former heard

146. The term seems to have been applied to men not sexually excited by women; see Ibn Kathīr’s own comments hereafter.
the latter say to ‘Abd Allâh b. Umayya, ‘If God conquers al- Та'if for you tomorrow, be sure to take Ghaylân’s daughter; she exposes four folds of flesh when approaching and eight when she turns her back.’ And so the Messenger of God (SAAS) said, ‘Don’t have such persons in your company!’”

According to Ibn ‘Uyayna and Ibn Jurayj the name of the effeminate was Hit.

Al-Bukhârî also related it, as did Muslim, with lines of transmission from Hishâm b. ‘Urwa, from his father. In one version there are the words, “whom they considered devoid of normal male sex drive”. And in one there is the phrase, “And so the Messenger of God (SAAS) said, ‘I would not have this man know what is here. Don’t have such people in your company.’”

This implies that if he were someone who understood that, then he would be included (for consideration) with those referred to in God Almighty’s words, “or the children who are not conscious of the private parts of women” (sûrat al- Nûr; XXIV, 31).

By the word al-mukhannath in the usage of the early authorities is meant those devoid of (sexual) interest in women; the word does not refer to homosexuals. For had he been like that, his execution would certainly have been necessary, as the hadîth tradition indicates, and as Abû Bakr, ‘the Trusting’, may God be pleased with him, himself decreed execution.

The meaning of the phrase given above, “she exposes four folds of flesh when approaching and eight when she turns her back” is a reference to the folds of flesh on her stomach; these would appear as four folds as she moved away. This woman was named Bâdiyya, daughter of Ghaylân b. Salama, and she was a lady of Thaqîf.

Al-Bukhârî quoted Ibn Jurayj as giving the name of this mukhannath as Hit. This is widely accepted as fact. However, Yûnus quoted Ibn Ishâq as stating, “With the Messenger of God (SAAS) there was a freed-man of his aunt Bint ‘Amr b. ‘AYid, a mukhannath named Mâti‘. He would go into the presence of the wives of the Messenger of God (SAAS) in his home; he was not considered as having the normal desire for women that men have. Then he (the Messenger of God (SAAS)) overheard him saying to Khalid b. al-Walîd, ‘Khalid, if the Messenger of God (SAAS) should conquer al- Та'if, then be sure that Bâdiyya, daughter of Ghaylân, does not slip away from you. She exposes four folds of flesh when she approaches you and eight when she turns her back.’ When he heard this, the Messenger of God (SAAS) said, ‘I would not have thought this man would notice such as that.’ He then told his women, ‘Let him not have access to you.’ He was then banned from the house of the Messenger of God (SAAS).”

Al-Bukhârî stated that it was related to him by ‘Ali b. Abû Allâh, quoting Sufyân, from ‘Amr, from Abû al-'ABBâs, the blind poet, from ‘Abd Allâh b. ‘Amr, who said, “When the Messenger of God (SAAS) besieged al- Та'if, but did not overcome them, he said, ‘We’ll be leaving tomorrow, if God wills it.’
This disappointed them and they asked, 'Are we to leave without victory?' He replied, 'Then recommence the fighting.' Next day they did so but suffered casualties. He then said, 'We'll be leaving tomorrow, if God wills it.' This pleased them and the Messenger of God (SAAS) laughed." Sufyan, the sub-narrator, once used the wording, and the Messenger of God (SAAS) smiled."

Muslim related this from a *hadith* of Sufyan b. 'Uyayna; he gave the line of transmission as being from 'Abd Allah b. 'Umar b. al-Khaṭṭāb, different from that given by al-Bukhārī. And (this line is given) in another similar version and in one from 'Abd Allah b. 'Amr b. al-'Ās. But God knows best.

Al-Waqidi stated, “Kuthayyir b. Zayd b. al-Walid b. Rabāh quotes Abū Hurayra as saying, ‘Fifteen days of the siege of al-Ta‘if having elapsed, the Messenger of God (SAAS) sought the advice of Nawfal b. Mu‘āwiyah al-Dili, asking, “Nawfal, what is your view of maintaining it?” He replied, “Messenger of God, if you wait out a fox in its hole, you’ll take it; and if you leave it (where it is) it will do you no harm.”’"

Muhammad b. Ishaq stated, "I have been informed that when the Messenger of God (SAAS) was engaged in the siege of Taqif, he asked Abū Bakr, ‘Abī Bakr, I had a vision that I was presented with a bowl filled with cream. A cock pecked at it and spilt its contents.’ Abū Bakr, may God be pleased with him, replied, ‘I do not think you will achieve with them today what you wish.’ ‘I don’t think so either,’ the Messenger of God (SAAS) said.

“Khawla al-Sulamiyya, daughter of Ḥakīm, then said, ‘Messenger of God, please give to me, if God gives you victory, the jewellery of Badiyya, daughter of Ghaylān b. Salama, or that of al-Fu‘ā‘, daughter of Uqayl;’ these were known as the Thaqīf women with the most jewels. It is said that the Messenger of God (SAAS) replied, ‘What, Khawla, if I am not awarded control over Thaqīf?’

“Khawla then left and reported to ‘Umar b. al-Khaṭṭāb what he had said and the latter went in to see the Messenger of God (SAAS) and asked, ‘Messenger of God, Khawla has reported to me a conversation she claims to have had with you.’ ‘I might have said it,’ he replied. ‘Umar asked, ‘Then have you not been awarded control over them?’ ‘No,’ he answered. ‘Umar asked, ‘Then should I not announce our departure?’ ‘Yes, do,’ he told him.

“‘Umar then announced their departure. As the army moved off, Sa‘īd b. ‘Ubayd b. ‘Aṣid b. Abū ‘Amr b. ‘Allāh commented, ‘Well, their tribe is standing fast.’ ‘Uuyayna b. Ḥuṣn responded, ‘Yes, I swear by God, nobly and valiantly.’ One of the Muslims then addressed the latter, ‘Uyyayna, God Damn you, would you praise the polytheists for withstanding the Messenger of God (SAAS), when you came here to assist him?’ ‘Uuyayna replied, ‘I did not come with you to fight Thaqīf; I wanted the Messenger of God (SAAS) to conquer al-Ta‘if so that I could acquire a Thaqīf woman with whom to have intercourse so she would bear me a son. We hold Thaqīf in high regard.’”

Ibn Lah‘a narrated, from Abū al-Aswad, from Urwa, the story of Khawla, daughter of Ḥakīm, and what the Messenger of God (SAAS) had said and how
he had told 'Umar to announce the departure. He went on, “And the Messenger of God (SAAS) ordered the men that they not disband their force. Next morning the Messenger of God (SAAS) set forth with his men and as he mounted to leave, he said, ‘O God, guide them and spare us the trouble of them!’”

Al-Tirmidhi narrated, from a *hadith* of 'Abd Allah b. 'Uthmān b. Khūthaym, from Abū al-Zubayr, from Jabīr, that they (the Muslim forces) said, “O Messenger of God, the Thaqif arrows greatly harmed us; pray to God against them.” He responded, “O God, give guidance to Thaqif.”

He (al-Tirmidhi) then commented, “This *hadith* is *hasan gharib*.”

Yūnus quoted Ibn Ishaq as saying that it was related to him by 'Abd Allāh b. Abū Bakr and 'Abd Allāh b. al-Mukarram, quoting well informed scholars as saying, “The Messenger of God (SAAS) besieged the people of al-Ta‘if for some 30 days and then left, not having defeated them. After he had returned to Medina, a delegation of them came to him, in Ramadān, and accepted Islam.”

Reference to this will come in detail with regard to Ramadān of 9 AH, if God so wills it.

The following is the list of names of those Muslims who were, according to Ibn Ishaq, martyred at al-Ta‘if.


Those martyred that day totalled twelve – seven men of Quraysh and four of the ʾanṣār. Also killed was one man of Banū Layth. May God be pleased with them all.

Ibn Ishaq stated, “When the Messenger of God (SAAS) left on his way back from al-Ta‘if, Bujayr b. Zuhayr b. Abū Salmā spoke the following verses concerning the battles at Hunayn and al-Ta‘if:

‘It was a replay of the battles of the Ḥunayn valley,
Awṭās and al-Abraq;
Hawāzin foolishly assembled their forces but broke up like birds scattered.
They did not retain a single position against us,
except for their walls and the base of their ditch.
We paraded before them to bring them out, but they fortified against us behind a closed gate.
Our men without armour withdrew to a great force, a squadron whose armour shone with death.
Close-ranked, and green-hued; if sent charging against a fortress, it would be as though never constructed.
They walk like hounds on tree-shed thorns, like horses led separately then brought together again,
Each wearing armour that once firmly set looks like a pool shimmering under a breeze,
Over coats of armour, the hems of which brushed our shoes, finely woven by Dā'ūd and Muḥarrīq's family.”

Abū Dā'ūd stated that it was related to him by ‘Umar b. al-Khaṭṭāb Abū Ḥafṣ, quoting al-Fīrāqī, quoting ‘Abān, quoting ‘Amr – he being Ibn ‘Abd Allāh b. Abū Ḥazīm – quoting ‘Uthmān b. Abū Ḥazīm, from his father, from his grandfather Ṣākhr – he being Abū al-‘Aylā al-‘Aḥmāsī – who said that when he, Ṣākhr, heard that the Messenger of God (ṢAAS) was attacking Thaqif, he set off with his cavalry to assist him. When he arrived at al-Ṭīf, however, he found him already gone. He then made a vow that he would not leave the fortress before they emerged to accept the authority of the Messenger of God (ṢAAS). And he did not leave them until they had done so. Ṣākhr then wrote to him as follows, “Messenger of God, Thaqif have now accepted your authority. I am accompanying them to you, along with my cavalry.”

(The account continues) “The Messenger of God (ṢAAS) ordered that there be a general assembly for prayer and he spoke ten prayers for Banū al-‘Aḥmas, saying, ‘O God, bless al-‘Aḥmas for both their cavalry and their foot soldiers.’

“When they arrived al-Mughira b. Shu‘ba spoke, ‘O Messenger of God, Ṣākhr took my aunt and she adopted that which Muslims embrace.’ The Messenger of God (ṢAAS) then called for Ṣākhr and said, ‘Ṣākhr, when people accept Islam, their blood and possessions are spared; return al-Mughira's aunt to him.’ And he did return her.

“He then asked the Messenger of God (ṢAAS) for that water supply belonging to Banū Salīm; they had fled from Islam and abandoned that water. He asked, ‘Messenger of God, settle me and my people there.’ ‘Yes,’ he agreed and he agreed to settle him and Aslām – the tribesmen of Aslām, that is – there. They then went to Ṣākhr and asked him to give the water supply to themselves, but he refused. And so they went again to the Messenger of God (ṢAAS) and said, ‘Messenger of God, we have accepted Islam and went to Ṣākhr to have him give us our water supply, but he refused. The Messenger of God (ṢAAS) then said, ‘Ṣākhr, when people accept Islam their blood and possessions are spared. Deliver their water supply over to them.’ He replied, ‘Yes, O Prophet of God.’

“I then saw the face of the Messenger of God (ṢAAS) turn red with embarrassment at his (Ṣākhr's) having taken the women and also the water!”
Abū Da'ūd is alone in giving this hadith. And there is some difference of opinion about its chain of authorities.

I observe that it was the Divine Wisdom that determined that the conquest should be postponed that year so that they (Thaqif) would not be annihilated. It has been related above how, following the death of his uncle, Abū Ṭalib, the Messenger of God (SAAS) had gone earlier to al-Ta'if. He had invited them to come to God Almighty and to provide him sanctuary, so he could go on conveying the message of His Lord, Almighty and Glorious is He, but they had rejected him and called him a liar.

He had then departed for home in a state of depression from which he had only emerged at Qarn al-Tha'ālib. There he saw a rain cloud in which was Gabriel. The angel of the mountains had then called out to him, saying, “Muḥammad, your Lord greets you. He has heard how your people have spoken to you and have rejected you. Would you like me to level the Akhshayn mountains upon them?” The Messenger of God (SAAS) had replied, “No; give them respite so that God might bring forth from their loins those who will worship Him alone, associating no other with Him.”

His statement, “No; give them respite ...” was consistent with his not conquering their fortress so that they not be annihilated, and that the conquest should be delayed to allow them to come forth as Muslims thereafter, in Ramadan of the following year. This will be related hereafter, if God Almighty so will it.

Chapter.

The return of the Messenger of God (SAAS) from al-Ta'if and the division of the spoils taken from Hawāzin at Ḥunayn; this division occurred following his entry from al-Jīrāna to perform the umra pilgrimage.

Ibn Ishāq stated that the Messenger of God (SAAS), following his departure from al-Ta'if, went through Dāna and made camp at al-Jīrāna, accompanied by his men and by many Hawāzin captives. One of his men had asked him, as he was leaving Thaqif, “O Messenger of God, speak a prayer against them,” but he had prayed, “O God, guide Thaqif and bring them.”

(Ibn Ishāq continued) “At al-Jīrāna a delegation of Hawāzin came to him. At that time he held captive 6,000 women and children and innumerable camels and sheep.”

He went on, “Amr b. Shu'ayb related to me (and there is a hadith of Yūnis b. Bukayr also from ‘Amr) quoting his father, from his grandfather, who said, ‘We were with the Messenger of God (SAAS) at Ḥunayn and after he had taken captives and possessions from Hawāzin, a delegation came to him at al-Jīrāna from them; they had now accepted Islam. They addressed him as follows, “O Messenger of God, we are one people, one tribe. You well know what disaster has befallen us. Be kind to us and may God be kind to you.”
"Their spokesman, Zuhayr b. Šurad Abū Šurad, then arose and said, "Messenger of God, those in the enclosures for the captives are nothing but your own maternal aunts and nursemaids who cared for you. If we had suckled Ibn Abū Shamir or al-Ne'mān b. al-Mundhir and then had suffered from them what we have from you, we would have at least hoped for some special consideration and compassion from them. And you are the Messenger of God, the most trustworthy of men."

"He then recited the following verses,

"Be kind to us, Messenger of God, in your nobility, for you are the man from whom we hope and expect this. Be kind to womenfolk ruined by fate, their community destroyed and ruined. Fate has imposed upon us circumstances of great sorrow, the hearts of our people overwhelmed with misery and pain. If there does not reach them comforts that you deliver, O most wise of men when tested, Be kind to women from whom you suckled, your mouth filled with pearl-like drops of their pure milk. Be kind to women from whom you suckled, for then your actions will adorn you and not be wasted. Do not render us like those whose joy is gone for ever; let us survive, for we are a noble people. We will surely express thanks for favours for, if given us, we will remember them forever hereafter."

"The Messenger of God (SAAS) then asked, "What matters most to you—your women and children or your possessions?" "What?" they replied. "Would you have us choose between our honour and our goods? Of course, our women and children matter most to us." The Messenger of God (SAAS) went on, "As for what was mine or belonged to Banū 'Abd al-Muṭṭalib, that is yours. After I have prayed with the people, say, 'We ask the Messenger of God to intercede with the Muslims; and we ask them to intercede with him for us for our women and children.' When you ask this, I will grant your wish and make a request on your behalf."

"When the Messenger of God (SAAS) performed the noon prayer, they arose and they spoke as he had asked. He then said, "As for what was mine or belonged to Banū 'Abd al-Muṭṭalib, that is now yours." The muhājirūn responded, "Whatever (rights) we had now go to the Messenger of God." The anṣār said the same.

"However, al-Aqrāʾ b. Ḥabīs said, "For myself and Banū Tamīm, no!" Ḥuyayna stated, "For myself and Banū Fazāra, no!" Al-ʿAbbās b. Mirdās al-Sulami said, "For myself and Banū Sulaym, no!" But Banū Sulaym disagreed, saying, "What was ours is now that of the Messenger of God (SAAS)." Al-ʿAbbās b. Mirdas then asked Banū Sulaym, "Would you disgrace me?"
“The Messenger of God (SAAS) then stated, “Whoever withholds his right shall have six camels due from the first booty that we obtain. Now return their women and children to these people.”

“He then mounted and the people followed after him, saying, “O Messenger of God, divide up for us our share of the booty!” They forced him over close to a tree which pulled off his cloak. He asked them, “Please return my cloak to me. For I swear by Him who has my soul in His hand, if the camels I had for you numbered as many as all the trees of Tihâma, I would divide them up among you. Moreover, you have never found me miserly, cowardly or untruthful!”

“He then went over to a camel and took from its hump a piece of its fur which he held up in two fingers, saying, “People, I swear by God, I have nothing from your booty — not even this hair — except for one-fifth of it. And that too is given back to you. ‘A needle for a needle’! For theft of booty means sin, and hell-fire and disgrace on Resurrection Day for those who take it.”

“One of the anṣâr then came carrying a strand of hair rope and said, “Messenger of God, I took this to sew up a saddle-cloth for a camel of mine with ulcers.” The Messenger of God (SAAS) said, “I award to you my rights in it. Since word of this might spread, I don’t need it.” And he threw it from his hand.”

This text requires that the Messenger of God (SAAS) returned their captives to them before the division of the spoils, a view held by Muhammad b. Ishâq b. Yasâr, but one opposed by Mùsâ b. Uqba and others.

In the sahih collection of al-Bukhârî there is a hadith from al-Layth, from 'Uqayl, from al-Zuhri, from 'Urwa, from al-Miswar b. Makhrama and Marwân b. al-Ḥakam. It states that when the delegation of Hawâzin came to him, having accepted Islam, and asked to have their property and women returned, the Messenger of God (SAAS) told them, “There are with me those you see. The talk that is most favoured by me is what is most true. Choose one of two options — either the captives or their possessions. I have been waiting for you.”

(The narration continued) “He had delayed the distribution for ten days following his return from al-Ta‘if. When it was clear to them that he would return to them only one of the two categories, they replied, ‘We choose those of us who are captives.’

“He then arose among the Muslims and, having given appropriate praise to God, said, ‘These brothers of yours have come in repentance and I have decided to return those of them taken captive. Whoever of you wishes to do that as a favour should do so. Those of you who would prefer to receive this (full) share, we will give it with the first booty God awards us.’

“The Muslims responded, ‘We are pleased to return them as a favour, O Messenger of God.’ He then told them, ‘We do not know which of you have agreed and which have not. So go back and let your leaders inform us.’ They did return and their leaders talked with them and came to him and informed him that they (all) had agreed and had given their assent (to the release of the prisoners).”

147. Perhaps: that is, “Be absolutely scrupulous over issues of value”.
This is what we have been informed about those Hawāzīn taken captive. Al-Bukhārī did not refer to the objection raised by al-Aqrābī, ‘Uyayna and their families; he remained silent on the issue. A positive (statement) generally takes priority over a denial. And more so if there be silence.

Al-Bukhārī related from a ḥadīth of al-Zuhrī as follows, “‘Umar b. Muḥammad b. Jūbayr b. Muṭṭim informed me, from his father, that Jūbayr b. Muṭṭim informed him that while he was with the Messenger of God (Ṣaḥīḥ), accompanying the men returning from Hunayn, the bedouin so crowded around him questioning him that they forced him against a tree which pulled off his cloak. The Messenger of God (Ṣaḥīḥ) stopped and asked, ‘Hand me back my cloak. If I had as many camels as these thorny trees, I would distribute them among you. You know me not to be miserly, untruthful or cowardly.’”

Ibn Isḥāq stated that he was informed by Abū Wajrā, Ya‘ṣīd b. ‘Ubayd al-Sādhī, that the Messenger of God (Ṣaḥīḥ) gave to ‘Āli b. Abū Ṭalib a slave girl named Rayṭa, daughter of Hālāl b. Ḥayān b. ‘Umayya, and to ‘Uthmān b. ‘Affān he gave a slave-girl called Zaynab, daughter of Ḥayān b. ‘Amr b. Ḥayān. He also gave a slave girl to ‘Umar, but he gave her to his son, ‘Abd Allāh.

Ibn Isḥāq went on to state that Nafī‘ quoted ‘Umar’s son ‘Abd Allāh as having said, “I sent her off to my aunts of Banī Jumāh to prepare her properly for me while I circumambulated the ka‘ba and arranged to come and take her on my return from the mosque. When I had finished at the mosque, I went there and found everyone in turmoil. I asked what was going on and they replied that the Messenger of God (Ṣaḥīḥ) had returned their wives and children (to Hawāzīn). I then said, ‘Your woman friend is with Banī Jumāh; go and get her.’ And they did so.”

Ibn Isḥāq continued, “‘Uyayna b. Ḥisn took an elderly Hawāzīn woman, saying as he did so, ‘I can see an old lady who I think is of high standing in her tribe; ransom for her may be substantial.’ When the Messenger of God (Ṣaḥīḥ) returned the captives at a rate of six camels per person, ‘Uyayna refused to give her back. Jūbayr b. ‘Uṣurad then told him, ‘Let her go; I swear, her mouth is not cool, her breasts are not rounded, she has no child in her womb, she has no upset husband, and her milk is not abundant. It’s not as if you’ve taken a woman who is fair-skinned and a virgin, or even someone who is plump and mature!’ And so ‘Uyayna gave her back in exchange for six camels.”

Al-Wāqīdī stated that when the Messenger of God (Ṣaḥīḥ) divided up the spoils at al-Jīrānā, each warrior received four camels and forty sheep.

Salāma quoted Muḥammad b. Ishāq, from ‘Abd Allāh b. Abū Bakr to the effect that a man who took part in the Battle of Ḥunayn said, “I was riding along on my camel at the side of the Messenger of God (Ṣaḥīḥ), and I was wearing heavy boots. My camel bumped against that of the Messenger of God (Ṣaḥīḥ), and the toe of my boot struck and hurt his leg. He then tapped my foot with his whip, saying, ‘You hurt me! Go further away from me!’ So I moved off. Next day the Messenger of God (Ṣaḥīḥ) wanted to see me and I assumed this was
because I had struck his leg the day before. So I went to him, feeling apprehensive, but he said, 'You struck my leg yesterday and hurt me and I tapped your foot with my whip. I have called for you to give you compensation for that.' He then awarded me 80 ewes for the blow he had struck me.'"

The import of all of this is that the Messenger of God (SAAS) gave back the captives only after the division of the spoils, as this text and others show.

The clear text of the hadith of ‘Amr b. Shi‘ayb, who was quoted by Muhammad b. Ishaq, from his father and from his grandfather, is that the Messenger of God (SAAS) returned the captives to Hawazin before the division of spoils. This is why, when he mounted, that the bedouin crowded around him asking that the division of the spoils take place, forcing him over to a tree which tugged off his cloak, so that he said, “Please return my cloak to me. For I swear, by Him who has my soul in His hand, if I had as many camels as these thorny trees, I would distribute them among you. You know me not to be miserly, untruthful or cowardly.”

This is also related in similar words by al-Bukhari, from Jubayr b. Mut‘im.

Since the men feared that Hawazin would have their possessions returned to them as their women and children had been, they asked him to divide it up at al-Ji‘rana, as God Almighty and Glorious is He, had ordered him. He gave preference and priority to some persons and some of the tribal leaders in this distribution and some of the ansar complained to him until he addressed them and explained the wisdom of his actions, in order to placate them.

Some foolish and ignorant persons, including some from the khamarji, such as Dhū al-Khuwaysira, may God rebuke him, and the like, made certain criticisms, as will be related and explained in detail in a hadith relating thereto. And help is to be sought from God.

Imām Ahmad stated, “‘Arim related to us, quoting Mu‘tamir b. Sulaymān, quoting his father, quoting al-Sumayt al-Sadūsī, to the effect that Anas b. Malik said, ‘Having conquered Mecca, we sent an expedition to Hunayn. The polytheists advanced in the most impressive lines I had ever seen. First came the lines of cavalry, then the fighters, then the women and children, then the sheep and goats, then the camels. We were a large force, some 6,000 strong, and Khalid b. al-Walid was in command of our vanguard of cavalry. Our cavalry began to take shelter behind us but they left themselves open. It was not long before the bedouin forces along with others we know fled. The Messenger of God (SAAS) then called out, ‘O muhajirūn! O ansār! Where are you now?’”

148. The so-named “Kharijites” (khamarji) were the first group to dissent on doctrinal reasons from orthodox Islam. They were active in the last two years of the Caliphate of ‘Ali b. Abī Taib and engaged in sporadic uprisings throughout the Arab-Islamic empire thereafter. The Ibādīyya of North Africa and the lower Arabian (Persian) Gulf consider themselves heirs to the early khamarji. See also pp. hereafter.

149. For reference to the bedouin Dhū al-Khuwaysira see hereafter.
Anas explained that this was according to an account of his aunt. He then went on, "We said, Lahbayka! 'At your service, Messenger of God!' The Messenger of God (SAAS) then advanced and by the time we came to them God had already defeated them.

"We seized their property and went on to al-Ta’if which we besieged for 40 nights before returning to Mecca. There we stayed, while the Messenger of God (SAAS) was awarding some men 100 (camels) while to another he would give 200.

"The ansār were saying among themselves, 'He gives to those who fought him in the battles, but not to those who did not!'"

"This talk was reported to the Messenger of God (SAAS), and he ordered the muhājirūn and the ansār leaders to come in to see him. Then he said, 'Let none but an ansārī (or he used the word the ansārī, plural) come in to me.' So we entered his pavilion, which we filled. The Prophet (SAAS) then addressed us, saying, 'Ansārī!' or something to that effect - 'What is it that has reached me?' 'What is it that you have heard, Messenger of God?' He asked, '(You tell me) what talk it is I have heard!' 'Well, what have you heard, Messenger of God?' they asked.

"He then asked, 'Are you not content that others receive material goods while you go off with the Messenger of God, whom you have enter your homes?' They replied, 'We are content, Messenger of God.' And they were satisfied."

This is related thus by Muslim, from a hadith of Mu’tamir b. Sulaymān.

There are strange aspects to this. (For example) His statement that they were 6,000 at the battle with Hawizin, whereas they were 12,000 strong. Also his statement that they besieged al-Ta’if for 40 days, whereas they did so for a month, or even less than 20 days. But God knows best.

Al-Bukhari stated that it was related to him by ‘Abd Allah b. Muḥammad, quoting Hishām, quoting Ma’mar, from al-Zuhri, who said that Anas b. Malik stated to him, "Some of the ansār began talking when God gave to His messenger the spoils from Hawāzin and he began awarding some men 100 camels. They were saying, 'May God forgive the Messenger of God! He is giving to Quraysh but not us, even though our swords drip with their blood!'"

Anas b. Malik went on, "What they were saying was reported to the Messenger of God (SAAS), and he sent for the ansār whom he gathered in a leather pavilion, allowing entry to no one else at the time. When they were assembled, the Prophet (SAAS) arose and said, 'What is this talk that has reached me?' The ansār elders replied, 'Our leaders, Messenger of God, have said nothing. Some of our young men, however, have been saying, 'God forgive the Messenger of God! He is giving to Quraysh but not to us, even though our swords drip with their blood.' The Messenger of God (SAAS) responded, 'I am giving to these men who were so recently polytheists in order to establish good will with them. Are you not..."
content they go off with material things, while you take the Prophet to your homes? I swear by God, what you take home is far better than what they do.' They responded, 'We are content, Messenger of God.' He then told them, 'You will find others much advantaged. But be patient until you meet God and His messenger; for I will be there at the al-hawd,' the pool'."

Anas concluded, "But they were not patient."

Al-Bukhārī is alone in giving it from this line.

Al-Bukhārī went on to relate, as did Muslim, from a hadith of Ibn ‘Awf, quoting Hishām b. Zayd, from his grandfather Anas b. Malik, who said, "At the battle of Hunayn, Hawāzin attacked. With the Prophet (SAAS) there were 10,000 warriors, along with some Meccans who had joined them. They (the Muslims) drew back, and so he called out, 'Anṣār!' And they responded, 'Labbayka, yā rasūl Allāh, wa sa'dayk! Labbayka! Nahnu bayna yadayk!' At your service, Messenger of God, and at your assistance! We are here before you!'"

"The Messenger of God (SAAS) then dismounted and said, 'I am the servant and Messenger of God!' After that the polytheists were defeated and he gave both to those who had joined at Mecca and to those who were muhācirīn; he gave nothing to the anṣār. They began talking and he summoned them to his pavilion. He asked them, 'Are you not content to have them take away sheep and camels, while you go back with the Messenger of God?' He went on, 'If the rest were to enter some valley, while the anṣār climbed up a mountain defile, I would take the path of the anṣār!'"

In another narration from al-Bukhārī on this subject, he (Anas b. Malik) stated, "At the battle of Hunayn, Hawāzin, Ghaṭafān and others advanced, along with their livestock and families. With the Messenger of God (SAAS) there were 10,000 warriors and some men who had joined him at Mecca. They (the Muslims) withdrew, so that he was left alone. He made two calls to them, each call separate from the other. Turning to his right, he called, 'Anṣār!' They responded, 'At your service, Messenger of God! Be content, we are with you!' At the time he was riding his white mule. He dismounted and said, 'I am the servant and Messenger of God!'"

"The polytheists were defeated and he won much booty that day and he divided it between the muhācirīn and the Meccans who had joined the Muslims (after the conquest). However, he gave the anṣār nothing. The anṣār said, 'If difficulties arise, we are summoned, but the spoils are given to others!'"

"When news of this reached the Messenger of God (SAAS) he assembled them in a pavilion and asked them, 'Anṣār, what is this report that has reached me?' They were silent and he asked, 'Anṣār, are you not content that others have worldly goods while you go away with the Messenger of God, having him for yourselves in your own homes?' 'Yes,' they replied. Then he said, 'If the men"
were to make their way through a valley and the anṣār were to take a route through a mountain defile, I would follow them.' Hishām asked, 'Abū Ḥamzā' (i.e. Anas b. Mālik), ‘did you actually witness that?’ He replied, ‘Where would I have been, away from him?’”

Al-Bukhārī then related it – as also did Muslim – from a ḥadīth of Shu'ba, from Qatāda, from Anas, who said, “The Messenger of God (ṢAAS) assembled the anṣār and said, ‘Quraysh were still recently in the jāhilyya and have greatly suffered. I wanted to aid them and to establish goodwill with them. Are you not content for others to return with worldly goods, while you go to your homes with the Messenger of God?’ ‘Yes,’ they agreed. He then said, ‘If the men were to make their way into a valley while the anṣār followed a route into a mountain defile, I would follow the valley – or the defile – of the anṣār.’”

They also gave it from a ḥadīth of Shu'ba, from Abū al-Tayyāh Yazīd b. Ḥamdī, from Anas in similar form. In that version they (the anṣār) had exclaimed, “By God, that’s very strange! While our swords still drip with their blood, the spoils are divided up among them.” He then addressed them in the words similar to those given above.

Imām Ahmad stated, “Affān related to us, quoting Ḥammād, quoting Thābit, from Anas b. Mālik, to the effect that the Messenger of God (ṢAAS) gave from the spoils at Hunayn to Abū Sufyān, 'Uuyayn, al-Aqrāf, Suhayl b. 'Amr and others. The anṣār then said, ‘Our swords drip with their blood, yet they go off with the spoils!’ News of this reached the Prophet (ṢAAS) and he assembled the anṣār in a pavilion of his until it was filled. He asked, ‘Is there anyone here who is not of you?’ They replied, ‘No one except our cousin.’ He commented, ‘A cousin is of one’s own people.’ He then asked, ‘Have you said such-and-such?’ ‘Yes,’ they agreed. He observed, ‘You are the shiṣār, “the under-garments”, while the people are the al-dīhār, “the outer-wear”.’ Are you content to have the others receive the sheep and camels while you take the Messenger of God to your homes?’ ‘Yes,’ they agreed. He went on, ‘The anṣār are my kārs, “my very insides”, and qaybatī, “my closest family”. If the men were to take a path through a valley and the anṣār were to take a mountain defile, I would follow along the defile. Had it not been for the hijra, I would have been one of the anṣār.’ Hammād said, ‘He gave out 100 camels (to the foregoing persons). He then named each one of those.’”

Ahmad is alone in giving this with this line of transmission. And the ḥadīth meets the criteria set by Muslim.

Imām Ahmad stated that it was related to him by Ibn Abū 'Adī, from Ḥumayyid, from Anas, that the Messenger of God (ṢAAS) said, “O anṣār, did I not come to you when you were lost and did not God then give you guidance through me?

154. Al-ṣahrūr refers to the clothing directly touching the body, while al-dīhār is the clothing that covers the undergarments and does not contact the body. The comment is to emphasize the degree of closeness to the Prophet.

155. The translation of these two terms is conjectural.
Did I not come to you when you were scattered, and did not God unite you through me? Did I not come to you when you were enemies (to one another) and did not God then place goodwill in your hearts?" "Yes, Messenger of God," they agreed. He asked, "Do you not say, 'You came to us in fear and we made you secure, in flight and we gave you sanctuary, in failure and we gave you aid'?" They replied, "Indeed yes; God has credit for His favour to us and to His messenger."

The chain of authorities for this hadith is tripartite and it meets the criteria established by the sahihain, the two canonical collections.

This hadith from Anas b. Malik is tantamount to mutawatir.\textsuperscript{156}

Al-Bukhārī stated that Muṣā b. Ismā'īl related to him, quoting Wāhīb, quoting 'Amr b. Yaḥyā, from 'Abbād b. Tamīm, from 'Abd Allāh b. Zayd b. 'Āṣim, who said, "When God gave booty to His messenger (ṢAAS) at the battle of Hunayn, he made distributions to those recently reconciled (to Islam) but gave nothing to the ansār. They seem to have been upset at not having received as had the others, and so he addressed them as follows, 'Ansār, did I not find you astray and did not then God guide you to me? Were you not divided, and did God not unite you through me? Were you not poor, and did God not unite you through me? Were you not poor, and did God not enrich you through me?' As he asked each of these, they replied, 'God and His messenger give many favours.'

"He went on, 'If you had wished, you could have said, "You came to us so-on-and-so-forth." Are you not content to have others go off with the sheep and camels, while you take the Messenger of God away to your homes? Had it not been for the hijra I would have been one of the ansār. If the people were to take a path into a valley and a mountain defile, I would follow into the valley and defile taken by the ansār. The ansār are shērār, while the people are dīthār.\textsuperscript{157} After me you will notice others given preference; be patient until you meet me at al-hawq, the pool before paradise.'"

Muslim related it from a hadith of 'Amr b. Yaḥyā al-Māzīn. Yūnus b. Bukayr quoted Muḥammad b. ʾIshāq as saying, "It was related to me by 'Āṣim b. 'Umar b. Qatāda, from Maḥmūd b. Lubīd that Abū Saʿīd al-Khudārī said, 'When the Messenger of God (ṢAAS) had won the spoils at the battle of Hunayn and had divided these up as he did to those Meccans of goodwill and to others of the Arabs, but had given none of it whatsoever to the ansār, the latter men were resentful. They said, "So the Messenger of God (ṢAAS) has met with his own!" Saʿīd b. ʿUbadā went to the Messenger of God (ṢAAS) and told him, "O Messenger of God, this tribe of ansār feel resentment towards you." "Why?" he asked. Saʿīd explained, "Because you have been distributing booty to your own people and others but giving them, the ansār, nothing." The Messenger of God (ṢAAS) then asked, "And where do you stand in that, Saʿīd?" "Well", he replied,
“I’m just one man of my own people.” The Messenger of God (SAAS) then said, “Assemble your people for me in this enclosure and when they are gathered, let me know.” Sa’d then left, called out to them and they assembled in that enclosure. One of the muhājirin also came; he was allowed entry and went in. Others who came were sent away. Eventually all the ānṣār, without exception, were gathered for him. Sa’d then went to the Messenger of God (SAAS) and told him, “Messenger of God, this tribe of ānṣār are now assembled where you told me to gather them.”

“The Messenger of God (SAAS) then went and stood among them to address them. He gave fitting praise and thanks to God and went on to say, “Ānṣār, did I not come to you when you were astray, and did not God then guide you? (Were you not) poor and did God not enrich you? Were you not enemies and did not God create good will between you?” “Yes,” they agreed. The Messenger of God (SAAS) then asked, “Can you not give me response, O ānṣār?” They replied, “What should we say, Messenger of God? How should we answer you? Our favours are due to God and to His messenger.” He replied, “I swear by God, had you wished you could have said, ‘You spoke the truth, again and again.’ And ‘You came to us as an outcast and we sheltered you. You came in distress and we comforted you. You were fearful and we made you secure, failing and we gave you aid.’” They responded, “Our favours are due to God and to His messenger.”

“The Messenger of God (SAAS) then said, “Do you find within you, O ānṣār, a lust for those worldly things whereby I reconciled a people who had accepted Islam, while I entrusted you with that of Islam which God had allotted to you? Are you resentful, for the others to take sheep and camels to their homes, while you return with the Messenger of God to yours? I swear by Him who holds my soul in His hand, that if the people were to follow one mountain defile while the ānṣār followed another, I would make my way through the defile of the ānṣār. Had it not been for the hijra, I would have been a man of the ānṣār. O God, have mercy on the ānṣār, their children and their children’s children!”

“They wept at this until their beards were wet and said, “We are content with God as our Lord and His messenger as distributor.”

“He then left and they dispersed.””

Imām Aḥmad related it thus from a hadith of Ibn Iṣḥāq. None of the compilers of the canonical collections gave it with this line of transmission. It is (to be considered) sahīh, “authentic”.

Imām Aḥmad related it also from Yaḥyā b. Bukayr, from al-Ḥaḍr b. Marzūq, from ʿAṭṭiya b. Saʿd al-ʿAwfī, from Abū ʿAbd Allāh al-Khudārī, who quoted one of the ānṣār as having said, to his friends, “I swear, I told you, didn’t I, that once things settled down, he would give preference to others over you?” They replied to him rudely and that reached the Messenger of God (SAAS). He then came to them and said some things the narrator said he did not recall. They replied, “Yes, Messenger of God.” He told them, “You used not to ride horses” and every time he said something to them, they replied, “Yes, Messenger of God.”
He then related the rest of the hadith as above. Ahmad was also alone in giving this.

Imam Ahmad was also alone in relating it from a hadith of al-‘A‘mash, from Abu Salih, from Abu Sa‘id, in similar words. He related it as well from Mūsā b. ‘Uqba, from Ibn Lahi‘a, from Abū al-Zubayr, from Jābir, in an abbreviated form.

Sufyān b. ‘Uyayna stated, from ‘Umar b. Sa‘d b. Masrūq, from his father, from ‘Abay b. Rafi‘ b. Khadij, from his grandfather Rafi‘ b. Khadij, to the effect that the Messenger of God (SAAS) gave to each of those whose goodwill he sought 100 camels from the spoils at Hunayn. He gave 100 to each of Abī Sufyān b. Ḥarb, Sa‘wān b. Umayya, ‘Uyayna b. Ḥiṣn, al-Aqra‘ b. Ḥabis, ‘Alqama b. ‘Ālatha, and Malik b. ‘Awf. To al-‘Abbās b. Mirdās he gave less than 100, less than to the others, and so he recited the verses,

“Would you divide my share and that of (my horse) al-‘Ubayd between ‘Uyayna and al-Aqra‘?

(Their fathers) Ḥiṣn and Ḥabis were not above (my father) Mirdās in the assembly.

I was not (considered) beneath either of them; and whomever you demean today will never be raised.

I was fully active in the warfare, yet I was given nothing, nor was I defended.”

The account concludes, “The Messenger of God (SAAS) then awarded him more camels to bring his share up to 100.”

Muslim related this from a hadith of Ibn ‘Uyayna in similar terms, and this is (also) the version given by al-Bayhaqi.

There is another version given by Mūsā b. ‘Uqba, ‘Urwa b. al-Zubayr and Ibn Ishāq. That quoted al-‘Abbās as reciting,

“Those were the spoils I gained by charging on my colt into the plain
And by keeping the tribe alert so that they not doze; and when they slept, I did not.
 But my share and that of (my horse) al-‘Ubayd went to ‘Uyayna and al-Aqra‘:
I was fully active in the warfare, yet I was given nothing, nor was I defended,
Given only some weak camels, to the number of their four legs!
(Their fathers) Ḥiṣn and Ḥabis were not above (my father) Mirdās in the assembly
And I was not (considered) beneath either of them; and whomever you put down today will never be raised.”
Urwa and Musa b. Uqba quoted al-Zuhri as saying, “When the Messenger of God (SAAS) heard these verses, he asked al-Abbas, ‘Are you the one who said, ‘But my share and that of al-Ubayd went to al-Aqra and Uwayna?’”

“Abu Bakr observed, ‘That’s not what he said, Messenger of God. I swear by God, you were never a poet; that would not be fitting for you.’” 138 ‘Well, what were his words?’ asked the Messenger of God (SAAS). Abu Bakr then recited the line (reversing the order of the names) and the Messenger of God (SAAS) said, ‘Well, they’re the same; it doesn’t matter which you put first!’

“He then said, ‘Cut out his tongue for me!’ Some people feared that he meant for him (al-Labi b. Mirdas) to be mutilated, but the Prophet (SAAS) only wanted payment made to him. And he added, ‘And also a share for Ubayd, his horse!’”

Al-Bukhari stated that Muhammad b. al-Abb related to him, quoting Usama, from Burayd b. Abd Allah, from Abu Musa, who said, “I was with the Prophet (SAAS) while he was encamped at al-Jirana, between Mecca and al-Medina, Bilal being there with him. A bedouin came up to the Messenger of God (SAAS) and demanded, ‘Well, aren’t you going to fulfil your promise to me?’ ‘Abshir! Rejoice!’ The bedouin insisted, ‘You’ve told me that abshir too often already!’”

The Messenger of God (SAAS) then went over to Abu Musa and Bilal, looking angry and said, “The buhra, the rejoicing, has been given back; you two have it!” He then asked for a bowl of water in which he washed his hands and face. He then took a mouthful and spat it back in it, saying, “Now, you two drink it and pour the rest over your faces and necks and you two ‘rejoice’.” They took the bowl and did as he asked. Umm Salama called out from behind the curtain, “Keep some for your mother!” And they did leave some for her.

Al-Bukhari also stated that Yahya b. Bukayr related to him, quoting Malik, from Ishaq b. ‘Abd Allah, from Anas b. Malik, who said, “I was walking with the Messenger of God (SAAS), who was wearing a mantle from Najran that had a rough hem. A bedouin came up to him and pulled on the mantle so roughly that I saw that its hem had made a mark on his shoulder. The bedouin said, ‘Order a payment to me from God’s property you have!’ He turned to him, laughed and then ordered that a payment be made to him.”

Ibn Ishaq recorded the names of those to each of whom the Messenger of God (SAAS) distributed 100 camels that day. These were: Abu Sufyan Sakhr b. Harb; his son Muawiya; Hakim b. Hizam; al-Harith b. Kalda, a brother of Banu ‘Abd al-Dar; ‘Alqama b. ‘Alatha; al-‘Ala b. Haritha al-Thaqafi, ally of Banu Zuhra; al-Harith b. Hisham; Juwayr b. Mu’im; Malik b. ‘Awn al-Nasir; Suhayl b.

138. C.f. al-‘ara’i Yasin; XXXVI, v.69; “And We have not taught him poetry; that would not be fitting for him.”
Amr; Huwaytib b. 'Abd al-'Uzza; 'Uyayna b. Hišn; Safwân b. Umayya; al-Aqra' b. Hâbis.

Ibn Ishaq stated that it was related to him by Muḥammad b. Ibrâhîm b. al-Ḥârîth al-Taymi, that one of his companions asked the Messenger of God (ṢAAS), “Messenger of God, since you gave 100 camels to each of 'Uyayna and al-Aqra', why did you not do so to Ju'ayl b. Surâqa al-Dânri?” He replied, “By Him who holds the soul of Muḥammad in his hand, Ju'ayl is better than the very best of all those on earth who are like 'Uyayna and al-Aqra! But I wanted to establish goodwill with them for them to accept Islam; I placed the trust of Ju'ayl b. Surâqa in his Islam.”

Ibn Ishaq went on to mention those to whom the Messenger of God (ṢAAS) distributed less than 100 camels. It would be too lengthy to relate these.

In the authentic hadith of Safwân b. Umayya, he is quoted as saying, “The Messenger of God (ṢAAS) kept on making distributions to me from the spoils of Hunayn; he was previously the most hated person to me, but he gave until he became, for me, the most loved thing that God had created.”

An Account of the arrival of Malik b. Ṭayf al-Nasri to the Messenger of God (ṢAAS).

Ibn Ishaq stated that the Messenger of God (ṢAAS) spoke with a delegation from Hawâzin and asked them what had happened to Malik b. Ṭayf. They replied that he was in al-Ṭṣîf with Bânt Thaqîf. He told them, “Inform him that if he comes to me as a Muslim, I will return to him his people and their belongings and will award him 100 camels.”

Ibn Ishaq went on, “When Malik heard this, he slipped away from Thaqîf and went to the Messenger of God (ṢAAS) at al-Jîrânâ – or in Mecca – accepted Islam and became a good Muslim. He then restored to Malik both his people and their belongings. When he also gave him 100 camels, Malik b. Ṭayf, may God be pleased with him, spoke the following verses,

‘Never have I seen nor heard of the like of Muḥammad among all mankind.
He gives in good faith and generously when requested and if you wish he will foretell what is to come.
When the squadron goes into action with its lances and strikes hard with its Indian-steel swords
He is like a lion crouching over its cubs within its den.”

Ibn Ishaq went on, “The Messenger of God (ṢAAS) appointed him in command over those of his people who had accepted Islam, those tribes being Thumâla, Salima and Fahm. He (Malik) had those do battle against Thaqîf; whenever they brought their flocks out, he would attack, thus causing them great difficulty.”
Al-Bukhari stated that Musa b. Isma'îl related to him quoting Jarir b. Hâzim, quoting al-Hasan, who stated that 'Amr b. Tha'lab related to him as follows, "The Messenger of God (SAA) made distribution to some and did not to others. It seems that some complained to him and he responded, 'I give to those people I fear will be impatient and resentful; and to those who are self-sufficient and whose goodness is inspired in them by God, I give not. Of them is 'Amr b. Taghlib."

"'Amr went on, 'I would rather have such words about me said by the Messenger of God (SAA) than have the most choice animals of the herd!""

Abû 'Âsîm added to this, quoting Jarir as saying, "I heard al-Hasan quote 'Amr b. Taghib as saying that the Messenger of God (SAA) then brought property or captives and distributed it in this way."

In an account from al-Bukhari he is quoted as saying, "The Messenger of God (SAA) brought some property or something and gave to some men but not to others. It reached him that those who had been left out were complaining and so he made an address to them. He gave praise and thanks to God, then said, 'And further ...'?" He then related it as above.

Al-Bukhari is alone in giving this.

Ibn Hishâm quoted Hassân b. Thabit as having recited these verses about the ansâr having been delayed in receiving distributions from the spoils:

"Sadness grew and water from the eyes fell copiously, teardrops streaming,
In pain for Shammas who is young and slender, blameless and healthy.
But forget Shammas, for her passion has faded; and bad it is to meet a love now past.
Go to the Messenger and say, 'O most trustworthy of all men for Believers, if all men be counted,
Why were Sulaym called, though they are to leave, in preference to those who gave refuge and aid?
God named them ansâr for their nazar, "aid", to the true faith, while warfare dragged on.
They sped to God's cause, exposing themselves to dangers, never betraying nor complaining.
When people banded against us over you, and our sole defence was our swords and spear points
We battled them and spared none, ignoring nothing that the sûras revealed.
Those loving war do not dislike meeting us; when its fire flares, we kindle it even more!
As when we repelled at Badr, before they achieved their goal, those hypocrites, victory alighting upon us.
We were your troops at the battle on the slopes of Uhud when Mu'âjir insolently assembled their clans."
We were not slow or ineffectual; they found we did not stumble, as did all the rest!"

An Account of the dissatisfaction of some who were ignorant, divisive and hypocritical towards the Messenger of God (SAAS) concerning the just distributions he made by agreement.

Al-Bukhari stated that Qabisa related to him, quoting Sufyan, from al-A'mash, from Abu Wafil, from 'Abd Allah, who said, "When the Prophet (SAAS) divided up the spoils of Hunayn, one of the ansar said, 'By doing this, he was not seeking to serve God!' I then went to the Messenger of God (SAAS) and informed him of this. His face darkened and he exclaimed, 'May God have mercy on Moses! He was made to suffer even more than this but remained patient!'"

Muslim related this from a hadith of al-A'mash.

Al-Bukhari also stated that Qutayba b. Sa'id related to him, quoting Jarir, from Mansur, from Abu Wafil, who quoted 'Abd Allah as saying, "At Hunayn the Messenger of God (SAAS) gave preferable treatment to some persons. He gave 100 camels to each of al-Aqrab b. Habis and 'Uyayna and also made distributions to others. One man said, 'By this division, service to God was not intended!' I said, 'Well, I'm going to report this to the Messenger of God.'"

"He (the Messenger of God (SAAS)) exclaimed, 'May God have mercy on Moses; he was made to suffer even more than this but remained patient!'"

He also related it thus from a hadith of Mansur, from al-Mu'tamir.

In one account given by al-Bukhari, the wording is, "By God, this is a distribution that is devoid of justice; service to God was not intended." So I said, "I will inform the Messenger of God (SAAS) of this!" When I went to him and told him, he exclaimed, "And who will ever be just, if it not be God and His messenger! May God have mercy on Moses; he was made to suffer even more than this but remained patient!"

Muhammad b. Ishaq stated that it was related to him by Abu 'Ubayda b. Muhammed b. Ammar b. Yasir, from Miqsam Abu al-Qasim, the freed-man of 'Abd Allah b. al-Harith b. Nawfal, who said, "I and Talid b. Kilab al-Laythi came to 'Abd Allah b. 'Amr b. al-As while he was circumambulating the kaba, his sandals hanging from his hand. We asked him, 'Were you present with the Messenger of God (SAAS) when the man from Banu Tamim spoke to him at the battle of Hunayn?' 'Yes,' he replied. 'A man of Banu Tamim named Dhul-khuwaysira came and stood nearby while the Messenger of God (SAAS) was distributing the spoils. Dhul-khuwaysira told him, 'Muhammad, I have been watching what you have been doing today.' "Yes", asked the Messenger of God (SAAS), "and what have you thought?" 'I do not think you have been acting justly.' The Prophet (SAAS) was very angry and said, 'Confound you! If justice is not to be found with me, then with whom is it?""
“Umar b. al-Khaṭṭāb then asked, ‘Should we not kill him?’ He replied, ‘No; leave him alone. He shall lead a faction who will go deeply into the faith and emerge as an arrow does from its target. When its head is examined, nothing will be seen upon it. Also, its shaft and its notch will have nothing upon them. It will have outstripped the insides and the blood.’

Al-Layth b. Sa’īd quoted from Yahyā b. Sa’īd, from Abū al-Zubayr, who quoted Jābir b. ʿAbd Allāh as saying, “A man came to the Messenger of God (ṢAAS) at al-Jīrān, while he was making distributions from the spoils of Hunayn. There was silver in Bilāl’s cloak which he was taking and handing to people. The man said, ‘Muḥammad, be just!’ He responded, ‘Confound you, who will be just if not me? Otherwise I would have disappointed and failed.’ Umar b. al-Khaṭṭāb asked, ‘Will you permit me, Messenger of God, to kill this hypocrite?’ He replied, ‘God forbid that people say of me that I kill my men! (When) this fellow and his friends recite the Qur’ān, it doesn’t emerge out of their throats; they have it pass straight on through, like an arrow exiting its target!’”

Muslim related this from Muḥammad b. Rumlī, from al-Layth.

Aḥmad stated that it was related to him by Abū ʿAmīr, quoting Qurra, from ʿAmr b. Dīnār, from Jābir, who said, “While the Messenger of God (ṢAAS) was distributing the spoils of Hunayn, a man went up to him and said, ‘Do be just!’ He responded, ‘I will be made to suffer if I am not just!’”

Al-Buhkārī related this from Muslim b. Ibrāhīm, from Qurra b. Khaṭīb al-Sadāṣī.

In both saḥīḥ collections, it is related from a ḥadīth of al-Zuhri, from Abū Salama, from Abū Sa’īd, who said, “While we were with the Messenger of God (ṢAAS), as he was making distributions of the spoils, Dhūt al-Khuwaysir, a man of Bānū Tamīm, came over to him and said, ‘Messenger of God, be just!’ He responded, ‘Confound you, who would be just if I were not? Then I would have disappointed and failed. If I were not just, who would be?’ Umar b. al-Khaṭṭāb asked, ‘Messenger of God, will you give me permission to behead him?’ ‘Leave him alone,’ he replied. ‘He has friends. One of you would feel contempt for his prayer and their prayer, his fasting and their fasting. They recite the Qur’ān, but their incantations do not come forth. They slip on through Islam as an arrow slips on through a target. If you examine its head, you’ll see nothing on it; then its head binding, you’ll see nothing; then its shaft, and you’ll see nothing; then its feathers, you’ll see nothing. It will have outstripped the insides and the blood. Their sign is that they will have among them a black man, one of whose upper arms reminds you of a woman’s breasts, or like a piece of fat meat vibrating; they will appear at a time when people are disunited.’

159. This ḥadīth suggests foreknowledge on the part of the Prophet (ṢAAS) concerning the schism in Islam resulting from the activities of the khawārij of later years. The text of this ḥadīth twice employs the word khawārij, to go out or secede, from which the name of the movement is derived.
“Abū Sa‘d stated, ‘I testify that I heard this from the Messenger of God (SAAS), and I also testify that ‘Ali b. Abū Talīb fought them while I was present. He gave orders and that man was searched out and brought. I saw him to be as the Messenger of God (SAAS) had described him.’”

Muslim also related this from a hadith of al-Qāsim b. al-Fadl from Abū Naḍra, from Abū Sa‘d in similar words.

An Account of the arrival of the foster-sister of the Messenger of God (SAAS) while he was at al-Ṭārīn; her name was al-Shaymāʾ.

Ibn Ishāq stated that a man of Banū Sa‘d related to him that the Messenger of God (SAAS) said at the battle with Hawārizn, “If you capture Nijād – a man of Banū Sa‘d b. Bakr – don’t let him escape you.” (He had done something serious.) “When the Muslims took him, they led him and his family away. With him they took al-Shaymāʾ, daughter of al-Ḥārith b. ‘Abd al-‘Uzza, the foster-sister of the Messenger of God (SAAS).

“They treated her roughly as they took her away and she said to the Muslims, ‘You should know, I swear by God, that I am the foster-sister of your leader.’ They did not believe her until they brought her to the Messenger of God (SAAS).

“Yazīd b. Wbayd al-Sa‘dī – he being Abū Waizā – said, ‘When she was brought to the Messenger of God (SAAS) she said, “Messenger of God, I am your foster-sister.” “How can you prove that?” he asked. She replied, “There is the mark of the bite you gave me on my back when I carried you on my hip.” The Messenger of God (SAAS) recognized the mark and spread out his cloak for her, sat her down on it and treated her well. He told her, “If you wish, you may live with me in honour and affection. If you wish for me to provide for you and to let you return to your people, I will do so.” She replied, “Yes, do provide for me and return me to my people.” The Messenger of God (SAAS) gave her presents and returned her to her people. Banū Sa‘d claim that he gave her a slave called Makhtūl and a slave-girl, that she married them to one another and that descendants of that union still survive.’”

Al-Bayhaqi related from a hadith of al-Ḥakam b. ‘Abd al-Malik, from Qatāda, who said, “On the day of the conquest of Hawārizn, a slave-girl came to the Messenger of God (SAAS) and said, ‘Messenger of God, I am your sister! I am Shaymāʾ, daughter of al-Ḥārith.’ He asked her, ‘If you are telling the truth, then you have a mark I made that would not wear away.’ She then exposed her upper arm and said, ‘Yes, Messenger of God. When you were small, you gave me this bite.’ The Messenger of God (SAAS) then spread out his cloak for her and said, ‘Ask and it will be given; intercede for someone and you will be interceded for.’”

Al-Bayhaqi also stated that he was informed by Abū Naṣr b. Qatāda, quoting ‘Amr b. Ismā‘īl b. ‘Abd al-Sulami, quoting Muslim, quoting Abū ‘Āṣim, quoting
Ja'far b. Yahyā b. Thawbān, who said, “My uncle ‘Umar b. Thawbān informed me that Abū al-Tufayl told him, ‘I was a slave who used to care for the camel hides, and I witnessed the Messenger of God (SAAS) distributing the camels at al-Jīrāna.

“A woman came up to him and he spread out his cloak for her. I asked who she was and they told me she was his foster-mother.’”

This is a strange hadith; perhaps he meant his foster-sister, who was nursed together with him by her mother, Ḥalima al-Sa’diyya. If this tradition, as given above, is correct, Ḥalima would have been very old; the time elapsed between her having suckled the Messenger of God (SAAS) (and their being at) al-Jīrāna was over 60 years. The youngest she could have been when she suckled him was 30 years of age. Moreover, God knows best how long she lived after that.

A hadith mursal exists which relates that both his foster-parents came up to him. But God knows best how true this is.

Abū Dāūd stated in al-Marāṣil that Ahmad b. Sa’d al-Hamdāni related to him, quoting Ibn Wahb, quoting ‘Amr b. al-Hārith, (who said that) ‘Umar b. al-Sa’ib related to him that he was informed that the Messenger of God (SAAS) was one day seated when his foster-father came up to him. The Messenger of God (SAAS) spread out part of his cloak for him and he sat upon it. Then his mother came and he laid out another part of his cloak, on his other side, for her to sit upon. His foster-brother next arrived and the Messenger of God (SAAS) arose and sat him down before him.

It is explained above that all Hawāzin are connected to him due to his having been suckled by Banī Sa’d b. Bakr, who are a clan of Hawāzin. Their spokesman, Zuhayr b. Ṣurad, stated, “O Messenger of God, those in the enclosures for the captives are nothing but your own maternal aunts and nursemaids, so be kind to us, may God be kind to you.” He then recited, in part,

“Be kind to womenfolk from whom you suckled, your mouth filled with pearl-like drops of their pure milk.
Be kind to women from whom you suckled, for them your actions will adorn you and not be wasted.”

This, then, was the reason why Bakra’s father was set free; by so doing, he restored to them all their previous and present rights and privileges, as individuals and as a group.

Al-Waqidi related from Ibrāhīm b. Muḥammad b. Shuraḥbil, from his father, who said, “Al-Nādir b. al-Hārith b. Kalada was one of the most handsome of men. He used to say, ‘Praise be to God who was kind enough to award us Islam and Muḥammad (SAAS). And we will not die with the same (belief system) of our fathers, and that in which our brothers and cousins were killed.’”

He then went on to relate his enmity for the Prophet (SAAS) and the fact that he went out with his people of Quraysh to Ḥunayn still believing in their old faith. He said, “If there were to be a defeat for Muḥammad, we were prepared
to attack him. But we were not able to accomplish that. When he was at al-Jîrâna, I was still unchanged. Then I heard the Messenger of God (SAAS) say, 'Is that Nadîr?' 'Labbayk! 'At your service,' I replied. He asked, 'Would you now like something better than what God prevented you from achieving at Hunayn?' I went quickly over to him and he said, 'It is now time for you to recognize how wrong you were.' I said, 'I realize that had there been any other (god) than God, he would have helped. I testify that there is no god but God alone and without associate!' The Messenger of God (SAAS) said, 'O God, make him ever more firm!' Al-Nadîr then said, 'By Him who sent him with the truth, it was as though my heart was as firm as a rock in the faith and in enlightenment into the truth.' The Messenger of God (SAAS) then said, 'Praise be to God Who gave him guidance!'

THE 'UMRA OF AL-JI'RÂNA IN DHÎ AL-QA'DA.

Imâm Ahmad stated that Bahz and 'Abd al-Šamad al-Mâ'î both quoted Hâmmâm b. Yahyâ as having quoted Qatâda as saying, "I asked Anas b. Mâlik the following, 'How many pilgrimages did the Messenger of God (SAAS) make?'

'One full hijja and four lesser 'umra pilgrimages. There was one 'umra at the time of al-Hudaybiyya truce, another in Dhî al-Qa'da from Medina, another in Dhî al-Qa'da from al-Jîrâna, where he distributed the spoils of Hunayn, and then the 'umra he performed when he also performed the full hijja pilgrimage.'"

Al-Bukhârî, Muslim, Abî Dâ'ûd and al-Tirmidhi all related this with various lines of transmission, from Hâmmâm b. Yahyâ. Al-Tirmidhi characterized it as hasan sahîh, "good and authentic".

Imâm Aḥmad stated that it was related to him by Abû al-Nadîr, quoting Dâ'ûd — meaning al-Âţîr — from 'Amr, from 'Ikrima, from Ibn 'Abbâs, who said, "The Messenger of God (SAAS) performed the 'umra four times: that of al-Hudaybiyya, the 'umra at al-Qa'da, the third from al-Jîrâna, and the fourth at the time of his full hijja.""

Abû Dâ'ûd, al-Tirmidhi and Ibn Mâjah related this from a hadîth of Dâ'ûd b. 'Abd al-Šâhâmân al-Âţîr al-Makkî, from 'Amîr b. Dinâr. He considered it hasan, "good", as did al-Tirmidhi.

Imâm Aḥmad stated that it was related to him by Yahyâ b. Zakariyyâ b. Abû Za'dîa, quoting Hâjjâj b. Arât, from 'Amîr b. Shuʻâ'yâb, from his father, from his grandfather, from 'Abd Allâh b. 'Amîr b. al-Âţâ, who said, "The Messenger of God (SAAS) performed three 'umra. All were in Dhî al-Qa'da. He would (continue to) make the call Labbayka! until he saluted the (Black) Stone."

This tradition is ghârîth, "unilateral", from this source.

These are the three 'umra that occurred during Dhî al-Qa'da; these are apart from the one that coincided with his full hijja, which took place in Dhî al-Hijja. If this source suggests the commencement of his Ihâm, state of ritual consecration, through them in Dhî al-Qa'da, it could be because he did not include that of
al-Ḥudaybiya, since he was blocked from it and did not actually accomplish it. But God knows best.

I observe that Nafi' and his master Ibn 'Umar denied that the Messenger of God (ṢAAS) fully accomplished the 'umra from al-Jīrāna. This is according to the account given by al-Bukhārī. He stated that it was related to him by Abū al-Ḥusayn, quoting Ḥammād b. Zayd, from Ayyūb, from Nafi', from Ibn 'Umar, who quoted 'Umar b. al-Khaṭṭāb as having asked, "Messenger of God, (what should I do about) the vow I made before the coming of Islam to spend a day in ṣālikāf, prayer in seclusion?" He ordered him to fulfil the vow.

(The narrator went on) "Umar received two slave girls from the captives taken at Ḥunayn and he accommodated them in a house in Mecca. Then the Messenger of God (ṢAAS) released the Ḥunayn captives and they began to run in the streets. 'Umar asked (his son), 'Abd Allāh, what's this you see happening?' He replied, 'The Messenger of God (ṢAAS) has released the captives.' 'Umar then said, 'Go and send the two slave-girls away.'"

Nafi' went on, "The Messenger of God (ṢAAS) did not make the 'umra from al-Jīrāna. Had he done so, this fact would not have been unknown to 'Abd Allāh (b. 'Umar)."

Muslim related this from a hadith of Ayyūb al-Sukhtiyānī, from Nafi', from ('Abd Allāh) Ibn 'Umar.

Muslim also related it from 'Abd al-Dabbi, from Ḥammād b. Zayd, from Ayyūb, from Nafi', who said, "Reference was made in the presence of ('Abd Allāh) Ibn 'Umar to the 'umra made by the Messenger of God (ṢAAS) from al-Jīrāna. Ibn 'Umar commented, 'He did not make an 'umra from there.'"

This is very gharib, strange, to be reported of Ibn 'Umar by his freed-man Nafi', both of them thereby denying his having made an 'umra from there. The transmitters of ahadith other than them do maintain that he did so, as is shown by reports given from them in the mass of authoritative collections of ahadith of all kinds, including the military chronicles.

This is also established in both sahih collections in a hadith of 'Abā b. Abū Rabāh from 'Urwa, from 'A'isha, who contradicted Ibn 'Umar's statement that "The Messenger of God (ṢAAS) performed the 'umra in Rajab." She stated, "May God forgive 'Abā b. al-Rahmān! ('Abā b. 'Umar, that is.) The Messenger of God (ṢAAS) never performed the 'umra other than in his presence, and he never did so in Rajab."

Imām Ahmad stated that Ibn Numayr related to him, quoting al-A'mash, from Mujāhid, who said, "'Urwa b. al-Zubayr asked Ibn 'Umar in what month the Messenger of God (ṢAAS) performed the 'umra. He replied, 'In Rajab.' 'A'isha was listening to us. Ibn al-Zubayr referred to what Ibn 'Umar had said and asked her to comment. She replied, 'May God have mercy on Abū 'Abd al-Rahmān! The Messenger of God (ṢAAS) never made an 'umra that Ibn 'Umar did not witness, and he never made any 'umra that was not in Dhū al-Qa'da.'"
Al-Bukhari and Muslim quoted this from a *hadith* of Jarir, from Mansur, from Mujahid, in similar terms.

Abu D riba and al-Massari also related this from a *hadith* of Zuhayr, from Abu Ishaq, from Mujahid, to the effect that Ibn 'Umar was asked how many times the Messenger of God (SAAS) had made the 'umra. He replied that he had done so twice. Aisha then commented, "Ibn 'Umar knows well that the Messenger of God (SAAS) made the 'umra three times, apart from the one he combined with the *hijjat al-wadaa*, the 'farewell pilgrimage'."

Imam Ahmad stated that it was related to him by Yahya b. Adam, quoting Mufaddal, from Mansur, from Mujahid, who said, "I went inside the mosque with Urwa b. al-Zubayr and there we saw Ibn 'Umar leaning against Aisha's compartment while people there were performing the *al-duha* prayer. Urwa asked him, 'Abu 'Abd al-Rahman, what is this prayer?' 'It is a *bid'a*," he replied. Urwa asked, 'Abu 'Abd al-Rahman, how many times did the Messenger of God (SAAS) perform the 'umra?' He replied, 'Four times; one of them was during Rajab.' We then heard Aisha picking her teeth inside her compartment. Urwa asked her, 'Is it then as Abu 'Abd al-Rahman says, that the Messenger of God (SAAS) performed the 'umra four times, one of which was in Rajab?' She replied, 'May God have mercy on Abu 'Abd al-Rahman! The Prophet (SAAS) never performed the 'umra without him being present, and he never did so in Rajab."

Al-Tirmidhi related it thus from Ahmad b. Muni', from al-Hasan b. Musa, from Shaybani, from Mansur. He categorized it as *hasan sahih ghairik*, "good, authentic, (yet) unilateral".

Imam Ahmad stated that it was related to him by Rawh, quoting Ibn Jurayj, who stated that he was informed by Muzahim b. Abu Muzahim, from 'Abd al-'Aziz b. 'Abd Allah, from Mukharrish al-Ka'bii, that the Messenger of God (SAAS) left al-Jirana one evening to make the 'umra, entered Mecca and did so, then travelled that same night back to al-Jirana, being back there by morning, as if he had spent the night there. After sunset that day, he left from al-Jirana along the Sarif valley, joining the route to Medina there in Sarif. Mukharrish concluded, "That is why his 'umra remained unknown to many people."

Imam Ahmad related this similarly from Yahya b. Sa'id, from Ibn Jurayj; this *hadith* is one of those that only the latter gave.

The significance of this is that the fact of the 'umra from al-Jirana is well established from authentic sources that cannot be refuted or denied. Those who deny this can have no argument to compare with those who affirm it. But God knows best.

160. While later this word became associated with heretical dissent and unacceptable change from established precedent, its use here, and Ibn 'Umar's presence along with Aisha at the prayer, seem to provide an example of a more favourable connotation implying a praiseworthy new practice.
They are, moreover, essentially unanimous that it took place in Dhū al-Qa‘da after the attack upon al-Ṭā’if and the division of the spoils of Ḥunayn.

The treatment of this by the ḥāfīz Abū al-Qāsim al-Ṭabarānī in his great compendium is as follows, “Al-Ḥasan b. Ishaqq al-Tusturti related to us, quoting ʿUthmān b. Abī Shayba, quoting Muḥammad b. al-Ḥasan al-Asadi, quoting Ibrāhīm b. Ṭaḥmān, from Abū al-Zubayr, from ʿUmayr, the freed-man of ʿAbd Allāh b. ʿAbbās, from Ibn ʿAbbās, who said, ‘When the Messenger of God (ṢAAS) returned from al-Ṭā’īf, he made camp at al-Jīrānā where he distributed the spoils. He then made the ʿumra pilgrimage from there, two days before the end of Shawwal.’”

This is very gharīb, strange; its chain of authorities is controversial. But God knows best.

Al-Bukhārī stated that it was related to him by Ya‘qūb b. Ibrāhīm, quoting Ismāʿil, quoting Ibn Jurayj, who said that ʿAbū ʿAttār informed him that Ṣaḥwān b. Ya‘lā b. Umayya told him that Ya‘lā used to say, “I wish I could see the Messenger of God (ṢAAS) while he is receiving divine revelation. While the Messenger of God (ṢAAS) was at al-Jīrānā being sheltered from the sun by a cloth, along with some of his Companions came a bedouin wearing a cloak and heavily perfumed. He approached him and asked, (‘Messenger of God, what is your view of a man who adopts the state of īhram for the ʿumra and puts on a cloak, after having applied perfume to himself?’) ʿUmar b. al-Khaṭṭāb then signalled to Ya‘lā to approach. When Ya‘lā did so and placed his head inside (beneath the sunshade) he saw the Messenger of God (ṢAAS) to be very red in the face. He was immersed in this (divine revelation) for some time and then he was relieved of it. The Messenger of God (ṢAAS) then asked, ‘Where is that person who earlier asked me about the ʿumra?’ The bedouin was searched out and brought and the Messenger of God (ṢAAS) told him, ‘Regarding the perfume you have on, wash it off three times. Also remove your cloak. Behave on the ʿumra just as you would on the ḥajj.’” Muslim related this from a hadith of Ibn Jurayj. They (also) gave it from another route, from ʿAbū ʿAttār, both attributing it to Ṣaḥwān b. Ya‘lā b. Umayya.

Imām Aḥmad stated that Abū Usāma related to him quoting Hishām, from his father, from ʿAʾisha, who said, “The Messenger of God (ṢAAS) came in at the time of the conquest from Kūdā, from the heights of Mecca. And he also came in for the ʿumra from Kūdā.”

Abū Dāwūd stated that Muḥḥa Abū Salama related to him, from Ḥammād, from ʿAbd Allāh b. ʿUthmān b. Khuthaym, from Saʿīd b. Jibayr, from Ibn ʿAbbās, to the effect that the Messenger of God (ṢAAS) and his Companions performed the ʿumra from al-Jīrānā. They jogged around the kaʿba three times, then walked around for four times. They tucked one end of their cloaks beneath their armpits, then tossed them over their left shoulders.

161. This sentence, necessary for the sequence of the narrative, is given in al-Bukhari’s text but omitted from the edited printed version of Ibn Kathir’s work.

162. That is, while receiving divine revelation.
Abū Dā'ūd is alone in giving this. Ibn Majah also related it, from a *hadith* of Ibn Khuthaym, from Abū al-Ṭufayl, from Ibn ʿAbbās, but in abbreviated form.

Imām Ahmad stated that it was related to him by Yahyā b. Saʿd, from Ibn Jurayj, who said that al-Ḥasan b. Muslim related to him, from Tāwus, that Ibn ʿAbbās informed him that Muʿāwiya told him, “I missed the Messenger of God (SAAS) with an arrow head.” Or else the words he spoke were, “I saw him missed by an iron arrowhead (shot at him) at al-Marwa.”

Both authors of the *saḥīḥ* collections gave it from a *hadith* of Ibn Jurayj. Muslim also related it, from a *hadith* of Ṣufyān b. Ṣaʿyfa, from Hishām b. Hujayr, from Tāwus, from Ibn ʿAbbās, from Muʿāwiya.

Abū Dā'ūd and al-Ḥanāfī also related it from a *hadith* of Ṣufyān b. Ṣaʿyfa, from Maʿmar, from Ibn Tawus, from his father.

ʿAbd Allah b. al-Imām Ḥanāfī stated that it was related to him by ʿAmr b. Muḥammad al-Naqīd, quoting Abū Ḥanīfa al-Zubayrī, quoting Ṣufyān, from Jaʿfar b. Muḥammad, from his father, from Ibn ʿAbbās, from Muʿāwiya, who said, “I missed (the arrow I fired at the) head of the Messenger of God (SAAS) at al-Marwa.”

What is implied above is that it is inferred that this was at the ʿumra from al-Jārānā.

This is because on the ʿumra at al-Ḥudaybiyya, he did not enter Mecca but was prevented from so doing, as has been explained heretofore. Regarding the ʿumrat al-ḥajj, Abū Sufyān had not yet accepted Islam and none of the Meccans remained there when the Messenger of God (SAAS) entered it, having preferred to leave for that three-day period of his stay. As for the ʿumra that was performed in conjunction with his ḥajj; it is unanimously accepted that he did not free himself thereof. And so it is obvious that the mistake committed by Muʿāwiya, son of Abū Sufyān, may God be pleased with them both, when he shot close to the head of the Messenger of God (SAAS) at al-Marwa, could only have occurred during the ʿumra from al-Jārānā, as we have stated. But God, Almighty is He, knows best.

Muḥammad b. Ishāq, may God have mercy upon him, stated, “The Messenger of God (SAAS) then left al-Jārānā to perform the ʿumra and gave orders that the battle spoils be kept at Ṭaʿār, near Marr al-Zahrān.”

I observe that it is clear that the Messenger of God (SAAS) had retained some of the spoils to employ it to gain goodwill with those bedouin he might meet between Mecca and Medina.

Ibn Ishāq went on, “When the Messenger of God (SAAS) had completed this ʿumra he headed back to Medina, leaving Ṭabbāb b. Asd as his deputy over Mecca. He also left with him Muʿādh b. Jabal to instruct the people in the faith and to teach them the Qurʾān.”

ʿUrwa and Mūsā b. ʿUqba relate that the Messenger of God (SAAS) had left Muʿādh and Ṭabbāb as his deputies in Mecca before he had gone out to battle Hawāzin, and then reappointed them when he returned to Medina.
Ibn Hishām stated that he was informed that Zayd b. Aslam stated, “When the Messenger of God (SAAS) appointed ‘Attab b. Asid in charge of Mecca, he awarded him payment of one dirham per day. ‘Attab arose and gave the following address, ‘May God make hungry indeed the liver of one who still hungers on a dirham! The Messenger of God (SAAS) has awarded me one dirham every day; I have need of no one!’”

Ibn Ishaq went on, “The ‘umra of the Messenger of God (SAAS) took place in Dhū al-Qa‘da and he arrived in Medina at the end of that month or early in Dhū al-Ḥijja.”

Ibn Hishām stated that he arrived there six days before the end of Dhū al-Qa‘da, according to Abū ‘Amr al-Madīni.

“That year the people performed the ḥajj in the same manner as the Arabs had previously. That year, 8 AH, ‘Attab b. Asid performed the ḥajj along with the Muslims.

“The people of al-Ṭā‘if continued their polytheism and their abstention (from Islam) in their own city for the period between Dhū al-Qa‘da and Ramadān of 9 AH.”

THE ACCEPTANCE OF ISLAM BY KA‘B B. ZUHAYR B. ABÙ SULMĀ.

His father, a poet and son of a poet, was an author of one of the Seven Mu‘allaqāt odes. His qasīda, his ode, known by its opening words, Bānati Ṣu‘ād ..., “Su‘ād has moved away”, was heard by the Messenger of God (SAAS).

Ibn Ishaq stated, “When the Messenger of God (SAAS) returned (to Medina) after his departure from al-Ṭā‘if, Bujayr b. Zuhayr b. Abū Sulmā wrote to his full brother Ka‘b b. Zuhayr to inform him that the Messenger of God (SAAS) had executed at Mecca some of the men who had satirized and harmed him with their poetry. He also told him how the remaining Quraysh poets – Ibn al-Zibārā and Hubayra b. Abū Wahb – had fled in disarray. He advised him, ‘If you value your life, then hurry to the Messenger of God (SAAS), for he does not execute anyone who comes to him in repentance. If you do not do this, then flee far away.’ Ka‘b had previously spoken the lines,

‘Transmit to Bujayr a message from me: “Confound you for what you said! Can you explain to us, since you have not yet, for what other reason did he lead you To a religion which I find none of his ancestors followed, nor you find yours to have done. If you do not accept it, I’ll not be sorry nor merely say, if you stumble, ‘Good luck!’”

“Al-Ma’mūn”" has given you to drink by it a full cup;
and after the first, ‘al-Ma’mūn’ has also given you a
second drink.”’’

Ibn Hishām stated that a scholar in the poetry also quoted to him the following
verses,

“Who will deliver a message from me to Bujayr: ‘Do you
agree with what I told you at the mountain slope?
You have drunk a full cup with “al-Ma’mūn”, and after
the first draught he also gave you a second.
You abandoned good guidance by following him; to what
is it, damned that you are, that he has led you?
Into a religion you’ll find no man nor woman ever
served, nor any brother of yours.
If you do not do as I say, I’ll not be sad; though I’m
not one merely to say, “Good luck!” if you stumble.’’

He dispatched this to Bujayr who was reluctant to keep it from the Messenger of
God (SAAS) and finally recited it to him. When he heard the words, saqā bihā
al-Ma’mūn, “al-Ma’mūn has given you to drink” he commented, “He speaks the
truth here, terrible liar though he is. I am the ‘al-Ma’mūn’, the ‘trustworthy one’.?’
When he heard the words, “Into a religion you’ll find no man nor woman ever
served” he commented, “That’s right; you’ll not find his father or mother in it.”
(Ibn Ishāq narrated) “Bujayr then wrote back to Ka‘b the following verses,

‘Who will inform Ka‘b, “Would you blame me for serving
something foolish when it is very serious?
It is to God, alone, not to al-‘Uzza or to al-Lāt you
should flee, while flight and safety are still
possible,
At a time when none shall slip away and escape except
those who are Muslim, pure of heart.
For the religion of Zuhayr is nothing, and that of Abū
Sulmā is forbidden to me.’”

(Ibn Ishāq went on) “When this message reached Ka‘b, he was very apprehensive
and those about him who were his enemies spread false rumours about him,
saying, ‘He’s as good as dead!’
“When he could see no alternative, he recited his ode praising the Messenger
of God (SAAS). In it he referred to his fear and to the slander being spread by
his enemies. He then left and went to Medina and stayed with a man he knew of
Juhayna, so I have been told. That man took him next morning to the Messenger
of God (SAAS) as he was performing the morning prayer and prayed with him.
The man of Juhayna then pointed out to him the Messenger of God (SAAS),
saying, ‘That is he. Go over to him and ask him for your safety.’

164. “The trustworthy”, the Prophet (SAAS), that is.
"I have been told that Ka'b did approach the Messenger of God (SAAS), sat down beside him and placed his own hand in his. The Messenger of God (SAAS) did not know who he was. Ka'b then said, 'Messenger of God, Ka'b b. Zuhayr has come to ask you to guarantee his safety as a Muslim who is repentant. Would you accept this from him if he were to approach you with this request?' ‘Yes, I would,’ the Messenger of God (SAAS) told him. ‘Then,’ said Ka'b, ‘I am Ka'b b. Zuhayr!’’

Ibn Ishāq continued, "‘Āṣim b. ‘Umar b. Qatāda related to me that one of the anṣār then jumped on him, saying, ‘Messenger of God, let me execute the enemy of God!’ He replied, ‘Leave him alone! He has come expressing regret and repentance.’

"Ka'b b. Zuhayr was enraged at the anṣār for how one of them had treated him; this was because none of the muhājirūn spoke anything but good about him. In the ode that he delivered when he came to the Messenger of God (SAAS) he said,

‘Su'ād has gone away and my heart is sad, enslaved to her, unransomable, and chain-bound;
And Su'ād, the day of departure, when they left, was like a gazelle, her eyes down-cast and black-rimmed
Slender as she approaches, full of rear when she turns her back; she could not be faulted for being short or tall.

When she smiles, she reveals gleaming teeth, sweet as though bathed repeatedly in fine wine,
Wine mixed with ice-cold water from a pure pool on a valley bend cooled by a north wind,
All dirt kept from it by the breeze, its sides brimming over with white torrents stemming from a morning rain-cloud.
What a friend she would be if only she kept her promise, or would accept advice!
But she is a friend whose blood is a mix of lust and desire with deceit and changeability.
She never stays in one state but resembles a genie, ever-changing its guise.
She only keeps promises made to the degree that a sieve can hold water!
Be not deceived by her kindness and promises; one’s hopes and expectations can lead astray.
The false promises of al-'Urqub are her model and her vows are mere foolishness.
How I hope and long for her intimate love; yet I think women are never prepared for this.
Su'ād is in some land so far off that only fine, swift, full-bloodied camels could reach,
Where only a big, strong she-camel, swift and sure-footed, though tired, could attain her,
A camel whose ear-bone would stream with sweat, heading into unknown featureless wastes.
She scans into the distance with the eyes of a lone white bull in broiling rocky terrain
Stout her neck, full-fleshed her ankles, superior to all others of the stallion’s foals.
Strong her brother, her father from high-bred stock, her uncles all swift and strong-necked.
When insects walk upon her, she shakes them off her smooth chest and sides.
(Like a) wild ass with heavy flesh on her flanks, her knee-joints set well away from her ribs
Her nostrils prominent; breeding is evident in her ears, her cheeks smooth.
Her muzzle, jutting out past her eyes and neck and jawbones, prominent like axe heads.
(Her tail) hanging down like a leafless palm frond with hairy tufts over her udder, its teats unsucked.
Though merely playing, she flies on light, spear-like feet that brush lightly on the ground.
On a hot day when the chamelion leaves a part of him exposed to bake it in the sun,
A day when the guide tells his group to siesta, as the ash-coloured locusts move over the pebbles,
Like the hand-clapping of a grey-haired woman rising in mourning, while other childless women respond.
One wails, her muscles limp, senseless at the news of her first-born’s death when the mourners report it.
She tears at her breasts, her dress torn in shreds from her shoulders.
Fools surround my mount, saying, “You’re as good as dead, Ibn Abn Sulmâ!”
While every trusted friend responded, “I can’t help you – just too busy!”
“Then out of my way, confound you”, I told them, “for whatever the Most Merciful decrees is done!”
And everyone born to woman, even if safe for long, is one day borne upon his funeral bier.
I was told that the Messenger of God threatened me, yet one hopes for forgiveness from the Messenger of God.
Go easy – may He guide you Who gave you that gift of the Qur’ân in which there are exhortations and explanations.
Do not punish me for slanderers' reports, for I have not sinned, despite all the rumours.

Standing where I am, I see and hear what would, if he stood and so heard, make an elephant tremble, unless there came to him from the Messenger, with God's permission, some pardon.

(I will travel) until I place my right hand, never to withdraw it, in that of him who takes revenge, he whose word is final.

I am more afraid to speak with him — though people call me of fine lineage and responsible —

Than with a lion in the jungle in the lowlands of ʿAththār, deep within its thickets,

That each morning feeds two cubs, their meat human flesh thrown down and ripped apart.

When he falls on his prey, he cannot conceive of leaving it any other way but prostrate.

From him the wild asses flee in terror, and no men may walk in his valley.

But in his vale there is man of trust, already eaten, his weapons stained, in rags.

The Messenger is a light-giving illumination, an unsheathed sword of God, of fine Indian steel

Amidst a band of Quraysh whose spokesman said in Mecca's valley, when they accepted Islam — "Go away!"

They left, but not from cowardice in battle, nor without shields or weapons.

They walk like proud camels, striking out in defence when the short, black men take flight,

Proud chiefs, dressed for battle in chain-mail made by Dāʾūd,

Shining and full, its rings joined together like those of the qafṭ plant.

They do not exult if their lances strike home, nor are they despairing if themselves struck.

Enemy thrusts only ever strike their throats, and they are not afraid of the pools of death."

Ibn Hishām stated that in quoting the poem as above Muḥammad b. Iṣḥāq gave no chain of transmission.

both sons of Zuhayr, travelled out as far as Abraq al-‘Azzâf. There Bujayr told Ka‘b, “Stay here until I go to this man” – meaning the Messenger of God (ṢAAS) – “and hear what he says.” Ka‘b did remain there, while Bujayr went to the Messenger of God (ṢAAS), who offered Islam to him and he accepted it. When news of this reached Ka‘b, he spoke the following,

“Send from me a message to Bujayr: ‘To what – confound the rest – is it he is leading you?
To a faith you’ll find no one – mother, father or brother of yours – ever belonged.
Abū Bakr poured out a full cup of it for you, while al-Ma‘mûn refilled it again and again.’”

“When these verses reached the Messenger of God (ṢAAS) he made permissible the execution of Ka‘b, he said, ‘Whoever encounters Ka‘b should kill him!’

“Bujayr wrote to his brother telling him this and that the Messenger of God (ṢAAS) had authorized his execution. He told him to escape while he could. Thereafter he again wrote him saying, “You should know that the Messenger of God (ṢAAS) accepts when anyone comes and makes an affirmation of his faith in Islam and considers the past over and done with. If this note of mine reaches you, do come and accept Islam.””

The quoted source went on, “And so Ka‘b did accept Islam and composed his ode praising the Messenger of God (ṢAAS). He came and made his camel kneel at the door of the mosque of the Messenger of God (ṢAAS) and entered it. The Messenger of God (ṢAAS) was there with his Companions, like a food-table, with ring after ring of people seated around it, looking first towards one group and talking with them, next to another and talking with them.”

Ka‘b stated, “So I made my mount kneel at the mosque door. I recognized the Messenger of God (ṢAAS) from his description and went and sat down near him. I then affirmed my acceptance of Islam, saying, ‘I bear witness that there is no god but God and that you are Muḥammad, the Messenger of God. Safety, Messenger of God!’ ‘And who are you?’ he asked. ‘Ka‘b b. Zuhayr,’ I replied. ‘That fellow who recited …?’ asked the Messenger of God (ṢAAS). He then turned and asked, ‘What was it he recited, Abū Bakr?’ Abū Bakr then recited,

‘Al-Ma‘mûn has given you to drink by it a full cup;
after the first, al-Ma‘mûn has also given you a second drink.’

“Ka‘b said, ‘Messenger of God, I did not recite like that.’ ‘How did you speak, then?’ he asked. Ka‘b said that what he had said was,

‘Al-Ma‘mûn has given you to drink by it a full cup;
after the first al-Ma‘mûn has also given you a second drink.’

165. In this version the name given al-Ma‘mûr means “the one given orders”; al-Ma‘mûn means “the one who is trusted”.

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"The Messenger of God (SAAS) commented, ‘Yes indeed, Ma’mūn, “trustworthy”’.

"Ka‘b then recited to him the entire ode, to its end.”

This was the poem that begins,

"Su‘ād has gone away and my heart is sad, enslaved to her, unransomable and chain-bound ..."

We have referred above to those phrases which differ in the versions of Ibn Isḥāq and al-Bayhaqi, may God, Almighty and Glorious is He, have mercy upon them both.

Abū ʿUmar b. ʿAbd al-Barr stated in his book al-Istāb that when Ka‘b had completed the verses,

"The Messenger is a light giving illumination, an unsheathed sword of God, of fine Indian steel ... I was told that the Messenger of God threatened me; yet one hopes for pardon from the Messenger of God.”

Abū ʿUmar went on, “The Messenger of God (SAAS) gestured to those with him to listen well.”

Māsā b. ʿUqba preceded Abū ʿUmar in stating this, in the former’s military chronicles. To God belong all praise, all credit.

I observe that it is given in some accounts that the Messenger of God (SAAS) presented Ka‘b with his cloak when he recited the ode. Al-Ṣārsārī wrote a verse on this in some of his madā‘īk, “poems of praise”. The ḥāfiz Abū al-Ḥasan b. al-ʿAthīr gave a similar account in his work al-Ghāba. He stated, “It is this cloak that is in the possession of the Caliphs.”

I note that this matter is very broadly known. However, I do not see in any of these well-known written accounts any chain of authorities that I find satisfactory. But God knows best.

It is related that when Ka‘b recited the line, “Su‘ād has gone away ...” the Messenger of God (SAAS) asked, “And who is Su‘ād?” “My wife, Messenger of God,” responded Ka‘b. “Nay, she did not!” he then said.

However, that is not true. It seems to imply that he imagined that his wife had gone away because of his acceptance of Islam. But it is obvious that what he was referring to was an emotional distancing, not a juridical one.

But God, Almighty is He, knows best.

Ibn Isḥāq stated, “Aṣim b. ʿUmar b. Qatāda said, ‘When Ka‘b, in his poem, spoke the words, “when the short black men take flight” he could only have been referring to the anṣār because of how one of us had treated him, whereas he had singled out the Quraysh muḥājirin for his praise. Since the anṣār were therefore angry at him, he recited the following verses after he had accepted Islam. In them he praised the anṣār and referred to the suffering they had undergone with the Messenger of God (SAAS), and to their success:
“Let those who love a noble life remain in the cavalry of the fine ānsār.

They inherited noble qualities from father to son; the finest of men are they, sons of the finest,

Men who hurl from their arms strong spears, long like Indian swords.

And they stare ahead, their eyes red as embers but their sight untired.

Men who expend their souls for their Prophet by death in battles of hand and horse,

They cleanse themselves with piety by the blood of the unbelievers they spill.

They act like fierce, strong-necked lions used to hunting in secluded valleys.

If you go to them so they may protect you, you’ll feel as safe as if in the haunts of young mountain goats.

At the battle of Badr they struck ‘Ali such a blow as to bring down all of Nizār.

If the tribes had my knowledge of them, those whom I oppose would believe me.

(They are) a people who, at times when the stars have given no rain, will still feed well their guests.”

Ibn Hishām stated, “It is said that when Kāb recited to him his poem, ‘Suqād has gone away’ the Messenger of God (SAA) said, ‘Even though you have not spoken well of the ānsār, don’t they still deserve that?’ And so Kāb spoke these verses which are included in a qasīda of his.”


The ḥāfiz al-Bayhaqi related it, with its chain of authorities given above, back to Ibrāhīm b. al-Mundhir al-Hizāmi (who said), “Ma‘ān b. Isā related to me, quoting Muḥammad b. ‘Abd al-Rahmān al-Afṭas, from Ibn Jādān, who gave it.” This chain of transmission is mursal, incomplete.

Sheikh Abū ʿUmar b. ʿAbd al-Barr, God have mercy upon him, stated in his book al-Iṣṭaʿāb fi Maʿrifat al-Aṣḥāb after having given some biographical details about Kāb b. Zuhayr, “Kāb b. Zuhayr was a prolific poet considered pre-eminent in his class, along with his brother Bujayr. Kāb was the better poet of the two, while their father Zuhayr was superior to both. Among the fine poetry of Kāb b. Zuhayr are the lines,

‘Were I surprised by anything, it would be how a young man goes forward though his fate is hidden from him.

He will strive to achieve what he cannot attain; the soul is one, while worry is all-encompassing.
As long as a man lives, hope extends before him; the sight goes out as far as the full extent of space.'"

Thereafter Ibn 'Abd al-Barr gave other verses too numerous to mention. He did not record the date of his death. Similarly, Abū al-Hasan b. al-Athir, in his book al-Ghāba fi Ma‘rifat al-Ṣaḥāba did not give this information. However, it is related that his father died one year before the mission of the Messenger of God (ṢAAS). But God knows best.

Al-Suhayli stated, "Among the finest verses of Ka'b b. Zuhayr are those he spoke in praise of the Messenger of God (ṢAAS),

‘The brown she-camel carries him on, wrapped in his cloak, like the full moon shining bright on a dark night
Inside his wrappings or folds of his cloak there is such religion and such nobility that God well knows.'"

**Chapter: Concerning those well-known events and deaths that occurred in 8 AH.**

In Jumādā that year the battle of al-Mu'ta took place. In Ramaḍān there was the expedition resulting in the conquest of Mecca. Thereafter, in Shawwāl, there was the conflict with Hawāzin at Ḥunayn which was followed by the siege of al-Ṭā'if. In Dhū al-Qa'da the 'umra was performed from al-Jīrānā and the Messenger of God (ṢAAS) then returned to Medina for the remainder of that year.

Al-Waqiqī stated that his return to Medina from that journey came six days prior to the end of Dhū al-Hijja.

Al-Waqiqī went on, "That year the Messenger of God (ṢAAS) sent 'Amr b. al-Ās to Ja'far and 'Amr, sons of al-Julundī, of Banū Azd; the jizya tax was taken from the magūs, 'the Magians', of the country of these two men and from the bedouins in the areas around there.

"That year the Messenger of God (ṢAAS) married Fāṭima, daughter of al-Ḍahhāk b. Sufyān al-Kilabī, in Dhū al-Qa'da. She, however, spoke a plea of refuge in God from him,166 and so he forsook her. It is also said that he gave her the choice and that she chose the worldly life and so he left her.

"In Dhū al-Hijja that year, Ibrāhīm, the son of the Messenger of God (ṢAAS) and Māriya, the Copt, was born. The envy of his other wives, the ummahāt al-mu'minin, was aroused when she bore him a male child. The midwife was Salmā, the freed-woman of the Messenger of God (ṢAAS). She came out and informed Abū Rāfī, who went and delivered the good tidings to the Messenger

166. She invoked the ḱiṣādha when he first walked into his apartment where she was. Sources suggest that she had been tricked into saying this by the other wives of the Prophet (ṢAAS), who were envious of her beauty.

That year there occurred the deaths in military engagements of those martyrs to whom we made reference above.

We earlier referred to the destruction by Khalīd b. al-Walīd of the temple where al-Uzza was worshipped at Nakhla, between Mecca and al-Ṭāʾif. That was five days prior to the end of Ramaḍān that year.

Al-Wāqīḍī stated, “That year the destruction was carried out of Suwāʾ (the idol) at Rahāṭ that Hudhayl had worshipped. ʿAmr b. al-ʿĀṣ, may God be pleased with him, destroyed it, but he found nothing in its treasury. (The idol) Manāt was also destroyed at al-Mushallal; it had formerly been venerated by Aws and Khazraj, the ansār tribes. Saʿū b. Zayd al-Ashhali, may God be pleased with him, destroyed it.”

We referred to this event in a useful and full section of our exegesis of surat al-Najm, with reference to the words of the Almighty, “and have you considered al-Lat, al-Uzza and Manāt, the third, the last?” (surat al-Najm; LIII, v.19–20).

Al-Bukhārī made reference, after the material relating to the conquest of Mecca, to Banū Khathʿām’s destruction of the temple where they used to worship, and which they called the “Yemeni”, the “southern” or “Yemen”, kaʿba, in imitation of the kaʿba at Mecca. The latter they knew as the “Shāmi”, the “northern” or “Syrian”, kaʿba.

Al-Bukhārī stated: “Yūsuf b. Mūsā related to us, quoting Abū Usāma, from Ismaʿīl b. Abū Khālid, from Qays, from Jarir, who said, ‘The Messenger of God (ṢAAS) asked me, “Will you not relieve me of Dhū al-Khalasa?” “Yes indeed!” I replied. So I set off with a force of 150 cavalry from (Banū) ʿĀḥmas, who were good horsemen. I used not to feel secure on horses and I told this to the Prophet (ṢAAS). He hit me on the chest with his hand so that I could see its imprint and said, “O God, set him firmly, and make him a guide who is rightly led.” And I never fell off a horse thereafter.”

Dhū al-Khalasa was a temple in Yemen belonging to Banū Khathʿām and Banū Bajayla which contained idols they worshipped.

Al-Bukhārī’s account continued, “Jarir went there and destroyed it. When he arrived he found a man who foretold using divining arrows. He was told, ‘The Messenger of God (ṢAAS) is here! If he gets hold of you he will behead you!’

“While one day he was using his divining arrows, Jarir came and stood over the man and said, ‘You had better break them up and testify that there is no god but God! Otherwise, I’ll strike your neck!’ The fortune teller broke them and so testified.

“Then Jarir sent one of the Banū ʿĀḥmas men, called Abū Arṭāt to the Prophet (ṢAAS) to inform him of the good news. When the man reached him, he said, ‘Messenger of God, by him who sent you with the truth, by the time I left it
(the temple) it was like nothing but a scabby camel!" Thereat the Messenger of God (SAAS) blessed the horses and men of Banū Aḥmas five times."

Muslim related this with various lines, from Ismā'īl b. Abū Khalid, from Qays b. Abū Ḥāzim, from Jarīr b. ʿAbd Allāh al-Bajalī, in similar words.
GLOSSARY

ABBREVIATIONS AND NAME-RELATED TERMS

Abū means father. According to Arabic grammatical rules, this word changes to Abī when governed by a preceding word. While, therefore, Abū Ťalib would mean Ťalib’s father, when the word Ibn, son, is prefixed to the name, the form changes to Abī, and so Ibn Abī Ťalib, would mean ‘the son of Ťalib’s father’. To avoid confusion in this text, however, the term is left here universally as Abū.

The letters ‘al-’ before a noun represent in Arabic the definite article, ‘the’.

The letter b. when part of a name represents a shortened form of the word ‘Ibn’, ‘son’. Thus, the name ‘Ya’qūb b. ‘Utba’ means ‘Ya’qūb, son of ‘Utba’. In a composite name, as are often given in this text, such as ‘Ya’qūb b. ‘Utba b. al-Mughira b. al-Akhnas’ the names of Ya’qūb’s father, grandfather, and great-grandfather are given.

The letters bt. a shortened form of the Arabic bint, indicates ‘girl’ or ‘daughter’. Thus the name ‘A’isha bt. Aba Bakr refers to ‘A’isha, daughter of Abū Bakr.

The letters SAAS are inserted after mention of the Prophet Muḥammad. These letters stand for the Arabic words ṣallā Allāhu ʿalayhi wa sallam; this invocation, recited by Muslims after every reference to the Prophet, whether by name or inference, is normally translated as ‘May God’s peace and blessings be upon him’.

GLOSSARY ITEMS

Words defined in footnotes associated with the text are not generally included in this glossary.

afkhādh: plural of fakhādh (q.v.).

ahādīth: plural of hadīth (q.v.).

agnatic: related through descent on the father’s side.

ʿālim (pl. ʿulamāʾ): scholars or theologians of Islam.

ansār: the plural of nāṣir, helper, or victor. Most commonly met, in this text, in the plural form, it refers to the early Medinan allies of the Prophet who
officially fraternized with the *muhājirin*, those Muslims who had initially gone into exile from Mecca to Medina in their support for Islam.

*ʿarab al-ʿariba*: the original Arabs, who are assumed to have spoken the language of Yaʿrub b. Qaḥṭān.

*ʿarab al-mustaʿriba*: 'the arabized Arabs', initially referring to those who spoke the Arabic of Ishmael, the dialects of the Hijāz, that is. The term is also applied to those not descended from the Arabs of Arabia, but who have been assimilated into Arab culture and who speak Arabic as their native tongue.

*ʿArafāt* (also *ʿArafā*): a plain some 13 miles east of Mecca. Essential parts of the *hajj* pilgrimage ceremonies occur there, centered on a small granite hill, also known by the same name.

*ʿashira* (pl. *ʿaššāʿir*): an agnatic group. The word is commonly translated as tribe. An *ʿashira* is composed of several *afkhādh* (q.v.), while several *ʿaššāʿir* form a single *qabila* (q.v.).

*bawara*: an animal, commonly a camel, to be offered for sacrifice by a pilgrim at the *hajj* (q.v.).

*baraka*: blessing, in particular that divine force that enables prosperity and happiness. Persons of great piety or holiness are believed to be suffused with *baraka*, which radiates from them to those around them.

Bakka: an ancient alternative or original name for Mecca. In legend, the name comes from the Arabic verb *bākā*, he wept, applied to Adam's sadness at descending to the barren environment of Arabia after his expulsion from paradise.

*baṭn* (pl. *butān*): an agnatic group smaller than a *qabila* (q.v.) but larger than a *fakhdh* (q.v.).

*dafʿ*: the word used to denote the act of departure from *ʿArafāt* during the pilgrimage rites.

*fakhdh* (pl. *afkhādh*): a group of several families claiming descent from the same ancestor.

*al-fajr*: the dawn; also the superrogatory prayer, recommended but not required, performed immediately after dawn. It consists of two *rakṣāt* (q.v.) to be recited audibly.
fāsila (pl. fasā’il): an agnatic group consisting of the nearest members of one’s ‘ashira (q.v.).

ghazwa (pl. ghazawāt): armed engagements in which the Prophet Muḥammad participated personally. Those he initiated but without his own direct participation are known as sarāyā (pl. of sariyya).

ḥadīth (pl. ḥadīth): a saying, reported action or anecdote relating the words or deeds of the Prophet Muḥammad. An isnād (q.v.) precedes the ḥadīth and lists the persons by whom the reported material was transmitted.

ḥadīth marfu‘: a ḥadīth related by one of the Companions of the Prophet (see saḥib) and quoted directly from the latter.

ḥafiz (pl. hufaz): a person who has memorized the entire Qurāʾan. Also one of the sacred attributes – the Guardian, the Protector – by which God is known.

ḥajj: the pilgrimage to the holy places of Mecca set annually to take place in the first half of the month of Dhū al-Ḥijja.

ḥanif: 1) a devout pre-Islamic monotheist. 2) a person sincerely searching for the ancient religion practised by Abraham, with whom the word is particularly associated.

ḥanṭīyya: the religion of Abraham and the ḥanifs.

ḥaram (or ḥarām): a term denoting what is sacred, forbidden or inviolable.

ḥijaba: the office of the custodian of the ka‘ba; he is known as the ḥājib.

ḥijra (or hegira): the emigration of the Prophet Muḥammad and his supporters from Mecca into exile in Medina. The date of this event was later adopted as the commencement of the Muslim era, calculated as 622 AD.

ijāza: 1) rendering something legal or permissible. 2) the act of transmitting a ḥadīth and attributing the same to an authority without actually having heard that person recite it.

ifāda: the movement or departure of pilgrims from ʿArafāt following their performance of the muqāf, ‘the standing’.

ihram: 1) the rendering sacred or inviolate. 2) the name given to the clothing donned by Muslims entering the ihram state prior to their participation in the pilgrimage.
\textit{\textit{insād:}} the prefatory material to a \textit{\textit{hadith}} (q.v.) that lists the sequence of scholars or witnesses who transmitted the account from the time of the Prophet Muhammad up to the time when it was written down.

\textit{\textit{iṣār:}} the cloth that covers the pilgrim from waist to knees when he commits himself to the sacred state of \textit{iḥrām}.

\textit{\textit{jāhiliyya:}} denoting childlike foolishness or ignorance, the word is commonly applied to the period prior to the advent of Islam.

\textit{\textit{jamra}} (pl. \textit{\textit{jamrāt}}): ancient stone pillars symbolizing Satan at Minā. These are pelted with pebbles during the pilgrimage rites, the stones being known as \textit{\textit{jamrāt}}.

\textit{\textit{ka'ba:}} the ancient cube-like structure within the great mosque in Mecca positioned some feet from the sacred spring \textit{\textit{zamzam}} (q.v.). It is towards this site that Muslims direct their prayers (see \textit{\textit{qibla}}).

\textit{\textit{al-Khalil:}} 1) a town, also known as Hebron, some 32 miles south of Jerusalem and the site of the Tomb of the Patriarchs, sacred both to Jews and to Muslims. 2) a name or attribute implying close friend or confidant; the word is particularly associated with Abraham.

\textit{\textit{liwā':}} 1) a flag, banner or signpost. 2) the issuance of this to those making the pilgrimage to the \textit{\textit{ka'ba}}.

\textit{\textit{maqām Ibrāhīm:}} the ‘station’ of Abraham. A sanctuary positioned a few feet from the \textit{\textit{ka'ba}} where Abraham and his co-religionaries would stand for prayer during the summer months.

\textit{\textit{maghrib:}} the west or direction in which the sun sets. Also, the fourth canonical Islamic prayer performed at dusk. It consists of three \textit{\textit{rakāt}}; at the first two of these the prayers are spoken audibly, the third in silence.

\textit{\textit{masjid:}} the place where the Muslim prostrates in prayer, usually a mosque.

Minā: a location some four miles east of Mecca on the road to ‘Arafāt.

\textit{\textit{ḥadith mursal:}} a \textit{\textit{ḥadith}} which is considered by scholars to have a fault or inconsistency in the chain of its transmission.

al-Muzdalifā: a location some half way between Minā and ‘Arafāt. It is there that pilgrims returning from ‘Arafāt spend the night.
nadwa: the act of presiding over assemblies of pilgrims at the kaʿba.

parasang: a Persian term for a unit of length, also known as a farsakh. One parasang equals approximately one league, some three miles, that is.

qabila (pl. qabīlū): a large agnatic group whose members trace descent from a single ancestor. Often translated as tribe. A qabila is larger than an ʿashīra (q.v.) but smaller than a shaʿb (q.v.).

qādī: a judge appointed by a Muslim community to administer and adjudicate issues of Islamic law.

qibla: the direction to which a Muslim faces when praying. Initially towards Jerusalem but later changed by the Prophet Muḥammad so that Muslims would face Mecca and the kaʿba there.

rakʿa (pl. rakʿāt): a unit of prayer consisting of a variety of gestures and postures. These rakʿāt total 17 each day, divided between the five canonical prayer periods.

al-rahīm: The All-Compassionate; one of the sublime epithets applied to God.

al-rahmān: the All-Merciful; one of the sublime epithets applied to God.

Ramadan: the ninth month of the Muslim lunar calendar. The month of fasting, it was during Ramadan that divine revelation first came to the Prophet Muḥammad, and it is therefore particularly venerated.

ridā: a length of unsewn cloth that is draped over the left shoulder and around the torso of the pilgrim. This garb is donned by the pilgrim when he enters the ihram state.

rifāda: the provision of pilgrims with wheat and raisins by certain members of Quraysh of Mecca.

al-saʿy: the ritual rapid walk or jog performed during the pilgrimage between al-Ṣafā and al-Marwa.

sabaʾ: the community and kingdom ruling South-West Arabia for centuries prior to the mission of the Prophet Muḥammad.

sahib (pl. aṣḥāb, saḥāba): companion; that community of men who knew and supported the Prophet Muḥammad during his mission.
sahih: a hadith (q.v.) the chain of transmission of which is considered by Muslim scholars to be reliable beyond any reasonable doubt; also, a collection comprised only of such ahadith.

samr'ān: the receipt of a hadith (q.v.) from a scholar by listening to him or her recite it and then repeating it back. This method of transmitting and receiving a hadith was considered the most trustworthy of all.

sha'b (pl. šu'āb): a tribal group larger than a qabila (q.v.); a nation, race or people.

shahāda: the profession of faith in Islam by reciting in Arabic the words: 'There is no God but God and Muḥammad is His Messenger'.

shaykh (pl. shuykh): an elderly man; a tribal or spiritual leader; a distinguished and devout scholar.

shī'a: the doctrine and its adherent, a shī'i, that considers ʿAli, son of Abū Ṭalib and husband of the Prophet Muḥammad's daughter Fāṭima, was the legitimate spiritual and political heir to the Caliphate of Islam.

sunna: the body of recorded words, actions, gestures and practices of the Prophet Muḥammad. This material constitutes the second foundation of Islam and its legal system, the holy Qurān being the first and prime source. In the plural form, sunan, reference is made to the compilation, by various authorities of the reported words and actions of the Prophet.

tafsir: exegesis and commentary, particularly applied to the Qurān.

tasmiyya: the enunciation by a Muslim of the formula: 'In the name of God, the All-Merciful, the All-Compassionate' prior to any act or activity in which he or she might engage.

tawāf: ritual circumambulation of a religious site, normally the ka'ba.

tubba' (pl. tabhāb'a): the title applied to the kings of pre-Islamic Yemen.

wudū': the ritual ablution necessarily practiced by Muslims prior to their performance of prayer.

zamzam: the sacred well positioned close to the ka'ba (q.v.) within the harām al-sharif, the sacred enclosure encompassing the great mosque in Mecca. Muslims believe the well to have been miraculously opened through the agency of Gabriel to provide water for Abraham's wife Hagar and their son Ishmael.
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