The Life of the Prophet Muhammad

Volume IV

Al-Sīra al-Nabawīyya

Ibn Kathīr

Translated by Professor Trevor Le Gassick
Reviewed by Dr Muneer Fareed
The Life
OF THE
Prophet
Muhammad

Volume IV
CENTER FOR MUSLIM CONTRIBUTION TO CIVILIZATION

The Center for Muslim Contribution to Civilization, a non-government, non-profit making cultural organization, strives to lead Muslims and non-Muslims alike to a better understanding of the Muslim contribution to civilization and to a better knowledge of Islam.

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The Life
OF THE
Prophet
Muḥammad

VOLUME IV

Al-Sīra al-Nabawiyya

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Garnet PUBLISHING
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In the Name of God, the Beneficent, the Merciful

FOREWORD

The interrelationship and interaction of human cultures and civilisations has made the contributions of each the common heritage of men in all ages and all places. Early Muslim scholars were able to communicate with their Western counterparts through contacts made during the Crusades; at Muslim universities and centres of learning in Muslim Spain (al-Andalus, or Andalusia) and Sicily to which many European students went for education; and at the universities and centres of learning in Europe itself (such as Salerno, Padua, Montpellier, Paris, and Oxford), where Islamic works were taught in Latin translations. Among the Muslim scholars well-known in the centres of learning throughout the world were al-Rāzī (Rhazes), Ibn Sīnā (Avicenna), Ibn Rūshd (Averroes), al-Khwārizmī and Ibn Khaldūn. Muslim scholars such as these and others produced original works in many fields. Many of them possessed encyclopaedic knowledge and distinguished themselves in many disparate fields of knowledge.

In view of this, the Center for Muslim Contribution to Civilization was established in order to acquaint non-Muslims with the contributions Islam has given to human civilisation as a whole. The Great Books of Islamic Civilization Project attempts to cover the first 800 years of Islam, or what may be called Islam's Classical Period. This project aims at making available in English a wide selection of works representative of Islamic civilisation in all its diversity. It is made up of translations of original Arabic works that were produced in the formative centuries of Islam, and is meant to serve the needs of a potentially large readership. Not only the specialist and scholar, but the non-specialist with an interest in Islam and its cultural heritage will be able to benefit from the series. Together, the works should serve as a rich source for the study of the early periods of Islamic thought.

In selecting the books for the series, the Center took into account all major areas of Islamic intellectual pursuit that could be represented. Thus the series includes works not only on better-known subjects such as law, theology, jurisprudence, history and politics, but also on subjects such as literature, medicine, astronomy, optics and geography. The specific criteria, used to select individual books, were these: that a book should give a faithful and comprehensive account of its field; and that it should be an authoritative source. The reader thus has at his disposal virtually a whole library of informative and enlightening works.

Each book in the series has been translated by a qualified scholar and reviewed by another expert. While the style of one translation will naturally differ from another, the translators have endeavoured, to the extent it was possible, to make
the works accessible to the common reader. As a rule, the use of footnotes has been kept to a minimum, though a more extensive use of them was necessitated in some cases.

This series is presented in the hope that it will contribute to a greater understanding in the West of the cultural and intellectual heritage of Islam and will therefore provide an important means towards greater understanding of today’s world.

May God Help Us!

Muhammad bin Hamad Al-Thani

Chairman of the Board of Trustees
ABOUT THIS SERIES

This series of Arabic works, made available in English translation, represents an outstanding selection of important Islamic studies in a variety of fields of knowledge. The works selected for inclusion in this series meet specific criteria. They are recognized by Muslim scholars as being early and important in their fields, as works whose importance is broadly recognized by international scholars, and as having had a genuinely significant impact on the development of human culture.

Readers will therefore see that this series includes a variety of works in the purely Islamic sciences, such as Qur'an, hadith, theology, prophetic traditions (sunna), and jurisprudence (fiqh). Also represented will be books by Muslim scientists on medicine, astronomy, geography, physics, chemistry, horticulture, and other fields.

The work of translating these texts has been entrusted to a group of professors in the Islamic and Western worlds who are recognized authorities in their fields. It has been deemed appropriate, in order to ensure accuracy and fluency, that two persons, one with Arabic as his mother tongue and another with English as his mother tongue, should participate together in the translation and revision of each text.

This series is distinguished from other similar intercultural projects by its distinctive objectives and methodology. These works will fill a genuine gap in the library of human thought. They will prove extremely useful to all those with an interest in Islamic culture, its interaction with Western thought, and its impact on culture throughout the world. They will, it is hoped, fulfill an important rôle in enhancing world understanding at a time when there is such evident and urgent need for the development of peaceful coexistence.

This series is published by the Center for Muslim Contribution to Civilization, which serves as a research centre under the patronage of H.H. Sheikh Hamad bin Khalifa al-Thani, Amir of Qatar. It is directed by a Board of Trustees chaired by H.E. Sheikh Muhammad bin Hamad al-Thani, the former Minister of Education of Qatar. The Board is comprised of a group of prominent scholars. These include H.E. Dr Abul-Wafa al-Taftazani*, Deputy Rector of Cairo University, and Dr Yusuf al-Qaradawi, Director of the Sira and Sunna Research Center. At its inception the Center was directed by the late Dr Muhammad Ibrahim Kazim, former Rector of Qatar University, who established its initial objectives.

The Center was until recently directed by Dr Kamal Nagi, the Foreign Cultural Relations Advisor of the Ministry of Education of Qatar. He was assisted by a Board comprising a number of academicians of Qatar University, in addition to

* Died 1994, may Allah have mercy on him.
a consultative committee chaired by Dr Ezzeddin Ibrahim, former Rector of the University of the United Arab Emirates. A further committee acting on behalf of the Center has been the prominent university professors who act under the chairmanship of Dr Raji Rammuny, Professor of Arabic at the University of Michigan. This committee is charged with making known, in Europe and in America, the books selected for translation, and in selecting and enlisting properly qualified university professors, orientalists and students of Islamic studies to undertake the work of translation and revision, as well as overseeing the publication process.
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Following are the names of the late prominent Muslim figures who (may Allah have mercy upon them) passed away after they had taken vital roles in the preliminary discussions of the Center's goals, work plan and activities. They are:

1. Dr. Kamal Naji, former General Supervisor, Center for Muslim Contribution to Civilization, Qatar (7 October 1997).
3. Dr. Muhammad Ibrahim Kazim, former Rector, University of Qatar.
5. Muhammad al-Fasi, former Honorary Chairman, Islamic University Rabat, Kingdom of Morocco.
6. Dr. Abul-Wafa al-Taftazani, former Deputy Rector, University of Cairo, Arab Republic of Egypt.
7. Senator Mamimatal Tamano, former member of the Philippino Congress and Muslim leader in the Philippines.
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INTRODUCTION

The work at hand in its original Arabic is, in a sense, the product of two minds: the author himself, Abū al-Fidā' ʿImād al-Dīn ʿIsāʾī b. ʿUmar b. Kathīr,1 and, to a lesser extent, its editor, Muṣṭafā ʿAbd al-Wāḥid. In his introduction to the Arabic, ʿAbd al-Wāḥid 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-Wāḥid 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.2 He argues that the sīra section of the latter work is so comprehensive in its analysis of the life and times of the Prophet Muhammad 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-Wāḥid must be commended for the not inconsiderable task of editing and publishing this particular section as an independent unit, and appropriately titling it al-Sīra 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-Dhahabi, the Mālikī jurist Abū Muṣā al-Qarāfī, and the celebrated Damascene polemicist and jurist Ibn Taymiyya al-Ḥarrīnī.

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


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 Ḥadjar al-Asqalant, al-Durar al-Kāmina (Cod. Vienna, no. 1172).
colleagues, no doubt, had huge challenges with which to contend. In addition, the unrelenting pestilence and drought that had plagued the Levant and areas east thereof, made their burden all the more unwieldy. He died in 1387 CE/775 AH and lies buried in Damascus next to his master, Ibn Taymiyyah. He was mourned by his wife Zaynab, the daughter of his teacher, al-Mizzi, who, according to some reports, was an accomplished scholar in her own right. She bore him four sons, one of whom succeeded his father to the post of principal of the teaching academy al-Madrasa al-Ṣāliḥyya.  

Ibn Kathir, true to the pre-eminent tendencies of the academic milieu within which he functioned, brings to his study of the Prophet of Islam the method of the muḥaddith, the scholar of ḥadīth traditions, more assiduously than he does that of the traditional historian. In doing so, however, he has, I believe, substantially succeeded in combining two of the three sources available for the pursuit of the historical Muḥammad: the ḥadīth literature and the sīra; the Qurʾān, being the third such source, features less prominently, if not altogether rarely, in his study. Given the very extensive usage of ḥadīth material in this particular work, a word about the classical nature of such material and its contemporaneous validity would be appropriate at this point.

Early historical studies of Muslim society and culture, as A. A. Duri points out, “followed broadly two lines that were distinct from each other – that of the muḥaddith, and that of the tribes (i.e. the ayyām anecdotes as narrated by the akhbāris and the ruwāt), which is in a sense a continuation of pre-Islamic activities. “These two lines”, he explains, “reflect the two major currents in early Islamic society – the Islamic and the tribal lines which influenced all aspects of life.” According to Muslim tradition, the learning and transmission of the sayings and actions of Muḥammad, his tacit approvals and disapprovals of the actions of others, and his general behaviour had religious significance second only to that of the Qurʾān. To that end Muslim scholars began the collection of such data as was related to the Prophet and his era even while he was still alive. At first, the system of oral retention was popular, but by the middle of the first century of the Muslim era, written compilations of ḥadīth traditions began to appear. By the end of the third quarter of that century, “a pattern was fixed for the learning and teaching of the ḥadīth which flourished in the second and third centuries.” A system of sorts for verifying the authenticity of such prophetic traditions was allegedly extant from the earliest of times – albeit in a

3. Curtis, 23.

4. Professor Duri’s article is in large measure an elucidation of what he calls “the tribal type of history.” See in this regard “The Iraq School of History to the Ninth Century”, in Historians of the Middle East, ed. B. Lewis and P. M. Holt (Oxford University Press, 1962).

rather rudimentary manner. That system, however, was neither systematized nor rigorously applied until the advent of the civil wars (fitna), whereupon sources were no longer regarded, prima facie, as trustworthy, but were instead increasingly scrutinized to establish authenticity. Thus evolved the elaborate isnad system where every hadith was scrutinized from two perspectives: the text (matn) containing the information transmitted as such, and the chain of transmitters (sanad) giving the names of all those responsible for transmitting such information from the Prophet himself.

As indicated earlier, Ibn Kathir's method in this particular work is more that of the hadith scholars than it is of the historian; al-Bukhari, Muslim and more so, al-Bayhaqi, Ahmad b. Hanbal, and Abu Nu‘aym thus feature more prominently as sources for his biography than do historians such as Ibn Ishaq, Ibn Hisham or al-Tabarî. But, as `Abd al-Wahid rightly points out, Ibn Kathir, on occasion, is not averse to using some rather obscure historical works, some even that are no longer extant: the rare historical tractate of Musa b. Uqba, and the al-Rawd al-Anf of al-Suhayli are examples thereof.

True to tradition, if not quite on the same scale as, for instance, Ibn Hisham, are Ibn Kathir's copious citations of poetry, almost all of which seem to have been taken from Muhammad b. Ishâq's biography of the Prophet. The poems deal with a variety of themes and styles: there is, for instance, the unmistakable sarcasm of Ka'ab b. Zuhayr as reflected in his lampooning of the Prophet, followed by his subsequent retraction and apology as in the much celebrated poem, Banat Su'ad; there is also the occasional celebration of pre-Islamic Arabian chivalry, as in the haunting ode of Abu al-Bakhtari b. Hishâm, when he speaks so movingly of his virtual self-immolation for the love of a friend. Then, of course, there are the evocative panegyrics of Hassan b. Thabit in defence of Islam, its Prophet, and his Companions.

Ibn Kathir, oddly enough for someone who has plumbed the depths of hadith methodology, frequently paraphrases, not just the many references to scholars such as Ibn Ishaq, but also, at times, the very hadith material he so often quotes. He thus takes almost the same liberties with such material as he does with works on history, and the reader, particularly of the Arabic text, sometimes searches in vain for all but the gist of the traditions that he ascribes to, say, the sahih of Bukhari or that of Muslim. `Abd al-Wahid offers two possible reasons for this anomaly; the one I believe to be somewhat more plausible than the other. It may well be, he suggests, that Ibn Kathir was simply quoting from memory, seeing no need for any further textual verification, or it may also be that he is, in fact, using sources unavailable to us today. This latter hypothesis is, I believe, somewhat unconvincing for it requires, amongst other things, that Ibn Kathir possessed not one, but an entire set of hadith works unique to his library alone!
The text itself suffers from a singular lack of the literary cadence that makes the historical works of al-Tabari, 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

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 Ḥishām, Ibn Hishām and more importantly, al-Ṭabarī was used almost unquestioningly by Christian scholars who, as Holt characterizes them, belonged mainly to “holy orders”.11 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.”12 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.”13 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 Muhammad 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 Boulainvillier emerging. Boulainvillier, his theological affinities notwithstanding, assumed a decidedly more conciliatory tone in his biography of Muhammad, 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 sira”. Lammens’ efforts, however, were directed, not at a biographical study of Muhammad 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 hadith traditions as well as the sira 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 hadith material was but a “pious fraud . . . invoked by every group (in early Islam) for every idea it evolved; . . . through solid chains (isnad) 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.
Later Professor J. Schacht further explored the foregoing hypotheses by subjecting the *isnad* 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 *sira* . . . 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 ‘tendentious 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 *isnad* and the *mutān* 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 Naṣīr 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-Nahāj al-Islāmiyya*). 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 *sira* 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-Āhādith al-Dā'ifah wa al-Mawdū'ah*” in a weekly column in the magazine *al-Tamaddun al-Islāmi*, now comprise a multi-volume work, appropriately titled *Silsilah al-Āhādith al-Dā'ifah wa al-Mawdū'ah*.23

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. ʿAbd Allah b. ʿAmr b. al-ʿAzīz recorded many historical events. It is possible still to trace his work in the aḥādith narrated by ʿAmr b. Shuʿayb (d. 118 AH) as he utilized his great grandfather ʿAbd Allah b. ʿAmr’s books. ʿUrwh (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

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*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 Kathir repeats anecdotal hadith 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 Kathir’s objective was to appear authoritative and discriminating in his choices of inclusion and discussion of specific hadith; 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 Ābū 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 Kathîr 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
An Account of the Expedition to Tabūk in Rajab of 9 AH.

God Almighty stated, “O you who believe, the polytheists are nothing but unclean; and so they shall not come near the Sacred Mosque after this year. If you should fear poverty, (then remember that) God will enrich you from His bounty, if He so wishes. God is Omniscient, Wise. Battle against those who do not believe in God or in the Last Day, who do not prohibit what God and His Messenger prohibited and who do not follow the religion of the truth. (Battle against) those to whom the (Holy) Book was brought until they pay the jizya tax ‘an yadin, “being in a state of submission” (ṣūrat al-Tawba, (or al-Bara'ah; IX, v.28–29).

It is related from Ibn ‘Abbas, Mujāhid, Qārima, Sa‘d b. Jubayr, Qatāda, al-Dahhāk and others that when God Almighty decreed that the polytheists should be prevented from approaching the Sacred Mosque, whether in the pilgrimage or at other times, that Quraysh said they would be deprived of the commercial activity that took place during the pilgrimage, and that they would therefore suffer financial loss. And so God compensated them for that by ordering them to battle the people of the scriptures so that they either accepted Islam or paid the jizya tax ‘an yadin, “being in a state of submission”.

I comment that the Messenger of God (ṢAAS) therefore decided to battle the Byzantines. This was because they were the people nearest to him and those most appropriate to invite to the truth because of their proximity to Islam and to those who believed in it. God Almighty had stated, “O you who believe, fight those unbelievers who are near you. Let them see severity in you; and know that God is with those who are pious” (ṣūrat al-Tawba (or al-Bara'ah; IX, v.123).

When the Messenger of God (ṢAAS) determined to send an expedition against the Byzantines – this being the time of the battle of Tabūk – it was at a period of extreme heat and discomfort. He explained the expedition to people and invited the bedouin tribes around him to go forth with him and a large force of, as we shall see, some 30,000 men did join him. Others, however, held back, and God criticized those who were hypocritical and neglectful. He expressed His extreme displeasure and censure to them and brought them great disgrace, giving revelation of verses for recitation about them. It was in ṣūrat al-Tawba

1. ‘an yadin, lit. “from a hand”, has been variously interpreted as “in acknowledgement of Your power”, or “obediently”, or “with ready money”.
IX (or al-Bara'a) that He made clear reference to them; we explained this at length in our Taftīr (Exegesis). He ordered the Muslims to go forth no matter how, saying, “Proceed forth, whether light or heavy, and put your possessions and your persons vigorously to work in God’s cause. That is best for you, if you but know it. Had it been an objective close by and a short journey, they would have followed you. But the long journey was too far for them. (Yet) they will swear by God, ‘Had we been able, we would have departed with you!’ They destroy themselves; God knows that they are liars!” (surat al-Tawba; IX, v.41, 2) and other verses follow these.

The Almighty went on to state, “It was not for the believers to proceed forth all together. Why then should not a group from every party among them go forth to seek expertise in the faith and to warn their people when they return to them, so that they may be on their guard?” (surat al-Tawba: IX, v.122). It is said by some that this verse abrogates the former; others say not. God knows best.

Ibn Isḥāq stated, “Thereafter the Messenger of God (SAAS) remained in Medina between the months of Dhu al-Ḥijja and Rajab – of year 9 AH that is – and then ordered the men to prepare for an expedition against the Byzantines.

“Al-Zuhri, Yazid b. Ruman, ‘Abd Allāh b. Abū Bakr, Ḥaṣim b. ʿUmar b. Qattāda and others of our scholars relate as follows of what was told them concerning the expedition to Tabūk; some give information not presented by others.

“The Messenger of God (SAAS) ordered his men to make an expedition against the Byzantines. This was at a time when there was considerable suffering from poverty, extreme heat and drought. The fruit was now ripe and people wanted to enjoy it in the shade; they hated the idea of leaving right away at that season.

“The Messenger of God (SAAS) rarely went forth on an expedition without disguising its purpose. The expedition to Tabūk, however, he explained fully because of the great distance, the severity of the season and the large size of the enemy force he intended to battle; he gave this explanation so that his men could make proper preparations. He ordered them to ready their equipment, telling them he was going to attack the Byzantines.

“The Messenger of God (SAAS), while readying his own equipment, asked Jadd b. Qays, a man of Banū Salama, ‘Jadd, would you like now to attack the banū asfār, the “yellow skins”? He replied, ‘Messenger of God, do excuse me and not tempt me; I swear by God, my people well know there’s not a man more attracted to women than myself. I fear that if I saw the banū asfār women, I’d not be able to restrain myself!’

“The Messenger of God (SAAS) turned away from him, saying, ‘I excuse you then’.

2. An epithet referring to the light skin coloration of the Byzantines.
“It was about Jadd that God revealed the verse, ‘Among them are those who will say, “Do not tempt me!”’. But they have already fallen to temptation. Hell encompasses those who disbelieve’ (sūrat al-Tawbah; IX, v.29).

“The hypocrites told one another, ‘Don’t go forth in the heat’. They did this to avoid the warfare and doubting the truth and discrediting the Messenger of God (SAAS). And so God revealed about them, ‘They say, “Don’t go forth in the heat!” Say: “The heat of the fires of hell is more severe!” If only they understood! Let them laugh a little and weep a lot for the punishment they have earned’” (sūrat al-Tawbah; IX, v.81).

Ibn Hishām stated, “A reliable source quoted someone as quoting Muḥammad b. Ṭalḥa b. ‘Abd al-Raḥmān, from Ishaq b. Ibrāhīm b. ‘Abd Allāh b. Ḥarīthah, from his father, who quoted his father as saying, ‘The Messenger of God (SAAS) was informed that some hypocrites were meeting in the home of Suwaylim the Jew – his dwelling being at Jāṣūm – and that they were dissuading people from accompanying the Messenger of God (SAAS) on his expedition to Tabūk. The latter then dispatched Ṭalḥa b. ‘Ubayd Allāh and some men with orders to burn down Suwaylim’s house about them. Ṭalḥa did this. Al-Dāhḥāk b. Khalifa jumped down from the roof of the house, breaking his leg. His companions leaped down too, but escaped. Al-Dāhḥāk spoke the following verses about this:

   "By God’s house, Muhammad’s fire almost burned al-Dāhḥāk and Ibn Ubayriq!
   Having climbed atop Suwaylim’s house, I crawled away on
   a broken leg and an elbow.
   Greetings to you! I’ll not do the same again. I am
   afraid; he whom fire encompasses is burned.””

Ibn Ishaq continued, “The Messenger of God (SAAS) made energetic preparations for his trip, ordering the men to get ready quickly. He urged the wealthy to provide funds and mounts for God’s cause. Some of them did so and thus stored away (later reward) for themselves. ‘Uthmān b. ‘Affān made a greater outlay than anyone had done.”

Ibn Hishām stated, “Someone I trusted related to me that ‘Uthmān paid out 1,000 dinārs for the army going on the al-‘usra expedition to Tabūk. The Messenger of God (SAAS) stated, ‘O God be pleased with ‘Uthmān, for I am pleased with him.’”

Imām Aḥmad stated that Hārīn b. Ma‘rūf related to him, quoting Dāmra b. Shawdhab, from ‘Abd Allāh b. al-Qāsim, from Kaththa, the freed-men of ‘Abd al-Raḥmān b. Samra, who said, “‘Uthmān b. ‘Affān took 1,000 dinārs to the Messenger of God (SAAS) in his clothing when the latter was preparing the army for the al-‘usra expedition. He poured out the money into the lap of the Prophet (SAAS), who began turning the coins over in his hand, saying, ‘Affān’s son can do no wrong, after what he has done today!’”
Al-Tirmidhi related this from Muhammad b. Isma'il, from al-Hasan b. Waqī', from ʿAmr b. ʿAmr. He categorized it as *hasan gharib*, "good but unilateral".

ʿAbd Allah b. ʿAhnām stated, in his father’s *hadith* collection, “Abū Musa al-ʿAnazi related to me, quoting ʿAbd al-Ṣamad b. ʿAbd al-Wārith, quoting Sākîn b. al-Mughīrā, quoting al-ʿAlāʾ b. ʿAbd Allāh al-Buṭṭāl, from ʿAbd al-Rahmān b. Khābbāb al-Sulamī, who said, ‘The Prophet (SAAS) made an address urging support for the army for the *al-ʿusra* expedition and ʿUthmān b. ʿAffān said, “I take responsibility for providing 100 baggage camels with their saddle blankets and pack-saddles.” He (the Prophet (SAAS)) then came down one step on the *minbar*, the pulpit, and again urged support. At this ʿUthmān said, “I take responsibility for another 100 baggage camels complete with their blankets and pack-saddles.’”

ʿAbd al-Rahmān b. Khābbāb al-Sulamī went on, “I then saw the Messenger of God (SAAS) use his hand to speak with, moving it thus.” And Abū Mūsā al-ʿAnāzī stated that ʿAbd al-Ṣamad put out his hand and moved it as though in delight (and saying), “For what he has done, ʿUthmān has no more responsibility hereafter.”

Al-Tirmidhi related this from Muhammad b. Basheer, from Abū ʿAbdullāh al-Ṭayālīsī, from al-ʿAllāq b. al-Mughīrā Abū Muḥammad, the freed-man of ʿUthmān’s family. Al-Tirmidhi categorized the *hadith* as *gharib min hadāhā al-wajh*, “unique from this line”.

Al-Bayhaqī related it through ʿAbd Allâh b. Marzūq, from Sākîn b. al-Mughīrā. He said it happened three times and that ʿUthmān took responsibility for providing 300 baggage camels with their blankets and saddles.

ʿAbd al-Rahmān stated, “I witnessed the Messenger of God (SAAS) say while he was upon the *minbar*, ‘ʿUthmān did no wrong after this’. Or he may have said, . . . ‘after today’.”

Abū Daʿūd al-Ṭayālīṣī stated, “Abū ʿAwāna related to us, from ʿUthmān b. ʿAbd al-Rahmān, from ʿAbd Allâh b. Jâwān, from al-ʿAbnāʾ b. Qays, who said, ‘I heard ʿUthmān b. ʿAffān say to ʿAbū ʿAbd Allâh al-Waqṣā, ʿAli, al-Zubayr and ʿAlī b. ʿAbd Allâh al-Ṭalâh, ‘I adjure you by God to say whether you know that the Messenger of God (SAAS) stated, ‘Whoever equipped the army for the *al-ʿusra* expedition has been forgiven by God’, and that I equipped them so that they did not lack so much as a halter or a headband?’ They responded, “Yes, indeed, by God!”’”

Al-Nasāʾī related this from a *hadith* of ʿUthmān.

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THOSE WHO WEPT AND ALSO THOSE WHO MADE EXCUSES TO REMAIN BEHIND.

God Almighty stated, “And when a chapter (of the Qurʾān) is revealed saying, ‘Believe in God and strive along with His Messenger’, those among them of ample means seek your permission (to remain) saying, ‘Leave us behind with those who remain.’ They are pleased to be with those who stay back; their hearts
have been sealed over, and they do not comprehend. However, the Messenger and those who believe with him dedicate fully their property and themselves. These persons shall have the benefits, and it is they who shall succeed. God has prepared for them gardens beneath which rivers flow; they shall rest therein for eternity. That is the great success. Then the excuse-makers from among the bedouin came seeking permission (to stay behind) and those who denied the veracity of God and His Messenger also stayed. Those of them who disbelieved shall suffer painful punishment. There shall be no blame for the weak and the sick or those without the means to expend, provided that they are sincere with God and His Messenger; there is no cause to blame those who do good. And God is Forgiving and Beneficent. Nor is there blame upon those who, coming to you for mounts, have you tell them, ‘I have nothing on which to transport you’, with the result that they turn away, their eyes welling tears of regret that they do not have the means to expend. Cause for blame rests with those who seek your permission to stay back even though they are wealthy, preferring to be with those who remain behind. God has placed a seal over their hearts, and they do not know” (ṣūrat al-Tawba; IX, v. 86–93).

We have provided sufficient interpretation of this in our Tafsir (Exegesis); and to God is due all praise and credit.

What is referred to here is those who wept when they came to the Messenger of God (SAAS) to provide them transportation to accompany him on this expedition of his but found him without mounts for them. They then retired weeping, sad at their inability to participate in, or contribute to, the fighting for God’s cause.

Ibn Ishāq stated, “These totalled seven persons, consisting of anṣār and others. Of Banū ʿAmr b. ʿAwf there were: ʿAlī b. ʿUmayr; ʿUlba b. Ẓayd, brother of Banū ʿArīth; Abū Laylā ʿAbd al-Raḥmān b. Kaʿb, brother of Banū Mazin b. al-Najār; ʿAmr b. al-Ḥumām b. al-Jumāḥ, brother of Banū Salama; ʿAbd Allāh b. al-Mughaffal al-Muzani. Some maintain that this last-mentioned was ʿAbd Allāh b. ʿAmr al-Muzant. (They also include) Haram b. ʿAbd Allāh, brother of Banū Wāqif and Ḥrbaq b. Sāriya al-Fazzārī.

Ibn Ishāq went on, “I have been told that Ibn Yāmn b. ʿUmayr b. Kaʿb al-Nadrī met Abū Laylā and ʿAbd Allāh b. Mughaffal who were both weeping. Ibn Yāmn asked them, ‘What is making you weep?’ They replied, ‘We have been to the Messenger of God (ṢAAS) to provide us mounts but he had none to carry us. And we lack the means to proceed out with him.’ So he (Ibn Yāmn) gave them a water-transport camel he owned and they saddled it. He also provided them with some dates and so they proceeded forth with the Prophet (ṢAAS).”

Yūnus b. Bukayr added the following from Ibn Ishāq, “ʿUlba b. Ẓayd went outside at night, spending that part of it in prayer that God wished. He then wept and said, ‘O God, You have ordered to battle and inspired enthusiasm for
it, but then not provided me with the means for it, not given to Your Messenger a mount to transport me. I wish to donate to all Muslims (the compensation I received for) whatever wrongs may have befallen me, whether in money, in bodily harm or in honour.'

"Next morning he arose with the rest and the Messenger of God (SAAS) asked, 'Where is he who spent the night making donation?' No one got up. He next said, 'Let the man who made the donation get up now.' He ('Ulba) then went over to him and told him and the Messenger of God (SAAS) said, 'Rejoice! By Him in whose hand is my soul, you have been inscribed among those having made a zakāt donation that is found acceptable (by God)!'

At this point the ḥāfiz al-Bayhaqī gave the hadith of Abū Mūsā al-Asḥārī, stating, "Abū ʿAbd Allah al-Ḥāfiz related to us, quoting Abū al-ʿAbbās Muḥammad b. Yaʿqūb, quoting ʿAḥmad b. ʿAbd al-Ḥamīd al-Māzinī, quoting Abū Usāma, from Burayd, from Abū Burda, from Abū Mūsā, who said, 'My companions sent me to the Messenger of God (SAAS), to ask him for mounts for them to accompany him with the army for the ḥaḍrātīyya expedition to Tabūk. I said, "Prophet of God, my companions have sent me to you to provide them mounts." He replied, "By God, I won't mount you on anything." I had happened to go to him, without realizing it, when he was in an angry mood.

"So I left, sad that the Messenger of God (SAAS) had rejected me and fearful that he bore me some ill-will. When I returned to my friends, I told them what he had said. Very soon after that, I heard Bilāl calling out, "Where is ʿAbd Allah b. Qays?" When I responded, he said, "Make answer to the Messenger of God (SAAS) who is calling for you.” When I went to the Messenger of God (SAAS) he said, "Take these two camels tied together, and these two and these two." He was referring to six baggage camels he had just bought from Saʿd. Then he said, "Take these to your companions and say, 'God' (or 'the Messenger of God') 'will mount you upon these.'"

"So I went to them and) I said, "The Messenger of God (SAAS) mounts you upon these. But, I swear by God, I'll not allow you this until some of you accompany me to someone who heard what the Messenger of God (SAAS) said when I asked him on your behalf and how he at first refused, then later gave them to me. I don't want you to think I reported to you something he did not say." They replied, "By God, we consider you entirely credible; but we'll do whatever you wish."

"Abū Mūsā then left with a group of them and they went to those who had heard what the Messenger of God (SAAS) said – how he at first refused and then had given to them. They confirmed to them exactly what Abū Mūsā had said.

Both al-Bukhārī and Muslim gave this from Abū Kurayb, from Abū Usāma. In one account of theirs they both quote Abū Mūsā as saying, "I went to the Messenger of God (SAAS) along with a group of Ashʿarīs to provide us mounts
and he replied, 'I swear by God, I'll not give you mounts; I have none on which to transport you.'"

He went on, "Some camels taken as booty were then brought to him, and he ordered that we be given six young ones. We took them, but then we said, 'We caused the Messenger of God (SAAS) to break his oath, and God will not bless us.' So we went back to him and told him this. He replied, 'It is not I who gave you mounts; it is God who did so.' He then said, 'I swear by God, if God wills it, I will never swear an oath then find that its opposite is better without then nullifying that first oath.'"

Ibn Isḥāq went on, "There were a number of Muslims whom absence delayed and so they lagged behind the Messenger of God (SAAS), but not because of any doubt or indecision on their part.

"Among these were Ka'b b. Malik b. Abū Ka'b, a brother of Banū Salama; Marāra b. Rabi', brother of Banū Ṭāmār b. 'Awf; Hilal b. Umayya, brother of Banū Wāqif, and Abū Khaythama, brother of Banū Sālim b. 'Awf. These were men of high honour against whose adherence to Islam no one could make any charge."

I note that the story of the first three of these men will be related at length shortly hereafter, if God Almighty wills it. It is these men about whom God gave the following revelation: "As for the three who were left behind so that the earth became constricted for them, though it was spacious. And their spirits also felt constrained, and they thought there to be no refuge from God, except in Him" (sūrat al-Tawḥīd; IX, v.118).

"Abū Khaythama changed his mind and determined to catch up with the Messenger of God (SAAS), as will be shown.

**DIVISION**

Yūnus b. Bukayr quoted Ibn Isḥāq as stating, "Having made his arrangements, the Messenger of God (SAAS) decided to set off. When, on a Thursday, he departed, he made camp at Thaniyyat al-Wadā'; with him there were more than 30,000 men. That enemy of God 'Abd Allāh b. Ṭubayy pitched his camp lower down, his being, so they say, no smaller in number. When the Messenger of God (SAAS) set forth again, 'Abd Allāh b. Ṭubayy remained behind, along with a group of the hypocrites and doubt-mongers.'"

Ibn Hishām stated, "The Messenger of God (SAAS) placed Muhammad b. Maslama, the ʿanṣāri, in command of Medina. Al-Dārāwardi related that it was Sibā' b. ʿUrfa'īa whom he left in command at the time of the expedition to Tabūk."

Ibn Isḥāq went on, "The Messenger of God (SAAS) left ʿAlī b. Abū Ṭalib behind to care for his family, ordering him to stay with them. The hypocrites spread lies about ʿAlī, maintaining that the Messenger of God (SAAS) found his presence onerous and wished to alleviate this.
“When they said this, ‘Ali took up his weapons and proceeded forth, catching up with the Messenger of God (SAAS) while the latter was making a halt at al-Jurf. ‘Ali told him what people were saying and he responded, ‘They lie; I left you there to care for those I have left behind. Go back and act on my behalf with my family as well as your own. Are you not content, ‘Ali, to have the same status with me as Aaron had with Moses? There will, however, be no prophet after myself.’

‘Ali did return and the Messenger of God (SAAS) departed on his journey.”

Ibn Ishâq went on, “Muhammad b. Ṭalha b. Yazid b. Rukān related to me, from Ibrâhîm b. Sa‘d b. Abû Waqqâs, from his father Sa‘d, (who said) that he heard the Messenger of God (SAAS) make this comment to ‘Ali.”

Al-Bukhârî and Muslim both related this through Shu‘bâ, from Sa‘d b. Ibrâhîm, from Ibrâhîm b. Sa‘d b. Abû Waqqâs, from his father.

Abū Dâ‘ūd al-Ṭayalîsî stated in his hadith compendium, “Shu‘bâ related to us, from al-Ḥakam, from Muṣ‘ab b. Sa‘d, from his father, who said, ‘The Messenger of God (SAAS) left ‘Ali b. Abû Ṭalib behind from the expedition to Tabûk. ‘Ali then asked him, “Messenger of God, would you leave me behind with the women and children?” He replied, “Are you not content to have with me the status Aaron had with Moses? Although there will be no prophet after myself.”’”

Both authorities gave this on lines of transmission from Shu‘bâ in similar form. Al-Bukhârî also gave it on a line from Abū Dâ‘ūd, from Shu‘bâ.

Imâm Aḥmad stated that Qutayba b. Sa‘d related to him, quoting Ḥātim b. Ismâ‘îl, from Bukayr b. Mīsâr, from Āmir b. Sa‘d, from his father, who quoted the Messenger of God (SAAS) as follows. ‘Ali, having been left behind by him at one of his expeditions asked, “Messenger of God, would you leave me behind with the women and children?” He replied, “Ali, are you not content that you have the same status with me that Aaron had with Moses? However, there will be no prophet after myself.”

Muslim and al-Tirmidhî related this from Qutayba. Muslim and Muḥammad b. ʿAbbad both added to this, quoting Ḥātim b. Ismâ‘îl. Al-Tirmidhî categorized it as being hasan, saḥîh, gharîb, good and authentic, and unique from this line.

Ibn Ishâq stated, “Abū Khaythama returned on a hot day to his family several days after the departure of the Messenger of God (SAAS). He found two wives he had each in a bower in his garden; each one had sprinkled and cooled her bower with cold water and had prepared him food.

“When he entered, Abû Khaythama stood at the door of a bower, gazed at his two wives and at what they had done, and said, ‘The Messenger of God (SAAS) is out there in the sun, wind and heat, while Abû Khaythama is in the cool shade with food prepared for him with beautiful women and on his own property! This is not fair. By God, I swear I’ll not enter the bower of either one of you before joining up with the Messenger of God (SAAS)! Prepare provisions for me!’ And they both did so.
“He then brought up his camel, saddled it, and left to seek the Messenger of God (SAAS). He reached him after he had encamped at Tabuk. 'Umayr b. Wahb al-Jumali, himself heading for the Messenger of God (SAAS), had overtaken 'Abū Khaythama on the way and they had travelled on together until they neared Tabuk. 'Abū Khaythama then said to 'Umayr b. Wahb, ‘I am at fault. Best for you to stay back from me until I go on to the Messenger of God (SAAS).’ And he did so.

“When 'Abū Khaythama approached the Messenger of God (SAAS), people told the latter, ‘There’s a rider approaching along the road.’ The Messenger of God (SAAS) responded, ‘That will be 'Abū Khaythama!’ They commented, ‘By God, Messenger of God, it is indeed 'Abū Khaythama!’

“When he arrived, he came up and greeted the Messenger of God (SAAS) who responded, ‘Woe upon you, 'Abū Khaythama!’ He then explained to the Messenger of God (SAAS) what had happened and the latter blessed him.”

'Urwa b. al-Zubayr and 'Uqba related this story about 'Abū Khaythama in a similar though more simple form than that of Muḥammad b. Ishaq. Their account states that the departure of the Prophet (SAAS) took place in the autumn. But God knows best.

Ibn Hisham stated, “'Abū Khaythama – his given name being Malik b. Qays – spoke the following verses on this.

‘Having seen how people were hypocritical in their faith, I kept to what was more fine and noble.

I gave forth my hand in fealty to Mubanunad and did no wrong nor committed any sin.

I left a woman wearing make-up inside the bower, amidst the palms, along with a feast of ripened dates.

While the hypocrites were in doubt, my soul flowed onwards to the faith, its path wheresoever that would lead.’”

Yunus b. Bukayr stated that Muḥammad b. Ishaq quoted from Burayda, from Suyūn, from Muḥammad b. Ka'b al-Qurazi, from 'Abd Allāh b. Masʿūd, who said, “When the Messenger of God (SAAS) left for Tabuk, whenever anyone fell behind people would tell him, ‘Messenger of God, so-and-so has stayed back.’ He would then say, ‘Oh leave him alone. If there is any good in him, then God will bring him up to join you. Otherwise, it is God who will have relieved you of him!’

“Eventually he was told, ‘Messenger of God, Abū Dharr has fallen behind, his camel having slowed him down.’ He replied, ‘Leave him; if there is good in him, God will have him catch up with you. If otherwise, then God will have relieved you of him.’

“Abū Dharr gave his camel time to recover, but when it still moved only slowly, he took from it his equipment, placed it on his own back and walked on
after the Messenger of God (SAAS). The latter made one of his halts and a Muslim on look-out said, ‘Messenger of God, I can see this man walking along the road.’

“The Messenger of God (SAAS) said, ‘That will be Abu Dharr.’ When they had observed him closely, people said, ‘Messenger of God, it is Abu Dharr, by God!’ At this, the Messenger of God (SAAS) commented, ‘May God have mercy on Abu Dharr! He walks alone, will die alone and will be resurrected alone!’

“And fate did strike its blow at him. Abu Dharr was ultimately sent to al-Rabda. When his death was near, he gave instructions to his wife and a slave, saying, ‘When I die, wash me and wind me in my shroud at night, then lay me on the crest of the road and tell the first passer-by that this is Abu Dharr.’

“When he died, they did this. Riders came along and unwittingly trod him underfoot. When Ibn Mas‘ūd came past in a group of men of Kūfah, he asked ‘What is this?’ He was told it was the bier of Abu Dharr. Ibn Mas‘ūd began weeping upon hearing this and said, ‘The Messenger of God (SAAS) spoke the truth! He said, “May God have mercy on Abu Dharr! He walks alone, will die alone and will be resurrected alone!”’

“He then dismounted and he himself buried him.”

The line of authorities for this is good; but they (the authors of the canonical collections of the traditions) did not give it.

Imām Ahmad stated that it was related to him by ʿAbd al-Razzāq, quoting Ma‘mar, quoting ʿAbd Allah b. Muḥammad b. ʿAqil, who said with reference to the words of the Almighty, “who followed him at the time of al-ʿurā’” (ṣūrat al-Tawbah; IX, v.117). “These men went forth on the expedition to Tabuk; there were two and three to the single camel. They travelled at a time of severe heat and eventually began slaughtering their camels to split open their stomachs to drink the liquid inside them. That was a time of ʿurā’, ‘great difficulty’, over water, over the expenses and over the transport.”

ʿAbd Allah b. Wahb stated that he was informed by ʿAmr b. al-Ḥārith, from Saʿīd b. Abū Hilal, from ʿUthā b. Abū ʿUthā, from Nāfiʿ b. Jubayr, from ʿAbd Allah b. ʿAbbās, that someone asked ʿUmar b. al-Khaṭṭāb to tell about the saʿat al-ʿurā’, “the time of great difficulty”. ʿUmar replied, “We went out to Tabuk when the weather was extremely hot. At one stop we made, we suffered such severe thirst that we feared our necks would come off! Whenever one of us went out to locate his baggage, he’d come back fearing his neck would come off! Men would slaughter their camels and compress the contents of their stomachs to drink, then place the remainder over their livers. Abū Bakr, ‘the trusting’, asked, ‘Messenger of God, God responds favourably to your prayers. Pray to God for us.’ ‘You would like that?’ he asked. ‘Yes,’ he replied. The Messenger of God

3. The text of Ibn Ishaq as translated by Guillaume, op. cit., quotes sources saying that he was exiled there by ʿUthmān.
IMĀM ABU AL-FIDĀʾ ISMĀʿĪL IBN KATHĪR

(ṢAAS) then raised up his hands towards heaven and did not bring them back down until it had prepared to give rain. A drizzle fell and then a torrent, and everyone filled everything available. We then went out and discovered that the rain had not fallen beyond our camp!

The line of transmission for this is excellent. But the authorities did not give it from this line.

Ibn Isḥāq narrated from ‘Aṣim b. Umar b. Qatāda, from some men of his tribe, that this incident related to when they were at al-Ḥijr. They had then asked a man accompanying them who was a hypocrite, “Well, do you want still more (proof) after this?” He replied, “It was just a passing cloud!”

Ibn Isḥāq also narrated that the she-camel of the Messenger of God (ṢAAS) had strayed and men went off to search for it. The Messenger of God (ṢAAS) then told ʿUmara b. ʿAzam al-anṣārī, who was there with him, “A man said, ‘This Muḥammad tells you he is a prophet and gives you news of heaven, but he doesn’t even know the whereabouts of his camel!’ I swear by God, all I do know is what God tells me. And God has directed me to her; she is in a gully where her halter has caught on a tree.”

They then went off and retrieved her and ʿUmara went back to his camp. He told them how someone had made a comment (about the Prophet (ṢAAS)), and one of the men present said, “It was Zayd b. al-Luṣayt who said this.” This man had been there in ʿUmara’s camp before his return. He now went up to Zayd and poked him in the neck, saying, “There was a disaster right here in my camp without me knowing it! Clear off, you enemy of God! You’ll not accompany me!” Some say that Zayd repented, but others say he persisted in his error until he died.

The ḥāfiz al-Bayhaqī stated that a similar account about the camel had been related to him from a ḥadīth of Ibn Masʿūd. He then narrated from a ḥadīth of al-Aʿmash, which Imām Ahmad also narrated, from Abū Muḥāwiya, from al-Aʿmash, from Abū Ṣalih, from Abū Hurayra – or from Abū Saʿīd al-Khudari, al-Aʿmash was not sure which – who said, “At the expedition to Tabūk, the men were greatly afflicted by hunger. They asked, ‘Messenger of God, with your permission, we would like to slaughter our water-transport camels; we could eat them and gain some weight.’ The Messenger of God (ṢAAS) told them to do so.

“Then ʿUmar came and asked, ‘Messenger of God, if you do this, we’ll have a shortage of transport. Invite them instead to bring the remnants of their supplies, then pray to God to bless it for them; perhaps God will place His blessings in it.’ The Messenger of God (ṢAAS) said, ‘Yes, I will.’ He then called for a leather coverlet, laid it out and called for the remnants of their food. One man would bring an ear of maize, another a handful of dates, a third a piece of bread. He made a small pile of this on the piece of leather and spoke a prayer blessing it. Then he told them, ‘Put this into your containers.’ They kept on doing
this until there was not a single container in the camp that was not filled with it. They also ate from it until satisfied and still some remained. The Messenger of God (SAAS) then called, out, ‘I testify that there is no god but God and that I am the Messenger of God! No doubt-free worshipper who addresses God with this shall be kept from paradise.’”

Muslim narrated this from Abū Kurayb, from Abū Muʿawiya, from al-Aʿmash. Imām Aḥmad narrated it from a ḥadīth of Suhayl, from his father, from Abū Hurayra. He did not make reference to the expedition to Tabūk, but said that it related to an expedition on which he went.

An Account of how, on his way to Tabūk, the Messenger of God (SAAS) passed by the dwellings of Thamūd and their fortifications at al-Ḥijr.

Ibn Isḥāq stated, “When the Messenger of God (SAAS) passed al-Ḥijr, he made a halt there and the men took water from its well. When they left, he told them, ‘Do not drink at all from its waters; do not use its water for your ablutions. Any dough you have made using it you should give to the camels without eating any of it yourselves.’”

This is how Ibn Isḥāq related it, without any chain of transmission.

Imām Aḥmad stated that Yaʿmur b. Bishr related to him, quoting ʿAbd Allāh b. al-Mubārak, quoting Maʿmar, from al-Zuhrī, who said, “Ṣālim b. ʿAbd Allāh quoted to me his father as having said that when the Messenger of God (SAAS) passed by al-Ḥijr, he said, ‘Do not enter the houses of those who harmed themselves unless you do so weeping, lest there befall you what did them.’ And he masked himself with his cloak while he was on his mount.”

Al-Bukhārī related this from a ḥadīth of ʿAbd Allāh b. al-Mubārak and ʿAbd al-Razzāq, both of whom cited Maʿmar and gave a similar line of transmission.

Mālik stated, from ʿAbd Allāh b. Dīnār, from Ibn ʿUmar, that the Messenger of God (SAAS) told his Companions, “Do not enter upon these persons who suffered punishment unless you are weeping; if you do not weep, then do not enter upon them, otherwise there will afflict you what afflicted them.”

Al-Bukhārī related this from a ḥadīth of Mālik, and from a ḥadīth of Sulaymān b. Bilāl, both of whom quoted ʿAbd Allāh b. Dīnār. Muslim related it from another line from ʿAbd Allāh b. Dīnār in similar form.

Imām Ahmad stated that it was related to him by ʿAbd al-Ṣamad, quoting Ṣakhr – Ibn Juwayriyya, that is – from Nāfiʿ, from Ibn ʿUmar, who said, “At the time of the expedition to Tabūk, the Messenger of God (SAAS) and his men made a halt at al-Ḥijr, at the dwellings of Thamūd. The men drew water from the wells from which Thamūd used to drink, made dough and set up cooking pots with meat. The Messenger of God (SAAS) ordered them to empty out the pots and to feed the dough to the camels. He then left with them and
proceeded on, making another halt at the well from which the camel used to drink. He forbad them entering the dwellings of those who had been afflicted with punishment, saying, ‘I fear that there will befall you what befell them; do not enter in upon them.’”

This hadith with this line of transmission conforms with the criteria set in both canonical collections, but they did not include it. However, both al-Bukhārī and Muslim did give it from a hadith of Anas b. ʻIyyād, from Abū ʻDāmra, from ʻUbayd Allāh b. ʻUmar, from Naṣīr, from Ibn ʻUmar.

Al-Bukhārī stated, “Usāma traced it from ʻUbayd Allāh.”

Muslim narrated it from a hadith of Shuqayb b. ʻIshaq, from ʻUbayd Allāh, from Naṣīr.

Imām Aḥmad stated that ʻAbd al-Razzāq related to him, quoting Maṣʿūr, from ʻAbd Allāh b. ʻUthmān b. Khuthaym, from Abū al-Zubayr, from Jābir, who said, “When the Messenger of God (ṢAAS) passed by al-Ḥijr, he said, ‘Do not ask for signs. ʻAṣālih’s people asked for them and they would come from this cleft.” They disobeyed the order of their Lord and hamstrung it (the holy camel). It would one day drink their water and on another they would drink its milk; God destroyed every one of them beneath the surface of the sky, except for one man who was inside God’s temple.”

“Someone asked, ‘And who was he, Messenger of God?’ ‘That was Abū Righāl,’ he replied. ‘And when he left the temple, he was struck down as his people had been.’”

The chain of authorities for this is sahih, “authentic”; (but) they (the compilers of the canonical collections of traditions) do not promulgate it.

Imām Aḥmad stated that Yazīd b. Hārūn related to him, quoting al-Masʿūdī, from Ismāʿīl b. Wāṣiṣ, from Muḥammad b. Abū Kabsha al-Anmārī, who quoted his father as saying, “On the expedition to Tabūk, the men raced off to visit the people of al-Ḥijr, to enter their dwellings. This reached the Messenger of God (ṢAAS), and he had a call made for a general assembly for prayer.

“I came to the Messenger of God (ṢAAS), as he was there holding his camel, saying, ‘What? Would you enter in upon a people with whom God was angry?’ One man called out, ‘We’re curious about them.’ ‘Do I not tell you of matters more curious than that? A man from among yourselves informs you of what happened before you and what will be after you? Be righteous, and see clearly; God cares nothing for your punishment. A people will come who will not be able to protect themselves at all.’”

4. A reference to the pregnant camel the Qurʾān tells us that the virtuous Thamūd leader ʻAṣāliḥ conjured up from the rock. ʻAṣāliḥ’s ungodly opponents cut the tendons of the holy camel, thus causing God’s retribution that was expressed in the destruction of all Thamūd.

5. An alternate reading in a different manuscript substitutes wajh, ‘direction’, for fajj, “cleft”, in its first use here.

6. A different, and perhaps similarly mythical, Abū Righāl is mentioned elsewhere in this work.
The chain of authorities for this is good; they (the compilers of the canonical collections of traditions) did not promulgate it.

Yunus b. Bukayr quoted Ibn Ishāq as stating, “Abd Allah b. Abū Bakr b. Ḥazam related to me, from al-ʿAbbās b. Sahl b. Saʿd al-Saʿīdī – or from al-ʿAbbās b. Saʿd, I am not sure which – who said that when the Messenger of God (ṢAAS) passed by al-Ḥijr, where he made a halt, the men took its water. And when they left there, the Messenger of God (ṢAAS) told them, ‘Do not drink any of their water, nor use it for ablutions before the prayer. Feed the dough you have prepared to the camels, eating none of it yourselves. And let none of you go out this night unless accompanied by another.’

“They did as the Messenger of God (ṢAAS) had ordered them, except for two men of Banū Saʿīda. One of them went out to relieve himself and the other went to look for a camel of his. The man who relieved himself was choked at the place where he had gone. The one searching for his camel was carried away by the wind and thrown up on Mt. Ṭayyīʾ. The Messenger of God (ṢAAS) was told of this and commented, ‘Didn’t I tell them not to go out unless accompanied by another?’

“He then spoke a prayer for the man who had been afflicted at the place where he relieved himself, and the man was cured. The other man reached the Messenger of God (ṢAAS) (on his return) from Tabūk.”

In one account there is additional information given from Ibn Ishāq to the effect that a man of Banū Ṭayyīʾ presented him (the second man) to the Messenger of God (ṢAAS) when he returned to Medina.

Ibn Ishāq stated, “Abd Allah b. Abū Bakr related to me that al-ʿAbbās b. Sahl named these two men to him but in confidence and so he did not tell me who they were.”

Imām Ahmad stated that ʿAffān related to him, quoting Wahb b. Khālid, quoting ʿAmr b. Yāḥyā, from al-ʿAbbās b. Sahl b. Saʿd al-Saʿīdī, from Abū Ḥumayd al-Saʿīdī, who said, “We left with the Messenger of God (ṢAAS) on the Tabūk expedition and travelled to Wādī al-Qūrā. There we came across a woman in a garden. The Messenger of God (ṢAAS) said to his Companions, ‘Guess!’ The men made their guesses, as did the Messenger of God (ṢAAS); he guessed that the produce from the garden would equal ten awsaq, ten camel loads. The Messenger of God (ṢAAS) asked the woman, ‘Keep a total of the produce that comes from it until, if God wills it, I come back.’

“He then travelled on to Tabūk. There he told the men, ‘Tonight there will be a severe gale. No one should get up during it. Those of you with camels should fasten down their halters.’

“Abū Ḥamīd said, ‘We did and during the night a severe gale swept over us. One of our men did get up and it carried him away on to Mt. Ṭayyīʾ.

“Then the Governor of Ayla came to the Messenger of God (ṢAAS) and presented to him a white mule. The Messenger of God (ṢAAS), presented him with a robe of honour and wrote a document for him giving them protection.
“He then went on, as did we with him, and eventually we were back in Wadi al-Qurā. He asked the woman, “How much did your garden produce?” “Ten camel loads,” she replied. He had guessed correctly.

“He then announced, “I am in a hurry. Any of you who want to hurry too can do so.” He then left, and we accompanied him. When he looked down upon Medina, he commented, “That is Ṭāba.” When he sighted Mt. Uhud, he commented, “That is Mt. Uhud; it loves us and we love it. Shall I tell you which are the best houses of the ānṣār?” “Please do, Messenger of God,” we replied.

“The best houses of the ānṣār are those of Banū al-Najjār, then that of Banū ‘Abd al-Ashhal, then that of Banū Sā‘īda; and moreover, there is good in all the houses of the ānṣār.”

Al-Bukhari and Muslim gave this from another line, from ‘Amr b. Yaḥyā in similar form.

Imām Malik, may God have mercy on him, stated from Abu al-Zubayr, from Abu al-Tufayl ‘Amr b. Wāthila, that Mu‘adh b. Jabal informed him that they went forth with the Messenger of God (SAAS) on the Tabuk expedition. (Mu‘adh stated), “He would combine together the prayers of the al-ṣuḥr, ‘noon’, and the al-ṣayr, ‘late afternoon’, and those of the al-maghrib, ‘early evening’, and the al-‘ışāh, ‘late evening’. One day he postponed the prayer and came out and prayed the al-ṣuḥr and al-ṣayr together. He then went back in and came out again and prayed the al-maghrib and the al-‘ışāh together. He then said, ‘Tomorrow, if God wills it, you will arrive at the spring at Tabuk. You’ll not reach it until forenoon. Those who reach there should not touch any of its water before I arrive.’

“When we arrived there, we had been preceded by two men. The well looked like shirāk, ‘sandal straps’, just oozing a little water. The Messenger of God (SAAS) asked the two men, ‘Did you touch any of the water?’ ‘Yes,’ they replied. He berated them and said to them what God wished him to speak. They then little by little scooped out water from the spring and put it all in a water-skin. The Messenger of God (SAAS) washed in it his face and hands then poured it back into the spring. Now the spring produced much water and the men drew from it. The Messenger of God (SAAS) then said, ‘Mu‘adh, if you live long enough, you’ll see that what’s here will be enough to fill several gardens!’”

Muslim did include this in a ḥadīth from Malik.

An Account of the address the Messenger of God (SAAS) gave at Tabuk at a palm tree there.

Imām Ahmad narrated from Abu al-Naqīr Ḥāshim b. al-Qāsim, Yūnus b. Muḥammad al-Mu‘addib and Ḥajjaj b. Muḥammad, all three quoting al-Layth

7. The image is unclear. The word is obscure, suggesting: “sandal straps”, “a thin planting of palm saplings”, or “light shadows”.
b. Sa'd, from Yazid b. Abū Ḥabīb, from Abū al-Khayr, from Abū al-Khaṭṭāb, from Abū Sa'd al-Khudairi, who said, "The Messenger of God (ṢAAS) gave an address at Tabuk while leaning his back against a palm tree. He spoke as follows: 'Shall I tell you who is the best of men and who is the worst? Of the best of men is one who works in God's cause on the back of his horse and on the back of his mule and on his two feet until death comes to him. Of the worst of men is one who is profligate and insolent, a man who recites God's Book but pays no attention to any of it.'"

Al-Nasa'i narrated this from Qutayba, from al-Layth. Concerning Abū al-Khaṭṭāb, he commented, "I do not know of him."

Al-Bayhaqi narrated through Ya'qūb b. Muḥammad al-Zuhri, from `Abd al-'Aziz b. `Umran, that Muṣ'āb b. Abī Allāh related to him, from Manṣūr b. Jamil b. Sinān, who quoted his father as saying to him, "I heard Uqba b. Āmir al-Juhani relate as follows, 'We went forth with the Messenger of God (ṢAAS), on the expedition to Tabuk. (One night) the Messenger of God (ṢAAS) remained in bed without waking up until the sun had risen a spear's length high. He called, 'Bilal, did I not tell you to announce dawn to us?' He replied, 'Messenger of God, He who bore you away in sleep bore me also!'"

"The Messenger of God (ṢAAS) moved a little away from his tent and prayed. He travelled on the rest of that day and night and arrived next morning in Tabuk. He gave appropriate praise and thanks to God, then said, 'People, the most truthful speech is that of God's Book. The firmest of bonds is the word "piety". The best of religions is that of Abraham. The best of ways of life is the sunna, the practice of Muḥammad. The most noble of speech is mention of God. The finest of narratives is this Qur'an. The best of practices are those sanctioned by God; the worst of practices are those innovated. The best guidance is that of the prophets. The most noble of deaths is being killed as a martyr. The most blind thing of all is going astray after guidance. The best of deeds are those that are beneficial. The best guidance is that which is followed. The worst blindness is that of the heart. The upper hand is better than the lower hand. That which is little yet suffices is better than that which is much but wasteful. The worst apology is that when death is at hand. The worst repentance is that on Judgement Day. There are those people who only attend the jumā', the Friday prayers, at the end. There are those people who only mention God in vain. The worst of sins is a lying tongue. The best riches are those of the soul. The best of qualities is piety. The pinnacle of wisdom is fear of God, Almighty and Glorious is He. The best quality within the heart is that of certainty. Doubting is from disbelief. Wailing in mourning is an act from the jāhiliyya. Fraud is of the soil spread in hell. Poetry comes from Satan. Wine is the aggregate of sin. Women are the snares of Satan. Youth is an offshoot of madness. The worst income is that from interest. The worst food is consuming the wealth of orphans. The happy man is he who is warned by (the actions of) others. The most naughty is he who misbehaves within his mother's womb. One of you has only to move four arm
lengths away for the matter to lead on to the hereafter. The fundamental of an action is determined by its results. The worst of narratives are those of untruth. All that is to come is near at hand. To swear at a believer is an outrage. To fight a believer is disbelief. To eat his flesh is disobedience of God. The sanctity of his property is as the sanctity of his blood. Whoever takes an oath by God gives the lie to Him. Whoever seeks His forgiveness shall be forgiven. Whoever gives pardon, God will pardon. Whoever suppresses anger, God will reward. Whoever remains firm against calamity, God will compensate. He who desires fame, God will discredit. He who remains firm, God will doubly reward. He who disobeys God, God will punish. O God, forgive me and my people! O God, forgive me and my people! O God, forgive me and my people!' He spoke this three times, then added, 'I seek God’s forgiveness for myself and for you.'"

This hadith is gharib, unilateral, and it has some objectionable aspects; and there is some weakness in its line of transmission. God knows best what is right.

Abu Da’ud stated that both Ahmad b. Sa‘id al-Hamadani and Sulayman b. Da’ud related to him, quoting Ibn Wahb, quoting Mu‘awiya, from Sa‘id b. Ghazwan, from his father (who said) that he passed the night at Tabuk while on his way to the pilgrimage. There he noticed a cripple. (Ghazwan’s account goes on), “I asked him about himself and he replied, ‘I will give you an account, but don’t tell anyone of it for so long as I live. The Messenger of God (SAAS) was encamped at Tabuk near a palm tree. He said, “This is our qibla.” He then performed the prayer towards it. I, a youth at the time, came running along and passed between him and the tree. He then said, “He has severed our connection! May God cut out his footprint!” And I’ve not stood up on it to this very day!'”

Abu Da’ud then related it from a hadith of Sa‘id b. ‘Abd al-‘Aziz al-Tanukhi, from a freed-man of Yazid b. Nimran, from Yazid b. Nimran, who said, “At Tabuk, I saw a cripple. He told me, ‘While riding my donkey, I passed in front of the Messenger of God (SAAS) as he was praying. He said, ‘O God, cut off his footprint!’ And I have not been able to walk on it ever since.’”

In another account, the words are, “He cut off our connection! May God cut out his footprint!”

**An Account of the prayer spoken for Mu‘awiya b. Abū Mu‘awiya – if indeed authentic.**

Al-Bayhaqi narrated from a hadith of Yazid b. Harun, quoting al-‘Ala’ Abū Muhammad al-Thaqafi, who quoted Anas b. Malik as saying, “We were with the Messenger of God (SAAS), at Tabuk. The sun came up with a brightness and with rays of light such as I had never seen before. Gabriel came to the Messenger of God (SAAS), who asked, ‘Gabriel, why do I see the sun today with a brightness and rays of light such as I never before saw it arise?’ He replied, ‘That is because Mu‘awiya b. Mu‘awiya al-Laythi died today in Medina. God sent to him 70,000
angels to pray over him." 'And why was that?' he asked. 'It was due to the frequency of his reciting the words: "Say: He is God, One" (surat al-Ikhlas, CXII, v.1). He did so by night and by day, when walking and upon rising or sitting down. Would you like me, Messenger of God, to take hold of the earth for you so you can pray for him?' 'Yes,' he replied. And he then prayed for him and returned.'

This hadith is extremely strange and objectionable. People base it upon this—Ali b. Zayd, but he is the object of controversy.

Al-Bayhaqi then stated, "Ali b. Ahmad b. Abdân related to us, quoting Ahmad b. Ubayd al-Ṣaffār, quoting Hishâm b. Ḥārīrī, quoting ‘Uthmân b. al-Haytham, quoting Maḥbūb b. Hilāl, from ‘Atā‘ b. Abū Maymūna, from Anas, who said, ‘Gabriel came and said, ‘Muḥammad, Mu‘āwiya b. Abū Mu‘āwiya al-Mazārī has died. Would you like to pray for him?’ ‘Yes,’ he replied. Gabriel flapped his wings and every tree and mountain top bent over in submission. He then prayed while behind him there stretched two columns of angels in each of which there were 70,000 angels. ‘I (the Prophet ṢAAS) then asked, ‘Gabriel, how did he achieve this status with God?’ He replied, ‘By his love for the words, ‘Say: He is God, One.’ He would recite it standing or sitting, going or coming, and at all times.’"

‘Uthmân went on, ‘I asked my father where the Prophet was at the time. He replied that he was on the expedition to Tabuk in Syria, that Mu‘āwiya had died in Medina and that his bed had been raised up so he could see it and pray for him.”

This too is objectionable from this line.

THE ARRIVAL OF THE MESSENGER FROM CAESAR TO THE MESSENGER OF GOD (ṢAAS) AT TABUK.

Imam Ahmad stated that it was related to him by ‘Īsāq b. Ṭāfa, quoting Yaḥyā b. Sahlîn, from Abd Allah b. ‘Uthmân b. Khūthaym, from ‘A‘d b. Abū Rashīd, who said, ‘In ‘Ims I met al-Ṭānūkhī, the envoy of Heraclius to the Messenger of God (ṢAAS); he was a neighbour of mine and a very old man who had reached 90 or so. I asked, ‘Won’t you tell me about the message of Heraclius to the Messenger of God (ṢAAS) and of his message to Heraclius?’ ‘Certainly,’ he replied.

‘(He narrated) The Messenger of God (ṢAAS) reached Tabuk and sent Dihyā al-Kalbî to Heraclius. When the message from the Messenger of God (ṢAAS) reached him, Heraclius summoned the priests and patriarchs of Rome and locked himself and them inside a building. He told them, ‘This man is encamped where you are aware, and he has sent me offering me three alternatives. He invites me to follow him in his religion, or that we give him what we have on this our land, this land remaining ours, or that we go to war with him. By God, you well know from what you read in the books that he will definitely
take our land, so let us either follow him in his faith or give him what we have on
our land.'

"They snorted in disgust as one man so hard as almost to burst from their
hooded gowns, saying, 'You are inviting us to abandon Christianity or have us
be slaves to a bedouin from Hijáz?'

"When he realized that when they left him they would turn the Byzantines
against him, he made peace with them immediately, saying, 'I only said that to
find out how dedicated you are.'

"He then summoned an Arab of Tajib who had power over the Christian
Arabs and said, 'Find me some man who can well remember speech and whose
native tongue is Arabic whom I can send to this man with a reply to his message.'

"He brought me to him and Heraclius gave me a letter, saying, 'Take this
letter of mine to this man. Commit to memory what he says and note three
specifics: take note of any comment he makes about the letter he wrote me; obverse
whether he reads my letter and whether he makes mention of "night", and obverse
whether there is anything you find curious about his back.'

"So I set off with his letter and reached Tabuk where I found him seated
among his men, his legs drawn up and wrapped in his garment, over near the
spring. I asked, 'Where is your leader?' 'This is he,' I was told.

"I went over and sat down before him, handed him my letter which he
placed on his lap. He then asked, 'From whom have you come?' 'I am a brother
of Tanūkh,' I answered. He asked, 'Would you like to join Islam, the hana'fī
faith of your father Abraham?' I replied, 'I am the messenger of my people and belong
to the faith of my people; I cannot turn from it before I return to them!' He
laughed and said, 'You cannot lead aright whomever you wish; but God leads
aright whomever He wishes; He knows best those who will be led aright' (surah
al-Qa'a, XXVIII, v.56). Brother of Tanūkh, I wrote a message to Chosroe (and
he tore it up) and God will tear him up and tear up his realm. I wrote a letter to
the Negus and he burned it; and God will burn him up along with his realm. I
wrote a letter to your leader and he kept it; the people will continue to experience
courage from him so long as there remains goodness in life.'

"I told myself that this was one of the three things my master had advised
me about. So I took an arrow from my quiver and used it to write on the side
of my sword. He then took the letter and gave it to a man on his left. I asked,
'Who is the man with your letter who reads to you?' 'That is Mu'āwiya,' they
replied. In my master's letter it said, 'You invite me to a paradise as big as
the sky and the earth that is prepared for the pious; then where is hell-fire?' The
Messenger of God (SAAS) responded, 'Glory be to God! And where is night
when daytime comes?'

"I took an arrow from my quiver and noted this on the leather scabbard of
my sword.

"When he had finished reading my letter, he said, 'You are right; you are indeed
a messenger. If I had some reward, I would give it to you. We are travellers out
of supplies.' One of the group of men then called out to him, 'I will give him a
reward.' And he opened his pack and brought me a gold-threaded garment
which he placed in my lap. I asked who was the donor of the reward, and I was
told it was 'Uthmān.

"The Messenger of God (ṢAAS) then asked, 'Which of you will accommodate
this man?' One of the young anṣār said, 'I will.' The anṣār got up and I arose with
him. When I had left the group of men, the Messenger of God (ṢAAS) called
out to me, 'Come here, brother of Tanūkh!' I hurried over to where I had been
sitting in front of him and he lifted off the shirt from his back and said, 'Over
here; carry on and do as you were ordered.' I looked over at his back and saw a
seal in the place of the fold of his shoulder blades, like a large mole.'"

This is a hadith that is gharb, unilateral; its line of authorities is not bad.
Imām Ahmad is alone in giving it.

THE PEACE PACT THE MESSENGER OF GOD (ṢAAS) MADE WITH THE
GOVERNOR OF AYLA AND THE PEOPLE OF JARBA' AND ADHRUH
WHILE HE WAS ENCAMPED AT TABŪK, BEFORE HIS RETURN.

Ibn Ishāq stated, "When the Messenger of God (ṢAAS) had reached Tabūk,
Yūḥanna b. Ruʿuba, the Governor of Ayla came to him. He made peace with the
Messenger of God (ṢAAS) and paid him the jizya, the alms poll-tax. People also
came from Jarba' and Adhrūh and also gave him the jizya.

"The Messenger of God (ṢAAS) wrote a document for them which they retain.
He wrote the following to Yūḥanna b. Ruʿuba and the people of Ayla: 'In
the name of God, the most Merciful and Beneficent. This is a guarantee of safe passage
from God and Muḥammad the Prophet, the Messenger of God, to
Yūḥanna b. Ruʿuba and the people of Ayla and their transports by land and sea. They have
the protection of God and that of Muḥammad, the Prophet and those with him,
of the people of Syria, Yemen and the sea. Those of them who cause any incident
(breaking this treaty) shall not find that their wealth protects them; (their property)
shall be fair game for whoever seizes it. It shall not be permissible to prevent their
passage to any well to which they go or any path they take, whether by land or sea.'"

Yūnus b. Bukayr added the following from Ibn Ishāq: “This is the document
of Juhaym b. al-Salt and Shuraḥbil b. Ḥasana, (made) by permission of the
Messenger of God (ṢAAS).”

Yūnus quoted Ibn Ishāq as stating, "He also wrote to the people of Jarba' and
Adhrūh, as follows, 'In the name of God, the most Merciful and Beneficent;
this is a document from Muḥammad the Prophet, the Messenger of God, to
the people of Jarba' and Adhrūh: that they are secure under the protection of God
and Muḥammad. That they shall pay 100 dinārs each Rajab and 100 awqīyya
weight of tība, fine perfume. Moreover, God holds them responsible for providing
friendship and kindness to Muslims, and to any Muslims who might seek refuge
with them.'"
“The Prophet (SAAS) awarded the people of Ayla his cloak, along with his treaty for them.”

He went on, “Abū al-'Abbās ‘Abd Allāh b. Muḥammad purchased it (the cloak) thereafter for 300 dinārs.”

**THE DISPATCH BY THE MESSENGER OF GOD (SAAS) OF KHĀLID B. AL-WALID TO UKAYDIR DŪMA.**

Ibn ʿIṣḥāq stated, “The Messenger of God (SAAS) then called for Khalid b. al-Walīd and dispatched him to Ukaydir Dūma, he being Ukaydir b. ‘Abd al-Malik, a man of Banū Kinda who had been their king; he was a Christian. The Messenger of God (SAAS) told Khalid, ‘You will find him hunting for cattle.’

“Khalid travelled until Ukaydir’s fortress was in sight. It was a summer’s night with a full moon, and Ukaydir was on the roof of his fortress with his wife. Cattle spent the night rubbing their horns against the door of the fortress and his wife asked him, ‘Have you never seen anything like that before?’ ‘No, by God, I have not,’ he replied. ‘Who could let this go on?’ she said. ‘No one could,’ he replied.

“He then went down and ordered that his horse be brought. It was saddled for him. A number of his family then rode out with him, including a brother of his named Ḥassān. They all left on the hunt.

“When they came out, the cavalry of the Prophet (SAAS) engaged them, capturing Ukaydir and killing his brother. He (Ukaydir) was wearing a brocade gown embroidered with gold. Khalid appropriated this and sent it to the Messenger of God (SAAS) before his own arrival back to him.”

Ibn ʿIṣḥāq went on, “‘Āṣim b. ʿUmar b. Qatāda related to me, quoting Anas b. Malik, as having said, ‘I saw the gown of Ukaydir when it was brought in to the Messenger of God (SAAS). The Muslims began feeling it in admiration. The Messenger of God (SAAS) asked, “Do you so admire this! Why, I swear by Him who holds my soul in His hand, the kerchiefs of Saʿd b. Muʿādh in paradise are finer than this!”’

Ibn ʿIṣḥāq continued, “When Khalid brought Ukaydir to the Messenger of God (SAAS), the latter spared his blood and made a treaty with him on condition that he pay the jiṣya. He then released him and Ukaydir returned to his village.

A man of Banū Ṭayy named Bujayr b. Bujara spoke the following verses on this:

‘Blessed be He who led the cattle! I have seen that God leads all who guide.

Let whoever wishes turn from Tabūk; we have been ordered to engage in the fight.’”

Al-Bayhaqi narrated that the Messenger of God (SAAS) said to this poet, “May God not close your mouth!” He lived on for 70 years, during which he never lost a molar or any other tooth.
Ibn Lahi‘a narrated from Abū al-Aswad, from Urwa, that, upon his return from Tabuk, the Messenger of God (SAAS) sent forth Khalid against Ukaydir Dūma with a cavalry force of 420 men. His account is similar to the above, except that he stated that he tricked him into descending from his fortress. He said that he brought Ukaydir along with 800 prisoners and 1,000 camels, 400 coats of mail and 400 lances. He related that when the Governor of Ayla, Yuhanna b. Ru‘uba heard the story of Ukaydir Dūma, he came to the Messenger of God (SAAS) to make peace with him, and that they both met with the Messenger of God (SAAS) at Tabük. But God knows best.

Yūnūs b. Bukayr narrated, from Sa‘d b. Aws, from Bilal b. Yahyā, that Abū Bakr, “the trusting”, was in command of the muhājirin on the expedition to Dumat al-Jandal, while Khalid b. al-Walid commanded the bedouin in that expedition. But God knows best.

DIVISION

Ibn Ishāq stated, “The Messenger of God (SAAS) stayed there for some ten days, but not longer, and then left to return to Medina.

“On that route there was a spring that oozed from a rock in a valley that could give enough water for one, two or three riders; the valley was known as Wāḍī al-Mushaqqāq. The Messenger of God (SAAS) said, ‘Those who reach there before us should not take any of that water, but should await our arrival.’

“A number of hypocrites did precede him there and took its water. When the Messenger of God (SAAS) arrived, he stopped there but found nothing and asked, ‘Who preceded us here?’ He was told, ‘Messenger of God, it was so-and-so and so-and-so.’ He then said, ‘Did I not forbid them to take its water till I arrived?’ He then cursed them and spoke a prayer against them.

“He then dismounted and placed his hand beneath the rock and there began to flow into it that amount of water that God determined. He then splashed the water over the rock and stroked it with his hand, praying as God wished him to do. At that there came forth from the water — as those say who heard it — a sound like that of a thunder-clap. The men went on to drink from it and to satisfy all their needs from it. The Messenger of God (SAAS) then said, ‘If you live on — or those of you who do — will hear of this valley as more fertile than any other either before or beyond it.’”

Ibn Ishāq went on, “Muḥammad b. Ibrāhim b. al-Jārīth al-Taymi related to me that ‘Abd Allāh b. Mas‘ud used to relate as follows, ‘While I was on the expedition to Tabuk with the Messenger of God (SAAS), I happened to get up in the middle of the night and saw a faint light over towards the camp. I went to see what it was. I found it to be the Messenger of God (SAAS), Abū Bakr and ‘Umar. ‘Abd Allāh Dhūl al-Bījādayn had died, and they had dug a grave for him. The Messenger of God (SAAS) was in the grave, while Abū Bakr and ‘Umar were lowering the body to him. As they did so, the Messenger of God (SAAS)
was saying, “Let down your brother close to me!” And they did so. When he placed him in position into his niche, the Messenger of God (SAAS) said, “O God, I was pleased with him; may You be pleased with him!”

“And ‘Abd Allah b. Mas’ud would say, “How I wish that grave had been my own!”’

Ibn Hishâm stated, “The reason he was known as ‘Dhū al-Bijādayn’, ‘he of the two pieces of coarse cloth’, is because when he wanted to accept Islam, his people prevented him. They persecuted him, and when he eventually escaped them, all he had on was one piece of bijād, ‘coarse cloth’. He ripped it into two pieces and used one as a waist-wrapper and the other as a shirt. He then went to the Messenger of God (SAAS) and became known as Dhū al-Bijādayn.”

Ibn Ishâq continued, “Ibn Shihâb al-Zuhri related, from Ibn Ukaîma al-Laythî, from his nephew Abū Ruhm al-Ghifārî, who stated he heard Abū Ruhm Kūlthūm b. al-Ḫusayn, who was one of those who pledged allegiance at the tree, say, ‘I went on the expedition to Ṭabûk with the Messenger of God (SAAS). One night I was travelling with him at al-Ḫakūf, when God sent sleep down upon me. I awoke to find that my mount was very close to that of the Prophet (SAAS). I was shocked to find it so close to him, afraid I might strike against his leg in the stirrup. I therefore set about moving my mount away from him. Eventually, some distance further on, my eyes were again overcome and my mount approached him and his leg in the stirrup. This time I only awoke when he shouted, ‘Hūs!', ‘careful!’. I exclaimed, ‘Please forgive me, Messenger of God!’ He replied, ‘Ride on!’

“He then began asking me about those men of Banû Ghifar who had fallen behind, and I told him. He then asked me, ‘What happened to those men with long, red, thin beards who had no other facial hair?’ I told him they had dropped behind.

“He went on, ‘And what about those men with short, black, curly hair?’ I replied, ‘By God, I don’t know any like that among us.’ ‘Yes,’ he insisted, ‘they’re the ones who own camels at Shabakat Shadakh.’ I then remembered them to have been among the Banû Ghifar, but I could not identify them until I recalled them to have been a clan of Aslam who were allied to us. The Messenger of God (SAAS) then asked, ‘What prevented one of them, when he fell behind, from giving transport on one of his mounts, to some man eager to participate in God’s cause? It troubles me greatly to have muhājirūn and anṣār, along with men of Ghifar and Aslam, fall behind.’”

Ibn Lahi’a quoted Abû al-Aswad as telling him that Qurwa b. al-Zubayr said, “When the Messenger of God (SAAS) set out to return from Ṭabûk to Medina, a group of hypocrites plotted to assassinate him by casting him down from a steep ridge on to the path below. He was informed of this and ordered the men

8. A well in Ḥijāz belonging to Banû Aslam.
to pass through the valley while he mounted the ridge. Those who had plotted accompanied him, having muffled their faces. The Messenger of God (SAAS) ordered 'Ammār b. Yasir and Ḥudhayfā b. al-Yamān to proceed along with him, 'Ammār holding the bridle of his camel, while Ḥudhayfā urged it forward.

"While they were proceeding, they heard the group (of assassins) descending upon them. The Messenger of God (SAAS) became angry and when Ḥudhayfā saw this, he went back towards the assassins carrying a bent cudgel that he waved in the faces of their mounts. When they saw Ḥudhayfā, they realized that the terrible deed they planned had been discovered, so they hurried away and mingled with the rest of the force.

"Ḥudhayfā returned and caught up with the Messenger of God (SAAS). He ordered his two guides to hurry ahead and they traversed the ridge trail and halted, waiting for the others. The Messenger of God (SAAS) then asked Ḥudhayfā, 'Did you recognize those men?' 'No,' he replied, 'all I could see was their mounts as I came down at them in the dark of night.' He then asked, 'And do you two men know anything about what these men were doing?' 'No,' they replied. And he told them both of what they had conspired to do to him; he named them, and asked the two men to keep this confidential.

"They asked, 'Messenger of God, won't you order us to kill them?' He replied, 'I dislike to have people say that Muḥammad kills his own men.'"

Ibn Ḵaṣṣāq gave this account, except for relating that the Messenger of God (SAAS) told the names of the conspirators only to Ḥudhayfā b. al-Yamān. This is more likely; but God knows best.

Evidence for this is in the words of Abū al-Dardā' to 'Alqāma, the friend of Ibn Mas'ūd: "Do you not have among you" – meaning the people of Kūfah – "the šāhiḥ al-sawād wa al-wṣād?" (By this he meant Ibn Mas'ūd.) "And do you not have among you the šāhiḥ al-sīr, he in charge of the secret?" (By this he meant Ḥudhayfā.) "And do you not have among you he whom God protected from the devil through the tongue of Muḥammad?" (By this, he meant Ḥudhayfā.)

And the Commander of the Believers, ʿUmar b. al-Khaṭṭāb, may God be pleased with him, has been quoted as having said to Ḥudhayfā, "I adjure you by God to say whether I was one of them!" "No," he replied, "But I'll not declare innocent anyone else after you!" Meaning, in order not to disclose the secret of the Prophet (SAAS).

I observe that they were 14 men, though some say they were 12. Ibn Ḵaṣṣāq stated that the Messenger of God (SAAS) sent Ḥudhayfā b. al-Yamān to assemble them and that the former then told them what they had conspired to do. Ibn Ḵaṣṣāq proceeded to list their names and said, "And it was about them that God, the Almighty and Glorious, revealed the words, 'And they set out to do what they did not accomplish.' (ṣūrat al-Tawbah; X, v.74).

9. Lord of the fertile plains and of the hills.
Al-Bayhaqi related through Muhammad b. Salama, from Abū Ishāq, from al-ʿAtmah, from 'Amr b. Murra, from Abū al-Bakhtari, from Ḥudhayfah b. al-Yaman, who said, “I was holding the halter of the camel of the Messenger of God (ṢAAS) and leading it ahead, while ʿAmmār drove it” — or his words were, “I was driving it while ʿAmmār was leading it.” “Suddenly, there on the ridge trail were 12 men blocking our way along it. The Messenger of God (ṢAAS) was startled at this and shouted out at them, and they turned and went back.

‘He then asked us, ‘Did you recognize them?’ We replied, ‘Messenger of God, they were muffled. We did recognize their mounts, however.’ The Messenger of God (ṢAAS) went on, ‘Those are men who will be hypocrites right on until Judgement Day! Do you know what they intended?’ ‘No,’ we replied. ‘They wanted to crowd out the Messenger of God, on the trail, to cast him down from it!’

“We asked him, ‘Messenger of God, would you not have us contact their tribes to have each one send us the head of their man?’ ‘No,’ he replied. ‘I dislike having the Arabs discuss how Muḥammad had his people fight with him until God gave him victory, and that he then turned on them and killed them.’

“He proceeded to say, ‘O God, cast al-dubayla at them!’ We asked, ‘Messenger of God, what is this al-dubayla?’ He replied, ‘It is a flame that strikes a person’s aorta and kills him.’”

In the sahih collection of Muslim, it is stated, on a line of authority through Shuʿba, from Qatāda, from Abū Naḍra, from Qays b. Ubayda, who stated, “I said to ‘Ammār, ‘Do you regard this action of yours — relating to ‘Alī, that is — to be an opinion you hold, or something that the Messenger of God (ṢAAS) enjoined upon you?’ He replied, ‘The Messenger of God (ṢAAS) never enjoined upon us anything he did not require of the people as a whole. Except that Ḥudhayfah quoted the Messenger of God (ṢAAS) as having said, “Among my men there are twelve hypocrites; of these, eight will not enter paradise until camels pass through the eyes of needles!”’”

In an account on a different line of transmission from Qatāda, he is quoted as having stated, “In my nation there are twelve hypocrites who will not enter paradise until camels go through the eyes of needles! And al-dubayla will take care of eight of them for you — a glowing fire that will appear between their shoulders and pass on through them to emerge from their chests.”

The kāfīz al-Bayhaqi stated, “It was related to us by Ḥudhayfah that they were fourteen — or fifteen — and that the Messenger of God (ṢAAS) swore by God that twelve of them would make war against God and His Messenger here on earth and on the day when the witnesses stand and testify. He forgave three of them who said, ‘We did not hear anyone make the announcement and did not know what was wanted of us.’”

This hadith was related by Imām Ahmad in his compendium. He stated, “Yazid related to us, he being Ibn Hārūn, quoting al-Walīd b. ‘Abd Allāh b. Jamī’, from Abū al-Ṭufayl, who said, ‘When the Messenger of God (ṢAAS) was
coming back from the expedition to Ṭabūk, he ordered a crier to announce,
"The Messenger of God (SAAS) is going along the ridge trail and no one should
take that route."

"While the Messenger of God (SAAS) was being led by Ḥudhayfa and urged
forward by ʿAmmār, a group of men, muffled and on mounts appeared. They
descended upon ʿAmmār, who was urging ahead the Messenger of God (SAAS)
and ʿAmmār advanced at them, striking at the heads of their mounts. The
Messenger of God (SAAS) called to Ḥudhayfa, Qadin! Qadin! `Lead on! Lead on!`

"The Messenger of God (SAAS) went on down from the gully and when he
had done so, and ʿAmmār had returned, the former asked the latter, ʿAmmār,
did you recognize those men?" He replied, `I recognized most of their mounts,
but the men were muffled.' The Messenger of God (SAAS) then asked, `Do
you know what they intended?' `God and His Messenger know best,' ʿAmmār
replied. The Messenger of God (SAAS) explained, `They intended to crowd out
the Messenger of God and cast him down.'

"ʿAmmār later spoke in confidence to one of the Companions of the Prophet
(SAAS), asking him, `I adjure you by God, how many do you know the group on
the ridge trail to have been?' `Fourteen men,' he replied. ʿAmmār commented,
`If you were among them, that would have meant fifteen!'

"The Messenger of God (SAAS) forgave three, who said, `We did not hear
the crier of the Messenger of God, and had no idea what they intended.' ʿAmmār
stated, `I declare that the remaining twelve will make war against God and His
Messenger here on earth and the day the witnesses stand and testify.'"

An Account of the al-Dirār Mosque.

God Almighty stated, "Those who built a mosque diraran, to do harm, in
unbelief, to disperse the believers and to subvert those who formerly had fought
God and His Messenger. And they will surely insist, `It was only good we
sought.' But God will declare that they are surely liars. Never stand inside it. A
mosque built on piety from its first day is more fit to have men stand within it
who like to purify themselves; and God loves those who are pure. Is he who
founded his building on fear of God and pleasing Him better, or is he who built
his structure upon the side of an undercut bank, which will collapse with him into
the fires of hell? God does not guide a people who are unjust. Their structure
they built will continue to give them discontent in their hearts, unless their hearts
are cut to pieces! God is All-Knowing, Wise" (ṣūrat al-Tawbah; IX, v.107–10).

We have discussed interpretation of matters relating to these verses sufficiently
heretofore in our Tafsīr (Exegesis). And all praise be to God!

Ibn Ishaq discussed how this mosque came to be built, and its evil people, and
how the Messenger of God (SAAS), upon his return from Tabūk and before he
entered Medina, ordered its destruction.
The gist of this is that a group of hypocrites built a replica of a mosque near that at Quba'. They wished for the Messenger of God (SAAS) to pray for them in it in order to further their purposes of corruption, disbelief and obstinacy.

God forbad His Messenger from praying in it. This was because he was in the process of travelling to Tabuk. When he returned from there, he stopped at Dhū Awān—a place an hour's travel from Medina. It was while he was there that revelation came to him about that mosque—namely, the Almighty's words, "Those who built a mosque to do harm..." (surat al-Tawba; IX, v.107).

As for the word dirār, "harm", used here, it related to their wish to imitate the mosque at Quba' and did so in kufr, "disbelief", in God, not in belief in Him, and also as a means of tafriq, "causing separation", of the congregation from the mosque at Quba'.

And they acted iṣrā'īdan, "in order to subvert", those who had formerly fought God and His Messenger. This referred to Abū ʿAmir, the immoral monk, may God rebuke him. What had happened earlier was that when the Messenger of God (SAAS) had invited him to accept Islam, he refused and went to Mecca and incited them to war. Then they attacked at Uhud, with the outcome we have given above. Having failed in his purpose, he went to the king of the Byzantines seeking his help against the Messenger of God (SAAS). Abū ʿAmir followed the same faith as Heraclius, along with those other Arabs who had become Christians. He would write to his brothers who were acting in hypocrisy, making promises to them and raising their hopes, Satan merely increasing their delusion. His messages and letters kept coming to them constantly.

And so they constructed this overtly as a mosque, while secretly it was a place of war, and a centre for those who came from Abū ʿAmir, the monk, and a meeting place for those who were hypocrites like themselves. This is why the Almighty stated, "... to subvert those who formerly had fought God and His Messenger".

He then stated, "And they will definitely insist," that is, those who built it, "it was only good we sought." That is, "We only wanted good in building it." And God further stated, "But God will declare that they are surely liars."

God then told His Messenger, "Never stand inside it." He forbade standing in it in order not to endorse its cause. He went on to order and encourage him to stand in the mosque that had been established in piety from the very first, this being the mosque at Quba', for the text and reports that exist praise the purity of its congregation, while making reference to it.

The evidence given in the sahih collection of al-Bukhari that the mosque (referred to here) is that of the Messenger of God (SAAS) does not refute the above comment. For even if the Quba' mosque were founded in piety from its very first day, then that applies even more appropriately to the mosque of the Messenger of God (SAAS); the virtue of the latter is even stronger and firmer.

We have commented exhaustively on this in our Tafsir (Exegesis). And all praise be to God.
The outcome was that when the Messenger of God (SAAS) halted at Dhū Awān, he called for Malik b. al-Dukhshum and Maʿān b. ‘Adī – or his brother Ḥāṣim b. Ḥāṣim – may God be pleased with them both – and told them to go to that mosque whose people were evil and to burn it. They did then proceed there and burnt it down, and those who had attended it left it.

Ibn Ishāq stated, “Those who had built it were 12 men. These were Khidām b. Khālid, next to whose home it was built. Then there were Thaqāb b. Ḥabīb b. al-ʿAz̔ār, ʿAbbād b. Ḥunayf (a brother of Sahl b. Ḥunayf), Jāriyya b. ʿĀmir and his two sons Muḥammād and Zayd, Nabṭal b. al-Ḥārith, Bāḥẓaj (who belonged to Banū Ḍubayʿa), Bījād b. ʿUthmān (of Banū Ḍubayʿa) and Wādī b. Thābit (who was of Banū Umayya).

I note that on this expedition to Tabūk, the Messenger of God (SAAS) prayed the al-ʿfājr, “the dawn prayer”, behind ʿAbd al-ʿRahmān b. ʿAwf, joining him in the second rakʿa. This was because the Messenger of God (SAAS) had gone to make his ablutions in the company of al-Mughira b. Shuʿba, and was late in arriving. And so the prayer began with ʿAbd al-ʿRahmān b. ʿAwf leading it. When they made their greetings, the congregation attributed much importance to what had happened. The Messenger of God (SAAS) told them, however, “You have done extremely well, and acted correctly.” This is according to what al-Bukhārī, may God have mercy on him, related.

Al-Bukhārī also stated that Ahmad b. Muḥammad related to him, quoting ʿAbd Allāh b. al-Mubārak, quoting Ḥumayd al-Ṭawīl, from Anas b. Mālik, who said that when the Messenger of God (SAAS) returned from the Tabūk expedition and approached Medina, he said, “In Medina there are people who, whatever distance you covered, whatever valleys you crossed, were always there with you.” They asked him, “While they were still there in Medina, Messenger of God?” He replied, “Yes, while there (valid) excuses kept them confined to Medina.”

Al-Bukhārī is alone in giving this from this line.

Al-Bukhārī stated that Khālid b. Makhdāl related to him, quoting Sulaymān, quoting ʿAmr b. Yahyā, from al-ʿAbbās b. Sahl b. Saʿd, from Abū Ḥumayd, who said, “We returned with the Messenger of God (SAAS) from the expedition to Tabūk and eventually saw Medina below us. The Messenger of God (SAAS) then said, ‘This is Ṭāba (Medina); and that is Uhud, a mountain that loves us and that we love.’”

Muslim related this from a hadith of Sulaymān b. Bilāl in similar terms.

Al-Bukhārī stated that ʿAbd Allāh b. Muḥammad related to him, quoting Sufyān, from al-Zuhri, from al-Sāʿib b. Yazid, who said, “I remember going out to Thaniyyat al-Wadāʾ with the boys to meet the Messenger of God (SAAS) on his arrival from the expedition to Tabūk.”

Abū Dārād and al-Tirmidhī related this from a hadith of Sufyān b. ʿUyayna. Al-Tirmidhī categorized it as hasan, saḥīh, “good and authentic”.

THE LIFE OF THE PROPHET MUḤAMMAD
Al-Bayhaqi stated, “Abū Naṣr b. Qatāda quoted Abū ʿAmr b. Maṭar (as having said), ‘I heard Abū Khalīfa say, ‘I heard Ibn ʿAṭīṣa say, ‘When the Messenger of God (ṢAAS) arrived back in Medina, the women and the boys and girls began calling out, ‘The full moon has come out for us over Thaniyyat al-Wadāq! We owe our thanks to one who only invited towards God.’’”

Al-Bayhaqi commented, “Our scholars relate that this is what was said when he arrived in Medina from Mecca, not when he arrived there from Thaniyyat al-Wadāq on his return from Tabūk; God knows best. We have, in any case, made reference to it here as well.”

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THE HADITH OF KAʿB B. MĀLIK, MAY GOD BE PLEASED WITH HIM, AS QUOTED BY AL-BUKHĀRĪ, MAY GOD HAVE MERCY UPON HIM.

Al-Bukhārī stated that Yaḥyā b. Bukayr related to him, quoting al-Layth, from ʿAqīl, from Ibn Shihāb, from ʿAbd al-Rahmān b. Abī Allāh b. Kaʿb b. Mālik, who said that ʿAbd Allāh, son of Kaʿb b. Mālik, who was one of the sons of Kaʿb and acted as the latter’s guide when he became blind, said, “I heard (my father) Kaʿb b. Mālik relate the story of the expedition to Tabūk from which he remained behind, as follows, ‘The only expedition in which the Messenger of God (ṢAAS) took part in which I did not participate was that to Tabūk. Except, that is, for the battle of Badr. And God did not censure anyone who had not taken part in it because the Messenger of God (ṢAAS) had actually gone out on that occasion to seek the Quraysh caravan. And then God brought them (the Muslims) and their enemy together without any prior expectation of that. I was present the night of the pledge at al-ʿAqāba when we made our commitment for Islam; and I would not prefer to have attended Badr instead of it, even though people consider that more worthy of prestige.

“The fact was that I had never been stronger nor wealthier than I was when I remained behind the Messenger of God (ṢAAS), when he went on that expedition. I swear, never before that had I owned two riding camels, as I acquired from that expedition. Whenever the Messenger of God (ṢAAS) intended to send out an expedition, he would talk of one to a different destination. Except for that one. That one he was to make at a time of extreme heat and by travelling very far against a numerous enemy. And so he announced this clearly to the Muslims, so that they could make appropriate arrangements for the expedition. He informed them of the destination for which he was heading. The Muslims accompanying the Messenger of God (ṢAAS) were many in number; such that a single kitāb hāfiz (by which he meant a diwān, “a register”) would not have contained them.’

‘Kaʿb went on, ‘Every man wishing to be absent from it thought it would remain undisclosed, provided that God did not give any revelation about it. And the Messenger of God (ṢAAS) departed on that expedition at a time when the fruits and the shade were very alluring.
"The Messenger of God (SAAS) made his preparations, as did the Muslims accompanying him. I also began hurrying to prepare, but I would retire without accomplishing anything. I would then tell myself, "I can do it!" I kept delaying, while the others were making serious efforts. When the Messenger of God (SAAS) and the Muslims with him departed, I had completed none of my preparations. I said, "I'll get ready in a day or two and then catch up with them." The morning after they left, I went off to get ready, but came back again having accomplished nothing. Again next morning I did the same, but returned having done nothing. And so it continued with me while they hurried on and the expedition came to an end. I constantly intended to leave and overtake them – how I wish I had! But that was not fated for me.

"Whenever I went out and mixed with people after the departure of the Messenger of God (SAAS), it grieved me that the only men I saw were persons suspected of hypocrisy or those excused by the Messenger of God (SAAS), because they were in poor health.

"The Messenger of God (SAAS) made no mention of me until after he arrived at Tabuk. Then, while sitting there with his men, he asked, "What happened to Ka'b?" A man of Banu Salama replied, "Messenger of God, he has been detained by his two cloaks, and by his gazing at his own two flanks!" Mu'adh b. Jabal commented, "That's a rotten thing to say! By God, Messenger of God, we know nothing of him but good!" The Messenger of God (SAAS) remained silent.'

"Ka'b. Malik went on, 'When I learned that he had begun his return journey, I began to feel anxious. I began thinking up excuses, wondering how I would be able to avoid incurring his anger. I sought the help of everyone of wisdom in my family. When it was said that the Messenger of God (SAAS) was close at hand, all this silliness left me, and I knew I could never extricate myself using any deception; I decided to tell him the truth.

"One morning he arrived back. Whenever he returned from a journey he would first go to the mosque, where he would perform a prayer of two rak'at and he would then sit down with the congregation. And so when he had done this, those who had remained behind began coming and offering excuses and declaring oaths to him. There were some 80 such men. He accepted from them the statements they made and their pledges of allegiance and then he sought forgiveness for them, relying upon God, Almighty and Glorious is He, to determine their inner thoughts.

"Then I came to him. When I greeted him, he gave me a smile, but it was that of someone made angry. He said, "Come over here." I walked over and sat before him. He then asked, "What kept you back? Had you not already purchased a mount?" I replied, "Yes, I had. If I were sitting before anyone else in the world than yourself, I would decide to escape his anger by making up some excuse. And I have been gifted with eloquence. But, I swear by God, I am sure that if I were to tell you lies to please you, God would surely soon thereafter make you
angry with me. Whereas if I tell you the truth, though you will be angry with me, I will hope for God's pardon. Actually, I swear by God, I had no excuse; I had never been stronger or more wealthy than when I remained behind."

"The Messenger of God (SAAS) responded, "Well, this man has told the truth. Get up until God makes his decision about you."

"I arose, as did those men there of Banu Salama, and they followed me outside, saying, "By God, we never before knew you to commit such a sin! You are at fault. Could you not have made excuses to the Messenger of God (SAAS), as the others did who stayed behind? The request for forgiveness that the Messenger of God (SAAS) would have made for you would have been enough for you." They kept on blaming me, so that I thought seriously of going back and denying what I had previously said.

"But then I asked them, "Has anyone other than myself received the same response?" They replied, "Yes; two men. They said as you did, and his response to them was as to yourself." "Who are they?" I asked. "Marara b. Al-Rabi' Al-'Amrl and Hilal b. Umayya Al-Waqifi," they replied. Those they mentioned were fine men who had been present at Badr - exemplary men. When they told me their names, I went on my way."

"Ka'b b. Malik continued, 'The Messenger of God (SAAS) banned Muslims from speaking with all three of us who had remained behind. People avoided us, and so changed their relationships with us that the very land itself seemed unfamiliar to me. We stayed in this state for 50 nights.

"The other two men simply remained inside their homes, weeping. I was the youngest and most resilient. I continued to go out and to participate in the prayers with other Muslims and walked in the markets; no one spoke to me. I would still go to the Messenger of God (SAAS), and greet him while seated in his assemblies following the prayers, and I would ask myself whether or not he had moved his lips in response. I would pray close by him and look at him stealthily. As I prayed, he would look over at me, but when I turned towards him, he would look away.

"Finding this rejection by everyone to be onerous, I walked out and climbed over the wall of the garden of Abu Qiltada, my nephew of whom I was very fond. I greeted him, but, I swear by God, he did not even return my greeting. I asked, "Abu Qatada, I appeal to you by God! Do you not know that I love God and His Messenger?" He remained silent. I appealed to him again, but he made no reply. Again I appealed and now he said, "God and His Messenger know best." At that my eyes streamed tears, and I turned away and climbed back over the wall.

"While one day I was walking in the market of Medina, I saw a Nabati from Syria who had come to sell his produce in Medina. He was asking, "Who will direct me to Ka'b b. Malik?" People began pointing to me, and he came over and

10 A word apparently used here to indicate a Christian farmer. The Nabateans were centred in S. Jordan, in the neighbourhood of Petra, a mountainous city with its many splendid edifices carved from rock.
gave me a letter from the King of Ghassān enclosed in a silken envelope. The letter stated, “I have been informed that your master has behaved harshly to you. God will not make you stay in a place where you are despised and ill-treated. So join with us. We will relieve you.” When I read this, I said, “This also is a trial!” I took it to an oven where I burned it.

“Things went on as before until 40 of the 50 nights had passed. Then an envoy from the Messenger of God (SAAS) came to me and said, “The Messenger of God (SAAS), orders you to keep away from your wife.” “Should I divorce her, or what?” I asked. “No,” he replied, “just keep away from her; do not go near her.” He sent similar messages to each of the other two men. I told my wife, “Go and join your family. Stay with them until God decides this matter.”

“Then the wife of Hilal b. Umayya went to the Messenger of God (SAAS) and said, “Messenger of God, Hilal b. Umayya is a needy old man who has no servant. Do you dislike my serving him?” He replied, “No; but he should not come near you.” She asked, “I swear by God, he has no desire for anything. He has not stopped weeping since this began, right on up to the present.”

“After that some of my family asked me, “Why don’t you ask the Messenger of God (SAAS) permission for your wife, as Hilal b. Umayya asked, that his wife could serve him?” I replied, “I swear by God, I’ll not ask his permission about that! How do I know what he might say if I asked him this, since I am still a young man?”

“Ten more days went by as before until we had gone through fifty since the Messenger of God (SAAS) had forbidden people to speak to us. When I had performed the dawn prayer on the fiftieth night on the roof of one of our houses, sitting in that state that God, Almighty and Glorious is He, described, my spirit feeling constrained and “the earth constricted, though it was spacious...” (sūrat al-Tawba; IX, v.118). I heard the voice of someone who had climbed Mt. Salūshouting at the top of his voice, “Rejoice, Ka’b!”

“I prostrated before God, realizing that relief had come. The Messenger of God (SAAS) had, after he had performed the al-fajr, “pre-dawn prayer”, announced God’s forgiveness of us, and people had come out to tell us the good news. They had gone to the other two men to tell them and a man hurried up on a horse to inform me, while a man of Banū Aslam had climbed up the mountain; his voice had been quicker to reach me than the horse.

“When the man whose voice I heard came to me to inform me, I took off the two garments I was wearing and presented them to him for his having brought me such good news. And I swear to God, at that time those were the only clothes I owned! I borrowed two garments and put them on, then went off to see the Messenger of God (SAAS). The people began swarming in to see me, congratulating me on God’s forgiveness of me and expressing their delight at this.

“Then I went in to the mosque where the Messenger of God (SAAS) was seated, with people all around him. Ṭalḥa b. Ubayd Allah hurried up to me,
shook hands and congratulated me. I swear, no others of the *muhājirīn* did so, and I will never forget ʿAlī’s action.

“When I greeted the Messenger of God (SAAS), he said, his face beaming with pleasure, “Rejoice at the best day you have ever had since your mother gave you birth!”

“I asked him, “Does this (forgiveness) come from you, Messenger of God, or from God?” He replied, “No; it is from God.” When he was pleased, his whole face would radiate as though a piece of the moon; we well knew this characteristic of his. When I sat down before him, I asked, “Messenger of God, in acknowledgement of God’s acceptance of my repentance, I will give up my property as a donation to God and to His Messenger.”

“He replied, “Keep some of what you own; that will be best for you.” I replied, “I will just keep my share of the booty from Khaybar.”

“I then said, “Messenger of God, it is only my honesty that saved me. It shall be part of my repentance that I will speak nothing but the truth for as long as I live.” And I swear by God, I know of no Muslim whom God has so helped for telling the truth, since I told him that truth, than He has helped myself. And since I made that pledge to the Messenger of God (SAAS), I have never intentionally told a lie. And I hope very much that God will preserve me from doing so as long as I live.

“And then God revealed to His Messenger (SAAS) the verse: “God has forgiven the Prophet, the *muhājirīn* and the *anṣār* up to the words “and be with those who are truthful” (*sūrat al-Tawbah*; IX, v.117–119).

“I swear by God, God never bestowed upon me any greater blessings, after he led me to Islam, than having me speak the truth to the Messenger of God (SAAS), and that I did not lie to him and so suffer the same fate as those who had lied. For God Almighty spoke to those who lied more terrible things than He ever did to anyone. The Almighty said, “They will swear by God to you, when you turn away from them,” and on to the words, “God is surely not pleased with those who are immoral” (*sūrat al-Tawbah*; IX, v.95–6).

“We three men were quite different from those who swore to him, so that the Messenger of God (SAAS) accepted their excuses and their allegiance and forgave them. The Messenger of God (SAAS) postponed judgement over us until God decided the matter. Therefore God Almighty said, “and (forgiveness is) for those three who remained behind” (*sūrat al-Tawbah*; IX, v.118). The reference made here by God is not to our having remained behind from the expedition, but to postponement by the Prophet (SAAS), of deciding our case, unlike that of those who swore to him and made excuses that he accepted.”

Muslim related this in similar form through al-Zuhri. Muhammad b. Ishāq related it from al-Zuhri in a text similar to that of al-Bukhārī. We quoted this in our Exegesis from the *Musnad* compendium of Imām ʿAlīmad; in that account there are minor additions. And all praise and credit are due to God.
REFERENCE TO DISOBEDIENT PERSONS OTHER THAN THOSE WHO HAD REMAINED BEHIND.

Regarding the words of the Almighty, "And others have confessed their sins, thus mixing a good deed with one that was bad; 'asā, 'perhaps', God will turn to them in forgiveness. God is very Forgiving, Beneficent" (ṣūrat al-Tawba; IX, v.102). Ålb. Ṭalḥa al-Walibī quoted Ibn ‘Abbās as having said, "They were a group of ten men who remained behind the Messenger of God (ṢAAS) at the time of the expedition to Tabūk. When it came time for his return, seven of them attached themselves to pillars of the mosque.

"When the Messenger of God (ṢAAS) passed by them, he asked, 'Who are these men?' He was told, 'They are Abū Lubāba and associates of his who remained behind you; (they intend to stay here) until you set them free and forgive them.' He commented, 'I swear by God, I'll not release them, nor will I forgive them until God, the Almighty and Glorious, releases them! They disregarded me and remained behind from the expedition on which the other Muslims departed.'

"When they learned of this, the men said, 'We will not release ourselves until God does so.' And then God the Almighty and Glorious revealed the verse, 'And others have confessed their sins . . .'. The word 'asā used in this verse has the power of certainty when applied to God. When it was revealed, the Messenger of God (ṢAAS) sent to them, and released and forgave them. They then brought their possessions to him, saying, 'Messenger of God, these are what we own; take them as a donation from us and seek forgiveness from God for us.' He replied, 'I have not been ordered to take your possessions.'

"Then God revealed, 'Take alms from their property; you will purify and cleanse them thereby. And pray for them. Your prayer is a relief for them. God is All-Hearing, All-Knowing . . .' as far as the words ' . . . and others are made to wait for God's command; He would either punish them or turn to them in mercy' (ṣūrat al-Tawba; IX, v.103-6).

"This referred to those who had not tied themselves to the pillars and about whom a decision was deferred until there came down the words of the Almighty, 'God has forgiven the Prophet, the muhājirin and the ansār who followed him . . .'." (ṣūrat al-Tawba; IX, v.117).

Åtiyya b. Saʿūd quoted Ibn ‘Abbās in words similar to these.

Saʿūd b. al-Musayyab and Mujāhid b. Ishaq narrated the story of Abū Lubāba in respect to the battle with Banū Qurayza; they told of his attaching himself until he was granted forgiveness. And then he remained behind from the expedition to Tabūk and again tied himself up until God forgave him. He then wanted to give up all his possessions as a donation, but the Messenger of God (ṢAAS) told him, "No; one-third of it will suffice."

Mujāhid b. Ishaq stated, "And it was about him that there was revealed, 'And others have confessed their sins'" (ṣūrat al-Tawba; IX, v.102).
Sa‘id b. al-Musayyab stated, “And thereafter only good in Islam was seen of him; may God be pleased with him and give him pleasure.”

I observe that perhaps the reference here is not to the three above as well as the rest. Perhaps they restricted reference to him (Abū Lubāba) because he was their leader, as the text of Ibn ‘Abbās indicates. But God knows best.

The ḥāfīz al-Bayhaqi narrated through Abū Āḥmad b. al-Zubayrī, from Sufyān al-Thawrī, from Salama b. Kuhayl, from ʻAbd Allāh b. ʻIyād, from his father, from Ibn Mas‘ūd, who said, “The Messenger of God (ṢAAS) made an address to us. He said, ‘There are hypocrites among you. Let those I name arise. Get up, so-and-so! Get up, so-and-so! Get up, so-and-so!’ And he went on until he had given 36 names. He then said, ‘There are within you’ (or ‘there are among you’) ‘hypocrites. Ask for relief from God.’ ‘Umar passed by a man concealing his face. He had earlier been acquainted with him. ‘Umar asked, ‘What is the matter?’ He then related to him what the Messenger of God (ṢAAS) had said. At this, he (‘Umar) said, ‘Keep away for the rest of the day.’”

I observe that those who remained behind the expedition to Tabūk consisted of four categories. Those who were ordered to do so and were rewarded, like ‘Alī b. Abī Ṭalib, Muhammad b. Maslama and Ibn Umm Maktūm. Those who were excused, such as the weak and the sick. Those who were muqillun, “ill-equipped”, such as those who wept. And there were those who were disobedient and were subject to criticism. These were the three men and Abū Lubāba and his companions mentioned above. There were also others who were blameworthy and were rebuked. These were the hypocrites.

An Account of the events after the return of the Messenger of God (ṢAAS) from Tabūk to Medina.


“Previously, you were content in the shadows and in a storehouse where palm leaves are kept.

Then you came down into the land; you are no more human being, not droplet, no clot,

No; a droplet riding the flow, having bridled an eagle

that loves to dive.
You were borne from loins to womb; when one person passed on, another vessel appeared

Until your guardian house encompassed Mt. Khindif, its heights towering above other peaks.

When you were born, the earth grew bright and the horizon was illuminated with your light.

We are now in that brightness and that light, and we pass on along the paths of righteousness.''

Al-Bayhaqi then related this from another line, from Abū al-Sakan Zakariyyā b. Yahyā al-Ṭūṭ in. In one part of this line, the above is related from him.

Al-Bayhaqi went on, "He spoke further and then the Messenger of God (SAAS) stated, 'This is white al-Īṣa (I see) raised up (in a vision) for me. And this (I see) is al-Shaymā', daughter of Nufayla al-Azadiyya. She is riding a grey mule veiled in a black scarf.' I asked, 'Messenger of God, when we conquer al-Īṣa and I find her as you describe, may she be mine?' 'She will be yours,' he said.

"'The ridda,' apostacy', wars then arose; no one from (Banu) al-Ṭāṭatīzatized. We were busy fighting the neighbouring Arabs over Islam. We battled against Qays, of whom was Uyayna b. Ḥishān. We also fought Banū Asad, of whom was Ṭalḥa b. Khūwaylid. Khalīd b. al-Walīd would give us praise, including the following verses he recited:

'May God requite Ṭāṭ in their homes most handsomely
for fighting like heroes.

They are worthy of the banners of nobility and
magnanimity that flutter when the east wind blows through
every tent.

They struck at Qays for the faith, after the latter had
responded to the calls of darkness and blindness.'

"Khalīd then went on to attack Muslaylima the Imposter and we accompanied him. When we had finished with Musaylima, we proceeded on towards al-Baṣra. There we encountered Hurmuz at Kaẓīma13 with an army larger than our own force.

"There was no Persian more strenuous in his antagonism to the Arabs and Islam than Hurmuz. Khalīd proceeded out against him and challenged him to single combat. He accepted, and Khalīd killed him. Khalīd sent a dispatch to inform (the Caliph Abū Bakr) 'the trusting', and he (Abū Bakr) awarded the booty from Hurmuz to Khalīd. The tall headgear of Hurmuz fetched 100,000

11. The term given to the unrest and battles that occurred as a result of dissension and the apostacy of some Arab tribes following the death of the Prophet (SAAS), and the establishment of the Caliphate.
12. See footnote above.
13. A place on the coast between al-Baḥrayn and al-Baṣra, positioned some two days' journey at that time from the latter city.
dirhams; the Persians were accustomed to awarding headgear worth 100,000 dirhams to one of their number who acquired nobility.

“We then moved out along the al-Taff route to al-Ijira. The first person to meet us there when we entered it was al-Shayma’, daughter of Nufayla, just as the Messenger of God (SAAS) had said; she was mounted on a grey mule and veiled with a black scarf. I took her prisoner, saying, ‘This woman was gifted to me by the Messenger of God (SAAS).’

“Khālid asked me to bring witnesses proving this, and so I did. The witnesses were Muḥammad b. Maslama and Muḥammad b. Bashir al-Anṣārī. Khālid then awarded her to me.

“After that her brother ‘Abd al-Masīḥ came down to seek peace. He asked me to sell her to him. I replied, ‘I swear, I’ll not do so for less that 1,000 dirhams!’ He gave me 1,000 dirhams and I handed her over to him. People told me, ‘If you had demanded 100,000 dirhams, he would have paid it to you.’ I told them, ‘I could not figure any number larger than 1,000!’”

THE ARRIVAL OF A DELEGATION FROM THAQIF TO THE MESSENGER OF GOD (SAAS) IN RAMADĀN OF 9 AH.

It is told above how, when the Messenger of God (SAAS) left Thaqif he was asked to invoke God against them. But he spoke prayer seeking guidance for them.

It is similarly told above that when Mālik b. ‘Awf al-Naṣr accepted Islam, the Messenger of God (SAAS) treated him with honour, made presents to him and placed him in command of those of his people who accepted Islam. Thereafter, Mālik would make attacks into Thaqif territory and harass them until he had forced them into acceptance of Islam.

It is also related above by Abī Da’ūd about how Sakhr b. al-‘Ayla al-Aḥmasī remained in Thaqif until he brought them down from their fortress under the control of the Messenger of God (SAAS), and led him to Medina, with the permission of the Messenger of God (SAAS) to do so.

Ibn Isḥāq stated, “The Messenger of God (SAAS) arrived back in Medina from Tabūk in Ramadān, and that same month a delegation from Banū Thaqif arrived.

“It is told of Banū Thaqif, that when the Messenger of God (SAAS) had left them, Urwa b. Maṣʿūd followed after him and caught him up before he arrived in Medina. Urwa accepted Islam and asked permission to return to his people to bring them into Islam.

“The Messenger of God (SAAS) told him – so his people say – ‘They will fight you.’ The Messenger of God (SAAS) knew of the strong feeling of resistance they would feel against one of their own. But Urwa said, ‘I am more beloved by them than their first-born!’ And he was indeed thus loved and obeyed among them.
"Urwa then left to call upon his people to join Islam, hoping that they would not oppose him because of his high status with them. But when he appeared on his high balcony, revealed his faith to them and called for them to join Islam, they cast arrows at him from every side. One struck him a mortal blow.

Banu Malik claim that it was one of their men, named Aws b. Awf, a brother of Banu Salim b. Awf, who killed him. The Aḥlaf, however, claim that it was one of theirs, a man of Banū ‘Attāb called Wahb b. Jābir. ‘Urwa was asked what he thought about his (imminent) death, and he replied, ‘It is an honour that God has awarded me, a martyrdom God has given me. I am no different from those martyrs killed in the company of the Messenger of God (ṣaas), before he went from you. So bury me with them.’ And they did so.

‘They claim that the Messenger of God (ṣaas) said of him, ‘His position among his people is like that of the hero of (sūrat) Yāsin (XXXVI, v.19) among his people.’”

Musa b. ‘Uqba related similarly the story of ‘Urwa. However, he claimed that this occurred after the pilgrimage made by Abū Bakr, “the trusting”. Abu Bakr al-Bayhaqi agreed with this view.

But this is unlikely. What is authentic is that this came about before the pilgrimage of Abū Bakr, as Ibn Ishāq related. But God knows best.

Ibn Ishāq went on, “Thaqif remained thus for some months after the killing of ‘Urwa. They then conferred together and decided they lacked the power to fight all the Arabs around them, and so they pledged their allegiance and accepted Islam.


Musa b. ‘Uqba stated, “They were a body of some ten men, including Kināna b. ‘Abd Yalil—he being their leader. They also had with them ‘Uthmān b. Abū al-‘Āṣ, who was the youngest member of the delegation.”

Ibn Ishāq went on, “When they neared Medina, they halted at Qanāt. There they met al-Mughṭira b. Shu‘ba, who was taking his turn to pasture the riding camels of the Companions of the Messenger of God (ṣaas). When he sighted them, he hurried off to inform the Messenger of God (ṣaas) of their arrival. Abū Bakr, ‘the trusting’, met him and al-Mughṭira told him of the men of Banū Thaqif who were coming to pledge their allegiance and to accept Islam, provided that the Messenger of God (ṣaas) met some of their conditions and wrote a document treating their people. Abū Bakr told al-Mughṭira, ‘Please don’t go in before me to tell the Messenger of God; let me be the first to tell him.’ Al-Mughṭira agreed and Abū Bakr went in and told the Messenger of God (ṣaas) of their
arrival. Al-Mughira then went back to rejoin his companions, and with them brought in the camels.

He also instructed them how they should greet the Messenger of God (SAAS), since the only greeting they then used was still that of the *jahiliyya*.

“When they came in to see the Messenger of God (SAAS), he had a tent pitched for them in the mosque. It was Khalid b. Sa‘d b. al-‘As who walked (with messages) between them and the Messenger of God (SAAS). When he brought food for them from home, they refrained from eating until Khalid b. Sa‘d did so first. It was he who wrote out their pact for them.

“One condition they proposed to the Messenger of God (SAAS) was that he allow them to keep their idol al-Lat for a period of three years. They kept on bargaining with him regarding the issues of time, with him constantly refusing until ultimately they asked for one month after their return so that the foolish people among them could become accustomed. He refused them any set period and insisted he was going to send Abu Sufyan b. Harb and al-Mughira to destroy the Goddess.

“They also requested that they not perform the prayers and that they themselves should not have to destroy their idols. He said, ‘Regarding yourselves destroying your idols, this we will excuse you. But concerning the prayer, there is no good in a faith devoid of prayer.’ They said, ‘Then we will perform them, though it is demeaning.’”

Imam Ahmad stated that ‘Affan related to him, quoting Muhammad b. Salama, from Humayd, from al-Hasan, from Uthman b. Abu al-‘As, who said that the delegation from Thaqif came to the Messenger of God (SAAS), and that he had them reside in the mosque to have it make an impression on them. They posed the condition that they not be required to take part in expeditions, that they not be required to pay a tithe, not be otherwise taxed, and that no others would be placed in command of them. The Messenger of God (SAAS) agreed, saying, ‘You will not be required to fight; you will not have to pay a tithe, and others will not have command over you. And there is no good in a religion without prayer prostrations.’

“Uthman b. Abu al-‘As asked, ‘Messenger of God, teach me the Qur’an and appoint me Imam for my people.’”

Abu Da‘ud related this from a hadith of Abu Da‘ud al-Tayalisi, from Hammad b. Salama, from Humayd.

Abu Da‘ud stated that al-Hasan b. al-Sabah related to him, quoting Isma‘il b. ‘Abd al-Karim, quoting Ibrahim b. ‘Aqil b. Ma‘qil b. Munabbih, from Wahb (who said), “I asked Jabir about what happened when Thaqif pledged allegiance. He replied, ‘They proposed to the Messenger of God (SAAS) the condition that they should not have to give alms, nor do battle.’ Jabir also stated that he heard the Messenger of God (SAAS) say thereafter, ‘They will give alms, and will do battle when they become Muslims.’”
Ibn Ishaq stated, "When they accepted Islam and he had written a document for them, he appointed 'Uthman b. Abū al-As as their commander; he was among their youngest. This was because (Abū Bakr) 'the trusting' told him, 'Messenger of God, I observe this young man to be the one of them most dedicated to Islam, and to learning the Qur'ān.'"

Mūsā b. Uqba related that when their delegation came to the Messenger of God (SAAS), they had left 'Uthman b. Abū al-As behind with their camels, and that when they returned at midday, he went to the Messenger of God (SAAS) to ask him for information and about reciting the Qur'ān. Finding him to be asleep, he then went to Abū Bakr, "the trusting". His training lasted until he had become expert in Islam. The Messenger of God (SAAS) came to like him very much.

Ibn Ishaq stated, "Sa'īd b. Abū Hind related to me, from Muṭṭarīf b. ʻAbd Allāh b. Shikhkhir, from 'Uthmān b. Abū al-As, who said, 'One of the last things the Messenger of God (SAAS) asked of me was when he sent me to Thaqīf. He told me, 'Uthmān, be concise in the prayer. Evaluate the people by their weakest member, for they will include the old, the young, the weak and those in need.'""

Imām Aḥmad stated that it was related to him by 'Affān, quoting ʿAmmād b. Salama, quoting Saʿīd al-Jartī, from Abū al-As, from Muṭṭarīf, from 'Uthmān b. Abū al-As, who said, "I asked the Messenger of God (SAAS), 'Appoint me as my people's Imam.' He replied, 'You are their Imām. Be guided by their weakest person. And appoint as your muʿazzin, "prayer announcer", someone who will not accept payment for summoning to the prayer.'"


Aḥmad related from 'Affān, from Wahb and from Muṭṭawīya b. ʿAmr, from Zaʿīda, both of these quoting ʿAbd Allāh b. Uthmān b. Khuthaym, from Dāʿūd b. Abū ʿAshīm, from Uthmān b. Abū al-As, that the last direction the Messenger of God (SAAS) gave to him when he appointed Uthmān as commander of al-Ta'if, was to say, "When you say the prayers with a group, take it easy on them." He told him further, "Recite: 'In the name of your Lord who created . . . ' (ṣūrat al-ʿAlaq, XCVI, v.1) and similar passages from the Qur'ān."

Aḥmad stated that Muhammad b. Jaʿfar related to him, quoting Shuʿba, from ʿAmr b. Murra (who said), "I heard Saʿīd b. al-Musayyab say, 'Uthmān b. Abū al-As spoke as follows, "The last instruction the Messenger of God (SAAS) gave me was to say, 'When you act as Imām for a group, make the prayer easy for them.'"'"

Muḥsin related this from Muḥammad b. Jaʿfar, from Muḥammad b. al-Muthamnā and from Bindār, both of whom quoted Muḥammad b. Jaʿfar, from Ghundar. Aḥmad stated that Abū ʿAḥmad al-Zubayrī related to him, quoting
'Abd Allah b. 'Abd al-Rahmān b. Ya'qūb al-Tā'īfī, from 'Abd Allah b. al-Ḥakam (who said) that he heard 'Uthmān b. Abū al-‘Aṣ say, "The Messenger of God (SAAS) placed me in command of al-Tā'īf, and the last instruction he gave me was to say, 'Make the prayer easy for the people.'"

Muslim is alone in giving it with this line of transmission.

Ahmad stated that Yaḥyā b. Sa‘d related to him, quoting ‘Amr b. Uṭmān, quoting Mūsā – he being Ibn ‘Alī – to the effect that Uṭmān b. Abū al-‘Aṣ related to him that the Messenger of God (SAAS) appointed him Īmām for his people and then said, "He who becomes an Īmām for a people should be easy on them; they include those who are weak, elderly and in need. When he prays alone, he can pray however he wishes."

Muslim related this from a ḥadīth of ‘Amr b. Uṭmān.

Ahmad stated that it was related to him by Muḥḥammad b. Ja‘far, quoting Shu‘ba, from al-Nu‘mān b. Sālim (who said), "I heard some elders of Thaqīf saying, ‘Uṭmān b. Abū al-‘Aṣ told us, 'The Messenger of God (SAAS) said to me, 'Be your people's Īmām; and if you are a people's Īmām you should make the prayer easy for them. For among them there will stand the young and the old, the weak and the sick, and those who are in need.'""

Ahmad also stated that Ismā‘īl b. Ibrāhīm related to him, from al Jūrayrī, from Abū al-‘Alī b. al-Shikhrī, that Uṭmān said to the Messenger of God (SAAS), "Messenger of God, Satan came between me and my prayer and my recitation." He replied, "That satan is named Khāznāb; if you sense him, then seek refuge in God from him and spit three times on your left hand." (Uṭmān said,) "I did this, and God sent him away from me."

Muslim related this from a ḥadīth of Sa‘d al-Jārīrī.

Malīk, Ahmad, Muslim and the orthodox scholars all related from various lines of transmission, from Nāfī‘ b. Juhayr b. Muṭ‘im, from Uṭmān b. Abū al-‘Aṣ, that the latter complained to the Messenger of God (SAAS) about a pain he was experiencing in his body. He told him, ‘Place your hand over that part of your body that is hurting and say three times, ‘Bismi Allāhi, ‘In the name of God!’ Then say, seven times, ‘a‘āduhu bi ʿizzat Allāhi wa qudratihī min sharr mā ajidu wa ʿabdirī, ‘I take refuge in the power and might of God against what I am experiencing, and I am on my guard!’""

In some accounts there is an addition in which Uṭmān goes on, "I did this and God cured what was wrong with me. And I have advised my own people and others about this."

Abū ‘Abd Allah b. Māja stated that it was related to him by Muḥḥammad b. Bashshār, quoting Muḥḥammad b. ‘Abd Allah al-Anṣārī, quoting ʿUyayna b. Abī al-Rahmān – he being Ibn Jawshin – quoting his father, who stated that Uṭmān b. Abū al-ʿAṣ said, "When the Messenger of God (SAAS) appointed me in command of al-Tā’īf, something was impeding my prayers, so that I did not know what it was I was praying. When I recognized this, I travelled to the
Messenger of God (SAAS). He asked, ‘You are the son of Abū al-‘Ās, aren’t you?’ ‘Yes, Messenger of God,’ I replied. ‘What brings you then?’ he asked. I replied, ‘Messenger of God, something is impeding my prayer so that I do not know what I am praying.’ He told me, ‘That is Satan. Come close.’ I went over close to him and squatted on the soles of my feet. He then slapped me on my chest with his hand and spat in my mouth, saying, ‘Begone, enemy of God!’ He did this three times. Then he said, ‘Get back to your work.’ And, by my life, I don’t think he ever interfered with me again.”

Ibn Māja is alone in giving this.

Ibn Ishāq stated, “‘Isā b. ‘Abd Allāh related to me, from ‘Atiya b. Sufyān b. Rabī‘a al-Thaqafi, that one of their delegation said, ‘After we had become Muslims, while engaged in fasting along with the Messenger of God (SAAS) for the remainder of Ramaḍān, Bilal would come to us with our evening and pre-dawn meals. When he brought the pre-dawn meal, I would tell him, “So we see that dawn has broken?” He would say, “I left the Messenger of God (SAAS) still eating his meal, for the dawn meal can be eaten this late.” When he would bring us our evening meal, we would tell him, “But we don’t see that the sun has completely set yet.” He would say, “We have only come to you after the Messenger of God (SAAS) has eaten.” He would then take his hand to the dish and eat from it.’”

Imām Ahmad, Abū Da’ūd, and Ibn Māja all related from a hadith of ‘Abd Allāh b. ‘Abd al-Rahmān b. Ya‘la al-Ta‘ifi, from ‘Uthmān b. ‘Abd Allāh b. Aws, from his grandfather Aws b. Iḍudhayfa, who said, “We came to the Messenger of God (SAAS) in the delegation of Thaqif. The āḥlāf were given accommodation with al-Mughira b. Shu‘ba, while the Messenger of God (SAAS) put up those from Banū Mālik in a tent of his. Every night he would come to us after the evening meal to talk with us, standing putting his weight alternately on each leg to rest them from standing so long. Mostly, he related to us what he had suffered from Quraysh. He would say, ‘There was no equivalence. We were treated arrogantly and demeaned in Mecca. After we left for Medina, the tides of war sometimes favoured us, sometimes them.’

“One night, when it was after the time when he usually came to us, we commented, when he arrived, on the fact that he was late. He replied, ‘It was my turn to read one-sixtieth part of the Qur’ān, and I hated to come before I had completed it.””

Aws went on, “I asked the Companions of the Messenger of God (SAAS), ‘How is it you divide up the Qur’ān into parts?’ They replied, ‘Into three, five, seven, nine, eleven, thirteen, and hizb al-muṣafṣaf alone.’”

This is the text of Abū Da’ūd.

14. This is apparently a reference to the latter part of the Qur’ān, which it is recommended should be recited in the daily prayers.
Ibn Ishaq stated, “When they had concluded the matter, they returned to their own territory. The Messenger of God (SAAS) sent Abū Sufyān b. Ḥabr and al-Mughira b. Shu'ā with them to destroy the idol al-Lat.

“The two men continued on with the others until they arrived near al-Ṭā‘if. There al-Mughira wished to send Abū Sufyān on ahead, but Abū Sufyān refused this. He responded, ‘You go on in to your people.’ And Abū Sufyān remained on a property he owned at Dhū al-Hadm. 15

“When al-Mughira entered the town, he went up to the idol and struck it with a pickaxe. His people, Banu Mu‘attib, stood in front of him fearing that arrows would be fired at him, or that he would be struck down, as happened to ‘Urwa b. Mas‘ūd.

“The Thaqif women came out with their heads bare, weeping for the idol and chanting,

‘We weep for a protector betrayed by those accursed
They have not done well in striking her.’

“While al-Mughira struck her with the pickaxe, Abū Sufyān was saying, ‘Alas! Alas for you!’ When al-Mughira had finished destroying her, he took all she had, including her jewels, and sent a message to Abū Sufyān. He also told him, ‘The Messenger of God (SAAS) ordered us to settle with ‘Urwa b. Mas‘ūd and his brother al-Aswad b. Mas‘ūd, father of Qārīb b. al-Aswad, for the debts owed them, using the money from the idol.’ And this they did.”

I note that al-Aswad had died a polytheist. However, the Messenger of God (SAAS) gave the command for this in order to establish goodwill and to honour his son, Qārīb b. al-Aswad, may God be pleased with him.

Mūsā b. ‘Uqba related that the Thaqif delegation consisted of some ten men, and that when they arrived, the Messenger of God (SAAS) gave them accommodation in the mosque so that they would hear the Qurān. They questioned him about the taking of interest, fornication and wine, and he forbade them all of these.

“They asked him about the goddess and what he would do with her. He replied, “Destroy her!”

They responded, “How terrible! If the goddess knew that you intend to destroy her, she would execute her people!”

‘Umar b. al-Khaṭṭāb commented, “Really! Ibn ‘Abd Yalīl, how ignorant you are! The goddess is nothing but stone.” They replied, “We did not come here to see you, Ibn al-Khaṭṭāb!”

They then said, “Messenger of God, you undertake destroying her. We’ll never do it.” He replied, “I’ll send someone to take care of her destruction for you.”

They gave him a document specifying this and asked him to permit them to arrive back home before his messengers arrived. When they reached their own people, they met with them and were asked what had happened.

15. A spring beyond Wādī al-Qura.
They expressed sadness, saying that they had just come from an uncouth and peculiar man who had appeared bearing a sword, and made whatever judgements he wished. Having dominated the Arabs, he had forbidden usury, fornication and wine. He had ordered the destruction of the goddess. Thaqif expressed their aversion, saying, “We’ll never obey this!”

He then told them, “Then prepare for battle; prepare your weapons.” They did this for two or three days, and then God cast terror into their hearts. Once more they sent representatives, instructing them, “Go back to him and agree to his conditions; make peace with him.” The delegation members replied, “We have already done this! We find him to be the most God-fearing of men, very trustworthy, merciful and truthful. We were blessed in having gone to him and in having reached a settlement with him!” They then informed them of what had been agreed, and they accepted what God had favoured them with. They asked, “Why did you conceal this from us at first?” The delegation responded, “We wanted for God to remove Satan’s arrogance from your hearts!” They accepted Islam right then and there.

They remained thus for several days, and then the messengers of the Messenger of God (SAAS) arrived. He had placed them under the command of Khalid b. al-Walid. Al-Mughira b. Shu‘ba was among them. They went to al-Lit; all Thaqif, their men, women and children, stood there watching, even the old men having emerged from their pavilions. Most of Thaqif did not believe that she was to be destroyed, thinking her invincible.

Al-Mughira b. Shu‘ba took up the al-karazn - meaning the mārṣal, “the pickaxe”, and said to his companions, “I’m really going to make you laugh at al-Thaqif!” So he struck out with the pickaxe, then fell, his legs giving way. The people of al-Thaqif were shaken by this, all crying out in one voice. They were delighted and said, “May God remove al-Mughira! The goddess has killed him! They then told the others, “Those of you who wish may go close up.”

Al-Mughira then arose, saying, “It’s nothing but a pile of stone and clay! Accept God’s munificence and worship Him!” He struck the door and broke it, then scaled its walls, as did other men with him, and they kept on destroying it stone by stone until they had levelled it to the ground.

Its guardian then began shouting, “Its foundations will still be angry! They will swallow them up!” When al-Mughira heard this, he said to Khalid, “Let me dig up its foundation!” So they dug it all up, collecting all its water and structures.

At this Thaqif were truly amazed.

Then they all returned to the Messenger of God (SAAS), and he divided up the wealth from it, that very day. They gave praise to God Almighty for inspiring pride in His religion and for aid given to His Messenger.

Ibn Ishāq stated, “The document written for Thaqif by the Messenger of God (SAAS) stated, ‘In the name of God the most Compassionate, the most Merciful, from Muḥammad, the Prophet, the Messenger of God, to the believers. The
acacia trees of Wajjl and the game there are not to be harmed. Whoever is found doing this shall be whipped and his clothing shall be stripped from him. If he should do this a second time, he will be taken to the Prophet Muhammad. This is the command of the Prophet, Muhammad. Khalil b. Sa'îd has written (this) by order of the Messenger, Muhammad b. 'Abd Allah. Let no one transgress this; by so doing, he will harm himself in such as Muhammad, the Messenger of God, has ordered.”

Imâm Aḥmad stated, “Übud Allah b. al-Ḥārith al-Makhzūmi, of Mecca, related to me, quoting Muḥammad b. ‘Abd Allah b. Insān—whom he praised highly—from his father, from ‘Urwa b. al-Zubayr, who said, ‘We advanced with the Messenger of God (ṢAAS), from Mt. Liyya until we reached Mt. al-Sidra. There he made a halt by the side of the peak, facing towards it. He directed his gaze towards a mabbas—a valley, that is. He stayed there until everyone arrived and then he said, “Hunting in Wajj, (cutting down) its trees is forbidden, made so by God.” This was prior to his arrival at al-Ta‘īf and his siege of Thaqif.”

Abu Da‘ūd related this from a ḥadîth of Muhammad b. ‘Abd Allah b. Insān al-Ta‘īfī. Ibn Hibbân includes him among the reliable sources to whom he refers. Ibn Ma‘īn stated that there was nothing wrong with him (as a source). Some authorities, however, express their doubts about him.

Aḥmad, al-Bukhārī and other scholars classify this ḥadîth as ḍa‘īf, “weak”. Al-Shāfī‘i categorized it as sâhib, “authentic”, and stated that it was necessary to comply with it. But God knows best.

An Account of the death of Übud Allah b. Ubayy, may God find him repulsive!

Ibn Išāq stated, “Al-Zuhri related to me, from ‘Urwa, from Usāma b. Zayd, who said, ‘The Messenger of God (ṢAAS) went in to visit Übud Allah b. Ubayy as he lay sick during the illness from which he died. When he saw him to be close to death, the Messenger of God (ṢAAS) said to him, “Well, by God, I used to warn you against loving the Jews!” Übud Allah replied, “And yet did As‘ad b. Zurā‘ not express his hatred of them?”’”

Al-Waqi‘ī stated, “Übud Allah b. Ubayy fell ill some days before the end of Shawwāl. He died in Dhu al-Qa‘da. His illness lasted for 20 days. The Messenger of God (ṢAAS) would constantly visit him during it.

“The day of his death, the Messenger of God (ṢAAS), who was being very generous to him with his time, came in to see Übud Allah b. Ubayy and

17. See the references above, for discussion of Übud Allah b. Ubayy’s maintenance of his pact with the Jews of Banî Qaynuqa contrary to the wishes of the Prophet (ṢAAS). Also see earlier for reference to the death of As‘ad b. Zurā‘ who had broken with the Jews, but died earlier.
commented, 'I advised you against loving the Jews.' He replied, 'As'ad b. Zurara treated them as enemies; what good did it do him?'

"He then went on, 'Messenger of God, this is no time for complaint; this is my death. Be present when my body is washed and give me your shirt damp from your own skin to wrap me in. And pray and seek forgiveness for me.' The Messenger of God (SAAS) did all this for him."

Al-Bayhaqi related, from a hadith of Sālim b. 'Ajlan, from Sa'id b. Jubayr, from Ibn 'Abbās, an account approximately the same as that of al-Waqidi. But God knows best.

Ishaq b. Ṭahāwayh stated, "I asked Abū Usāma, 'What was it that 'Ubayd Allāh related to you from Nafi', from Ibn 'Umar?' He replied, 'When 'Abd Allāh b. Ubayy b. Saalūd died, his son 'Abd Allāh came to the Messenger of God (SAAS), and asked him to give him his shirt to wrap his body in. He gave it to him. He then asked him to pray for him.'

"The Messenger of God (SAAS) arose to pray over him, but 'Umar b. al-Khattāb took hold of his gown, saying, 'Messenger of God, are you going to pray for him even though God prohibited you from keeping company with him?' The Messenger of God (SAAS) replied, 'My Lord gave me a choice: "Seek forgiveness for them or do not seek forgiveness for them. Even if you do seek forgiveness for them 70 times, God will still not forgive them." I will do so more than 70 times.'

"He ('Umar) objected, 'But he was a hypocrite! Will you really pray for him?' Then God, Almighty and Glorious is He, revealed, 'And never offer prayer for anyone of them who dies, and do not stand by their graves. They disbelieved in God and His Messenger' (surat al-Tawba; IX, v.84). Abū Usāma confirmed this, saying, 'Yes.'"

They included this in both sahih collections, from a hadith of Abū Usāma.

In one account, given by al-Bukhari and others, 'Umar said, "So I asked, 'Messenger of God, would you pray for him, though once he said this-and-that? And then on another occasion he said so-on-and-so-forth?"

"The Messenger of God (SAAS) replied, 'Leave me alone, 'Umar. I have two choices. If I knew that forgiveness would be granted for him if I spoke more than 70 prayers, I would do so.' He then did pray for him. And so God the Almighty and Glorious revealed, 'And never offer prayer . . . .'

'Umar went on, "I was myself surprised at my courage with the Messenger of God (SAAS); God and His Messenger know best!"

Sufyān b. 'Uyayna stated, from 'Amr b. Dinar, who heard Jabir b. 'Abd Allāh say, "The Messenger of God (SAAS) came to the grave of 'Abd Allāh b. Ubayy after he had been placed in it. He ordered that he be brought out and placed upon his knees – or his thighs – and he then discharged some of his spittle upon him and dressed him in his own shirt. But God knows best."

In the sahih collection of al-Bukhari, this is given with the same chain of authorities. According to him, he only dressed him in his shirt in exchange for
\( \text{\`Abd Allah b. Ubayy having given al-`Abbās his shirt when he had come to Medina; the only shirt appropriate for him they could find was that of `Abd Allah b. Ubayy.} \)

\( \text{Al-Bayhaqi related at this point the story of Thaqaba b. Hātib, and how he had been led into temptation by the excess of his wealth, and how he had refrained from giving alms. We have dealt with that in our Exegesis with regard to the words of the Almighty, ``And there are those of them who made a pledge to God; 'If he gives us of His favour ...'' (siurat al-Tawba; IX, v.75).} \)

\( \text{DIVISION} \)

\( \text{Ibn Ishāq stated, ``The expedition to Ta`ūk was the last on which the Messenger of God (SAAS) went out.''} \)

\( \text{``Hassān b. Thābit, may God be pleased with him, spoke the following verses enumerating the battles and expeditions in which the anṣār participated with the Messenger of God (SAAS).''} \)

\( \text{Ibn Hishām attributed these verses to Hassān's son `Abd al-Rahmān:} \)

\( \text{``Am I not the best of Ma`ad in family and clan, if all were collected and brought together? They all fought at Badr along with the Messenger and they did not disappoint or desert. They pledged allegiance to him and none of them reneged, and there was no falseness in their faith. That morning at the defile at Uhud hard blows fell on them like the burning heat of a fire. And that day at Dhū Qarad, when fighting arose while on their mounts, and they did not betray or abstain. And at Dhū al-`Usha`ya they charged ahead on their horses with the Messenger, armed with swords and lances. And at Waddān they drove its people out, their horses charging ahead until rugged ground and mountain intervened. And there was that night when they pursued their enemy for God; and God will reward them for their action! And that night at Hunayn they fought hard with him; that night he gave them new energy for fighting when they became tired. And the attack to Najd, where, with the Messenger, they gained booty and spoils. And at the expedition to al-Qa` we scattered the enemy like camel herds to a water-hole. And that day when allegiance was pledged, it was they who agreed to go to war; they aided him, and did not retreat. And there was the Conquest wherein they were enrolled in his personal guard, and they were not reckless or hasty.} \)
And at Khaybar they were in his squadron, all marching ahead, death-defying heroes,
Their bare swords brandished in their right hands,
brought down to strike, then raised again.
And that day the Messenger of God went forth to Tabuk,
willing to suffer for reward, they were his prime standard-bearers.
And leaders into battle when warfare faced them, either
advancing or withdrawing, as they thought best.
Those are they – the Prophet’s ansār; these are my people, those to whom I refer in tracing my descent.
They die with nobility, and do not break their oaths;
if they are killed, it is in God’s cause.”


Following his account of the arrival of the delegation from al-Ta'if in Ramaqan, as detailed above, Ibn Iṣḥāq proceeded to state that the Messenger of God (SAAS) remained there for the remainder of Ramaqan, Shawwal and Dhu al-Qa‘da. He then dispatched Abū Bakr in command of the pilgrimage the Muslims could undertake that year, 9 AH, while the polytheists were at the stations for their own pilgrimage. The Muslims were no longer to be prevented access to the ka‘ba; some of them (the Arab tribes) had agreements with him (the Prophet (SAAS)), for specific and temporary periods of time.

When Abū Bakr, may God be pleased with him, and the Muslims with him departed, and he departed from home, God, the Almighty and Glorious, revealed the following verses at the beginning of surat al-Tawba (IX): “(This is a declaration) of immunity by God and His Messenger to those polytheists with whom you made an agreement: move out into the countryside for four months...” to the words “... and a declaration from God and His Messenger to the people at the time of the Greater Pilgrimage, that God and His Messenger are free of obligation to the polytheists” (surat al-Tawba; IX, v.1–3).

Ibn Iṣḥāq went on to discuss these verses. We have expounded upon them at length in our Exegesis; and to God belong all praise and credit.

What is referred to here is the dispatch of Ṣa‘īd following that of Abū Bakr so that the former could himself make this declaration of immunity to the polytheists on behalf of the Messenger of God (SAAS); he did this in his capacity as his cousin and relative on his father’s side.

Ibn Iṣḥāq went on, “Ḥakīm b. Ḥakīm b. ʿAbbād b. Ḥunayf related to me, from Abū Ja‘far Muḥammad b. ʿAli, who said, ‘When the surat al-Barā‘a (al-Tawba; IX) was revealed to the Messenger of God (SAAS), after he had dispatched Abū Bakr to oversee the pilgrimage of the Muslims, he was asked, “Should you not
send news of the (revelation) to Abū Bakr?" He replied, "Only a man from my own family could transmit this for me."

"He then summoned ʿAlī b. Abū ʿAlī and told him, "Take this part from the beginning of sūrat al-Barāʾa, and announce it to the people when they gather on the day at Mīna to make sacrifice there. Tell them (also) that no unbeliever will enter paradise, and that after this year no polytheist shall make the pilgrimage. Nor shall anyone circumambulate the kaʿba naked. Those with agreements made (individually) with the Messenger of God, can consider them valid until their term expires."

"ʿAlī b. Abū ʿAlī therefore left on al-ʿAdābāʾ, the camel of the Messenger of God (ṢAAS), and travelled to Abū Bakr, "the trusting". When Abū Bakr saw him, he asked, "(Do you come) as a commander, or as one to be commanded?" ʿAlī replied, "The latter."

"They proceeded on together and Abū Bakr maintained charge of the pilgrimage. That year the Arabs were keeping to their stations for the pilgrimage as they had previously done before the coming of Islam.

"When it was the day to make the sacrifices, ʿAlī b. Abū ʿAlī arose and made the proclamation as ordered by the Messenger of God (ṢAAS). He gave them a period of four months from the day of that declaration for them all to return to some place of safety, or to their own lands. Thereafter there was to be no pact or protection for any polytheists, except for any individual who had a personal agreement with the Messenger of God (ṢAAS); that would remain in force until its expiration.

"After that year, no polytheist made the pilgrimage and no one circumambulated the kaʿba naked. Thereafter the two men returned to the Messenger of God (ṢAAS)."

This account is mursal, with the line of authorities as given.

Al-Bukhārī stated as follows in his section entitled: Chapter on the pilgrimage made by Abū Bakr, may God be pleased with him, with the men in the year 9 AH: "Sulaymān b. Daʿād Abū al-Rābiʾ related to me, quoting Fūlayh, from al-Zuhri, from ʿAbd al-Raḥmān, from Abū Hurayra, who said, 'Abū Bakr, "the trusting", was sent out by the Messenger of God (ṢAAS), in command of the pilgrimage that preceded the hijāt al-wadāʾ, "the farewell pilgrimage". With him went a group who were to announce to everyone, "No polytheist shall make the pilgrimage after this year. And no one shall circumambulate the kaʿba naked.""

In another section, al-Bukhārī stated that it was related to him by ʿAbd Allāh b. Yūṣuf, quoting al-Layth, quoting ʿAqīl, from Ibn Shihāb, who said, "Ḥumayd b. ʿAbd al-Raḥmān informed me that Abū Hurayra stated, 'On that pilgrimage, Abū Bakr, "the trusting", sent me out along with those criers he dispatched on the day of the making of the sacrifice, to announce at Mīna, "After this year no polytheist shall make the pilgrimage. And no one shall circumambulate the kaʿba naked."'"
“Ḥumayd stated, ‘The Messenger of God (ṢAAS) then sent ‘Ali forth to make the declaration concerning the al-barā‘a, “the immunity”.’

“Abū Hurayra stated, ‘He sent out ‘Ali along with us to make the announcement to those at Mīnā on the day of the sacrifice, concerning the declaration about the immunity, (and) that, “After this year no polytheists shall make the pilgrimage”, and “no person shall circumambulate the ka‘ba naked”.’

In his Kitāb al-Jihād (Book of fighting in God’s Cause) he stated that Abū al-Yamān related to him, quoting Shu‘ayb, from al-Zuhri, who said that he was told by Ḥumayd b. Abū al-Rahmān that Abū Hurayra said, “Abū Bakr, ‘the trusting’, sent me out among those to make an announcement on the day of the sacrifice at Mīnā, that after that year no polytheist would make the pilgrimage, and that no one should circumambulate the ka‘ba naked.”

“The term yāum al-hājj al-akbar, ‘day of the greater pilgrimage’, refers to the day when sacrifice is made. It is called the al-akbar, ‘the greater’, because of people referring to the umrā as the al-hājj al-asghar, ‘the lesser pilgrimage’.

“Abū Bakr thus gave warning to everyone that year; in the (following) year of the ḥijjat al-wadā’, ‘the farewell pilgrimage’, performed by the Messenger of God (ṢAAS), no polytheist took part.”

Muḥammad related this in similar form through al-Zuhri.

Imām ʿAbd al-Malik stated that Muḥammad b. Jaʿfar related to him, quoting Shu‘ba, from Mughīra, from al-Ṣāhib, from Muḥrīz b. Abū Hurayra, who quoted his father as saying, “I was with ‘Ali b. Abū ʿAllām when the Messenger of God (ṢAAS) had dispatched him. ‘Ali asked, ‘What was the announcement you were making?’

“He replied, ‘We would announce that no one but a believer would enter paradise, that no one naked should circumambulate the ka‘ba, and that those having an agreement with the Messenger of God (ṢAAS) would have their pact valid for a term – or a period – of four months. After those four months were over, then God and His Messenger would have immunity from it. Also, that no polytheist would make the pilgrimage after this year.’ He added, ‘I kept making this announcement until my voice became hoarse.’”

This chain of transmission is excellent. However, there is some objection with regard to the narrator’s statement “... those having an agreement with the Messenger of God (ṢAAS) would have their pact valid for a term of four months”.

There are those who do not maintain this. However, what is correct is that those with a pact would have it last for its specified duration, even if for more than four months. Those with pacts devoid of a specified duration would have their pacts expire after four months.

There remains a third category – those with pacts terminating in less than four months, before the date being specified. Presumably these would be included
with the first category – that their duration would be for the term (originally) specified, even if less than four months. It could also be maintained that these should be extended to the four months, that being more appropriate than for those whose initial pacts had no specific terms. But God Almighty knows best.

Imam Ahmad stated that Affan related to him, quoting Hammād, from Simāk, from Anas b. Malik, who said that the Messenger of God (ṢAAS) dispatched his declaration of immunity with Abu Bakr, but that when the latter reached Dhū al-Ḥulayfa, the Messenger of God (ṢAAS) said, “Only a man from my immediate family household should announce this.”

And so he dispatched ‘Ali b. Abū Talib to make it.

Al-Tirmidhi related this from a hadith of Hammād b. Salama and categorized it as hasan, “good”; and ghārib, “unique”, from the hadith of Anas. ‘Abd Allāh b. Ahmad related, from Luwayn, from Muḥammad b. Jābir, from Simāk, from Ḥanash, from ‘Abbās, to the effect that the Messenger of God (ṢAAS) asked ‘Ali to follow after Abu Bakr, the latter received the letter from him at al-Julayfah. Abū Bakr then went back and asked, “Messenger of God, was anything revealed concerning myself?” He replied, “No; but Gabriel did come to me and told me, ‘No man but you yourself or one from your family should make this declaration.’”

This hadith has a weak line of transmission and its content is somewhat objectionable. But God knows best.

Imam Ahmad stated that Sufyān related to him, from Abū ʿIṣḥāq, from Zayd b. Athīr – a man of Ḥamdān – who said, “We asked ‘Ali what his mission had been when he was dispatched with Abū Bakr on the pilgrimage. He replied, ‘With four messages: that only a believing soul could enter paradise; that no one should circumambulate the kaʿba naked; that any pact a person had with the Messenger of God (ṢAAS) would remain valid until its term; and that polytheists would not be able to participate with Muslims in the pilgrimage after that year.’”

Al-Tirmidhi related it thus from a hadith of Sufyān – he being Ibn ‘Uyaynā – from Abū ʿIṣḥāq al-Sabīrī, from Zayd b. Athīr, from ‘Abbās, Al-Tirmidhi classified it as hasan saḥīḥ, “good and authentic”.

He went on to state that Shuʿbā related it from Abū ʿIṣḥāq, who quoted it from Zayd b. Athīr, Al-Thawrī related it from Abū ʿIṣḥāq, one of his companions, from ‘Abbās.

I note that Ibn Jarir related it from a hadith of Maʿmar, from Abū ʿIṣḥāq, from Abū Ḥārīrī, from ‘Abbās.

then sent me as well bearing 40 verses of surat al-Bara'a. When he was at Mt. 'Arafat, he made a public address on the day of the assembly there. When he had completed his address, he turned to me and said, 'Now you rise, 'Ali, and deliver the message of the Messenger of God (SAAS).'

"...I got up and recited to them the 4 verses from surat al-Bara’a. We then proceeded on up to Minä, where I cast stones and slaughtered a sacrificial camel. I then shaved my head. Having learned that not all those present had attended the address given on Mt. 'Arafat by Abü Bakr, may God be pleased with him, I went all around to the camps reciting the verses to them."

"...Ali went on, “From that, I believe you imagined it to have been the day when sacrifice is made, when in fact it was the day of Mt. 'Arafat.”"

We have discussed this in detail in the Tafsir (Exegesis), reporting the lines of authority for the aḥādīth and the various evidences relating to this at sufficient length. And to God be all praise and credit.

Al-Waqqâdî stated, “Three hundred of the men departed with Abü Bakr on this pilgrimage, including 'Abd al-Rahmân b. 'Awf. Abü Bakr took with him five camels for sacrifice. Along with him the Messenger of God (SAAS) sent twenty animals for sacrifice, then sent 'Ali out to follow him; he caught him up at al-'Arj. He made the announcement concerning bara’a, ‘immunity’, in the presence of those on the pilgrimage.”

EVENTS THAT OCCURRED IN THAT YEAR, 9 AH DURING RAJAB OF WHICH THE EXPEDITION TO TABÜK TOOK PLACE.

Al-Waqqâdî stated that in Rajab of that year the Negus, the leader of Abyssinia, died and the Messenger of God (SAAS) made a public address in remembrance of him.

In Sha'ban that year Umm Kulthum, the daughter of the Messenger of God (SAAS) died. Her body was washed by Asma’, daughter of 'Umayy and by Şafiyya, daughter of 'Abd al-Muţṭâlîb. It is also said that she was washed by aţîr wives, including Umm Aţîyya.

I note that this is established in both sahih collections as well as in other hadîth accounts, that when the Messenger of God (SAAS) prayed over her and was about to bury her, he said, “Let no one enter her grave who has tonight experienced desire for his family.” Her husband, 'Uthmân, therefore abstained (from entering the grave) and she was buried by Abü Ta'lîh al-Anşârî. May God be pleased with her.

It is likely that by making that comment he was referring to those companions, such as Abü Ta'lîh and others, who normally volunteered with burial duties. What he meant, then, was “Let no one from among these persons enter her grave except for whoever has not experienced desire for his family”. It is unlikely that 'Uthmân had any other wife than Umm Kulthum, the daughter of the Messenger of God (SAAS). That is unlikely. Though God knows best.
That year there was the peace made with the Governor of Ayla, the people of Jarbi' and Adhrui), and the ruler of Dumat al-Jandal, as has been explained above, each in their appropriate places.

That year the Dirār mosque had been built by a group of hypocrites; it had the form of a mosque, but secretly was a house for war. The Messenger of God (SAAS) gave orders and it was burned down. In Ramaqan that year, a delegation came from Thaqif and made peace on behalf of their people, then returned with a security agreement. Also, al-Lat was destroyed, as has been related above.

At the end of that year 'Abd Allāh b. Ubayy b. Salūl, the chief hypocrite, may God curse him, died. A month prior to that occurred the death of Mu'āwiya b. Mu'āwiya al-Laythi - or al-Muzani. It was he for whom the Messenger of God (SAAS) spoke prayers while he was at Tabūk, if the report about that is true.

That year Ābu Bakr, may God be pleased with him, made a pilgrimage with some of the people with the permission of the Messenger of God (SAAS).

That year also there came delegations from various Arab tribes. The year 9 AH is therefore known as “the Year of the Delegations”. We will therefore now present a section under that heading in emulation of al-Bukhārī and others.

THE BOOK OF DELEGATIONS THAT CAME TO THE MESSENGER OF GOD (SAAS)

Ibn Ishāq stated, “When the Messenger of God (SAAS) had conquered Mecca and completed the expedition to Tabūk, Thaqif accepted Islam and pledged allegiance, and delegations of Arabs came to him from all directions.”

Ibn Hisham stated, “Ābu 'Ubayda related to me that that occurred in the year 9 AH, which was known as the sanat al-wufud, ‘the year of the delegations’.”

Ibn Ishāq continued, “The Arabs had only been holding back their acceptance of Islam to observe what became of this tribe of Quraysh. Because it was Quraysh whom the others considered as their leaders and guides; they had charge of the ka'ba and the sacred area, and the pure line of descent from Ismā'īl, son of Abraham. And the leading Arabs did not dispute that.

“It was Quraysh who had set up the warfare and conflict with the Messenger of God (SAAS). When Mecca was conquered, Quraysh accepted his leadership. Islam having conquered them, the Arabs realized that they did not have the power either to go to war against the Messenger of God (SAAS) or to be antagonistic towards him. And so they entered into God’s faith, as God the Almighty and Glorious stated, afwajan, ‘in droves’, coming to him from every side.

“God Almighty stated to His Prophet (SAAS), ‘(Remember) when God’s aid came and the conquest. And you saw people entering in droves into God’s religion. And so celebrate in praise of your Lord and seek His forgiveness; He is
very ready to forgive’” (sūrat al-Naṣr; CX, v.1–3). That is, give praise to God for having given victory to your religion; and seek His forgiveness, for He is very ready to forgive.

We have narrated above the hadīth of ʿAmr b. Salama18 which states, “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 (ṢAAS) 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 adhān “the summons to prayer”. And then whichever one of you knows the Qur’ān best should lead the prayer.’””

The hadīth continues thereafter to its conclusion; it is included in the saḥīḥ of al-Bukhārī.

I note that Ibn Isḥaq, followed by al-Waqidl, al-Bukhart and then by al-Bayhaqi, makes reference to various delegations that came prior to those of 9 AH, and even prior to the conquest of Mecca.

God Almighty stated, “Not equal among you are those who spent before the conquest and did battle (and those who did not); they are higher in rank than those who spent and did battle only later. And to all God promises good” (sūrat al-Ḥādīd; LVII, v.10). Previous mention has been made above” of the words of God Almighty on the day of the conquest, “There is no hijra, ‘hegira’, migration, (henceforth); but there is jihād and niyya, ‘striving in God’s service’ and ‘intent’.”

Distinction must be made between those in these two delegations who came at the time of the conquest and whose participation must be considered a Hijra, and those who joined them after the conquest. While these latter were promised good by God, this would not be like the former in time and an earlier (expression of) virtue; but God knows best.

While those imāms who concerned themselves with relating the arrival of the delegations have omitted referral to certain matters, we will give not only information they provided, but will also make special references where necessary to issues they omitted, if God so wills it. And in Him is all confidence and reliance.

Muḥammad b. Ḫumāras stated, “Katḥir b. ʿAbd Allah b. Muzayna related to us, from his father, from his grandfather, who said, ‘The first delegation to come in to the Messenger of God (ṢAAS) from Muṣṣar were 400 men of Muzayna; this occurred in Rajab of 5 AH.

“The Messenger of God (ṢAAS) declared the hijra as valid for them (while staying) in their own homes. He stated, “You are muḥājirūn where you were; and so return to your properties.” And they went back home.’”

18. See Vol. III.
19. See Vol. III.
Al-Waqidl then recounted from Hisham b. al-Kalbi, with his chain of transmission, that the first person to arrive from Muzayna was Khuza‘î Ibn ‘Abd Nahm, accompanied by others of his tribe of Muzayna. He pledged to him the allegiance of his tribe, but when he returned to them he did not find them to be as he had thought; they put it off.

The Messenger of God (SAAS) ordered Hassân b. Thâbit to make negative allusions to Khuza‘î without actually satirizing him. He did speak some such verses and when they reached Khuza‘î he complained of this to his people and they rallied around him and did accept Islam along with him. He then brought them to the Messenger of God (SAAS).

On the day of the conquest (of Mecca) the Messenger of God (SAAS) gave the banner of Muzayna — a force of 1,000 men at that time — to this Khuza‘î. He (al-Waqidl) also stated that Khuza‘î was the brother of ‘Abd Allâh Dhu al-Bi‘adayn.

Al-Bukhâri, may God forgive him, stated, in a section of his work entitled: Chapter on the Delegation of Banû Tamîm “Abû Nu‘aym related to us, quoting Sufyân, from Abû Sakhra, from Șafwân b. Muḥriz al-Mâzini, from ʿImrân b. Ḥuṣayn, who said, ‘A group of men came in from Banû Tamîm to the Prophet (SAAS), and he told them, “Accept the good tidings, Banû Tamîm!” They replied, “Messenger of God, you have already given it to us, so give us (something else now).” Displeasure was to be seen in his face. A group from Yemen then arrived, and he told them, “Accept the good tidings, for Banû Tamîm did not do so.” They replied, “We do accept them, Messenger of God.”’

Al-Bukhâri went on to state that ʿIbrahîm b. Mūsâ related to him, quoting Hishâm b. Yusuf (who said) quoting Ibn Jurayj, from Ibn Abû Mulayka, that ʿAbd Allâh b. al-Zubayr informed them that, “Some men of Banû Tamîm rode in to the Prophet (SAAS), and Abû Bakr said (to the Prophet (SAAS)), ‘Appoint al-Qâṭîqa b. Maḥbûd b. Zuḥra as leader.’ ʿUmar said, ‘No! Appoint al-Aqrâb b. Ḥâbiṣ instead.’ Abû Bakr commented, ‘You just want to oppose my view.’ ʿUmar responded, ‘I don’t just want to oppose you.’ They argued, their voices raised. Then there was revealed the verse, ‘O you who believe! Do not be forward in the presence of God and His Messenger’” (surat al-Hujjât; XLVIII, v.1).

Al-Bukhâri also related this from a different chain of authorities, from Ibn Abû Mulayka, and with different phraseology. We have made reference to this in our Tafsîr (Exegesis) regarding the words of the Almighty, “Do not raise your voices above that of the Prophet (SAAS)” (surat al-Hujjât; XLVIII, v.2).

"With them was 'Uyayna b. Ḥuṣn b. Ḥudhayfa b. Badr al-Fazārī. Al-Aqra‘ b. Ḥābis and 'Uyayna had been present with the Messenger of God (ṢAAS) at the conquest of Mecca, and at the battles of Hunayn and al-Ta‘īf. When the delegation of Bāṭn Tamām arrived, these two men were with them.

"When all these men entered the mosque, they called out to the Messenger of God (ṢAAS), from behind his apartments, saying, 'Come on out to us, Muḥammad!' This shouting of theirs disturbed the Messenger of God (ṢAAS), and he came to them. They then said, 'Muḥammad, we have come to express our admiration for you; give permission to both our poet and our orator.' He replied, 'I give permission to your orator; he may speak.'

"'Uṭārid b. Ḥajib then arose and said, 'Praise be to God who provides us His grace and favour, for He is worthy of such praise. It is He who made us kings and awarded us great wealth which we donate to charity. It is He who made us the most powerful men of all the East, the greatest in number and equipment.

"'Who is our equal? Are we not at the leaders of the people, their very best? Any who would challenge us should enumerate their qualities, as we have done. We could, if we wished, speak at greater length, but we are reluctant to speak over much of what He has given us. We are well known for this (reluctance). I say this so that you may speak of similar or even better.' He then sat down.

"The Messenger of God (ṢAAS) then said to Thābit b. Qays b. Shammās, brother of Bāṭn al-Ḥarīth b. al-Khazraj, 'Arise and respond to this man’s address.'

"Thābit got up and said, 'Praise be to God, Creator of both the heavens and the earth. In these He expressed His will; His throne encompasses all He knows. Nothing ever existed except by His favour.

"'It was, moreover, by His power that He made kings of us and chose as His Messenger the best of His creation, its most noble in lineage, its most truthful in speech and most respected man. It was to him that He revealed a book, entrusting it to him above all others of His creation. He is the best of God’s creation in the worlds.

"'He then called upon the people to believe in him. And the muhāṣirūn from his tribe did so, along with his relatives, those most noble in line, those best of all in person and deed. It was we who were foremost in responding to God when the Messenger made his call. We are the anṣār "the Helpers”, of God and deputies of His Messenger. We will fight people until they believe. Whoever believes in God and His Messenger is also protecting his own possessions and life. Whoever disbelieves, we will battle for God for ever. And executing them will be a minor matter for us. In speaking this, I ask forgiveness for myself and for you all and for all believers. Peace be upon you.'

"Al-Zibrijān b. Badr arose and spoke the following verses:

'It is we who are the nobles; no clan can match us.
Kings come from us and among us places of worship are built.
Many are the clans we have defeated, extracting plunder from all; and the benefits of might are to be pursued.
Even in famines we entertain, our food fine meat stew, even when no trace of a rain-cloud is visible.
And so you see chieftains arrive from all around, hurrying for us to serve them a banquet.
We slaughter large, fat, young camels for our guests; when they are accommodated, they are well satisfied.
You know that every tribe we challenge submits and becomes as though leaderless.
And whoever may challenge us, we know what will happen; his people will retreat and that news will spread abroad.
We may decline, but no one declines us; and so it is that we rise in pride.”

Ibn Ishāq went on, “Since Ḥassān b. Thabit was absent, the Messenger of God (SAAS) sent for him. He (Ḥassān later) said, ‘When I reached the Messenger of God (SAAS), and their poet spoke as above, I challenged what he had said and spoke in the same manner as he had.’
“When al-Zibriqān had finished speaking, the Messenger of God (SAAS) told Ḥassān b. Thabit, ‘Get up and respond to the man.’

‘Ḥassān then recited,

‘The chieftains of Fihr and their brothers have clarified a way of life for the people that should be followed
Such as to please any man whose inner purpose is to fear God and who desires to do good,
A people who, when they fight, destroy their enemy, or, if seeking advantage to their allies, achieve this.
This is their natural disposition, no acquired trait; the worst of characteristics – you well know – are those innovated.
Even if, after they are gone, others surpass them, (it is true that) anyone who leads still follows those who preceded him.
Men cannot mend what their own hands have ruined in battle, nor could others ruin what they have mended.
When they seek to lead, their effort succeeds; if compared in generosity to other nobles, they tip the scales.
These are fine men, their purity mentioned in the revelation; no materialists, these, untainted by greed.
From their generosity to neighbours, they are no misers and they are untouched by any taint of ambition.
When we attack people, we do not crawl as does a wild calf to its mother;
We get right up when the talons of war attain us, though the riff-raff submit to its claws.

They are not boastful when they attain their enemy; and if overcome, they do not turn feeble or despair.

When engaged in battle, when death is close by, they are like lions of Ḥa'yah, their claws bent and ready.

If they are angry, take whatever you can get submissively, and don't worry after what they are refusing.

Do not seek their enmity, for in going to war with them you will have evil laced with poison.

Honour a people in whose party is the Messenger of God, at a time when ideas and sects are very diverse.

My heart awards them my praise, helped on in its favoured task by a creative and inventive tongue.

They are the best of all peoples, whether we talk of what is serious or what is light."

Ibn Hishām stated, "A scholar of the poetry of Banū Tamīm told me that when al-Zibriqān came to the Messenger of God (ṢAAS), with the delegation of Banū Tamīm, he arose and spoke the following verses:

'We have come to you so that people may know our virtue when they mingle in attendance at the fairs,
And that we are the finest in any place, in all the land of Hijāz, none the like of Dārīm.
We put the medalled champions to flight when they boast, and strike the heads of warriors seeking fame.
To us goes the one-fourth share of every expedition we fight, whether in Najd or abroad.'

"Ḥassān then arose and responded to him as follows,

'Is glory anything but repeated mastery and magnanimity, the glory of kings and the bearing of great responsibility?
We give aid and refuge to the Prophet, Muḥammad, regardless of the resentment or pleasure of Ma'ād.
In a unique tribe whose origins and wealth stem from a place in Jabīyāt al-Julān," amidst foreigners.
We gave aid when he came to live among us, using our swords against all the tyrants and aggressors.
We placed our sons and our daughters between us and him, and put him at ease regarding the spoils gained.
We strike at men with our fine, sharp swords until they follow into his faith.

20. A village near Damascus, Syria.
It was we who fathered the greatest man of Quraysh, we who fathered the Prophet of good from Hashim's line.

Banū Dārim, do not boast; your boasting seems shameful when noble deeds receive mention.

You are fools! Do you pride yourselves over us, when you are our vassals, somewhere between wet-nurses and slaves?

If you have come to us to save your blood and property, from being distributed as booty,

Then consider none a peer of God and accept Islam; and do not dress yourselves in such garb as foreigners wear.'”

Ibn Iṣḥaq stated, “When Hassān b. Thabit had finished speaking, al-Aqra‘ b. Ḥabīs said, ‘By my father, this man is certainly well provided for! His orator is more eloquent than ours, and his poet more gifted. Their voices rise higher than ours.’

‘Finally they accepted Islam and the Messenger of God (SAAS) presented valuable gifts to them. They had left ʿAmr b. al-Aḥtam behind with their mounts, he being their youngest. Qays b. Ṭāsim, who disliked ʿAmr b. al-Aḥtam, said, ‘Messenger of God, we do still have one man, a young fellow, out with our mounts.’ And he went on to belittle him. However, the Messenger of God (SAAS) gave to ʿAmr what he had given to the others.

ʿAmr b. al-Aḥtam recited the following satirical verses when he learned what Qays had said:

‘You hurt me, you lazy, hairy dog, by slandering me to the Messenger; you were not truthful or accurate. We ruled you in broad authority, but your leadership merely consists of sitting on your tail and displaying your molars!’”


‘Amr responded, ‘He is obeyed by those closest to him, a good orator and very defensive of those in his care.’

‘Al-Zibriqān commented, ‘He has spoken very well, knowing me to be better than what he has said!’

‘Amr responded, ‘I swear by God, all I know of you is that you are of little manliness, narrow-minded, that your father was a fool and your uncle a rogue! He then went on, ‘Messenger of God, I spoke the truth in both my characterizations of him. When he treated me well, I said of him the best I could, and when he angered me, I said the worst I know!’
“The Messenger of God (SAAS) commented, ‘Oratory has its own magic!’”

This hadith is mursal, “incomplete”, from this line of transmission.

Al-Bayhaqi stated, “It is related in a mawṣūl7 from another line of transmission, as follows, ‘Abū Ja’fār Kāmil b. ʿAbd al-Muṭṭalī informed us, quoting Muhammad b. Muhammad b. ʿAbd al-Rahmān al-Baghdādī, quoting Muhammad b. ʿAbd Allāh b. ʿAbd al-ʿAlāʾ of Baghdad, quoting ʿAli b. ʿAmr al-Ṭāʿi, quoting ʿAbū Saʿd b. al-Haytham b. ʿAlīfūz, from Abū al-Muqawwam Yāḥyā b. Yazīd al-Anṣārī, from al-Ḥakam, from Miṣqam, from Ibn ʿAbdās, who said, ‘Qays b. ʿAṣām, al-Zibriqān b. Badr and ʿAmr b. al-Aḥtam, all of Banū Tamīm, sat down with the Messenger of God (SAAS). Al-Zibriqān set about boasting, saying, “I am lord of Tamīm, the one they fully obey and respect. It is I who defend them from aggression and ensure their rights. This man well knows that.” This comment referred to ʿAmr b. al-Aḥtam, who responded, “He is a good orator, protective of his own family, and obeyed by those close to him.”

“Al-Zibriqān commented, “I swear by God, Messenger of God, he knows of me other than what he has just said. It is merely his envy that prevents him speaking it.”

“ʿAmr b. Aḥtam asked, “What? Me envy you! I swear by God, your uncle is a rogue, only recently wealthy, your child is a fool, and you’re a nobody in the tribe! I swear by God, Messenger of God, I spoke the truth in what I first said and I’ve not lied in what I just said. However, I am a man who will speak the best he can if pleased, but the worst he can when angered. But I still tell the truth, both the former and the latter.”

“The Messenger of God (SAAS) commented, “Oratory has its own magic!””

This line of authorities is very ḡarīb.

Al-Wāqidī explains the reason for their coming. They had unsheathed their swords against Khuḍa’s, and so the Messenger of God (SAAS) had sent ʿUyayna b. Badr to them along with 50 men who included no anṣār and no muḥājirīn. This force had taken prisoner 11 of their men, 11 of their women and 30 children. Because of this capture, their leaders had arrived. Some say that they were 90 men all told – or 80 – and that ʿUṭʿārid, al-Zibriqān, Qays b. ʿAṣām, Qays b. al-Hāriḥ, Nuʿaym b. Saʿd, al-Aqraʿ b. Ḥābīs, Rabbāḥ b. al-Hāriḥ, and ʿAmr b. al-Aḥtam were among them. They came into the mosque after Bilāl had announced the al-ṣuḥr prayer, and the people were awaiting the Messenger of God (SAAS) to come out to them. These men hurried over and called out to him from behind his apartments. And then the revelation came down concerning them.

Al-Wāqidī went on to make reference to their orator and to their poet, and to the fact that the Messenger of God (SAAS) presented to each of their men a gift of 12 awqiyya and 20 dirhams in weight.

21. That is, in a fully complete line of transmission.
This did not include ‘Amr b. al-Ahtam, to whom he gave five awqiyya because of his youth. But God knows best.

Ibn Ishāq stated, “It was about them that the words of the Almighty were in the Qurʾān: ‘(As for) those who call out to you from behind the apartments, most of these do not understand; if they were patient until you came out to them, it would be better for them. But God is Forgiving, most Merciful’” (ṣūrat al-Hujurat; XLVIII, v.4, 5).

Ibn Jarir stated that Abu ‘Ammār al-Ḥusayn b. Ḥurayth al-Marwazi related to him, quoting al-Fadl b. Mūsā, from al-Ḥusayn b. Waqīd, from Abū Ishāq, from al-Bara‘, who said, in reference to the verse, “(As for) those who call out . . .”, “A man came to the Messenger of God (Ṣaḥīḥ) and said, ‘Muḥammad, my praise is zayn, “beautiful”, and my blame is shayin, “ugly!”’. He responded, ‘That applies to God, the Almighty and Glorious.’”

The chain of authorities for this is mutassil, “complete and continuous”.

This hadith is also related from al-Ḥasan al-Baṣrī and Qatāda, mursalan, “incomplete in its line”, in both cases. The name of this man has been omitted. Imām Aḥmad stated that ‘Affān related to him, quoting Wahīb, quoting Mūsā b. ‘Uqba, from Abū Salama, from ‘Abd al-Raḥmān, from al-Aqrā‘ b. Ḥabīb, (who said) that he called out to the Messenger of God (Ṣaḥīḥ), “O Muḥammad! O Muḥammad!” In one version his words are related to have been, “O Messenger of God!” But he gave no reply. Al-Aqrā‘ then called out, “O Messenger of God, my praise is beautiful, and my blame is ugly!” He then responded, “That applies to God, Almighty and Glorious is He.”

Chapter: On the excellence of Banū Tamīm.

Zuhayr b. Harb related to us, quoting Jarīr, from ‘Umūra b. al-Qa‘qā‘, from Abū Zur‘a, from Abū Hurayra, who said, “I have always loved Banū Tamīm since I heard three things that the Messenger of God (Ṣaḥīḥ) said about them. These were, ‘They are the most severe of my people against al-Dājūl, “the imposter”, “Satan”. ‘A’isha had one of them as a slave-girl, and of her he said, ‘Free her, for she is of the progeny of Ismā‘īl.’ And when their charitable donations arrived, he said, ‘These donations are from a people – my people, that is.’”

Muslim also related this in similar form, from Zuhayr b. Ḥarb.

This hadith offers a response to Qatāda regarding the poetry given by the author of the hamāsā22 and others, which is critical of them. A poem states,

“Tamīm are better guided than a sand-grouse along the paths of what is blameworthy; if they were to seek to follow the paths of virtue, they would go astray.

If there were a flea upon the back of a tick, Tamīm would see it from a distance and turn aside!”

22. Presumably a reference to the poetry anthology Kitāb al-Hamāsā of Abū Tamīm.
THE DELEGATION FROM BANU `ABD AL-QAYS.

Al-Bukhari then proceeded to a section he entitled, Chapter on the delegation of `Abd al-Qays. He stated, “Abü Ishāq related to us, quoting Abū `Amir al-`Aqdi, quoting Qurra, from Abū Jamra, who said, ‘I told Ibn `Abbas, “I have a jar that produces wine for me that I drink when it is sweet. If I drink much of it and then sit down among the people, I fear I may be discovered.” He responded, “A delegation of Banū `Abd al-Qays came to the Messenger of God (SAAS), and he told them, ‘Welcome! You will suffer no disgrace or regret!’ They replied, ‘Messenger of God, in the territory between you and ourselves there are the polytheists of Banū Mugar and so we can only reach you during the sacred months. Could you kindly tell us of the actions in which we can engage to ensure our entry into paradise? We will tell those of us back home the same.’

“He replied, ‘I order you to accomplish four things and to avoid four things. Faith in God. Do you know what faith in God means? It means to speak the shahāda, “to say La Ilaha illa Allah wa Muḥammad rasūl Allah, “there is no god but God and Muḥammad is the Messenger of God.”’ Also, perform the prayers, pay the zakāt, “alms tax”, fast for the month of Ramadān, and give over the khumus, “one-fifth of the spoils”. And I forbid you four things: the wine that is made in al-Dubba’, al-Naqir, al-Bantum and al-Muzaffat.”

Muslim related it thus from a ḥadīth of Qurra b. Khalid, from Abū Jamra.

And there are other lines of transmission for it in both sahih collections, from Abū Jamra.

Abū Da‘ūd al-Ṭayalisi quoted in his musnad collection from Shu‘ba, who quoted Abū Jamra as having said, “I heard Ibn `Abbas say, “When the delegation from `Abd Qays came to the Messenger of God (SAAS), he asked, ‘From which tribe do they come?’ ‘From Rabī‘a,’ he was told. He then said, ‘Welcome to the delegation! You will suffer no disgrace nor regret.’ They then told him, ‘Messenger of God, we are a clan of Banū Rabī‘a, and we have travelled very far to be with you. Between you and us there is that tribe of unbelievers, Banū Muḍar. We can only reach you during a sacred month. Give us instructions for our conduct that we can also pass on to those back home to ensure our entry into paradise.’

“The Messenger of God (SAAS) said, ‘I order you to do four things and forbid you from doing four things. I order you to have faith in God alone. Do you know what faith in God means? It means to state the shahāda, to perform the prayers, to pay the zakāt tax, to fast the month of Ramadān, and to give over one-fifth of the booty you acquire. I also forbid you four things: (wine) from al-Dubba’, al-Hantum, al-Naqir and al-Muzaffat.”’” (And he may also have said . . . “and from al-Muqayyar”.) “‘Observe these commandments, and so order those back home.’”

Both authors of the sahih collections also gave this from a ḥadīth of Shu‘ba in a similar form.
Muslim gave it from a hadith of Sa'íd b. Abü 'Urūba, from Qatāda, from Abū Naḍra, from Abū Sa'íd, that account being similar to this text.

In his (Muslim's) account, the Messenger of God (SAAS) said to Ashajj 'Abd al-Qays, "You have two qualities that God, the Almighty and Glorious, much likes: discernment and perseverance." In one version, the words are "that God and His Messenger much like". Ashajj asked, "Messenger of God, was it I who developed these qualities, or God who brought me to them?" He replied, "It was God who brought you to them." Ashajj then said, "Then praise be to God who brought me to two qualities that God and His Messenger much like!"

Imām Ahmad stated that Abū Sa'íd, the freed-man of Banū Hashim related to him, quoting Māṭar b. 'Abd al-Rahmān, who said that he heard Hind, daughter of al-Wāzi', report that she heard al-Wāzi' say, "I went to the Messenger of God (SAAS) in the company of al-Ashajj al-Mundhir b. 'Amir" – "or 'Amir b. al-Mundhir. With their party there was a man who was much afflicted. "Having reached and seen the Messenger of God (SAAS), they jumped down from their mounts. Then they went up to him and kissed his hand. Al-Ashajj also dismounted, hobbled his camel, took out and opened his baggage pack and extracted from it two white garments which he put on. He then went over to the other camels, hobbled them too and proceeded on to the Messenger of God (SAAS), who asked him, 'Ashajj, you have two qualities both God the Almighty and Glorious and His Messenger very much like – discernment and perseverance.' Al-Ashajj responded, 'Messenger of God, is it I who developed these, or did God bring them to me?' He replied, 'No, it was God who brought them to you.' Al-Ashajj commented, 'Praise be to God who brought to me two qualities that God the Almighty and Glorious and His Messenger both much like!' Al-Wāzi' then said, 'Messenger of God, I have with me an uncle who is much afflicted. Please pray to God for him.' 'Where is he?' he asked. 'Bring him to me.' Al-Wāzi' went on, 'I then did as al-Ashajj had done: I dressed him in two white garments and took him over to him. He took hold of his outer garment and lifted up both sides so that we could see the white of his armpits. He then struck the man on his back, saying, 'Get out, you enemy of God!' The man then turned around and he was seeing just as does a healthy man."

The hadīth al-Bayhaqī narrated through Hūd b. Abū Allāh b. Sa'd, that the latter heard his grandfather Muzāda al-Abdāt say, "While the Messenger of God (SAAS) was engaged in speaking to his Companions, he told them, 'From over there riders are coming who are the best of the people of the East.' "Umar arose and went out towards them and met 13 riders. When he asked who they were, they replied, 'We're from Banū 'Abd al-Qays.' 'And what brings you to these parts; business?' 'No,' they replied. 'Well,' Umar commented, 'The Prophet (SAAS) just made mention of you and spoke highly of you.'
"They proceeded in with him to the Prophet (SAAS), and 'Umar told them, 'This is your master you seek.' The riders threw themselves off their mounts and some walked while others jogged and ran towards him. When they reached him, they took his hand and kissed it. Al-Ashajj remained back until he had hobbled the camels and gathered some of the baggage of the group. He then walked over and took the hand of the Messenger of God (SAAS), and kissed it. The Messenger of God (SAAS) told him, 'You have two qualities that both God and His Messenger much like.' He asked, 'And is that a natural disposition created within me or something I myself have brought about? 'It is a natural disposition,' he replied. Al-Ashajj commented, 'Then praise be to God who has created within me what both God and His Messenger much like!'"

Ibn Ishaq stated, "Al-Jarūd b. 'Amr b. Hanash, a brother of Bani 'Abd al-Qays arrived to visit the Messenger of God (SAAS)."

Ibn Hisām stated, "He was Al-Jarūd b. Bishr b. al-Mu'alla, accompanying a delegation of 'Abd Qays; he was a Christian."

Ibn Ishaq continued, "Someone I trust related to me that al-'Iṣāṣan said, 'When we reached the Messenger of God (SAAS), the latter explained Islam to him, invited him to accept it, and made him very enthusiastic about it. Al-Jarūd told him, 'Muhammad, I used to follow a faith, but now I am leaving it for yours. Do you guarantee to me your faith?' He replied, 'I do indeed guarantee to you that God has led you now to something better than it.' And so al-Jarūd accepted Islam, as did his companions.

"He then asked the Messenger of God (SAAS) for transport, but he replied, "I swear, I've nothing on which to mount you." Al-Jarūd then asked, "Messenger of God, between here and our home there are stray mounts that have wandered away from their owners. May we use them to reach home?" He replied, "beware of them. They would mean the fires of hell."

"Al-Jarūd left to return to his own people; he was a good Muslim and firm in his faith until he died. He lived on into the ridda, the wars of apostacy. When some of his people reverted to their former religions along with al-Gharṭūr b. al-Mundhir b. al-Nu'man b. al-Mundhir, al-Jarūd arose and gave testimony to the true faith and called for them to join Islam. He said, "0 people, I bear witness that there is no god but God and that Muhammad is His servant and His Messenger. I consider unbelievers all who do not bear witness."

"The Messenger of God (SAAS) had sent al-'Ala' b. al-Ḥadrānī out before the conquest of Mecca to al-Mundhir b. Sawt al-'Abdī, and he became a good Muslim. Al-Mundhir died after the Messenger of God (SAAS), but before the apostacy of the people of al-Bahrayn; al-'Aṭīb had remained with him as the Governor of al-Bahrayn on behalf of the Messenger of God (SAAS).""

Consequently al-Bukhrā narrated from a hadīth of Ibrāhīm b. Ṭahmān, from Abū Jamra, from Ibn ʿAbbās, who said, "The first jumʿa, Friday congregational,
prayer to be performed after that held in the mosque of the Messenger of God (SAAS) was the one in the mosque at Jawāthi, in al-Bahrayn."

Al-Bukhārī narrated from Umm Sālāma that the Messenger of God (SAAS) delayed performing the two rakʿāt prayers after the noon prayer because of the arrival of the delegation of ʿAbd Qays; he performed them later in her dwelling, following the al-ṣalā prayer.

I note, however, that there are suggestions in the text of Ibn ʿAbbas's ḥadīth that the arrival of the ʿAbd al-Qays delegation occurred before the conquest of Mecca. This relates to their having said, "Between you and us there is that tribe of unbelievers, Banū Mugar. We can only reach you during a sacred month.” But God knows best.

The Story of Thumāma and the delegation from Banū Iḥānīfa, among whom was Musaylima, ‘The Imposter’, may God damn him!

Al-Bukhārī has a section under the heading, The delegation of Banū Iḥānīfa and the Story of Thumāma b. Uthāl. He stated, “ʿAbd Allāh b. Yusuf related to us, quoting al-Layth b. Saʿd, quoting Saʿd b. Abu Saʿd, who heard Abu Hurayra say, ‘The Prophet (SAAS) dispatched some cavalry to Najd. They brought back a man of Banū Iḥānīfa named Thumāma b. Uthāl. They bound him to one of the pillars of the mosque. The Messenger of God (SAAS) went to him and asked, “Well, Thumāma, what do you have (in mind I should do with you)?” He replied, “Muḥammad, I have (a) good (idea). If you kill me, you’ll (only) kill a man who has killed others. But if you act kindly, you will be doing so to someone who will be grateful. If it’s money you want, just ask for it.”

“He left him there till the next day, when again he asked, “Well, Thumāma, what do you have (in mind)?” “I have what I told you; if you act kindly, you’ll do so to a man who will be grateful.” Again he left him, until the following day, when he again asked, “What do you have (in mind), Thumāma?” “Just as I told you before,” he replied. The Messenger of God (SAAS) said “Release Thumāma.”

“At that the man hurried over to a garden of date-palms near the mosque, washed himself and entered the mosque. He then announced, “I testify that there is no god but God and that Muḥammad is the Messenger of God! Muḥammad, I swear, formerly there was no one on earth I hated more than you. Now I love you best of all men. And, I swear, there was no faith more hateful to me than yours. Now your faith has become the one I love best. Moreover, there used to be no land more hated by me than your land; now your land has become the one I love best. Your cavalry captured me while I was on my may to make the al-ʿumra pilgrimage; what do you think (about it now)?”

“The Messenger of God (ṢAAS) congratulated him and told him to proceed on the ʿumra. When Thumāma reached Mecca, someone asked him, “Have you adopted the Sabian faith, then?” He responded, “No, but I have accepted Islam.
with Muḥammad (ṢAAS). And I swear, you’ll not receive a single grain of wheat from Yamāma until he gives his permission for that!”’

Al-Bukhārī also related this in another place, as did Muslim and Abū Da‘ūd al-Nasā’ī, from Qutayba, from al-Layth.

Al-Bukhārī’s having given this story in his section on delegations is controversial. This is because Thumāma did not come in by himself, but was brought in bonds and was tied up to one of the pillars of the mosque.

It is also questionable whether he should be referred to among the delegations occurring in 9 AH. This is because it is evident from the text of his story that it relates to prior to the conquest of Mecca. This is because the Meccans rebuke him over his acceptance of Islam and ask him whether he has adopted the Sabian faith. He went on to warn them that not a grain of wheat would reach them from al-Yamāma until the Messenger of God (ṢAAS) gave his permission. This shows that at that time Mecca was considered enemy territory, its population not yet having accepted Islam. But God knows best.

This is why the ḥāfiẓ al-Bayhaqī narrates the story of Thumāma b. Uthāl before the conquest of Mecca; this is most likely to have been the case. However, we have given it here in deference to al-Bukhārī, may God have mercy upon him.

Al-Bukhārī stated that it was related to him by Abū al-Yaman, quoting Shu‘ayb, from ‘Abd Allāh b. Abū Ḥusayn, quoting Nāfi‘ b. Jubayr, from Ibīn ‘Abbās, who said, ‘During the lifetime of the Messenger of God (ṢAAS), Musaylima, the imposter, arrived and began saying, ‘If Muḥammad appoints me to rule after him, I will follow him.’ He had arrived in the company of a great number of his people.

“The Messenger of God (ṢAAS), holding a stick of date-palm wood in his hand, went out to him, accompanied by Thābit b. Qays. Coming to a stop near Musaylima and his men, the Messenger of God (ṢAAS) told him, ‘If you had asked me for it, I’d not even give you this stick! You will not avoid God’s order concerning you. If you do not turn away, God will destroy you. I believe you to be the person I saw in a dream. This man is Thābit, and he will answer your questions about me.’ The Prophet (ṢAAS) then left him.

“Ibīn ‘Abbās stated, ‘I asked about the statement of the Messenger of God (ṢAAS), “I believe you to be the person I saw in a dream.” Abū Hurayra told me that the Messenger of God (ṢAAS) said, “While I slept, I saw on my hand two gold bracelets. This disturbed me. Then I received revelation, in my sleep, that I should blow upon them. I did so, and they disappeared. I interpreted them to be representing two imposters who would emerge after me, one of them being al-Aswād al-Anṣārī, the other Musaylima.’”’

23. ‘Ayhala b. Ka‘b, of the Madhīhī tribe of Ṣa‘ān, known as “al-Aswād”, led a successful revolt in Yemen both against the authority of the Persians and that of the Prophet (ṢAAS). His assassination at the hand of former allies came shortly before the death of the latter. See the Encyclopedia of Islam, under the heading “al-Aswād”.

21. CAyhala b. Ka‘b, of the Madhhij tribe of Ṣa‘ān, known as “al-Aswād”, led a successful revolt in Yemen both against the authority of the Persians and that of the Prophet (ṢAAS). His assassination at the hand of former allies came shortly before the death of the latter. See the Encyclopedia of Islam, under the heading “al-Aswād”.
Al-Bukhari went on to state that Ishâq b. Naṣr related to him, quoting ʿAbd al-Razzāq, who said, “Maʿmar informed me that Hammām b. Munabbih told him that he heard Ābu Hurayra say that the Messenger of God (ṢAAS) said, ‘While I slept, I was brought treasures from the earth and two gold bracelets were placed on my palm. They disturbed me, and revelation came to me that I should blow upon them. I did so, and they disappeared. I interpreted them as the two imposters between whom I am— the ruler of Ṣanʿāʾ and the ruler of al-Yamāmah.’”

Al-Bukhari continued to state that it was related to him by Saʿd b. Muḥammad al-Jarmi, quoting Yaʿqūb b. Ibrāhim, quoting his father, from Ṣaḥīh, from Ḫubayzah b. Nashīr—his name is given elsewhere as ʿAbd Allāh—who said that ʿUbayd Allāh b. Ṣāhid b. Qays b. Shammās; it was he who was known as the orator of the Messenger of God (ṢAAS). The latter had a stick in his hand. He stood before Musaylimah and spoke to him and Musaylimah told him, ‘If you wish, we will leave the way clear for you to rule, provided that you make me your successor.’

The Messenger of God (ṢAAS) responded, ‘If you were to ask me for this stick, I’d not give it to you. I believe you are the one about whom I had a dream. This is Thābit b. Qays; he will answer any questions on my behalf.’ The Messenger of God (ṢAAS) then left.”

ʿUbayd Allāh b. ʿAbd Allāh continued, “I asked ʿĪsā b. ʿAbd Allāh about the vision he had mentioned. Ibn ʿAbbās replied, ‘I was told that the Messenger of God (ṢAAS) said, “While I slept, I was given a vision in which two gold bracelets were placed on my hand. I was disturbed by these and disliked them. Then I was given permission to blow on them and when I did so, they disappeared. I interpreted them to represent two imposters who would appear.”'”

ʿUbayd Allāh stated, “One of these was ʿAbd al-ʿAnṣār, who was killed by ʿAbd al-Jabīr in Yemen; the other was Musaylimah, ‘the imposter’.”

Muḥammad b. ʿĪsā stated, “The delegation of Banū Ḥanīfah came to the Messenger of God (ṢAAS), and with them was Musaylimah b. Ḥabīb, ‘the imposter’."

Ibn Hishām stated, “His name was Musaylimah b. Thumāmah b. Kathīr b. Ḥabīb b. al-Ḥārīth b. ʿAbd al-Ḥārīth b. Ḥaffān b. Dhahl b. al-Dūl b. Ḥantūf; he was known as ʿAbū Thumāmah, and also as ʿAbū Ḥārūn. He was also referred to as ‘al-Rahmān’ and as ‘Rahmān of al-Yamāmah’. He was 150 years old at the time of his execution. He knew various forms of magic. He knew how to insert an egg into a long-necked bottle and was the first to do this. He would cut off a bird’s wing, then reattach it. It is said that there was a gazelle that would come down from the mountain and he would drink its milk.”
Ibn Ishāq went on, “They went into residence in the home of the daughter of al-Ḥārith, an ansārī woman of Banū al-Najjar.”

Al-Suhayli stated, “She was Zaynab; some say her name was Kaysa, daughter of al-Ḥārith b. Kurayz b. Ḥabib b. ʿAbd Shams. Musaylima had married her long before, but then separated from her. This is why they stayed in her home.”

Ibn Ishāq continued, “One of our scholars of Medina related to me that Banū Ḥanifa hid him in some clothing and brought him to the Messenger of God (ṢAAS), while the latter was sitting among his Companions, holding a palm frond. When he reached the Messenger of God (ṢAAS), having been completely concealed by the clothes, and began to make requests, the Messenger of God (ṢAAS) told him, ‘If you were to ask me for this palm frond, I’d not give it to you!’

“A sheikh of Banū Ḥanifa from al-Yamāma related to me that the incident concerning him was quite different. He claimed that the delegation from Banū Ḥanifa came to the Messenger of God (ṢAAS), having left Musaylima with their mounts. Having accepted Islam, they remembered him and asked, ‘Messenger of God, we have left a companion of ours with our mounts and baggage to care for them for us.’

“And so the Messenger of God (ṢAAS) ordered that what had been given to the men of Banū Ḥanifa should be given to him too, saying, ‘His status is no worse than yours.’ That is, due to his having looked after his companions’ property. That is what the Messenger of God (ṢAAS) wanted to imply.

“They then all left and took to Musaylima what the Messenger of God (ṢAAS) had given to each one of them. When they reached Yamāma that enemy of God apostatized, proclaimed himself a prophet and told them many lies. He said, ‘I have been made his partner in this matter.’

“He then told his delegation, who were with him, ‘Did he not say to you, “His status is no worse than yours?” The only reason he said this was from his knowledge that I had been made his partner in the matter.’

“Thereafter he began to recite doggerel verse to them and to imitate the Qurʾān, saying, ‘God has bestowed His favour on the pregnant woman; he has extracted from her a being that moves, from between the skin on her womb and her intestines.’

“He made wine and fornication permissible for them and abolished the need for prayer. He nevertheless testified for the Messenger of God, God’s peace and blessings be upon him, being a prophet. And Banū Ḥanifa was in agreement with him on that.’

This is what Ibn Ishāq stated. But God knows best.

Al-Suhayli and others related the following about al-Raḥił b. ʿUnfīwa – his other name being Nahār b. ʿUnfīwa; he had accepted Islam and learned some of the Qurʾān and spent a period as a Companion of the Messenger of God (ṢAAS). The latter once passed by while al-Raḥił was seated with Abū Hurayra and commented, “One of you has his molar in hell-fire like Mt. Uḥud!”
Both men remained apprehensive until eventually al-Raḥil apostatized with Musaylima. He falsely testified that the Messenger of God (SAAS) had made Musaylima his partner in his activities and attributed to the latter some part of the Qurʾān he had learned; this Musaylima claimed for himself. All this resulted in great confusion for Banū Hāshim. Al-Raḥil was killed by Zayd b. al-Khaṭṭāb at the battle of al-Yamāma.

Al-Suhayl stated that the muʾazzin employed by Musaylima was named Hujayr; and the one of his men who most directed the warfare on his behalf was Muḥammad b. al-Ṭufayl. To these should be added Sajāḥ, known as Umm Sādir. This was a woman Musaylima married, and there are various shameful reports about his relationship with her. The name of her muʾazzin was Zuhayr b. ʿAmr, or alternatively Janba b. Ṭāriq. It is also said that Shabath b. Ribʿī also acted as her muʾazzin and then later became a Muslim. She too accepted Islam during the reign of ʿUmar b. al-Khaṭṭāb, and became a good Muslim.

Yūnus b. Bukayr quoted Ibn Ḩabīb as having stated, “Musaylima b. Ḥabīb wrote to the Messenger of God (SAAS) as follows, “From Musaylima, Messenger of God, to Muhammad, Messenger of God. Peace be upon you. To proceed: I have been appointed as your partner in the task, along with you. Half the authority is ours, the other half that of Quraysh. However, Quraysh are an aggressive people.”

Two messengers brought this document and the Messenger of God (SAAS) wrote back to him. He stated, “In the name of God, the most Merciful, most Beneficent. From Muhammad, Messenger of God, to Musaylima, ‘the imposter’. Peace be upon him who follows the guidance. To proceed: the earth belongs to God. He entrusts it to whomever of His servants He wishes. The outcome will favour the pious.”

This – the receipt of this message – was at the end of 10 AH. Al-Bukhārī relates the story of this message in his Sahīh collection. Yūnus b. Bukayr stated, quoting Ibn Ḩabīb, “Saʿd b. Ṭāriq related to me, from Salama b. Nuʿaym b. Masʿūd, from his father, who said, ‘I heard the Messenger of God (SAAS) say to the two messengers of Musaylima when they brought the letter from him, “Do you agree with what he said?” “Yes,” they replied. “I swear by God”, he told them, “that if it were not for the fact that messengers are not to be executed, I would strike off the heads of you both!””

Abū Dāʾūd al-Ṭayālīlī stated that al-Masʿūdī related to him, from ʿAṣīm, from Abū Wāḥil, from ʿAbd Allah b. Masʿūd, who said, “Ibn al-Nawāḥa and Ibn Uthāl came as messengers to the Messenger of God (SAAS), on behalf of Musaylima, ‘the imposter’, and he asked them, ‘Do you testify that I am the Messenger of God?’ They replied, ‘We testify that Musaylima is the Messenger of God!’ The Messenger of God (SAAS) then exclaimed, ‘I proclaim my belief in God and in His Messengers! If I were someone who executed messengers, I would execute both of you!’”

ʿAbd Allah b. Masʿūd went on, “And so the practice was instituted that messengers would not be executed.”
He continued, “Regarding Ibn Uthāl, God ultimately gave him his reward. As for Ibn al-Nawāḥa, I continued to feel much anger against him until God took possession of him.”

The ḥāfiz al-Bayhaqī stated that Usāma b. Uthāl accepted Islam. And we referred to this above.

Regarding Ibn al-Nawāḥa, Abū Zakariyya b. Abū Isḥaq al-Muzantī, quoting Abū ʿAbd Allāh Muḥammad b. Yaʿqūb, quoting Muḥammad b. Abī al-Wahhāb, quoting Jaʿfar b. ʿAwn, quoting Ismāʿīl b. Abī Khālid, from Qays b. Abī Ḥāzim, who said that a man came to Abī ʿAbd Allāh b. Masʿūd and said, ‘I passed by a mosque of Banū Ḥanīfah while they were making a recitation of something God did not reveal to Muḥammad (ṢAAS). It was, ‘By those women who mill flour; by those women who knead dough; by those women who bake bread; by those women who concoct stew; by those women who swallow morsels . . .’

“ʿAbd Allāh then sent for them; they were 70 men in number, and their leader was ʿAbd Allāh b. al-Nawāḥa. ʿAbd Allāh gave orders and he was executed. He then said, ‘We’ll never acquire Satan out of these; however, we can drive them off to Syria, so that God may take care of them for us!’”

Al-Waqidi stated, “The delegation from Banū Ḥanīfah consisted of approximately ten men, under the leadership of Sulmā b. Ḥanṣāla. They included al-Rahhāl b. Unfūwā, Tālq b. ʿĀli, ʿĀli b. Sinān, and Musaylima b. Ḥabīb, ‘the imposter’. They were accommodated in the home of Maslama, daughter of al-Ḥārith, and they were given full hospitality. They were given lunch and dinner – at times consisting of bread and meat, at others of bread and yoghurt, bread and meat fat, and dates, during their stay.

When they came to the mosque, they accepted Islam. They had left Musaylima with their mounts and when they wanted to depart, the Messenger of God (ṢAAS) gave them each five awqiyya weight of silver. He also ordered the same gift for Musaylima, and when they said he was with their mounts, he commented, ‘His status is no worse than yours.’

“When they returned to Musaylima and told him what the Messenger of God (ṢAAS) had said, he commented, ‘He only said that because he knows that power will come to me after him.’

“Having said this, Musaylima, may God abhore him, persisted and made claim to the prophethood.”

Al-Waqidi stated, “The Messenger of God (ṢAAS) had sent out with them a vessel containing the remainder of water he had used for cleansing himself. Musaylima ordered his men to revoke their pledge of allegiance to the Messenger of God (ṢAAS) to pour the water over his dwelling, and to adopt it as a masjid, a place of prayer. This they did.”

Hereafter we will recount the death of al-Aswād al-ʿAnṣa at the end of the life of the Messenger of God (ṢAAS). Musaylima was killed during the caliphate of Abū Bakr, ‘the trusting’.
THE DELEGATION FROM THE PEOPLE OF NAJRAN.

Al-Bukhari stated that it was related to him by 'Abbās b. al-Hasayn, quoting Yahya b. 'Abd, from Isma'il, from Abu Isḥaq, from Shīla b. Zufar, from Hudhayfah, who said, “Al-'Aqib and al-Sayyad, rulers of Najran, came to the Messenger of God (SAAS), intending to engage in the ḫiṣān ceremony.

“One man said to the other, ‘Let’s not do this. If he is a prophet, and we engage him in this ḫiṣān, neither we nor our descendants will have success.’ They both then said (to the Prophet (SAAS)), ‘We will give you whatever you want. Send a trustworthy man out with us, but do not send anyone who is not worthy of trust.’ He responded, ‘I will send with you a man who is truly trustworthy.’

“The Companions of the Messenger of God (SAAS) competed to have this honour, and he ultimately said, ‘Stand up, Abī 'Ubayda b. al-Jarrāḥ.’ And when he did so, the Messenger of God (SAAS) said, ‘This is the (most) trustworthy man of this nation.”

Al-Bukhari also related this, as did Muslim, from a ḥadith of Shu'ba, from Abū Isḥaq.

The hāfiz Abū Bakr al-Bayhaqi stated that he was informed by Abū 'Abd Allāh al-Ḥāfiz and Abū Sa'īd Muḥammad b. Musa ibn al-Faḍl, both of whom said, “Abū al-'Abbās Muḥammad b. Ya'qūb related to us, quoting Ahmad b. 'Abd al-Jabbar, quoting Yiynus b. Bukayr, from Salama b. 'Abd Yasīn, from his father, from his grandfather. Yiynus, who had been a Christian and had accepted Islam, said that the Messenger of God (SAAS) wrote to Najran before the (ṣūrat) Ta Sin2 of Sulaymān (Solomon) had been revealed to him, ‘In the name of the God of Abraham, Ḥisāk, and Jacob, from Muḥammad, the Prophet, the Messenger of God, to the bishop of Najran. Are you peaceable? I praise to you the God of Abraham, Isaac and Jacob. To proceed: I summon you to the worship of God, away from worshipping servants of God. If you should refuse, then you will have to pay the jizya. If you refuse, I am warning you of warfare. Peace.’

“When this letter reached the bishop, he was shocked and astounded by it. He sent for a man of Najran named Shuraḥbil b. Wadā'ā, who was originally from Ḥamān. No one would be consulted in preference to him in the case of some problem – not al-Abham, nor al-Sayyid, nor al-'Aqib.25

“The bishop gave this letter of the Messenger of God (SAAS) to Shuraḥbil. When he had read it, they asked him, ‘Abū Maryam, what do you think?’ Shuraḥbil replied, ‘You well know how God promised Abraham that prophethood would pass on through the progeny of Ismā'il; don’t you believe that this could

24. A practice in which two contending groups attended a remote area to pray to God to punish whichever of their two parties had engaged in lying. See also footnote 27, p.73 hereafter.
25. T s (Ta Sin), the two opening letters of surat al-Naml (or surat Ta Sin).
26. The other leaders of the tribe.
refer to this man? I have no personal opinion about the prophethood question. If this were a worldly matter, I would give you my views on it, and would do my very best for you.' The bishop told him, 'Come aside and take a seat.' Shuraḥbil then went aside and sat down near him.

"The bishop sent to a man of Najrān named ʿAbd Allāh b. Shuraḥbil, a man of Dhū Ḩabalah, from Ḥimyar. He had him read the letter and asked him his opinion. This man spoke as Shuraḥbil and the bishop told him, 'Come aside and take a seat', and the man did so and sat near him.

"Next the bishop sent for a man of Najrān named Jabbar b. Fayd, of Banū al-Ḥarith, son of Ka'b, a man of Banū al-Ḥimās. He asked this man to read the letter and to give his opinion of it. Jabbar replied as had Shuraḥbil and ʿAbd Allāh. The bishop then told him to go aside and sit, which he did.

"When they had all agreed on the same statement, the bishop gave orders that the bell be struck and lighted lanterns and hair shirts were lifted up into the monks' cells; they would do this if there were an alarm during the day, but if the alarm were by night, they would merely strike the bell and lift up the lights into the cells.

"When the bell was struck, they assembled and the people of the valley, both in its upper and its lower parts, raised the hair shirts; the valley was the length of a day's journey for a fast rider. It consisted of 73 villages and had 100,000 warriors. The letter of the Messenger of God (SAAS) was read to them and the bishop sought their opinion of it. Their leaders agreed that they should send Shuraḥbil b. Wada'a al-Ḥamadani, ʿAbd Allāh b. Shuraḥbil al-ʿAṣbaḥ, and Jabbar b. Fayd al-Ḥarithi to seek information about the Messenger of God (SAAS).

"The delegation travelled to Medina and when they arrived there, they took off their travel garments and dressed in fine robes of striped cloth and put on gold rings. They then went to the Messenger of God (SAAS). They greeted him, but he did not respond. They waited there all day long for him to speak to them, but he did not, since they were wearing those garments and gold rings.

"The delegation went to find ʿUṯmān b. ʿAffān and ʿAbd al-ʿRahmān b. ʿAwf, whom they had known previously; they found them in an assembly, meeting with ansār and muḥājirūn. They asked them, "Uṯmān and ʿAbd al-ʿRahmān, your Prophet wrote us a letter and we have come in response to it. We have greeted him, but he has not returned our greeting. We waited patiently all day long, but failed to get him to speak to us. What do you both think; do you consider we should return home?"

"They also asked ʿAlī b. Abī Ṭalīb who was also there in the group. He said to ʿUṯmān and ʿAbd al-ʿRahmān, 'I think they should take off these fine robes and rings, dress in their travel garments and then return to him.'

"They did this and when they greeted him, he responded. He then told them, 'By Him who sent me with the truth, when you first came to me, Iblīs (Satan) was certainly with you.' He then asked them questions, as they did him. This
session of questioning continued and they eventually asked, 'What do you say about Jesus? Although we will go back to our people as Christians, it would please us, if you are a prophet, we could hear what you say of him.'

"The Messenger of God (SAAS) replied, 'I don't have anything to say about him today; stay here until I tell you what it is God says about Jesus.'

"By next morning God, the Almighty and Glorious, had revealed this verse, 'God considers Jesus to be the like of Adam; He created him from earth, then said to him: "Be!" And he was. The truth is from your Lord; and so do not be of those who make disputes. To those who could dispute with you, after the knowledge that has come to you, say, "Come, let us call our sons and (you) your sons, we our wives and (you) your wives and we our own selves and (you) yourselves, and then let us make our appeals to God, and pray that God places his curse upon those who lie' (surat Al-'Imrân; III, v. 58–60).

"They refused to agree to this.

"On the next morning following that when he had told them of this, he arrived for a mulâṣâna,27 'an oath-taking competition', accompanied by al-Ḥasan and al-Husayn. He was dressed in a khamîl, 'a coarse-fibred garment', and Fāṭima walked at his back; that day he was also accompanied by several of his womenfolk.

"Shurâhblîl told his two companions, 'You both well know that the upper and lower parts of our valley join in accepting my views and I have, I swear, reached a weighty conclusion. Given that this man is a powerful leader, if we were the first of the Arabs to spite him and to reject his orders, he and his men would maintain such ill-will for us that they would eventually do us great harm. We are the Arabs who are his closest neighbours, and if this man is truly a prophet, and we challenge him as a liar, then every hide and hair of us is sure to perish!'

"His companions then asked him, 'Well, Abu Maryam, what should we do?' He replied, 'My opinion is that I should recognize his authority. He is, I think, not a man who would ever make an over-harsh judgement.'

"Shurâhblîl then met with the Messenger of God (SAAS) and told him, 'I have something better to suggest than an oath-taking competition with you.' 'And what is that?' he asked. 'Spend this day till tonight and tonight till tomorrow reaching your judgement and whatever you decide concerning us will be acceptable.'

"The Messenger of God (SAAS) asked, 'Is there anyone else back home behind you who will contradict you?' Shurâhblîl replied, 'Ask my two companions.' They said, 'Our whole valley will accept his decision.'

"The Messenger of God (SAAS) then returned home without making oaths regarding them. When they went to him next day, he wrote for them the following document, 'In the name of God, the most Merciful, the most Beneficent. This is written by Muhammad, the Prophet, the untutored, the

27. A procedure in which contending parties would call down oaths upon their various family members and invoke God's aid to determine which side had been speaking the truth. This practice is inferred in the Qur'ān verse quoted in the previous paragraph.
Messenger of God, to Najrān. It is his judgement regarding all their produce and all their assets in gold, silver and slaves to be generous to them and to leave them all this in consideration of a payment of 2,000 sets of garments. Of these 1,000 shall be paid each Rajab, and another 1,000 each Safar.' He then went on to give the rest of the conditions. The document ends, 'Witnessed by Abū Sufyān b. Ḥarb, Ghaylān b. 'Amr, Malik b. 'Awf, of Banū Naṣr, and al-ʿAqraʿ b. Ḥabīs al-Ḥanzalī, and al-Mughīra.' And he (so) wrote it.

"When they received this document, they left for Najrān. With the bishop there was a brother of his, on his mother's side, he being his uncle's son, a man named Bishr b. Muʿāwiyah, known as Abū ʿAlqama. The delegation gave the letter of the Messenger of God (Ṣaʾṣ) to the bishop. While he was reading it, in the company of Abū ʿAlqama, while they were both riding, Bishr's camel stumbled. Bishr swore an oath, although he did not make reference to the Messenger of God (Ṣaʾṣ).

"The bishop said to him, 'You might have spoken a curse against a prophet who has been sent.' Bishr replied, 'Certainly; and I swear I'll not nullify it until I go to the Messenger of God (Ṣaʾṣ).'

"He then directed his camel back towards Medina, but the bishop positioned his own in his way and told him, 'Understand from me, that I only said that so that the Arabs have that reported to them of me, fearing that they might consider that we had accepted his authenticity, or been swayed by his voice, or agreed to something this man wanted to which the Arabs did not comply, even though we are the most powerful and numerous of all.' Bishr replied, 'No; I swear, I'll never accept this attitude of yours.'

"Bishr then spurred his mount into motion, turning his back to the bishop. He also spoke the following doggerel verse:

'To you (my camel) anxiously turns her flank
Though a foal inside her belly objects,
For her religion opposes that of the Christians.'

"When he reached the Messenger of God (Ṣaʾṣ), he accepted Islam and stayed on with him until he was eventually killed."

"The delegation entered Najrān and went to the monk Ibn Abū Shamar al-Zubaydi while he was high up in his cell, telling him, 'A prophet has been given a mission in Tihāma!' They narrated how the Najrān delegation had gone to the Messenger of God (Ṣaʾṣ), and how he had suggested an oath-swearing competition to them, which they had refused, and how Bishr b. Muʿāwiyah had hurried off to him and had accepted Islam.

"The monk replied, 'Bring me down, or else I'll cast myself from this cell!' They did so; he brought with him a present which he took with him to the Messenger of God (Ṣaʾṣ). Part of it is that cloak that the caliphs wear, along with a wooden cup and a staff."
He remained for some time with the Messenger of God (SAAS), listening to the revelation, then returned to his own people. He is not credited with having accepted Islam. He promised to come back but this was not to be until the Messenger of God (SAAS) had died.

"The bishop, Abu al-Harith, went to the Messenger of God (SAAS), along with al-Sayyid, al-'Aqib, and important persons from their people. They stayed with him, hearing what God revealed to him. He wrote the document for the bishop and those bishops to come after him: 'In the name of God, the most Merciful, the most Beneficent. From Muhammad, the Prophet, to Bishop Abu al-Harith and the bishops of Najran, and its priests and monks, including all those under their control, few or many. (This gives) protection of God and of His Messenger, which shall not be changed for any of its bishops, monks or priests. Nor shall any of their rights or powers or former practices be changed. The protection of God and His Messenger is for ever, so long as they remain peaceful and sincere and are not subjected to wrongdoing or engage in it. 'Written by al-Mughira b. Shu'ba."

Muhammad b. Ishāq related that the delegation of Christians of Najran included 60 riders, of whom 14 were leaders. These latter consisted of al-'Aqib, whose name was 'Abd al-Masih, and al-Sayyid, whose name was al-Abham. Abu al-Harith b. Alqama, Aws b. al-Harith, Zayd, Qays, Yazid, Nubayh, Khuwaylid, 'Amr, Khalid, Abd Allah and Yahnuus.

Leadership of these 14 men devolved upon 3 of them. These were al-'Aqib their leader, opinion-maker and council-leader, whose decision no one would oppose; al-Sayyid, their protector, and camel-master; Abu al-Harith b. Alqama, their bishop and pontiff. The last-mentioned was an Arab of Banu Bakr b. Wa'il. He had entered the religion of Christianity, and the Byzantines had promoted and honoured him, built churches for him and given him power and authority because of the firmness they knew of his faith. He was nevertheless fully aware of the mission of the Messenger of God (SAAS), but (his love for) honour and prestige prevented him from following the truth.

Yunus b. Bukayr quoted Ibn Ishāq as stating, "Burayda b. Sufyān related to me, from Ibn al-Baylamānī, from Kurz b. Alqama, who said, 'A delegation of Christians of Najran arrived, consisting of 60 mounted men, 14 of whom were their leaders. And there were 24 of them . . ." Three of them were in charge - al-'Aqib, al-Sayyid and Abu al-Harith, one of the Banū Bakr b. Wa'il, their bishop, and their sahib midrās." This last man they had awarded great honour, power and privileges, and had built him churches because of what they had heard of his great knowledge and zeal for their faith.

28. Titles of authority.
29. Incomplete in the Arabic printed text.
30. Perhaps the guardian of their Midrash, an early Jewish interpretation of the Old Testament.
"When they left Najrân, Abû Ḥarîtha was mounted on a mule and by his side rode a brother of his named Kurz b. ʿAlqama. The mule of Abû Ḥarîtha stumbled and Kurz said, 'May al-ʿAbḍ, "the one far away", (meaning the Messenger of God (ṢAAS)) stumble!' Abû Ḥarîtha commented, 'No; it's you who may stumble!' Kurz asked him, 'Why, brother?' He replied, 'I swear by God, he is certainly the prophet whom we have been awaiting!'

"Kurz asked, 'Well, what is holding you back, when you know that?' He replied, 'It's because of what these people have done for us. They have honoured us, made payments to us, and given us authority. But they adamantly oppose him; if I were to take action, they would take everything away from us.'

"His brother Kurz gave much thought to what he had said and eventually accepted Islam."

Ibn ʿIṣḥāq went on to relate that when they entered the mosque of the Prophet (ṢAAS), they were dressed in finery. It was time for the al-ʿāṣr prayer, and they got up and prayed towards the east. The Messenger of God (ṢAAS) said, "Let them do so."

Their spokesman was Abû Ḥarîtha b. ʿAlqama and (their other leaders were) al-Sayyid and al-Qāiq. Eventually the major part of sūrat Āl ʾImrān and verses about the oath-taking competition were revealed concerning them. But they refused the latter. They asked that a fully trustworthy man be sent out with them. And the Messenger of God (ṢAAS) did dispatch Abū ʿUbayda b. al-Jarrāh, as is related above in the account of al-Bukhārī.

We have discussed this in detail in our Taftār (Exegesis) of sūrat Āl ʾImrān. And to God be all praise and credit.

THE DELEGATION OF BANU ʿĀMIR AND THE STORY OF ʿĀMIR B. AL-ṬUFAYL AND ARBAD B. QAYS, MAY GOD DAMN THEM BOTH!


"When that enemy of God ʿĀmir b. al-Ṭuwayl came to see the Messenger of God (ṢAAS), it was with the intent of betraying him. His people had told him, 'Abū ʿĀmir, others have accepted Islam, you do so too.' But he replied, 'I swear by God, I made a vow I would never cease striving to get the Arabs to follow me; should I now follow this Quraysh fellow?'

"Arbad then said, 'When we go to see this man, I will get him to turn his face away from you. When I do this, you strike him with your sword!'"

"When they reached the Messenger of God (ṢAAS), ʿĀmir b. al-Ṭuwayl said, 'Muḥammad, will you come aside with me?' He replied, 'No, by God, not until

31. To act as an arbitrator to settle an internal financial dispute, according to the sources.
'Amir repeated, ‘Please, just come aside with me, Muhammad,’ and he began talking to him, waiting for Arbad to act. Arbad, however, did nothing. When 'Amir saw that Arbad was taking no action, he again said, ’Muhammad, do come aside with me,’ but he again replied, ‘No, not until you believe in God alone Who has no partner.’

“When the Messenger of God (SAAS) thus rejected him, 'Amir said, ‘Then, by God, I’ll fill this place with horses and men to fight you!’ When 'Amir had turned away to leave, the Messenger of God (SAAS) said, ‘O God, take care of 'Amir b. al-‘Tufayl for me!’

“When they had left the Messenger of God (SAAS), 'Amir b. al-‘Tufayl asked Arbad, ‘Had I not ordered you what to do? I swear by God, there was no man on earth I considered more fearsome than you! I swear, I’ll never fear you again, after today!’

“He replied, ‘I pray you, don’t blame me too hastily. Whenever I was about to do as you had asked, you got in the man’s way so all I could see was you. Should I have struck you with my sword?’

“They headed back home and when they had gone part way, God, the Almighty and Glorious, afflicted 'Amir b. al-‘Tufayl with a growth in his neck. And God killed him in the home of a woman of Banu Saliil. He exclaimed, ‘O Banu ‘Amir, shall (my death) be from a growth like that on a young camel in the home of a woman of Banu Saliil?’”

Ibn Hisham stated, “The words are also quoted as, ‘... a growth like that of a camel and a death in the house of a Saliili woman?’”


“Again the Messenger of God (SAAS) said, ‘Accept Islam!’ And again ‘Amir replied, ‘On condition I control the nomads, while you control the villages.’ ‘No,’ replied the Messenger of God (SAAS). ‘Amir then turned away, saying, ‘I swear by God, Muhammad, I’ll fill this place with horses like locusts and men like breadcrumbs; I’ll tether a horse to every palm tree!’

“The Messenger of God (SAAS) said, ‘O God, rid me of ‘Amir and give his people guidance!’

“‘Amir then left and when he reached the outskirts of Medina, he happened to meet a woman of his tribe called Saliiliyya. He dismounted from his horse and slept in her house. He was then afflicted by a growth in his throat. He mounted his horse and, levelling his lance, he rode away, saying, ‘A growth like that on a young camel and a death in the house of Saliiliyya!’ He kept this up until he fell dead from his horse.”
The ḥāfīz Abū `Amr b. `Abd al-Barr stated in his work *al-Iṣṭāb fi Asmāʾ al-Ṣaḥāba* (*A Study of the Names of the Companions*) concerning (a man named) Maw'ala: "He was Maw'ala b. Kuthayf al-Ḍabābī al-Kilabī al-Āmirī, of Banū Āmir b. Sa'āda. He went to the Messenger of God (ṢAAS), and accepted Islam when a young man of 20, and he lived on in the faith for 100 years. He was known as 'he of the two tongues' because of his eloquence. His son Ābd al-ʿAẓīz related materials from him. It was he who recounted the story of Āmir b. al-Ṭufayl and the line, ‘... a growth like that of a baggage camel and a death in the house of Salāṭyf!’"

Al-Zubayr b. Bakkar stated, "Zamyāt, daughter of Ābd al-ʿAẓīz b. Maw'ala b. Kuthayf b. ʿUmarī b. Khālid b. Āmir b. Mu'āwīya, he being al-Ḍabbāb b. Kilāb b. Rabī'ī b. Āmir b. Sa'āda, said, ‘My father related to me, quoting his father, quoted Maw'ala as having recounted that he went to the Messenger of God (ṢAAS), and accepted Islam when he was 20 years old. He pledged him his allegiance, wiped his right arm (in deference to him), and led his camel to him. The Messenger of God (ṢAAS) gave him a two-year-old she-camel. After the death of the Prophet (ṢAAS), he became a companion of Abū Hurayra and lived on for 100 years into Islam. He was nicknamed ‘he of the two tongues’ because of his eloquence.’"

I note that it is evident that the story of Āmir b. al-Ṭufayl related to a period prior to the conquest of Mecca, even though Ibn Ḥishāq and al-Bayhaqi include mention of it thereafter.

When al-Bayhaqi gave it, he did so from al-Ḥākim, from al-Āṣamī, quoting Muḥammad b. Ḥishāq, quoting Mu'āwīya b. Āmir, quoting Ābd Ishaq al-ʿFārārī, from al-Awzā'ī, from Ḥishāq b. Ābd Allāh b. Abū Ṭalha, from Anas, in the account of the expedition to Bār Ma'āqūn and the killing by Āmir b. Ṭufayl of Ḥaram b. Mālīk, the uncle of Anas b. Mālik, and his treachery against the men there that resulted in the killing of them all except Āmir b. Umayya, as is given above.

Al-Awzā'ī stated that Yahyā said, “The Messenger of God (ṢAAS) spoke prayers against Āmir b. Ṭufayl for 30 mornings, saying, ‘O God, rid me of Āmir b. al-Ṭufayl however You wish, and send upon him what will kill him.’ And God did infect him with a malignancy.”

It is related from Ḥammām, from Ishaq b. Ābd Allāh, from Anas, in the story relating to Ḥaram b. Mīlāh. Anas stated, “Āmir b. al-Ṭufayl went to the Messenger of God (ṢAAS) and told him, ‘I give you to choose between three options: you shall govern the people on the plains, while I the nomads, or I shall be your successor after you, or I will attack you with Banū Ghaṭafān and 1,000 stallions and 1,000 mares.’”

He went on, “He was then, while staying in a woman’s house, afflicted with a malignant growth. At this, he exclaimed, ‘Shall it be a growth like that on a camel and death in the house of a woman of Banū so-and-so? Bring me my horse!’ He rode away and died upon his horse.”
Ibn Ishāq stated, “His companions went out and buried him, then proceeded on to Banū ‘Amir territory to spend the winter. When they arrived there, their people came to them and asked, ‘Arbad, how was it back behind you?’ ‘It was nothing,’ they replied. ‘I swear, all he did was invite us to worship something or other. I wish he were here now; I’d kill him with an arrow, right on the spot!’

“A day or two after his having made that comment, he went out with a camel he had to sell and God sent down upon him and it a thunderbolt that burned them both up.”

Ibn Ishāq stated, “Arbad b. Qays was a brother of Labīd b. Rabī‘a on his mother’s side. Labīd said, mourning Arbad,

‘Death spares no one – not a kindly father, nor a son.
I fear much that death of Arbad more than I do the influence of Pisces or Leo.
Eye, why weep for Arbad, now that both we and the women have stood in mourning?
If others threatened, he ignored their threats; if they were reasoned in judgement, so was he.
A sweet and clever man, though with some bitterness in his sweetness; a man of calm and healthy constitution.
Eye, would you weep for Arbad now that the winter winds sweep the bare trees
And they have become wind-tossed and fruitless, their remnants of fruit revealed?
He was braver than a meat-eating forest-lion, staring forth and determined to prevail.
The eye does not see to its full extent on a night when horses return frail and worn.
He inspired the mourning women to attend his wake, (as evident) as young gazelles on barren terrain.
The lightning and thunderbolt terrified me when they struck this bold warrior that terrible day.
He took from those who robbed and gave back to their victims; if they came in distress, he gave them again and again.
He was generous in bad times, as when spring rain produces growth.
All the sons of a free-born woman must diminish in number, no matter how many they were.
Even though once envied, all shall be brought down; though once leaders, all shall perish and fade.’”

Ibn Ishāq quoted many further lines from Labīd in mourning for Arbad b. Qays, his brother on his mother’s side. We have omitted them here for brevity’s sake, thinking the verses we have given sufficient. And it is God who leads to what is right.
Ibn Hishām stated that Zayd b. Aslam recounted, from ʿĀṭāʾ b. Yasār, from Ibn ʿAbbās, who said, “And God, the Almighty and Glorious, revealed the following concerning ʿĀmir and Arbad: ‘God knows what every female bears and what falls short and what comes to fruition in the womb. And with Him everything has its measure. (He it is who is) Knowledgeable of the unseen and what is witnessed; He is the Great, the Most High. Alike (for Him) are those of you who conceal their words and those who speak openly, those who hide by night, and those who go forth by day. He has those (Helpers) who proceed forth on his behalf, both ahead and behind him, who protect him, by God’s command’ (sūrat al-Raʿḍ; XIII, v.9–11). By this latter wording, He is referring to Muḥammad (ṢAAS).

“He proceeded to make reference to Arbad and to his execution. God Almighty stated, ‘And when God intends harm for a people there is no averting it and from Him they have no protector. He it is who shows you lightning bringing fear and expectation, He who summons the heavy clouds. The thunder proclaims His praise and the angels too are in awe of Him. He sends the thunderbolts and uses them to strike whomever He wishes. Yet they dispute concerning God, and He is Mighty in power’” (sūrat al-Raʿḍ; XIII, v.11–13).

We have discussed these honoured verses in our exegesis of sūrat al-Raʿḍ. And to God goes all praise and credit.

Ibn Hishām, may God have mercy on him, did provide a chain of authorities for this additional comment he made.

We are also given an account by the ḥāfīz Abu al-Qāsim Sulaymān b. Ahmad al-Ṭabarānī in his great compendium of aḥadīth in which he states, “Masʿada b. Saʿd al-ʿAttāʾ related to us, quoting Ibrāhīm b. al-Mundhir al-Ḥizāmī, quoting ʿAbd al-ʿAzīz b. ʿUmrān, quoting ʿAbd al-Raḥmān and ʿAbd Allāh, two sons of Zayd b. Aslam, from their father, from ʿĀṭāʾ b. Yasār, from Ibn ʿAbbās, who recounted that Arbad b. Qays b. Jaʿz b. Khālid b. Jaʿfar b. Kilāb and ʿĀmir b. al-Ṭufayl b. Mālik came to see the Messenger of God (ṢAAS) in Medina. When they reached him, he was seated and they both sat down in front of him. ʿĀmir b. al-Ṭufayl asked him, ‘Muḥammad, what will you do for me if I accept Islam?’ The Messenger of God (ṢAAS) replied, ‘You will receive the same as the other Muslims and have the same obligations.’

“ʿĀmir then asked, ‘If I accept Islam, will you ensure that I become leader after you?’ The Messenger of God (ṢAAS) replied, ‘That shall not be for you or for your tribe. But you may have command over the cavalry.’ ʿĀmir responded, ‘I already now have control over all the cavalry of Najd. Give me control over the nomads, and you control the villages.’

“No,” he replied. As he was leaving him, ʿĀmir said, ‘I am going to fill up this place with horses and men to fight you.’ The Messenger of God (ṢAAS) responded, ‘God will prevent you.’

“When Arbad and ʿĀmir left, the latter suggested, ‘Arbad, I’ll distract Muḥammad from you by talking to him, and then you strike him with your sword. If you do killMuḥammad, they’ll want no more than to be satisfied by
payment of the blood-wit. They dislike warfare. You'll just give them the blood-wit,' Arbad replied, 'I'll do it.'

"They proceeded back to the Messenger of God (SAAS), and 'Amir addressed him, 'Muhammad, get up and come with me so I can talk to you.' The Messenger of God (SAAS) arose and went alone with him towards the wall where he stopped to talk to him. Arbad went to draw his sword, but when he touched it, his hand lost its grip on the sword's hilt and he could not unsheath it. Arbad was unable to strike him sufficiently quickly for 'Amir, because the Messenger of God (SAAS) turned and, seeing Arbad and what he intended, walked away from them both.

"When Arbad and 'Amir left the presence of the Messenger of God (SAAS), and reached the lava plain of Waqim, they halted. But Sa'd b. Mu'adh and Usayd b. al-Hudayr went out after them and said, 'Clear off, you enemies of God! God damn you both!' 'Amir responded, 'Who is that, Sa'd?' 'That is Usayd b. Hudayr, of the cavalry squadrons,' he replied.

"They left, and while they were at al-Raqm, God sent a thunderbolt down on Arbad and killed him. 'Amir then left, and when he was in the lava field, God sent a malignant growth to afflict him. That night he spent in the house of a woman of Banu Salul. He began feeling the growth on his neck and said, 'A growth like that of a camel, in the house of a woman of Banu Salul!' He loathed the idea of dying in her house.

"He then rode off on his horse, made it gallop, then died on it as he returned. God revealed about them both, 'God knows what every female...!' and so on, to the words, 'He has those (Helpers) who proceed forth on his behalf...!' By this, He was making reference to Muhammad (SAAS). He then made a reference to Arbad and how God had killed him, then quoted the verse, 'He sends the thunderbolts and uses them...'."

This account suggests the early time frame of this incident concerning 'Amir and Arbad; this is because it mentions Sa'd b. Mu'adh in it. But God knows best.

The arrival of the delegations of al-Tufayl b. 'Amir al-DawsI, may God be pleased with him, to the Messenger of God (SAAS) at Mecca and his acceptance of Islam have been treated above," and also how God placed a light between his eyes and he made a request to God, who removed it on to the end of his whip. we have detailed that above and have no need to repeat it here, as did al-BayhaqI and others.

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THE ARRIVAL OF DIMAM B. THALABA TO SEE THE MESSENGER OF GOD (SAAS), ON BEHALF OF HIS TRIBE OF BANU SA'D B. BAKR.


When he arrived, he made his camel kneel at the door of the mosque, hobbled it and entered the mosque while the Messenger of God (SAAS) was seated inside with his men. Dimam was a burly and hairy man who had two pigtails.

He advanced, stood over the Messenger of God (SAAS) and asked, 'Which one of you is ‘Abd al-Mut‘alib’s son?' The Messenger of God (SAAS) replied, 'I am ‘Abd al-Mut‘alib’s son.'

Dimam then asked, ‘Muhammad?’ ‘Yes?’ he asked. ‘Son of ‘Abd al-Mut‘alib, I’ve got some tough questions to put to you; don’t be offended.’

'I’ll not be offended,' he replied. 'Ask what you want.'

'I adjure you by God, your God, and the God of those who came before you, and the God of those who will come after you, is it God who orders you that we worship Him alone, and associate none other with Him, and that we take down those idols that our fathers worshipped?’ 'Yes, by God,’ he replied.

'I again adjure you by God, your God, and the God of those before and after you, is it God who ordered you that we pray those five prayers?’ ‘Yes,’ he replied.

Dimam then began referring to the religious duties of Islam, one by one – alms-giving, fasting, the pilgrimage and all the other ordinances of Islam. He went on to refer to each one specifically. When he had finished, he said, 'I testify that there is no god but God, and I testify that Muhammad is the Messenger of God. And I shall perform these duties and shall abstain from all that you prohibit. And I shall not add nor subtract anything.'

He then went to his camel to go home. The Messenger of God (SAAS) said, 'If that man with the two pigtails spoke the truth, he will enter paradise!'

When Dimam reached his camel, he untied it and travelled home. His people gathered to meet him and the first thing he said was, ‘Al-Lat and al-‘Uzza are evil!’ They told him, ‘Take care, Dimam! You might get leprosy! You might get elephantitis! You might go crazy!’

He replied, 'Confound you all! Those two can do no harm nor good. God has sent a Messenger and revealed to him a book with which I will try to save you from your former error. I testify that there is no god but God alone who has no partner, and that Muhammad is His servant and His Messenger. I have come to you from him with orders for what you should do and what he forbids you from doing.'

'And by God, that night and by next morning every man and woman there had become Muslims. And Ibn ‘Abbās said, “We never heard of anyone who came as a finer representative of any tribe than Dimam b. Thaqaba.’”

Imām Aḥmad related this similarly, from Ya‘qūb b. ʿIbrahim al-Zuhri, from his father, from Ibn ʿIshāq.

Abū Da’dūd related this hadīth through Salama b. al-Fadl, from Muhammad b. ʿIshāq, from Salama b. Kuhayl, and Muḥammad b. al-Walid b. Nuwayrī, from Kurayb, from Ibn ‘Abbās, in similar words.
In this text there is evidence of his having returned to his people before the conquest of Mecca, since Khalid b. al-Walid destroyed al-'Uzza during the days of that conquest.

Al-Waqidi stated that Abu Bakr b. 'Abd Allah b. Abu Sabr related to him, from Shurayk b. 'Abd Allah b. Abu Nimr, from Kurayb, from Ibn 'Abbas, who said, "In Rajab, 5 AH Banu Sa'd b. Bakr sent Dimam b. Thalaba out in a delegation to meet with the Messenger of God (SAAS); he was a burly, thick-haired man with two pigtails.

"When he arrived, he stood over the Messenger of God (SAAS), and asked him questions, doing so brusquely, about who had sent him, what he was sent with, and about the required duties of Islam. The Messenger of God (SAAS) responded to him concerning all this and he went back to his people as a Muslim. He took down the idols and told them what orders he had received and what he had been forbidden from doing. And by the next morning, every single man and woman of them had become Muslims. They built mosques and instituted the call for prayer."

Imam Ahmad stated that it was related to him by Hashim b. al-Qasim, quoting Sulayman – meaning Ibn al-Mughira – from Thabit, from Anas b. Malik, who said, "We had been forbidden to pose any questions to the Messenger of God (SAAS), and it would amaze us to have some intelligent man come in from the desert and ask him questions while we listened.

"One man arrived from the desert and asked, 'Muhammad, your messenger came to us and claimed that you claim that God sent you.' 'He spoke the truth,' he replied.

"'So who created the sky?' he asked. 'God.' 'And who created the earth?' 'God.' 'And who set up these mountains and placed things upon them?"

"He went on, 'By Him who created the sky and the earth and set up these mountains, was it God who sent you?' 'Yes.'

"'Your messenger claimed that we are required to perform five prayers each day and night.' 'He spoke the truth.' 'By Him who sent you, was it God who gave you this order?' 'Yes.'

"'Your messenger claimed that we are to give zakāt payments from our assets.' 'He spoke the truth.' 'By Him who sent you with the truth, did He really give you this order?' 'Yes.'

"'Your messenger claimed that we are required to fast for one month each year.' 'He spoke the truth.' 'By Him who sent you, was it God who gave you this order?' 'Yes,' he replied.

"'And your messenger claimed that everyone with the necessary means is required to make a pilgrimage to the ka'ba.' 'He spoke the truth.'

"The man then turned aside, saying, 'By Him who sent you with the truth, I will not add to nor subtract from these at all.'

"The Prophet (SAAS) said, 'If he has spoken the truth, he will enter paradise.'"
This *hadith* is included in both *sahih* collections, as well as in other compendia, with various phraseology and lines of transmission, from Anas b. Malik, may God be pleased with him. Muslim related it from a *hadith* of Abū al-Naḍr Hashim b. al-Qasim, from Sulaymān b. al-Mughira. Al-Bukhārī also gave this *hadith* from this source.

It is also given in similar form from another line. Imām Aḥmad stated, "Al-Hājjaj related to us, quoting Layth, quoting Sa‘d b. Abū Sa‘d, from Shurayk b. ʿAbd Allāh b. Abū Nimr, who stated that he heard Anas b. Malik say, ‘While we were seated in the mosque with the Messenger of God (ṢAAS), a man arrived on a camel that he made kneel and hobbled it there. He then asked, “Which of you is Muḥammad?” The Messenger of God (ṢAAS) was there, resting among his Companions. We told him, “He is this white-skinned man, the one reclining.”"

"The man addressed him, “Son of ʿAbd al-Muttalib…” The Messenger of God (ṢAAS) replied, “I will respond to you.” The man went on, “Muḥammad, I want to ask you some tough questions; don’t be offended at me.” “Ask whatever you see fit.” The man went on, “I adjure you by your Lord and the Lord of those who came before you, did God send you to all the people?” The Messenger of God (ṢAAS) replied, “Yes, by God.”"

"“Again, I adjure you by God, was it God who gave you the order that we perform the five prayers each day and night?“ By God, yes,” he affirmed.

"“Then, I adjure you by God, was it God who ordered you that we fast this month each year?” The Messenger of God (ṢAAS) replied, “Yes, by God!”

"“I adjure you by God, was it God who ordered you to take these alms from our wealthy and to distribute them to our poor?” “Yes, by God,” responded the Messenger of God (ṢAAS).

"The man went on, “Then I believe the message you bring. I am an envoy on behalf of my people back home; my name is Dimām b. Thafla, a brother of Banū Sa‘d b. Bakr.”"


Abū Da‘ūd, al-Naṣrī and Ibn Māja related this from al-Layth.

It is curious that al-Naṣrī related it from a line other than through al-Layth. He stated, “Ibn ʿAjlān and others of our colleagues, related it to me from Sa‘d al-Maqburi, from Shurayk, from Anas b. Mālik…” and he then gave the *hadith*. Al-Naṣrī also related it from a *hadith* of Ubayd Allāh al-ʿUmari, from Sa‘d al-Maqburi, from Abū Hurayra. Perhaps it was derived from Sa‘d al-Maqburi from both of these other sources. God knows best.

**Division**

We have given above the account related by Imām Ahmad, from Yahya b. Ādam, from Ḥaḍīth b. Ghiyāth, from Da‘ūd b. Abū Hind, from Sa‘d b. Jubayr,

33. See Vol. II.
from Ibn ‘Abbas, relating to the arrival of Dimām al-Azdī to see the Messenger of God (SAAS) in Mecca before the Hijra and of the acceptance of Islam by the former and by his people. Our previous account is of sufficient detail to need no repetition here. And to God be all praise and credit.

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**THE DELEGATION OF TAYYP WITH 'ZAYD OF THE HORSES' MAY GOD BE PLEASED WITH HIM.**

This man was Zayd b. Muhallil b. Zayd b. Manhib, known as Abū Muknif al-Tāli. He was one of the finest of the Arabs, and one of their tallest. He was called, “Zayd of the horses” because of five mares he owned.

Al-Suhaylī noted, “Each of these horses had a name, but these at present escape me.”

Ibn Isḥāq stated, “A delegation from Banū Tā'ī, led by ‘Zayd of the horses’, came to visit the Messenger of God (SAAS). When they reached him, they spoke with him, and he explained Islam to them which they accepted; they became good Muslims.

“A man of Tā'ī whom I trust told me that the Messenger of God (SAAS) commented, ‘I have never met an Arab previously referred to me as of high reputation whom I have not found, on meeting him, to fall short of what is ascribed to him. Except for ‘Zayd of the horses’; his reputation did not do justice to him.’

“The Messenger of God (SAAS) then renamed him Zayd al-Khayr, ‘Zayd the good’, instead of Zayd al-Khayl, ‘Zayd of the horses’. He then deeded to him Fayd & two properties along with it, giving him a document to that effect.

“Zayd then left to travel back to his people; as he did so, the Messenger of God (SAAS) said, ‘Let’s hope Zayd avoids catching the Medina fever.’

“The source for this report said that he did not actually use the term {zumma, ‘fever’, nor did he use its commonly used nickname Umm Maldam; however, my source did not actually give the term he used.’”

Ibn Isḥāq continued, “When Zayd travelled on and reached one of the wells in Najd called Farda, he was fatally stricken by the fever. As he sensed the approach of death, he said,

‘Shall my people move on in the morning to the East while I am left in a house in Farda in Nejd? Many was the day that women would visit with me, even when sick, or tired but not exhausted by journeying.’

“After his death, his wife, due to her ignorance and the scant nature of both her intellect and her faith, took all the documents Zayd had with him and burned them.”

34. Land to the east of Salma, a mountain in Banū Tā’ī territory.
35. The Arabic printed text quotes al-Suhaylī as stating that the word used was Umm Kalba.
It is established in both sahih collections from Abu Sa'id, that 'Ali b. Abū Ṭalib sent a nugget of gold to the value of a dhahabiyya from Yemen to the Messenger of God (ṢAAS), who distributed it between four persons: Zayd al-Khayl, 'Alqama b. 'Ulātha, al-Aqrab b. Hābis and ʿUayna b. Badr; this hadith is similar to that given above. An account of this will be given hereafter, relating to the dispatch of 'Alī to Yemen, if God Almighty so wills it.

The Story of ʿAdī b. Ḥātim al-Ṭayyib.

Al-Bukhārī stated in his sahih collection under a section headed: The Delegation from Banī al-Tayyib and the hadith of ʿAdī b. Ḥātim. Musa b. Ismā'il related to us, as did Abū ʿAwana and 'Abd al-Malik b. Umayr, from 'Amr b. Hurayth, from ʿAdī b. Ḥātim, who said, “We came to ʿUmar b. al-Khaṭṭāb in a delegation and he began calling out to us by name, one by one. I asked, ‘Don’t you know me, Commander of the Believers?’ ‘O yes,’ he replied, ‘you accepted Islam when others disbelieved. You advanced when they retreated. You were true when they betrayed. You recognized when they denied.’”

ʿAdī said, “So I responded, ‘Well, I don’t mind then!’”

Ibn Ishāq stated, “ʿAdī b. Ḥātim, so I have been told, used to say, ‘No Arab more disliked the Messenger of God (ṢAAS), when he first heard of him than did I. Of high birth, I was also a Christian. I used to move among my people collecting my fourth share. I was content about my religion and was treated by my subjects like a king.

“When I heard about the Messenger of God (ṢAAS), I hated him. I told an Arab slave of mine who was herdsman for my camels, “Get some of my camels well trained and fattened and keep them close by me. If you hear of Muḥammad’s army setting foot in this area, then warn me.” And he did so.

“He came to me one morning and said, “ʿAdī, do now whatever you intended if Muḥammad’s cavalry were to come; I’ve seen banners, and when I asked about them I was told they were Muḥammad’s armies.” I told him, “Bring up my camels!” And he did so. Having mounted up my family, I announced, “I’m going to join my fellow Christians in Syria.”

“I travelled to al-Jawshiyah, at which town I left a daughter of (my father) Ḥātim. When I reached Syria, I took up residence there. Muḥammad’s cavalry came on after me and among the prisoners they took was Ḥātim’s daughter. She was conducted in to the Messenger of God (ṢAAS), along with other prisoners of Banū Ṭayyib; he had heard of my flight to Syria.

“Ḥātim’s daughter was placed in an enclosure near the door of the mosque where prisoners were kept. When the Messenger of God (ṢAAS) happened to pass by there, Ḥātim’s daughter, a woman of fine intellect, arose to greet him and

36. The caliph’s evident high regard for ʿAdī has removed the latter’s sense of offence at not having been called upon earlier.
said, 'Messenger of God, my father is dead and my wāfid," 'guardian', has gone. So please spare me - and may God spare you?"

"He asked, "And who is your guardian?" "Adī b. Ḥātim," she replied. "The one who fled from God and His Messenger?" he asked.

"She (later) stated, 'He then went away, leaving me there. Next morning, he again passed by; I said as I had before, and he made the same response as the previous day.

"The following morning, he again passed and I was in despair. A man following behind him gestured to me to get up and speak to him. I did so, saying, 'Messenger of God, my father is dead and my guardian absent; please spare me. And may God spare you!'"

"He responded, 'So be it. But do not hasten to leave before you find someone of your people whom you trust who can conduct you home. Let me know.' I asked about the man who had gestured to me to speak to him and I was told that he was 'Ali b. Abū Talib.'"

"She went on, 'I remained until riders came from Bālā or Qudā'a. All I wanted was to go to my brother in Syria. So I went to the Messenger of God (SAAS) and told him, 'Messenger of God, a group of my people have arrived and I consider them trustworthy.'" She went on, 'He gave me clothing and a mount and expense money; I then left with them and arrived in Syria.'"

'Adī went on, "There I was, I swear, sitting with my family when I saw a howdah heading for our people. I said, 'That will be Ḥātim's daughter.' And there she was! When she stood there before me, she burst out, 'You absolute villain! You carried off your wife and family, yet left your father's daughter unprotected!' I responded, 'Come on now, sister; speak only good! I swear, I have no excuse. I did just as you say.'"

"She then dismounted and remained there with me. I asked her, knowing her to be a sensible woman, 'What is your view of this man?' She replied, 'In my opinion you should join him quickly. If the man is a prophet, then all the more virtue to those who go to him first. If he is a king, then you'll not be bringing any shame to the glory of Yemen, being who you are.'"

"I said, 'By God, that's good advice.' I then left and went to the Messenger of God (SAAS) in Medina. I went to him in his mosque and greeted him. He asked, 'Who is this man?' I replied, "Adī b. Ḥātim.'"

"The Messenger of God (SAAS) arose and took me home with him. On the way with me there an infirm old woman came up and stopped him. He stood there talking with her for a long time about her problem. I told myself, 'By God, this is no king!'

"The Messenger of God (SAAS) then took me to his home. When I went inside, he picked up a leather cushion stuffed with palm leaves and threw it to

37. An obscure word; the context here seems to require "guardian" as its translation, since her comment refers to her near relative, the narrator.
me, saying, ‘Here, sit down on this.’ I replied, ‘No, you sit on it.’ ‘No, you,’ he insisted.

“So I did sit, while he seated himself on the floor. Again I told myself, ‘This is not the action of a king!’

“He then said, ‘Well then, ‘Adl b. Ḥātim, so you’re a rakūsī,38 right?’ ‘That’s right,’ I agreed.

“‘You’ve been taking a quarter share from your people, haven’t you?’ he asked. ‘Yes,’ I agreed. ‘But that’s not appropriate for you in your religion,’ he commented. ‘I swear, you’re quite right,’ I said, conscious of him being a prophet, aware of things not well known.

“He then said, ‘Maybe, ‘Adl, the only thing preventing you joining the faith is the poverty of our people. I swear by God, wealth is about to flood over them so that there won’t be enough to take it! Or perhaps you don’t enter the faith because of the large number of our enemies. I swear by God, you’ll soon be hearing of women who come riding camels from Qadisiyya39 to visit this house, and without being afraid. Or maybe what’s holding you back is your seeing that others have control and sovereignty over them. I swear by God, you’ll soon hear of the white castles of Babylon being conquered by them.’”

“‘Adl concluded, “At that I accepted Islam.”

Ibn Ishāq’s account continues, “‘Adl used to say, ‘Two of these (predictions) came to pass, but the third remained unfulfilled. But, I swear, it too was to be fulfilled! I did see the white castles of Babylon conquered. And I also saw women borne on howdahs from al-Qidisiyya and make pilgrimage to the ka‘ba without fear. And, I swear, the third will happen too; wealth will flood in until there won’t be those to take it!’”

This is how Ibn Ishāq, may God have mercy on him, gave this text – without a chain of transmission. But there are witnesses to this hadith from other sources.

Imām Aḥmad stated that it was related to him by Muhammad b. Ja‘far, quoting Shu‘ba, quoting Simāk b. Ḥarb, quoting ‘Abbad b. Ḥubaysh, who related the following hadith from ‘Adl b. Ḥātim, who said, “The cavalry of the Messenger of God (SAAS) arrived while I was at ‘Aqrab.40 They took prisoner my aunt and others. When these were later lined up before the Messenger of God (SAAS), she said, ‘Messenger of God, my guardian is far away, and I am separated from my children. I’m just an elderly woman with no servants. Spare me – and may God spare you!’

“‘He asked her, ‘Who is your guardian?’ ‘Adl b. Ḥātim,’ she replied.

38. A religion considered to share elements of Christianity with those of Sabianism.

39. An ancient city in Iraq, the site of the famous battle in the caliphate of Umair. By “this house”, the ka‘ba is presumably implied. The comment suggests that Islam would establish an empire in which security would prevail.

40. A footnote in the Arabic printed text suggests that this might be a mistake for ‘Aqrabā‘, a town in Jūtān, near Damascus.
"He asked, 'The man who fled from God and His Messenger?'
"'Spare me,' she asked.

"When he next came back, there was another man at his side who I think to have been 'Ali, who said, 'Ask him for a howdah. She did so, and he ordered one.'"

'Adi went on, "Then she came to me and said, 'Your father would never have done as you have! Go to him, whether hoping for gain or pity. So-and-so went and were rewarded, as others have been.'"

"I did go to him and he had with him a woman with two children and another boy. He mentioned their relationship to him. I then knew that this was not the domain of some Chosroe or Caesar.

"The Messenger of God (SAAS) then asked, 'Adi b. Hātim, what made you flee? Was it having the words, "There is no god but God" spoken? Is there any god but God? What made you flee? Was it due to the words, "Allahu Akbar! 'God is most Great!'" spoken? Is there anything greater than God, Almighty and Glorious is He? So I accepted Islam and saw his face rejoice. He then said, "The ones al-maghfūr ‘alayhim, 'who have incurred (God's) wrath', refers to the Jews; the al-dālīn, 'those who are straying' refers to the Christians."

"Then questions were asked of him, and he gave praise and thanks to God. He went on to say, 'To proceed: people, it is up to you to give from (your) surplus. Give a man (the measure of) a sa‘; or one part of a sa‘; or a handful; or part of a handful.' (Shu‘ba stated, 'As far as I know, he also said, "or a date; or half a date".')

"(The Prophet (SAAS) went on) 'Each of you will meet God, saying as I am, "Did I not make you hearing and seeing? Did I not give you wealth and children? Yet what have you offered?" Each person will then look before and behind him, to his right and to his left and find nothing but hell-fire wherever he looks. Fear the fire, even if by giving only half a date! And if you do not possess that, then give a kind word. I fear not poverty for you. God will certainly aid you until a howdah-borne woman can travel between al-Hira and Yathrib (Medina) with the worst fear she has being to be robbed while travelling.'"

Al-Tirmidhī related it from a hadith of Shu‘ba and ‘Amr b. Abū Qays, both of them quoting Simāk. He then said, "This is ḥasan, gharīb; 'good' and 'unilateral'; we know it only from the hadith of Simāk."

Imām ʻAlī Āḥmad also stated, "Yazīd related to us, quoting Hishām b. ʻAbbās, from Muhammad b. Sirin, from Abū ʻUbaydah – he being Ḥudhayfa's son – from a man who said, 'I told 'Adi b. Hātim, ‘I've heard a hadith attributed to you that I would like to hear from you.' ‘Certainly,’ he replied. ‘When I learned that the Messenger of God (SAAS) had come forth (with his mission) I very much hated his having done so. I left and travelled into Byzantine territory’ – in one version the wording is, ‘until I reached Caesar’ – ‘but I hated my being there even more than I did his having come forth (with his mission)."

41. The Arabic phrases given here are from the surat al-Fatīha; 1, v.7.
"""So I told myself, 'If I go to this man, it will not harm me if he is a liar; and if he is being truthful, then I will have learned.' So I did go to him and when I arrived, people said, 'It's 'Adi b. Hātim!"

"""When I went in to see the Messenger of God (SAAS), he asked me, 'Adi b. Hātim, aslim, taslim!, "accept Islam and be safe!" He said this three times.

"""I replied, 'But I already have a faith.' He commented, 'I know more about your faith than you do!"

"""You know more of my faith than I?' I asked. 'Yes,' he said. 'Aren't you of the al-rakīsyya?" And yet you take a fourth of your people's produce?' 'Yes,' I acknowledged. 'Well,' he commented, 'that's not permissible for you in your faith.' 'Yes,' I agreed. And as soon as he said this, I came to agree about it.

"""He went on, 'And I know what is keeping you from Islam. You say, "It's only those with the least power who follow him, those with no power, and the Arabs attack them." Do you know al-Ḥira? I've not seen it; but I have heard of it,' I replied. 'I swear by Him who holds my soul in His hand,' he went on, 'God will so conclude all this that women borne on howdahs will come out of al-Ḥira and circumambulate the ka'ba without having any to protect them! And He will conquer the treasuries of Chosroe, son of Hurmuz! The treasures of Chosroe, son of Hurmuz, and the money will be distributed bountifully until there will be no one to accept it!'"

"""And, 'Adi b. Hāzim went on, 'these women borne on camels did come and circumambulate the ka'ba without (needing) any to protect them. Moreover, I was one of those who conquered the treasuries of Chosroe and the third prediction will come about because it was the Messenger of God (SAAS) who said it!'"

(Imām) Ahmad then stated, "Yūnus b. Muḥammad related to us, quoting Ḥammād b. Zayd, from Ayyūb, from Muḥammad b. Sīrin, from Abū 'Ubayda b. Ḥudhayfā, from a man – and Ḥammād and Hāshim stated it, quoting Muḥammad b. Abū 'Ubayda, but not quoting in the chain of authorities from 'a man' – who said, 'I used to ask people about the hadith of 'Adi b. Hātim while he was right there nearby, but did not ask him. Then I went and did ask him, and he agreed to recount the hadith.'"

The hāfiz Abū Bāk r al-Bayhaqī stated that he was informed by Abū ʿAmr al-Adīb, quoting Abū Bāk r al-Ismaʿili, quoting al-Ḥasan b. Sufyān, quoting Ishāq b. Ibrāhīm, quoting al-Nadr b. Shumayl, quoting Isrāʿīl, quoting Saʿd al-Ṭābiʿī, quoting Mahī b. Khalīfa, from 'Adi b. Ḥātim, who said, "While I was with the Prophet (SAAS), a man came in to see him, and complained about his poverty. Then another man came to him and complained to him about highway robbery.

"He then asked, 'Adi b. Ḥātim, have you seen al-Ḥira?' I replied, 'I've not seen it, but I've been told about it,' 'Well,' he said, 'if you live long enough, you'll see women borne in howdahs ride in from al-Ḥira and circumambulate the ka'ba fearing no one except God, Almighty and Glorious is He.'"

42. A derogatory term applied to a faith said to combine the beliefs of Christians and Sabians.
"I asked myself, 'So where are those toughs of Tayyi' who set the country afire?'

"He went on, 'And if your life continues long enough, the treasures of Chosroe, son of Hurmuz will be conquered.' 'What? Chosroe, son of Hurmuz?' I asked. 'Yes, Chosroe, son of Hurmuz. And if your life continues long enough, you'll see a man come along bearing a palm full of gold or silver who asks everyone he meets to accept it, and he'll find no one. And on the day you each meet with God, you'll find you have no intermediary between yourself and Him, and that you'll see only hell-fire if you look to the right and only hell-fire if you look to the left.'"

'Adl went on, "I heard the Messenger of God (SAAS) say, 'Fear the fire, even if (by donating) only half a date. And if you can’t find half a date, then (speak) a kind word.'"

"And I did see howdahs arriving from al-Kūfa so their women could circumambulate the ka'ba and having fear only of God the Almighty and Glorious. I was one of those who conquered the treasures of Chosroe b. Hurmuz; and if you live long enough, you'll see (fulfilled) all that Abū al-Qāsim, God’s peace and blessings be upon him, spoke."

Al-Bukhart related this from Muḥammad b. al-Ḥakam, from al-Naḍr b. Shumayl, in full. He also related it on a different line of transmission, from Sa’d b. Bishr, from Sa’d Abū Muḥājid al-Ṭāʾī, from Maḥall b. Khalifa, from 'Adī. Imam Ahmad and al-Nasā’ī related it from a hadith of Shu’ba, from Sa’d Abū Muḥājid al-Ṭāʾī.

'Amīr b. Shuraṭṭīl al-Shabī is also one of those who narrated this, and he did so in similar words. His version has the wording, "... having fear only of God and of wolves attacking their sheep."

It is related in the saḥīḥ collection of al-Bukhārī, from a hadith of Shu’ba, and by Muslim, from a hadith of Zuhayr b. Murwāya, both of them quoting Ibn Ishāq, from 'Abd Allah b. Maqīl al-Muzanī, from 'Adī b. Ḥatim, who said, "The Messenger of God (SAAS) said, ‘Fear hell-fire, even if only on account of half a date!’"

The phrase given by Muslim is, “Whoever among you can shield himself from hell-fire by means of half a date should do so.”

There are other lines of transmission also that testify to the above.

The hāfiz al-Bayhaqī stated that he was informed by Abū 'Abd Allah al-Ḥafiz, quoting Abū Bakr b. Muḥammad b. 'Abd Allāh b. Yūsuf, quoting Abū Sa‘īd, 'Ubayd b. Kāthīr b. 'Abd al-Wāḥīd al-Kūfī, quoting Dirār b. Surad, quoting Ḥāsim b. Ḥāmid, from Abū Ḥanẓa al-Thumālī, from 'Abd al-Rahmān b. Jundab, from Kumayl b. Ziyād al-Nakhasī, who said, “Ali b. Abū Ṭalib stated, ‘Glory be to God! How many a man who acts pious for gain! How strange is someone who is approached by his Muslim brother in need yet does not see his way to doing good. For even if he did not hope for reward or fear punishment, he ought to make haste in acting with nobility, for it is such deeds that lead to success.’"
"A man thereupon arose to ask him, 'O Commander of the Believers, I pledge you my father and my mother, did you hear that from the Messenger of God (SAAS)?' 'Ali replied, 'Yes. And I have a tale even better than that. When the Tayyi' women were brought in as captives, one of them was red-haired, cherry-lipped, smooth-skinned, slender-necked, fine-nosed, with an erect figure, raised head, full ankles, plump legs, rounded thighs, slim waist, slender sides and well-shaped body. I was much struck by her when I saw her and said I would request the Messenger of God (SAAS), to award her to me in my portion of the booty. But when she spoke, I forgot her beauty for the eloquence I heard. She said, 'O Muhammad, will you not release me and spare me the malicious gloating of the Arab tribes, for I am the daughter of the leader of my people. My father was guardian of our sacred objects; he relieved the distressed, fed the hungry, clothed the naked, gave generous hospitality, provided the best of food, spread peace abroad, and never refused the request of the needy. I am the daughter of Hatim al-Tai.'"

"The Prophet (SAAS) replied, "O girl, all that truly describes the Believers. Had your father been a believer, we would certainly have been merciful to him. Release her, for her father was a man who loved noble character traits, and God Almighty loves noble character traits."

"At that Abū Burda b. Niyār arose and asked, "Messenger of God, does God really love noble character?"

"The Messenger of God (SAAS) replied, "By Him in whose hand is my soul, no one will enter heaven except by noble character."" 43

This hadith is ḥasan, "good", in its content, but very gharib, "unique", in its line of transmission. Its mukhrij, "narrator", is highly esteemed.

We have reviewed the biography of Hatim al-Tai in the jahiliyya period in reference to those men of fame who died during that time. Therein we commented upon those qualities of goodness and kindness that made him believed by people. However, (we showed that) the extent of the advantage to him of these qualities was dependent upon his faith; he was of those who never spoke the words, "O God, forgive me my sins on the Day of Judgement."

Al-Waqqādi claimed that the Messenger of God (SAAS) sent ʿĀli b. Abū ʿAlīb in Rabīʿ al-Akhir of 9 AH into Tayyi' territory and brought back prisoners who included the sister of ʿAdī b. Hatim. With him he also brought two swords that had been in the temple for the idols; one of them was called al-rasūb, "the deep-cutter", the other al-miḥdām, "the sharp-slicer". Al-Ḥārith b. Abī Shamār had presented them as an offering to the idol there.

Al-Bukhārī, may God have mercy upon him, also gave a section under the heading, The Story of (Bani) Daws and al-Ṭufayl b. ʿAmr.

He stated that it was related to him by Abū Nuʿaym, quoting Sufyān, from Ibn Dhakwān – he being ʿAbd Allah b. Ziyād – from ʿAbd al-Raḥmān al-ʿArāj, from

43. This hadith is also given above: Vol I, pages 152–4.
Abū Hurayra, who said, “Al-Ṭūfayl b. ʿAmr came to the Messenger of God (ṢAAS), and told him, ‘(Banū) Daws are done for; they have been disobedient and have refused (Islam); so pray to God against them.’

“However, the Messenger of God (ṢAAS) said, ‘O God, give Daws guidance and bring them.’”

Al-Bukhārī is alone in giving this with this line of transmission.

He then went on, “Muḥammad b. al-ʿAlī related to us, quoting Abū Usāma, quoting Ismāʿīl, from Qays, from Abū Hurayra, who said, ‘As I made my way to the Messenger of God (ṢAAS), I recited to myself, “O night, how long and difficult you are; however, you have freed me from the abode of disbelief!”

‘On the way, a slave of mine escaped and, having reached the Messenger of God (ṢAAS), and pledged my allegiance to him, I was still there with him when the slave suddenly appeared. The Messenger of God (ṢAAS) told me, “Abū Hurayra, this is your slave.” I replied, “He is freed for God’s sake.” And I manumitted him.’”

Al-Bukhārī is alone in giving this hadith, from a hadith of Ismāʿīl b. Abū Khalīd, from Qays b. Abū Ḥāzim.

The arrival of al-Ṭūfayl b. ʿAmr, to which Al-Bukhārī refers here, occurred before the Hijra. Moreover, even if his arrival is calculated as after the Hijra, it came before the conquest of Mecca. This is because Daws brought Abū Hurayra when they came. And his arrival coincided with the siege of Khaybar by the Messenger of God (ṢAAS). Abū Hurayra then left again and came back to the Messenger of God (ṢAAS) at Khaybar after the conquest and some of the spoils (of Khaybar) were awarded to them. We have covered all this at appropriate length in its appropriate place.

Al-Bukhārī, may God have mercy upon him, gives a further section entitled, The Arrival of the Ash’arīs and the people of Yūm Yāmman.

He then proceeded to relate from a hadith of Shuʿba, from Sulaymān b. Mahrān al-ʿArmash, from Dḥakwān Abū ʿAlī al-Sammān, from Abū Hurayra, from the Prophet (ṢAAS), who said, “The people of Yemen have come to you. They are most gentle and kind. Faith is (a characteristic) of Yemen; wisdom is of Yemen. Pride and arrogance reside in those with camels, while tranquillity and seriousness resides in those with sheep.”

Muslim related this from a hadith of Shuʿba.

Al-Bukhārī then related it from Abū al-Yāmān, from Shuʿayb, from Abū al-Zinād, from al-ʿArāj, from Abū Hurayra, from the Prophet (ṢAAS), who said, “The people of Yemen have come to you. They are most kind and sensitive. Understanding the faith and wisdom are (characteristics) of Yemen.”

He then related, from Ismāʿīl, from Sulaymān, from Thawr, from Abū al-Mughīth, from Abū Hurayra (who said) that the Messenger of God (ṢAAS) said, “Belief is of Yemen, while al-ʿfitna, ‘trouble’, is over here. It is over here that Satan’s horn appears.”

44. The word bears connotations of dissension and civil unrest.
Muslim related it from Shu'ayb, from al-Zuhri, from Sa'd b. al-Musayyab, from Abü Hurayra.

Al-Bukhārī then went on to relate from a hadith of Shu'ba, from Isma'il, from Qays, from Abū Mas'ūd, that the Messenger of God (SAAS) said, “Faith is over here” — gesturing towards Yemen — “while insensitivity and harshness of heart are qualities of those concerned only with their camels; and from them the two horns of Satan will emerge. (They are the tribes of) Rabī‘a and Muḍar.”

Thus do al-Bukhārī and also Muslim relate it, from a hadith of Ismā'il b. Abū Khalid, from Qays b. Abū ʿIzāzim, from Abū Mas'ūd ʿUqba b. ʿAmr.

Al-Bukhārī proceeded to relate a hadith of Sufyān al-Thawrī, from Abū Ṣakhra Jāmī' b. Shaddād, quoting Ṣafwān b. Muḥriz, from ʿImrān b. Ḥusayn, who said, “Bānū Tamīm came to the Messenger of God (ṢAAS), and he told them, ‘Accept my good tidings, Bānū Tamīm!’ They replied, ‘Having now awarded us your good tidings, how about you also giving us something?’ At that the expression of the Messenger of God (ṢAAS) changed. Some people from Yemen then came in and he told them, ‘You accept my good tidings; Bānū Tamīm have not done so.’ They responded, ‘We do accept them, Messenger of God.’”

Al-Tirmidhī and al-Nāṣīrī related it from a hadith of al-Thawrī.

All of this goes to show the superiority of the delegations from the people of Yemen, regardless of the lateness of their arrival. The lateness of the arrival of the Bānū Tamīm delegation need not necessarily be placed in comparison with the arrival of the Ash'ārs. Indeed, the arrival of the delegation of the Ash'ārs preceded this. They came in the company of Abū Mūsā al-Ash'ārī, accompanied by Ja'far b. Abū Ṭālib and his fellow muḥājirūn who had been in Abyssinia. And this all happened while the Messenger of God (ṢAAS) was engaged in the conquest of Khaybar, as we have detailed in its appropriate place above.44 The Messenger of God (ṢAAS) had then made his statement, “I swear by God, I don't know which makes me happier; the arrival of Ja'far, or the conquest of Khaybar!” But God, Almighty and Glorious is He, knows best.

Al-Bukhārī then proceeded with his section on The Story of ʿUmar and al-Bahrāyin. He stated that Qutayba b. Saʿīd related to him, quoting Sufyān, quoting Muḥammad b. al-Munkadhir, quoting Jabir b. ʿAbd Allāh, who said, “The Messenger of God (ṢAAS) told me, ‘When the money arrives from al-Bahrāyin, I'll give you so-much and so-much and so-much.’ He gave three figures. But the money from al-Bahrāyin did not arrive before the Messenger of God (ṢAAS) died.

“When it came in for (the Caliph) Abū Bakr, he ordered a crier to announce, ‘Anyone having an outstanding debt or payment due him from the Messenger of God (ṢAAS) should come to me.’”

Jabir went on, “So I went to Abū Bakr and told him that the Messenger of God (ṢAAS) had said, ‘When the money arrives from Bahrāyin, I'll give you so-much and so-much,’ mentioning three figures. But he turned away from me.

“So thereafter I again met Abū Bakr and asked him, but again he gave me nothing. Once more I went and he still did not give to me. And I did this yet a third time, with him still not giving to me. I then told him, ‘I have repeatedly come to you and asked you to give me payment but you have not done so. Either you pay me, or you will be treating me in a miserly manner. Are you being a miser?’ He replied, ‘What curse would be worse than miserliness!’ He said this three times, then went on, ‘Every time I refused you, I really did want to give to you.”

Al-Bukhārī related this here in this way. Muslim related it from ‘Amr al-Nāqīd, from Sufyān b. ‘Uyayna.

Al-Bukhārī proceeded to state, “And from ‘Amr, from Muḥammad b. ‘Alī, Jabīr b. ‘Abd Allāh is quoted as having said, ‘I went to him and Abū Bakr (gave me the money) and said, “So count it.” I did so and found it to be 500 dirhams. He then said, “Now, take the same, twice over.”’”

Al-Bukhārī also related it from ‘Alī b. al-Madītnī, from Sufyān – he being Ibn Uyayna – from ‘Amr b. Dīnār, from Muḥammad b. ‘Alī Abū Ja‘far al-Bāqīr, from Jabīr. This account is similar to that from Qutayba. Both he and Muslim also related it through other lines of transmission, from Sufyān b. ‘Uyayna, from ‘Amr, from Muḥammad b. ‘Alī, from Jabīr in similar form. In another account he is said to have given orders and his hands were piled high with coins which he counted; they amounted to 500 dirhams. He then doubled it twice – that is, the total he gave him was 1,500 dirhams.

**THE DELEGATION OF FARWA B. MUSAYK AL-MURĀDI, ONE OF HIS PEOPLE’S LEADERS, TO THE MESSENGER OF GOD (SAAS).**


“A conflict had arisen between his people of Murād and (Banū) Hamdān. In that engagement, known as the battle of Radm, Hamdān had severely beaten his people; the leader of the Hamdān force had been al-Ajdā’ b. Mālik.”

Ibn Hishām stated that he is also said to have been Mālik b. Kharīm al-Hamdānī.

Ibn Ishāq stated, “Farwa b. Musayk spoke the following verses on that day:

“They passed by Lāfāt, their eyes fatigued, pulling at their reins, turning aside.

Should we be conquered, well, we were conquerors once, and if (now) conquered, then by others than those we conquered.

It is not our way to be cowards, but our fate and the wishes of others (influence the outcome).

Thus it is that fate revolves, its revolutions going around and around.

We may be pleased and contented with our lot and may have enjoyed its bounties for years.
The cycles of fate may reverse their course and those formerly envied are suddenly crushed. Those who are envied for bounty from fate may find the turns of time treacherous. If kings were immortal, so would we be; and if men of nobility lived for ever, so would we. The leaders of my people pass away, just as have those of former times.”

Ibn Ishāq went on, “And as Farwa left the kings of Kinda on his way to the Messenger of God (SAAS), he said:

‘Having seen how the kings of Kinda went astray, like a man betrayed by his thigh joints, I brought up my mount to head for Muḥammad, hoping for his favours and all they entail.’

“When Farwa reached the Messenger of God (SAAS), the latter asked him, so I have been told, ‘Farwa, did what befell your people at the battle of al-Radim truly upset you?’

“He replied, ‘Messenger of God, what man would not be upset to have happen to his people what happened to mine?’

“The Messenger of God (SAAS) then told him, ‘That can only compound for your people the benefit Islam will bring them.’ He then appointed Farwa as governor over Murad, all of Zubayd and Madārij, sending out with him Khalīd b. Sa‘īd b. al-‘Aṣ to collect the alms; he remained there with him in his territory until the death of the Messenger of God (SAAS).”

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**THE ARRIVAL OF ‘AMR B. MA‘DĪ KARĪB WITH PERSONS FROM (BANU) ZABĪD.**

Ibn Ishāq stated, “When news of the Messenger of God (SAAS) had reached them, ‘Amr b. Ma‘dī Karīb had said to Qays b. Makkūh al-Murādī, ‘Qays, you are your people’s leader; we have been told that a man of Quraysh named Muḥammad has come forth in Hijāz saying that he is a prophet. Let’s go to him and gain knowledge of him. If a prophet, as he says, we’ll find out, and if we decide him to be one, we’ll follow him. If not, we’ll know that too.’ But Qays refused to do this and ridiculed his view.

“‘Amr b. Ma‘dī Karīb then left and rode to the Messenger of God (SAAS); he accepted Islam, believing and having faith in him. When news of that reached Qays b. Makkūh, he made threats against ‘Amr for having acted against his own wishes and views.

“On that subject, ‘Amr b. Ma‘dī Karīb spoke the following verses:

‘I advised you on that day at Ṣan‘a in a manner that was plainly wise
I advised you to fear God, to act with charity and to subject yourself to Him.

But you went off out of your lust, like an ass led on by his member!

He wanted me to be on a horse, seated on it like a lion.

Dressed in a coat of mail (shining) like a pool of water, its water clear, lying on rocky, flat ground.

Armor that will fend off lances having bent their heads, making them fly off in pieces.

Had you met me in battle, you would have found me like a lion with a towering mane,

A fierce lion, its claws raised about its shoulders

Facing its opponent; if his rival makes for him, he throws him over,

Grips him, raises him, brings him down and kills him,

Crushing his brains, smashing him, biting him and devouring him,

Refusing to share what his own fangs and claws grip fast.”

Ibn Ishāq proceeded, “‘Amr b. Ma‘di Karib remained there among his people of Banū Zubayd while Farwa b. Musayk was their governor. Following the death of the Messenger of God (ṢAAS), ‘Amr b. Ma‘di Karib apostatized along with the others and spoke the following verses satirizing Farwa b. Musayk:

“We found the rule of Farwa the worst ever – an ass, his nose sniffing at a female organ!

When one looks at Abū ʿUmayr, one is reminded of the disgusting afterbirth from a camel!”

I note that he returned to Islam thereafter and was a good Muslim. He participated in many of the conquests made during the rule of Abū Bakr and that of ʿUmar, may God be pleased with them both.

He was a brave and renowned warrior and hero, as well as a fine poet. He died in 21 AH after having taken part in the battle of Nahawand; it is alternatively said that he took part in the battle of al-Qādisiyah and was killed on that day.

Abū ʿUmar b. ʿAbd al-Barr stated, “His arrival to the Messenger of God (ṢAAS) occurred in 9 AH. However, according to what is related by Ibn Ishāq and al-Waqidi, this took place in 10 AH.”

I note that al-Shafi‘ī gives evidence in support of this. But God knows best.

Yūnus stated, quoting from Ibn Ishāq, who said, “It has been said that ʿAmr b. Ma‘di Karib did not actually go to see the Prophet (ṢAAS). On that subject he (ʿAmr b. Ma‘di Karib) is quoted as having spoken the following verses:
‘I am in myself fully convinced by the Prophet, even if I have not seen him with my own eyes.
He is the master of all men, and the closest to God when his stature became manifest.
He brought the law from the presence of God, and he was al-Amin, “the trustworthy”, given help thereby.
In wisdom after wisdom and in light by which we were led aright out of our blindness.
We rode along the (right) path when we rode with him, new in both what we dislike and liked.
We worshipped God in truth, whereas before having worshipped idols, in our ignorance,
We became allied with him, whereas we had been enemies, and we came back with him, as friends.
Peace be upon him, and peace from us (to him) wherever we were and wherever he be.
Even if we did not see the Prophet, we followed his path in faith.”

THE ARRIVAL OF AL-ASH’ATH B. QAYS IN A DELEGATION FROM KINDA.


“Al-Zuhri related to me that he came as one of a party of 80 riders from Kinda. They went in to the Messenger of God (SAAS) in his mosque, having curled their long hair, put kahil, ‘mascara’, around their eyes and dressed in multi-coloured robes with silken edges.

“When they entered in to the Messenger of God (SAAS), he asked them, ‘Would you not accept Islam?’ ‘Why yes,’ they replied. ‘Then why is there this silk around your necks?’ They ripped it off and discarded it.

“Al-Ash’ath b. Qays then told him, ‘Messenger of God, we are, just as you are yourself, from the tribe of the ‘ākil al-murar, “the one who ate bitter herbs”’.

“The Messenger of God (SAAS) smiled and said, ‘People do ascribe this ancestry to al-‘Abbas b. ‘Abd al-Muṭṭalib and Rabī‘a b. al-Ḥarīth.’

“These two men referred to were merchants and when they travelled out among the Arabs and were asked who they were, they would reply, ‘We are sons of Ākīl al-Murār; that is, they would attribute their ancestry to Kinda to acquire prestige. This is because Kinda had been kings. And Kinda considered that Quraysh were their descendants, because of this comment made by ‘Abbās and Rabī‘a. The full name of this Ākīl al-Murār was al-Ḥarīth b. ‘Amr b. Ḥījr b. ‘Amr b. Mu‘āwiya b. al-Ḥarīth b. Mu‘āwiya b. Thawr b. Murtu‘ b. Mu‘āwiya b. Kindi, also known as Ibn Kinda.
"The Messenger of God (SAAS) then told them, ‘But really we are descendants of al-Nadr b. Kinâna; we don’t cast aspersions on our mothers, nor do we deny our fathers.’

‘Al-Ashâth b. Qays then told his companions, ‘By God, people of Kinda, any man I hear say that in future I’ll give 80 lashes!’’

This hadith is also narrated from a different and unbroken line of authorities. Imam Ahmad stated that it was related to him by Bahz and Affân, both of whom said that it was related to them by Hammâd b. Salama, quoting ‘Aqil b. Talha. In his hadith, Affân said that he had been informed by ‘Aqil b. Talha al-Sulami, from Muslim b. Hayşam, from al-Ashâth b. Qays, who is quoted as saying, ‘I came to the Messenger of God (SAAS), in a delegation from Kinda’ – ‘Uthmân added the words ‘… and they did not consider me the best man among them’ – ‘and I told the Messenger of God (SAAS), ‘I am a cousin; you are one of us.’ ‘The Messenger of God (SAAS) replied, ‘We are of Banû al-Nadr b. Kinâna; we neither cast aspersions on our mother, nor do we deny out father.’

‘Al-Ashâth then said, ‘I swear by God, anyone I hear denying that Quraysh is descended from al-Nadr b. Kinâna, I’ll whip to the limit.’’


Imâm Ahmad stated that it was related to him by Shurayh b. al-Nu’mân, quoting Hushaym, quoting Mujalîd, from al-Shâbî, quoting al-Ashâth b. Qays as saying, ‘I went to see the Messenger of God (SAAS), in a delegation from Kinda and he asked me, ‘Do you have children?’ ‘A son was born to me as I was leaving to come to you, her mother being the daughter of Jamâd. I want his role to be that of our people’s provider.’

‘He responded, ‘Don’t say that; they will be made content and given reward, if they should die. And if you say as you have, then they will become cowardly and pitiable; yes, cowardly and pitiable!’’

Ahmad is alone in giving this; it is a hadith that is hasan, “good”, and it has a fine line of transmission.

THE ARRIVAL OF AŚHĀ B. MĀZĪN TO THE PROPHET (SAAS).

‘Abd Allâh, son of Imâm Ahmad, stated that it was related to him by ‘Abd al-‘Azîm al-Anbârî, quoting Abû Salama ‘Ubayd b. ‘Abd al-Rahmân al-Hanâfi, who said, ‘Al-Junayd b. Amin b. Dhirwa b. Nadla b. Tarîf b. Nahshil al-Hîrmilazi related to me, quoting Abû Amin, quoting his father Dhirwa, from his father Nadla, that one of their men, called al-Ashâ, his actual name being ‘Abd Allâh al-A’mmar, had a wife named Mu’adhâ. He went forth in Rajab to seek supplies from his family from Hijr. After he had left, his wife fled, in
defiance of him, and took refuge with a man of their tribe called Muṭṭarrif b. Nahshal b. Na'b b. Qumaytha'. Dula'b. Ahḍam b. ʿAbd Allāh b. al-Ḥirmāz who hid her. When al-ʾĀʾishā returned home and did not find his wife there, he was told that she had left him and had sought refuge with Muṭṭarrif b. Nahshal. Al-ʾĀʾishā went to this man and asked him, 'Cousin, if my wife Mu'adha is with you, hand her over to me.' 'She is not here,' he replied. 'And even if she were, I'd not give her over to you!'

"Now Muṭṭarrif was more powerful than him. So al-ʾĀʾishā went to the Prophet (ṢAAS), to seek his help and recited the following verses:

'Lord of men, he who gives religion to the Arabs, I complain to you about someone sharp of tongue Like a long-haired female wolf in the shade of her lair; I went out to find food for her in Rajab She left me in dispute and fled; she broke the promise and hid in disgrace. She defamed me among the crowd of impure lineage. And women can be overwhelmingly evil to those they overcome.'"

"At this the Prophet (ṢAAS) said, 'They can be overwhelmingly evil for those (evil spirits) who control them.'"

"Al-ʾĀʾishā went on to complain to him about his wife's behaviour and how she had gone off to a man of their tribe named Muṭṭarrif b. Nahshal. The Messenger of God (ṢAAS) then wrote a letter to this Muṭṭarrif saying, 'As for Mu'adha, the wife of this man; return her to him!'"

"When he received this note and it was read to him, he told her, 'Mu'adha, this is a letter from the Prophet (ṢAAS) about you. I'm giving you over to him.' She replied, 'Get a firm pact from him and the protection from his prophet that he will not punish me for what I did.' He obtained this commitment and Muṭṭarrif gave her back to him, whereupon he (al-ʾĀʾishā) spoke the following verses:

'Neither my love for Mu'adha, I swear, nor time itself, will bring change to the slanderer The evil she wrought is nothing, made trivial by the lustful calls of men (to her) after me.'"

THE ARRIVAL OF ʿSURAD B. ʿABD ALLĀH AL-ʿAZDĪ AMONG SOME MEN OF HIS TRIBE, AND THEN AFTER THEM THE DELEGATION OF THE PEOPLE OF JURASHI.

Ibn Isḥāq stated, "Ṣurad b. ʿAbd Allāh al-ʿAzdī then came in to the Messenger of God (ṢAAS), among a delegation of Banū ʿAzd. He accepted Islam and was a good Muslim. The Messenger of God (ṢAAS) appointed him as governor.

46. The comment of the Prophet (ṢAAS), despite his use of the same words as the poet, seems to require the interpretation given here.
over those of his people who had accepted Islam. He gave him orders to fight alongside those who had accepted Islam against the polytheists of the neighbouring tribes of Yemen.

"He proceeded to besiege Jurash, wherein were some of the Yemeni tribesmen. Banū Khath'am had taken refuge with them when they had heard of his approach. He besieged them for approximately one month but they held out against him. Surad then retired to a place close by a mountain called Shakar. The enemy, thinking that he had retired in defeat, went out to chase him. He then turned on them and engaged them in fierce battle.

"Meanwhile, the people of Jurash had sent out two of their men to Medina to observe the Messenger of God (SAAS). One day, following the al-'aḍār prayer, he asked, 'In which part of God's earth is Shakr?' The two men of Jurash arose and responded, 'Messenger of God, in our territory there is a mountain called Kashar. That is the name the people of Jurash give it.' He commented, 'Well, it's not named "Kashr"; it's "Shakr".' 'Why do you refer to it, Messenger of God?' they asked. 'Bodies are being offered in sacrifice to God there and now.'

"The two men sat down next to Abu Bakr [or 'Uthman] and he told them, 'Woe on you both! The Messenger of God (SAAS) has just been informing you of the death of your people; go and ask him to pray to God to spare them.' The two men did so and he replied, 'O God, spare them.'

"They then returned home and discovered that their people had indeed suffered casualties on the day the Messenger of God (SAAS) had so informed them.

"A delegation of those of the people of Jurash who were still left then came to the Messenger of God (SAAS), and accepted Islam. They were good Muslims thereafter; he placed a protective zone around their village.'

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THE ARRIVAL OF A MESSENGER FROM THE KINGS OF HIMYAR TO THE MESSENGER OF GOD (SAAS).

According to al-Waqidi, this took place in Ramaḍān, 9 AH.

Ibn Isḥāq stated, "Following his return from Tabūk, a document was brought by messengers on behalf of the kings of Himyar announcing their acceptance of Islam. Their names were al-Ḥarīth b. ('Abd) Kulāl, Nuʿaym b. 'Abd Kulāl, al-Nuʿmān, the prince of Dhū Ruʿayn, Maʿṣir and Hamdān. Zurʿa Dhū Yazan sent to him Mālik b. Murrāt al-Rahāwi with news of their acceptance of Islam and their abandonment of polytheism and those accepting it.

"The Messenger of God (SAAS) wrote them the following document: 'In the name of God, the most Merciful and Beneficent. From Muḥammad, the Messenger of God, the Prophet, to al-Ḥarīth b. ('Abd) Kulāl, Nuʿaym b. 'Abd Kulāl, al-Nuʿmān, prince of Dhū Ruʿayn, Maʿṣir and Hamdān. To proceed: to you I give praise to God, the One and only God. Your Messenger came to us upon our return from Byzantine territory. We met in Medina; he informed us of
your message, of your wishes, of your acceptance of Islam, of your battling against the polytheists, and of your having been given guidance by God. If you have indeed reformed and have given obedience to God and to His Messenger, then perform the prayers and give the alms. You must also give one-fifth of booty to God, along with the share due to the Prophet (SAAS), that portion he selects, along with the charitable donation required of Muslims. (This consists of) one-tenth of the produce of land watered by wells or rain and one-twentieth of that watered by bucket. For every forty camels you must give one young female foal of a milch-camel and for every thirty camels you must give one young male born to a milch-camel. For every five camels you must give one sheep; for every ten camels, two sheep. For every forty cattle, you must give one cow. For every thirty cattle you must provide a calf that can be either a male or a female. For every forty goats (or sheep) at pasture, you must give one sheep. This donation is a requirement God has made incumbent upon believers; those who do even greater good will benefit thereby.

"Those who fulfil all this, give testimony to their acceptance of Islam, and assist Muslims against polytheists, shall be considered Muslims with all the attendant rights and obligations they have. They shall have the protection of God and that of His Messenger. Those Jews and Christians who accept Islam become Muslims with all the rights and obligations due them.

"Those who remain within Judaism or Christianity shall not be turned away from either, but they must pay the jizya, 'the poll-tax', for each adult, whether male or female, free or slave, one full dinar by the value of (gold) dust, or its equivalent value in clothing. Those who pay this to the Messenger of God (SAAS) shall have the protection of God and of His Messenger; those who refuse it will be enemies of God and of His Messenger.

"Further, the Messenger of God, Muhammed, the Prophet, has sent to Zur'a Dhū Yazan the following: "When my envoys, Mu'adh b. Jabal, 'Abd Allah b. Zayd, Malik b. Ubada, 'Uqba b. Nimir, Malik b. Murra and their men come to you, I require you to treat them well. Collect the alms and the poll-tax from your territories and deliver all this to my envoys. Their commander is Mu'adh b. Jabal; he is not to return until fully satisfied."

"To proceed further, Muhammed testifies that there is no god but God and that he is His servant and His Messenger. Moreover, Malik b. Murrat al-Rahawi has told me that you are the first men of Himyar to have accepted Islam, and to have fought against the polytheists. I commend you and command you to treat Himyar well; do not betray or forsake them. The Messenger of God (SAAS) is the ally of your rich and of your poor. The alms payments may not legally go to Muhammad or to his household; they are alms payable to poor Muslims and to wayfarers. Malik delivers information and withholds what is confidential. I order you to treat him well. I have dispatched to you some of my finest people, most religious and learned men; I order you to treat them well. They are being watched over. May peace be upon you along with the mercy and blessings of God."
Imam Aḥmad stated that Ḥasan related to him, quoting ʿUmar, from Thābit, from Anas b. Malik, that Malik Dhū Yazan presented to the Messenger of God (ṢAAS) a ceremonial robe for which he had paid either 33 baggage camels or 33 riding camels.

Abū Daʿūd related it from ʿAmr b. ʿAwn al-Wāsiṭ, from ʿUmar b. Zādān al-Ṣaydānī, from Thābit al-Bunānī.

The ḥāfiẓ al-Bayhaqī related at this point the story of the letter of ʿAmr b. Ḥazam. He stated, “Abū ʿAbd Allāh al-Ḥāfiẓ related to us, quoting Abū al-ʾAbbas al-ʾAṣāmī, quoting Aḥmad b. ʿAbd al-Jabbār, quoting Yūnus b. Bukayr, from Muḥammad b. ʾIshāq, quoting ʿAbd Allāh b. Abū Bakr, from his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazam, who said, ‘The following is the letter we have that the Messenger of God (ṢAAS) wrote for ʿAmr b. Ḥazam when he sent him to Yemen to give religious instruction to its people, to teach them the sunna, the orthodox practices of Islam, and to collect their alms payments. The letter he wrote for him gives him his appointment and his instructions.’

‘He wrote, “In the name of God, the most Merciful and Beneficent. This is a document from God and His Messenger. ‘O you who believe, keep to your agreements! (This represents) a commission from the Messenger of God (ṢAAS), to ʿAmr b. Ḥazam upon his being sent to Yemen.

‘He commands him to fear God in all he does, for God stays with those who fear Him and who do good. He orders him to act in accord with the truth as God so commanded it, and to give people glad tidings of what is good and to tell them to act in accord with it. He shall teach people the Qurʾān and give them religious instruction. He must warn people that no one may touch the Qurʾān unless that person is undefiled. He shall inform people of their rights and of their obligations. He shall treat them with liberality in matters relating to good, but with severity in cases of injustice; for God proscribed and forbade injustice, saying, “The curse of God shall be upon the unjust, those who turn others aside from the path of God” (ṣūrat Ḥud; XI, v.18, 19).

‘He shall tell people the good tidings of paradise and what happens there, and will warn people of hell-fire and what happens there. He will court people’s friendship so that they acquire knowledge of the faith. He will teach them about the conduct and practices and obligations required by God that relate to the ḥajj, “the pilgrimage”, and it consists of al-ḥajj al-akbar, “the greater pilgrimage”, and the al-ḥajj al-aṣghar, “the lesser pilgrimage”, which is known as the al-ʿumra.

‘He shall order people that a man should not pray in one flimsy garment unless it be loose-fitting and hangs down over both shoulders between both sides. He will forbid a person from sitting in a single garment with his legs drawn up, thus exposing his private parts to the sky. And a person’s hair should not be plaited if it hangs over the neck. He is to forbid people from calling upon clans or tribes in the case of conflict; their call should be directed solely to God alone Who has no associate. Those who do not call to God but call instead to clans or tribes are to be put to the sword until their calls are to God alone Who has no associate.
"""He shall command people to perform the ablutions properly, washing their faces, their hands up to their elbows and their feet up to their ankles. And they shall wash over their heads as God the Almighty and Glorious commanded. They are commanded to say the prayers at the correct times and to perform properly the bowings and the prostrations at them. They are to arise for the \textit{al-subh}, "pre-dawn" prayer while it is still dark, pray at midday until the sun is past its zenith, pray the \textit{al-sa}ṣr, "the late afternoon", prayer while the sun is hurrying towards earth, and thereafter the \textit{al-maghrib}, "the post-sunset prayer", as night approaches, but it should not be delayed until when the stars appear in the sky. And then is the \textit{al-\textit{ich}	extalpha}, "the evening prayer", at the first part of the night.

"""He is ordered to take God's share of the booty as alms as is required from Muslims. From the produce of land watered by springs, the alms payments shall be one-fifth. From land watered by rain, it shall be one-tenth. From land watered by the bucket, it shall be one-twentieth. For every ten camels, two sheep shall be paid, and for twenty camels, the payment shall be four sheep. For every forty cow, one sheep. For every thirty cattle, whether male or female, one calf, whether male or female. For every forty sheep (or goats) at pasture, one sheep shall be paid. This is all an obligation made incumbent by God upon Muslims. Anyone paying more will gain benefit thereby.

"""Any Jew or Christian who genuinely accepts Islam and properly performs in accord with the faith of Islam shall be (considered) a believer, and shall enjoy all the rights and obligations they have. Those who remain in their Judaism or Christianity shall not be made to change their faith. But each of their adults, whether male or female, free or slave, shall pay one full dinár, or clothing in value thereto. Those who fulfil this shall have the protection of God and His Messenger; those who refuse shall be considered the enemies of God, of His messenger and of all believers.

"""May the prayers of God be upon \textit{Muḥammad}. And may the peace and the mercy of God and His blessings be upon him."""

The \textit{ḥāfiẓ} al-Bayhaqi went on to state that Sulayman b. Da‘ūd related in this \textit{ḥadīth} from al-Zuhri, from Abū Bakr b. Muhammad b. ‘Amr b. Ḥaẓm, from his father, from his grandfather, with a full chain of transmission and including many additions, as well as omissions of some details he may have given above relating to the alms and the compensations payable and other matters.

I note that the \textit{ḥāfiẓ} Abū ‘Abd al-Raḥmān al-Nāṣīr related it from this same chain of transmission at length in his \textit{sunan}; Abū Da‘ūd also did so in his work \textit{Kitāb al-Marāsīl}.

I have made reference to that in including his chains of authorities and his phraseology in my \textit{al-sunan}. And all praise and credit belong to God.

Following the account of the delegations, we will make reference to the dispatch by the Messenger of God (SAAS) of his commanders into Yemen to teach people and to collect from them their one-fifth payments (of booty) and

\textsuperscript{47} A work listing \textit{mursal} traditions.
their alms donations. Those he dispatched were Mu‘ādh b. Jabal, Abū Mūsā, Khālid b. al-Walid and ʿAlī b. Abū Ṭalib. May God be pleased with them all.

**THE ARRIVAL OF JARĪR B. ʿABD ALLĀH AL-BAJALĪ AND HIS ACCEPTANCE OF ISLAM.**

Imām Aḥmad stated that it was related to him by Abū Qaṭān, quoting Yūnus, from al-Mughīrā b. Shibl, who quoted Jarīr as saying, “When I approached Medina, I made my camel kneel, untied my leather bag, put on my ceremonial garments and went inside. There I found the Messenger of God (S.A.A.S) making an address. The people present stared hard at me and I asked the person sitting next to me, ‘Abd Allāh, did the Messenger of God (S.A.A.S) make some reference to me?’ ‘Yes,’ he replied, ‘he made a very nice reference to me while he was making his address. He said, “There will come in to you through this door” — or this opening — “one of the finest men of Yemen. On his face, however, will be an expression of authority.’”

Jarīr went on, “So I gave praise to God, the Almighty and Glorious, for the esteem he had expressed for me.”

Abū Qaṭān stated, “So I asked him (Yūnus), ‘Did you hear this from him, or from al-Mughīrā b. Shibl?’ ‘Yes,’ (from him), he replied.

Imām Aḥmad then narrated it from Abū Nuʿaym and Iṣḥāq b. Yūsuf. Al-Nasāʾī gave it from a hadīth of al-Fadl b. Mūsā, all three of them quoting Yūnus, from Abū Iṣḥāq al-Sabīʾī, from al-Mughīrā b. Shibl — also known as Ibn Shubayl — from ‘Auwf al-Bajalī al-Kūfī, from Jarīr b. ‘Abd Allāh; he gave no other line of transmission.

Al-Nasāʾī related this from Qutayba, from Sufyān b. ʿUyayna, from Iṣmāʿīl b. Abū Khālid, from Qays b. Abū Ḥāzīm, from Jarīr. His text stated, “Through this door there will enter in to you a man on whose face there is an expression of authority.”

This hadīth meets the criteria of the two saḥīh collections.

Imām Aḥmad stated that Muḥammad b. ʿUbayd related to him, quoting Iṣmāʿīl, from Qays, from Jarīr, who said, “The Messenger of God (S.A.A.S) never ignored me after I had accepted Islam. Whenever he saw me, he would smile directly at me.”

The community of scholars except Abū Dāʾūd related this, through various lines of transmission, from Iṣmāʿīl b. Abū Khālid, from Qays b. Abū Ḥāzīm.

In both saḥīh collections there is additional wording: “I complained to the Messenger of God (S.A.A.S), that I could not keep my seat on a horse, and he slapped me in the chest, saying, ‘O God, set him firmly and make him a guide who is rightly led.’”

Al-Nasāʾī related this, from Qutayba, from Sufyān b. ʿUyayna, from Iṣmāʿīl, from Qays, and his account gives the alternative wording, ‘... and there will
enter among you from this door a man upon whose face is an expression of authority.' The rest of this account is as above.

The ḥāfīẓ al-Bayhaqi stated that he was informed by Abū ʿAbd Allāh al-Ḥāfīẓ, quoting Abū ʿAmr and ʿUthmān b. ʿAbd Allāh al-Sammāk, quoting al-Ḥasan b. Sallām al-Sawwāq, quoting Muḥammad b. Muqāṭil al-Khurasānī, quoting Ḥusayn b. Umar al-Aḥmāsī, quoting Ismāʿīl b. Abū Khaḍīr, from Qays b. Abū Ḥāzim, from Jarīr b. ʿAbd Allāh, who said, “The Messenger of God (ṢAAS) sent for me and said, ‘Jarīr, why have you come?’ I replied, ‘To accept Islam at your hands, Messenger of God.’” Jarīr went on, “He then threw a mantle over me and went to his men, saying, ‘When a people’s (most) noble man comes to you, then honour him.’”

He went on, “Jarīr, I invite you to testify that there is no god but God, that I am God’s Messenger, that you believe in God and in the last day, in fate, both its good and its evil, that you will perform the prayers as written, and that you will pay the alms that are required.”

Jarīr said, “I did all that; and therafter, whenever he saw me, he would smile at me.”

This ḥadīth must be classified as gharīb, “unique”, with this chain of transmission.

I ḍām Aḥmad stated, “Yaḥyā b. ʿAṣim related to us, quoting Ismāʿīl b. Abū Khālid, from Qays b. Abū Ḥāzim, from Jarīr b. ʿAbd Allāh, who said, ‘I pledged to the Messenger of God (ṢAAS) to perform the prayer, to pay the alms and to be loyal to all Muslims.’”

Both compilers of the saḥīḥ collections gave this from a ḥadīth of Ismāʿīl b. Abū Khālid. It is (also) given in both from a ḥadīth of Ziyād b. ʿUthmān, from Jarīr.

I ḍām Aḥmad stated that it was related to him by Abū Saʿīd, quoting Zāʿida, quoting ʿĀṣīm, from Sufyān – Abū Wāʿīl, that is – from Jarīr – who said, ‘I asked, ‘Messenger of God, make stipulations; you know best what they should be.’

“He replied, ‘I ask you to pledge that you will worship God alone and that you will not associate any other with Him; that you will perform the prayers, pay the alms, be loyal to Muslims and disavow idolatry.’”

Al-Nasāʾī narrated this from a ḥadīth of Shuʿba, from al-ʿAmash, from Abū Wāʿīl, from Jarīr. He also gave it with another line, from al-ʿAmash, from Maṃṣūr, from Abū Wāʿīl, from Abū Nukhayla, from Jarīr. But God knows best.

He also related it from Muḥammad b. Qudāma, from Jarīr, from Maṃṣūr, from Abū Wāʿīl and al-Shaṭḥi, quoting Jarīr. ʿAbd Allāh b. Umayra also related it from Jarīr. Aḥmad alone gives his specific text; he is also alone in giving it through Jarīr’s son Ubayd Allāh. One source quoted above is also known as “Abū Jamīlā”, which name should be Abū Nukhayla. Aḥmad and al-Nasāʾī also gave it from this line.

Aḥmad also related it from Ghundar, from Shuʿba, from Maṃṣūr, from Abū Wāʿīl, from “a man” who quoted Jarīr.
It seems apparent that the "man" referred to here would be Abū Nukhayla al-Bajali. But God knows best.

We have referred previously to how the Messenger of God (SAAS) sent him, following his acceptance of Islam, out to Dhū Khalaṣa, the temple where (Banū) Khat'ām and (Banū) Bajila would worship. That was known as the "Southern ka'ba" with which they would rival the ka'ba in Mecca. The ka'ba at Mecca they would refer to as the "Northern ka'ba". The Messenger of God (SAAS) asked Jarīr, "Will you not relieve me of Dhū al-Khalaṣa?"

Jarīr then complained to the Messenger of God (SAAS), that he had difficulty in keeping his seat on horses. At this, the Messenger of God (SAAS) struck him in the chest so hard as to make a mark there and said, "O God, seat him firmly and make him a guide who is well guided." Thereafter he never fell from a horse.

Jarīr then went to Dhū al-Khalaṣa with a force of 150 cavalry of his own clan of Ahmas and destroyed and burned that temple, leaving it looking like a mangy camel! He sent back a messenger named Abū Arṭat to tell him this good news.

Thereupon the Messenger of God (SAAS) five times spoke blessings upon the horses and men of Ahmas.

This hadith is given in full in both sahih collections and elsewhere, as we have given above in the materials relating to the period following the conquest of Mecca, narrating it after reference to the destruction by Khalīd b. al-Walīd, may God be pleased with him, of the temple of al-'Uzza.

It is clear that the acceptance of Islam by Jarīr, may God be pleased with him, came substantially after the conquest.

Imām Ahmad stated that Hāshim b. al-Qāsim related to him, quoting Ziyād b. 'Abd Allāh b. 'Ulatha, from 'Abd al-Karīm b. Mālik al-Jazari, from Mujahīd, from Jarīr b. 'Abd Allāh al-Bajali, who said, "I only accepted Islam after the revelation of surat al-Mā'ida. I saw the Messenger of God (SAAS) wipe (his socks) after I had accepted Islam."

Ahmad is alone in giving this. This chain of transmission is fine, except for the fact that there is a break in it between Mujahīd and Jarīr.

It is established in both sahih collections that the companions of 'Abd Allāh b. Masūd were much struck by Jarīr's reference to wiping (his socks), because the acceptance of Islam by Jarīr came only following the revelation of the surat al-Mā'ida. It will be related in the section of the hijjat al-wadā' that the Messenger of God (SAAS) told Jarīr, "Hearken to the people, Jarīr." He only told him to do this because he was very highly regarded.

48. Presumably because Mujahīd and Jarīr were not contemporaries or because there is a lack of evidence that they met or could have done so.

49. This chapter of the Qur'an contains the injunctions pertaining to the manner of performing al-wuḍū', the ritual ablution. The wiping (of the socks), which is a modification of those injunctions, would only have legal effect if it were known to have been instituted subsequent to the revelation of the said chapter.
Jarir was a man of very large stature. His feet were the length of a fore-arm. His face was also unusually handsome. Despite this, he was the most modest of men. Thus, it is related of him in the traditions considered authentic that he said, “I asked the Messenger of God (SAAS), about glancing inadvertently (at the opposite sex), and he replied, ‘Turn your gaze away!’”

**THE ARRIVAL TO THE MESSENGER OF GOD (SAAS), OF WA'IL B. HUJR B. RABI'A B. WA'IL B. YA'SUR AL-ḤADRAMI B. HUNAYDA, ONE OF THE KINGS OF YEMEN.**

Abū Umar b. 'Abd al-Barr stated, “He was one of the princes of Ḥaḍramawt, his father having been one of their kings. It is said that the Messenger of God (SAAS) announced the news of his coming before his actual arrival, saying, ‘A son of a line of kings is coming to you.’ When Wa'īl entered, he welcomed him heartily, positioned him to sit close to himself and spread out his cloak for him, saying, ‘O God, bless Wa'īl and his sons and the sons of his sons!’

“He then placed him in command of the princes of Ḥaḍramawt, sending three letters home with him. One was a letter to al-Muhājir b. Abū Umayya. There was also a letter to the princes and (another) to the hereditary rulers. The Messenger of God (SAAS) assigned him control over a specific territory and dispatched Mu'āwiya b. Abū Sufyān along with him on foot. The latter complained to him at the heat of the ground and Wa'īl responded, ‘Well, step in the shadow of the camel!’ Mu'āwiya asked, ‘What good will that do? Could you not let me ride behind you?’ Wa'īl replied, ‘Be silent! You’re not such as to ride behind kings!’

“Wa'īl b. Hujr lived on to later go to see Mu'āwiya when he had become Commander of the Believers. Mu'āwiya recognized him, welcomed him and invited him to come close to himself. He then reminded Wa'īl of what he had said and offered him an official gift. Wa'īl refused it saying, ‘Give it to someone more needy of it than myself.’”

The ḥāfīz al-Bayhaqī gave some of the above and pointed to the fact that al-Bukhārī in his History related it in part.

Imām Aḥmad stated, “Ḥajjāj related to us, quoting Shu'ba, from Simāk b. Ḥarb, from 'Alqama b. Wa'īl, from his father, who said, ‘The Messenger of God (SAAS) assigned me control over a specific territory. And he sent with me Mu'āwiya for me to give it’ – the land or its revenues – ‘over to him’ (or his words were ‘... to acquaint him with it’ (the land). Mu'āwiya asked, ‘Let me ride behind you.’ I replied, ‘You’re not such as to ride behind kings!’ He then asked, ‘Then give me your shoes.’ I replied, ‘Step in the camel’s shade.’”

Wa'īl went on, “After Mu'āwiya had become caliph, I went to visit him; he seated me next to him on his couch and reminded me of our conversation.”

Simāk continued, “Wa'īl then commented, ‘I wished I had in fact borne him in front of myself!’”
Abū Dā'ūd related this, as did al-Tirmidhī, from a *hadith* of Shu'ba. Al-Tirmidhī categorized this *hadith* as *sahih*.

**THE ARRIVAL OF LAQĪT B. ĀMIR B. ĀL-MUNTAFIQ B. ABŪ RAZĪN AL-AQĪL TO THE MESSENGER OF GOD (SAAS).**

Abd Allāh b. al-Imām Aḥmad stated that his father related to him, quoting 'Abd Allāh, who said, “Ibrāhīm b. Ḥamza b. Muḥammad b. Ḥamza b. Muṣṭafā b. al-Zubayr al-Zubayrī wrote to me as follows, ‘I am writing to you with this *hadith*; it was delivered to me, and I heard it just as I have written it to you. Relate it thus as a *hadith* from myself: ‘Abd al-Rahmān b. al-Mughīra al-Ḥizāmī related to me, quoting ‘Abd al-Rahmān b. ‘Ayyāsh al-Sanṭī al-APSHOT al-Qubā‘ī, of Bānū Āmīr b. Ṭawfīq from Dalham b. al-Aswād b. ‘Abd Allāh b. Ḥājīb b. Āmīr b. al-Muntafīq al-Qaylī, from his father, from his uncle Laqīt b. Āmīr. Dalham stated, ‘My father al-Aswād related to me from Āṣim b. Laqīt that the father of the latter, Laqīt, went to see the Messenger of God (SAAS), in the company of a friend of his named Nāḥiḥ b. Āṣim b. Ṭālkh b. al-Muntafīq.

“‘Laqīt stated, ‘I and my friend travelled until we reached the Messenger of God (SAAS) in Medina at the end of Rajab. We came to him and expressed our allegiance to him as he was leaving the noon prayer meeting. He then stood to address the people and said, ‘The only reason I have been refraining from addressing you for the past four days was in order to listen to you. Is there any man among you sent out by his people?’”

“‘People were saying (to one another), ‘Tell me what the Messenger of God, is saying!’ He then said, ‘What if a person is misled by what he tells himself, or what his friend tells him, or what he is told in error; am I not responsible for delivering my message? Listen carefully, and you will live. Sit down all of you.’”

“‘The people sat down. I and my friend stood, and when he had turned his attention to us entirely, I asked, ‘Messenger of God, what knowledge do you possess of al-*ghayb*?’”

“‘He laughed, I swear by God, and shook his head, realizing that I was seeking to trip him up. He replied, ‘Your Lord, Almighty and Glorious is He, kept concealed five keys to the future that only God knows.’ And he made a gesture with his hand.

“‘I asked, ‘And what are those?’ He replied, ‘Knowledge of death; He knows when the death of each of you will occur, though you do not. And (He has) knowledge of the sperm when it is inside the womb; he knows of it, though you do not. And knowledge of what tomorrow will bring and what your sustenance will be. Though you have no sense or knowledge of tomorrow. He

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50. The word, from the verb *ghaba*, to be absent or to vanish, carries many associations. It may imply what is invisible, secret, supernatural or transcendental; it can also connote “the future”.
knows when heavy rain will fall, and when you will suffer severe drought. And He continues laughing, knowing that your fate is close at hand.”’’”

Laqt stated, “We’ll never lack from a Lord who laughs in benevolence. And Who knows yawm al-sā’ā, the day of the (judgement) hour.

“We then said, ‘Messenger of God, teach us what people do not know but that you do know. We are of a tribe who never gives credence to anyone; we are a group from (Banti) Madhijji who lead us, from Khath'am who are allied to us, and we ourselves, from our own tribe.’

“He replied, ‘You will continue on for some time as now, and then your Prophet will die. Again you will continue as before for a time and then the day of lamentation will be sent. By the life of your God, I swear every single thing on earth will die, as well as the angels who are with your Lord. Your Lord, the Almighty and Glorious, will then pass over the earth, alone, over all its parts. Your Lord will have sent down a deluge from His throne. And, by the life of your Lord, every single place on earth where warriors have fallen or the dead have been buried will be split open, revealing them. The dead will be recreated from the head (down) and each one will sit up straight. Your Lord, the Almighty and Glorious, will ask them, “Mayham? ‘What did you do?’” – concerning what each had done. Each will reply, “O Lord, it all happened shortly before today.” And from his knowledge of life, he will consider it (his death) to have been a recent event for his family.’

“I asked, ‘Messenger of God, how will He join us back together again once the winds, decay and wild beasts will have scattered our remains?’

“He replied, ‘I remind you of such similar favours of God; you have looked down at the earth and found clods of soil empty of life and have said, “It will never live again. But then your Lord sends rain from the sky and soon you will look down at it again and see a plant sprouting. By the life of your God, it is easier for Him to compound you from water than the plants from the earth. You shall emerge from your graves wherever you died, and you will look at Him, as He will look at you.”’

“I asked, ‘Messenger of God, how can it be that we (who are so many as to) fill the land while He, Almighty and Glorious is He, is just one person, and yet He can look at us as we look at Him?’

“He replied, ‘I refer you to some of God’s favours that are similar to that. The sun and the moon are a sign from him. You see them as small. They see all of you at one instance, yet you are not harmed by seeing them. By the life of Your God, He is more able to see you and you Him than you are to see both of them, and them to see you.’

“I asked, ‘Messenger of God, what will our Lord do when we meet Him?’ He replied, ‘You will turn to him and show him your entire surface; nothing of you shall remain hidden from him. Your Lord will take up a handful of water and splash it towards you. And, I swear by the life of your God, not a drop of it will
fail to strike the face of any one of you. It will fall upon the face of the Muslims like a fine, white cloth, while it will lie upon that of the unbelievers like black pitch.

"Then your Prophet will leave, as will the righteous, following after him. You will pass across a bridge of fire, and when one of you treads upon it, he will cry out in pain. Your Lord, Almighty and Glorious is He, will say, "His time has come!" You will gaze out at the al-hawd of the Messenger as all go towards it, burning with thirst, a sight such as you will never have seen before. And, by the life of your God, every time any one of you stretches forth his hand, there will fall over it a cup full with which he will cleanse himself from the excrement, the urine and the filth. The sun and the moon will be veiled over and you will see neither of them."

Laqīt went on, "I asked, 'Messenger of God, with what shall we see?' He replied, 'Your sight will be as it is now; that will be when the sun rises on a day when it will brighten the earth and appear face to face with the mountains.'

"I asked next, 'Messenger of God, how will we be requited for our bad and for our good deeds? 'By ten-fold the like for your good deeds and by one the like for your bad, unless He forgives them.' I asked, 'Messenger of God, then (it is to be) either paradise or hell-fire?' He replied, 'By the life of your God, hell-fire has seven gates, any two of which would require a rider seventy years to travel between them! Paradise has eight gates, any two doors of which would require a rider seventy years to travel between them.'

"I asked him, 'Messenger of God, on what will we look in paradise?' He replied, 'On rivers of purified honey and on rivers of goblets that give neither headache nor regret. On rivers of milk the taste of which never changes, and of water devoid of brackishness, and fruits. By the life of your God, along with you do not yet know that other like fine things. And there will be spouses for you, who are pure.'

"I asked, 'Messenger of God, we shall, then, have these women as wives, and they will be righteous women?' He replied, 'Only righteous women for the righteous men! And you will give them pleasure just as you do on earth, and they will give you pleasure. However, there will be no procreation.'"

Laqīt went on, "I then asked, 'And that then, will be the utmost we will attain and achieve?'

"To this the Prophet (SAAS) made no response."

Laqīt went on to ask, "Messenger of God, what shall I make my pledge to you that I will do?" The Prophet (SAAS) spread forth his hand and said, 'To perform the prayer, to pay alms, to give up idolatry and to refrain from associating God with any other god than Him.'

Laqīt continued, and reported having said, "'And we are to have (control over) all between the East and the West?' The Prophet (SAAS) clenched his hand, then stretched out his fingers, thinking me to be presenting as a condition
something he would not give me. I then said, ‘And we will be able to travel over it wherever we wish and with never a man doing harm, except to himself?’ He spread out his hand and said, ‘That is granted you; you shall go where you wish, and no one but your own self will do you harm.’

Lāqīt concluded, ‘We then left him. And he stated, ‘Those two, I swear by the life of your God, are of the most pious of all, both in this world and the afterlife!’’

Ka‘b b. al-Khudariyya, a man of Banū Kilāb, one of those there, then asked him, ‘Messenger of God, are those of the Banū al-Muntafiq also worthy (of your comment)?’

He concluded, ‘We then left, and I (later) joined him.’

Lāqīt proceeded to complete the hadīth in which he said, ‘(I asked), ‘Messenger of God, does any good people may have done in the jāhiliyya, “before Islam”, count for them?’ One man of the Quraysh faction, then commented, ‘Indeed, your father, al-Muntafiq, is in hell-fire!’

‘I felt a flush of embarrassment at what he had said about my father in front of everyone. I was about to ask, ‘And what of your father, Messenger of God?’, but thought something else would be better. So I asked, ‘And your own family, Messenger of God?’

‘He replied, ‘Yes, my family too, I swear by God! Every time you pass by the grave of a person of (Banū) ‘Amir or of Quraysh who had been a polytheist you should say, “Muhammad sent me to you to tell you of the harm coming to you; you will be dragged on your face and stomach into hell-fire.”’

‘I asked, ‘Messenger of God, what brought this about for them? They did not know any better than what they were doing; they thought they were behaving rightly.’

‘He replied, ‘The reason is that God sent someone’ – a prophet, he implied – ‘at the end of seven nations; and whoever disobeyed His prophet was going astray, while everyone who obeyed His prophet was rightly guided.’’

This hadīth is very gharib, “odd”. Some of its phraseology is objectionable. The ḥāfīẓ al-Bayhaqī did include it in his work al-Ba‘th wa al-Nushur (Resurrection and Doomsday), as did ‘Abd al-Illāh al-Iṣbīlī in his al-Āqība (The Hereafter), and as did al-Qurtubi in the work al-Tadhkira fi ʿĀlw al-Akhira (Treatise on the Circumstances of the Afterlife).

THE ARRIVAL OF ZIYĀD B. AL-ḤARITH AL-ŠUDĀFĪ, MAY GOD BE PLEASED WITH HIM.

al-Ṣūdān relate as follows, “I went to the Messenger of God (SAAS), and pledged to him my allegiance in Islam. I was told that he had sent out an army against my people and I said, ‘Messenger of God, bring back the army and I will guarantee to you that my people will accept Islam and pledge obedience to you.’ He replied, ‘You go and bring them back.’ I replied, ‘My camel is exhausted.’ The Messenger of God (SAAS) then sent out a man and brought them back.”

Al-Ṣūdān went on, “I wrote a letter to them, and their delegation arrived with news of their acceptance of Islam. The Messenger of God (SAAS) said, ‘Brother of (Banu) Suda’, your people give you obedience.’ I replied, ‘In fact it is God who led them to Islam.’ He then asked, ‘Should I then not appoint you to be their leader?’ I replied, ‘Oh no; you should do so, Messenger of God.’ He then wrote a document appointing me their leader and I asked him, ‘Messenger of God, entrust me with part of their alms payments.’ He replied, ‘Certainly’. He then wrote me another document.”

Al-Ṣūdān continued, “That occurred during one of his trips. The Messenger of God (SAAS) took up residence in a house and the family of that house came to him and complained about their governor, saying, ‘He blames us for some problem there used to be between us and his people in the jahiliyya days.’ The Messenger of God (SAAS) asked, ‘He does this, does he?’ ‘Yes,’ we replied. The Messenger of God (SAAS) then turned to his Companions, who included myself, and he said, ‘Well, there’s no (material) benefit in having command for a man who believes.’

Al-Ṣūdān went on, “His words had great impact on me. Another man then came to him and asked, ‘Messenger of God, give to me!’ The Messenger of God (SAAS) replied, ‘Those who request donations from superfluous property are an ache in the head and a pain in the stomach!’ The petitioner now asked, ‘Then give me from the alms.’ The Messenger of God (SAAS) replied, ‘God would not be pleased at alms being disbursed by the decision of a prophet or anyone else, whereas He Himself has decided about it and divided it up into eight parts. If you were of one of those parts, I would give it to you.’”

Al-Ṣūdān went on, “That made an impression on me; I was wealthy, yet I had asked for payment from the alms. Early that night the Messenger of God (SAAS) went to the campfire and I kept close by him; his (other) Companions were away from him and late in coming to him, so that there was no one with him except myself.

“When it was close to the time for the al-ṣuhūr, ‘pre-dawn’, prayer, he gave me orders and I made the call to prayer. I asked him, ‘Shall I (give the) iqāma, then, Messenger of God?’ He began looking out to the east for the dawn and said, ‘No’.

51. The second call made to the worshippers, to form straight lines in readiness for the congregational prayers.
When dawn came, he went off and relieved himself, then came back to me, his Companions with him. He asked me, ‘Brother Ṣūdā’, is there water?’ I replied, ‘Not except for just a little that won’t be enough for you.’ He told me, ‘Put it in a vessel and bring it to me.’ I did so and he placed his palm in the water. And there between his fingers I saw a spring bubbling up! The Messenger of God (SAAS) then said, ‘Were it not for my diffidence towards my Lord, Almighty and Glorious is He, we would drink of the water and also draw therefrom. Invite those of my Companions in need of water to come.’ I did call out to them and those who wished did take some.

“The Messenger of God (SAAS) then arose to perform the prayer. Bilāl wished to call the iqāma, but the Messenger of God (SAAS) told him, ‘Brother Ṣūdā made the call to prayer; he who calls the ādān should also call the iqāma.’ And so I did.

“When the Messenger of God (SAAS) had completed the prayer, I took to him both documents and said, ‘Messenger of God, please cancel out both of these for me.’ ‘What is your reason?’ he asked. I replied, ‘Messenger of God, I heard you say, “There is no benefit in having command for a man who believes.” And I do believe in God and in His Messenger. I heard you tell that petitioner, “Those with superfluous property who request donations are an ache in the head and a pain in the stomach.”’ I made a request to you, though I am wealthy.’

“He replied, ‘So be it; accept if you wish, or decline.’ ‘I decline,’ I answered. He then told me, ‘Point out to me a man I can place in command of you.’ I led him to one man of the delegation who had come to him and he appointed him in command of them.

“We then said, ‘Messenger of God, we have a well that has enough water for us in the winter and we assemble around it. But in the summer its water is scanty, so we disperse to wells around about us. Now we have accepted Islam, all those around us will be enemies. Say a prayer for us to God about our well so that its water supply will suffice for us and we will not have to disperse.’

“He called for seven pebbles, rubbed them in his hand and spoke a prayer over them. He then said, ‘Take these pebbles and when you go to the well, throw them in, one by one, and invoke the name of God.’”

Al-Ṣūdā went on, “We did as he had told us. And thereafter, when we looked down into it” — the well, he meant — “we could not see its bottom!”

There are many testimonials to this hadith, in the collections made by Abū Dā'ūd, al-Tirmidhī and Ibn Māja.

Al-Waqīdī narrated that following the ʿumra of al-Jīrānā, the Messenger of God (SAAS) sent Qays b. Sa'd b. ʿUbādā out with 400 men to subdue the territory of Ṣūdā. Those there dispatched one of their men, who said (to the Prophet (SAAS)), “I have come to you to withdraw your army from my people. And I will bring them over to you.” Thereafter, their delegation of 15 men did arrive. And 100 of their men were seen participating in the ḥijjat al-wadā', “the farewell pilgrimage”.
Al-Waqidi then narrated, from al-ThawrI, from 'Abd al-Rahmân b. Ziyâd b. An'am, from Ziyâd b. Nu'aym, from Ziyâd b. al-Hârîth al-Sudâtî, the latter's account concerning the summons to the prayer.

THE ARRIVAL OF AL-HARITH B. HASSAN AL-BAKRÎ TO THE MESSENGER OF GOD (SAAS).

Imâm Aḥmad stated that Zayd b. al-Habbât related to him, quoting Abû al-Mundhir Šallâm b. Sulaymân al-Nâfâ'î, quoting ʿÂsim b. Abû al-Nujûd, from Abû Waqîl, from al-Hârîth al-Bakrî, who said, "I went to make a complaint about al-ʿAlâ' b. al-Ḥadrâmt to the Messenger of God. As I passed by al-Zabda, I came across an old woman of Banû Tamîm who had been stranded. She asked, "Abd Allâh, I need to see the Messenger of God. Will you take me to him?"

"So I carried her into Medina. The mosque was inundated with people; a black banner was flying and Bilâl was there wearing his sword, standing in front of the Messenger of God (SAAS). I asked what was going on and people told me that he was about to dispatch ʿÂmr b. al-ʿAṣ.

"I sat down, and he entered his house" - or the narrator used the word, his râbîl, "his tent" or "dwelling" - "and I asked permission to go in to him and it was granted me. I entered and greeted him, and he asked, "Has there been something going on between your people and (Banû) Tamîm?" "Yes," I replied, "And they lost this time. I passed by an old woman of Banû Tamîm who had been stranded. She asked me to transport her to you; she is over there, at the door." He asked her to enter, and she did so. I asked, "Messenger of God, if you should decide to make some barrier between us, let it be the desert." The old woman then became very excited and agitated and said, "Messenger of God, to what will (your own tribe of) Muqar be reduced!"

"I commented, "Well, I'm like in the ancient saying, "a goat bearing its own fate"! I transported this woman without realizing that she was my adversary! I seek refuge with God and His Messenger! I'm like the man who came to (Banû) ʿAd!"

"He asked, "What's that about, "the man who came to ʿAd"?" "(He was more knowledgeable about the story than was the narrator, but he wanted to test him.)

"I replied, "ʿAd suffered from lack of rain, and they sent out one of their men, named Qayl; he passed by Muḥâwiya b. Bakr and stayed with him for a month, being given wine to drink and having songs sung to him by two girls, called al-jaradâtîn, "the two locusts". When the month was over, he went off to the mountains of Muḥra. There he called out, "O God, You know I would never visit a sick man (without) giving him medicine, nor to a prisoner without ransoming him! O God, send rain for ʿAd as you never have before!" Black clouds then passed above him, and a voice called out to him, "Choose from among them!" He gestured to one particular black cloud. Then a voice called out from it, "Take
it to be ashes, fine and copious! You will not have one of Ād survive!” And, from what I have heard, no more wind was sent at them than would pass through this ring of mine, before they had all perished!”

Abū Wa'il commented, “He spoke the truth. Men and women would say, when a man was sent to visit them, ‘May you not be like the man sent out by Ād!’”


Imām Aḥmad also related it as above, from Abū Bakr b. Ayyāsh, from Aṣīm, from al-Ḥārith, but the correct version is from Aṣīm, from Abū Wa'il, from al-Ḥārith. As just related.

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THE ARRIVAL OF 'ABD AL-RAJMAN B. ABU 'UQAYL, WITH HIS PEOPLE.

Abū Bakr al-Bayhaqi stated that he was informed by Abū ʿAbd Allāh Iṣḥāq b. Muḥammad b. Yūsuf al-Susi, quoting Abū Ja'far Muḥammad b. Muḥammad b. ʿAbd Allāh al-Baghdādī, quoting Aḥ b. Ja'd, quoting ʿAbd al-ʿAẓz, as having related, quoting Abūd b. Yūsuf, quoting Zuhayr, quoting Abū Khalīd Yazīd al-Asadi, quoting ʿAwn b. Abū Juḥayfa, from ʿAbd al-Rahmān b. ʿAlqama al-Thaqāfi, from ʿAbd al-Rahmān b. Abū ʿAqli, who said, “I set off in a delegation to the Messenger of God (ṢAAS). When we reached him, we made our camels kneel at the door. There was absolutely no one more hated by us than the man we were going in to see. Yet after we had gone in and come out again, there was absolutely no one more beloved by us than the man we had gone in to see! One of our men asked him, ‘Messenger of God, have you not asked your Lord for a domain like that of Solomon?’ The Messenger of God (ṢAAS) laughed and replied, ‘Perhaps your companion’ has even higher status with God than King Solomon! God, Almighty and Glorious is He, never sent any prophet without according him a request. Some of them take theirs here on earth and are awarded it. Some use it to invoke God against their people who disobey and are destroyed thereby. God awarded me a request that I have kept hidden with my Lord: I will intercede for my nation on Judgement Day.”

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THE ARRIVAL OF TARIQ B. ʿABD ALLĀH AND HIS COMPANIONS.

The bāḥīṣ al-Bayhaqi narrated through Abū Janāb al-Kalbī, from Jāmiʿ b. Shaddād al-Muḥāribī, quoting one of his people, a man named Tariq b. ʿAbd Allāh, who related, “I was standing at the market at Dhu al-Majāz when a man

52. Referring, of course, to himself.
wearing a *jubba*, a long robe, arrived and said, 'People, say the words, “There is no god but God” and you will prosper!' There was another man following him, throwing stones at him and saying, ‘People, he is a liar!’ I asked who it was and was told it was a young man of Banū Hashim who claimed to be a Messenger of God. I also asked who it was treating him that way and was told that he was his uncle ‘Abd al-‘Uzza. When people accepted Islam and migrated (to Medina), we left al-Rabdha for Medina to purchase dates there. When we neared its walls and palm-groves, I said, ‘We should make a halt and change our clothes.’ Just then a man dressed in rags came up and greeted us. He asked from where we had come, and we told him from al-Rabdha. He then asked where we were headed, and we told him we had come to that town. When he asked why, we told him we wanted to barter some dates. I told him we had a lady in a litter with us and a red camel with a blaze on its nose. He asked whether we would sell him our camel and we said we would, in exchange for a specific weight of dates.

“We received no deposit on the price agreed; the man took hold of the camel’s halter and left. When he was out of our sight beyond the city’s walls and palms, we asked one another what it was we had done. We realized we had sold our camel to someone we did not know, and we had not been paid for it.

“The lady with us commented, ‘I swear by God, what I saw was a man whose face was like a slice of a full moon! I’ll guarantee the price of your camel!’ Just then the man appeared and announced, ‘I am the Messenger of God to you; these are your dates. Eat until you are satisfied and take your full measure.’ We did eat our fill and take full measure.

“Then we entered the town and went in the mosque. He was there, on the *minbar* making an address. We arrived as he was saying, ‘Make charitable donations, for alms-giving is better for you. And the hand that gives is better than one that receives — to your mother and your father, then to your sister and your brother, and then on lower down from there.’

“A man of Banū Yarbū’ — or the narrator may have said, “one of the *anṣār*” — then approached and said, ‘Messenger of God, these people have unpaid debts of blood from the *jahiliyya*, “before Islam”.’ He replied, ‘Sins of the father do not become those of the son.’ He repeated this three times.”

Al-Nasā’ī narrated about his comments on the special virtue of charitable giving, from Yūsuf b. Ḥissā, from al-Faḍl b. Mūsā, from Yazīd b. Ziyād b. Abū al-Ja’d, from Jāmi’ b. Shaddād, from Tariq b. ‘Abd Allāh al-Muhāribi, giving part of the above hadith.

The Ḥafiz al-Bayhaqī also related it, from al-Ḥākim, from al-‘Aṣamm, from Aḥmad b. ‘Abd al-Jabbar, from Yūnus b. Bukayar, from Yazīd b. Ziyād, from Jāmi’ b. Tariq, complete as above. In his account, the lady in the litter is quoted as saying, “Don’t blame yourselves; I saw the face of a man who would not deceive. I never saw anything more like the moon when full than his face!”
I believe that to have been either at Tabuk or thereafter.

Ibn Ishāq stated, “Farwa b. ‘Amr b. al-Nafirat al-Judhami, of the Nufathi tribe, sent an envoy to the Messenger of God (SAAS), announcing his acceptance of Islam and presented him with a white mule.

“Farwa was governor on behalf of the Byzantines over the Arabs whose territory bordered their own. His residency was centred in Mu‘an, and the Syrian lands thereabouts. When the Byzantines learned of his acceptance of Islam, they summoned him, and seized and imprisoned him there with them. While imprisoned, he composed the following verses:

“Sulayma made her way at night to my friends, while the Byzantines were between the gate and the water-tank.

The spirit turned away in distress at what it had seen and though I tried to sleep, it had made me cry.

Do not decorate your eyes with antimony, Salmā, when I am gone, nor subject yourself to intercourse.

You have learned, O Abū Kubaysha, that when in the presence of the powerful, my tongue is not tied.

If I should die, you will mourn your brother, while if I survive my status will be recognized.

I have encompassed the finest qualities a hero can have – generosity, bravery and eloquence.’

“When the Byzantines had decided to crucify him at a well of theirs in Palestine called Ifrā, he spoke the following:

“I wonder whether Salmā has learned that her husband will be at the Ifrā well upon a camel

Whose mother was never served by a stallion, a mount whose limbs were pruned by axes?”

Al-Zuhrī claimed that when they took him out to kill him, he said,

“Inform the Muslim leaders that I am bequeathing my body and my bones to my Lord.”

They then cut off his head and crucified him at that well. May God have mercy on him, be pleased with him and give him pleasure and make paradise his abode.

53. He is, of course, referring to a wooden cross.
THE ARRIVAL OF TAMIM AL-DARî TO THE MESSENGER OF GOD (SAAS), AND HIS INFORMING HIM ABOUT AL-JASSASA AND ABOUT WHAT HE HEARD FROM AL-DAjJAL, "THE IMPOSTER", CONCERNING THE MISSION OF THE PROPHET AND THE FAITH OF THOSE BELIEVING IN HIM.

Abû 'Abd Allah Sahl b. Muḥammad b. Naṣrawayh al-Marwazî of Nishāpûr narrated to us, quoting Abû Bakr Muḥammad b. Aḥmad b. al-Ḥasan al-Qâdı, quoting Abû Sahl Aḥmad b. Muḥammad b. Ziyād al-Qaṭṭān, quoting Yahyā b. Jaʿfar b. al-Zubayr, quoting Wahb b. Jarîr, quoting his father, who said that he heard Ghaylân b. Jarîr relate from al-Shaʿbî, who quoted Fatîma, daughter of Qays, as having said, “Tamîm al-Darî came to the Messenger of God (SAAS), and told him how he had gone to sea. His ship had gone off course and they had been cast upon an island. They had gone ashore seeking water and met a man with exceedingly long hair. Tamîm asked him who he was, and the man replied, ‘I’ll tell you nothing! But you can have this island!’”

Tamîm’s account went on, “So we proceeded into the island and there we found a man in chains. He asked us, ‘Who are you people?’ ‘We’re Arabs,’ we replied. He asked, ‘What’s all this about some prophet who has come forth among you?’ We replied, ‘People believe in him, follow him and consider him truthful.’ He commented, ‘That is best for them.’

‘Then he asked, ‘Tell me what news there is of ʿAyn Zaʿr.’ We did so, and he was so excited he almost jumped right outside! He then asked, ‘What news is there of the date-palms at Baysân?’ Are they bearing fruit yet?’ We told him they were and again he was most excited. He next said, ‘If I were allowed to do so, I would travel throughout the land – except for Tayba!’”

Fatîma continued, “The Messenger of God (SAAS) sent him (Tamîm) out to the people and he recounted this to them. And he said, ‘This is Tayba, and that man was al-Dajjal, ‘the imposter’.’”

Imâm Aḥmad also narrated this hadîth, as did Muslim and the ahl al-sunan,58 from several lines of transmission, from ‘Amir b. Sharaḥîl al-Shaʿbî, from Fatîma, daughter of Qays. Imâm Aḥmad gave testimony to this hadîth from an account of Abû Hurayra and Qâʾisha, “mother of the Believers”. We have given this

54. A red-complexioned, corpulent one-eyed male being to whom reference is variously made in the hadîth literature. Sometimes identified as the anti-Christ or as a servant of Satan, he is said, elsewhere as here, to be a captive resident of an island. See the entry al-Dajjal in the Encyclopedia of Islam.
55. A location in Hijâz.
56. Located in al-Yamama.
57. One of the names by which Medina was known.
58. The remaining four, that is, of the six scholars who composed the sahîh collections of the traditions.
hadith, with its various lines of transmission and phraseology, in our work Kitab al-Fitan (Book of Intrigues)."

Al-Waqidi also related the arrival of the delegation of al-Daris of Lakhm, a group of ten men.

THE DELEGATION FROM BANU ASAD.

Al-Waqidi also stated that a delegation from Banū Asad came to the Messenger of God (SAAS), early in 9 AH; it consisted of ten men. These included Dirar b. al-Azwar, Wabiṣa b. Maṣṣad, Tulayḥa b. Kuwaylid, who later claimed to be a prophet, then accepted Islam and became a good Muslim, and Nafāda b. 'Abd Allah b. Khafaf.

Their leader, al-Ḥadrami b. Āmir, commented, "Messenger of God, we have made our way to you in dark of night in a year of drought without you sending out anyone to us."

And so God revealed about them, "They think they place you under an obligation by accepting Islam. Say: 'Don't place me under an obligation for your accepting Islam; rather, it is God who places you under an obligation by guiding you to the faith, if you are sincere'" (surat al-Hujurat; XLIX, v.17).

There was one clan of theirs known as Banū al-Rathya, "the error clan"; he changed their name to Banū al-Rashda, "the correct clan". The Messenger of God (SAAS) had requested Nafāda b. 'Abd Allah b. Khafaf to bring him a camel that would be excellent for both riding and milk and that did not have young. The only one Nafāda could find belonged to a cousin of his and he did bring it. The Messenger of God (SAAS) told him to draw some of its milk. He drank some and gave the remainder back, saying, "May God bless her and those who donated her." Nafāda asked, "Messenger of God, and also those who brought her?" He added, "And those who brought her."

THE DELEGATION OF BANU ʿABS.

Al-Waqidi stated that they were nine in number, and he named them. The Prophet (SAAS) said "And I am the tenth of you." He then gave orders to Talha b. ʿUbayd Allah, who made up a banner for them and he made its motto, "O Ten!".

It is said that the Messenger of God (SAAS) asked them about Khalid b. Sinān al-ʿAbsi, whose biography we mentioned in the account of the jahiliyya. They said he had had no descendants.

Al-Waqidi stated that the Messenger of God (SAAS) sent them out to waylay a Quraysh caravan arriving from Syria. This would mean that their acceptance of Islam would have preceded the conquest of Mecca. But God knows best.

59. In Ibn Kathir’s al-Nihāya wa al-Badaya (An End and a Beginning).
THE DELEGATION FROM BANū FAZĀRA.

Al-Waqidi stated that it was related to him by ʿAbd Allah b. Muḥammad b. ʿUmar al-Jumaḥ, from Abū Wajza al-Saʿdi, who said, “When the Messenger of God (ṢAAS) returned from Tabūk, that being in 9 AH, a delegation consisting of some ten men came to him from Banū Fazāra. These included Khārija b. Ḥiṣn and al-Ḥarith b. Qays b. Ḥiṣn; the latter was the youngest of them. The camels they rode were emaciated. They had come to affirm their acceptance of Islam.

“The Messenger of God (ṢAAS) asked them about their lands. One of them replied, ‘Messenger of God, our lands are suffering drought; our cattle are dying. Our whole area is barren, and our families are starving. Pray to God for us!’

“The Messenger of God (ṢAAS) mounted the minbar and said, ‘O God, water Your land and Your cattle! Extend forth Your mercy and give life to Your dead land! O God, send rain upon us to render a great area fertile, soon and without delay, making it beneficial and without harm! O God, send rain for us as an act of mercy, not for punishment, nor for destruction, without inundation or damage! O God, send us rainfall and give us aid against our enemies!’

“It did rain and they could see no break in the sky. And so the Messenger of God (ṢAAS) mounted the minbar and prayed, saying, ‘O God, let it be around about us, but not upon us! Let it be upon the hillocks and the knolls, on the valleys and the woodlands.’

“And the rain was drawn away from Medina as though it were a garment removed.”

THE DELEGATION FROM BANū MURRA.

Al-Waqidi stated that their arrival came in 9 AH when he returned from Tabūk. They consisted of 13 men, including al-Ḥarith b. ʿAwf. The Prophet (ṢAAS) awarded them each 10 ṣiqqa weight of silver. To al-Ḥarith b. ʿAwf he gave 12 ṣiqqa.

They related that their country was undergoing drought and he prayed for them, saying, “O God, send down rain upon them!” When they returned home they discovered that it had rained that very day the Messenger of God (ṢAAS) had spoken the prayer for them.

THE DELEGATION FROM BANū THĀ'LĀBA.

Al-Waqidi stated that it was related to him by Mūsā b. Muḥammad b. Ibrahim, from a man of Banū Thaqaba, who quoted his father as saying, “When the Messenger of God (ṢAAS) returned from al-Jirana in 8 AH four of us went to him and said, ‘We are envoys from our people who wish to affirm their acceptance of Islam.’
He ordered us to be accorded hospitality. We stayed there a few days, then went to him to say farewell. He told Bilal, ‘Give them the awards usual to delegations.’ He brought large quantities of silver and gave each of our men the weight of five *awqiyya*, saying, ‘We don’t have any dirham coins.’ We then returned home.”

**THE DELEGATION FROM BANU MUḤARIB.**

Al-Wāqīḍī stated that Muḥammad b. Ṣalih quoted Abū Wajza al-Ṣaʿdī, as saying, “A delegation from (Banū) Muḥarib came in 10 AH during the *ḥijāt al-wādāt*, ‘the farewell pilgrimage’. It consisted of ten men, including Sawā b. al-Ḥārith and his son Khuzayma. They stayed at the home of Ramla, daughter of al-Ḥārith. Bilal would bring them their lunch and their dinner. They accepted Islam, saying that they were leaders of their people.

“And in the past the fairs had treated the Messenger of God (ṢAAS), in a more rough and rude way than they had. In that delegation there was one man whom the Messenger of God (ṢAAS) recognized. That man told him, ‘Praise be to God who has allowed me to live on to believe in you.’ The Messenger of God (ṢAAS) responded, ‘These hearts are in the hands of God, Almighty and Glorious is He.’

“The Messenger of God (ṢAAS) wiped the face of Khuzayma b. Sawā and it turned clear and white. He gave them the awards usual to delegations and they then returned home.”

**THE DELEGATION FROM BANU KILĀB.**

Al-Wāqīḍī stated that they came in 9 AH, their delegation consisting of 13 men. These included Labīd b. Rabī‘a, the poet, and Jabbār b. Sulma. There was great friendship between the latter and Ka‘b b. Mālik, who warmly honoured and welcomed Jabbār and made gifts to him. They went with him (Ka‘b) to the Messenger of God (ṢAAS), to whom they spoke with the Islamic words of greeting. They told him that al-Ḍaḥḥāk b. Sufyān al-Kilābī had gone among them with God’s Book and with information concerning the religious practices of His Messenger that had been ordained by God. Al-Ḍaḥḥāk had invited them to God and they had responded. He had then taken from their wealthy charitable donations, which he had then distributed to their poor.

**THE DELEGATION FROM BANU RU‘ĀS B. KILĀB.**

Al-Wāqīḍī went on to relate that a man named ‘Amr b. Malik b. Qays b. Bujjād b. Ru‘ās b. Kilāb b. Rabī‘a b. ‘Amir b. Ṣa‘a‘a arrived to the Messenger of God (ṢAAS), and accepted Islam. He then returned to his own people and invited
them into Islam, saying, ‘We will then gain from Banū ‘Aqil the like of what they took from us.’

He then recounted a battle that took place between them and how this ‘Amr b. Malik had killed a man of Banū ‘Aqil. He (‘Amr) said, ‘I placed my hands in manacles and went to the Messenger of God (SAAS). He had learned what I had done and had said, ‘If he comes to me, I’ll strike off his hands above the manacles!’

“When I came in and greeted him in Islam, he did not return my greeting, but turned away. I then approached him from his right side, but again he turned away. I came to him from his left, and again he turned away. Then I approached him from directly in front and said, ‘Messenger of God, when the approval of the Lord, Almighty and Glorious is He, is sought and He approves; now therefore do be pleased with me – may God be pleased with you!’ He responded, ‘I am so pleased.’”

THE DELEGATION FROM BANū ‘AQIL B. KA’B.

Al-Waqqāl recounted that they came to visit the Messenger of God (SAAS), and that he accorded them the income from al-‘Aqlq – the ‘Aqlq of Banū ‘Aqil – which is land on which there are palm trees and wells.

The Messenger of God (SAAS) wrote a document to this effect, as follows, “In the name of God, the most Merciful and Beneficent. This records what Muhammad, Messenger of God, has given to Rabī‘ Mutrīf and Anas – namely al-‘Aqlq – for their having performed the prayers, made payment for the alms, and having accepted and obeyed (my) authority. He has not given them any right (to anything) belonging to a Muslim.”

The document was entrusted to Mutrīf.

Al-Waqqāl went on, “Laqīt b. ‘Āmir b. al-Muntafiaq b. ‘Āmir b. ‘Aqil, he being known as Abū Razīn, also came to him. He awarded Laqīt a well called al-Naṣīm; Laqīt expressed allegiance to him for his people.”

We have fully recounted above his arrival and the narrative about Laqīt. And to God go all praise and credit.

THE DELEGATION FROM BANū QUSHAYR B. KA’B.

This was prior to the ḥijjat al-wadā‘, “the farewell pilgrimage”, and also before the battle of Hunayn. Among these men is said to have been Qurra b. Hubayra b. ‘Āmir b. Salama al-Khayr b. Qushayr. He accepted Islam and the Messenger of God (SAAS) made a payment and also awarded him a cloak. He placed him in charge of collecting the charitable donations from his people. When he returned home, Qurra spoke the following verses,

“The Messenger of God defended it when it came down to him, protecting it from attack or criticism.
And so it attained lush green pastures, Muḥammad having provided for all its needs.

Upon it is a hero, who would never allow blame to ride beside him, who encourages the hesitant to overcome indecision.”

THE DELEGATION FROM BANU AL-BAKKĀ'.

It is said that they arrived in 9 AH and that they were 30 men in number. Among them was Muḥāwiya b. Thawr b. Muḥāwiya b. ʿUbāda b. al-Bakkā', he at that time being 100 years old. He had a son with him named Bishr. Muḥāwiya asked, ‘Messenger of God, I would receive blessing from your touch. I am old, and this son of mine is dutiful towards me. Please stroke his face.”

The Messenger of God (ṣaas) did stroke his face and gave him some ash-coloured goats. He spoke a blessing over them. And thereafter they were never afflicted by drought or poverty.

Muḥammad b. Bishr b. Muḥāwiya spoke the following verses on this:

“It was my father whose head the Messenger stroked, praying for good and blessings for him.

When he went to him, ʿAlīmad gave him ash-coloured goats, lean but not emaciated like snakes.

They would satisfy the delegation every evening, and return to do the same during the day.

Blessed is the gift, and so too the donor, and salutations to him from me for as long as I live.”

THE DELEGATION FROM KINĀNA.

Al-Wāqidi related, with complete lines of transmission, that Waṭila b. al-Asqaʿ al-Laythi arrived to see the Messenger of God (ṣaas), while he was equipping himself to leave for Tabūk. He performed the al-fublī prayer with him, then returned to his people. He invited them to accept Islam, telling them about the Messenger of God (ṣaas). His father told him, “I swear by God, I’ll never forgive you!”

His sister heard what he had said and accepted Islam. She equipped him for travel and he went with the Messenger of God (ṣaas), to Tabūk, mounted upon a camel belonging to Ka'b b. ʿUjra.

The Messenger of God (ṣaas) sent him with Khalid to Ukaydir Dūma. When they returned, Wathila offered to Ka'b b. ʿUjra the share of the booty that had been apportioned for him. Ka'b replied, “But it was to God the Almighty and Glorious that it carried you.”
THE DELEGATION FROM ASHJA'.

Al-Waqidi related that they arrived the year of the battle of al-khandaq. They consisted of 100 men; their leader was Mas'ud b. Bukhayla, and they made camp at the Saf defile.

The Messenger of God (SAAS) went out to them and ordered that they be provided supplies of dates. It is also said that they arrived after he had finished with Banu Qurayza, and that they consisted of 700 men. He reached an understanding with them and they returned home. They accepted Islam thereafter.

THE DELEGATION FROM BAHILA.

Their leader, Muhtarif b. Kahin arrived after the conquest of Mecca and accepted Islam. He took a peace pact to his people and signed a document to the Messenger of God (SAAS), accepting the laws and obligations of Islam. Uthman b. ‘Affan, may God be pleased with him, wrote it.

THE DELEGATION FROM BANU SULAYM.

He (al-Waqidi) stated, “A man named Qays b. Nushba came from Banu Sulaym to the Messenger of God (SAAS). The latter listened to what he had to say and asked him various questions to which he replied, being fully aware of everything. The Messenger of God (SAAS) then invited him to accept Islam, and he did so.

“Qays returned to his people of Banu Sulaym, and told them, ‘I’ve heard the history of the Byzantines, the legends of Persia, the poetry of the Arabs, the divinations of Himyar, but the words of Muhammed are not at all similar to theirs. Obey me and seek your fortune with him.’

“The year of the conquest of Mecca, Banu Sulaym went out and joined the Messenger of God (SAAS), at Qadid; they consisted of 700 men, though this figure is also given as 1,000. They included al-‘Abbas b. Mirdas and a number of their leading men. They accepted Islam, saying, ‘Place us at your fore; make our banner red and our motto muqaddaman, ‘ahead!’ He agreed to this and they were present with him at the conquest, and at the battles of al-Ta’if and Hunayn.

“Rashid b. ‘Abd Rabbihi al-Sulami used to worship an idol. One day he saw two jackals urinating over it and he spoke the line,

‘Is this a lord upon whose head two jackals urinate?
Whoever has jackals urinate upon him is disgraced!’

“He then attacked and broke it. After that he went to the Messenger of God (SAAS), and accepted Islam. The Messenger of God (SAAS) asked him, ‘What is your name?’ He replied, ‘Ghawi b. ‘Abd al-Uzza.’ ‘No’, he told him, ‘now
your name is Rashid b. ‘Abd Rabbihi. He awarded him the revenue of a place called Ruhată where there is a running spring; it is known as the ‘ayn al-rasūl, ‘the well of the Messenger’. He was the best man of Banū Sulaym, over whom he was placed in command. He was present at the conquest of Mecca and later actions.”

THE DELEGATION OF BANŪ HILĀL B. ʿĀMIR.

He (al-Waqidi) mentioned ʿAbd ʿAwfb. Aṣram in their delegation. He accepted Islam, and the Messenger of God (ṢAAS) renamed him ʿAbd Allāh. Also there was Qabiṣa b. Mukhārıq, who is the source for a hadith about charitable donations.

Amongst those he (al-Waqidi) mentioned as in the delegation of Banū Hilāl were Ziyād b. ʿAbd Allāh b. Malik b. Bujayr b. al-Ḥadm b. Ruwayba b. ʿAbd Allāh b. Hilāl b. ʿĀmir. When he entered Medina, he made his way to the home of his aunt Maymūna, daughter of al-Ḥārith. He went inside and when the Messenger of God (ṢAAS) entered his home, he saw him, became angry and went out again. She called to him, “Messenger of God, he’s my sister’s son!” He then went inside, came out again and went to the mosque, accompanied by Ziyād. He performed the al-ṣuḥr prayer, then prayed for him. He placed his hand on his head, then touched the tip of Ziyād’s nose. Banū Hilāl used to say, “We could always recognise the blessing in Ziyād’s face.”

A poet spoke the following verses to Ziyād’s son ʿAlī:

“O Son of him whose head the Messenger touched and for whom he prayed for good at the mosque,
I mean Ziyād, referring to none but him, to no passer-by, not to one accused or one seeking aid.
That light on the bridge of his nose was always visible, until his body went down to the grave.”

THE DELEGATION OF BANŪ BAKR B. WĀʾIL.

Al-Waqidi stated that when they arrived, they asked the Messenger of God (ṢAAS) about Quss b. Sāfida. He replied, “That man was not one of yours. He was of Iyād. He became a ḥanīf in the jāhiliyya. He was present at ʿUkāz while the people were gathered there. He spoke there the words since passed on as his.

“In the delegation there were Bashir b. al-Khaṣṣaṣiya, ʿAbd Allāh b. Marthad and Ḥassān b. Khūṭ. A son of Ḥassān spoke the following verse:

60. The man’s original name meant “Misleader, son of the worshipper of al-ʿUzza”; his new name meant “Right-guided, son of the worshipper of his Lord”.

61. See glossary. A word with many associations. Often applied to Abraham with connotations that he was a devoted follower of God; the word also has implications of being circumcised or of having abandoned the worship of idols.
I am the son of Ḥassān b. Khūṭ; my father was the messenger of all Bān Bakk r to the Prophet.’”

THE DELEGATION FROM TAGHLIB.

He (al-Waqidi) stated that they consisted of 16 men, Muslims, and Christians wearing crosses of gold. They stayed at the house of Ramla, daughter of al-Ḥārith.

The Messenger of God (SAAS) made a pact of peace with the Christians on the understanding that they would not baptize their children into Christianity. He gave payments to the Muslims among them.

DELEGATIONS FROM THE PEOPLE OF YEMEN.

Al-Waqidi stated that they came in 9 AH and that they consisted of 13 men. He gave them larger payments than he had to others. Al-Waqidi also said that there was a youth among them whom the Messenger of God (SAAS) asked what gift he wanted. He replied, “Messenger of God, pray to God to forgive me, to have mercy on me and to place my wealth in my heart.”

“The Messenger of God (SAAS) responded, ‘O God, forgive him, have mercy on him, and place his wealth in his heart.’ And thereafter he was one of the most pious and ascetic of men.”

THE DELEGATION FROM KHAWLĀN.

Al-Waqidi stated that they were ten in number, and that they arrived in Shābān of 10 AH.

The Messenger of God (SAAS) asked them about their idol known as “‘Amm Anas”. They replied that they had exchanged him for a better one and that they intended to destroy it on their return. They learned the Qurʾān and the orthodox practices of Islam and when they returned home, they did destroy the idol. They made permissible what God had rendered so, and they forbid that which God had forbidden.

THE DELEGATION FROM JUJJI.

Al-Waqidi stated that they forbid eating heart. When their delegation accepted Islam, the Messenger of God (SAAS) ordered them to eat heart. He had some cooked and handed it to their leader, saying, “Your faith will not be complete until you eat it.” He did take it, his hand trembling, and he did eat it, saying, ‘I did eat the heart unwillingly, my body trembling when I touched it.’”
Section: On the arrival of the delegation of Banū Azd to the Messenger of God (SAAS).

Abū Nu‘aym stated, in his book Ma‘rifat al-Saḥāba (Knowledge about the Companions) as did the ḥadīth Abū Mūsā al-Madini, from a ḥadīth of Abū al-Ḥavārī, who said, “I heard Abū Sulaymān al-Dārānī, who said, ‘Alqamā b. Yazīd b. Suwayd al-Azdi said, ‘My father related to me, from my grandfather, from Suwayd b. al-Ḥarīth, who said, ‘I was the seventh of a delegation of seven men from my people who went to see the Messenger of God (SAAS). When we went in to him, we spoke with him and he was surprised by our appearance and our dress. He asked, ‘And what are you?’ We replied that we were Believers."

""The Messenger of God (SAAS) smiled and said, “There is truth in every statement; what is the truth in your statement and your faith?”

""We replied, “There are fifteen essentials, five of which your emissaries ordered us to believe. Five you ordered us to act upon and five we ourselves developed while during the jāhilīyya and still maintain – unless you should dislike any of them.”

""He asked, “What are the five my envoys ordered you to believe?”

""We replied, “They told us to believe in God and in His angels, His books, His messengers and rebirth after death.”

""He then asked, “And what are the five I ordered you to act upon?” We replied, “You ordered us to say, “There is no god but God”, to perform the prayers, to pay the zakāt, ‘the alms’, to fast at Ramadān, and to make pilgrimage to the ka‘ba if we are able.”

""He asked, “And what are the five you developed during the jāhilīyya?” We replied, “Being thankful when prosperous, being stoical in the face of difficulty, being pleased with whatever fate brings, being truthful at social gatherings, and refraining from cursing enemies.”

""The Messenger of God (SAAS) commented, “Why, such wise and learned men! Their understanding is such as to almost make them prophets!”

""He then said, “I’ll give you five more; then you’ll have twenty essentials. If you are as you say, then do not accumulate what you cannot yourselves consume, do not build what you do not inhabit, do not compete for something you will shortly leave behind, fear God to Whom you will be returned and before Whom you will be exposed, and desire strongly that to which you head and wherein you will be forever.”

"“The party then left him, having memorized his advice and acting upon it.”"
THE DELEGATION FROM KINDA.

Al-Waqqādī stated that they were ten or so mounted men under the command of al-As̄rath b. Qays. He made a payment of ten awiqya weight (of silver) to each, while to al-As̄rath he gave twelve. This has been related above. ²⁴⁶

THE DELEGATION FROM AL-SADIF.

They arrived in a group of some ten riders. They came to the Messenger of God (SAAS), as he was on the minbar delivering an address. They sat down without giving the usual Muslim greeting. He asked, “Are you Muslims?” “Yes,” they replied. “Will you not give the Muslim greeting, then?”

The all arose and said, “Peace be upon you, Prophet, and the mercy and blessings of God.” He responded, “And upon you all be peace. Sit down.” They did so and then asked the Messenger of God (SAAS) about the times for the prayers.

THE DELEGATION FROM KHUSHAYN.

Al-Waqqādī stated, “Abū Tha‘labā al-Khushān arrived as the Messenger of God (SAAS) was preparing his equipment to proceed to Khaybar. Abū Tha‘labā was present with him at the battle of Khaybar and thereafter some ten men of Banū Khushayn came and accepted Islam.

Al-Waqqādī went on to tell of the delegations from Banū Sa‘d, Hudhaym, Balli, Bahrā’, Banū Qudra, Salāmān, Juhayna, Banū Kalb and al-Jarmiyyin. We have given above the ḥadith of ‘Amr b. Salama al-Jarmi given in the sahih collection of al-Bukhārī.

Al-Waqqādī then referred to the delegations of al-Azd, Ghassān, al-‘Arith b. Ka‘b, Hamdān, Sa‘d al-‘Ashtrā, ‘Abs, that of al-Daryyin, and al-Rahāwiyyin, of Banū Ghāmīd, al-Nakḥ, Baḍila, Khath‘al and Ḥḍarāwā. He made mention of Wāʿil b. Ḥuţr among these. He also referred to the four kings Jamd, Mīkhwās, Mishraḥ and Abda‘a as among these. In the ḥadith collection of Aḥmad detail is given of their curse, with their sister al-‘Amarrāda. ²⁴⁷ Al-Waqqādī related about them at length.

He also referred to the Azd of Ḥumān, and Ghāfīq, Bā‘rīq, Daws, Thumāla, al-Jidār, Aslam, Jadhām, Mahra, Ḥāmīyār, Najrān and Jayshān. Explication on these tribes would need to be very extensive; and we have already given above

²⁴⁷. A footnote in the Arabic printed text suggests that the correct name should be their brother al-Ghūmar.
some material associated with this. What we have related heretofore is enough. Though God knows best.

THE DELEGATION OF AL-SIBA'.

Al-Waqidi went on, “Shu'ayb b. 'Ubada related to me, from al-Mu'talib b. 'Abd Allah b. 'Ian'lb as follows, ‘While the Messenger of God (SAAS) was seated in Medina among his Companions, a jackal came, stood before him and howled. The Messenger of God (SAAS) said, “This is a delegate from the lions who has come to you. If you wish to impose some restriction upon him, they will not go beyond it to something else; however, if you wish, you could leave him and be wary of him and whatever he is able to take would be his sustenance.”

They replied, “Messenger of God, we don’t wish to give him anything.” The Prophet (SAAS) then gestured to him with three fingers, meaning, “leave them alone” and it turned and ran away in fear.”

The hadith is mursal, “incomplete”, with this line of transmission.

This jackal resembles the one referred to in the hadith related by Imam Ahmad: “Yazid” – he being Ibn Hārūn – “related to us, quoting al-Qāsim b. al-Fadl al-Huddānī, from Abū Naḍra, from Abū Sa'īd al-Khuḍart, who said, ‘The jackal attacked a sheep. The shepherd went after it and took it from him. The jackal sat up on its tail and asked, “Don’t you fear God, taking from me bounty to which God led me?” The shepherd exclaimed, “Amazing! A jackal sitting up on its tail and speaking to me like a human being!”

“The jackal went on, “Would you like me to tell you something even more amazing than that? Muhammad, the Messenger of God (SAAS) is in Yathrib telling people of what happened long ago.”

“The shepherd then led his herd away into the town; there he left them in a corral and went to the Messenger of God (SAAS), and told him about the jackal.

“The Messenger of God (SAAS) had a call made for a general prayer meeting and went out and said to the bedouin, “Tell them.” He did so. The Messenger of God (SAAS) then said, “He spoke the truth, I swear by Him who has the soul of Muhammad in His hand. Judgement Day will not come until animals speak to humans, and a man’s strap on his whip and his sandal straps talk to him, and his thigh informs him of what his family does behind his back.”’”

Al-Tirmidhi related it from Suṭyān b. Wākt b. al-Jarrāḥ, from his father, from al-Qāsim b. al-Fadl. He characterized it as hasan, gharib, sahih, “good, unilateral and authentic”. We know of this only from the hadith of al-Qāsim b. al-Fadl, whom scholars consider a trustworthy and reliable source. Yahyā and Ibn Mahdī consider him reliable.

I note that Imam Ahmad also related this hadith, giving a line of transmission quoting Abū al-Yamān, quoting Shu'ayb, he being the son of Abū Ḥamza, quoting 'Abd Allaḥ b. Abū al-Ḥusayn, quoting Mahrān, quoting Abū Sa'īd al-Khuḍart;
he gave this anecdote in full and with a more extensive line than the account given above.

I note that Imām Aḥmad also related it quoting Abū al-Naḍr, quoting ʿAbd al-Ḥamīd b. Bahram, quoting Shahr, who said he heard it from Abū Saʿīd.

This text is closer (to the above); but God knows best. This line of transmission accords with the criteria of the ahl al-sunan, but they did not promulgate it.

DIVISION

Material concerning the delegations of the jinn, “the spirits”, at Mecca prior to the Hijra has been given above.

We have examined this also with regard to the words of the Almighty, in sūrat al-Abqāʾ (XLVI, v.29): “And when we sent towards you a group of the jinn who listen to the Qurʾān”. We gave commentary on those aḥādīth and ancient materials referring to this and gave the ḥadīth of Sawād b. Qāriʿ who had been a monk but accepted Islam. We wrote of his channel, who would bring him information, as when he told him,

“I was surprised at the jinn and their knowledge, and their gripping their baggage on their mounts
Heading for Mecca, seeking guidance, for believing spirits are not like those that disbelieve.
So head for the finest men of Ḥashim, amidst their hills and rocks.”

He went on to say,

“I was surprised at the jinn and their perceptions, and their gripping their cloth blankets on their mounts
Heading for Mecca, seeking guidance, for the gracious spirits are not like the foul ones.
So head for the finest men of Ḥashim, and raise your eyes to their head.”

He later continued,

“I was surprised at the jinn and their knowledge, and their gripping their baggage on their mounts,
Heading for Mecca, seeking guidance, for those that are evil are not like those who are good.
So go to the finest men of Ḥashim; the jinn who believe are not like those of them who disbelieve.”

This and similar materials indicate the repeated arrival of the jinn to Mecca. We have sufficiently established that above; and all praise and credit be to God. Success and authority come through Him.

64. See Vol. I, page 245 et seq.
The ḥāfiz Abū Bakr al-Bayhaqī gave here a very strange hadīth— one indeed, that was either objectionable or fabricated. However, its source is a cherished one. And I wish to report it just as he did. It is strange to come from him.

Al-Bayhaqī stated in his Dalīl al-Nubuwwa: “Chapter on the arrival of Hāma b. al-Haytham b. Lāqīs b. Iblīs to the Prophet (ṢAAS), and his acceptance of Islam” as follows: “Abū al-Ḥasan Muḥammad b. al-Ḥusayn b. Daʿūd al-ʿAlawī, may God have mercy on him, informed us, quoting Abū Naṣr Muḥammad b. Ḥamdawayh b. Sahl al-Qārī al-Marwazi, quoting ʿAbd Allāh b. Ḥammād al-Amīlī, quoting Muḥammad b. Abū Maʿṣhar, who quoted his father, from Naḥṣ, from Iblīs, who quoted ʿUmar, may God be pleased with him, as saying, ‘While we were seated with the Messenger of God (ṢAAS), on one of the mountains of Tīhāma, an old man holding a staff arrived. He greeted the Messenger of God (ṢAAS), who returned the greeting, and asked, ‘By the sing-song and prattling of the jinn, who are you?’ He replied, ‘I am Hāma b. al-Haytham b. Lāqīs b. Iblīs.’”

“The Prophet (ṢAAS), asked “There are only two fathers in your line from Iblīs (Satan); how long have you lived, then?”

“I’ve been living almost as long as the world itself. Back when Cain killed Abel, I was still a boy, learning to understand words, moving across the hills and ordering food to turn bad and breaking up families.”

“The Messenger of God (ṢAAS) commented, “Evil was the work of both the blameworthy old man and the reprehensible boy!”

“The old man went on, “Spare me from destruction! I turn in repentance to God, Almighty and Glorious is He! I was with Noah in his mosque, along with those of his people who believe in him. I kept on decrying him for his call to his people until he wept and made me do so too. He said, ‘Surely, I am one of those who repent for all that; and I seek refuge with God from being one of those who are foolishly ignorant.’

“I said, ‘Noah, I was of those who took part in shedding the blood of that fortunate martyr Abel, son of Adam. Can you find forgiveness for me in yourself?’ He replied, ‘Ham, hurry and find good to perform before you suffer grief and remorse. I have read in what God has sent down to me that every worshipper who turns in repentance to God and communicates this will have God turn to him in forgiveness. Arise, perform the ablutions and make two prayer prostrations to God.’”

“Ham went on, “I did at once what he told me. He then called out to me, ‘Lift up your head; forgiveness of you has been revealed from heaven. And so I prostrated in worship to God.’”

“He continued, “I was also with Ḥūd in his mosque, along with those of his people who believed. I kept on criticizing him for his call to his people until he wept over them and made me weep too. He said, ‘Surely, I am one of those who repent for all that. And I seek refuge with God from being one of those who are foolishly ignorant.’
"""Also I was with Ṣalih in his mosque with those of his people who believed. I kept on criticizing him for his call to his people until he wept over them and made me weep too. He said, 'I am one of those who repent for all that. And I seek refuge with God from being one of those who are foolishly ignorant.'

"""I used to visit Jacob, too; I was with Joseph in the secure place; and I used to meet Elijah in the valleys; I meet him now.

"""I met Moses, son of İmran, and he taught me from the Torah. He told me, 'If you meet Jesus, son of Mary, greet him for me.' I did meet Jesus, son of Mary, and greeted him from Moses. Jesus said, 'If you meet Muhammad (SAAS), greet him for me.'

"""The eyes of the Messenger of God (SAAS) flowed abundantly in tears as he wept at this. Then he said, 'And may peace be upon Jesus for as long as the world exists. And may peace be upon you too, Ḥām, for your keeping to the faith.'

"""Ḥām went on, 'Messenger of God, do with me as Moses did. He taught me from the Torah.'

"""The Messenger of God (SAAS) then taught him the words, """"When the awesome event occurs"""" (ṣūrat al-Waqi‘a; LVI, v.1), """"And those who are sent forth"""" (ṣūrat al-Murāda; LXXVII, v.1), """"What do they ask one another"""" (ṣūrat al-Naḥl; LXXXVII, v.1), """"When the sun is covered over"""" (ṣūrat al-Takwir; LXXXI, v.1), """"Say: 'I seek refuge with the Lord of the dawn'"""" (ṣūrat al-Falaq; CXIII, v.1), """"Say: 'I seek refuge with the Lord of men'"""" (ṣūrat al-Nās; CXIV, v.1), and """"Say: 'He, God, is One'"""" (ṣūrat al-Ikhlaṣ; CXII, v.1).

""""He then told him, """"Tell us your needs, Ḥām. And don't stop visiting us."""

""""Umar concluded, """"He shook hands with the Messenger of God (SAAS) in farewell and never returned to us. We don't know whether he is alive or dead."

""""Al-Bayhaqi went on to state, """"This Ibn Abū Ma'shar in the chain has had major hadith related from him; however, the scholars in the traditions consider him weak."

But this hadith is narrated from another and stronger line of transmission. God knows best.

\[\text{THE YEAR 10 AH.}\]

\[\text{Chapter: On the dispatch by the Messenger of God (SAAS) of Khālid b. al-Walid.}\]


""""He ordered him to invite them to Islam for three days before attacking them. If they responded positively, he was to accept them, and if they did not, he was to attack them.

""""Khālid went forth and when he reached them, he sent out riders in all directions inviting them to Islam, telling them, 'Accept Islam and you will be safe.'
They did accept Islam and accepted what they had been asked to do. Khalid remained with them, instructing them in Islam, in God's Book and in the practices of His Prophet (SAAS), as the latter had ordered if they should accept Islam and not do battle.

"Khalid b. al-Walid then wrote to the Messenger of God (SAAS), as follows, 'In the name of God the most Merciful and Beneficent. To Muhammed, the Prophet, and Messenger of God, from Khalid b. al-Walid. Peace be upon you, Messenger of God, along with the mercy and blessings of God. I express to you praise for God, other than Whom there is no god. To proceed, Messenger of God, may God's blessings be upon you, you dispatched me to Banu al- darker b. Ka'ab and ordered me not to fight them for three days, to invite them into Islam and if they accepted I was to go and teach them the essentials of Islam, God's Book, and the practice of His Prophet; if they did not accept Islam, I was to fight them. 'I did go to them and invited them into Islam for three days, as the Messenger of God (SAAS) ordered me. I sent riders out to them who said, 'Banu al- darker, accept Islam and be safe.' They did accept Islam and did not fight. I am staying among them telling them of what God has ordered them and forbidding them from what God forbade them. I am teaching them the essentials of Islam and the practice of the Prophet (SAAS), until the Messenger of God (SAAS) writes to me. Peace be upon you, Messenger of God, along with His mercy and His blessings.'"

"The Messenger of God (SAAS) wrote back to him as follows, 'In the name of God, the most Merciful and Beneficent. From Muhammed, the Prophet, the Messenger of God, to Khalid b. al-Walid. Peace be upon you. I express to you praise for God other than Whom there is no other god. To proceed: your letter came to me with your messenger informing me that Banu al- darker b. Ka'ab accepted Islam before you did battle with them, that they responded positively to the requirements of Islam of which you informed them, that they testified that there is no god but God, that Muhammad is His servant and His Messenger, and that God has given them His guidance. Congratulate them, give them warning and return; and let their delegation come with you. Peace be upon you and the mercy and blessings of God.'"

"Khalid did return to the Messenger of God (SAAS), and the delegation of Banu al- darker b. Ka'ab came with him. Qays b. al-Hasayn Dhul-Ghussa, Yazid b. 'Abd al-Madân, Yazid b. al-Mu'ayjil, 'Abd Allah b. Qurad al-Ziyadi, Shaddad b. 'Ubayd Allah al-Qanani and 'Amr b. 'Abd Allah al-Dababi were among them. When they came to the Messenger of God (SAAS), and he saw them, he asked, 'Who are these men who seem to be Indians?'"

"Someone told him, 'These men are Banu al- darker b. Ka'ab.' When they stood before the Messenger of God (SAAS), they greeted him and said, 'We bear witness that you are the Messenger of God, and that there is no god but God.'"
He replied, 'I bear witness that there is no god but God, and that I am the Messenger of God.'

"He then said, 'You are the people who, if forced back, would promptly advance again.' They remained silent; none of them offered him any response. He said the same a second and a third time and still no one responded.

"Then he said it a fourth time, and Yazid b. 'Abd al-Madān replied, 'Yes, Messenger of God; we are those who advance again if forced back.' He said this four times.

"The Messenger of God (SAA) then said, 'If Khalīd had not written to me that you had accepted Islam and had not done battle, I would have cast your heads beneath your feet!'

"Yazid b. 'Abd al-Madān said, 'In fact, I swear by God, we do not give praise to you or to Khalīd.'

"'Whom do you praise, then?' he asked. He replied, 'We praise God who led us to you, Messenger of God.' The Messenger of God (SAA) responded, 'You speak the truth.'

"He then asked, 'How was it you overcame those you fought in the jāhilīyya?' They replied, 'We overcame no one.'

"'But you did,' he said. 'You did overcome those you fought.'

"They replied, 'We did overcome those we fought, Messenger of God, by uniting and not splitting up, and by never initiating any injustice with anyone.' 'You speak the truth,' he said and then appointed Qays b. al-Ḥusayn as their commander.

Ibn Išāq went on, "They then returned to their people for the latter part of Shawwal or the early part of Dhu al-Qa'da. After their delegation had left, the Messenger of God (SAA) dispatched 'Amr b. Ḥazm to give them instruction in the faith, to teach them the orthodox practice and the essential features of Islam, and to take from them their charitable donations. He wrote him a document specifying his charge and his orders to him."

Ibn Išāq went on to quote this document. We gave it above in matters relating to the delegation of the kings of Hijāz, quoting from al-Bayhaqi. Al-Nasā'ī related this in a text similar to that of Muḥammad b. Išāq, but without a chain of authorities.

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**THE DISPATCH BY THE MESSENGER OF GOD (SAA) OF THE COMMANDERS TO THE PEOPLE OF YEMEN, INVITING THEM TO GOD, ALMIGHTY AND GLORIOUS IS HE, CAME PRIOR TO THE HIJJAT AL-WADĀ.:**

Al-Bukhārī entitles a section "Chapter on the dispatch of Abū Mūsā and Mu‘ādh to Yemen prior to the hijjat al-wadā.:"

He went on to state, "Mūsā related to us, quoting Abū 'Awāna, quoting 'Abd al-Malik, from Abū Burda, who said, 'The Prophet (SAA) sent Abū Mūsā and Mu‘ādh b. Jabal to Yemen. He dispatched each one of them to rule a province; Yemen has two provinces."
“He told them, “Be lenient, not harsh; encourage, rather than repress.” In one account the words he used were, “Co-operate with one another; do not conflict.”

“Each went off to do his work. They promised to visit and greet one another in their own territory and when close to that of the other. Mu‘adh was once travelling on his land near that of his colleague Abū Mūsā and rode further on his mule to meet the latter. He found Abū Mūsā seated, with his people all around him. There was a man there with him whose hands had been tied up to his neck. Mu‘adh asked Abū Mūsā, “Abd Allāh b. Qays, what’s this about?” He replied, “This is a man who apostatized after accepting Islam.” Mu‘adh told him, “Well, I’ll not dismount until he is killed!” Abū Mūsā assured him, “But that’s exactly why he was brought here. Do dismount.” Mu‘adh insisted, “I’ll not dismount until he is killed.” The order was given, and he was killed.

“Mu‘adh dismounted and asked, “Abd Allāh, how do you recite the Qur’ān?” He replied, “I do so at regular intervals and piece-by-piece. How do you, Mu‘adh?” Mu‘adh replied, “I sleep for the first part of the night, then get up, having slept for that portion I determined. Then I recite what God wrote for me I should. Thus I seek God’s reward for both my sleeping and my being up praying.””

Al-Bukhari is alone in giving this from this line; Muslim does not.

Al-Bukhari went on to state that Ishāq related to him, quoting Khalid, from al-Shaybānī, from Sa‘d b. Abū Burda, from his father, from Abū Mūsā al-Ash‘arī, who said that the Messenger of God (SAAS) dispatched him to Yemen and asked him about the drinks made there. Abū Mūsā told him, “They make al-bit‘ and al-mizr.”

The narrator then asked Abū Burda, “What is al-bit‘?” “It’s an alcoholic drink made from honey. And al-mizr is an alcoholic drink made from barley,” he replied.

The Prophet (SAAS) said, “All intoxicants are prohibited.”


Al-Bukhārī also stated that Ḥibbān related to him, quoting ʿAbd Allāh, from Zakariyyā b. Abū Ishaq, from Yahyā b. ʿAbd Allāh b. Šayfī, from Abu Ma‘shād, the freed-man of Ibn ʿAbbās, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) said to Mu‘adh b. Jabal, when he dispatched him to Yemen, ‘You are going to people who have a scripture. When you reach them, invite them to testify that there is no god but God and that Muḥammad is the Messenger of God. If they obey you in that, then tell them that God has enjoined upon them five prayers each day and night. If they obey you in that, then tell them that God obligates them to make a charitable contribution that will be taken from their rich and be returned to their poor. If they obey you in that, then refrain from (taking as tax payment) their best properties; be fearful of the curse of the oppressed, for there is no barrier between them and God.’”

The rest of the community of scholars promulgated this from various lines of transmission.
Imam Ahmad stated, “Abū al-Mughira related to us, quoting Ṣafwān, quoting Rāshīd b. Sa’d, from ‘Aṣīm b. Ḥamīd al-Sakūnī, from Mu‘ādhdh b. Jabal, who said that when the Messenger of God (ṣaas) dispatched him to Yemen, the latter went out to give him instructions, walking beside his mount as he rode. When he had finished, he said, ‘Mu‘ādhdh, you may well not meet me again, after this year; but perhaps you will pass by this mosque of mine, and my grave.’

“Mu‘ādhdh wept in humility at leaving the Messenger of God (ṣaas).

“The Prophet (ṣaas) then turned towards Medina and said, “Those persons who are foremost with me are the pious; whoever and wherever they may be.’”

Imam Ahmad then related this from Abū al-Yamān, from Ṣafwān b. ‘Amr, from Rashīd b. Sa’d, from ‘Aṣīm b. Ḥamīd al-Sakūnī. That account states that when Mu‘ādhdh was dispatched by the Messenger of God (ṣaas) to Yemen, the latter went out to give him instructions, walking beside Mu‘ādhdh’s mount as he rode. When he had finished, he said, “Mu‘ādhdh, you may well not meet me again, after this year; but perhaps you will pass by this mosque of mine and my grave.”

Mu‘ādhdh wept in humility at leaving the Messenger of God (ṣaas). The latter then said, “Mu‘ādhdh, don’t weep. There are occasions for weeping; weeping comes from Satan.”

Imam Ahmad stated, “Abū al-Mughira related to us, quoting Ṣafwān, quoting Abū Ziyād b. ‘Ubayd Yahyā al-Ghassānī, from Yazīd b. Qutayb, who said that Mu‘ādhdh used to say, ‘The Messenger of God (ṣaas) sent me to Yemen and said, ‘You may well pass by my grave and my mosque. I have sent you to a people whose hearts are delicate; they will fight twice for the truth. You must fight along with those who obey you against those of them who disobey you. To the extent that wives will challenge their husbands, sons their fathers and brothers one another, they will be faithful to Islam. And so between the two sides you will create tranquillity and acquiescence.’”

In this ḥadīth there is evidence and indication that Mu‘ādhdh, may God be pleased with him, would not thereafter meet with the Prophet (ṣaas). That is indeed how it came out; Mu‘ādhdh remained in Yemen until the ḥijjat al-wadā‘. And then, 81 days following the day of the major pilgrimage, came the death of the Messenger of God (ṣaas).

Then there is the ḥadīth given by Imam Ahmad in which he stated, “Waqt related to us, from al-‘Aśmāṣ, from Abū Zabyān, from Mu‘ādhdh, that when the latter returned from Yemen, he said, “Messenger of God, I have seen men in Yemen who bow down to one another. Should we not bow down to you?” He replied, “If I were to order any human being to bow down to any other, I would order women to do so to their husbands.”

Ahmad related it from Ibn Numayr, from al-‘Aśmāṣ (who said), “I heard Abū Zabyān relate from one of the ansār, from Mu‘ādhdh b. Jabal, who said, ‘Mu‘ādhdh arrived from Yemen and said, ‘Messenger of God, I have seen men . . .’” and he continued as above.
This hadith revolves around a man who is obscure; reference to such a person could not be used as evidence, especially as other reliable authorities contradict him, by saying, “When Mu‘adh arrived from Syria...”. Ḥāmid related this.

Ḥāmid stated that Ibrahim b. Mahdi related to him, quoting Isma‘il b. ‘Ayyāsh, from ‘Abd al-Raḥmān b. Abu Ḥusayn, from Shahr b. Ḥāshab, from Mu‘adh b. Jabal, who said, “The Messenger of God (ṢAAS) said, ‘The keys to paradise are in bearing witness that there is no god but God.’”

Ḥāmid stated, “Wāqī related to us, quoting Sufyān, from Ḥabīb b. Abū Thabit, from Mawmūn b. Abū Shabib, from Mu‘adh, (who said that) the Messenger of God (ṢAAS) told him, ‘Mu‘adh, respond to something bad by something good; that will erase it. Treat people with honourable conduct.’”

Waqī stated, “I found it in my book from Abū Dharr, he being the first auditor. Sufyān on one occasion quoted this tradition from Mu‘adh.”

Imām Ḥāmid then stated that Ismā‘il related to him, from Layth, from Ḥabīb b. Abū Thabit, from Mawmūn b. Abū Shabib, from Mu‘adh, who said, “Messenger of God, give me instructions.” He replied, “Fear God, wherever you may be.” “Tell me more,” he asked. He replied, “Respond to something bad by something good that will erase it.” “Tell me more,” he asked. “Treat people with honourable conduct,” he replied.

Al-Tirmidhī related it in his collection from Māhmūd b. Ghaylān, from Wāqī, from Sufyān al-Thawrī and stated that it was ḥasan, “good”.


Ḥāmid stated that Abū al-Yamān related to him, quoting Ismā‘il b. ‘Ayyāsh, from Sa’fwn b. ‘Amr, from ‘Abd al-Raḥmān b. Jubayr b. Nufayr al-Hadrānī, from Mu‘adh b. Jabal, who said, “The Messenger of God (ṢAAS) instructed me using ten phrases. He said, ‘Do not associate anything with God, even though you might be killed or burned. Do not disobey your parents, even though they tell you to give up your property or your family. Do not deliberately forego any prescribed prayer. Whoever deliberately forgoes a prescribed prayer loses God’s protection. Do not drink wine, for it is the cause of every vile deed. Beware of insubordination, for it incurs the wrath of God. Beware of flight from an advancing enemy, even if people are being destroyed. If death afflicts (your) people, you are of them, so stay firm. Expend upon your children from your assets and do not raise from them your staff in their upbringing. And inspire in them love of God, the Almighty and Glorious.’”

Imām Ḥāmid stated, “Yūnus related to us, quoting Baqiyya, from al-Sarrī b. Yaḥyā, from Shurayh, from Masrūq, from Mu‘adh b. Jabal, (who said) that when the Messenger of God (ṢAAS) dispatched him to Yemen, he told him, ‘Beware of luxury; God’s servants do not seek after luxury.’”

Ḥāmid stated that Sulaymān b. Dā‘ūd al-Ḥashmī related to him, quoting Abū Bakr – meaning Ibn ‘Ayyāsh – quoting ʿĀṣim, from Abū Wāfīl, from Mu‘adh,
who said, “The Messenger of God (SAAS) dispatched me to Yemen and ordered me to take one dinar or its equivalent in maṣfir, ‘provisions’, from each adult; he told me to take one mature cow for each forty cattle and one camel for each thirty cattle per annum. He ordered me to take one-tenth of the produce of land watered by rain and one-twentieth of the produce of land watered by buckets.”

Abū Dā'ūd related this from a hadith of Abū Muṣāwīya, and al-Nasā’ī gave it from a hadith of Muḥammad b. Ishaq from al-ʿAṭān in similar form.

The ahl al-sunan related it from various lines of transmission, from al-ʿAṭān, from Abū Waʿīṣ, from Masrūq, from Muʿādh.

Aḥmad stated, “Muṣāwīya related to me, from ʿAmr and from Ḥarūn b. Maʿrūf, both of whom stated, ‘Abd Allāh b. Wāḥib related to us, from Haywa, from Yazid b. Abū Ḥābib, from Salama b. Usāma, from Yahyā b. al-Ḥakam (who said) that Muʿādh stated, “The Messenger of God (SAAS) dispatched me to receive charitable payments from the people of Yemen. He told me to take a tabf, ‘one camel’, for every thirty head of cattle.”” Ḥarūn explained, “The word tabf means a young, mature camel, either male or female.” “And for each forty head of cattle one musinna, ‘a mature cow’.”

“They proposed to me that I should take extra payment for between forty and fifty, between sixty and seventy, and between eighty and ninety. But I declined this, telling them, ‘I will ask the Messenger of God (SAAS) about that.’

“When I returned, I told the Prophet (SAAS) about this and he told me to take one camel for thirty cattle and for every forty head I should take one mature cow. For sixty I should take two camels. For seventy, one mature cow and one camel. For eighty, two mature cows. For ninety, I should take three camels. For one hundred, one mature cow and two camels. For one hundred and ten, two mature cows and one camel. For one hundred and twenty, I should take three mature cows and four camels.

“The Messenger of God (SAAS) ordered me not to take anything for intermediate figures; only if it amounted to a mature cow or a camel. He claimed that there was no tax on intermediate numbers.””

This is a hadith that is unique to Aḥmad. This suggests that he came back after his trip to Yemen to the Messenger of God (SAAS). However, the fact is that he did not see the latter after that, as is stated earlier in a hadith.

ʿAbd al-Razzaq stated that Maʿṣār informed him, from al-Zuhri, from Ubayy b. Kaʿb b. Mālik, who said, “Muʿādh b. Jabal was a handsome and generous young man, one of the finest of his people. Anything ever asked of him he would give, so that eventually he had a debt that foreclosed all his money. He told this to the Messenger of God (SAAS), and asked him to speak to his creditors, and this he did. But they would not reduce his debt at all; and if anyone should ever have had a debt excused because of the plea of another, it should have been Muʿādh after the appeal made by the Messenger of God (SAAS).
“The Messenger of God (SAAS) summoned him and immediately Mu'adh sold all his possessions and divided the proceeds between his creditors. Mu'adh had nothing left.

“When the Messenger of God (SAAS) was going on the pilgrimage, he sent Mu'adh to Yemen. And so Mu'adh was the first to do business with that money.

“When he returned from Yemen to Abu Bakr, ‘the trusting’, the Messenger of God (SAAS) had died. 'Umar came to him and said, ‘Will you obey me and pay this money over to Abu Bakr? If he gives it to you, you can then accept it.’

“Mu'adh replied, ‘I'll not give it to him! The Messenger of God (SAAS) sent me to Yemen to restore my fortune.’

“When Mu'adh refused, 'Umar went to Abu Bakr and said, ‘Send a message to this man and take it, then pay him.'

“Abu Bakr replied, ‘I'll not do that; the Messenger of God (SAAS) only dispatched him to restore his fortune. I'll not take anything from him.’

“Next morning, Mu'adh went to Umar and said, ‘I see no alternative to doing what you said. I saw myself yesterday in a dream – 'Abd al-Razz'q thinks he said this – being dragged to hell-fire; and you had hold of my waistband!’

“He then hurried off to Abu Bakr with everything he had brought; he even took him his whip and he swore he had kept nothing hidden from him. Abu Bakr, may God be pleased with him, said, ‘It is yours; I will take none of it.’

‘Abu Thawr related this, from Ma'amar, from al-Zuhrl, from ‘Abd al-RaJ:unau b. Ka'b b. Malik. He related it as above, except for the words, ‘and in the year of the conquest of Mecca, the Messenger of God (SAAS) dispatched him as governor of a part of Yemen. Mu'adh remained there until the death of the Messenger of God (SAAS). Then, in the caliphate of Abu Bakr, he returned and left again for Syria.”

Al-Bayhaqi stated, “We have affirmed earlier that the Messenger of God (SAAS) placed him in command of Mecca with 'Attab b. Usayd to give its people instruction, and also that he was present on the expedition to Tabuk; it is most likely that the Messenger of God (SAAS) dispatched him to Yemen after that. But God knows best.”

Al-Bayhaqi then related the story of Mu'adh's dream, giving a line of transmission through al-A'mash, from Abu Wa'il, from 'Abd Allah. In that account it is said that what Mu'adh brought (from Yemen) included slaves, and that he took them to Abu Bakr. When the latter gave everything back to him, Mu'adh took them back too. He then performed the prayer, and all the slaves prayed with him. When he was done, he asked them, “To whom did you pray?” “To God,” they replied. “Then you are all manumitted to Him.” And he did free them.

Imam Al'mad stated that Muhammad b. Ja'far related to him, quoting Shu'ba, from Abu 'Awn, from al-I:harith b. 'Amr b. Akhû al-Mughira b. Shu'ba, from associates of Mu'adh from the people of Hims, from Mu'adh, who said that
When the Messenger of God (SAAS) dispatched him to Yemen, he asked, "How will you act if a case is brought to you for judgement?" He replied, "I will make a judgement according to what is in God's Book."

"And what if the case is not in God's Book?"

"Then in accord with the practice of the Messenger of God (SAAS)," he replied.

"And what if it is not covered in the practice of the Messenger of God (SAAS)?"

"I will *ijtihad,* 'strive hard', and spare no effort."

"The Messenger of God (SAAS) then struck me in the chest and said, 'Praise be to God, who made fit for the envoy of the Messenger of God that which pleases the Messenger of God!'"

Aḥmad related this from Wāki', from ‘Affān, from Shu'ba, with his line of transmission and his phraseology.

Abū Da'ūd and al-Tirmidhi gave it from a *ḥadīth* of Shu'ba. Al-Tirmidhi stated, "We know it only from this line of transmission and in my opinion his chain of authorities is not continuous."

Ibn Māja related it from him by a different line, namely through Muḥammad b. Sa'd b. Hassān – he having been crucified, as one of the liars – from 'Uḥād b. Nusī, from 'Abd al-Rahmān b. Ghanām, from Mu'ādh, in similar words.

Imām Aḥmad narrated from Muḥammad b. Ja'far, and Yaḥya b. Sa'd, from Shu'ba, from 'Amr b. Abū Ḥakīm, from 'Abd Allāh b. Burayda, from Yaḥya b. Ma'āmar, from Abū al-Aswad al-Dillī, who said, "While Mu'ādh was in Yemen, the case was brought before him of a Jew who had died and left a brother who was a Muslim.

"Mu'ādh stated, 'I heard the Messenger of God (SAAS) say, 'Islam brings increase, not loss.' And he allowed him to inherit.'"

Abū Da'ūd related it from a *ḥadīth* of Ibn Burayda.

This ruling is narrated from Mu'āwiya b. Abū Sufyān, its narrator being Yaḥya b. Mu'āmmar al-Qāḍī and a group of early authorities. Iṣḥāq b. Rahawayh preferred that version.

The majority of scholars, however, including the four Imāms and their followers, oppose this group. They raise objections because of what is firmly established in the two *ṣaḥīḥ* collections from Usāma b. Zayd, who stated, "The Messenger of God (SAAS) said, 'An unbeliever may not inherit from a Muslim, nor a Muslim from an unbeliever.'"

What is shown here is that Mu'ādh, may God be pleased with him, was a *qādī,* "a judge", in Yemen acting on behalf of the Prophet (SAAS). He was a

65. Use of *ijtihad* has, of course, been considered an essential function of jurists since the early days of Islam.

66. According to a footnote in the Arabic printed text, he was a *qādī* of Tiberias who died in 118 AH.
commander in the wars and one who distributed and received the charitable contributions, as the hadith of Ibn 'Abbas given above shows.

He would stand out in front of the people and perform the five prayers with them. As al-Bukhārī stated, "Sulayman b. Harb related to us, quoting Shu'ba, from Ḥabbīb b. ʿAbū Thābit, from Saʿīd b. Jubayr, from ʿAmr b. Maymūn, (who said) that when Muʿādh went to Yemen, he performed the al-ṣubh prayer with them and recited, "And God took Abraham as a companion . . . " (ṣūrat al-Nisāʾ; IV, v.125). At that, one of the congregation said, “Abraham’s mother was really pleased!"

Al-Bukhārī was alone in giving this.

Chapter on the dispatch by the Messenger of God (SAAS) of ʿAlī b. ʿAbū Ṭalīb and Khālid b. al-Walid to Yemen, before ḥijāt al-wudā', 'The Farewell Pilgrimage'.

Aḥmad b. ʿUthmān related to us, quoting Shurayḥ b. Maslama, quoting Ibrāhim b. Yūsuf b. ʿAbū Ishāq, quoting his father, from ʿAbū Ishāq (who said), "I heard al-Baṣrī b. ʿAzīz say, 'The Messenger of God (SAAS) sent us with Khālid b. al-Walid to Yemen. He later dispatched ʿAlī to take his place. He told him, ‘Tell those of Khālid’s men who wish to remain with you that they may; those who wish should return.’ I was among those who stayed with him. And I received a considerable number of awqīyya as booty."

Al-Bukhārī alone gives this with this line of transmission.

Al-Bukhārī went on to state that it was related to him by Muḥammad b. Bashshār, quoting Rawḥ b. ʿUbāda, quoting ʿAlī b. Suwayd b. Manjūf, from ʿAbd Allāh b. Buraydā, from his father, who said, “The Prophet (SAAS) sent ʿAlī to Khālid b. al-Walid to collect the khums, ‘the one-fifth booty payment’. I hated ʿAlī. Next morning ʿAlī took a bath. I asked Khalid, ‘Won’t you just look at this!’

“When we returned to the Prophet (SAAS), I related that situation to him, and he asked, ‘Buraydā, you really hate ʿAlī?’ ‘Yes, I do,’ I replied. He commented, ‘Well don’t hate him; he deserves more than that from the khums.’”

Al-Bukhārī alone gives this with this line; Muslim does not.

Imām Aḥmad stated that Yahyā b. Saʿīd related to him, quoting ʿAbd al-Jalīl, who said, “I was in a circle of people that included ʿAbū Mījālaz and Buraydā’s two sons. ʿAbd Allāh b. Buraydā said, ‘My father Buraydā related to me as follows, ‘I used to hate ʿAlī more strongly than I had ever hated anyone. And there was one man of Quraysh whom I liked only because of his hatred for ʿAlī. ‘That man was sent out with the cavalry and I went with him, solely because of his hatred for ʿAlī. We took some prisoners. He then wrote to the Messenger of God (SAAS), saying, ‘Send someone to us who will divide the

67. The text implies that he bathed after a sexual encounter with one of the slave-girls included in the khums booty.
booty.' He dispatched 'Ali to us. Among the best of the captives was a black slave-girl.

""'Ali took the booty, divided it up and came out. When he did so, his head was wet. I asked, 'Abii al-Basan, what's this?' He replied, 'Didn't you see that black slave-girl included with the captives? I made the division and she became part of the *khums*. Then she became part of the household of the Prophet (SAAS), and so one of 'Ali's family. And I had sex with her.'

""The man had a message to send to the Messenger of God (SAAS). So I said, 'Dispatch me.' And he did so, expressing his trust. (When in the presence of the Prophet (SAAS),) I began reading out the message, saying it was true. He (the Prophet) then took hold of my hand and the message and asked, 'Do you hate 'Ali?' 'Yes,' I replied. 'Don't hate him,' he asked. 'Whatever love you have for him, make it stronger. I swear by Him Who holds the soul of Mu\ammad in His hand, the share of the *khums* due the family of 'Ali is better than one black slave-girl.'

""And following what the Messenger of God (SAAS) had said to me, there was no one I loved more than I did 'Ali.'

""'Abd Allah b. Burayda went on, "And I swear by the One and Only God, that the only narrator between myself and the Messenger of God (SAAS) was my father Burayda.'

'Abd aI-Jalil b. 'Atiyya aI-Faqih Abii Sali\al-Ba~ri is alone in giving this. Ibn Ma\in and Ibn Hibb\n both consider him reliable. However, al-Bukhari stated, "Various charges, are, however, made against him."

Mu\ammad b. Ish\aq stated, "Aban b. Sali\ related to us, from 'Abd All\ b. Niyar al-Aslami, from his uncle 'Amr b. Sha's al-Aslami, who had been present at al-Hudaybiyya, who said, 'I was with 'Ali b. Ab\ Talib in the cavalry party the Messenger of God (SAAS) sent out to Yemen. 'Ali was somewhat rude to me, and I resented his behaviour."

'When I returned to Medina, I complained about him in various meetings and to people I met. One day when I went to the mosque, I found the Messenger of God (SAAS) sitting there. When he saw me look into his eyes, he stared straight back at me until I sat down near him. He then said, 'I swear, 'Amr b. Sha's, you have done me harm!'"

""But we all belong to God and to Him do we return!' I exclaimed. 'I take refuge in God and in Islam against ever harming the Messenger of God (SAAS)!' He commented, "Whoever harms 'Ali harms me!'"

Al-Bayhaqi related this from a different line, from Ibn Ish\aq, from Aban b. al-Fa\ b. Ma'\ b. Sin\, from 'Abd All\ b. Niyar, from his uncle 'Amr b. Sha's. That account is similar.

The hafiz al-Bayhaqi stated that Mu\ammad b. 'Abd All\ al-Hasz informed him, quoting Ab\ Ish\aq al-Muzakki, relating from 'Ubayda b. Ab\ al-Safr who

68. That is, the unnamed leader of Burayda's party.
said, "I heard Ibrāhīm b. Yūsuf b. Abū Ishāq state, from his father, from Abū Ishāq, from al-Barā (who said) that, "The Messenger of God (SAAS) dispatched Khalīd b. al-Walīd to invite the people of Yemen into Islam."

Al-Barā went on, "I was among those who accompanied Khalīd b. al-Walīd. We stayed there six months inviting them into Islam, but they did not respond well to him. The Messenger of God (SAAS) then sent ‘Ali b. Abū Ta‘līb with orders to replace Khalīd; those with Khalīd who wanted to stay there with ‘Ali could do so.

"I was one of those who stayed with ‘Ali. When we approached the people there, they came out to us. We advanced and ‘Ali led us in prayer. He later positioned us in one line and went out ahead of us and read to them the message from the Messenger of God (SAAS). At that all (Banū) Hamdān accepted Islam. ‘Ali then wrote a message to the Messenger of God (SAAS), telling of their acceptance of Islam. When he read the message, he prostrated in prayer, then raised his head and said, ‘Peace be upon (Banū) Hamdān! Peace be upon Hamdān!’"

Al-Bayhaqī stated, "Al-Bukhārī related this in an abbreviated form, from a different line, from Ibrāhīm b. Yūsuf."


"I was one of those who accompanied him. When he had taken some camels as ṣadaqa, ‘charitable payments’, we asked him if we could ride them and rest our own, which we could see were tiring. He refused us, saying, ‘You have only a share in them, just like all Muslims.’

"When ‘Ali had finished his mission and left Yemen to return home, he appointed a certain person in command of us. He himself then hurried off and joined in the pilgrimage. When he had completed his pilgrimage, the Prophet (SAAS) told him, ‘Go back and rejoin your men.’

"In the meantime we had made to the commander ‘Ali had appointed over us the same request he had denied, and this man had agreed. When ‘Ali learned that the camels taken as ṣadaqa payment had been ridden, and saw how this had tired them, he summoned his deputy and berated him.

“(I told myself) ‘I swear by God, when I reach Medina, I’ll certainly make a report to him (the Prophet (SAAS)), and tell him how rudely and harshly we have been treated! After our arrival in Medina, I went to him early one morning intending to fulfil my oath. I met Abū Bakr coming out from having been with the Messenger of God (SAAS), and when he saw me he stopped and welcomed me, asking me various questions, as I did him. He asked, ‘When did you arrive?’
'I got here yesterday,' I replied. He then went back with me to the Messenger of God (SAAS). He went inside and said, 'Sa'd b. Malik b. al-Shahid is here.'

 Invite him in,' he told him.

 'So I entered and greeted the Messenger of God (SAAS), as he did me. He came over to me and asked me various questions about myself and my family, and did so very kindly. I told him, 'Messenger of God, we suffered greatly from the ill-conduct and harsh treatment of 'Ali.'

 'He hesitated and I began enumerating the problems we had had with him and right in the middle of my comments he slapped me on the thigh; I was right next to him. He said, 'Sa'd b. Malik b. al-Shahid, tone down what you are saying about your brother 'Ali! I swear by God, I well know how tough he is in God's cause!' I told myself, 'Sa'd b. Malik, your mother is as good as bereaved of you! I'm sure to be in his bad books, no matter what! And I'll surely never make a negative reference to him again, confidentially or openly!'

 The chain of transmission for this is good and accords with the criteria of al-Nasa'i; but none of the authors of the six major collections (of traditions) relate it.

 Yunus quoted from Muhammad b. Ishâq as follows, 'Ya'ya b. 'Abd Allah b. Abû 'Umar related to me, from Yazid b. Ťalha b. Yazid b. Rukâna, who said, 'The army who were with 'Ali in Yemen became upset that, having made their advance, he then put a deputy in command of them and hurried away to join the Messenger of God (SAAS).

 'This deputy went ahead and dressed every man in a ceremonial robe. When they were on their way to him, 'Ali came out to receive them and found them wearing their robes. He asked, 'What's all this then?' They replied, 'So-and-so dressed us in them.' He asked, 'What made you do this before coming to the Messenger of God (SAAS), instead of letting him do as he wished?' And he took away their robes.

 'When they reached the Messenger of God (SAAS), they complained to him about that. These men had previously made a pact of peace with the Messenger of God (SAAS), and he had only sent 'Ali to collect the jizya, 'poll-tax', imposed upon them.'

 I note that this text is close to that of al-Bayhaqi. Namely, that 'Ali went on ahead of them because of the pilgrimage, taking a hadî, with him and having assumed the state of ihram for the pilgrimage, with the same intention as the Prophet (SAAS). The latter ordered 'Ali to maintain the state of ihram. In an account of al-Bara' b. 'Azib, he ('Ali?) told him, 'I brought a hadî and assumed the qiran state for the hajj.'

 69. An animal—a goat, sheep or, more usually, a camel—brought on the pilgrimage for sacrifice.

 70. The Muslim pilgrim is at liberty to assume a variety of states for the hajj, one of which is al-qiran. For further information see the Glossary and the Encyclopedia of Islam.
What is implied here is that when there arose the controversy about that army, due to ‘Ali’s having prevented them putting the sadaqa camels to work and then his having withdrawn from them the permission granted by his deputy. Even though ‘Ali could be excused for his actions, talk arose among the pilgrims about him. Therefore, though God knows best, the Messenger of God (SAAS), having completed the pilgrimage and its associated ceremonials, returned to Medina. Passing the stream at Khumm, he arose among the people and made an address. He acquitted ‘Ali of wrongdoing, emphasized his importance and his virtues to remove the negative impression of him held by many. A detailed account of this will follow, in its appropriate place, if God so wills it. And in Him is all trust.


“He (the Prophet (SAAS)), divided it up between four persons: ‘Uyayna b. Badr, al-Aqrā’ b. Ḥābis and Zayd al-Khayl. The fourth was either ‘Alqama b. ‘Ulātha or ‘Amir b. al-Tufayl.

“One of his men said, ‘But we had more right to it than they!’ That remark reached the Prophet (SAAS), and he said, ‘Don’t you trust me! Even though I am the one trusted by the One in heaven, who delivers me news of heaven, morning and evening?’

“Thereupon a man arose who had sunken eyes, prominent cheekbones, a high forehead, thick beard, shaved head and who was wearing his waist-wraper tucked up. He said, ‘Messenger of God, fear God!’ He responded, ‘Confound you, am I not the most God-fearing man of all?’ The man then walked away.

“Κhalid b. al-Walid then asked, ‘Messenger of God, should I not behead him?’ ‘No,’ he replied, ‘he may well be one who prays.’ ‘Ali commented, ‘But there are many who pray, yet speak with their tongues what is not in their hearts.’ The Messenger of God (SAAS) responded, ‘I have not been commanded to search the hearts of people, nor to cut open their stomachs.’

“He stared after the man as he walked away, and said, ‘From the progeny of this man there will go out people who will recite the Book of God eloquently, but it will not pass beyond their throats. They will exit the faith like an arrow exiting from its target.’ I think he also said, ‘If I were alive at their time, I would execute them just as Thamud were killed.’”

Al-Bukhārī related this in various other places of his work. Muslim relates it in the section on zakāt, “charitable payments”, of his saḥih collection, along several lines of transmission from ‘Umāra b. al-Qa‘qā’.

71. The comment implies that he is, outwardly at least, a Muslim.
Imām Aḥmad stated that Yahyā related to him, from al-ʿAmr b. Murra, from Abū al-Bakhtari, from ʿAlī, who said, “The Messenger of God (ṣaṣṣ), dispatched me to Yemen while I was still young.

“I said, ‘You are dispatching me to a people among whom there will be cases (to decide), but I have no knowledge of making judgement.’ He replied, ‘God will guide your tongue and make your heart firm.’

“And I never had any doubts about judging between any two.”


Imām Aḥmad stated that Aswad b. ʿAmir related to him, quoting ʿAbdullāh b. ʿUbayd b. al-ʿAmr b. Banāsh, from ʿAlī, who said, “The Messenger of God (ṣaṣṣ) dispatched me to Yemen. I asked, ‘Messenger of God, are you sending me out to people older than myself; I’m still young, and I have no knowledge of reaching judgement.’

“He then placed his hand on my chest and said, ‘O God, make his tongue firm and guide his heart. ʿAlī, if you should have two rivals sit down with you, do not judge between them until you hear from the other what you heard from the first; if you act this way, it will be clear to you.’

“And since then I never had doubts about any case.” Or the words used were, “And since then I never found any case difficult.”

Aḥmad also narrated this, as did Abū Dāʿūd, from various other lines, from Shurayk. Al-Tirmidhī gave it from a ḥadīth of Zaʿīda. Both quoted from Simāk b. Ḥarba, from ʿAbdullāh b. al-Muʿtamir, to be the son of Rabiʿa al-Kinānī al-Kufī, from ʿAlī.

Imām Aḥmad stated that Sufyān b. ʿUbayd related to him, from al-ʿAmr b. al-ʿAjlaḥ, from al-Shamī, from ʿAbd Allāh b. Abū al-Khalīl, from Zayd b. Arqam, who said that several people had intercourse with a woman in the same period. ʿAlī asked two of them, “Do you find this appropriate?” “No,” they replied. ʿAlī then approached the others and asked, “Do you find this appropriate?” They both replied, “No.” He then said, “You are quarrelsome partners.”

He went on, “I will cast lots between you. Whichever of you has his opponent win will receive two-thirds of the blood-wit, and I will award the child to him.”

“This decision was reported to the Prophet (ṣaṣṣ), who said, ‘I know no more than what ʿAlī said.’”

Aḥmad also stated that Shurayḥ b. al-Nuʿmān related to him, quoting Hushaym, quoting al-ʿAjlaḥ, from al-Shaʿbī, from Abū al-Khalīl, from Zayd b. Arqam (who said) that before ʿAlī, while he was in Yemen, three men were brought who had shared (in the conception of) a child. He drew lots between them and awarded to the one to whom the arrow pointed two-thirds of the diyya, and awarded the child to him.

Zayd b. Arqam stated that he went to the Prophet (ṣaṣṣ), and informed him of ʿAlī’s decision, and that he laughed so loudly that his molars were visible.

Abū Dāʿūd related this from Musaddad, from Yahyā al-Qaṭṭān, as did al-Nasāʾī, from ʿAlī b. Ḥujr, from ʿAlī b. Mushir. Both these scholars give their
line of transmission from al-Ajlāl b. ʿAbd Allāh, from Ḥamīr al-Shaʿbī, from ʿAbd Allāh b. al-Khaṭlīl.

Al-Nāsāʾī, in his account from ʿAbd Allāh b. Abū al-Khaṭlīl, quotes Zayd b. Arqām as stating, "I was with the Messenger of God (S.A.W.), when a man from Yemen arrived and said, 'Three men went to ʿAīl in dispute over a child with whose mother they had each had intercourse in one period.' He went on to relate as above and concluded, 'And the Prophet (S.A.W.) laughed.'"

Both scholars—Abū Daʿūd and al-Nāsāʾī, that is—also related it from a ḥadīth of Shuʿbā, from Salāma b. Kuhayl, from al-Shaʿbī, from Abū Khaṭlīl or Ibn al-Khaṭlīl, from ʿAlī's words. The source gave an incomplete or improperly transcribed line of transmission.


Our teacher stated in his work al-Alṣāf, "This 'Abd Khayr' may well be ʿAbd Allāh b. al-Khaṭlīl; however, the narrator did not fully specify his name."

I note that if this identification is correct, it strengthens the ḥadīth, even though other (narrators) are better because they follow him. However, the al-Ajlāl b. ʿAbd Allāh al-Kindī in the chain is the subject of some dispute.

Imām Aḥmad accepts the use of casting lots to establish parenthood; this ruling is one of few in which he is alone.

Imām Aḥmad stated that Abū Saʿīd related to him, quoting Isrāʾīl, quoting Simāk, from Ḥanāṣ, from ʿAlī, who said, "The Messenger of God (S.A.W.) sent me to Yemen and we went out to a group of people who had dug a pit to trap lions. While they were actively engaged in doing this, one man fell in and grabbed hold of another man. The second took hold of another, and so on until there were four men in the pit. The lion wounded them all. Then a man rushed at it with a lance and killed it. But all the wounded died from their injuries.

"The heirs of the first man approached those of the second, who took up arms to do battle with them. ʿAlī arrived thereafter and asked, 'Do you really want to fight one another even while the Messenger of God (S.A.W.) is still alive! I will judge between you. If you accept my decision, then so be it. Otherwise, keep away from one another until you go to the Prophet (S.A.W.), and then he can be the one to judge between you. Anyone who commits aggression after that will have no rights.

"Gather from the tribes who had dug the pit camels equivalent to one-quarter, one-third, one-half and one whole diyā." To the first victim he awarded 72. Presumably in this case the diyā, "the blood-wit", consisted of the then normal 100 camels of specified age and sex.
one-quarter of a diyya, since he had died, one-third of a diyya to the second, one-half of a diyya to the third and a full diyya to the fourth.

“...They refused to accept this judgement and went to the Prophet (SAAS), while he was at the maqam Ibrahim, ‘Abraham’s station’ at the ka'ba, and told him the story. He said, ‘I will judge between you.’ One man then said, ‘Messengers of God, ‘Ali has already reached judgement for us.’ They recounted this to him and the Messenger of God (SAAS) accepted it.”

Imam Ahmad went on to relate this also from Waki', from Hammâd b. Salama, from Simak b. Ijarb, from Hanash, from ‘Ali.

BOOK ON THE HIJJAT AL-WADÄ’, ‘THE FAREWELL PILGRIMAGE’, IN 10 AH.

It is also known as the hiijat al-balâgh, “the message pilgrimage”.

It is known as “the farewell pilgrimage” because during it the Prophet (SAAS), said goodbye to the people and performed no pilgrimage after it. It is also named hiijat al-Islâm, “the Islam pilgrimage”, because the Prophet (SAAS) left on no other occasion from Medina to make the pilgrimage, though he had performed pilgrimages a number of times before the prophethood and thereafter.

It is said that the obligation to make the pilgrimage was revealed that year; it is also said that this was in 9 AH, or in 6 AH, or even before the Hijra, though this last is unlikely.

It is called hiijat al-balâgh, “the message pilgrimage” because in it the Messenger of God (SAAS) gave, both in word and deed, the message to the people concerning God’s laws for the pilgrimage. All the bases and fundamentals of Islam, without exception, were made clear by the Prophet (SAAS). When he explained and laid out for them the prescribed law for the pilgrimage, God revealed to him as he stood there at Mt. ‘Arafat, “Today I have perfected your faith for you, fulfilled my grace upon you and favoured you with Islam as a religion” (śūrat al-Mū‘ād; V, v.3).

Clarification of all this will follow.

The purpose here is to relate the manner of the pilgrimage of the Messenger of God (SAAS). The early transmitters differ considerably in this, depending upon the information they each received; this is especially true of those sources who lived after the Companions of the Prophet, may God be pleased with them.

We, thanks be to God and through His help and the success He grants, will relate those accounts given by the Imâms in their works; we will co-ordinate them in such a manner as to please and instruct those who contemplate them, while interpreting the various accounts, if God so wills it, and in Him is all trust and reliance.
The community and the scholastic authorities, both early and later, have demonstrated very great interest in the pilgrimage of the Messenger of God (SAAS).

The scholar Abū Muhammad b. Ḥazm al-Andalūsī, may God have mercy upon him, devoted a complete volume to the “farewell pilgrimage”. While most of this is excellently done, he did fall into certain mistakes, and we will clarify these in the appropriate places. And in God help is to be sought.

Chapter: Information on the fact that the Prophet (SAAS), made only one full pilgrimage from Medina, having previously departed for three 'umra, 'lesser', pilgrimages.

This is as both al-Bukhārī and Muslim related from Hudba, from Hammām, from Qatāda, from Anas, who said, “The Messenger of God (SAAS) made four 'umra pilgrimages, all in Dhū al-Qa‘da, except for the one that was during his performance of his (major) pilgrimage.”

Yūnus b. Bukayr related this from 'Umar b. Dharr, from Mujāhid, from Abū Hurayra to the same effect.


Ibn Bukayr related similarly from Malik, from Hishām b. 'Urwa.

Imām Ahmad narrated from a hadith of ‘Amr b. Shu‘ayb, from his father, from his grandfather, that the Messenger of God (SAAS) made three 'umra pilgrimages, all in Dhū al-qa‘da.


Abū Dā‘ud, al-Tirmidhī and al-Nasā‘ī related this from a hadith of Dā‘ud al-‘Aṭṭār, and al-Tirmidhī characterized it as hasan, “good”.

This issue is examined above relative to the 'umra from al-Jirāna.73 It will also be examined in the section on those who stated that the Prophet (SAAS) made the qirān pilgrimage simultaneously. And help is to be sought from God.

The first 'umra was that of al-Hudaybiyya from which he was blocked. Thereafter came the 'umrat al-qa‘da‘, which others name the 'umrat al-qi‘ās, “the retaliation pilgrimage”, and still others the 'umrat al-qādiyya, “the cause pilgrimage”. Thereafter came the 'umra from al-Jirāna, on his return from al-Tā‘if, when he divided up the spoils from the battle of Hunayn. We have examined all this in the appropriate places above. The fourth was the 'umra he performed along with his major pilgrimage.

73. See above, Vol. III, page 496 et seq.
We will examine the disagreements between some over his making an 'umra with this pilgrimage – whether it was mutamatt‘an, wherein he performed the 'umra prior to the hajj, or was prevented from being discharged (from the ḫurām) by his having brought along a sacrificial animal, or whether this 'umra was as a qarin, that is performed simultaneously with his major pilgrimage. We will similarly relate those aḥadīth that suggest this, as well as those that say it was performed mufridan, that is separate from the major pilgrimage, where he engaged in it after having completed the latter. This is what is maintained by those who consider the 'umra as ifrād, that is as a specifically separate pilgrimage, a view widely known to be associated with al-Shāfi‘ī.

This will be clarified when we discuss the ḫurām, the ritual consecration of the Messenger of God (ṢAAS), and whether it was mufridan, mutamatt‘an or muqarin.

Al-Bukharī stated that ‘Amr b. Khālid related to him, quoting Zuhayr, quoting Abū Ishāq, who quoted Zayd b. Arqam, who said that the Messenger of God (ṢAAS) went out on nineteen military expeditions and that he performed one full pilgrimage after his Hijra.

Abū Ishāq said, “And there was another, at Mecca.”

Muslim related this from a hadīth of Zuhayr and they both promulgated it from a hadīth of Shu’ba. Al-Bukharī and Isrā’īl added a third source, from Abū Ishāq ‘Amr b. ‘Abd Allāh al-Sabjī, from Zayd.

Regarding the comment of Abū Ishāq to the effect that the Prophet (ṢAAS) performed another pilgrimage while at Mecca, if what he implies is that he only performed one pilgrimage there, as is the apparent meaning of his statement, then he is far from correct.

The Prophet (ṢAAS), after the declaration of his mission, would attend the pilgrimage ceremonies and invite people to God, asking for assistance in announcing the words of his Lord, since Quraysh had prevented him from doing so. This went on until God led to him the community of the anṣār who met with him on the night of al-‘Aqaba, that is the evening of the animal sacrifice at the meeting at al-‘Aqaba, for three successive years. Eventually, in the final year, they pledged allegiance to him, on the second night at al-‘Aqaba of their third meeting with him. Thereafter came the Hijra to Medina. We have detailed all this in its appropriate place. And God knows best.

In the hadīth of Ja‘far b. Muḥammad b. ʿAbd Allāh al-Ḥusayn, from his father, Jabir b. ʿAbd Allāh is quoted as having said, “The Messenger of God (ṢAAS) remained in Medina for nine years without making a pilgrimage. He then made an announcement to the people that there would be a pilgrimage. A large number of people gathered in Medina, and the Messenger of God (ṢAAS) went forth four or five days before the end of Dhu al-‘Qa‘da. When he was at

74. The hajj al-tamatt‘u is when the pilgrim does not bring an animal for sacrifice, and assumes the ḫurām state only for the ‘umra. Thereafter, to perform the hajj proper, the pilgrim re-establishes the ḫurām state and is required to slaughter a kadi.
Dhū al-Ḥulayfa he performed the prayers. He then mounted his camel and it stood up with him. When it moved off with him into the desert, he called out \textit{labbaykal} “I am at Your service!” At this we recited the \textit{al-talbiyya},\textsuperscript{76} thinking only of the pilgrimage.

This \textit{hadith} will be given in full. It is in the \textit{sahih} collection of Muslim; the above is the phraseology given by al-Bayhaqi, from a line through Ahmad b. Hanbal, from Ibrahim b. Tahmān, from Ja'far b. Muḥammad.

Chapter: On the date of the departure of the Prophet (ṢAAS), from Medina on the \textit{ḥijjat al-wada}.

This followed his appointment of Abū Dujāna Simāk b. Kharsa al-Sa'īdī in command of Medina. Others give the name of Sibâ' b. Urfuṭa al-Ghifārī, both names being given by 'Abd al-Malik b. Hishām.

Muḥammad b. Ishaq stated, “When Dhū al-Qa‘da of 10 AH arrived, the Messenger of God (ṢAAS) made preparations to leave on the pilgrimage, and ordered his people to do so too.

“'Abd al-Rahmān b. al-Qāsim related to me, from his father al-Qāsim b. Muḥammad, from 'A'isha, wife of the Prophet (ṢAAS), who said, “The Messenger of God (ṢAAS) left on the pilgrimage five days before the end of Dhū al-Qa‘da.’”

This line of transmission is excellent.


It is firmly established in both \textit{sahih} collections, in the \textit{sunan} of al-Nāṣirī and Ibn Māja and the \textit{muṣannaf} of Ibn Abī Shayba, from various lines of transmission, from Yahyā b. Sa‘d al-Anṣārī, from 'Amra, from 'A'isha, who said, “We left with the Messenger of God (ṢAAS), five days before the end of Dhū al-Qa‘da, intent solely on making the \textit{ḥajj}.” This \textit{hadith} will be given in full hereafter.

\textsuperscript{75} The word used is \textit{al-baydā'}, “desert”. However, some interpret this word in this context to refer to a place by that same name; see page 153 \textit{et seq}.

\textsuperscript{76} The word used is the verb \textit{shalla}. It means in this context to recite the following, which is known as the \textit{al-talbiyya}:

\begin{verbatim}
Labbayka Allāhu maṣumna labbayk
Labbayka lā sharika laka labbayk
Imna al-ḥamdu wan-nīmata laka wa al-mulk
Lā sharika lak
\end{verbatim}

This translates as:

I am at Your service, O God,
I am at Your service;
You have no associate; I am at your service.
Praise and blessings are Yours. And all power is Yours.
And You have no associate.
Al-Bukhari stated that Muhammad b. Abū Bakr al-Muqaddamī related to him, quoting Fudayl b. Sulaymān, quoting Mūsā b. Uqba, quoting Kurayb, from Ibn ʿAbbās, who said, “The Prophet (ṢAAS) started out from Medina after he had dressed and oiled his hair, put on his ḭūrīṣ, his loose waist-wrapper, and his ʿridāʾ, his loose upper wrapper. He forbade only the wearing of such garments that had been stained with saffron that might scent the skin. Arising in the morning at Dhū al-Ḥulayfā, he mounted his camel and rode on till he reached al-Baydāʾ. He reached Mecca five days after the commencement of Dhū al-Ḥijja.”

Al-Bukhari is alone in giving this.

Regarding the statement that the departure was five days before the end of Dhū al-Qaʿdā, if he is referring to being at Dhū al-Ḥulayfā in the morning, then Ibn Ḥazm is correct in claiming that the Prophet (ṢAAS) left Medina on Thursday and spent the night of Friday at Dhū al-Ḥulayfā. Thus he would have been there in the morning of Friday, that being the 25th of Dhū al-Qaʿdā.

If Ibn ʿAbbās means by his reference to the departure of the Messenger of God (ṢAAS), as having been on the fifth day of Dhū al-Qaʿdā, following his having dressed and oiled his hair and put on his upper and lower pilgrimage garb, as ʿAʾisha and Jabir stated, and that they left from Medina five days prior to the end of Dhū al-Qaʿdā, then Ibn Ḥazm’s statement is improbable and unacceptable and should be replaced by another. That would be applicable only to Friday, if the month of Dhū al-Qaʿdā were complete.

It is not possible for the departure to have been on Friday, according to what al-Bukhari related, as follows, “Mūsā b. Ismāʿīl related to us, quoting Wahayb, quoting Ayyūb, from Abū Qalābā, from Anas b. Mālik, who said, ‘While we were with him, the Messenger of God (ṢAAS) performed the asr prayer of four ṭalbiyya and the ṣaḥr prayer of two ṭalbiyya at Dhū al-Ḥulayfā. He then spent the night there and next morning mounted his camel and rode it away to al-Baydāʾ, gave praise to God, Almighty and Glorious is He, invoked His greatness and then spoke the talbiyya for the pilgrimage and an ʿumra.”

Both Muslim and al-Nasaʾī related this, from Qutayba, from ʿIyāmmād b. Zayd, from Ayyūb, from Abū Qīlābā, from Anas b. Mālik, who stated that the Messenger of God (ṢAAS) performed the ṣaḥr prayer, with four ṭalbiyya and the ṣaḥr prayer, with two ṭalbiyya at Medina and the ṣaḥr prayer, with two ṭalbiyya at Dhū al-Ḥulayfā.

ʿAlīmī related that ʿAbd al-Rāḥmān related to him, from Sufyān, from Muḥammad – meaning Ibn al-Munkadīr – and ʿIyāmmād b. Māysara, from Anas b. Mālik, who said that the Messenger of God (ṢAAS) performed the ṣaḥr prayer, with four ṭalbiyya at Medina and the ṣaḥr prayer at Dhū al-Ḥulayfā with two.

Al-Bukhari related it from Abū Nuʿaym, from Sufyān – he being al-Thawrī – and Muslim, Abū Dāʾūd and al-Nasaʾī promulgated it from a ḥadīth of Sufyān b. ʿUayyāna, from Muḥammad b. al-Munkadīr and ʿIyāmmād b. Māysara, from Anas.

ʿAlīmī related that Muḥammad b. Bukyar related to him, quoting Ibn Jurayj, from Muḥammad b. al-Munkadīr, from Anas, who said, “The Messenger of
God (SAAS) performed with us the al-zuhr prayer, with four prostrations in Medina and the al-asr prayer, with two prostrations, at Dhū al-Hulayfa. He then spent that night at Dhū al-Hulayfa until morning. When he mounted his camel and it stood up, he recited the talbiyya.”

Ahmad stated that Ya‘qūb related to him, quoting his father, from Muḥammad b. Ishāq, quoting Muḥammad b. Munkadīr al-Taymi, from Anas b. Malik al-Anṣārī, who said, “The Messenger of God (SAAS) performed with us in his mosque in Medina the al-zuhr prayer with four. He then performed with us the al-asr prayer at Dhū al-Ḥulayfa with two – in safety and having no fear – about the hijjat al-wadā’.”

Aḥmad was alone in giving this from these two lines of transmission; both accord with the criteria established for a hadith being considered saḥīḥ. This absolutely precludes the departure of the Messenger of God (SAAS), having occurred on the Friday.

Nevertheless, it is not possible for his departure to have taken place on Thursday, as Ibn Ḥazm stated, because that day would have been the 24th of Dhū al-Qa‘da. For there is no dispute over the first day of Dhū al-Hijja having been a Thursday, because of what is established both by sequencing and by consensus, that the Prophet (SAAS) stood upon Mt. ‘Arafat on Friday, that being unquestionably the 9th of Dhū al-Hijja.

If his departure had been on Thursday, the 24th of Dhū al-Qa‘da, then there would definitely have remained six days of that month, Friday, Saturday, Sunday, Monday, Tuesday and Wednesday. These total six days.

Ibn ‘Abbās, Āisha and Jābir all stated that he left with five days remaining of Dhū al-Qa‘da. And it is impossible for that to have been Friday, according to the hadith of Anas. Therefore, it is clear that the Messenger of God (SAAS) left Medina on Saturday and that the narrator thought that the month was of complete length.” It so happened, however, that that year it was shorter, the Wednesday having been dropped and Dhū al-Hijja having begun on the night of Thursday. This is substantiated by what is given in Jābir’s narration – that the departure was five or four days before the end (of Dhū al-Qa‘da).

This determination made by this calculation is unavoidable and incontrovertible. But God knows best.

Chapter: A description of the departure of the Messenger of God (SAAS), from Medina to Mecca for the pilgrimage.

Al-Bukhārī stated that it was related to him by Ibrāhīm b. al-Mundhir, quoting Anas b. Qyad, from ‘Ubayd Allah – he being Ibn ‘Umar – from Nafi‘, from ʿAbd Allāh b. ʿUmar (who said) that the Messenger of God (SAAS) would leave down Shajara Street and enter by al-Mu’arras Street. And that whenever he left for

77. That is, of 30 days.
Mecca, he would pray at the al-Shajara mosque and on his return he would pray at Dhu al-Hulayfa, in the centre of the valley, where he would spend the night until morning.

Al-Bukhari is alone in relating this from this line.

The ḥāfiz Abū Bakr al-Bazzār stated, “I found in my book the statement from ‘Amr b. Malik, from Yazid b. Zurayq, from Hishâm, from ‘Azra b. Thābit, from Thumāmā, from Anas, that the Prophet (SAAS) set off on the pilgrimage mounted on a tattered saddle beneath which was a piece of cloth. And he said, ‘(It is to be) a pilgrimage devoid of eye service or reputation-seeking.’”

Al-Bukhari commented upon this in his saḥīḥ collection stating, “And Muḥammad b. Abū Bakr al-Muqaddami stated that it was related to him by Yazid b. Zurayq, from ‘Azra b. Thābit, from Thumāmā, who said, ‘Anas rode away on the pilgrimage on a decrepit old saddle, and he was not stingy. He related that the Messenger of God (SAAS) had departed for the pilgrimage on a mount that had been his baggage transport.’”

Al-Bazzār related it similarly along with al-Bukhari, as commentary and with its line of authority truncated at its beginning.


The ḥāfiz Abū Ya‘qūb al-Mawsili, in his musnad gave it from a different line — from Anas b. Malik. He stated, “‘Alī b. al-Ja‘d related to us, quoting al-Rabi‘ b. Saḥīḥ, from Yazid al-Raqāshi, from Anas, who said, ‘The Messenger of God (SAAS) went on the pilgrimage on a worn-out saddle and cloth worth’ — or ‘not worth’ — ‘four dirhams. And he said, ‘O God, let it be a pilgrimage devoid of eye service.’”

Al-Tirmidhī related this in his work al-Shamail from a hadith of Abū Da‘ūd al-Ṭayalīstī, Sufyān al-Thawri and Ibn Maja, from a hadith of Waki‘ b. al-Jarrāḥ, all three of them quoting from al-Rabi‘ b. Saḥīḥ.

This line of transmission is weak as regards Yazid b. Abān al-Raqāshi; he is not viewed as an acceptable narrator by the imāms.

Imām Aḥmad stated that Hashim related to him, quoting Isḥāq b. Sa‘īd, from his father, who said, “I set out with Ibn Umar and a Yemeni group passed by us. Their saddles were of leather and the muzzles of their camels were made of woven grass. ‘Abd Allāh commented, ‘Anyone wanting to see a group similar to that going with the Messenger of God (SAAS) and his Companions on their way to the ḥijjat al-wadā‘ should look at that party.’”

Abū Da‘ūd related this from Hannād, from Waki‘, from Isḥāq, from Sa‘īd b. ‘Amr b. Sa‘īd b. al-Fāṣ, from his father, from Ibn Umar.

Sa‘d b. Abū ‘Amr all said, “Abū al-‘Abbās – he being al-Aṣ̂a’mm – related to us, quoting Sa‘d b. Bashir al-Qurashi, quoting ‘Abd Allāh b. Ḥakim al-Kināt – a man of Yemen, one of their freed-men – from Bishr b. Qudāma al-Ḍibābī, who said, ‘My eyes saw my beloved Messenger of God (ṢAAS) positioned among the people on ‘Arafāt mounted on a red camel he had, Ḍaqwā, with a piece of ḃūlānī cloth beneath him. He was saying, ‘O God, let it be a pilgrimage devoid of eye service, competitiveness or reputation-seeking.’ And the people were saying, ‘This is the Messenger of God.’”

Imām Ahmad stated, “‘Abd Allāh b. Idris related to us, quoting Ibn Ishaq, from Yahyā b. ʿAbbād b. ʿAbd Allāh b. al-Zubayr, from his father, (who said) that Asmā’, daughter of Abū Bakr said, ‘We set out with the Prophet (ṢAAS) to make the pilgrimage. When we reached al-ʿArj, the Messenger of God (ṢAAS) dismounted. ʿAʾisha sat down beside him, and I sat next to my father. The baggage camel of the Messenger of God (ṢAAS), and that of Abū Bakr were one and the same, being conducted by a slave of Abū Bakr. Abū Bakr sat waiting for the latter to appear with it. Eventually, he did appear, but he had no baggage camel with him. Abū Bakr asked, “Where’s your camel?” He replied, “I lost it yesterday.” Abū Bakr commented, “Just one baggage camel and you lost it!” And he began striking him. The Messenger of God (ṢAAS) smiled and said, “Just look at that muḥram pilgrim and how he behaves!””


And then there is the ḥadīth related by Abū Bakr b. al-Bazzār in his musnad collection. He stated that it was related to him by Ismāʿīl b. Ḥafṣ, quoting Yahyā b. al-Yamān, quoting Ḥamza al-Zayyāt, from Ḥumrān b. Aʿyan, from Abū al-Ṭufāyil, from Abū Saʿd, who said, “The Prophet (ṢAAS) went on the pilgrimage with his Companions on foot, from Medina to Mecca. They had gathered their garments up and tied them around their waists and their pace was a mixture of jogging and walking.”

This is an objectionable ḥadīth and its line of transmission is weak. Ḥamza b. Ḥabīb al-Zayyāt is a weak source and his teacher was a person whose traditions were not accepted. Al-Bazzār stated, “This is related only from this line; we nevertheless consider its line of transmission to be ḥasan, ‘good’. The implication here is that they were on an ‘umra pilgrimage, if the ḥadīth is sound, because the Messenger of God (ṢAAS) only went on one hijāj pilgrimage, and he rode, though some of his Companions went on foot.”

I observe that the Prophet (ṢAAS) never once went on a pilgrimage on foot, not at al-Ḥudaybiyya, not that of al-Qaḍā, nor that from al-Jīrānā, nor the hijāj al-wada’.

78. A halt on the road from Medina to Mecca.
The circumstances and fame of the Messenger of God (SAAS) were such that his having done this could not have been unknown to people. In fact, this hadith is objectionable, highly unlikely, and bizarre. But God knows best.

DIVISION

It is shown above that the Prophet (SAAS) performed the al-\textit{zuhr}, "noon", prayer of four \textit{raka'at} and then rode from there to al-\textit{Hulayfa}, in the al-\textit{Aqiq} valley, where he performed an \textit{asr}, "late afternoon", prayer of two \textit{raka'at}.

It is indicated that he came to al-\textit{Hulayfa} during the day time, at late afternoon, and that there he performed the al-\textit{asr} prayer in shortened form. That place is some three miles from Medina. He later performed the al-\textit{maghrib} prayer and stayed there overnight.

Next morning he prayed there with his Companions and told them that during the night he had received revelation on which he would depend in determining his state of \textit{ihrām}.

As Imām Ahmad stated, "Yahyā b. Ādam related to us, quoting Zuhayr, from Mūsā b. Uqba, from Sālim b. ‘Abd Allāh b. ‘Umar, from ‘Abd Allāh b. ‘Umar, from the Prophet (SAAS), (who said) that he had received a revelation in al-Mu‘arras (Street) at Dhu al-\textit{Hulayfa} and he had been told, ‘You are in a sacred valley.’"

Both authors of the sahih collections gave this from a hadith of Mūsā b. Uqba.

Al-Bukhārī stated that it was related to him by al-Ḥumaydī, quoting al-Walīd and Bishr b. Bakr, both of whom stated, “Al-Awzā‘ī related to us, quoting Yahyā, quoting Ẓkrima, (who said) that he heard Ibn ‘Abbās (say) that he heard ‘Umar saying, ‘I heard the Messenger of God (SAAS) say in Wādī al-\textit{Aqiq}, ‘Tonight I received a visitation from a spirit from my Lord, who said, ‘Pray in this blessed valley, and say, ‘(Let it be) an \textit{‘umra} within a hijja.’’’’’”

Al-Bukhārī is alone in giving this; Muslim did not.

It is obvious that the Prophet (SAAS) ordered that prayer be performed in Wādī al-\textit{Aqiq} and that this constituted a command to remain there until he had performed the al-\textit{zuhr} prayer. This is because the instruction only came to him during the night and he informed them after the al-\textit{subh} prayer. Only the al-\textit{zuhr} prayer was to remain, and so he ordered them to perform it there and to institute the state of \textit{ihrām} thereafter.

This is why he stated, "Tonight I received a visitation on behalf of my Lord, Almighty and Glorious is He. (The Messenger) said, ‘Pray in this holy valley, and say, ‘It is an \textit{‘umra} within a hijja.’’’”

On the basis of the above, an argument has been made in favour of performing the \textit{‘umra} with the hijja, and this is one of the strongest indications of this. Elucidation of this will come shortly hereafter.
What is implied here is that the Prophet (ṣaṣ) was ordered to remain in the al-’Aqiq valley until the al-ṣuhr prayer; he obeyed this and did remain there. That morning he visited each of his wives, nine in number. They had all set out with him. He did remain there until he had performed the al-ṣuhr prayer. This will be shown in the ḥadith of Abū Hasān al-’Araj, from Ibn ‘Abbās, (who said) that the Messenger of God (ṣaṣ) performed the al-ṣuhr prayer at Dhū al-Hulayfa. He then dressed his sacrificial animal in ceremonial decorations, mounted up and recited the talbiyya.

Imām Ahmad, similarly, stated, “Rawḥ related to us, quoting Ash’ath – he being Ibn ʿAbd al-Malik – from al-Ḥasan, from Anas b. Malik (who said) that the Messenger of God (ṣaṣ) performed the al-ṣuhr prayer and then mounted his camel. When he was above al-Bayḍāʾ, he recited the talbiyya.”

Abū Dā’ūd related this from Abū Ḥanbal; al-Nasāʾī did so from Ishāq b. Rāhawayh, from al-Naḍr b. Shumayl, from Ash’ath to the same effect, and from Abū Ḥanbal; al-Azhār, from Muḥammad b. ʿAbd Allāh al-Anṣārī, from Ash’ath, in a more complete version.

This ḥadith gives a refutation of Ibn Ḥazm, in that the latter claimed that the above (departure) occurred early in the day.

His view is that reliance should be placed upon the ḥadith related by al-Bukhārī through Ayyūb, from “a man”, from Anas, that the Messenger of God (ṣaṣ) spent the night at Dhū al-Hulayfa and next morning performed the al-ṣubḥ prayer there, and mounted his camel that took him to al-Bayḍāʾ, where he recited the talbiyya for an ‘umra, after which he performed the pilgrimage.

However, in the line of transmission for this there is one narrator who is an unidentified man; it seems clear that this was Abū Qilāba. But God knows best.

Muslim stated in his saḥīḥ collection that Yahyā b. Ḥabīb al-Ḥarīthi related to him, quoting Khālid – meaning Ibn al-Jārīth – quoting Shu’bā, from Ibribīm b. Muḥammad b. al-Muntashir, who said that he heard his father quote ʿA‘īsha as saying, “I would perfume the Messenger of God (ṣaṣ), and he would then make the rounds to his wives. Next morning, he would adopt the ʿihram state, sprinkling himself with perfume.”

Al-Bukhārī related this from a ḥadith of Shu’bā. Both al-Bukhārī and Muslim gave it from a ḥadith of Abū ʿAwāma. (Al-Bukhārī), Muslim, Mis’ār and Sufyān b. Sa’d al-Thawrī, all four of them, (also) gave it from Ibribīm b. Muḥammad b. al-Muntashir.

In an account of Muslim, Ibribīm b. Muḥammad b. al-Muntashir quotes his father as saying, “I asked ʿAbd Allāh b. ʿUmar about a man putting on perfume and adopting the ʿihram state. He replied, ‘I don’t like to adopt the ʿihram state sprinkling myself with perfume; I would much rather anoint myself with aloes-wood perfume rather than do that!’ ʿA‘īsha commented, ‘But I put perfume on the Messenger of God (ṣaṣ), when he adopted the ʿihram state. He would then make the rounds to his wives and after that would become muḥrīm.’”
This wording related by Muslim requires the Messenger of God (SAAS) to put on perfume before he went around to his wives, this being more pleasant for himself and something they liked. Then, after he had washed himself following janâba, "sexual discharge", and preparatory to adopting the ihram state, he would put on another perfume for the ihram.

This is how al-Tirmidhî and al-Bayhaqi related it, from a hadith of 'Abd al-Rahmân b. Abû al-Zinzâd, from his father, from Khârijâ b. Zayd b. Thâbit, from his father, who said that he saw the Messenger of God (SAAS) disrobe to recite the talbiyya and wash himself.

Al-Tirmidhî categorized this hadith as hasan gharib, "good and unilateral".

Imâm Aḥmad stated that Zakariyya' b. 'Adî informed him, quoting 'Ubayd Allah b. 'Amr, from 'Abd Allâh b. Muḥammad b. 'Aqîl, from Urwa, from 'Aṭîfa, who said, "When the Messenger of God (SAAS) wished to adopt the state of ihram, he would wash his head with marshmallow plant and potash" and then lightly oil it."

Aḥmad is alone in giving this hadith.

Abû 'Abd Allâh Muḥammad b. Idris al-Shâfi'i, may God have mercy on him, stated that Sufyân b. 'Uuyayn related to him, from 'Uthmân b. 'Urwa (who said that) he heard his father say, "I heard 'Aṭîfa say, 'I perfumed the Messenger of God (SAAS), for both his ihram and iḥlal states'. I asked her, 'What perfume did you use?' 'The very best perfume,' she replied."

Muslim related this, from a hadith of Sufyân b. 'Uuyayn, and al-Bukhârî quoted it from a hadith of Wahb, from Hishâm b. 'Urwa, from his brother 'Uthmân, from his father 'Urwa, from 'Aṭîfa.

Al-Bukhârî stated that 'Abd Allâh b. Yûsuf related to him, quoting Mâlik, from 'Abd al-Rahmân b. al-Qâsim, from his father, from 'Aṭîfa, who said, "I would perfume the Messenger of God (SAAS), for the ihram when he would adopt that state, as well as for the iḥlal, prior to his circumambulating the ka'ba."

Muslim stated that 'Abd b. Ḥumayd related to him, quoting Muḥammad b. Abû Bakr, quoting Ibn Jurayj, who said that 'Umar b. 'Abd Allâh b. 'Urwa related to him that he heard Urwa and al-Qâsim, who both related that 'Aṭîfa stated, "I perfumed the Messenger of God (SAAS), with my own hands, using dhârirât on the hijâj of al-wâdî, for both his states of iḥlal and ihram."

Muslim also related, from a hadith of Sufyân b. 'Uuyayn, from al-Zuhri, from 'Urwa, from 'Aṭîfa, who said, "I perfumed the Messenger of God (SAAS), with these two hands of mine both for his ihram when he adopted that and for his iḥlal state before he circumambulated the ka'ba."

Muslim stated that Aḥmad b. Mâni' and Ya'qûb al-Dawraqt both related to him, that Hushaym related to them, quoting Mânṣûr, from 'Abd al-Rahmân b. 'Urwa.

79. The Arabic words given are al-khatami and al-'ushnan; the Arabic printed edition suggests in a footnote that these words referred to "two varieties of plants".

80. A footnote in the Arabic printed text defines this as a kind of perfume and goes on to quote al-Nawawi as saying that it is of Indian origin.
al-Qāsim, from his father, from ʿĀʾisha, who stated, “I would put perfume on the Prophet (ṢAAS), before he would adopt the ihram or the ihlal state, as well as on the day of the slaughter of the sacrificial animals. I would use a perfume that had musk in it.”

Muslim stated that both Abū Bakr b. Abū Shayba and Zuhayr b. Ḥarb related to him, saying, “Wakiʾ related to us, quoting al-Aʿmash, from Abū al-Ḍuḥā, from Masrūq, from ʿĀʾisha, who said, ‘It is as if I can still see the shine of the musk on the partings in the hair of the Messenger of God (ṢAAS), as he recited the talbīyya.’”

Then Muslim related it from a hadīth of al-Thawrī and others, from al-Ḥasan b. Ubayd Allah, from Ibrāhīm, from al-Aswad, from ʿĀʾisha, who said, “It is as if I can see now the shine of the musk in the hair parting of the Messenger of God (ṢAAS), while he was in the ihram state.”

Al-Bukhārī related it from a hadīth of Sufyān al-Thawrī and Muslim did so from a hadīth of al-Aʿmash. Both of these gave it from Manṣūr, from Ibrāhīm, from al-Aswad, quoting ʿĀʾisha.

Both al-Bukhārī and Muslim gave it in their sahih collections from a hadīth of Shuʿba, from al-Ḥakam b. Ibrāhīm, from al-Aswad, from ʿĀʾisha.

Abū Daʿūd al- Ṭayalisi stated that Aḥrāfī informed him, from Manṣūr, from Ibrāhīm, from al-Aswad, from ʿĀʾisha, who said, “It’s as though I can see the shine of the perfume at the roots of the hair of the Messenger of God (ṢAAS), while he was in a state of ihram.”

Imām Ahmad stated that ʿAffān related to him, quoting Ḥammād b. Salama, from Ibrāhīm al-Nakhaʿī, from al-Aswad, from ʿĀʾisha, who said, “It’s as though I can see now the shine in the parting of the hair of the Prophet (ṢAAS), after several days, he being in an ihram state.”

ʿAbd Allāh b. al-Zubayr al-Bumaydī stated that Sufyān b. ʿUyayna related to him, quoting Aṭā b. ʿĀlīb, from Ibrāhīm al-Nakhaʿī, from al-Aswad, from ʿĀʾisha, who said, “I saw the perfume in the parting of the hair of the Messenger of God (ṢAAS), after three days, he being in an ihram state.”

These accounts show that the Prophet (ṢAAS) wore perfume after washing. For if the perfume had been applied before the washing, it would have been removed by it and not a trace of it would have remained, especially three days after his adoption of the ihram state.

A group of the early authorities, including Ibn ʿUmar, express their disapproval of using perfume while in the ihram state.

as saying, "I put perfume on the Messenger of God (SAAS), that was of fine, expensive quality when he adopted the ihram state."

This line of transmission is ghariib, "unilateral", but it is from sound sources.

The Prophet (SAAS) then braided (the hair of) his head so that it would better retain the perfume and protect it from retaining the dirt and dust.

Malik stated, from Nafi', from Ibn 'Umar (who said) that Hafsa, wife of the Prophet (SAAS), asked, "Messenger of God, how is it that some people have freed themselves from the ihram of the 'umra, while you have not?" He replied, "I have braided my hair and put necklaces on my sacrificial animal; I shall therefore not adopt the islal state until I have made the sacrifice."

Both scholars (al-Bukhari and Muslim) promulgated this in their sahih collections from a hadith of Malik; it has many lines of transmission back to Nafi'.


The chain of authorities for this is excellent.

The Prophet (SAAS) then made a sign signifying that his hadi was for the sacrifice and hung that sign around its neck; the animal was with him at Dhul-Hulayfa.

Al-Layth stated, from 'Aqil, from al-Zuhri, from Salim, from his father, that the Messenger of God (SAAS) performed the tamattu' at the hij'jat al-wad'a. He then selected an animal for sacrifice and led that hadi forth with him from Dhul-Hulayfa.

This hadith, given in both sahih collections, will be quoted hereafter in full, along with commentary upon it, if God so wills it.

Muslim stated that Muhammed b. al-Muthanna related, quoting Mu'adhdh b. Hisham – he being al-Dastuwa'i – quoting his father, from Qatada, from Abu Hassan, from Ibn 'Abbas, who said that when the Messenger of God (SAAS) arrived at Dhul-Hulayfa, he called for his (sacrificial) camel to be brought and that he made a sign on the right surface of its hump, pressed out some of its blood and hung a pair of shoes around its neck. He then mounted his riding camel.

This hadith narrated this through various lines from Qatada.

This shows that the Prophet (SAAS) performed this marking and neck decoration with his very own hands on this sacrificial camel, while others undertook the marking and decorating of the other sacrificial animals. For he had with him a large number of animals for sacrifice, 100, or close thereto. He himself sacrificed by his own hand 63 animals and allowed 'Ali to slaughter the remainder.

In a hadith of Jabir, it is said that 'Ali brought to the Prophet (SAAS) animals from Yemen for the sacrifice.
In the text of Ibn Ishâq it is said that he shared his sacrificial animals with ‘Ali. But God knows best. Others state that on the day of the slaughter, he and ‘Ali sacrificed 100 animals.

In this case, he would have brought them with him from Dhū al-Ḥulayfa; although he could have purchased them thereafter while he was in the iḥrām state.

Chapter: the place from which the Prophet (ṢAAS) recited the talbiyya; the differing views on this expressed by the sources. And the likely truth regarding this.

REFERENCE TO THOSE WHO STATE THAT THE PROPHET (ṢAAS) ADOPTED THE IHRĀM FROM THE MOSQUE AT DHŪ AL-ḤULAYFA AFTER THE PRAYER.

Hereabove there has been given the ḥadīth related by al-Bukhārī from that of al-‘Awza‘ī, from Yahyā b. Abū Kathīr, from ‘Irāqī, from Ibn ‘Abbās, from ‘Umar, who stated, “I heard the Messenger of God (ṢAAS) say in Wādi al-‘Aqiq, “Tonight I received a visitation from a spirit from my Lord, who said, “Pray in this holy valley and say, ‘(Let it be) an ‘umra within a ḥijā.”’”

Al-Bukhārī has a section entitled Chapter on the recitation of the talbiyya at the mosque at Dhū al-Ḥulayfa.

He goes on to state, “‘Ali b. ʿAbd Allāh related to us, quoting Sufyān, quoting Mūsā b. ʿUqba, quoting Sālim b. Abū Ḥāmid, from ‘Abd Allāh b. Maslama, related to us, quoting Malik, from Mūsā b. ʿUqba, from Sālim b. ʿAbd Allāh as follows, and also ʿAbd Allāh b. Maslama, related to us, quoting Malik, from Mūsā b. ʿUqba, from Sālim b. ʿAbd Allāh, saying that he heard his father say, “The Messenger of God (ṢAAS) only recited the talbiyya from near the mosque.” This meant the mosque at Dhū al-Ḥulayfa.

The community of scholars, except for Ibn Maja, related this, from various lines, from Mūsā b. ʿUqba.

Also there is an account given by Muslim, from Mūsā b. ʿUqba, from Sālim and Nāfi and Ḥamza b. ʿAbd Allāh b. ‘Umar, all three quoting ʿAbd Allāh b. ‘Umar. He related as above, but added, “And he said, ‘Labbayka, labbayk! ‘At Your service, O God, at Your service!’”

In one account given by both scholars through Malik, Mūsā b. ʿUqba, quoted Sālim as saying, “ʿAbd Allāh b. ‘Umar stated, ‘Regarding this bayḍā‘ of yours about which you tell lies concerning the Messenger of God (ṢAAS), he actually only recited the talbiyya from near the mosque!’”

A statement fully contradicting this is also related from Ibn ‘Umar, as will come in the next section. Namely, the report cited in both saḥīḥ collections from a line through Malik, from Sa‘d b. Abū Sa‘d al-Maqburi, from Ubayd b. Sa‘d.

81. An elevated position from which, according to some sources, the Prophet (ṢAAS) began chanting the talbiyya.
Jurayh, from Ibn 'Umar. Therein he relates a hadith in which 'Abd Allah stated, "Regarding the recitation of the talbiyya, I never saw the Messenger of God (SAAS) recite it before his mount set off with him."

Imam Ahmad stated that Ya'qub related to him, quoting his father, from Ibn Ishaq, quoting Khusayb b. 'Abd al-Rahman al-Jazari, from Sa'id b. Jubayr, who said, "I asked 'Abd Allah b. 'Abbás, 'Abū al-'Abbās, It's strange that the Companions of the Messenger of God (SAAS) should differ over his recitation of the talbiyya, over when he made it obligatory."

"He replied, 'I know better than anyone about that. The Messenger of God (SAAS) only performed just one hajja; that's why they differ."

"The Messenger of God (SAAS) went forth to make the pilgrimage. After performing the prayer, of two rak'āt in his mosque at Dhū al-Hulayfah, it was while in his seat that he made it obligatory. He recited the talbiyya for the pilgrimage when he had completed his two rak'āt; people heard him do this and remembered it. He then mounted up, and when his camel stood, he recited the talbiyya. Various people knew he did so; that was because they were arriving in groups. These people heard him make the recitation when his mount stood upright; they said, "The Messenger of God (SAAS) only recited the talbiyya once his mount had stood upright."

"The Messenger of God (SAAS) then proceeded on. And when he was at a point overlooking al-Bayda', he recited the talbiyya. Various people knew he did this and so they concluded, "The Messenger of God (SAAS) only recited the talbiyya once he reached a point overlooking al-Bayda'." But, I swear by God, in fact it was while he was in his chapel that he made it obligatory; he recited the talbiyya when his camel stood up with him, and he also made the recitation when he reached a point overlooking al-Bayda'."

There are those who accept the statement of 'Abd Allah b. 'Abbās that the Prophet (SAAS), did recite the talbiyya in his chapel after he had completed his two rak'āt; al-Tirmidhi and al-Nasa'i both related this from Qutayba, from 'Abd al-Salam b. Ḥarib, from Khusayf, in a similar account.

Al-Tirmidhi categorized that hadith as hasan gharib, "good and unilateral"; we know of no one except 'Abd al-Salam who related this. He stated this, even though the account had been related previously by Imam Ahmad, through Muḥammad b. Ḥarib, back to him (Khusayf). Similarly, the ḥadhī al-Bayhaqi related it from al-Qatib, from 'Abd Allāh b. Ḥarib, from his father. He then stated, "Khusayf al-Jazari is not a strong source. And al-Waqidi related it, with a line of transmission of his own, from Ibn 'Abbās." Al-Bayhaqi then commented, "However, it is not purposeful to follow al-Waqidi; the accounts relating to this subject from 'Umar and others have firm and strong supports. But God, Almighty is He, knows best."

I comment that if this hadith is authentic, what it contains provides a synthesis between these accounts that differ and it also provides excuse for those who
related what was contrary to the actual facts. However, there is some weakness in its line of transmission. Moreover, statements have also been attributed to Ibn ‘Abbás and Ibn ‘Umar that contradict what is related above from them, as we will show and interpret.

Thus there are the reports of those who state that the Messenger of God (SAAS) recited the *talbiyya* when his camel stood upright.

Al-Bukhārī stated that it was related to him by ʿAbd Allāh b. Muḥammad, quoting Ḥishām b. ‘Uṣūf, quoting Ibn Jurayj, quoting Muḥammad b. al-Munkadīr, from Anas b. Mālik, who said, “The Prophet (SAAS) performed a prayer of four *rakāʾāt* in Medina then another of two *rakāʾāt* at Dhū al-Ḥulayfah. He then spent the night and was there next morning at Dhū al-Ḥulayfah; when he mounted his camel and it stood upright, he recited the *talbiyya*.”

Al-Bukhārī also related it, as did Muslim and the *ahl al-sunan*, along various lines of transmission, from Muḥammad b. al-Munkadīr and ʿIbārīm b. Maysara, from Anas.

It is established in both *sahīḥ* collections from a *ḥadīth* of Mālik, from Saʿīd b. al-Maqbūrī, from ʿUbayd b. Jurayj, from Ibn ‘Umar, who said, “Regarding the recitation of the *talbiyya*, I never saw the Messenger of God (SAAS) recite it until his mount set off with him.”

Both scholars promulgated in their *sahīḥ* collections from an account of Ibn Wāḥib, from Yūnus, from al-Zuhrī, from Sālim, from his father, that the Messenger of God (SAAS) would mount his camel at Dhū al-Ḥulayfah and he then recited the *talbiyya* when it stood upright.

Al-Bukhārī entitles a section: *Chapter of those who recited the talbiyya when their camels stood upright.*


Muslim and al-Naṣārī related this from a *ḥadīth* of Ibn Jurayj.

Muslim stated that ʿAbū Bakr b. ʿAbū Shayba related to him, quoting ʿAlī b. Mushir, from ʿUbayd Allāh, from Naʿfī, from Ibn ‘Umar, who said, “When the Messenger of God (SAAS) placed his foot in the stirrup and his mount stood up bearing him, he recited the *talbiyya* from Dhū al-Ḥulayfah.”

Muslim is alone in relating this through this line. Both scholars related it from a different line, from ʿUbayd Allāh b. ‘Umar, from Naʿfī.

Al-Bukhārī went on to head a section: *Chapter on reciting the talbiyya facing towards the qibla.*

He went on, “ʿAbū Maʿmār stated that it was related to him by ʿAbd al-Wārīth, quoting Ayyūb, from Naʿfī, who said, ‘When Ibn ‘Umar prayed in the morning at Dhū al-Ḥulayfah, he ordered his mount to be brought. It was saddled and he mounted it. When it stood up bearing him, he would face the qibla. He would then ride on, reciting the *talbiyya* until he reached the *ḥaram*, “the sacred
precincts of Mecca”. He would then cease the recitation until he reached Dhū Ṭuwaṣ,82 where he would spend the night until morning. After performing the morning prayer, he would take a bath; he claimed that the Messenger of God (SAAS) had done this.”

He then stated, “Ismā‘īl agreed with him, quoting Ayyūb, concerning the taking of a bath.”

Al-Bukhārī also included this hadīth in his section on the pilgrimage, from Muhammad b. ʿIsa, from Ḥammād b. Zayd. In his line of transmission, the hadīth comes from Yaʿqūb b. Ibrāhim al-Dawraqī, from Ismā‘īl, he being Ibn ʿUliyya.

Muslim related it from Zuhayr b. Ḥarb, from Ismā‘īl, and also from Abū al-Rabiʿ al-Zahrānī, and others, from Ḥammād b. Zayd, each of these three deriving it from Ayyūb, from Abū Tamima al-Sakhtiyānī. Abū Daʿūd related it from Ahmad b. Ḥanbal, from Ismā‘īl b. ʿUliyya.

Al-Bukhārī went on to state that Sulaymān Abū al-Rabiʿ related to him, quoting Fulayḥ, from Nāfiʿ, who said, “When (ʿAbd Allāh) Ibn ʿUmar was about to proceed to Mecca, he would put on a scentless pomade. He would then go to the mosque at Dhū al-Ḥulayfa, perform the prayer, then mount up. When his camel stood upright, bearing him, he declared himself to be in the ʿihram state. He then said, ‘This is what I saw the Messenger of God (SAAS) do.’”

Al-Bukhārī is alone in giving this from this line.

Muslim narrated as follows from Qutayba, from Ḥātim b. Ismā‘īl, from Mūsā b. ʿUqba, from Sālim, from his father, who said, “Regarding this ‘al-Baydā’ of yours about which you tell lies concerning the Messenger of God (SAAS), he actually only recited the talbiyya from near by the tree, when his camel stood up there bearing him.”

This hadīth gives a combination between the first narrative of Ibn ʿUmar and these accounts about him. Namely, that the declaration of the ʿihram state was made at the mosque, but after he had mounted his camel and it had stood up bearing him at al-Baydā, this word here meaning “the open land”. And that was prior to his arrival at the place known as al-Baydā?

Al-Bukhārī stated thereafter, in another section, that Muḥammad b. Abū Bakr al-Muqaddimī related to him, quoting Fuḍayl b. Sulaymān, quoting Mūsā b. ʿUqba, quoting Kurayb, from ʿAbd Allāh b. ʿAbbās, who said, “The Messenger of God (SAAS), proceeded out from Medina after he had combed and oiled his hair and after he and his Companions had put on their ʿizar, ‘upper body wraps’, and their ṭiṣqūra, ‘waist-wraps’. He did not forbid the wearing of any kind of material for these garments except those treated with saffron, since they might leave scent on the skin. When he reached Dhū al-Ḥulayfa, he mounted his camel and rode it to al-Baydā, where he and his Companions recited the talbiyya and placed garlands around the necks of the camels for sacrifice. This occurred five days prior to the end of Dhū al-Qaʿda. He proceeded on to Mecca, reaching

82. A location near Mecca.
there four days into Dhū al-Ḥijja. He then circumambulated the *ka'ba* and made the *sa'i*, “the passage”. He did not declare his state of *ihram* ended, since he had a sacrificial camel and had placed a garland on it. He then dismounted at the heights of Mecca at al-Ḥajūn, still being in the *ihram* state for the pilgrimage. He did not again approach the *ka'ba*, after having circumambulated it, until he returned from Mt. ‘Arafāt. At that time he told his Companions to circumambulate the *ka'ba* to pass between al-Ṣafā and al-Marwā, to cut their hair short and to conclude their state of *ihram*. This applied only to those who had not brought sacrificial camels and had not placed garlands around the necks of the animals. Those accompanied by their wives were then allowed to approach them, and to use perfume and wear their normal clothing.”

Al-Bukhārī is alone in giving this.

Imām Ahmad narrated from Bahz b. Asad, Ḥajjāj, Rawḥ b. ‘Ubāda, and ‘Affān b. Muslim, all of whom quoted Shu'ba as stating, “Qatāda informed me as follows, ‘I heard Abū Ḥassān al-ʿArāj al-ʿAjrād – he being Muslim b. ‘Abd Allāh al-Ẓayyari – quote Ibn ʿAbbās as saying, ‘The Messenger of God (ṢAAS) performed the al-zuhr prayer at Dhū al-Hulayfa, then called for his sacrificial camel. He stripped off the hair from the surface of its right hump and blood flowed from it. He then garlanded it with two sandals and asked that his riding camel be brought. When it bore him off to above al-Bayḍā, he recited the *talbiyya* for the pilgrimage.’”’

He related this also from Hushaym, who said, “Our men, including Shu'ba, informed us...” He went on to narrate the ḥadīth in similar form.

Imām ʿĀhmād also related this from Rawḥ, Abū Daʿūd al-Ṭayalisi and Wākī b. Jarrāh, all of them quoting Hishām al-Dastawāʿ, from Qatāda, in similar form.

Muslim related it in his *sahih* collection from this same line and the *ahl al-sunnah* also quote it in their books.

These various lines of transmission quoting Ibn ʿAbbās as stating that the Messenger of God (ṢAAS) recited the *talbiyya* when his camel stood up bearing him, are more secure and sound than the account of Khuṣayf al-Jazari, from Saʿīd b. Jubayr. But God knows best.

This is also true of the account that affirms and explains that the Messenger of God (ṢAAS) recited the *talbiyya* when his mount proceeded on ahead of the other camel; this implies probability that what he meant was that he declared himself in the *ihram* state at the mosque when his mount arose bearing him. The account relating his riding on his mount gives more information than the other. But God knows best.

83. This rite is a necessary part of both the *hajj* and the *umrah. It consists of al-*sa'i*, “walking” or “moving”, seven times between the hillocks al-Ṣafā and al-Marwā. This commemorates the frenzied running of Abraham’s wife Hagar seven times from one of these hills to the other hoping to catch sight of a caravan that might provide water for her child Ismāʿīl. Ultimately the well zamzam miraculously appeared at her son Ismāʿīl’s feet.
The account of Anas relating to that is free from objections, as is that of Jabir b. 'Abd Allah in the Sahih collection of Muslim, through Ja'far al-Shadiq, from his father, from Abū al-Ḥusayn Zayn al-Abidin, from Jabir, in his lengthy hadith that will be related hereafter. It is to the effect that the Messenger of God (SAAS) recited the talbiyya when his mount arose bearing him. This account, too, is unexceptionable. But God knows best.

Al-Bukhari related through al-Awza'i as follows, “I heard 'Ata' say, on the authority of Jabir b. 'Abd Allah, that the recitation of the talbiyya by the Messenger of God (SAAS) was at Dhū al-Hijayah when his mount stood up bearing him.”

Regarding the hadith that Muhammad b. Ishāq b. Yasār related, from Abū al-Zinād, from 'A'isha, daughter of Sa'd. She said, “Sa'd stated, ‘The Messenger of God (SAAS), when he set off along the al-Farâ road, recited the talbiyya as his camel bore him away. When he took another route, he recited the talbiyya when he overlooked al-Baydâ’.’”

Abū Da'ūd and al-Bayhaqi narrated this from a hadith of Ibn Ishāq; it has strange and objectionable aspects. But God knows best.

These various lines of authority indicate the certainty or the high probability that the Messenger of God (SAAS) adopted the i'tirām state after the prayer and after mounting his camel and it had begun to move away. In his account Ibn 'Umar adds, “… while facing the qibla, ‘towards the ka'ba’.”

Chapter: On a discussion and examination of how the Prophet (SAAS) performed the pilgrimage, whether as the ḥajj al-īfrād, the al-tamattu’, or the al-qiran.84

Accounts indicating that the Prophet (SAAS) performed the ḥajj al-īfrād.

The account of ‘A'isha, “mother of the Believers”, concerning this.

Abū 'Abd Allah Muhammad b. Idris al-Shafi'i stated that Malik informed him, from 'Abd al-Rahmān b. al-Qāsim, quoting his father, who quoted ‘A'isha as stating, “The Messenger of God (SAAS) performed the ḥajj al-īfrād.”

Muslim related this from Ismā'il, from Abū Uways and Yahyā b. Yaḥyā, from Malik. Imam Ahmad related this from 'Abd al-Rahmān b. Mahdi, from Malik.

Ahmad stated that Ishāq b. Ḥsa related to him, quoting al-Munkadir b. Muḥammad, from Rabī'ā b. Abū 'Abd al-Rahmān, from al-Qāsim b. Muḥammad, from Idris al-Shafi'i.

84. These terms refer to the three different ways the pilgrimage may be performed. The ḥajj al-īfrād is when the pilgrim assumes the i'tirām state with the intent of performing only the ḥajj and not the 'umra at the same time. The ḥajj al-tamattu’ is when the pilgrim has no ha'di, “sacrificial animal”, and assumes the i'tirām state only to perform the 'umra. Having completed the 'umra, the pilgrim acquires a ha'di and resumes the i'tirām state to perform the ḥajj. The ḥajj al-qiran is when a pilgrim has a ha'di, assumes the i'tirām state once only and performs both the 'umra and the ḥajj in sequence.
from 'A'isha, who said, “The Messenger of God (SAAS) performed the *hajj al-ifrād*.”

Imām Aḥmad stated that Shurayḥ related to him, quoting Ibn Ābu al-Zinād, from his father, from 'Urwa, who quoted 'A'isha, and from 'Alqama, from his father, quoting his mother, who quoted 'A'isha, and from Hishām b. 'Urwa, from his father, who quoted 'A'isha. All three accounts quoted 'A'isha as saying, “The Messenger of God (SAAS) performed the *hajj al-ifrād*.”

Aḥmad is alone in quoting 'A'isha from these lines of transmission.

Imām Aḥmad stated that 'Abd al-A'Lā b. Hammād related to him, “I studied under Malik b. Anas (the following *ḥadīth*) from Ābu al-Aswad, from 'Urwa, from 'A'isha, who said, “The Messenger of God (SAAS) performed the *hajj al-ifrād*.”

He (Aḥmad) went on to state that Ṣawā related to him, quoting Malik, from Ābu al-Aswād Muḥammad b. 'Abd al-'Rahmān b. Nawfāl, an orphan in the care of 'Urwa, from 'Urwa b. al-Zubayr, who quoted 'A'isha as saying, “The Messenger of God (SAAS) performed the *hajj al-ifrād*.”

Ibn Maja related this from Ābu Muṣ'ab, from Malik, in this way.

Al-Nasā'ī related it from Qutayba, from Malik, from Ābu al-Aswād, from 'Urwa, who quoted 'A'isha as saying, “The Messenger of God (SAAS) recited the *talbiyyah* for the *hajj*.”

Aḥmad also stated that Ābd al-Rahmān related to him, from Malik, from Ābu al-Aswād, from 'Urwa, who quoted 'A'isha as saying, “We went forth with the Messenger of God (SAAS). Some of us recited the *talbiyyah* for the *hajj*, others of us did so for the *ʿumra*, while some did so both for the *hajj* and the *ʿumra*. The Messenger of God (SAAS) recited the *talbiyyah* for the *hajj*. Those who did so for the *ʿumra* declared their *ihrām* state at an end when they had circumambulated the *kaʿba* and had traversed between al-Ṣafā and al-Marwā. Those who did so for the *hajj* or for the *ʿumra* did not declare their *ihrām* state concluded until the *yawm al-nahr*, the day when the sacrificial animals were slaughtered.”

Al-Bukhārī related it thus from Ābd Allah b. Yūsuf, al-Quʿaynī and Ismāʿīl b. Ābu Uways, (all) quoting from Malik. Muslim narrated it from Yahyā b. Yahyā, from Malik.

Aḥmad stated that Sufyān related to him, from al-Zuhri, from 'Urwa, from 'A'isha, who said, “The Messenger of God (SAAS) recited the *talbiyyah* for the *hajj*, while others did so for the *hajj* and the *ʿumra*; yet others did so for the *ʿumra*.”

Muslim related it from Ibn Ābu ʿUmar, from Sufyān b. ʿUyayn in similar form.

Then there is the *ḥadīth* of Imām Aḥmad, who stated that Qutayba b. ʿAbbād related to him, quoting Ābd al-'Azīz b. Muḥammad, from 'Alqama b. Ābu ʿAlqama, from his mother, from 'Ā'isha, who said, “The Messenger of God (SAAS) gave instructions to the people on the *ḥijjat al-wadaʿ*. He said, ‘Those
who wish to perform an ‘umra prior to the hajj should do so.’ The Messenger of God (SAAS) performed the hajj al-ifrād and did not perform the ‘umra.’

This hadith is very strange. Ahmad b. Ḥanbal is alone in giving it. Its line of transmission is not bad, but one phrase in it is completely unacceptable, namely, “and he did not perform the ‘umra”.

If by this it is meant that he did not perform the ‘umra either along with the hajj or prior to it, then the statement agrees with those who say he performed the hajj al-ifrād. If it means that he did not perform the ‘umra at all, neither before, with or after the hajj, then I am unaware of any scholar who would support it. Moreover, this would contradict authentic statements of A’isha and others to the effect that the Prophet (SAAS) did perform four ‘umra, all of them in Dhul-Qa’dah, except for that performed along with his hijja.

Discussion of this will follow in detail in the section discussing the hajj al-qirān. But God knows best.

The same applies to the hadith narrated by Imam Ahmad, who stated that Rawḥ relates to him, quoting Ṣaliḥ b. Abū al-Akhdār, quoting Ibn Shihāb (who said) that ‘Urwa informed him that A’isha, wife of the Prophet (SAAS), said, “The Messenger of God (SAAS) recited the talbiyya for the hajj and the ‘umra on the hajjat al-wadā‘, and he led his ḥadīth with him. (Some) people with him recited the talbiyya for the ‘umra and led their sacrificial animals; other people recited the talbiyya for the ‘umra and did not lead sacrificial animals.”

A’isha went on, “I was among those who recited the talbiyya for the ‘umra and I did not lead a ḥadīth.

“When the Messenger of God (SAAS) arrived (in Mecca), he said, “Those of you who recited the talbiyya for the ‘umra and led a ḥadīth should circumambulate the ka‘ba and pass between al-Ṣafā and al-Marwa; nothing for which you have declared the ḥırám will be permitted until you have completed the hajj and sacrificed your animal on the day for the slaughter. Those of you who recited the talbiyya for the ‘umra and did not lead with you an animal for sacrifice should circumambulate the ka‘ba, pass between al-Ṣafā and al-Marwa; you may then shorten your hair and declare your ḥırám concluded. You may then recite the talbiyya for the hajj and lead an animal for sacrifice. Those unable to do this may fast for three days on the bai‘a and for seven days when you return to your family.”

A’isha went on, “The Messenger of God (SAAS) gave priority for the hajj that he feared he might miss, and postponed the ‘umra.”

This is one of the ahadith unique to Imam Ahmad; some of its phraseology is objectionable. For some of it there is testimony in the sahih collections. Ṣaliḥ b. Abū al-Akhdār is not considered one of the prime companions of al-Zuhri, especially when others, as in some of the phraseology of his text here, contradict him.

The quotation, “He gave priority to the hajj that he feared he might miss and postponed the ‘umra” does not fit with the beginning of the hadith that states, “he recited the talbiyya for the hajj and the ‘umra.”
If what he meant is that he recited the *talbiyya* for both together, then gave priority to the performance of the *hajj* and thereafter, having finished it, recited the *talbiyya* for the 'umra, as is maintained by those who say he performed the *hajj al-ifrād*, then that accords with our view here.

If what is meant is that he postponed the 'umra, after having declared himself in the *ihram* state for it, then this is a view held by no scholar known to me. If the account means that he found performing the *hajj* enough to dispense with those of the 'umra, and that the 'umra was combined into the *hajj*, then the statement supports those who maintain that he performed the *hajj al-girān*. These latter give preference to those who relate that the Messenger of God (ṣaas) gave precedence to the *hajj*, to the performance of the *hajj*, that is, even though he also purposed that of the 'umra. These scholars maintain, "All sources saying he performed the *hajj al-ifrād* also narrate his having performed the *hajj al-girān." This will be shown hereafter. But God, Almighty is He, knows best.

The Account of Jābir b. Abd Allāh supporting his having performed the *hajj al-ifrād*.

Imām Al-Ḥmad stated that Abū Muṣāwiya related to him, quoting al-ʿAmash, from Abū Sufyān, from Jābir b. ʿAbd Allāh, who said, "The Messenger of God (ṣaas) recited the *talbiyya* for the *hajj* on his pilgrimage."

The line of transmission for this is excellent and conforms with the criteria of Muslim.

Al-Bayhaqī related this from al-Ḥākim and others, from al-ʿAṣamm, from Al-Ḥmad b. ʿAbd al-Jabbār, from Abū Muṣāwiya, from al-ʿAmash, from Abū Sufyān, from Jābir, who said, "The Messenger of God (ṣaas) recited the *talbiyya* for his pilgrimage for the *hajj* with no 'umra along with it."

This addition is very strange. The account of Imām Al-Ḥmad b. Ḥanbal is more appropriate. But God knows best.

In the *sahih* collection of Muslim an account is related through Jaʿfar b. Muḥammad, from his father, from Jābir, who said, "We recited the *talbiyya* for the *hajj*; we did not know of the 'umra."

Ibn ʿAbdāl Mani narrated, from Hisnām b. ʿAmmār, from al-Darāwardi and Ḥātim b. Ismāʿīl, who both quoted Jaʿfar b. Muḥammad from his father, from Jābir, who said, "The Messenger of God (ṣaas) performed the *hajj al-ifrād*." This line of transmission is excellent.

Imām Al-Ḥmad stated that ʿAbd al-Wahhab al-Thaqafī, quoting Ḥabīb al-Muṣālim, that is - from Aṭṭ, quoting Jābir b. ʿAbd Allāh, who said, "The Messenger of God (ṣaas), and his Companions recited the *talbiyya* for the *hajj*, none of them had a sacrificial animal with him, except for the Prophet (ṣaas) and Ṭaḥā."
He proceeded to quote the rest of the *hadith*, which is given in full in the *sahih* collection of al-Bukhari, as will be given, quoting Muḥammad b. al-Muththanā, from ʿAbd al-Wahhāb.

The Account of ʿAbd Allāh b. ʿUmar regarding the *ḥajj al-ṣaḥād*.

Imām Ahmad stated that Ismāʿīl b. Muḥammad related to him, quoting ʿAbbad — meaning Ibn ʿAbbad — quoting Umayya b. ʿAbd Allāh b. ʿUmar, from Nāfi', from Ibn ʿUmar, who said, “We recited the *talbiyya* with the Prophet (SAAS) for the *ḥajj* alone.”

Muslim related it in his *sahih* collection, from ʿAbd Allāh b. ʿAwn, from ʿAbbad b. ʿAbbad, from Umayya b. ʿAbd Allāh b. ʿUmar, from Nāfi', from Ibn ʿUmar (who said) that the Messenger of God (SAAS) recited the *talbiyya* for the *ḥajj* alone.


The line of transmission for this is excellent; they (the major scholars) did not promulgate it.

The Account of Ibn ʿAbbās for the *ḥajj al-ṣaḥād*.

The ḥāfiẓ al-Bayḥaqī narrated from a *hadith* of Rawḥ b. ʿUbāda, from Shuʿba, from Ayyūb, from Abū al-ʾAllīyya al-Baraʾ, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) recited the *talbiyya* for the *ḥajj* and arrived (in Mecca) four days before the end of Dhū al-Ḥijja. He performed the *ṣubḥ* prayer with us in al-Batḥaʾ and then said, ‘Those who wish to make it an ʿumra should do so.’”

He then stated, “Muslim narrated it, from Ibrāhīm b. Dinār, from Ibn Rawḥ.”

It has been given above, from an account of Qatāda, from Abū Ḥassān al-ʿArāj, from Ibn ʿAbbās, that the Messenger of God (SAAS) performed the *ṣuḥr* prayer at Dhū al-Ḥulayfa. Thereafter his sacrificial camel was brought, and he stripped the hair from the right surface of its hump. His riding camel was then brought and he mounted it. When it bore him away and he was overlooking al-Bayḍaʾ, he recited the *talbiyya* for the *ḥajj*.

This is also included in the *sahih* collection of Muslim.

The ḥāfiẓ Abū al-Ḥasan al-Ḍaraqūtī stated that al-Ḥusayn b. Ismāʿīl related to him, quoting Abū Hishām, quoting Abū Bakr b. ʿAyyāsh, quoting Abū Ḥusayn, from Abū al-ʾĀlim b. al-ʿĀṣim, from his father, who said, “I performed
the pilgrimage with Abu Bakr, and he jarrada. And also with Umar, and he jarrada. And also with Uthman, and he jarrada.”

Al-Thawrî traced this from Abu Ḥusayn.

We have only referred to this here because it is apparent that these Imāms, may God be pleased with them, would only have done this from having been taught. What is meant here by the verbal noun of jarrada is performing the hajj al-ifrād. But God knows best.

Al-Darqutnî stated that Abu Ubayd Allah al-Qasîm b. Ismâ‘îl and Muhammad b. Makhîl related to him, quoting Ali b. Muḥammad b. Mu‘awîya al-Razzâz, quoting ‘Abd Allāh b. Nâfi‘, from ‘Abd Allâh b. Umar, from Nâfi‘, from Ibn Umar, who said, “The Prophet (SAA) appointed Attâb b. Usayd in charge of the pilgrimage and he performed the hajj al-ifrād. He then placed Abu Bakr in charge (of it) in the year 9 AH, and he performed the hajj al-ifrād. Then the Prophet (SAA) went on the pilgrimage in the year 10 AH and performed the hajj al-ifrād. After that the Messenger of God (SAA) died and Abu Bakr succeeded; he dispatched Umar and he performed the hajj al-ifrād. Abu Bakr then went on the pilgrimage and performed the hajj al-ifrād. Abu Bakr died, and Umar succeeded. He dispatched ‘Abd al-Rahmân b. ‘Awf on the pilgrimage and he performed the hajj al-ifrād. He (Umar) then went on the pilgrimage and performed the hajj al-ifrād. Then Uthman was besieged and ‘Abd Allâh b. ‘Abbas took charge (of the pilgrimage) for the people and performed the hajj al-ifrād.”

In the line of transmission for this hadith there is ‘Abd Allâh b. Umar al-Umarî; he is da‘if, “a weak source”. However, the ḥāfiz al-Bayhaqî stated, “There is testimony (in favour of this hadith) with a line of transmission that is sahih, ‘authentic’.”

REFERENCE TO THOSE WHO STATE THAT THE PROPHET (SAA) PERFORMED THE HAJJ AL-TAMATTU’.

Imâm Ahmad stated that Hajjâj related to him, quoting Layth, quoting ‘Aqlî, from Ibn Shihâb, from Sâlim b. ‘Abd Allâh, who said that ‘Abd Allâh b. Umar stated, “The Messenger of God (SAA) performed the hajj al-tamattu’ on the farewell pilgrimage, along with the ‘umra. He recited the talbiyya and led his ḥadîth on from Dhu al-Hulayfa. The Messenger of God (SAA) set off and then recited the talbiyya for the ‘umra and thereafter for the hajj. There were some people who had sacrificial animals and led them forward to Dhu al-Hulayfa; some of them did not have animals for sacrifice.

“When the Messenger of God (SAA) arrived in Mecca, he addressed the people, saying, ‘Those of you who brought an animal for sacrifice is not released from his state of ṭahrîm for anything he has so declared until he completes his hijja. Those who have not brought an animal for sacrifice should circumambulate

85. Ibn Kathîr goes on to tentatively suggest that the word means “to perform the hajj al-ifrâd”.

[The text continues with more narrative and scholarly discussions related to the life of the Prophet Muhammad (SAAS), his companions, and the practices of Hajj and Umrah, drawing from various Imams and scholars of Islamic history and jurisprudence.]
the ka'ba and pass between al-Ṣafā and al-Marwa. Then they should shorten their hair and declare their ihram completed. They should then declare the talbiyya for the hajj and make sacrifice. Those who have no sacrificial animal should fast for three days, or for seven if they return to their families.'

"The Messenger of God (SAAS) circumambulated the ka'ba when he arrived in Mecca. He first saluted the corner,86 then jogged for three circuits of the seven and walked for four. Having completed the circuits of the ka'ba, he performed two rak'at at the maqām Ibrāhīm,87 'Abraham's station'; he then completed the prayer and left. He proceeded on to al-Ṣafā and circumambulated both it and al-Marwa. He did not declare halāl anything he had previously declared harām until he had completed his hijja, and he slaughtered his camel at the day for the sacrifice. He thereafter performed the circumambulation of the hajj around the ka'ba. Those who had brought animals for sacrifice did as the Messenger (SAAS) had done."

Imām Aḥmad stated, "Hajjaj related to us, quoting Layth, quoting ʿAqīl, from Ibn Shihāb, from ʿUrwa b. al-Zubayr (who said that) ʿAʾisha told him of the Messenger of God (SAAS) having performed the hajj al-tamattu' at the 'umra and on to the hajj and that the other people did as he had. This is similar to what Ṣālim b. ʿAbd Allāh informed me, from ʿAbd Allāh, concerning the practice of the Messenger of God (SAAS)."

Al-Bukhārī related this hadith from Yahyā b. Bukayr, while Muslim and Aḥmad related it from ʿAbd al-Malik b. Shuʿayb, from al-Layth, from his father. Al-Nāṣrī related it from Muhammad b. ʿAbd Allāh b. al-Mubarak al-Makhrami, from Ḥujayy b. al-Muthanna; all three quoted al-Layth b. Saʿd, from ʿAqīl, from al-Zuhri, from ʿUrwa, from ʿAʾisha. They did so as Imām Aḥmad, may God have mercy upon him, recounted it.

This hadith is one that is problematic, relating to all the three accounts (of the hijja).

Regarding the hadith account of his performing the hajj al-ifrād, in this there is substantiation for the 'umra being performed either before the hajj or along with it.

Regarding the account of the special nature of the performance of the hajj al-tamattu', (this hadith) is problematic because he (the source) recounted that the Prophet (SAAS) did not relieve himself of the ihram following his procession between al-Ṣafā and al-Marwa. And this is not the case with those performing the hajj al-tamattu'.

Those who claim that he was unable to declare the state of ihram at an end by the fact of his having led a camel to sacrifice substantiate this view by reference to a statement attributed to Ḥafṣa. She asked, "Messenger of God, why..."
do some people declare the *ihram* concluded, while you did not after your *'umra?*” He replied, “I had braided my hair and had garlanded my sacrificial camel; I could not declare my *ihram* completed until I had performed the sacrifice.”

Their account is implausible, because the *ahadith* affirming his having performed the *hajj al-qirān* refute this statement and deny his having recited the *talbiyya* first at the *'umra* and then, having passed between al-Šafā and al-Marwa, he recited the *talbiyya* for the *hajj*. This is not reported in this way by anyone with a line of transmission that could be categorized as *sahih*, *hasan* or *daʿīf*.

Regarding the statement in this *hadith*, “The Messenger of God (SAAS) performed the *hajj al-tamattuʿ* on ‘the farewell pilgrimage’, along with the *'umra*, if what is meant by this is *al-tamattuʿ* specifically, this being the declaration of the conclusion of the *ihram* state after the passage between al-Šafā and al-Marwa, then this is not so. For the *hadith* contains material refuting this. Moreover, in the affirmation of his having made the *hajj al-qirān* there is material contradicting this.

If what is meant here is *al-tamattuʿ al-ʾām*, or the general enjoyment (of a concession), then that would certainly include the *hajj al-qirān*; and this is what is meant here.”

The statement, “The Messenger of God (SAAS) set off and then recited the *talbiyya* for the *'umra* and then for the *hajj.*” If by this is meant that he “set off” by pronouncing the word *'umra* before the word *hajj*, by saying, “I am at Your service, 0 God; an *'umra* in *hajj.*” This is clear and does not deny (the possibility that it was to be a *hajj al-qirān*.

If by it is meant that he recited the *talbiyya* for the *'umra* first, and then added to it the *hajj* much later, but before his performing the circumambulations, then it also constituted *hajj al-qirān*.

If by it he meant that he recited the *talbiyya* for the *'umra* and then, having completed its activities, whether he did or did not declare his state of *ihram* concluded by the leading up of a sacrificial animal, as some claim, but in fact recited the *talbiyya* for the *hajj* after finishing the actions for the *'umra* and before his departure for Mina, then this is a view not expressed by any of his Companions, as we have shown above. Those who maintain this are refuted by this lack of testimony and by the fact that it is contradicted by the *ahadith* that exist to affirm his having performed the *hajj al-qirān*, as will be shown, and also, indeed, by those *ahadith* that have come down that substantiate his having performed the *hajj al-ifrād*, as shown above. But God knows best.

It is clear – though God knows best – that this *hadith* of al-Layth, from Aqīl, from al-Zuhri, from Sālim, from Ibn ʿUmar, is also narrated from a different path, from Ibn ʿUmar, when he performed the *hajj al-ifrād* at the time when al-Ḥajjāj was besieging Ibn al-Zubayr. He was told, “People are disputing over (these two groups); now if only you would postpone your *hajj* for this year.” He replied, “I would in that case do as the Prophet (SAAS) did.”

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88. Ibn Kathīr is here using the *tamattuʿ* in its literal sense in the second instance.
89. *'umra wa ḥajj* should here be understood as *fi al-'umra wa al-'hajj.*
He was referring to the occasion when he was blocked at the time of al-Hudaybiyya. He declared himself in a state of *ihram* for the *umra* from Dhū al-Hulayfa and then, when he overlooked al-Bayḍā, said, “I consider both to be one.” Then he recited the *talbiyya* for the *hajj* along with it (the *umra*). The narrator believed that the Messenger of God (ṣallallāhu 'alayhi wa sallam) had done this; it was all the same whether he had begun by reciting the *talbiyya* for the *umra* and then for the *hajj*. They therefore related it thus, but there is controversy over this, as we will show.

Explanation for this exists in the *hadith* that ‘Abd Allāh b. Wahb narrated, as follows, “Mālik b. Anas and others informed me that Nāfi’ had related to them that ‘Abd Allāh b. ‘Umar went forth on the pilgrimage during the period of civil disorder. He said, ‘If I should be blocked from access to the *ka'ba* we would do as the Messenger of God (ṣallallāhu 'alayhi wa sallam) had done.’ He left and recited the *talbiyya* for the *umra* and travelled on until he arrived at a point above al-Bayḍā. He then turned to his Companions and said, ‘I consider both to be nothing but one; I testify to you that I am committing myself to performing the *hajj* along with the *umra*.’ He continued on until he reached the *ka'ba*, which he circumambulated. He performed the passages between al-Ṣafā and al-Marwā seven times and did not add thereto. He considered that that was sufficient. He also brought an animal for sacrifice.”

The author of the *sahih* collection (al-Bukhārī) promulgated it from a *hadith* of Mālik. And both scholars gave it from a *hadith* of ‘Ubayd Allāh, from Nāfi’. ‘Abd al-Razzāq narrated it from ‘Ubayd Allāh and ‘Abd al-‘Azīz b. Abū Rawwād, from Nāfi’ in similar words. In that account it ends by saying, “That was what the Messenger of God (ṣallallāhu 'alayhi wa sallam) did.”

Also there is al-Bukhārī’s account in which he quotes Qutayba, quoting Layth, from Nāfi’, who said, “Ibn ‘Umar wanted to perform the pilgrimage when al-Hajjāj was besieging Ibn al-Zubayr. He (Ibn ‘Umar) was told, ‘People are engaged in a conflict; we are afraid they will block you.’ He replied, ‘There is indeed in the Messenger of God (ṣallallāhu 'alayhi wa sallam) a good model for you. I shall therefore do as he did. I testify to you that I am committing myself to the *umra*.’ “He proceeded until he was up above al-Bayḍā. Then he said, ‘I consider the *hajj* and the *umra* to be one; I testify to you all that I have committed myself to a *hajj* along with my *umra*.’ He brought an animal for sacrifice that he had purchased at Qudayd. He added nothing else to that, and he did not declare permissible anything for which he had declared his *ihram*. He did not shave, nor did he cut his hair short until it was the day for the sacrifice. He then slaughtered his animal and shaved. He considered that he had completed the circumambulations for both the *hajj* and the *umra* by his first circumambulation.”

Ibn ‘Umar concluded, “It was thus that the Messenger of God (ṣallallāhu 'alayhi wa sallam) acted.”

Al-Bukhārī stated that Ya’qūb b. Ibrāhīm related to him, quoting Ibn ‘Uḥayya, from Ayyub, from Nāfi’, (who said) that ‘Abd Allāh b. ‘Abd Allāh, the son of Ibn ‘Umar, came into the latter’s house at which was Ibn ‘Umar’s ride (for the
pilgrimage). 'Abd Allah said, "I am uneasy and feel that there may be some conflict between the people that may prevent your access to the ka'ba. What will you do then?"

Ibn 'Umar replied, "The Messenger of God (SAAS) left (on the pilgrimage) and the Quraysh disbelievers prevented his access to the ka'ba. If that happens to me, I will do as he did. You had a good model in the Messenger of God (SAAS). And I will therefore do as he did. I testify to you that I am committing myself to a hajj along with my 'umra.' He proceeded on and performed for both one circumambulation."

Al-Bukhari also narrated it thus from Ibn al-Nu'man, from Hammād b. Zayd, from Ayyūb b. Abū Tamīna al-Sakhtiyānī, from Nāfi'. Muslim narrated it from a hadith drawn from both of these, from Ayyūb.

Ibn 'Umar, may God be pleased with him, imitated the Messenger of God (SAAS), in remaining uninvolved with the enemy’s blockade and in sufficing with one circumambulation for both the hajj and the 'umra. That was because he had first declared himself in the ihram state for an 'umra, for that to be part of the hajj al-tamattu'. He feared there would be a blockade and so combined both, inserting the hajj before the 'umra and before the circumambulation, and it thus became a hajj al-qirān.

What he said was, "I consider both to be nothing but one." By this he meant, "There is no difference between a person being blocked from the hajj or from the 'umra or from both." And when he reached Mecca, he accomplished both sufficiently by his first circumambulation – as he clearly stated in the first text we gave. In that he stated, "He considered that he had completed the circumambulation for both the hajj and the 'umra by his first circumambulation."

Ibn 'Umar stated, "It was thus that the Messenger of God (SAAS) acted." By this he meant that the Messenger of God (SAAS) had accomplished both the hajj and the 'umra sufficiently by one circumambulation – that is, between al-Ṣafā and al-Marwa.

This gives evidence that Ibn 'Umar spoke in favour of the hajj al-qirān.

Therefore al-Nasā’ī narrated, from Muḥammad b. Mansūr, from Sufyān b. ‘Uyayn, and from Ayyūb b. Mūsā, that al-Nasā’ī reported that "Ibn 'Umar combined together the hajj and the 'umra and performed one circumambulation".

Al-Nasā’ī then narrated it from Ḥiṣa b. Maymūn al-Raqqī, from Sufyān b. ‘Uyayn, from Ismā’īl b. Umayya, and Ayyūb b. Mūsā and Ayyūb al-Sakhtiyānī, and ‘Abd Allāh b. ‘Umar, all four of whom quoted Nāfi’ as saying that, "Ibn 'Umar came to Dhū al-Ḥulayfa and recited the talhiyya for the 'umra. He then became concerned that he might be blocked from the ka'ba." And he proceeded to relate the hadith, and his including the hajj with the 'umra, the result being his performing the hajj al-qirān.

The implication of this is that when some narrators heard the statement of Ibn 'Umar, "And I will therefore do as the Messenger of God (SAAS) did", and
his other statement, “It was thus that the Messenger of God (SAAS) acted”, they believed that the latter had begun by reciting the talbiyya for the ‘umra, then did so for the hajj, combining the latter with the former prior to the circumambulation, and so they related the hadith with this understanding.

But Ibn ‘Umar did not mean this, but implied what we have indicated above. God, however, best knows what is correct.

Moreover, supposing that he did recite the talbiyya for the ‘umra first and combined the hajj with it prior to the circumambulation, this would then constitute hajj al-qirān, not a case of hajj al-tamattu’ al-khīṣ (in the technical sense), it thus being evidence for those who support the idea of the superiority of the hajj al-tamattu’. But God, Almighty is He, knows best.

Also there is the hadith related by al-Bukhārī in his sahih collection in which he stated that Mūsā b. Ismā‘īl related to him, quoting Hammām, from Qatāḍa, quoting Muṭṭarrīf, from ʿImrān, who said, “During the time of the Prophet (SAAS), we performed the al-tamattu’.” Then revelation came in the Qurʾān (about the hajj al-tamattu’) and a man said whatever he wished.”

Muslim narrated this from Mūhammad b. al-Muthanna, from ‘Abd al-Ṣamad b. ʿAbd al-Wārīth, from Hammām, from Qatāḍa.

What is implied here is that it is the mutʿa that is more general than the al-qirān and the al-tamattu’ of the hajj.

This is shown by what is narrated by Muslim, from a hadith of Shu‘bā and Saʿd b. Abū ʿArūba, from Qatāḍa, from Muṭṭarrīf, from ʿAbd Allāh b. al-Shikhrī, from ʿImrān b. al-Ḥusayn (who said) that the Messenger of God (SAAS) combined the hajj with the ‘umra, and he went on to narrate all the hadith.

Most of the early authorities apply the term al-mutʿa to the al-qirān. As al-Bukhārī stated – that Qutayba related to him, quoting Ḥaṭṭāb b. Muṭṭarrīf, from ‘Abd Allāh b. al-Shikhrī, from ʿImrān b. al-Ḥusayn (who said) that the Messenger of God (SAAS) performed the hajj al-tamattu’ and that he went on to narrate all the hadith.

Muslim related this also from a hadith of Shu‘bā, from al-Ḥasān b. ‘Umayna, from ʿAli b. al-Ḥusayn, from Marwān b. al-Ḥakam. In that version, ʿAli said, “I would never abandon a practice of the Prophet (SAAS) for anything anyone said.”

Muslim related this also from a hadith of Shu‘bā, from Qatāḍa, from ʿAbd Allāh b. Shaqīq. (In that version) ʿAli said to him, “Don’t you realize that it was only with the Messenger of God (SAAS), that we performed the hajj al-tamattu’?” He replied, “Indeed yes; but we were afraid.”

90. It should be remembered that al-tamattu’ applies to what is temporary and is synonymous with the term mutʿa. The narrator is referring to this connotation in the foregoing tradition. The “man” to whom he alludes is ʿUmar, who subsequently forbade the practice.
Then there is the hadith narrated by Muslim from a hadith of Ghundar, from Shu'ba, and from 'Ubayd Allah b. Mu'adha, from his father, from Shu'ba, from Muslim b. Mikhraq al-Qurri, who heard Ibn 'Abbás say, “The Messenger of God (SAAS) recited the talbiyya for the 'umra, while his Companions did so for the hajj. The Messenger of God (SAAS) did not declare his state of ihram terminated, nor did those of his Companions who had brought an animal to be sacrificed. The rest of them did (declare their state of ihram terminated).”

Abū Da'ūd al-Tayalisi narrated it in his musnad collection, as did Rawî b. 'Ubâda, from Shu'ba, from Muslim al-Qurri, from Ibn 'Abbás, who said, “The Messenger of God (SAAS) and his Companions recited the talbiyya for the hajj. Those of them who did not have a hadî for sacrifice (then) declared their state of ihram terminated, while those who did bring a hadî did not declare this.” The hadith proceeds.

If we consider both accounts authentic, then the conclusion favours the hajj al-qiran. If we decline acceptance of both, its probative value would be suspended. If we give preference to the account of Muslim in his sahîh collection concerning the 'umra, where it is stated on the authority of 'Abbas that he (the Prophet (SAAS) declared the ihram of the hajj (al-ifrîd), then this would argue in favour of the hajj al-qiran, especially since evidence supporting this will be given from Ibn 'Abbás.

Muslim narrated from a hadith of Ghundar and Mu'adha b. Mu'adha, from Shu'ba, from al-Hakam, from Mujahid, from Ibn 'Abbás, that the Messenger of God (SAAS) said, “This is an 'umra that we have considered a mut'a; those not having brought a hadî may consider their ihram fully concluded. The 'umra has entered into the al-hajj until Judgement Day.”

Al-Bukhâri narrated from Ādam b. Abû Iyyâs and Muslim from a hadith of Ghundar, both quoting Shu'ba, from Abû Jamra, who said, “I declared my intention to perform the hajj al-tamattu', but people advised against this. So I asked Ibn 'Abbás and he told me to do so. After that I seemed to see in my sleep a man say to me, 'It is a hajj mabrûr and a mut'a that is accepted.' I told Ibn 'Abbás of this (dream) and he said, Allahu Akbar! 'God is most Great! A practice of Abû al-Qasîm, God’s peace and blessings be upon him!"

By the term mut'a used here, the word qiran is really meant.

Al-Qu'ayni and others stated, quoting Malik b. Anas, from Ibn Shihâb, from Muḥammad b. Ābd Allah b. al-Hârith b. Nawfâl b. al-Hârith b. 'Abd al-Muṭṭalib, who is quoted as saying that he heard Sa'd b. Abû Waqqâs and al-Dâhakh b. Qays, that year when Mu'tawiya b. Abû Sufyân made the hajj, making reference to the performing of the tamattu' of the 'umra leading to the hajj. Al-Dâhakh said, “No one would do that unless ignorant of God’s instruction!” Sa'd replied,
“Cousin, what you say is quite wrong!” Al-Da‘hak went on, “‘Umar b. al-Khaṭṭāb used to forbid it.” Sa‘d responded, “The Messenger of God (SAAS) did it, and we did it along with him.”

Al-Tirmidhī narrated it, as did al-Nasa‘ī, from Qutayba, from Malik. Al-Tirmidhī stated it to be ṣaḥīḥ, “authentic”.

‘Abd al-Razzāq stated, from Mu‘tamir b. Sulaymān and ‘Abd Allāh b. al-Mubārak, both quoting Sulaymān al-Taymi, quoting Ghunaym b. Qays, who said, “I asked Sa‘d b. Abū Waqqās about the performance of the tamattū’ of the ‘umra leading to the ḥajj. He replied, ‘I did it along with the Messenger of God (SAAS). And at that time he’—meaning Mu‘āwiya—‘was an unbeliever in al-‘Urh’—meaning Mecca.’”

Muslim narrated it from a ḥadīth of Shu‘ba, and of Sufyān al-Thawrī, Yahyā b. Sa‘d and Marwān al-Fazārī, all four of them quoting Sulaymān al-Taymi, who said, “I heard Ghunaym b. Qays say, ‘I asked Sa‘d about the mu‘ā, and he replied, ‘We did perform it; and at that time he was an unbeliever in al-‘Urh.’’”

In the account of Yahyā b. Sa‘d, the ḥadīth ends, “meaning Mu‘āwiya’”.

All of this has to do with the application of the term al-tamattū’ to something more general than the al-tamattū’ al-khaḍā. That is, it assumes the declaration of the iḥrām state for the ‘umra, then completing it and thereafter again declaring the iḥrām for the ḥajj, and it is (also more general) than the ḥajj al-qirān. In fact, what Sa‘d said about it was evidence for the term al-tamattū’ being applied to the performance of the ‘umra pilgrimage in the months of the ḥajj. This relates to them having gone on the pilgrimage while Mu‘āwiya was still an unbeliever, in Mecca, applying either to the ‘umra at al-Hudaybiyya or the ‘umrat al-qaḍā’—this being more likely. Regarding the ‘umrat al-ji‘rāna, Mu‘āwiya had accepted Islam along with his father (Abū Sufyān) the night of the conquest of Mecca. We have narrated how he had cut short the hair of the Prophet (SAAS), using an iron arrow head on one of his ‘umra pilgrimages; that was, undoubtedly, the ‘umra from al-Ji‘rāna. But God knows best.

Accounts of the pilgrimage as narrated by those who maintain that the Messenger of God (SAAS) performed the ḥajj al-qirān, along with the relevant aḥādīth.

The Account of the Commander of the Believers, ‘Umar b. al-Khaṭṭāb, may God be pleased with him.

It is given above how al-Bukhārī narrated from a ḥadīth of Abū ‘Amr al-Awzā‘ī, quoting Yahyā b. Abū Kathīr, from ʻIkrima, from Ibn ʻAbbās, from ‘Umar b. al-Khaṭṭāb, who said, “I heard the Messenger of God (SAAS) say in Wāḍī
Tonight I received a visitation from a spirit from my Lord, Almighty and Glorious is He. He told me, “Pray in this blessed valley and say, ‘(Let it be) an ‘umra within a hijja.’”

Al-Bayhaqi stated that he was informed by ‘Ali b. Aḥmad b. ‘Umar b. Ḥafs al-Maqburi in Baghdād, who quoted Aḥmad b. Sulaymān as saying, “It was narrated to ‘Abd al-Malik b. Muḥammad while I listened, as follows, ‘Abū Zayd al-Harawi related to me, quoting ‘Abi b. al-Mubārak, quoting Yaḥyā b. Abū Kathir, quoting Ikrima, quoting Ibn ‘Abbās, quoting ‘Umar b. al-Khaṭṭāb, who said, ‘The Messenger of God (SAAS) stated, ‘Gabriel, may peace be upon him, came to me while I was at al-‘Aqiq. He said, ‘Pray two raka‘āt in this blessed valley. And say, ‘An ‘umra within a hijja’. For the ‘umra has entered within the hijj until Judgement Day.’”’

Al-Bayhaqi then stated, “Al-Bukhārī narrated it from Abū Zayd al-Harawi.”

Imām Aḥmad stated that Hashim related to him, quoting Sayyār, from Abū Wā’il, who said that there was a man who had been a Christian, named al-Ṣabī b. Maḥbūd, who wanted to engage in the jiḥād. He was told, “Begin by making the pilgrimage.” So he went to al-Ash‘ārī who told him to declare his intention of making the ḥajj and the ‘umra together. He did so. While he was reciting the talbiyya, Yazīd b. Sūhān and Salmān b. Rābi‘a passed by. One of them said to the other, “This fellow wanders further astray than his people’s donkeys!” The young man overheard this and it annoyed him. And so when he reached Mecca, he went to ‘Umar b. al-Khaṭṭāb and related that to him. ‘Umar told him, “You have been led aright, in the practice of your Prophet (SAAS).” (The narrator continued) “On another occasion I heard him use the words, ‘You have been well-guided to the practice of your Prophet (SAAS).’”

Imām Aḥmad also related this from Yaḥyā b. Sa‘īd al-Qaṭṭān, from al-‘Amash, from Shaqīq, from Abū Wā’il, from al-Ṣabī b. Maḥbūd, quoting ‘Umar b. al-Khaṭṭāb. In that version, the latter said, “The two men said nothing (of importance); you have been well-guided to the practice of your Prophet (SAAS).”

He also narrated it from ‘Abd al-Razzāq, from Sufyān al-Thawrī, from Mānṣūr, from Abū Wā’il. And also from Ghundar, from Shu‘ba, from al-Ḥakam, from Abū Wā’il, and from Sufyān b. ‘Uyaynā, from ‘Abd b. Abū Lubābā, from Abū Wā’il, who said, “Al-Ṣabī b. Maḥbūd said, ‘I had been a Christian, but accepted Islam. I declared my intention to make a hajj and an ‘umra, and Yazīd b. Sūhān and Salmān b. Rābi‘a heard me while I was reciting the talbiyya for them both. They commented, ‘This fellow wanders further astray than his people’s donkeys!’ After their words, I felt as if a mountain had been loaded on me! So I approached ‘Umar and told him. He then went to them and berated them. After that he came to me and said, “You have been well-guided to the practice of the Prophet (SAAS).’’’

“‘Abd stated, ‘Abū Wā’il commented, ‘I and Masrūq used to go often to that man al-Ṣabī b. Maḥbūd, and ask him about this.’”
The lines of transmission for this are excellent and accord with the criteria for the designation sahih, “authentic.” Abu Dā'ūd, al-Nasā'i and Ibn Māja related it from various lines, from Abū Wā'il Shaqiq b. Salama, who narrated it.

Al-Nasā'i stated, in the chapter on the pilgrimage in his hadith collection, that Muhammad b. 'Uthmān described how Shaqiq related to him, quoting his father, from Jamrāt al-Suqkarī, from Muṭarrif, from Salama b. Kuhayl, from Ţawīs, from Ibn 'Abbās, from 'Umar, who said, “I swear by God, I forbid you performing the muṣ'a; (although) it is certainly in God’s Book, and although the Prophet (ṢAAS) performed it.”

The chain of transmission for this is excellent.

An Account relating to the two Commanders of the Believers, 'Uthmān and 'Alī, may God be pleased with them both.

Imām Ṭāhā stated that it was related to him by Muhammad b. Ja'far, quoting Shu'ba, from ʿAmr b. Murra, from Sa'īd b. al-Musayyab, who said, “'Alī and 'Uthmān were together at Usfān. 'Uthmān was forbidding the performance of the muṣ'a or the 'umra. And so 'Alī said, ‘Why are you forbidding something the Messenger of God (ṢAAS) did?’ 'Uthmān replied, ‘Enough of that!’”

This abbreviated form is the manner in which Imām Ṭāhā narrated this.

Both scholars of the sahih collections promulgated it from a hadith of Shu'ba, from ʿAmr b. Murra, from Sa'īd b. al-Musayyab, who said, “While they were at Usfān, 'Uthmān and 'Alī differed over the muṣ'a. 'Alī asked, ‘Why are you forbidding something the Messenger of God (ṢAAS) did?’ When 'Alī saw that (that 'Uthmān was forbidding the muṣ'a) he recited the talbiyya for both.”

The phrasing given by al-Bukhārī is similar.

Al-Bukhārī stated that Muhammad b. Bashshār related to him, quoting Ghundar, from Shu'ba, from al-Hakam, from 'Alī b. al-Ḥusayn, from Marwān b. al-Ḥakam, who said, “I witnessed 'Uthmān and 'Alī, while 'Uthmān was forbidding performance of the muṣ'a and that both be combined. When 'Alī saw (this attitude) he recited the talbiyya for both, saying, ‘At Your service, O God, for an 'umra and a ḥajj.’ He ('Alī) went on, ‘I'm not one to abandon a practice of the Prophet (ṢAAS), because of what anyone says.’”

Al-Nasā'i narrated it from a hadith of Shu'ba, and from a hadith of al-A'mash, from Muslim al-Batīn, from 'Alī b. al-Ḥusayn.

Imām Ṭāhā stated that it was related to him by Muhammad b. Ja'far, quoting Shu'ba, from Qatāda, who said, “'Abd Allāh b. Shaqiq stated, ‘'Uthmān was forbidding the muṣ'a and 'Alī was recommending it. And so 'Uthmān said to 'Alī, “You are doing so and such!” 'Alī replied, “You know that we performed the muṣ'a along with the Messenger of God (ṢAAS).” “Yes,” (replied 'Uthmān) “but we were afraid (then).”’”
Muslim related it from a hadith of Shu'ba.

This constitutes recognition from Uthman, may God be pleased with him, of what 'Ali, may God be pleased with him, told him. And it is well known that 'Ali, may God be pleased with him, declared the iḥrām on the ḥijjat al-wadā' by reciting the talbiyya in the same manner as the Messenger of God (ṢAAS). 'Ali had brought an animal for sacrifice and the Prophet (ṢAAS) ordered him to maintain his iḥrām state. The Prophet (ṢAAS) allowed 'Ali to share in his own ḥadīth, as will be shown.

Mālik narrated in his work al-Muwata from Ja'far b. Muḥammad, from his father, that al-Miqdad b. al-Aswad went in to see 'Ali b. Abū Ṭalib at al-Suqṭa while he was preparing leaves and crushed grain to feed his young camels. Al-Miqdad told him, “This Uthmān b. ʿAffān is forbidding that the ḥajj and the ʿumra be combined.” (The narrator commented), “And I’ll not forget the sight of the mixture on his hands!” When 'Ali went in to Uthmān, he asked, “Are you forbidding that the ḥajj and the ʿumra be combined?” Uthmān replied, “That’s my view.” At that 'Ali left in anger, saying, “At Your service, O God, for a ḥajj and an ʿumra together!”

Abū Daʿūd stated in his work the Sunan that Yahyā b. Maʿīn related to him, quoting ʿAbdullāh b. ʿAbd Allāh, who said, “I was with 'Ali when the Messenger of God (ṢAAS) appointed him Governor of Yemen.” And he went on to relate the arrival of 'Ali.

(The tradition goes on to state) 'Ali said, “The Messenger of God (ṢAAS) asked me, ‘How have you done?’ I replied, ‘I have only recited the talbiyya (in the manner) of the Prophet (ṢAAS). I have brought a ḥadīth and I have combined (both the ʿumra and the ḥijja).’”

Al-Nāṣṣūrī narrated it from a hadith of Yahyā b. Maʿīn with his line of transmission which accords with the criteria of the two scholars (al-Bukhārī and Muslim). The kāfis al-Bayhaqī explained it away by the fact of this phraseology not being in the (long) text of the hadith of Jābir.

There is some dispute over this explanation, because the performance of the ḥajj al-qirān is narrated from a hadith of Jābir b. 'Abd Allāh, as will be shown shortly. If God, Almighty is He, wishes.

Ibn Hibbān narrated in his saḥīḥ collection, from 'Ali b. Abū Ṭalib, who said, “The Messenger of God (ṢAAS) left Medina and I left from Yemen. I said, ‘I am at Your service, O God, with the same invocation made by the Prophet (ṢAAS).’” The Prophet (ṢAAS) said, “I recited the talbiyya for the ḥajj and the ʿumra combined.”

The Account of Anas b. Mālik, may God be pleased with him.

A group of the tābiʿūn, “the first generation scholars”, related it; we will quote from them in alphabetical order.
BAKR B. ABD ALLAH AL-MUZANJ.


THABIT AL-BUNANI.

Imam Ahmad stated that Wāki‘ related to him, from Ibn Abī Laylā, from Thabit, from Anas, that the Prophet (SAAS) said, “At Your service, O God, for an ‘umra and a ḥajj combined.”

Al-Ḥasan al-Baṣrī is alone in quoting it on this line.

Imam Ahmad stated that Rawḥ related to him, quoting Ash‘ath, from Anas b. Malik (who said), “The Messenger of God (SAAS) came to Mecca. They recited the talbiyya for a ḥajj and an ‘umra. The Messenger of God (SAAS) ordered them, after they had circumambulated the ka‘ba and passed between al-Ṣafā and al-Marwā, to declare their ihram concluded and to make an ‘umra. It seemed as if the people were shocked by that. And the Messenger of God (SAAS) said, ‘Had I not brought a hadi I would have declared my ihram concluded.’ The people then did declare their ihram concluded and performed the ḥajj al-tamattu‘.”

Al-Bazzār then stated, “We know of no one except Ash‘ath b. ‘Abd al-Malik who narrated this from al-Ḥasan.”

HUMAYD B. TIRWAYH AL-ṬAWĪL.

Imam Ahmad stated that Yahya related to him, from Ḥumayd (who said), “I
heard Anas say, ‘I heard the Messenger of God (SAAS) say, “At Your service, with a hajj, and an ‘umra and a hajj.”’"

This line of transmission is two-thirds in accord with the criteria of the two scholars. They did not promulgate it. And none of the authors of the books (of ahadith) gave it from this line of transmission. However, Muslim did narrate it from Yahyā b. Yahyā, from Hushaym, from Yahyā b. Abū Ishāq and ‘Abd al-‘Azīz b. Shuhayb and Ḥumayd (who said that) they heard Anas b. Mālik say, “I heard the Messenger of God (SAAS) recite the talbiyya for both combined. (He said) ‘At Your service for an ‘umra and a hajj.’”

Imām ʿAlī stated that Yaʿmur b. Yusr related to him, quoting ‘Abd Allah, quoting Ḥumayd al-Tawīl, from Anas b. Mālik, who said, “The Messenger of God (SAAS) brought many animals for sacrifice and said, ‘At Your service, with an ‘umra and a hajj.’ I was there at the right flank of his camel.”

Al-Ḥāmed was also alone in giving it from this line of transmission.

ḤUMAYD B. HILĀL AL-ʿADAWI AL-BASRI.

The ḥāfīz Abū Bakr al-Bazzār stated in his musnad that Muḥammad b. al-Muthanna related to him, quoting ‘Abd al-Wahhāb, from Ayyūb, from Abū Qīlāba, from Anas b. Mālik, and it is reported from Salama b. Shabīb, quoting ‘Abd al-Razzāq, quoting Maʿmar, from Ayyūb, from Abū Qīlāba, and Ḥumayd b. Hilāl, from Anas, who said, “I was mounted behind Abū Ṭalḥa, and his knee was touching that of the Messenger of God (SAAS), while he was reciting the talbiyya for the hajj and the ‘umra.”

This line of transmission is excellent and strong and conforms to the criteria for the designation saḥīh, “authentic”; they (the compilers of the saḥīh collections) did not include it.

Al-Bazzār explained this by saying that the person reciting the talbiyya for the hajj and the ‘umra was Abū Ṭalḥa. He said, “And the Prophet (SAAS) did not contradict him.”

This explanation is controversial and unnecessary, because that (fact of the Prophet (SAAS) having recited the talbiyya) comes by various routes from Anas, as above and to follow. Moreover, (grammatically) it is more correct for the pronoun to be related to the closer of the two persons mentioned, which in this instance constitutes very strong evidence. But God knows best.

In the account of Sālīm b. Abū al-Jaʿd, from Anas, will come a clear refutation of this explanation.

FROM ZAYD B. ASLAM.

“Al-Ḥasan b. ʿAbd al-ʿAziz al-Jarawi related it to us, as did Muḥammad b. Miskin. They both said, ‘Bishr b. Bakr related (it) to us, from Saʿīd b. ʿAbd al-ʿAziz, from Zayd b. Ashlam, from Anas.’”

I note that this line of transmission meets the criteria for saḥīḥ, “authentic,” but they (the authors of the canonical collections) did not promulgate it from this line.

The ḥāfiz Abū Bakr al-Bayhaqi narrated it in a more simple text. He stated that Abū ʿAbd Allāh al-Ḥāfiz and Abū Bakr Ahmad b. al-Ḥasan al-Qaṭṭ related to him, that Abū al-ʿAbbās Muḥammad b. Yaʿqūb related to them, quoting al-ʿAbbās b. al-Walīd b. Yazīd, quoting his father, quoting Shuʿayb b. ʿAbd al-ʿAziz, from Zayd b. Aslam and others, who said that, “A man came to Ibn ʿUmar and asked, ‘With what intention did the Messenger of God (ṢAAS) recite the talbiyya?’ Ibn ʿUmar replied, ‘He recited the talbiyya for the ʿajj, and (the man then) left.’

“The man then came to him the following year and asked, ‘With what intention did the Messenger of God (ṢAAS) recite the talbiyya?’ Ibn ʿUmar asked, ‘Didn’t you come to me last year?’ ‘Yes’, the man replied, ‘but Anas b. Malik claims that he performed the ʿajj al-qirān.’ Ibn ʿUmar commented, ‘Anas b. Malik (was then so young that he) used to go in to see the women when their heads were uncovered! I was right underneath the camel of the Messenger of God (ṢAAS), its saliva actually touching me, and I heard him reciting the talbiyya for the ʿajj.’”

IMĀM ABU AL-FĪDĀʾ ISMĀʿĪL IBN KATHĪR

FROM SĀLIM B. ABU AL-JĀD AL-GHATAFĀNĪ AL-KŪFI.

Imām Aḥmad stated that Yahyā b. Ṣālim related to him, quoting Shahīrī, from Maḥṣūrī, from Sālim b. Abū al-Jād, from Anas b. Malik, who gave a line of transmission back to the Prophet (ṢAAS), to the effect that he combined the ʿajj with the ʿumra and said, “At Your service, for an ʿumra and a ʿhijja together.”

(This hadīth may be classified as) ḥasan, “good”; they (the compilers of the canonical collections) did not promulgate it.

Imām Aḥmad stated that Affān related to him, quoting Abū ʿAwānā, quoting Ṣuḥrā b. al-Mughirah, from Sālim b. Abū al-Jād, from Saʿīd, the freed-man of al-Ḥasan b. ʿAlī, who said, “We went forth with ʿAlī, and when we reached Dhū al-Ḥulayfah, ʿAlī said, ‘I wish to combine the ʿajj with the ʿumra. Those who wish should speak as I do.’ He then recited the talbiyya. He said, ‘At Your service for a ʿhijja and an ʿumra.’”

The narrator went on, “And Sālim said, ‘Anas b. Malik stated to me, “I swear by God, my leg was actually touching that of the Messenger of God (ṢAAS), while he was reciting the talbiyya for them both together.”’”

This line of transmission is also excellent; they (the compilers of the canonical collections) did not promulgate it.

This text refutes the explanation by the ḥāfiz al-Bazzār of the hadīth given by Ḥumayd b. Hilāl quoting Anas, as referred to above. But God knows best.
FROM SULAYMĀN B. TARKHĀN AL-TAYMĪ.

The ḥāfiẓ Abū Bakr al-Bazzār stated that Yahyā b. Ḥabīb b. ‘Arabī related to him, quoting al-Muṭʿamir b. Sulaymān, who said that he heard his father quote Anas b. Mālik as saying, “I heard the Prophet (ṢAAS) recite the talbiyya for both together.”

Al-Bazzār then said, “The only person relating this from al-Taymī is his son al-Muṭʿamir. And only Yahyā b. Ḥabīb al-ʿArabī heard this from him.”

I note that this meets the criteria for the category sahiḥ, “authentic”. They (the compilers of the canonical collections) did not promulgate it.

FROM SUWAYD B. ḤUJAYR.

Imām Aḥmad stated that Muḥammad b. Jaʿfar related to him, quoting Shuʿba, from Abū Qaṣaʿa Suwayd b. Ḥujayr, from Anas b. Mālik, who said, “I was mounted behind Abū Taḥa. The knee of Abū Taḥa was almost knocking against that of the Messenger of God (ṢAAS), while the latter was reciting the talbiyya for both.”

This line of transmission is excellent. Aḥmad is alone in giving it. They (the compilers of the canonical collections) did not promulgate it. In it there is a clear refutation of the view of the ḥāfiẓ al-Bazzār.

FROM ‘abd Allāh B. ZAYD ABū QILĀBA AL-JARMI.

Imām Aḥmad stated that Abū al-Razzāq related to him, quoting Maʿmar, from Ayyūb, from Abū Qilāba, from Anas, who said, “I was mounted behind Abū Taḥa while he rode beside the Prophet (ṢAAS). My leg was actually touching the stirrup of the latter, and I heard him reciting the talbiyya for the ḥajj and the ‘umra.”

Al-Bukhārī narrated to him, from various lines, from Ayyūb, from Abū Qilāba, from Anas, who said, “The Prophet (ṢAAS) performed the al-ṣuhr prayer in Medina with four rakaʾāt and the al-ṣaḥr prayer in Dhu al-Ḥulayfah with two rakaʾāt. He then spent the night there, and in the morning mounted his camel. When it bore him out above al-Baydāʾ, he praised and glorified God and spoke the words Allāhu Akbar! ‘God is most Great!’ He then recited the talbiyya for both together, the ḥajj and the ‘umra. And the people with him recited the talbiyya for both together.’

In another account from him, he (Anas) said, “I was mounted behind Abū Taḥa while they were reciting the talbiyya for both together, the ḥajj with the ‘umra.”

And in another account, from Ayyūb, from “a man”, Anas is quoted as saying, “He spent the night there. Next morning he performed the al-ṣuhr
prayer, then mounted his camel. When it bore him to al-Bayda', he recited the talbiyya for an 'umra and a hajj."

FROM ʿABD AL-ʿAZĪZ B. SUHAYB.

I have given his account above, with that of Ḥumayd al-Ṭawil from him, given by Muslim.

FROM ʿALI B. ZAYD B. JUDĀN.

The ḥāfīz Abū Bakr al-Bazzār stated that Ibrahim b. Sāṭīd related to him, quoting ʿAbī b. Ḥakīm, from Sharīk, from ʿAlī b. Zayd, from Anas, who said, "The Messenger of God (SAAS) recited the talbiyya for both together."

This tradition is gharib, "unilateral", from this line, and none of the compilers of the canonical collections included it; though it does meet their criteria.

FROM QATĀDA B. DAʿĀMA AL-SĀDŪSI.

Imām Abū l-Baytār stated that both Bahz and ʿAbd al-Ṣamad al-Maʿnī related to him, saying, "Hammām b. Yaḥyā related to us, quoting Qatāda, who said, 'I asked Anas b. Malik, "How many times did the Messenger of God (SAAS) perform the pilgrimage?" He replied, "One hijja; and he also performed the 'umra four times – that at the time of al-Ḥudaybiyya, that in Dhū al-Qaʿda from Medina, that from al-Jīrānā in Dhū al-Qaʿda when he divided up the booty from the battle of Ḥunayn, and that along with his hijja."'"

Both scholars (al-Bukhāri and Muslim) included it from a hadīth of Hammām b. Yaḥyā.

FROM MUṢʿAB B. SULAYM AL-ZUBAYR, THEIR FREED-MAN.

Imām Abū l-Baytār stated that Wakiʿ related to him, quoting Muṣʿab b. Sulaym, who said that he heard Anas b. Malik say, "The Messenger of God (SAAS) recited the talbiyya for a hijja and an 'umra."

Ahmad is alone in giving this.

FROM YAḤYĀ B. ISḤĀQ AL-HADRĀMI.

Imām Abū l-Baytār stated that Hushaym related to him, quoting Yaḥyā b. Ishāq and ʿAbd al-ʿAzīz b. Suhayb and Ḥumayd al-Ṭawil, who said that they heard Anas say, "I heard the Messenger of God (SAAS) recite the talbiyya for the hajj and the 'umra together. He said, 'At Your service, for an 'umra and a hajj! At Your service for an 'umra and a hajj!'"
It has been shown above that Muslim narrated it from Yahyā b. Yahyā, from Hushaym. Imam Ahmad also stated that ʿAbd al-Aʿla related to him, from Yahya from Anas, who said, “We went forth to Mecca with the Messenger of God (ṢAAS). And I heard him say, ‘At Your service for an ‘umra and a hajj.’”

**FROM ABU ASMAʿ AL-SAYQAL.**

Imam Ahmad stated that ʿHasan related to him, quoting Zuhayr and that Ahmad b. ʿAbd al-Malik related to him, quoting Zuhayr, from Abū ʿIshaq, from Abū Asmāʾ al-Ṣayqal, from Anas b. Mālik, who said, “We went forth, shouting (the talbiyya) for the ḥajj. And when we reached Mecca, the Messenger of God (ṢAAS) ordered us to make it into an ‘umra. He said, ‘If I had known before hand what I came to learn, I would have made it into an ‘umra; but I had brought the ḥad, and have combined the ḥajj with the ‘umra.’”

Al-Nasāʾī narrated this from Hannād, from Abū ʿAlwān, from Abū ʿIshaq, from Abū Asmāʾ al-Ṣayqal, from Anas b. Mālik, who said, “I heard the Messenger of God (ṢAAS) recite the talbiyya for both.”

**FROM ABU QUDAMA AL-HANAFI; HIS NAME IS ALSO GIVEN AS MUHAMMAD B. UBAYD.**

Imam Ahmad stated that Rawḥ b. ʿUbāda related to him, quoting Shuʿba, from Yūnus b. Ubayd, from Abū Qudāma al-Ḥanafī, who said, “I asked Anas for what the Messenger of God (ṢAAS) had recited the talbiyya. He replied, ‘I heard him seven times recite the talbiyya for an ‘umra and a hajj.’”

Imam Ahmad is alone in giving this. The line of transmission is excellent and strong. And to God go all praise and credit, and through Him come success and security.

Ibn Hibbān narrated in his saḥīḥ collection, that Anas b. Mālik said, “The Messenger of God (ṢAAS) combined between the ḥajj and the ‘umra, and the people did so with him.”

The ḥāfiz al-Bayhaqi gave some of these same quotations from Anas b. Mālik and then went on to offer an explanation that is controversial.

He concludes, “It was Anas who was in doubt (regarding the hijja of the Prophet), but not the others apart from him. It is likely that he had (merely) heard the Messenger of God (ṢAAS) instruct others how they should recite the talbiyya for the ḥajj al-qrān, and not that he (the Prophet (ṢAAS)) did so himself. But God knows best.”

He went on, “This is also narrated from others than Anas b. Mālik, but there are questions over its reliability.”
I observe that the apparent controversiality of this statement will not be hidden from anyone who contemplates it. It might well be best, therefore, to disregard it, for it creates doubts about the memory of a Companion from whom others, in substantial numbers, have narrated this tradition, as shown above. And opening up this issue would lead to major difficulty. But God, Almighty is He, knows best.

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**THE HADITH OF AL-BAYHAQI ON THE HAJJ AL-QIRAN.**

The ḥāfīẓ Abu Bakr al-Bayhaqi stated that Abū al-Ḥusayn b. Bishrān informed him, quoting ʿAli b. Muḥammad al-Miṣrī, quoting Abū Ghassān Malik b. Yahiya, quoting Yazīd b. Ḥārūn, quoting Zākariyya? b. Abū Zayda, from Abū ʿIshāq, from al-Bayhaqī. ʿAzīz, who said, “The Messenger of God (ṢAAS) performed three ʿumra pilgrimages, and all were in Dhu al-qaʿdā.” ʿAʿisha said, “He knew he had performed four ʿumra pilgrimages, including that along with which he made the ḥajj.”

Al-Bayhaqi stated, “This is not correct.” I observe that this will also follow with a line of transmission that is ṣahīh and goes back to ʿAʿisha in similar words.

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**The Account of Jābir b. Abd Allāh, may God be pleased with him.**


Al-Tirmidhī and Ibn Māja narrated this from a ḥadīth of Sufyān b. Saʿīd al-Thawrī. Al-Tirmidhī himself narrated this as did Ibn Māja from a ḥadīth of Sufyān b. Saʿīd al-Thawrī. Al-Tirmidhī narrated it from ʿAbd Allāh b. Abū Zayd, from Zayd b. al-Ḥubāb, from Sufyān. He then stated, “It is ghariʿ coming from a ḥadīth of Sufyān; we know it only from a ḥadīth of Zayd b. al-Ḥubāb. I saw that ʿAbd al-Raḥmān b. ʿAbd al-Raḥmān – meaning al-Dārūmī – narrated this ḥadīth in his works from ʿAbd Allāh b. Abū Zayd. I asked Muḥammad (b. Ismāʿīl al-Bukhārī) about this, but he did not know of him. I noticed also that he did not consider him reliable. Instead, he said it was narrated from al-Thawrī, from Abū ʿIshāq, from Mujāhid only in a mursal form.”
In the work *al-Sunan al-Kabir* of al-Bayhaqi, Abū ʿIsā al-Tirmidhī is quoted as stating, “I asked Muhammad b. Ismāʿīl al-Bukhārī about this *hadith*. He replied, ‘This *hadith* is in error; this was in fact related as *mursal* from al-Thawr.’”

Al-Bukhārī stated, “When Zayd b. al-Ḥubab narrated, he would be mistaken; or he might make an error about something.”

Ibn Māja narrated it from al-Qāsim b. Muḥammad b. ʿAbbād al-Muhallabī, from Abī Allāh b. Daʿūd al-Khuraybi, from Sufyān. This is a line not followed by al-Tirmidhī or al-Bayhaqi, nor probably al-Bukhārī, when he spoke about Zayd b. Ḥubab, thinking him to have been alone in relating it. However, this was not so. But God knows best.

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A DIFFERENT LINE OF TRANSMISSION FROM JĀBIR.

Abū ʿIsā al-Tirmidhī stated that Ibn Abū ʿUmar related to him, quoting Abū Muʿāwiya, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said that the Messenger of God (ṢAAS) combined the *ḥajj* and the ‘*umra* together. And he performed one circumambulation for both.

He then stated, “This *hadith* is *ḥasan*, ‘good’.” In one version he used the word *ṣaḥīh*, “authentic”.

Ibn Hibbān narrated this in his *ṣaḥīh* collection from Jābir. He quoted him as saying, “The Prophet (ṢAAS) performed only one circumambulation for the *ḥajj* and for his ‘*umra*.”

I note that the Ḥajjāj mentioned above is Ibn Artāt; several of the *imāms* spoke about him. However, he narrated from a different line – from Abū al-Zubayr, and also from Jābir b. Abī Allāh.

The *ḥāfez* Abū Bakr al-Bazzār stated in his *ḥadīth* compendium that Muqaddam b. Muḥammad related to him, quoting his uncle al-Qāsim b. Yahyā b. Muqaddam, from ʿAbd al-Raḥmān b. ʿUthmān b. Khūthaym, from Abū al-Zubayr, from Jābir, who said that the Messenger of God (ṢAAS) arrived (in Mecca), combined the *ḥajj* and the ‘*umra* and led a *ḥadīth* for sacrifice. The Messenger of God (ṢAAS) said, “Those who have not brought a *ḥadīth* may make it into an ‘*umra*.”

Al-Bazzār then stated, “We know of these words being attributed to Jābir only from this chain of transmission.”

Al-Bazzār is alone in giving it in his compendium from this line; its chain of transmission is *gharib*, “unique”. It is not to be found in any of the six (canonical) books from this line. God knows best.

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The Account of Abū Ṭalḥa Zayd b. Sahl al-Anṣārī, may God be pleased with him.

Imām Āhmād stated that Abū Muʿāwiya related to him, quoting Ḥajjāj – he being Ibn Artāt – from al-Ḥasan b. Saʿd, from Ibn ʿAbbās, who said, “Abū Ṭalḥa
informed me that the Messenger of God (SAAS) combined the *haijj* with the *‘umra*.

Ibn Māja narrated, from ʿAlī b. Muḥammad, from Abū Muʿāwiya, with the same chain of transmission and terminology. He stated, “The Messenger of God (SAAS) combined the *haijj* with the *‘umra*.”

Al-Ḥajjaj b. Arṭāt is considered a somewhat weak source; God knows best.

*The Account of Surāqa b. Mālik b. ʿUṣhūm.*


He (Surāqa) said, “The Messenger of God (SAAS) performed the *haijj al-qirān* on the *biḥjat al-wada’.*”

*The Account of Saʿd b. Abū Waqqāṣ from the Prophet (SAAS), to the effect that he performed the *haijj* with the *‘umra*, this constituting the *haijj al-qirān.*

Imām Malik quoted Ibn Shihab, quoting Muhammad b. ʿAbd Allāh b. Nawfāl b. al-Ḥārith b. ʿAbd al-Muṭṭalib, who said that he heard Saʿd b. Abū Waqqāṣ and also al-Dāḥjah b. Qays, the year that Muʿāwiya b. Abū Sufyān went on the *haijj*, recall the performance of the *‘umra* with the *haijj*. Al-Dāḥjah stated, “Only anyone who was ignorant of God’s command would do that.” Saʿd responded, “Cousin, what you said is wrong!”

Al-Dāḥjah said, “ʿUmar b. al-Khaṭṭāb used to forbid it.” Saʿd stated, “The Messenger of God (SAAS) performed it, and we did it with him.”

Al-Tirmidhī and al-Nāṣrī both related it from Quṭayba from Malik. Al-Tirmidhī stated, “This *ḥadīth* is *ṣaḥīḥ*, ‘authentic.’”

Imām Ahmad stated that it was related to him by Yahyā b. Saʿd, quoting Sulaymān – meaning al-Taymt – quoting Ghunaym, who said, “I asked Abū Waqqāṣ’s son about the *al-muṭṭa* and he replied, ‘We did perform it, while this fellow was still a disbeliever in al-ʿUrsh (Mecca)’” – meaning Muʿāwiya.

He related it that way, in an abbreviated form.

Muslim related it in his *ṣaḥīḥ* collection, from a *ḥadīth* of Sufyān b. Saʿd al-Thawri, and from Shuʿba, Marwān al-Faḍlī, and Yahyā b. Saʿd al-Qaṭān. All four quote from Sulaymān b. Ṭārkān al-Taymt, quoting Ghunaym b. Qays, quoting Saʿd b. Abū Waqqāṣ, regarding the *al-muṭṭa*. Saʿd b. Abū Waqqāṣ
stated, “We did perform it while this fellow was at that time an unbeliever in al-‘Ushr.” In his account Yahyā b. Sa‘d added the words, “meaning Mu‘awiyah”.

‘Abd al-Razzaq related it from Mu‘tamir b. Sulaymān and ‘Abd Allāh b. al-Mubārak, both of whom quoted from Sulaymān al-Taymi, from Ghuwaym b. Qays, who said, “I asked Sa‘d about the performance of the ‘umra with the hajj. He replied, ‘I performed it with the Messenger of God (♭AAS), while this fellow was an unbeliever in al-‘Ushr’” – referring to Mecca and to Mu‘awiyah.

This second hadith has a more authentic chain of transmission. However, we have quoted it merely for added support rather than reliance. The first account has an authentic line of transmission; this second is more direct in its intent. But God knows best.


Al-Tabarānī stated that Sa‘d b. Muḥammad b. al-Mughirat al-Misrī related to him, quoting Sa‘d b. Sulaymān, quoting Yazīd b. ʿAtīq, from Ismā‘īl b. Abū Khalīd, from ‘Abd Allāh b. Abū Awfā, who said, “The Messenger of God (♭AAS) only combined the ‘umra with the hajj because he knew that he would not perform a pilgrimage after that year.”

The Account of ‘Abd Allāh b. ‘Abbās on this subject.

Imām Al- Ahmad stated that Abū al-Nadhīr related to him, quoting Dā‘ūd – meaning al-Qaṣṭān – from ʿAmr, from Ikrima, from Ibn ʿAbbās, who said, “The Messenger of God (♭AAS) performed the ‘umra four times: that of al-Ḥudaybiyya, that of al-Qaḍā, the third from al-Jīrānā, and the fourth that was performed along with his hajj.”

Abū Da‘ūd, al-Tirmidhi and Ibn Māja narrated it through various lines from Dā‘ūd b. ʿAbd al-Ralīm al-ʿAnar al-Makki, from ʿAbd al-Rahmān b. ʿAbd al-Rahmān b. al-Makki, from ʿAmr b. Dīnār, from Ikrima, from Ibn ʿAbbās. Al-Tirmidhi referred to it as ḥasan gharib. Al-Tirmidhi narrated it from Sa‘d b. ʿAbd al-Rahmān, from Sufyān b. ʿUyayn, from ʿAmr, from Ikrima, as mursal.

The ḥafīṣ al-Bayhaqī narrated it through Abū al-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz al-Baghawi, from al-Ḥasan b. al-Rabi, and Shihāb b. ʿAbdād, both of whom quoted Dā‘ūd b. ʿAbd al-Rahmān al-ʿĀṭār, who related it. His account used the words, “and the fourth that he combined with the hajj”.

Abū al-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz stated, “No one except Dā‘ūd b. ʿAbd al-Rahmān quotes this hadith from Ibn ʿAbbās.”

Moreover, al-Bayhaqī narrated that al-Bukhārī stated, “Dā‘ūd b. ʿAbd al-Rahmān is entirely truthful. However, he may be subject to criticism.”
It has been given above how al-Bukhari narrated through Ibn 'Abbas, quoting 'Umar, as having said, “I heard the Messenger of God (SAAS) state, in Wadi al-'Aqlq, ‘An apparition came to me from my Lord who said, ‘Pray in this sacred valley and say, ‘An 'umra within a hijja.'”’ Perhaps it is this that Ibn 'Abbas relied upon in what he narrated. But God knows best.

The Account of 'Abd Allah, son of 'Umar, may God be pleased with them both.

Imam Ahmad stated that Abu Ahmad – meaning al-Zubayr – related to him, quoting Yunus b. al-Harith, from 'Amr b. Shu'ayb, from his father, from his grandfather (who said that) the Messenger of God (SAAS) only performed the Ḥajj al-qiran out of fear that he would be blocked from the ka'ba and that he said, “If not a Ḥijja, then an 'umra.”

This hadith is strange in both its line of transmission and in its content; Imam Ahmad is alone in narrating it.

(Imam) Ahmad said of this man Yunus b. al-Harith: “He was confused in his narration of hadith.” He categorized him as a weak source, as did also al-Nasā'ī and Yahya b. Ma'sin, in one account.

Regarding the content, his statement that “the Messenger of God (SAAS) only performed the Ḥajj al-qiran out of fear that he would be blocked from the ka'ba”, who is it who could have so blocked him? God had already firmly established Islam for him and had conquered the Holy City. And it had been proclaimed on the plain at Minā during the (pilgrimage) season the previous year that, “after this year no unbeliever shall perform the pilgrimage and no naked person shall circumambulate the ka'ba”. On the Ḥijjat al-wada', moreover, there were with him close to some 40,000 persons. His statement regarding “fear that he would be blocked from the ka'ba” is therefore strange.

Yet this is no more strange than the statement of the Commander of the Believers 'Uthmān to 'Ali b. Abu Talib when the latter told him, “You well know that we performed the Ḥajj (al-qiran) with the Messenger of God (SAAS),” to which 'Uthmān responded, “Yes; but we were afraid.”

I do not know to what this fear could be ascribed, or what could have been its source. Perhaps he accepted the statement as (having been) that of a Companion, and interpreted it according to his own understanding. What he stated is indeed “authentic and to be accepted”. But his theory is not infallible and it is thus only applicable to the narrator. It is not applicable to others. This, however, does not necessitate the rejection of the tradition that such a person has narrated.

This also applies to the statement of 'Abd Allah b. 'Amr, provided that its line of transmission is authentic. But God knows best.
The Account of 'Imrān b. Ḥusayn, may God be pleased with him.

Imām ʿĀmith stated that both Muḥammad b. Jaʿfar and Ḥājjāj related to him that Shuʿba related to them, from Ḥumayd b. Hilāl, who stated that he heard Muṭarrif quote ʿImrān b. Ḥusayn as having said, “I am going to narrate a hadīth to you through which God may perhaps give you benefit. This is, that the Messenger of God (ṢAAS) combined a ḥijja with an ʿumra and he did not forbid it up to his death. And no revelation came down stating it to be ḥarām, ‘prohibited’. He used to greet me; but when I was cupping, he kept aloof from me. When I ceased doing this, he came back to me.”

Muslim narrated this from Muḥammad b. al-Muthannā and Muḥammad b. Bashshār, from Ghundar, and from ʿUbayd Allāh b. Muʿādhdh, from his father. Al-Nāṣāḥ gave it from Muḥammad b. ʿAbd al-ʿAṭā, from Khālid b. al-Ḥārith. All three sources quote from Shuʿba, from Ḥumayd b. Hilāl, from Muṭarrif, from ʿImrān.

Muslim narrated it from a hadīth of Shuʿba and Ṣaʿd b. ʿArūba, from Qatāda, from Muṭarrif b. ʿAbd Allāh b. al-Shakhārī, from ʿImrān b. al-Ḥusayn, to the effect that the Messenger of God (ṢAAS) combined a ḥijja with an ʿumra.

The ḥāfīz Abū al-Ḥasan al-Dārquṭnī stated, “The hadīth of Shuʿba, from Ḥumayd b. Hilāl, from Muṭarrif, is saḥīḥ. As for his hadīth from Qatāda quoting Muṭarrif, in fact Baqiyya b. ʿAbd Allāh b. al-Walīd narrated it thus from Shuʿba. Ghundar and others narrated it from Ṣaʿd b. Abū ʿArūba, from Qatāda.”

I note that al-Nāṣāḥ also narrated it in his al-Sunan textbook, from ʿAmr b. Alt al-Fallās, from Khālid b. al-Ḥārith, from Shuʿba. In one version it is derived from Ṣaʿd, instead of from Shuʿba, from Qatāda, from Muṭarrif, from ʿImrān b. al-Ḥusayn. But God knows best.

It is established in both saḥīḥ collections from a hadīth of Hammām, from Qatāda, from Muṭarrif, from ʿImrān b. al-Ḥusayn, who stated, “We performed al-tamattuʿ in the time of the Messenger of God (ṢAAS), and no revelation came down declaring it ḥarām, ‘prohibited’. And he did not forbid it up to the time of his death.”


ʿAbd Allāh, son of Imām ʿĀmith, stated, “ʿAbd Allāh b. ʿImrān b. Alt Abū Muḥammad, from al-Rayy, whose origins were in Ḥijār, related to us, quoting Yahyā b. al-Darīṣ, quoting ʿIkrīma b. ʿAmmār, from al-Hirmās, who said, ‘I was mounted behind my father and I saw the Prophet (ṢAAS) mounted on a baggage camel, saying, “At Your service for a ḥijja and an ʿumra together.”’”

This meets the criteria of the sunan texts, but they (their compilers) did not promulgate it.
The Account of Ḥafṣa, daughter of ʿUmar, ‘The Mother of the Believers’, may God be pleased with her.

Imām Aḥmad stated that ‘Abd al-Raḥmān related to him, from Mālik, from Nāfīʿ, from Ibn ʿUmar, from Ḥafṣa, to the effect that she asked the Prophet (ṢAAS), “Why is it you do not declare your state of ʾihram ended after performing the ‘umra?” He replied, “I braided my hair and placed a garland on my ḥadi, and so I will not declare my ʾihram concluded until I make sacrifice.”

Both scholars promulgated it in their sahīh collections from a hadith of Mālik and ʿUbayd Allāh b. ʿUmar. Al-Bukhārī added Mūsā b. Ṭuqba to these two, while Muslim added Ibn Ḥurayj. All of these accounts quoted from Nāfīʿ, from Ibn ʿUmar.

In the versions of these two, Ḥafṣa is quoted as saying, “Messenger of God, how is it that the people declared their ʾihram concluded following the ‘umra, while you did not after your performance of the ‘umra?” He replied, “I placed a garland on my ḥadi and braided my hair. And so I will not declare my ʾihram concluded until I sacrifice my ḥadi.”

Aḥmad also stated that Shuʿayb b. Abū Ḥamza related to him as follows, “Nāfīʿ stated, ‘Abd Allāh b. ʿUmar used to say, ‘Ḥafṣa, the wife of the Prophet (ṢAAS), informed us that the Messenger of God (ṢAAS) ordered his wives to declare their state of ʾihram concluded, that year of the ḥijjat al-wada’. One woman asked him, ‘What prevents you from declaring your ʾihram concluded?’ He replied, ‘I braided my hair and placed a garland on my ḥadi. And so I will not declare my ʾihram concluded until I sacrifice my ḥadi.”

Aḥmad added that Yaʿqūb b. Ibrāhīm related to him, quoting his father, from Abū Iṣḥāq, quoting Nāfīʿ, from ‘Abd Allāh b. ʿUmar, from Ḥafṣa, daughter of ʿUmar, who stated, “When the Messenger of God (ṢAAS) ordered his women to declare their ʾihram concluded at the ‘umra, they asked, ‘What prevents you, Messenger of God, from declaring yours concluded along with us?’ He replied, ‘I brought a ḥadi and matted my hair, and I will not declare my ʾihram concluded until I sacrifice my ḥadi.”

Aḥmad then narrated it from Kathīr b. Ḥishām, from Jaʿfar b. Barqān, from Nāfīʿ, from Ibn ʿUmar, from Ḥafṣa.

This hadith implies that the Messenger of God (ṢAAS) was engaged fully in an ‘umra and did not declare his ʾihram concluded after it. It is learned from the above accounts relating to the performance of the ḥajj al-ʾifrād that he had also recited the talbiyya for a ḥajj. The sum total of that was that he was engaged in a ḥajj al-ʾqirān, as is also stated in the above accounts to that effect. But God knows best.
The Account of 'A'isha, ‘The Mother of the Believers’, may God be pleased with her.

Al-Bukhārī stated that ‘Abd Allāh b. Maslama related to him, from Mālik, from Ḥabīb b. Shīhāb, from Urwa, from A’isha, wife of the Prophet (ṢAAS), who said, “We went forth with the Messenger of God (ṢAAS), on the hijāţ al-waḍā‘ and recited the talbiyya for an ‘umra. The Prophet (ṢAAS) then said, ‘Those who have a hādi with them should recite the talbiyya for the hajj along with the ‘umra. And they should not declare their state of iḥrām concluded until they have finished both.’” When I reached Mecca, I was undergoing my menstrual period. So I did not circumambulate the kā‘ba, nor did I pass between al-ṣafā and al-Marwa. I complained about this to the Messenger of God (ṢAAS), and he said, ‘Let down your hair and comb it; recite the talbiyya for the hajj and leave the ‘umra.’” And I did this.

“When I had completed the hajj, the Messenger of God (ṢAAS) sent me with ʿAbd al-Rahmān b. ʿAbd al-Bakr to al-Tan‘īm, and I performed the ‘umra. He said, ‘This is in place of your ‘umra.’”

She went on, “Those who had recited the talbiyya for the ‘umra circumambulated the kā‘ba, passed between al-ṣafā and al-Marwa and then declared their iḥrām concluded. They performed another circumambulation after returning from Minā. Those who had combined the hajj with the ‘umra only performed one circumambulation.”

Muslim narrated it similarly from a hadith of Mālik, from al-Zuhri.

He then narrated it from ‘Abd b. Ḥumayd, from ‘Abd al-Razzāq, from Ma‘mar, from al-Zuhri, from Urwa, from A’isha, who said, “We went forth with the Messenger of God (ṢAAS), the year of the hijāţ al-waḍā‘, and I recited the talbiyya for an ‘umra. I had not brought a hādi. The Messenger of God (ṢAAS), said, ‘Those having a hādi with them should recite the talbiyya for the hajj with their ‘umra; they should not declare their iḥrām concluded until they complete them both.’”

The account proceeds as above.

The purpose of giving this hadith is to draw attention to his words, “Those having a hādi with them should recite the talbiyya for a hajj with an ‘umra.”

It is well known that the Prophet (ṢAAS) had brought a hādi; and so he was the first and the foremost to whom (the foregoing command) applied. For whatever general statement a speaker pronounces also applies to him.

(This hadith is given here) also because she stated, “Those who had combined the hajj with the ‘umra performed only one circumambulation.” This means between al-ṣafā and al-Marwa.

Muslim quoted her as saying that, “The Messenger of God (ṢAAS) made only one circumambulation between al-ṣafā and al-Marwa.” And so it is known from this that he had combined between the hajj and the ‘umra.
Muslim narrated from a hadith of Ḥammād b. Zayd, from ʿAbd al-Raḥmān b. al-Qāsim, from his father, from ʿAʾisha, who said, “The hadis were with the Prophet (ṢAAS), Abū Bakr, ʿUmar and those men of means.”

She also related that the Messenger of God (ṢAAS) did not declare his ʿihram concluded after the two pilgrimage ceremonies, and that he did not perform the ḥajj al-tamattuʿ. She recalled that she had asked the Messenger of God (ṢAAS) to have her perform the ʿumra from al-Tanʿīm. She said, “Messenger of God, you go off and perform a ḥajj and an ʿumra while I perform only a ḥajj.” And so he dispatched her with her brother ʿAbd al-Raḥmān b. Abū Bakr and had her perform the ʿumra from al-Tanʿīm.

It is not related that the Prophet (ṢAAS) performed the ʿumra after his ḥijja, and he did not perform the ḥajj al-ifrād. It is thus established that he in fact performed the ḥajj al-qirān, because it is a general consensus that he did perform the ʿumra on the ḥijjaat al-wadaʿ. But God knows best. It is related above how the hafiz al-Bayhaqi narrated through Yazid b. Hārūn, from Zakariyya? b. Abū Zawāda, from Abū Ishaq, from al-Barāʾ b. ʿAzib, who said, “The Messenger of God (ṢAAS) performed the ʿumra three times, all in Dhu al-Qaʿda.” And ʿAʾisha commented, “It is well known that he performed the ʿumra four times, including that ʿumra along with which he performed the ḥijja.”

Al-Bayhaqi stated in (his work) al-Khilaftyyat that Abū Bakr b. al-Ḥārith al-Faqīh informed him, quoting Abū Muḥammad b. Ḥassān al-Iṣbahānī, quoting Ibrāhīm b. Shartī, quoting Aḥmad b. Yūnus, quoting Zuhayr, quoting Abū Ishaq, from Mujahīd, who said, “Ibn ʿUmar was asked, ‘How many times did the Messenger of God (ṢAAS) perform the ʿumra?’ He replied, ‘Twice.’ ʿAʾisha commented, ‘Ibn ʿUmar knew that he performed the ʿumra three times, apart from the ʿumra he combined with the ḥijjaat al-wadaʿ.’”

Al-Bayhaqi then stated, “This line of transmission is not bad. However, it does contain irṣāl.” Mujahīd did not actually hear directly from ʿAʾisha, according to some of the scholars expert on ahādīth.

I note that Shuʿba categorized it as objectionable. Al-Bukhārī and Muslim, however, considered it well-established. God knows best.

It is narrated from a hadith of al-Qāsim b. ʿAbd al-Raḥmān b. Abū Bakr and ʿUrwa b. al-Zubayr and others, quoting ʿAʾisha (as saying) that the Messenger of God (ṢAAS) brought a hadīth with him the year of the ḥijjaat al-wadaʿ. (It tells) of her performing the ʿumra from al-Tanʿīm, how he unexpectedly ran into her on his way to the people of Mecca, how he stayed overnight at al-Muḥāṣṣab, and how he performed the al-ṣuhb prayer at Mecca and then returned to Medina.

93. A term referring to the attribution of an account to a person who could not have heard it first hand from the person being quoted.
All this shows that the Messenger of God (SAAS) did not perform an ‘umra after that hijja of his; and I know of no Companion who communicated that he did so.

It is well known that he did not declare his īhrām concluded between the two pilgrimage ceremonies. Nor does anyone narrate that, after circumambulating the ka‘ba and his passage between al-Ṣaḥā and al-Mawā, he shaved or cut his hair short or declared his īhrām concluded. In fact, all agree that he persisted in his īhrām. And it is not reported that he recited the talbiyya for a hajj when he went to Mina, and it is thus known that he did not perform the hajj al-tamattu’. They are also in agreement that the Messenger of God (SAAS) performed the ‘umra the year of the hijjat al-wada’, that he did not declare his īhrām concluded between the two pilgrimage ceremonies, that he did not announce his state of īhrām for the hajj, and that he did not perform the ‘umra after the hajj, but kept to the hajj al-qiran. All this is difficult to refute. But God knows best.

Moreover, the account of his having performed the hajj al-qiran is further substantiated because of that which is left out or has been refuted in the statements of those who maintain that he performed the hajj al-ifrād or the hajj al-tamattu’. The (al-qiran) reports must therefore be given priority as is prescribed in the principles of jurisprudence.

From Abū Ḥimrān comes the account that he performed the hajj with his freed-man. He stated, “I came to Umm Salama and asked, ‘Mother of the Believers, I have never performed the hajj. With what should I begin it, the ‘umra or the hajj?’ She replied, ‘Begin with whichever you wish.’” His account continues, “I then went to Ṣafiyā, ‘the mother of the Believers’, and when I asked her, she replied as Umm Salama had done. I went again to Umm Salama and informed her what Ṣafiyā had said. She commented, ‘I heard the Messenger of God (SAAS) say, “O family of Muḥammad, let those of you who make the pilgrimage recite the talbiyya for an ‘umra in a hajj.”’”

Ibn Hibban related this in his saḥīḥ collection. Ibn Ḥazm narrated it in (reference to) the hijjat al-wada’ from a hadīth of al-Layth b. Sa‘d, from Yazīd b. Abū Ḥabib, from Aslām, from Abū Ḥimrān, from Umm Salama.

DIVISION

If it be said, “You have narrated from a group of Companions that the Messenger of God (SAAS) performed the hajj al-ifrād. Then you narrated from these very persons, as well as from others, that he combined the hajj with the ‘umra. How can these be reconciled?”

The answer is, “The narrative of those who related that he performed the hajj al-ifrād implies that he performed the activities of the hajj individually, while the ‘umra entered into that performance in intent, in deed and in time.”

This shows that he was satisfied with the circumambulation of the hajj and his procession (between al-Ṣaḥā and al-Mawā) being for it and for that (the ‘umra),
as is the practice of the majority of scholars in the ḥajj al-qirān. This conflicts with ʿAbū Ḥanīfah, may God have mercy upon him, in that he maintained that the person performing the ḥajj al-qirān makes two circumambulations and makes the procession (between al-Ṣafā and al-Marwā) twice. He relied in this conclusion upon what was quoted from ʿAlī b. ʿAbū Ṭalib, even though there are questions raised about the line of transmission of the ḥadīth back to him.

As for those who narrate his having performed the ḥajj al-tamattuʿ and then narrate his having performed the ḥajj al-qirān, we have dealt with this issue above. Namely, the term al-tamattuʿ as used by the early authorities was more general in meaning than the al-tamattuʿ of the al-hijja and the ḥajj al-qirān. In fact, they apply it to performing the ʿumra in the months for the ḥajj, even when not in conjunction with the ḥajj, as Saʿīd b. ʿAbū Waqqās stated; “We performed the tamattuʿ with the Messenger of God (ṢAAS), at a time when this fellow” – meaning Muʿāwiyah – was an unbeliever in al-ʿUṣrah” – meaning Mecca.

In this he was referring to one of two ʿumras – either that of al-Ḥudaybiya, or the ʿumrat al-qatāʿ. Regarding the ʿumra from al-Jīrām, Muʿāwiyah had by then already accepted Islam, since it came after the conquest of Mecca. And the hijr at al-wadāʾ was after that, in the year 10 AH. This is clear and obvious. But God knows best.

DIVISION

If it be said, “What is your response to the ḥadīth narrated by ʿAbū Daʿūd al-Tayālīsī in his musnad text: ‘Hishām related to us, from Qatāda, from ʿAbū Shaykh al-Hunāṭ, whose name was Ḥaywān b. Khālid, that Muʿāwiyah said to a number of the Companions of the Messenger of God (ṢAAS), ‘Do you know that the Messenger of God (ṢAAS) forbad the use of a tiger’s skin as a saddle blanket?’ ‘Why yes, by God,’ they replied. ‘I testify to that,’ he went on. ‘And do you know that the Messenger of God (ṢAAS) forbad the wearing of gold, except for very little of it?’ ‘Yes, by God,’ they replied. ‘And do you know that he forbad the al-mutʿa?’ ‘No, by God,’ they replied.”

(Imām) Aḥmad stated that Ṭabaqī related to him, quoting Hammām, from Qatāda, from ʿAbū Shaykh al-Hunāṭ, who said, “I was amongst a group of Companions of the Messenger of God (ṢAAS), at Muʿāwiyah’s home when the latter said, ‘I adjure you by God, do you know that the Messenger of God (ṢAAS) forbad riding mounted upon the skins of tigers?’ ‘Indeed yes, by God,’ they replied. ‘And do you know that he forbad the wearing of gold, except for very little of it?’ ‘Yes indeed, by God,’ they replied. ‘And do you know that he forbad the al-mutʿa?’ – meaning the ḥajj al-mutʿa. ‘No, by God,’ they replied.”

(Imām) Aḥmad stated that Muḥammad b. Jaʿfar related to him, quoting Saʿīd, from Qatāda, from ʿAbū Shaykh al-Hunāṭ, that he witnessed Muʿāwiyah being
with a group of the Companions of the Prophet (SAAS), and that Mu'awiya asked them, “Do you know that the Messenger of God (SAAS) forbade riding mounted on the skins of tigers?” “Yes indeed,” they replied. “And do you know that he forbade the wearing of silk?” he asked. “Yes indeed, by God” they replied. “And do you know that he forbade drinking from a vessel of gold or silver?” “Yes indeed, by God”, they replied. “And do you know that he forbade combining a hajj with an 'umra?” “No, by God,” they replied. “By God, it is with those (statements),” he said.”

Hammad b. Salama narrated it thus, from Qatada. And his account adds (Mu'awiya's statement) “But you have forgotten.”

Ash'ath b. Nizzar, Sa'id b. Abu 'Aruba and Hammam also related it thus, from Qatada as its initial narrator. And Matar al-Warrag and Buhays b. Fahdan narrated it from Abu Shaykh, in reference to the hajj al-mur'a.

Abu Da'ud and al-Nasa'i narrated it along various lines from Abu Shaykh al-Hunayni; it is a hadith with a fine line of transmission.

From it the account of Mu'awiya, may God be pleased with him, forbidding combining the hajj with the 'umra seems strange. Perhaps the hadith originally referred to forbidding the mur'a. The narrator thought the mur'a of the hajj was meant, whereas it was the mur'a relating to women. Yet those Companions narrate no hadith forbidding it.

Or the prohibition may have related to the iqran of dates, as in the hadith of Ibn 'Umar, but the narrator believed it to refer to the al-qiran in the hajj. That was not the case.

Or perhaps Mu'awiya, may God be pleased with him, said, “Do you know that such-and-such was forbidden” without the person making known the prohibition being named, and then the narrator attributed this to the Prophet (SAAS), imagining this. For the person who forbade the mur'a of the hajj was actually 'Umar b. al-Khattab, may God be pleased with him, and his forbidding it was not actual prohibition, as we have shown above. He actually forbade it so that it should be performed separately from the hajj, on a different trip, in order to increase visits to the ka'ba.

The Companions, may God be pleased with them, were in great awe of him; they generally did not dare to contradict him. His son 'Abd Allah would disagree with him and he would be told, “Your father used to forbid it.” And he would respond, “I was afraid a rock would fall from the sky upon you! The Messenger of God (SAAS) performed it. Is the practice of the Messenger of God (SAAS) to be emulated, or that of 'Umar b. al-Khattab?”

94. The term here refers to the controversial early practice of “temporary marriages”, to which this word also referred.

95. A note to the Arabic printed text states that the word also meant “eating two dates in one mouthful”.

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Similarly, 'Uthmān b. Ṭālān, may God be pleased with him, used to forbid it, and ʿAlī b. ʿAbī Ṭālib opposed him, as is told above. ʿAlī said, “I will not give up a practice of the Messenger of God (ṢAAS), because of a statement made by one of the people.”

ʿImrān b. ʿAbbās stated, “We performed the ḥajj al-tamattūʿ with the Messenger of God (ṢAAS), and no revelation came rendering it haram. And he did not forbid it before his death.”

This was promulgated by both authors of the sahih collections.

In the sahih collection of Muslim, it is stated about ʿAbī Sād that he expressed opposition to Muʿāwiya’s disapproval of the ḥajj al-mutʿa. He stated, “We performed it with the Messenger of God (ṢAAS), while this fellow was still an unbeliever in al-ʿUrsh.” By this he meant Muʿāwiya who was, at the time, an unbeliever in Mecca.

I note that the Messenger of God (ṢAAS) did indeed perform the ḥajj al-qirān according to the aḥādīth we have quoted above to that effect. And there was a period of only 81 days between the hijjat al-wadāʿ and the death of the Messenger of God (ṢAAS).

Approximately 40,000 witnessed, in word and deed, his performance of the hijja. If he had forbidden combining the ḥajj, which people had witnessed him perform, then it would not have been just one of the Companions who would have refuted it but a group of those who had either heard this or not heard this from him.

All this shows that this cannot be correct as reported from Muʿāwiya, may God be pleased with him. But God knows best.

Abū ʿAṭāʾ stated that Ahmad b. Ṣāliḥ related to him, quoting Ibn Wahb, quoting Ḥaywa, quoting Abū ʿĪsā al-Khurasānī, from ʿAbd Allāh b. al-Qāsim al-Khurasānī, from Saʿīd b. al-Musayyab (who said) that one of the Companions of the Prophet (ṢAAS) went to ʿUmar b. al-Khaṭṭāb and testified that he had heard the Messenger of God (ṢAAS), while suffering from the illness from which he died, forbid the performance of the ʿumra prior to the ḥajj.

This line of transmission is not devoid of controversy. Moreover, if this Companion was narrating this from Muʿāwiya, then the matter is as discussed above; this was in regard to the mutʿa, and not the ḥajj al-qirān. If, however, he was narrating this from someone else, then it is problematical in general, but not specifically regarding the qirān. But God knows best.

Accounts substantiating those stating that the Messenger of God (ṢAAS) announced the state of iḥrām and did not initially specify a ḥajj or an ʿumra, and then thereafter rendered it specific.

It is narrated from al-Shafiʿī that this is preferable; however, it is a statement that is weak.
Al-Shāfi‘i, may God have mercy upon him, stated that Sufyān informed him, quoting Ibn Tāwūs, Ibrāhim b. Maysara and Hishām b. Hujayr, all of whom heard Tawūs say, "The Messenger of God (ṢAAS) left Medina without specifying a ḥajj or an ‘umra, waiting for a divine decree. The decision did come down to him while he was between al-Ṣafā and al-Marwa. Then he ordered those of his Companions who had recited the talbiyya for the ḥajj and had not brought hadīs with them to make it into an ‘umra. He stated, 'If I had known earlier what I now do, I would not have brought the hadī. However, I have matted my hair and I did bring my ḥādi, and the only time when I can declare my ḥārim concluded is after sacrificing my ḥādī.'

"Surqā b. Mālik then approached him and asked, ‘Messenger of God, make a decision for us as if born today. Is the ‘umra of ours for this year or for ever?’ The Messenger of God (ṢAAS) replied; ‘No; it is for ever; the ‘umra has entered into the ḥajj on until Judgement Day.’

"‘Ali arrived from Yemen and the Messenger of God (ṢAAS) asked him, ‘For what have you recited the talbiyya?’ One of the two of them then said, ‘Labbayka! ‘At Your service!’ With the recitation of the talbiyya of the Prophet (ṢAAS).’ The other then said, ‘At Your service, for the ḥijja of the Prophet (ṢAAS)!’

This hadīth is mursal, going back no further than to Tāwūs; there is oddity in it.

It is a cardinal principle of al-Shāfi‘i, may God have mercy upon him, not to accept a hadīth that is mursal merely by itself, unless supported by another hadīth. Unless, that is, it derives from one of the major tābi’un, “the authorities of the second generation”, as he stated in his risāla, “his treatise”. This is because in most cases they relate such a hadīth only from the Companions. But God knows best.

This mursal hadīth is not of that category. In fact, it contradicts those hadīth given before, whether relating to the ḥajj al-ifrād, the ḥajj al-tamattu’ or the ḥajj al-qirān. These hadīth are authentic and have full lines of transmission, as given above. They have precedence over it. And since they affirm a matter denied by this hadīth that is mursal, and an affirmation takes precedence over a negation if otherwise equal, then how should it be here, where a hadīth with a full line of transmission is (classified as) saḥīḥ and (the other account) is classified as mursal and could not substantiate an issue because of its broken line of transmission? But God knows best.

The ḥāfiz Abū Bakr al-Bayhaqī stated that Abū ʿAbd Allāh al-Hāfiz informed him, quoting Abū al-ʿAbbās al-Asamm, quoting al-ʿAbbās b. Muḥammad al-Durr, quoting Muḥādir, quoting al-ʿAmash, from Ibrāhīm, from al-Aswad, from ʿA‘isha, who said, “We went forth with the Messenger of God (ṢAAS), without making reference to either a ḥajj or an ‘umra. When we arrived, he ordered us to declare
our state of ḥaṭṭā ḥarrām concluded. When it was the night of al-Nafr, Ṣafīyya, daughter of HING began to menstruate. The Prophet (SAAS), exclaimed, ‘Ḥalaqā ʿaqra! ’With a shaven head and menstruating!’ ‘I can only see her impeding you all.’ He then asked (her), ‘Did you make a circumambulation the day of the sacrifice?’ ‘Yes,’ she replied. He then said, ‘Then you may leave.’ She said, ‘Messenger of God, I did not recite the talbiyya (for the ‘umrah).’ He said, ‘So make an ‘umrah from al-Tan‘im.’”

The narrator continued, “And so her brother accompanied her. She said, ‘And we met Mudlij, and he said, ‘You’re (to assume the state of ḥaṭṭā ḥarrām) from so-and-so.’”

This is how al-Bayhaqi narrated this.

Al-Bukhari narrated it from Muḥammad, said to be the son of Yaḥyā al-Dhuḥli, from Muḥāḍir b. al-Muwarriż. His version, however, states, “We went forth with the Messenger of God (SAAS), making reference only to the ḥaṭṭā …”

This is similar to the aḥādith attributed to her quoted above.

However, Muslim narrated from Suwayd b. Saʿd, from ‘Ali b. Mushir, from al-ʿAẓmaš, from Ibrahim, from al-Aswad, from ʿĀisha, who said, “We went forth with the Messenger of God (SAAS), making reference to neither a ḥaṭṭā nor to an ‘umrah.”

Al-Bukhari and Muslim included it, from a hadith of Ṭaʿṣīr, from Ibrahim, from al-Aswad, quoting ʿĀisha as saying, “We went forth with the Messenger of God (SAAS), thinking only that it was for the ḥaṭṭā.”

This is highly authentic, and very firmly founded. But God knows best.

In another account from this line, she stated, “We went forth reciting the talbiyya, but not referring either to a ḥaṭṭā or to an ‘umrah.”

It is likely that they used not to mention that along with the talbiyya. They had designated it as ḥāl al-ḥaram, “the state of ḥaram”, as in the hadith of ʿAnas: “I heard the Messenger of God (SAAS) say, ‘At Your service, O God, for a ḥaṭṭā and an ‘umrah.’” ʿAnas went on to comment, “And I heard them shouting for both together.”

Also there is the hadith narrated by Muslim from a hadith of Daʿūd b. Abū Hind, from Abū Naḍrā, quoting Jabir, and Abū Saʿīd al-Khudri, who both said, “We came (to Mecca) with the Messenger of God (SAAS), shouting vigorously for the ḥaṭṭā.” This hadith is problematic. But God knows best.

An Account of the recitation of the talbiyya made by the Messenger of God (SAAS)

Al-Shāfiʿī stated that Mālik informed him, from Naḥiʿ, from ʿAbd Allāh b. ʿUmar, that the talbiyya spoken by the Messenger of God (SAAS) was:

96. During the pilgrimage, the day of the departure from Miṣrū to Mecca.
"Labbayka Allahumma, Labbayk! Labayka, Lā sharika laka! Labbayk! Inna al-ḥamda wa al-nīma laka, wa al-mulku laka. Lā sharika laka. 'At Your service, O God, at Your service! At Your service; You have no associate! At Your service! Praise and grace are Yours! Power is Yours! You have no associate!"

‘Abd Allah b. Umar would make an addition to this: "Labbayka laka wa sa’dayk! Wa al-khayru fi yadayk!, Labbayka! Wa al-raghba’u ilayka wa al-‘amal. 'At Your service, and at Your pleasure! And all good is in Your hands! At Your service! And all joy, and all good are in Your hands! At Your service! And all aspirations are to You, and (all) work!"

Al-Bukhari narrated it from ‘Abd Allah b. Yusuf, and Muslim did so from Yahyā b. Yahyā, both quoting Malik.

Muslim stated that Muḥammad b. ʿAbbād narrated to him, quoting Ḥātim b. Ismaʿīl, from Musa b. ʿUqba, from Salīm b. ʿAbd Allah b. ʿUmar, and from Ṣaʿīd, the freed-man of ʿAbd Allah b. ʿUmar, and ʿAmma b. ʿAbd Allah b. ʿUmar, from ʿAbd Allah b. ʿUmar, to the effect that the Messenger of God (ṢAAS) recited the talbiyya when his camel stood up at the mosque at Dhu al-Hulayfah. He recited the talbiyya, saying, "At Your service, O God, at Your service! At Your service; You have no associate; at Your service. Praise and grace are Yours. And power is Yours. You have no associate."

They said, "ʿAbd Allah used to say, 'This is the talbiyya of the Messenger of God (ṢAAS).' Naṣīr said, ‘Abd Allah would add along with this, “At Your service! At Your service! At Your service, and Your pleasure! Good is in Your hands, and aspirations are to You, and so is work.”’"

Muḥammad b. al-Muthanna related to us, quoting Yahyā b. Saʿīd, from ʿUbayd Allah, quoting Naṣīr, from Ibn ʿUmar, who said, “I learned the talbiyya from (the mouth of) the Messenger of God (ṢAAS).” And he went on to narrate as the others had stated in their ḥadīth.

Ḥarāmala b. Yahyā narrated to me, quoting Ibn Wahhāb, quoting Yūnus, from Ibn Shihāb, who said, “Salīm b. ʿAbd Allah b. ʿUmar quoted to me his father as having stated, ‘I heard the Messenger of God (ṢAAS), having matted his hair, recite the talbiyya, saying, ‘At Your service, O God, at Your service! At Your service! You have no associate. At Your service. Praise, grace and power are Yours; You have no associate.’ He added nothing to these words.

“ʿAbd Allah b. ʿUmar used to say, ‘The Messenger of God (ṢAAS) used to perform two rakaʿāt, at Dhu al-Hulayfah. When the camel stood up bearing him at the mosque at Dhu al-Hulayfah, he recited the talbiyya in those words.’

“ʿAbd Allah b. ʿUmar stated that ʿUmar b. al-Khaṭṭāb used to recite the talbiyya as had the Prophet (ṢAAS), using those words. He would say, ‘At Your service, O God, at Your service! At Your service, and Your pleasure. Good is in Your hands. At Your service! Aspirations are to You, and so is work.’”

This is the phraseology of Muslim. The ḥadīth of Jābir gives the talbiyya as in that of Ibn ʿUmar; it will be given in full shortly. Muslim related it separately.
Al-Bukhari stated, after giving it through Malik, from Nafi', from Ibn 'Umar, as is given above. He stated, “Muḥammad b. Yūsuf related to us, quoting Sufyān, from al-A'mash, from Umāra, from Abū ʿAṭīyya, who quoted ʿAʾisha as saying, ‘I well know how the Prophet (SAAS) would recite the talbiyya. He would say, “At Your service, O God! At Your service! At Your service; You have no associate. Praise and grace are Yours.”’”

Abū Muḥāwiya gave it from al-A'mash. Shu'ba stated that Sulaymān informed him that Khayyāmah quoted Abū ʿAṭīyya from ʿAʾisha.

Al-Bukhari is alone in giving this.

Imām ʿĀdhām narrated it from ʿAbd al-Rahmān b. Mahdī, from Sulaymān al-Thawrī, from Sulaymān al-Māhriḥān al-A'mash, from Umāra b. ʿUmayr, from Abū ʿAṭīyya al-Wādī, quoting ʿAʾisha. His account is the same as that narrated by al-Bukhari.

ʿĀḥmad narrated it from Abū Muḥāwiya, and ʿAbd Allāh b. Numayr did so from al-A'mash, the same as was narrated by al-Bukhari. He (ʿĀḥmad) also narrated it from Muḥammad b. Jaʿfar and Rawḥ b. ʿUbadā, from Shu'ba, from Sulaymān b. Māhriḥān al-A'mash, giving it as had al-Bukhari. Abū Daʾūd al-Ṭayalīstī narrated it the same in his text from Shu'ba.

Imām ʿĀḥmad stated that Muḥammad b. Fudayl narrated to him, quoting al-A'mash, from Umāra b. ʿUmayr, from Abū ʿAṭīyya, who said, “ʿAʾisha stated, ‘I well know how the Messenger of God (SAAS) would recite the talbiyya.’”

Abū ʿAṭīyya went on to state, “I then heard her recite the talbiyya. She said, ‘At Your service, O God, At Your service! At Your service! You have no associate. At Your service. Praise and grace are Yours, and Power. You have no associate.’”

He is alone in adding in this text the words, “and Power. You have no associate”.

Al-Bayhaqī stated that al-Hākim informed him, quoting al-Āṣamī, quoting Muḥammad b. ʿAbd Allāh b. ʿAbd al-Hākim, quoting Ibn Wahb, quoting ʿAbd al-ʿAzīz b. ʿAbd Allāh b. ʿAbd al-ʿAzīz b. Abū Salāma, from ʿAbd al-Rahmān al-ʿArāj, from Abū Hurayra, who said, “Part of the talbiyya of the Messenger of God (SAAS) was the words, ‘At Your service, O God of the truth.’”


Ismāʿil b. Umayyā narrated it as mursal.

Al-Shaḥīṣī stated that Saʿīd b. al-Qaddāḥ informed him, from Ibn Jurayj, quoting Humayd al-ʿArāj, from Muḥājīd, who said, “The Prophet (SAAS) would express in the talbiyya ‘At Your service, O God!’” And he went on to state the talbiyya.
He stated, "Eventually, one day when the people were standing away from him, it was as though he was delighted by his circumstances and he added to it, saying, 'At Your service! The (real) life is that of the hereafter!'"

Ibn Jurayj went on, "I considered that to have been the day on Mt. 'Arafat."

This hadith is mursal from this line.

The hadith Abū Bakr al-Bayhaqi stated that Abūd Allāh al-Ḥafīz informed him, quoting Abū Ahmad Yūsuf b. Muḥammad b. Muḥammad b. Yūsuf, quoting Muḥammad b. Ishāq b. Khuzayma, quoting Naṣr b. Abī al-Jahdāmi, quoting Maḥbūb b. al-Ḥasan, quoting Daʿūd, from Ikrima, from Ibn ʿAbbās (who said) that the Messenger of God (ṢAAS) made an address at 'Arafāt and that when he had said, "At Your service, O God, at Your service!" he went on to say, "The only good is that of the afterlife!"

This line of transmission is gharib; its line of transmission does meet the criteria of the sunan texts, but the compilers of these did not promulgate it.

Imām Aḥmad stated that Rawḥ related to him, quoting Usāma b. Zayd, quoting ʿAbd Allāh b. Abī Labīd, from al-Muṭṭalīb b. ʿAbd Allāh b. Ḥanṭab, who quoted Abū Hurayra as having said, "The Messenger of God (ṢAAS) stated, "Gabriel ordered me to raise my voice in the talbiyya; it is one of the rites of the hajj."

Aḥmad was alone in giving this.


ʿAbd al-Razzāq stated that al-Thawrī informed him, from Ibn Abī Labīd, from al-Muṭṭalīb b. Ḥanṭab, from Khallād b. al-Sāʿib, from Zayd b. Khālid, who said, "Gabriel came to the Prophet (ṢAAS) and said, 'Order your Companions to raise their voices in the talbiyya; it is a rite of the hajj.'"

Ibn Māja narrated it thus, from ʿAbī b. Muḥammad, from Wākī, from al-Thawrī. Similarly Shuʿba narrated it, as did Mūsā b. ʿUqba, from ʿAbd Allāh b. Abī Labīd.

Imām Ahmad stated that Wākī related to him, quoting Suṭyān, from ʿAbd Allāh b. Abū Labīd, from al-Muṭṭalīb b. ʿAbd Allāh b. Ḥanṭab, from Khallād b. al-Sāʿib, from Zayd b. Khālid al-Juḥant, who said, "The Messenger of God (ṢAAS) stated, 'Gabriel came to me and said, "Muḥammad, order your Companions to raise their voices in the talbiyya; it is a rite of the hajj.'""

Our teacher Abū al-Ḥajjāj al-Mīzzi stated in his work al-ʿAṭrāf that Muḥāwiya also related the above from Hishām; and Qaṭīṣā (gave it) from Suṭyān al-Thawrī, from ʿAbd Allāh b. Abū Labīd, from al-Muṭṭalīb, from Khallād b. al-Sāʿib, from his father, from Zayd b. Khālid.
Ahmad stated that Sufyān b. ‘Uyayna related it to him, from ‘Abd Allah b. Abū Bakr, from ‘Abd al-Malik b. Abū Bakr b. al-Ḥārith b. Hishām, from Khalilād b. al-Sa‘īb b. Khallad, from his father, who quoted the Prophet (SAAS), as saying, “Gabriel came to me and said, ‘Order your Companions to raise their voices in reciting the *talbiyya.*’”

Ahmad stated, “I studied it under ‘Abd al-Rahmān b. Mahdi, from Malik, and Rawḥ related to us, quoting Malik – meaning Ibn Anas – from ‘Abd Allah b. Abū Bakr b. Muḥammad b. ‘Amr b. Ḥazam, from ‘Abd al-Malik b. Abū Bakr b. ‘Abd al-Rahmān b. al-Ḥārith b. Hishām, from Khalilād b. al-Sa‘īb al-Anṣārī, from his father, who quoted the Messenger of God (SAAS), as saying, ‘Gabriel came to me and ordered me to order my Companions – or those with me – to raise their voices in reciting the *talbiyya* or in the *ihlāl*’” – meaning of one of the two.

Al-Shafi‘ī narrated it thus from Malik. And Abū Da‘ūd narrated it from al-Qatnābī, from Malik. Imām Ahmad also narrated it from a *ḥadīth* of Ibn Jurayj. Al-Tirmidhī, al-Nasa‘ī and Ibn Majā did so from a *ḥadīth* of Sufyān b. ‘Uyayna, from ‘Abd Allah b. Abū Bakr. Al-Tirmidhī stated, “This *ḥadīth* is āḥasan ṣaḥīḥ.”

The ḥāfiz al-Bayhaqi stated, “And Ibn Jurayj narrated that, ‘Abd Allah b. Abū Bakr wrote to me giving mention of it. And he did not refer to Abū Khallād in his line of transmission.’”

He (Imām Ahmad) went on, “What is authentic is the account of Malik and Sufyān b. ‘Uyayna, from ‘Abd Allah b. Abū Bakr, from ‘Abd al-Malik, from Khalilād b. al-Sa‘īb, from his father, from the Prophet (SAAS), similarly.”


He (Imām Ahmad) stated, “I do not know which of us, whether myself or ‘Abd Allah, or Khalilād gave it as ‘in the *ihlāl* or the *talbiyya.*’”

This is the wording of Ahmad in his *musnad* text. Our teacher gave it thus in his work *al-Aṣrāf*, from Ibn Jurayj, as in the account of Malik and Sufyān b. ‘Uyayna. But God knows best.

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*THE ḤADĪTH OF JĀḤIR B. ‘ABD ALLĀH, MAY GOD BE Pleased WITH HIM, ON THE *HĪJJA* OF THE MESSENGER OF GOD (SAAS).*

It represents by itself an independent rite that we consider more appropriate to
give here, since it includes the talbiyya and other matters, as has been mentioned heretofore and as follows.

We will report its various lines of transmission and phraseology. Then we will follow it with testimonials from the various ahadith to the same effect. And to God one turns for help.

Imam Aḥmad stated that Yahya b. Saʿid related to him, quoting Jaʿfar b. Muḥammad, quoting his father, who said, “We came to Jābīr b. ʿAbd Allāh while he was with Bānti Salama. We asked him about the hijja of the Messenger of God (ṢAAS).

Jābīr related to us that the latter stayed in Medina for nine years without making the pilgrimage. He then had an announcement made to the people that he would be a pilgrim that year.

Jābīr went on, “A great mass of people came to Medina, all hoping to imitate the Messenger of God (ṢAAS), and to do as he did. He went forth five days prior to the end of Dhu al-Qtʿa, and we left with him. When he reached Dhu al-Ḥulayfa, Asmāʿ, daughter of ʿUmays, went into labour with Muḥammad, son of Abū Bakr. She sent a message to the Messenger of God (ṢAAS), asking what she should do. He replied, ‘Wash, then put in place a folded cloth, then recite the talbiyya.’

“The Messenger of God (ṢAAS) proceeded on to where his camel came to a point overlooking al-Baydaʿ; there he recited the talbiyya and the tawḥīd, saying, ‘At Your service, O God! You have no associate; at Your Service. Praise and grace are Yours, along with power; You have no associate.’

“The people recited the talbiyya, adding words such as dhī al-maʿārij, ‘He who possesses ladders.’ The Prophet (ṢAAS) heard (this), but said nothing to them.

“I looked as far as I could ahead of the Messenger of God (ṢAAS), and there were people riding and walking. And it was the same behind him, and to both of his sides.

“He was right there among us; to him the Qurʾān would be revealed, and he knew how to interpret it. Whatever he did, we knew.

“We left, with our only intention being to make the hajj. When we reached the kaʿba, the Prophet (ṢAAS) saluted the ‘black stone’, jogged for three circumambulations and walked for four. When he had finished, he made his way to the maqām Ibrāhīm. Behind it he performed two prayer rakaʿāt. He then recited, ‘and use Abraham’s station as a place for prayer’ (ṣūrat al-Baqara; II, v.125).”


“He then saluted the stone and went off to al-Ṣafā. There he recited, ‘al-Ṣafā and al-Marwa are rites of God’ (ṣūrat al-Baqara; II, v.158).

97. To heaven, that is.
"He then stated, 'We will begin with that which God began.' And he scaled al-Ṣaḥa and, gazing out at the ka'bah spoke the words, 'God is Most Great', and then 'There is no god but God alone. He has no associate. He has power, and to Him there is praise. He has control over everything. There is no god but God alone! He has fulfilled His promise, and proved His promise true. And he hazama, 'defeated' – or ghalaba, 'overcame' – the factions by Himself.' He then prayed and repeated these words.

"Thereafter he came down until his feet were in the wādi, when he proceeded at a jog until, having ascended, he walked and proceeded on until he reached al-Marwa. He scaled it until he stood facing out to the ka'bah and spoke the same words there as he had upon al-Saḥa. When it was the seventh circumambulation, at al-Marwa, he said, 'O people, if I had known beforehand what I came to learn, I would not have brought the ḥadīṣ, and would have made it an 'umra. Those who do not have hadīṣ with them should declare their ḣirām concluded, and make it into an 'umra.' And all the people declared their ḣirām concluded.

"Sūraqa b. Mālik b. Ju'shum asked, while down in the lowest part of the valley, 'Messenger of God, is this for this year (alone) or for ever?' The Messenger of God (SAAS) intertwined his fingers and replied, 'For ever.' He repeated this five times. He then said, 'The 'umra has entered into the ḥajj until Judgement Day.'"

Jābir went on, "'Ali arrived from Yemen with a ḥadīṣ. And the Messenger of God (ṢAAS) had brought a ḥadīṣ from those in Medina. Fatīma had put on jewellery, colour-dyed clothing and had decorated her eyes with mascara. He ('Ali) criticized her for that and she replied, 'My father ordered me to do it.' He said, 'Bring me the head kerchief.' (Ja'far commented: 'This word “he said” was not a reference to Jābir's speech' [but to 'Alī's])

"So 'Ali left, upset, to enquire from the Messenger of God (ṢAAS), about what Fatīma had said. 'Ali said, 'Fatīma dressed in colour-dyed clothes and put on mascara, saying her father told her to do so.' He (the Messenger of God, ṢAAS), replied, 'She spoke the truth. She spoke the truth. I did tell her to do this.'"

Jābir went on, "He (the Prophet (ṢAAS)) asked 'Ali, 'With what intent did you recite the talbiyya? He replied, 'I said, “O God, I recite the talbiyya with the same intent as Your Messenger.”' He added, 'I have a ḥadīṣ with me.' ‘Then you should not declare your Ḥirām concluded,’ he told him.

Jābir went on, "The number of hadīṣ brought by 'Ali from Yemen and by the Messenger of God (ṢAAS) totalled 100. The latter sacrificed by his own hand 63, and he then gave 'Ali (permission) to sacrifice the remainder. He allowed him to share in his own ḥadīṣ. He then ordered that meat be removed

98. Between Saḥa and Marwa is a short strip where Hagar, unable to see her son Ismā'īl, ran. Running at this site is now recommended as a part of the performance of the sa'ī, as was the practice of the Prophet (ṢAAS), according to the foregoing tradition.
from each sacrificed animal and it was placed in a cooking pot. They both then ate the meat and drank the gravy.

"The Messenger of God (SAAS) then stated, ‘I have made sacrifice here; and all Minâ is a place for sacrifice.’ He then stood upon Mt. ‘Arafât and said, ‘I have stood here; and all ‘Arafât is a station.’ He then halted on al-Muzdalifa and said, ‘I have stood here, and all Muzdalifa is a station.’"

This is how Imam Ahmad gave this hadith; its ending is much abbreviated.

Imam Muslim b. al-Ḥajjâj narrated it in the al-Manâṣık ("rites of pilgrimage") section of his ṣabîḥ collection, from Abû Bakr b. Abû Shayba and Ishâq b. Ibrâhim, both of whom narrated it from Ḥâtim b. Ismâ‘îl, from Ja‘far b. Muhammad b. ʿAli b. al-Ḥusayn b. ʿAli b. Abû Talib, from his father, from Jâbir b. ʿAbd Allâh.

He gave us information of the different additions from the text of Ahmad and Muslim, up to the statement of the Messenger of God (SAAS) to ʿAli, “She spoke the truth. She spoke the truth. What was it you said when you declared your intention to make the ḥajj?” ʿAli replied, “O God, I am reciting the talbiyya for that which the Messenger of God (SAAS) recited it.” He went on, “I have a ḥadîth with me.” “Then do not declare your ihram concluded,” he told him. The total number of hadîths that ʿAli brought from Yemen and were brought by the Messenger of God (SAAS) was 100.

“And all the people declared their ihram at an end and shortened their hair except for the Prophet (SAAS) and those who had brought hadîths with them.

“When it was the yawm al-tarwiyya” they made their way to Minâ and recited the talbiyya for the ḥajj. The Messenger of God (SAAS) mounted his camel and performed the al-zuhr, al-ṣârîf, al-maghrib, al-‘ishrî, and al-fajr prayers there. He then remained there a little while until the sun came up and he called for a pavilion of haircloth he had and it was set up for him at Namira.

“The Messenger of God (SAAS) proceeded on, while Quraysh had no doubt that he was remaining at al-Mash‘ar al-Ḥarâm, as Quraysh used to do in the jâhilîyya period. However, the Messenger of God (SAAS) went across to ʿArafât and found that the pavilion had been set up for him at Namira. There he dismounted.

“When the sun had begun to decline, he called for his camel Qasâwâ‘ and it was saddled for him. He then went on down into the centre of the valley where he made an address to the people. He said, ‘Your blood and your possessions are sacrosanct for you, just as this day of yours is holy for you, in this month, in this your land.

99. The rite of “making provisions of water”, performed on the eight day of Dhu al-Hijja, the day preceding the “standing” at ʿArafât.
100. A location close to ʿArafât.
101. The station at Muzdalifa to the east of Mecca. The Quraysh, as opposed to all the other tribes, spent the ninth day of the ḥajj at this station as an indication of their superior status. They expected the Prophet to so the same, but he proceeded to ʿArafât along with the other tribes.
"I declare that everything relating to the jāhilīyya is cast down beneath my two feet. The blood (feuds) of the jāhilīyya are abolished. The first blood feud I dismiss is that relating to the blood of Ibn Rabī‘a b. al-Ḥārith, brought up as a foster-child in Bani Sa‘d and killed by Hudhayl. Also the interest charges of the jāhilīyya are abolished. The first interest charge I abolish is that of al-‘Abbās b. ‘Abd al-Muṭṭalib; it is all abolished.

"Fear God (in your treatment of) women. You have taken them in God’s trust, and their persons are made permitted to you by God’s word. You may require of them that they not allow anyone you dislike to enter your furnishings; if they should do this, then beat them, but not viciously. They have the right from you to have their sustenance and their clothing, with kindness.

"I have left amongst you something wherein, if you keep to it, you will not go astray thereafter: God’s Book. You will be questioned about me. What is it you will say?" They responded, ‘We will bear witness that you did convey (the message), that you gave good advice and did your duty.’ He then spoke with his index finger, using it to convey meaning to the people, saying, ‘O God, I bear witness! O God, I bear witness!’ (He said this) three times.

"He had a call to prayer made and then arose and performed the al-ṣuhr prayer. Thereafter, he performed the al-‘aṣr prayer; he made no other prayer between them both.

"After that the Messenger of God (SAAS) rode his camel to the mawqif (‘Arafat), making the chest of his mount face towards the rocks. He positioned Mt. al-Mashāt ahead of him and faced the ka‘ba. He remained standing there until the sun set. The yellow of the sky had dissipated somewhat, and the sun-disk had set. Usāma b. Zayd then mounted behind him and the Messenger of God (SAAS) moved away; he had so tightened al-Qaswā‘s bridle that her head almost touched the front of his saddle. With his right hand he was making a gesture that said, ‘People! ‘Go easy! Go easy!’ Whenever he passed over hilly terrain, he loosened his grip somewhat until she had climbed up.

"When he came to Muzdalīfa he prayed the al-maghrib and the al-‘isha’ with a single adhān and two iqāmas; between these two prayer times he did not speak prayers.

"The Messenger of God (SAAS) then lay down until the dawn came. He performed the al-fajr prayer until morning arrived, with an adhān and an iqāma. He then mounted al-Qaswā‘ and proceeded to the mash‘ar al-ḥarām (at Muzdelīfa). He faced the qibla, spoke a prayer, praised and glorified God and asserted His Oneness. He remained standing until the dawn light was strong.

"He proceeded on before the sun rose, mounting al-Fagl b. al-Abbās behind himself; this was a man with fine hair, a pale complexion and dignified mien. When the Messenger of God (SAAS) moved forward, several women in howdahs

102. He was a cousin of the Messenger of God (SAAS).
103. The iqāma follows somewhat after the adhān, the call to prayer, and indicates the imminent beginning of the prayer ceremonies.
passed by, at a gallop. When al-’Idl began looking towards them, the Messenger of God (SAAS) placed his hand over the former’s face. Al-’Idl moved his hand over to the other side, but the Messenger of God (SAAS) moved it back over to the other side of al-’Idl’s face. Al-’Idl then moved his face away from the other side, looking.

“When he reached the wādi Muḥāsir, he spurred on his mount a little, then followed the middle trail that emerges at al-Jamrāt al-kubrā and he went on to the jamra, the stone pile at the tree. He cast seven pebbles at the stone mound, glorifying God with each pebble; each pebble was small and he threw them from the centre of the wādi.

“He then proceeded on to the sacrifice site, where he slaughtered 63 sacrificial camels by his own hand. He then allowed ʿAlī to sacrifice those that remained and had him share in his own ḥadi. He ordered that a piece of the meat of each animal be cut out and placed in a pot, where it was all cooked. Both men ate from that meat and drank the gravy.

“The Messenger of God (SAAS) then rode off and proceeded to the ka’ba. He performed the al-ẓuhr prayer in Mecca, and went over to Banū ʿAbd al-Muṭṭalib, who were distributing the water at zamzam. He said, ‘Draw water, ʿAbd al-Muṭṭalib! Were it not that people would usurp this right from you (by wanting to do the same in emulation of my sunna) I would certainly have joined you in drawing water.’ They handed him a bucket and he drank from it.”

Muslim then narrated it from ʿAmr b. Ḥafṣ, from his father, from Jaʿfar b. Muhammad, from his father, from ʿAmr. He recounted it in similar words.

He proceeded to relate the story of Abū Sayyāra, to the effect that he (the Prophet (SAAS)), used to (perform the ḥajj) with those of the jāhilīyya riding on a mule. And that the Messenger of God (SAAS) said, “I made sacrifice here, and all Mina is a place for sacrifice. And so make sacrifice on your journeys. I have stood here, and so all ʿArafāt is a station. And I have stood over here, and all Jāmʿ is a station.”

Abū Daʿūd narrated it in full from al-Nufayl̲, Uthmān b. Abū Shayba, Hishām b. ʿAmr and Sulaymān b. Abī Rabbān. No doubt some of these added a word or a point. All four quoted from Ḥātim b. Ismāʿīl, from Jaʿfar, his account being similar to that of Muslim. We have referred above to some of his additions to it.


104. It is said that Satan tried to mislead Ismāʿīl at three different places during his trek with his father Abraham towards the place of sacrifice. A part of the pilgrimage rites is the standing at the “pillars of Satan” in commemoration of that event.

105. Another name for al-Muzdalifa.
An Account of those places in which the Messenger of God (SAAS) prayed while travelling from Medina to Mecca on his ‘umra and his hajj.

Al-Bukhārī’s text has a section headed Chapter on the mosques on the way from Medina, and the places where the Messenger of God (SAAS) performed prayers.

He stated, “Muḥammad b. Abū Bakr al-Muqaddīmī related to us as follows, ʿUṯmān b. Sulaymān related to us, quoting Mūsā b. Ąqība, who said, “I saw Sālīm b. ʿAbd Allāh searching out places on the route, and praying in them. He would relate that his father used to pray in them, and that the latter had seen the Prophet (SAAS), pray in those places.” Nāfi‘ related to me, from Ibn ʿUmar, may God be pleased with both, that he used to pray in those places. I questioned Sālīm and I know only that he agreed with Nāfi‘ about all these places. However, they did differ over a mosque at Sharāf al-Rawḥā.”

He (Fūḍayl) went on, “Ibrāhīm b. al-Mundhir said, ‘Mūsā b. Ąqība narrated to us, from Nāfi‘, that ʿAbd Allāh b. ʿUmar told him that the Messenger of God (SAAS) would dismount at Dhu al-Hulaīfa when he performed the ʿumra and on his ḥajj, beneath an acacia tree at the place of the mosque that is there. Whenever he was returning from a military expedition, or a ḥajj or an ʿumra, and his path would pass through there, he would descend to the centre of the wāḍī. When he appeared at the wāḍī, he would make his mount kneel at the plain that was on its eastern edge. He would dismount and rest there, and not at the mosque that was at a rock, nor at the palm trees near which the mosque stood. There was a deep wāḍī nearby in which ʿAbd Allāh would pray. At its bottom there were piles of sand near which the Messenger of God (SAAS) would pray. The flood from the plain ultimately buried that location where ʿAbd Allāh would pray.”

(The account went on to state that) ʿAbd Allāh b. ʿUmar related to Nāfi‘ that the Prophet (SAAS) would pray at the site of the small mosque, other than the one at the Sharāf al-Rawḥā. ʿAbd Allāh would point out the place where the Prophet (SAAS) would pray, and say, “Over there at your right when you stand praying in the mosque.” That mosque is at the right edge of the road when you are proceeding to Mecca. The distance between it and the bigger mosque is approximately a stone’s throw.

(The account goes on that) Ibn ʿUmar would pray towards the sand hillock which was at the end of al-Rawḥā. The side of that hillock would end at the edge of the road, below the mosque which lies between it and the beginning point of the open land, if on your way to Mecca. A mosque had been built there, but ʿAbd Allāh did not pray in that mosque. He would leave it on his left and his rear and pray in front of it, facing towards the sand hillock itself. ʿAbd Allāh would leave al-Rawḥā and not perform the al-zuhr prayer until he reached that place, where he would pray. If he should be coming from Mecca and pass by it an hour before the al-subh prayer, or at the end of the period before dawn, he would dismount to rest until he could pray the al-subh prayer there.
(The account went on that) ‘Abd Allāh (Ibn Umar) related to him that the Prophet (S.A.W.) would dismount beneath a large sarba tree below al-Ruwaytha, at the right of the road and opposite it, in a place where there was a broad, level gulley which comes out at a hillock a little below the mail-station of al-Ruwaytha, some two miles away. Its top had broken off and it has bent at its centre; it stands on a track in which there are many deposits of sand.

(The account states that) ‘Abd Allāh b. Umar related to him that the Prophet (S.A.W.) also prayed at the side of a hillock at the back of al-'Arj, on the way to Ḥaḍb; at that mosque there are two or three graves. Over them stand stone markers, to the right of the road, at some salam trees. It was between those trees that ‘Abd Allāh would pass from al-'Arj, after the sun had begun to decline after noon; he would perform the al-zuhr prayer in that mosque.

(The account states that) ‘Abd Allāh b. Umar also related to him that the Messenger of God (S.A.W.) stopped at some trees to the left of the road at a rivulet below Harsha; that stream adjoins the extremity of Harša, roughly an arrow's cast away from the road. ‘Abd Allāh would pray at the tree closest to the road; it was also the tallest tree.

‘Abd Allāh b. Umar also told him that the Messenger of God (S.A.W.) would go down into the stream that is very close to Marr al-Zahrān, before Medina, when he would descend from al-Ṣafrūwāt. He would go down to the bed of the stream, to the right side of the road if you are headed for Mecca, there being only a stone’s throw between that place and the road.

(Nafi' also stated) that ‘Abd Allāh b. Umar related to him that the Messenger of God (S.A.W.) would dismount at Dhū Ṭuwā and spend the night there. Next morning he would perform the al-ṣubh prayer when he arrived in Mecca. The place where he would perform that prayer was at some rough hillocks; this was not at the mosque that had been built there, but lower down on some rough hillocks.

(The account proceeds to state that) ‘Abd Allāh (b. Umar) related to him that the Messenger of God (S.A.W.) approached the two gaps in the mountain that stands between him and al-Ṭabāl al-Ṭawīl, facing the ka'ba and constructed the mosque that was built there to the left of the mosque beside the hillocks. The prayer-place of the Prophet (S.A.S) was below it upon the black (hillocks). “You move some ten arms’ lengths away from the hillocks and then pray facing the two gaps in the mountain that stands between you and the ka'ba.”

Al-Bukhārī, may God have mercy upon him, is alone in reporting this hadīth in full and with this line of transmission. However, Muslim narrated it from the point, at its end, where it states, “that ‘Abd Allāh b. Umar related to him that the Messenger of God (S.A.S) would dismount at Dhū Ṭuwā” to the conclusion of the hadīth. He gives a line from Muhammad b. Ishāq al-Musayyabī, from Anas, from ‘Īyād, from Mūsā b. ‘Uqba, from Nafi', from Ibn ‘Umar.

Imām Aḥmad narrated it in full, from Abū Qurra Mūsā b. Ṭariq, from Mūsā b. ‘Uqba, from Nafi', from Ibn ‘Umar in similar form.
Many—or most of—these places (named) are not known today, because the names of most of them have been changed by the bedouin who are there. Ignorance has overcome most of them.

The reason al-Bukhari, may God have mercy upon him, gave them in his work was so that a person might find his way to them for contemplation or sightseeing. Or perhaps most or many of them were known in al-Bukhari's time. God, Almighty is He, knows best.

Chapter: The entry of the Prophet (SAAS) into Mecca, may God the Almighty and Glorious, honour it well.

Al-Bukhari stated that Musaddad related to him, quoting Yahya b. 'Abd Allâh, quoting Nafi', from Ibn 'Umar, who said, “The Messenger of God (SAAS) spent the night at Dhû 'Tuwâ. When morning came, he entered Mecca.” Ibn 'Umar would do this.

Muslim narrated it from a hadith of Yahya b. Sa'd al-Qa'tân and added, “until he performed the al-suhûr prayer”. Or his words were “until morning came”.

Muslim stated that Abû al-Rabi' al-Zahrâni related to him, quoting Hammâd, from Ayyub, from Nafi' that Ibn 'Umar never came to Mecca without spending the night at Dhû 'Tuwâ until morning came and he washed himself. He would then enter Mecca later that morning. He would relate that the Prophet (SAAS) would do this.

Al-Bukhari narrated it from a hadith of Hammâd b. Zayd, from Ayyub.

Both (these scholars) give it from a different line, from Ayyub, from Nafi', from Ibn 'Umar, to the effect that when he entered close to the sanctified area, he would refrain from reciting the ta'lîbiyya until he had spent the night at Dhû 'Tuwâ. And he narrated as above.

We have given above the account given by both scholars through Musa b. 'Uqba, from Nafi', from Ibn 'Umar, who said that the Messenger of God (SAAS) would spend the night at Dhû 'Tuwâ until morning came. When he reached Mecca he would perform the al-suhûr prayer. Moreover, it was at some rough hillocks that he would pray. And that the Messenger of God (SAAS) would face towards the two crevices of the mountain that stood between him and the Jabal al-Tawil, towards the ka'ba, and that he kept (the place) where the mosque was (later) built at the left of the mosque beside the hillocks. (The hadith states) that the prayer place of the Messenger of God (SAAS) was below it upon the black hillocks and that he would move some ten arms' lengths away from the hillocks, then pray facing the two gaps in the mountain that, “stood between you and the ka'ba”.

Both scholars included this in their sahîh collections.

The outcome of all this is that when the Messenger of God (SAAS) had completed his journey to Dhû 'Tuwâ, a place near Mecca adjacent to the sanctuary,
he refrained from reciting the talbiyya because he had arrived at his objective. He stayed there overnight until morning, then performed the al-suhūr prayer at that place they described—between the two gaps of the Jabal al-Tawīl over from there.

Whoever has contemplated by sight these places referred to knows them very well and can visualize the spot where the Messenger of God (SAAS) performed the prayer.

He then bathed in order to enter Mecca. He then mounted and entered in full view, in daytime, from the high pass at al-Batā‘. It is also called “Kadā” because people see it and it looks down upon them. He entered Mecca the same way the day of its conquest, as we related above.

Mālik stated, from Nāfi‘, who quoted Ibn ‘Umar as saying that the Messenger of God (SAAS) entered Mecca from the upper pass and left by the lower.

Both scholars included this in their sahiḥ collections, from Nāfi‘’s hadith. They both give it also through Ubayd Allāh b. ‘Umar, from Nāfi‘, quoting Ibn ‘Umar, to the effect that the Prophet (SAAS) entered Mecca from the upper pass at al-Batā‘, and left from the lower pass.

Both scholars relate a similar hadith of Hishām b. ‘Urwa, from his father, quoting ‘A‘isha.

When his gaze fell upon the ka‘ba, the Prophet (SAAS) spoke the words narrated by al-Shafī‘ in his musnad collection, as follows. Al-Shafī‘ stated that Sa‘īd b. Sālim informed him, from Ibn Jurayj, that when he saw the ka‘ba, the Messenger of God (SAAS) raised his hands and said, “O God, grant this building ever more honour, glory, respect and awe. And favour those who venerate and revere it and all those who make the hajj or the ‘umra pilgrimage to it, according them honour, respect, glory and reverence.”

The hāfiz al-Bayhaqī stated, “This hadith is incomplete. It has one witness, with a (tradition) that is mursal, from Sūyān al-Thawrī, from Abū Sa‘īd al-Shāmi, from Makhṭul, who said, ‘When the Prophet (SAAS) entered Mecca and saw the ka‘ba, he would raise both hands and say, Allāhu Akbar, “God is most Great!”’. Then he would state, “O God, You are peace, and peace comes from You. Greet us, therefore, our Lord in peace! O God, grant this building ever more honour, glory, awe and reverence. And favour those who make the hajj or the ‘umra to it, augmenting their respect, honour, glory and reverence. “”

Al-Shafī‘ stated that Sa‘īd b. Sālim informed him, from Ibn Jurayj, who said, “It was related to me from Miqsam, from Ibn ‘Abbās, from the Prophet (SAAS), who said, ‘Hands should be raised (after) prayer when one sees the ka‘ba, and upon al-Ṣafā and al-Marwā, as well as in the evening with the throng upon ‘Arafāt, at both monuments where stones are cast, and in the presence of a deceased person.”

The hāfiz al-Bayhaqī stated that Muḥammad b. ‘Abd al-Raḥmān b. Abū Laylā narrated this, from al-Ḥakam, from Miqsam, from Ibn ‘Abbās, as well as
from Nafi', quoting Ibn 'Umar. One of his hadith is mawquf, while the other is marfu' to the Prophet (SAAS), without reference to the deceased person.

Ibn Abū Laylā stated, “This (tradition) is not strong.”

The Prophet (SAAS) entered the mosque through the Banū Shayba gate.

The kāfis al-Bayhaqi stated that it was related to him from Ibn Jurayj, from Ātī b. Abū Rabah, who said, “The person in a state of ihram may enter from wherever he wishes.”

He went on to say, “The Prophet (SAAS) entered through the Banū Shayba gate and left through the Banū Makhzum gate to al-Ṣafta.”

Al-Bayhaqi then stated, “This hadith is very mursal.”

Al-Bayhaqi gives evidence for the preferability of entering the ka'ba from the Banū Shayba gate by giving an account through Abū Da'ud al-Tayalisi, (who said), “Hammād b. Salama related to me, as did Qays b. Sallām, from Simāk b. Ḥarb, from Khalīd b. Urwa, from ʿAlī, may God be pleased with him, who said, ‘When the ka'ba collapsed, following (the reign) of Jurhum, Quraysh rebuilt it. When they wished to position the (black) stone, they argued over who should place it there. They agreed that the first person to enter through that gate should do so. It was the Messenger of God (SAAS), who came in through the Banū Shayba gate. He asked for a cloth, placed the stone in its middle, then told (a representative of) each sub-tribe to take hold of one of its sides, and they raised it up. The Messenger of God (SAAS) then took it and positioned it.’”

We have given this in full in the chapter on the rebuilding of the ka'ba prior to the mission. Evidence for the preferability of entering through the Banū Shayba gate in this way is controversial. But God knows best.

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DESCRIPTIONS OF THE CIRCUMAMBULATIONS MADE BY THE MESSENGER OF GOD (SAAS).

Al-Bukhārī stated that Aṣbaḥ b. al-Fāraj related to him, from Ibn Wahb, quoting ʿAmr b. Muḥammad, from Muḥammad b. ʿAbd al-Raḥmān, who said that he told the following to Urwa. “ʿAʾisha told me, ‘The first thing the Prophet (SAAS) did when he arrived (in Mecca) was to perform the ablutions. He then circumambulated; it was not an 'umra. Then Abū Bakr and ʿUmar performed the hajj as he had done. Following that, I performed the hajj with Abū al-Zubayr. He began first with a circumambulation; then I saw the muḥājirūn and the anṣār do as he had. My mother told me that she, her sister, al-Zubayr and various others had recited the talbiyya for an 'umra. After they had touched the corner (of the ka'ba with the “black stone”) they declared their ihram concluded.”

This is the phraseology of al-Bukhārī. He also narrated it elsewhere from Aḥmad b. Ṭāl. Muslim narrated it from Hārūn b. Saʿīd. All three accounts quote from Ibn Wahb.
Her statement, “it was not an ‘umra”, shows that the Messenger of God (SAAS) did not declare his ḫirām concluded between both rites (of the ḫaḍj and the ‘umra).

Moreover, the first thing the Messenger of God (SAAS) did was to salute the “black stone”, before the circumambulation, as Ǧābir stated, “until when he reached the ka‘ba with him, he saluted the ‘corner’, jogged for three circumambulations and walked four”.

Al-Bukhārī stated that Muḥammad b. Katḥr related to him, quoting Sufyān, from al-‘A’mash, from Ǧibrīl, from Ḥabib b. Ṭabǔl, from Ǧumām, (who said) that when he reached the (black) stone, he kissed it and said, “I well know that you are a stone that can bring neither harm nor advantage. Had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.”

Muslim narrated this from Yahyā b. Yahyā, as did Abū Bakr b. Abū Shayba, Zuhayr b. Ḥabīb and Ibn Abī Numayr, all quoting from Abū Muḍāwiya, from al-‘A’mash, from Ǧibrīl, from Ḥabib b. Ṭabǔl, who said, “I saw Ǧumām kiss the stone and said, ‘I well know that you are a stone that can bring neither harm nor advantage. Had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.’”

Imām Al-Jāmī stated that Muḥammad b. Ṭalib and Abū Muḍāwiya narrated to him, both saying, “Al-‘A’mash related to me, from Ǧibrīl b. Ḥabib b. Ṭabǔl, who said, ‘I saw Ǧumām go to the stone and say, ‘I swear by God, I well know that you are a stone and can bring neither harm nor advantage; had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.’ He then approached and kissed it.”

This hadith is incomplete in its line between Ǧumām b. al-Zubayr and Ǧumām. Al-Bukhārī also stated that Ǧa‘īd b. Abū Maryam related to him, quoting Muḥammad b. Ḥafṣ b. Abū Kathīr, quoting Zayd b. Ṭabīl, from his father, who said that Ǧumām b. al-Khaḍjāb said to the corner (stone), “I swear by God, I well know that you are a stone and can bring neither harm nor advantage. Had I not seen the Messenger of God (SAAS) salute you, I would not have done so.” And he did salute it.

Then he (Ǧumām) stated, “We had nothing to do with geomancy. We did, however, see the unbelievers using it, and God destroyed them.” He went on, “It
is something that the Messenger of God (SAAS) did and we do not want to give it up."

This shows that the salutation (of the stone) came after the statement.

Al-Bukhārī stated that Āḥmad b. Sinān related to him, quoting Yazīd b. Ḥārūn, quoting Warqā', quoting Zayd b. Aslam, from his father, who said, "I saw ʿUmar b. al-Khaṭṭāb kiss the stone and say, ‘Had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.’"

Muslim b. al-Ḥajjāj stated that Ḥarmāl related to him, quoting Ibn Wahb, quoting Ṭūnus – he being Ibn Yazīd al-ʿAylī – and ʿAmr – he being Ibn Dīnār (who narrated the ḥadīth) – and Ḥārūn b. Saʿīd al-ʿAbī related to us, quoting Ibn Wahb, quoting ʿAmr, from Ibn Shihāb, from Sālim, quoting his father as saying, "ʿUmar b. al-Khaṭṭāb kissed the stone and then said, ‘I swear by God, I know that you are a stone. And had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.’"

In his account, Ḥārūn added, "ʿAmr stated, ‘And Zayd b. Aslam related the same to me, from his father Aslam’ – meaning from ʿUmar – ‘as above.’"

This is clear in stating that the kiss preceded the statement. But God knows best.

Imām Āḥmad stated that ʿAbd al-Raẓzaq related to him, quoting ʿAbd Allāh, from Nāfi‘, from Ibn ʿUmar, that ʿUmar kissed the stone and then stated, "I know you are a stone. Had I not seen the Messenger of God (SAAS) kiss you, I would not have done so."

This is how Imām Āḥmad narrated it.

Muslim included it in his saḥīḥ collection, from Muḥammad b. Abū Bakr al-Muqaddāmī, from ʿHammād b. Zayd, from Ayyūb, from Nāfi‘, from Ibn ʿUmar, (who said that) ʿUmar kissed the stone, then stated, “I am kissing you even though I well know you are a stone. But I saw the Messenger of God (SAAS) kiss you.”

Muslim then stated that Khalāf b. Ḥishām and al-Muqaddāmī related to him, as did Abū Kāmil and Qutayba, all quoting from ʿHammād. Khalāf stated, "ʿHammād b. Zayd related to us, from ʿAṣīm al-ʿĀḥwāl, from ʿAbd Allāh b. Sarjis, who said, ‘I saw al-ʿAṣla‘ – meaning ʿUmar – ‘kiss the stone and say, “By God, I am kissing you even though I well know that you are a stone and that you can bring neither harm nor advantage. Had I not seen the Messenger of God (SAAS) kiss you, I would not have done so.”’"

In the account of al-Muqaddāmī and Abū Kāmil, the words are, “I saw al-ʿUṣayli‘.”

Muslim is alone in giving this; al-Bukhārī does not.

Imām Āḥmad narrated it from Abū Muʿāwiyah, from ʿAṣīm al-ʿĀḥwāl, from ʿAbd Allāh b. Sarjis. Āḥmad also narrated it from Ghundar, from Shuṭa, from ʿAṣīm al-ʿĀḥwāl.

106. The word is a diminutive form of al-ʿAṣla‘, ‘the bald-headed’, ʿUmar, that is.
Imām Aḥmad stated that ʿAbd al-Raḥmān b. Mahdī related to him, from Sufyān, from Ibrāhīm b. ʿAbd al-ʿAʿālā, from Suwayd b. Ghafla, who said, “I saw ʿUmar kiss the stone and say, ‘I well know that you are a stone that cannot bring harm nor advantage, but I saw Abū al-Qāsim,” may God’s peace and blessings be upon him, saluting you.”

Aḥmad then narrated it from Wākiʿ, from Sufyān al-Thawrī. He added, “And he kissed it and embraced it.”

Muslim related it similarly from a ḥadīth of ʿAbd al-Raḥmān b. Mahdī, without additions. And from a ḥadīth of Wākiʿ with the following addition, “He kissed and embraced the stone and said, ‘I saw the Messenger of God (ṢAAS) saluting you.’”

Imām Aḥmad stated that ʿAffān related to him, quoting Wahīb, quoting ʿAbd Allāh b. ʿOthmān b. Khuthaym, from Saʿīd b. Jubayr, from Ibn ʿAbbās (who said) that ʿUmar b. al-Khaṭṭāb bent down over the corner and said, “I well know that you are a stone; had I not seen my beloved, the Messenger of God (ṢAAS), kiss you and salute you, I would not have saluted nor kissed you.” He then recited, “In the Messenger of God (ṢAAS) you had a fine example” (ṣūrat al-ʿĀṣab; XXXIII, v.21).

This line of transmission is excellent and strong; they (the compilers of the canonical collections) did not include it.

Abū Dāʾūd al-Ṭayalīstī stated that Jaʿfār b. ʿUthmān al-Qurashi related to him, from the people of Mecca. He said, “I saw Mūḥammad b. ʿAbbas b. Jaʿfār kiss the stone and he prostrated over it. Then he said, ‘I saw your maternal uncle Ibn ʿAbbās kiss it and prostrate himself over it. And Ibn ʿAbbās stated, ‘I saw ʿUmar b. al-Khaṭṭāb kiss it and prostrate over it. And ʿUmar then said, ‘Had I not seen the Prophet (ṢAAS) kiss you, I would not have done so.’”

This line of transmission is also good. But the major authorities did not include it; except, that is, for al-Nāṣīḥī, who gave a line from ʿAmr b. ʿUthmān, from al-Walīd b. Muslim, from Ḥānẓāla b. Abū Sufyān, from Ṭawūs, from Ibn ʿAbbās, from ʿUmar. He related it in similar terms.

Imām Aḥmad also narrated this ḥadīth from ʿUmar in his musnad collection, from Yaʿāqī b. Umayya and Abū Yaʿāqī al-Mawṣīlī, through Hīshām b. Ḥashīsh b. al-ʿAshqārī, who quoted ʿUmar.

We gave all the above with their various lines of transmission, differences in wording and interpretations and explanations in the book we compiled of aḥādīth traced to the Commander of the Believers, ʿUmar b. al-Khaṭṭāb, may God be pleased with him. And all praise and credit go to God.

In sum, this tradition is narrated by various lines from the Commander of the Believers, ʿUmar b. al-Khaṭṭāb, may God be pleased with him. They provide conclusive proof for most of the imāms relating to this issue.

107. An honorific for the Prophet (ṢAAS).
In this account, it is not stated that the Prophet (SAAS) prostrated over the stone, except, that is, for the purport of the account of Abū Da'ūd al-Ṭayalisi, from Ja'far b. Uthmān; and it is not fully clear in its line of transmission.

The ḥāfiz al-Bayhaqi, however, narrated it through Abū Aṣim al-Nabil, quoting Ja'far b. 'Abd Allah, who said, "I saw Muḥammad b. 'Abbād b. Ja'far kiss the stone, prostrate over it and then say, 'I saw your maternal uncle, Khalīd Ibn 'Abbās, kiss it and prostrate over it. And Ibn 'Abbās said, "I saw Umar kiss it and prostrate over it. He then said, 'I saw the Messenger of God (SAAS) act like this, and so I did it.'"


AI-Tabrānī stated, "Only Yahyā b. Yamān related it from Sufyān."

Al-Bukhārī stated that Musaddad related to him, quoting Hammād, from al-Zubayr b. ʿAbd Allah, who said, "A man asked ʿUmar’s son about the salutation of the stone. He said, 'I saw the Messenger of God (SAAS) salute it and kiss it. He said, 'What if (in the process) I am jostled or overwhelmed by the crowd?' Ibn ʿUmar replied, 'Abandon such talk! I did indeed see the Messenger of God (SAAS) salute it and kiss it.'"

Although al-Bukhārī gave this, Muslim did not.

Al-Bukhārī stated that Musaddad related to him, quoting Yahyā, from Ubayd Allāh, from Nāfi’, from Ibn ʿUmar, who said, "I never omitted saluting these two corners, in hard times or easy, ever since I saw the Messenger of God (SAAS) salute them both."

(Ubayd Allāh continued) "I asked Nāfi’, 'Did Ibn ʿUmar walk between the two corners?' He replied, 'He only walked so that it would be easier for his salutation.'"

Abū Da'ūd and al-NAṣṣār narrated from a ḥadīth of Yahyā b. ʿArrīf al-Qaṭṭān, from ʿAbd al-ʿAzīz b. Abī Rawwād, from Nāfi’, from Ibn ʿUmar (who said) that the Prophet (SAAS) never failed to salute the Yamānī (south-west) corner and the stone in each circumambulation.

Al-Bukhārī stated that Abū al-Walīd related to him, quoting Layth, from Ibn Shihāb, from Salīm b. ʿAbd Allāh, from his father, who said, "The only corners of the kaba I saw the Prophet (SAAS) salute were the two Yamānī corners."

Muslim narrated it from Yahyā b. Yahyā and Qutayba, from al-Layth b. Saʿd.

In one account from him, it is related that he said, "I don’t think that the Prophet (SAAS) would have neglected to salute both Shāmī corners except for the fact that they were not completed on the foundations (set by) Abraham."

108. That is, the two corners on the side closest to Yemen. The other two are known as the “Shāmī” corners and are closest to Syria – al-Shām, that is.
Al-Bukhari stated, "And Muhammad b. Bakr said that he was informed by Ibn Jurayj, quoting 'Amr b. Dinar, from Abu al-Shaath who said, 'And who would avoid touching anything from the kahfa!'"

Muwaffiqiyya used to salute the corners and so Ibn 'Abbas told him, "These two corners are not saluted." He replied, "No part of the kahfa is to be left out. Ibn al-Zubayr used to salute them all."

Al-Bukhari, may God Almighty have mercy upon him, was alone in giving this.

Muslim stated, in his sahih collection, that Abu al-Tahir related to him, quoting Ibn Wahab, quoting 'Amr b. al-Harith, (who said) that Qatada b. Daa'ma related to him that Abu al-Tufayl al-Bakri related to him that he heard Ibn 'Abbas say, "I only ever saw the Messenger of God (SAAS) salute the two Yamani corners." Muslim is alone in giving this.

The account related by Ibn Umar agrees with what Ibn 'Abbas stated - that the two Shami corners were not saluted because they were not completed on the foundations (set by) Abraham. This was because Quraysh could not meet the expense, and they put the stone outside of the kahfa when they built it. This is explained above.

The Prophet (SAAS) wished that it had been built and completed on the foundations of Abraham. But he was concerned over the fact that the people had so recently been in the jahiliyya period, and that they would have resented it (the omission).

During the rule of 'Abd Allah b. al-Zubayr, he demolished the kahfa and rebuilt it according to the directions given by the Messenger of God (SAAS), as related by his (Abd Allah's) aunt, the Mother of the Believers', A'ishah, daughter of Abu Bakr.

If Ibn al-Zubayr used to salute all the corners, then it was after their rebuilding on the foundations of Abraham; then this would have been fine. And this is certainly the preponderant view.

Abu Da'ud stated that Musaddad related to him, quoting Yahya, from 'Abd al-Aziz b. Abu Rawwad, from Naafi', from Ibn Umar, who said, "The Messenger of God (SAAS) never failed to salute the Yamani corner and the stone during each circumambulation."

Al-Nasa'i narrated this from Muhammad b. al-Muthanna, from Yahya.

Al-Nasa'i stated that Yaqubi b. Ibrahim al-Dawraqi narrated to him, quoting Yahya b. Sa'id al-Qattan, from Ibn Jurayj, from Yahya b. Ubayd, from his father, from 'Abd Allah b. al-Sa'ib, who said, "I heard the Messenger of God (SAAS) say, between the Yamani corner and the stone, 'O our God, bring us good on earth, and also good in the hereafter, save us from the torture of hell-fire'" (sura al-Baqara; II, v.201).

Abu Da'ud narrated it from Musaddad, from Ismael b. Yunus, from Ibn Jurayj. Al-Tirmidhi stated that Mahmud b. Ghaylan narrated to him, quoting Yahya b. Adam, quoting Sufyan, from Ja'far b. Muhammad, from his father, from
Jābir, who said, “When the Prophet (SAAS) arrived in Mecca, he entered the mosque and saluted the stone. He then passed on to his right, jogged for three circumambulations and walked four. He thereafter went to the maqām Ibrāhīm, ‘Abraham’s station’, and said, ‘And adopt maqām Ibrāhīm as a place to pray.’ He performed two raka‘āt with the maqām between himself and the ka‘ba. He then, after two raka‘āt went to the stone and saluted it. After that he left for al-Ṣafā. I think he said, ‘Al-Ṣafā and al-Marwa are rites of God.’”

This is a hadith that is ḥasan and ṣaḥīḥ. And scholars act on that basis.

Iṣḥāq b. Rāhawayh narrated it as above, from Yāhūyā b. ʿĀdām. And al-Ṭabarānī narrated it from al-Nāṣīrī and others, from ʿAbd al-ʿĀla b. Wāṣil, from Yāhūyā b. ʿĀdām.

An Account of how the Messenger of God (SAAS) jogged and moved at a fast pace on his circumambulations and the idjībā‘, ‘tucking up one’s gown under the right arm’.

Al-Bukhārī stated that ʿAbdāg b. al-Faraj related to him, quoting Ibn Wahb, from Yūnūs, from Ibn Shihāb, from ʿSālim, from his father, who said, “I saw the Messenger of God (SAAS), when he arrived in Mecca, act as follows. As he began the circumambulations, he saluted the ‘black stone’, and then he ran for three courses out of the seven.”

Muslim narrated it from Abū al-Ṭāhir b. al-Sarḥ, as did Ḥarmala, both of them quoting from Ibn Wahb.

Al-Bukhārī stated that Muhammad b. Sallām related to him, quoting Shurayh b. al-Nuʿmān, quoting Fulayh, from Nafīʿ, from Ibn ʿUmar, who said, “The Prophet (SAAS) ran for three courses, then walked for four during the ḥajj and the ‘umra.”

Al-Layth agreed with this, quoting from Kathīr b. Farqad, from Nafīʿ, from Ibn ʿUmar, from the Prophet (SAAS).

Al-Bukhārī is alone in giving this.

Al-Nāṣīrī narrated it from Muḥammad and from ʿAbd al-ʿArabīn, both of whom were sons of ʿAbd Allāh b. ʿAbd al-Ḥakam. They both quoted from Shuʿayb b. al-Layth, from his father, al-Layth b. ʿAṣd, from Kathīr b. Farqad, from Nafīʿ, from Ibn ʿUmar.

Al-Bukhārī stated that Ibrāhīm b. al-Mundhir related to him, quoting Abū ʿAṭabra Anas b. Ṭiyād, quoting Mūsā b. ʿUqba, from Nafīʿ, from ʿAbd Allāh b. ʿUmara, (who said) that the Messenger of God (SAAS), when he first arrived in Mecca and began the circumambulations for the ḥajj or the ‘umra, would run for three courses and walk for four and then would make two rakaʿāt before making the courses between al-Ṣafā and al-Marwa.

Muslim narrated it from a hadith of Mūsā b. ʿUqba.

Al-Bukhārī stated that Ibrāhīm b. al-Mundhir related to him, quoting Anas, from Ῥaḥḥām Allāh b. ʿUmar, from Nafīʿ, from Ibn ʿUmar, (who said) that the
The Messenger of God (SAAS), “would for the first tawaf (circumambulation) move at a fast pace for three circumambulations, and then walk for four. And he also ran in the middle of the course when he passed between al-Ṣafā and al-Marwā.”

Muslim narrated it from a hadith of ‘Ubayd Allah b. Umar. Muslim stated that ‘Abd Allāh b. Umar b. Abān al-Ju’fī informed him, quoting Ibn Mubārak, quoting ‘Ubayd Allah, from Nāfī’, from Ibn ‘Umar, who said that the Messenger of God (SAAS) moved at a jog from the stone to the stone for three circumambulations, and then walked for four.

He went on to narrate it from a hadith of Sa‘īd b. Akhdar, from ‘Ubayd Allāh, in similar terms. Muslim also stated that Abū al-Ṭāhir related to him, quoting ‘Abd Allāh b. Wāb, quoting Malik and Ibn Jurayj, from Ja‘far b. Muhammad, from his father, from Ja‘far b. ‘Abd Allāh, to the effect that the Messenger of God (SAAS) moved at a jog for three circumambulations from the stone back to the stone. And ‘Umar b. al-Khaṭṭāb asked, “Why the movement at a jog and the ‘exposing of the shoulder’, seeing that God had firmly established Islam and had ousted apostasy? However, we will not give up anything we used to do with the Messenger of God (SAAS).”


All of this refutes Ibn ‘Abbas and those who support his view that the movement at a jog is not an orthodox practice, since the Messenger of God (SAAS) did perform it when he and his Companions arrived on the morning of the Wednesday – during the ṣa‘īt al-qatā‘i’, that is – and the polytheists commented, “A delegation is arriving who have been weakened by the Yathrib fever.” And so the Messenger of God (SAAS) ordered them to move at a jog for three courses, then walk between the two corners. He only prevented them from jogging for all the circumambulations because of his concern for their health.

This is firmly established in both sāhih collections; his statement giving the reasons for this are very clear in the sāhih collection of Muslim.

It is as though Ibn ‘Abbas denies that there was movement at a jog on the hijājat al-wada‘i’. This fact, however, is fully substantiated as above. Indeed, in it there is evidence that the jogging was completed in the course from the stone and back to it. And that the passing between the two Yamāni corners was not made at a walking pace because of the absence of that cause referred to, namely weakness.

It is stated in a authentic hadith from Ibn ‘Abbas, that they moved at a jog between them at the ‘umra from al-Jīrānā and that they performed idtibā‘, “tucked up their gowns under their right arms”.

This fact also refutes the above objection, since there was no longer any fear remaining at the time of the ‘umra from al-Jīrānā, since it occurred after the conquest of Mecca, as told above.
Hammād b. Salama narrated it from ‘Abd Allāh b. ‘Uthmān b. Khuthaym, from Sa‘īd b. Jubayr, from Ibn ‘Abbās, to the effect that the Messenger of God (SAAS) and his Companions performed the ‘umra from al-Jāfānā and moved at a jog around the ka‘ba, tucking their garments under their armpits and over their shoulders.

Abū Da‘ūd narrated it from a hadith of Hammād in similar words, as well as from a hadith of ‘Abd Allāh b. Khuthaym, from Abū al-‘Ufayl, from Ibn ‘Abbās.


Al-Tirmidhī narrated it from a hadith of al-Thawrī and categorized it as ḥasan sahih.

Abū Da‘ūd stated that Muḥammād b. Kathīr related to him, quoting Sufyān, from Ibn Jurayj, from Ibn Ya‘lā, from his father, who said, “The Messenger of God (SAAS) circumambulated with a green cloak he was wearing múḍabā‘, ‘tucked up’, under his arm.”

Imām Ahmad narrated it similarly, from Waki‘ from al-Thawrī, from Ibn Jurayj, from Ibn Ya‘lā, from his father, to the effect that when the Prophet (SAAS) arrived in Mecca, he circumambulated the ka‘ba while wearing a cloak from the Ḥadramawt múḍabā‘an, “tucked up”.

Jābir stated in his hadith quoted above, that when they reached the ka‘ba, the Prophet (SAAS) saluted the “black stone”, jogged for three circumambulations and walked for four. When he had finished, he made his way to the ṭaqīm Ӏbrahīm and recited, “And use Abraham’s station as a place for prayer” (sūrat al-Baqara; II, v.125). He positioned himself so that the ṭaqīm was between himself and the ka‘ba. He related that he performed two raḵā‘āt and then recited, “Say, ‘He is God the One’” (sūrat al-Ikhla‘; CXII, v.1), and “Say: ‘O Unbelievers’” (sūrat al-Kāfūr‘; CIX, v.1).

What if it were asked whether the Messenger of God (SAAS) was mounted or on foot on this circumambulation?

The answer would be that two different accounts have been transmitted that might seem contradictory. We will give both and offer reconciliation between them and so refute those who imagine there to be a contradiction in them. And through God comes success; His help is sought and He is sufficient for us and the best support of all.

Al-Bukhārī, may God have mercy upon him, stated that Aḥmad b. Ṣāliḥ and Yaḥyā b. Sulaymān both related to him that Ibn Wahb related to him, quoting Yūnus, from Ibn Shihab, from Ubayd Allāh b. ‘Abd Allāh, from Ibn ‘Abbās, who said, “The Prophet (SAAS) circumambulated while upon his camel at the bi‘ijat al-wada‘, saluting the corner with a bent staff.”
The other major scholars promulgated it, except for al-Tirmidhi, by various lines from Ibn Wahb.

Al-Bukhari stated that al-Darawardi supported this, from the nephew of al-Zuhri, who quoted his uncle.

This sequence is very odd.

Al-Bukhari stated that Muhammad b. al-Muthanna related to him, quoting 'Abd al-Wahhab, quoting Khalid al-Hadhdhâ', from 'Ikrima, from Ibn 'Abbas, who said, “The Prophet (SAAS) circumambulated the ka'ba on a camel; each time he came to the corner, he gestured towards it.”

Al-Tirmidhi narrated it from a hadith of 'Abd al-Wahhab b. 'Abd al-Majid al-Thaqafi and 'Abd al-Wârith, both of them quoting from Khalid b. Mahrân al-Hadhdhâ', from 'Ikrima, from Ibn 'Abbas, who said, “The Messenger of God (SAAS) circumambulated upon his mount; and when he ended up at the corner, he gestured to it.”

He categorized this as hasan sahih.

Al-Bukhari went on to state that Musaddad related to him, quoting Khalid b. 'Abd Allah, from Khalid al-Hadhdhâ', from 'Ikrima, from Ibn 'Abbas, who said, “The Prophet (SAAS) circumambulated the ka'ba upon a camel; and when he came to the corner, he gestured to it with something he had and invoked, ‘Allahu Akbar! God is most Great!’”

Ibrahim b. Tahman supported this, quoting Khalid al-Hadhdhâ'.

He (al-Bukhari) traced this comment in his kitâb al-Tawaf back on a line from 'Abd Allah b. Muhammad, from 'Abâ 'Amir, from Ibrahim b. Tahman.

Muslim narrated (it) from al-Hakam b. Musa, from Shu'ayb b. Isâ, from Hishâm b. 'Urwa, from his father, from ‘Aisha, to the effect that on the hijjat al-wadâ the Messenger of God (SAAS) circumambulated around the ka'ba on a mule saluting the corner, disliking (the possibility) that the people would turn away from him.109

This substantiates that on the hijjat al-wadâ, the Messenger of God (SAAS) circumambulated upon a mule. However, during the hijjat al-wadâ he made three tawâf. The first was that of al-qudâm. The second that of the ifadâ, that being the tawâf al-fard, it being the day for the sacrifice. The third was the tawâf al-wadâ.110

Perhaps his being mounted referred to one of the other two, or to them both. Regarding the tawâf al-qudâm, he was on foot for it. Al-Shaâfi'i gives a text on all this. But God knows best and is most Wise.


109. For giving up a pre-Islamic practice that they favoured.
110. The tawâf al-qudâm is performed on arrival into the city of Mecca and the Sacred Mosque for the first time. The tawâf al-ifadâ is a key rite of the hajj ceremony, while the tawâf al-wadâ is performed when bidding farewell to the Sacred City.
Muḥammad b. al-Musayyab, quoting Nuṣaym b. Ḥammād, quoting ʿĪsā b. Yūnus, from Muḥammad b. ʿĪsāq – Ibn Yasār, that is, may God have mercy upon him – from Abū Jaʿfar – he being Muḥammad b. ʿAbī al-Ḥusayn – from Jābir b. ʿAbī Allāh, who said, ‘We went into Mecca as dawn rose. The Prophet (ṢAAS) came to the door of the mosque and made his camel kneel. Then he entered the mosque, beginning at the stone, which he saluted. His eyes welled with tears. He then moved at a jog for three circumambulations, and walked for four. When he had finished, he kissed the stone, placed his hands upon it and them wiped them over his face.’”

This line of transmission is excellent.

The account given by Abū Daʿūd states that Musaddad related to him, quoting Khalīd b. ʿAbī Allāh, quoting Yazīd b. Abū Ziyād, quoting Qāṭīrīn, from Ibn ʿAbbas, to the effect that when the Messenger of God (ṢAAS) arrived in Mecca, he was suffering somewhat. He circumambulated on his camel and when he reached the corner, he saluted it with his staff. When he had completed the circumambulation, he made his camel kneel and then performed two ṭañtaʿūt in prayer.

Yazīd b. Abū Ziyād, who is regarded as a weak source, is alone in giving this. He did not refer, moreover, to it having been the ḥijjat al-wadaʾī, nor that it was the first circumambulation of the ḥijjat al-wadaʾī.

And neither Ibn ʿAbbās, in the authentic ḥadīth from him given by Muslim, nor Jābir, similarly, said that the Prophet (ṢAAS) rode during his circumambulation due to his weakness. Both these authorities in fact referred to the large throng of people and their massing around him. He did not like for them to be a throng in front of him. Information on this will be given shortly hereafter, if God so wills it.

This second act of kissing, moreover, mentioned by Ibn ʿIṣāq in his account, that after the circumambulation and also after his having performed the two ṭañtaʿūt, is firmly set in the saḥīḥ collection of Muslim, from a ḥadīth of Jābir. In it he stated, after reference to praying for the two ṭañtaʿūt of the circumambulation, “he then returned to the corner and saluted it”.

Muslim b. al-Ḥajjāj stated in his saḥīḥ collection that Abū Bakr b. Abū Shayba and Ibn Numayr together related to him, from Abū Khalīd, that Abū Bakr stated, “Abū Khalīd al-ʾĀmrāʾī related to us, from ʿUbayd Allāh, from Nāfṭ, who said, “I saw Ibn ʿUmar salute the stone with his hand and then kiss his hand. He said, ‘I have not given it up since I saw the Messenger of God (ṢAAS) do it.’”

This suggests that he saw the Messenger of God (ṢAAS) (kiss his hands) on one of his circumambulations or in the last salutation he made, as we have related. Or that Ibn ʿUmar did not actually get to the stone due to some weakness he had, or so that he would not jostle against other persons and so do them harm.

For the Messenger of God (ṢAAS) spoke as follows to Ibn ʿUmar’s father, as quoted by ʾĀḥmad in his musnad collection, “Waṭf related to us, quoting ʾUṣayn,
from Abū Ya'fūr al-‘Abdī, who said, ‘I heard a sheikh in Mecca during the reign of al-Ḥajjaj quote from ʿUmar b. al-Khaṭṭāb as having said that the Messenger of God (ṢAAS) told him, ‘ʿUmar, you are a strong man. Don’t jostle at the stone, perhaps harming someone who is weak; if you should find the way to it clear, then salute it. Otherwise, face it and say Allāhu Akbar “God is most Great!”’.”

This is an excellent line of transmission; however, the narrator who quotes ʿUmar is unknown and is not named.

It is apparent, however, that this hadith is trustworthy and important. For al-Shafīʿi narrated it from Sufyān b. ʿUyayna, from Abū Ya'fūr al-ʿAbdī, his name being Waqdān, (who said), “I heard a man of Khuzāʿa say, following the killing of Ibn al-Zubayr who had been ruler of Mecca, ‘The Messenger of God (ṢAAS) said to ʿUmar, “Abū Ḥafs, you are a strong man, so don’t jostle at the corner in case you harm someone weak. However, if you find the way clear, then salute it; otherwise say, ‘God is most Great’, then pass on.”’”

Sufyān b. ʿUyayna stated, “He (the source quoted) was ʿAbd al-Raḥmān b. al-Ḥārith; al-Ḥajjaj had made him Governor or Mecca when he departed from there following the death of Ibn al-Zubayr.”

I note that this ʿAbd al-Raḥmān was a distinguished and important man. He was one of the four persons whom ʿUthmān b. ʿAffān appointed to write out the copies of the Holy Qurān whom he dispatched to all places abroad; this text has met unanimous acceptance.

*Accounts of the circumambulation of the Prophet (ṢAAS)*

between al-Ṣafā and al-Marwa.

Muslim narrated in his sābīḥ collection quoting Jābir in his long hadith given above. Following his report of the Prophet (ṢAAS) having made seven circumambulations of the kaʿba and his having performed two prayer rākaʿāt at the maqām ʿIbrahim, he went on to say that he returned to the corner (al-rukn), saluted it and then left through the door towards al-Ṣafā. When he approached al-Ṣafā, he recited, “al-Ṣafā and al-Marwa are rites of God” (ṣūrat al-Baqara; II, v.158). He then said that he would begin with that with which God began.

He commenced at al-Ṣafā and scaled it until he saw the kaʿba. Facing towards it, he called out, “God is most Great!” Then he declaimed, “There is no god but God alone! He has no associate. He has power, and to Him there is praise. He has control over everything. There is no god but God! He has fulfilled His promise. He has aided his servant, and has alone defeated the factions.” During this, he prayed and spoke similar words three times.

He then came down until his feet were set in the wādī; he moved at a jog, until having ascended, he walked to al-Marwa. He scaled it until he looked over to the kaʿba and he spoke upon it what he had upon al-Ṣafā.
Imám Aḥmad stated that ‘Umar b. Harūn al-Balkhi, Abū Ḥafṣ, that is, quoted Ibn Jurayj, from one of the Banū Ya‘lā b. Umayya, who quoted his father as saying, “I saw the Prophet (SAAS) proceed between al-Ṣafā and al-Marwā wearing a najrānī burdā, muḍṭāb‘ān, ‘gown from Hajrān tucked up beneath his armpit’.”

Imám Ahmad stated, quoting Yūnus, quoting ‘Abd Allāh b. al-Mu‘ammil, from ‘Umar b. ʿAbd al-Raḥman, quoting ʿAtiyā, from Ḥabība, daughter of Abū Naḥrāt, who said, “I went into Ḥusayn’s house, along with some women of Quraysh, while the Prophet (SAAS) was circumambulating between al-Ṣafā and al-Marwā. As he ran, his izar, ‘his waist-wrapper’, was moving around because of the energy with which he was running. He was saying to his Companions, “Run! God made running incumbent upon you.””

Aḥmad also stated that Shurayḥ related to us, quoting ‘Abd Allāh b. al-Mu‘ammil, quoting ʿAtā b. Abū Rabah, from Ṣafiyya, daughter of Shayba, from Ḥabība, daughter of Abū Tajrat. She said, “I saw the Prophet (SAAS) circumambulating between al-Ṣafā and al-Marwā; the people were ahead of him, and he behind them. He was running so vigorously that I could see his knees. His izar was moving around and he was saying, ‘Run, for God has made running incumbent upon you.’”

Aḥmad also narrated it from ‘Abd al-Razzaq, from Ma‘mar, from Waṣīl, the freed-man of Abū ‘Uyaynā, from Mūsā b. ‘Ubayda, from Ṣafiyya, daughter of Shayba, (who stated) that a woman informed her that she had heard the Prophet (SAAS), while passing between al-Ṣafā and al-Marwā, saying, “Running (between al-Ṣafā and al-Marwā) has been made incumbent upon you, so run!”

This woman was Ḥabība, daughter of Abū Tajrat, who is quoted in the first two ahādīth. (It is also related) from the mother of the son of Shayba b. ‘Uthmān, to the effect that she saw the Prophet (SAAS), while he was running between al-Ṣafā and al-Marwā, saying, “The valley is only to be traversed vigorously.”

Al-Nasā‘ī (also) narrated it. What is meant here by al-sā‘y, “running”, is the movement from al-Ṣafā to al-Marwā and back. What is meant her by al-sā‘y is not movement at a fast pace or racing, for God definitely did not make that incumbent upon us. Indeed, if a person walks in that same manner for the seven circumambulations between them both and does not jog in the river bed, that will suffice him (from God) according to the community of scholars; we know of no dispute among them regarding that.

Al-Tirmidhī, may God have mercy upon him, transmitted this from the scholarly community. He stated that Yūsuf b. Ṭālib related to him, quoting Ibn Fudayl, from ‘Atā b. al-Ṣā‘īb, from Kathīr b. Jahmān, who said, “I saw Ibn ‘Umar walking on the course, and I asked, ‘Are you going to walk on the passage between al-Ṣafā and al-Marwā?’ He replied, ‘If I should run, I have seen the Messenger of God (SAAS) run; and if I should walk, I have also seen him walk. I am now a very old man (and am forced to walk).’”

Al-Tirmidhī stated, “This hadith is hasan saḥīh.”

Ibn ‘Umar’s statement that he witnessed both activities by the Messenger of God (SÂAS) offers two possibilities. One is that he saw him move on one occasion at a walking pace from which jogging was absolutely absent. The second is that he saw him run for part of the way and walk for a part.

This (latter) is a strong possibility, since al-Bukhârî and Muslim narrated from a hadîth of Ubayd Allah b. Umâr al-Umari, from Nâfî, from Ibn ‘Umar, to the effect that the Messenger of God (SÂAS) would run along the bed of the river when he made the circumambulation between al-Šâfâ and al-Marwa.

It is stated above in the hadîth of Jâbir that the Messenger of God (SÂAS) came down from al-Šâfâ and when his feet were set in the wâdi, he moved at a jog until he had climbed above, when he came to al-Marwa.

This is what the scholars prefer in unanimity – that the person moving between al-Šâfâ and al-Marwa (mentioned above in Jâbir’s account) should preferably jog on each circumambulation in the bed of the wâdi, the stream bed that runs between them. They (the scholars) defined that to apply to the distance between the amyâl al-khûdâr,111 the ‘green markers’, one standing alone towards al-Šâfâ, adjacent to the mosque, and two more placed together towards al-Marwa, also adjacent to the mosque.

Some scholars have stated that the distance between these miles today is greater than the bed of the stream in which the Messenger of God (SÂAS) moved at a jog. But God knows best.

Muḥammad b. Ḥazm, in the book he compiled on the biyâ’at al-wâdâ, stated, “Then the Messenger of God (SÂAS) left for al-Šâfâ and recited there, ‘Al-Šâfâ and al-Marwa are rites of God. I shall begin with that which God began.’ And he then circumambulated also between al-Šâfâ and al-Marwa seven times. For three of these courses he was mounted on his mule and moving at a trot, while for four he walked.”

He made no further comment on this statement, one not made by anyone preceding him – namely, that the Prophet (SÂAS) was mounted on his mule for three courses between al-Šâfâ and al-Marwa, and that he walked for four.

He offered no proof whatsoever for this horrendous error. When he arrived at the point (in his account) where evidence would be expected, he stated, “We did not find the number of the courses made at a jog referred to in sources; however, it is the object of (general) agreement (as above).”

This is his wording. If what he meant is that movement at a jog on the first three circumambulations is the object of agreement, as he states, this is not true; indeed, no one related this.

111. The description given here is unclear, as are the distances to which reference is made.
If he meant that the movement at a jog on the first three circumambulations is the object of unanimous agreement, this point is devoid of value and useless. For just as there is agreement on the movement at a jog in the first three circumambulations, as we have indicated, there is also agreement on its preferability also in the remaining four.

Ibn Ḥazm’s insisting on the preferability of movement at a jog specifically for the first three circumambulations is contrary to what the scholars relate. But God knows best.

Regarding this comment of Ibn Ḥazm, that the Messenger of God (SAAS) was mounted between al-Ṣafā and al-Marwa, it has been shown above from Ibn ‘Umar that the Messenger of God (SAAS) used to make the al-saʿy jogging on foot along the stream bed.

Both compilers (of the saḥīḥ collections) included this.

Al-Tirmidhī quotes him (Ibn ‘Umar) as stating, “If I run, I have seen the Messenger of God (SAAS) run; and if I walk, I have seen the Messenger of God (SAAS) walk.”

And Jabir stated, “When his feet set in the wādī, he moved at a jog until, having ascended, he walked.”

Muslim narrated this.

Ḥabiba, daughter of Abū Tajrāt, said that he ran, while his iṣār was moving around him from the vigour of his running.

Ahmad related this.

In the saḥīḥ of Muslim, quoting from Jabir, as given above, the Messenger of God (SAAS) is said to have ascended al-Ṣafā until he saw the kaʿba. And the same for al-Marwa. We gave above from the hadīth of Muḥammad b. Ishāq, from Abū Jaʿfar al-Baqir, from Jabir (who said that) the Messenger of God (SAAS) made his camel kneel at the door of the mosque – until he circumambulated, that is. Moreover, he does not relate that he mounted it immediately on his departure for al-Ṣafā.

All this requires that the Messenger of God (SAAS) moved at a walk between al-Ṣafā and al-Marwa.

However, Muslim stated that ʿAbd b. Ḥumayd related to him, quoting Muḥammad – meaning Ibn Bakr – quoting Ibn Jurayj, quoting Abū al-Zubayr, who said that he heard Jabir b. ʿAbd Allah say, “The Prophet (SAAS) circumambulated on his ṭūbi, ‘his riding camel’, at the ḥijjat al-wadaʾ at the kaʿba and between al-Ṣafā and al-Marwa riding on a baʿr,112 ‘a donkey’, so that people would see him and be able to question him and he could look down. The throng inundated him, and the Prophet (SAAS) and his Companions made only one circumambulation between al-Ṣafā and al-Marwa.”

112. The word baʿr more commonly applies to a male camel; however, it is sometimes in early sources applied to an ass or donkey. Since there seems to be a distinction necessary here, the word has been translated as “donkey”.
Muslim also narrated this from Abū Bakr b. Abū Shayba, from 'Alī b. Mushir and also from 'Alī b. Khashram, from Ḥusayn b. Yūnus, and from Muḥammad b. Ḥatim, from Yahyā b. Saʿīd. All of these quoted it from Ibn Jurayj. In some of these accounts the words 'and between al-Šafā and al-Marwa' are not given.

Abū Daʿūd narrated it from Ḥanbal, from Yahyāb. Saʿīd al-Qaṭṭān, Ibn Jurayj, quoting Abū al-Zubayr, who said that he heard Jābir b. ʿAbd Allāh say, "The Prophet (ṢAAS) circumambulated the ka'ba on the ḥijjat al-wadā' riding his camel, and also between al-Šafā and al-Marwa."

Al-Nasaʾī narrated it from al-Fallas, from Yahyā, and from ʿImrān b. Yāṣīd, from Saʿīd b. Ishaq, both of them quoting from Ibn Jurayj.

This is recorded in a ḥadīth of Ibn Jurayj. Yet is is very problematical. Because the rest of the accounts from Jābir and others indicate that the Messenger of God (ṢAAS) would walk between al-Šafā and al-Marwa.

The account of Abū al-Zubayr from Jābir might well be that way because of the addition; I refer to his statement, "And between al-Šafā and al-Marwa". This (statement) may have been interpolated by someone after the Companion. But God knows best.

Or perhaps the Prophet (ṢAAS) did proceed on foot between al-Šafā and al-Marwa for some of the circumambulations, and his reported behaviour was witnessed then. When there was a heavy throng around him, he rode, as is shown in the account of Ibn ʿAbbas that follows shortly.

Ibn Ḥazm conceded that his first circumambulation of the ka'ba was on foot, and he maintained that his riding while on the circumambulations came thereafter. He also claimed that he was riding on the passage between al-Šafā and al-Marwa. He stated, "Because he only circumambulated between them once." He went on to explain Jābir's statement, "until his feet were set in the wādī, he moved at a jog" by saying that he accepts that, even though the Messenger of God (ṢAAS) was mounted, and that when his camel "was set" in the wādī, so was all of himself, his feet being "set" along with the rest of his body. Ibn Ḥazm stated, "And the same goes for the reference to the al-ramal, "the movement at a jog". By this the account refers to his mount's movement at a jog, along with its rider.

This explanation is extremely far-fetched. But God knows best.

Abū Daʿūd stated that Abū Salama Musa related to him, quoting Ḥammād, quoting Abū ʿAshīm al-Ghanawi, from Abū al-Ṭufayl, who stated, "I said to Ibn ʿAbbas, 'Your people claim that the Messenger of God (ṢAAS) moved at a jog at the ka'ba, and that that was his sunna, his "orthodox practice".' He replied, 'They both spoke the truth and lied.' I asked, 'In what did they speak the truth, and in what lie?' He replied, 'They spoke the truth by saying that the Messenger of God (ṢAAS) moved at a jog, but lied in that it was not a sunna. Quraysh said at al-Ḥudaybiyya, 'Just leave Muḥammad and his Companions alone to die of worms!' And then they made peace with him on the basis of his making the pilgrimage the following year and agreeing to them staying in Mecca for three
days. And then the Messenger of God (SAAS) arrived while the unbelievers were over in front of Mt. Quṣiṣqāṭa. And the Messenger of God (SAAS) told his Companions, ‘Move at a jog three times around the ka'ba.’ This was not a sunna.

“I asked, ‘Your people claim that the Messenger of God (SAAS) circumambulated between al-Ṣafā and al-Marwa on a camel, and that that is a sunna.’ He replied, ‘They spoke the truth, and they lied.’ I asked, ‘In what did they speak the truth, and in what did they lie?’ He replied, ‘They spoke the truth in that the Messenger of God (SAAS) did circumambulate between al-Ṣafā and al-Marwa on a camel. And they lied; that was not a sunna. The (throng of) people could not be kept away from the Messenger of God (SAAS), or diverted from him. And so he circumambulated on a camel so that they could hear his words and see where he was, but their hands could not reach him.’”

This is how Abu Da’ūd narrated it.

Muslim narrated it from Abū Kāmil, from ʿAbd al-Wāḥid b. Ziyād, from al-Jurayr, from Abū al-Ṭufayl, from Ibn ‘Abbās. He (Abū al-Ṭufayl) related the virtue of circumambulating the ka'ba as above, then said, “I asked Ibn ʿAbbās, ‘Tell me about circumambulating between al-Ṣafā and al-Marwa, while mounted. Is that a sunna? Your people claim that it is a sunna.’ He replied, ‘They spoke the truth and they lied.’ I asked, ‘What do you mean by saying they spoke the truth and lied?’ He replied, ‘People massed around the Messenger of God (SAAS), saying, ‘This is Muhammad! This is Muhammad!’ Even the aged were coming out of their houses. The Messenger of God (SAAS) did not (want) to have people throng before him. And so when they crowded in large numbers around him, he rode.’

“Ibn ʿAbbās concluded, ‘Walking and running are better.’”

This is the wording of Muslim. It requires that he only rode when the circumstances warranted. Through this, reconciliation between the various ahādīth is possible. But God knows best.

Then there is the account related by Muslim in his saḥīḥ collection. He stated that Muḥammad b. Rāfī related to him, quoting Yaḥyā b. Ādām, quoting Zuhayr, from ʿAbd al-Malik b. Saʿīd, from Abū al-Ṭufayl, who said, “I told Ibn ʿAbbās, ‘I believe I saw the Messenger of God (SAAS).’ He asked, ‘Describe him to me.’ I said, ‘I saw him at al-Marwa on a camel with a great many people all around him.’ Ibn ʿAbbās said, ‘That was the Messenger of God (SAAS). People would not be struck (to keep them away) from him, nor would they be forced (to keep away) from him.’”

Muslim is alone in giving this. In this account there is no evidence that he was mounted while passing between al-Ṣafā and al-Marwa, for he (the narrator) did not specify it to relate to the ḥijāt al-wadā’ or to some other time. Assuming that the account did relate to the ḥijāt al-wadā’, it is possible that it related to the
Messenger of God (SAAS), having finished the courses, sat down upon al-Marwa, addressed the people, told those who had not brought a hadī to convert the hajj into an 'umra and all those except the ones who had brought a hadī having concluded their ihram, stated, as is related above in the hadith of Jābir. And thereafter, following all this, he had his camel brought, mounted it and rode off to his house at al-Abtah, as we will relate shortly, and it was at that point that he was seen by Abū al-Tufayl ʿAmir b. Wathila al-Bikri, a man included among the lesser Companions.

I note that a faction of Iraqis, persons such as Abū Haniʿa and his companions, and al-Thawri, maintain that the person performing the hajj al-qiran makes two circumambulations and makes two courses at a run; this is narrated from ʿAlī, Ibn Masʿūd, Mujāhid and al-Shaʿbī. They cite as evidence the long hadith of Jābir and his evidence that the Messenger of God (SAAS) moved on foot between al-Šāfā and al-Marwa and the fact that his hadith reports that the Prophet (SAAS) passed between them mounted, according to the account of the circumambulation between them both, once at a walk, then mounted.

Saʿīd b. Manṣūr narrated in his work al-Sunan, from ʿAlī, may God be pleased with him, that he (the Prophet (SAAS)) recited the talbīyya for a hajj and an 'umra, and when he reached Mecca he circumambulated the ka'ba and made the course between al-Šāfā and al-Marwa for his 'umra. He then came back and circumambulated the ka'ba and passed between al-Šāfā and al-Marwa for his hajj. And that he remained in a state of ḥarām until the day of the sacrifice.

This is his wording. Abū Dharr al-Harawi narrated it in his work Manāsik from ʿAlī, to the effect that he combined the hajj with the 'umra and made two circumambulations and two sa'y courses for them. He (ʿAlī) stated, “That is what I saw the Messenger of God (SAAS) do.”

Al-Bayhaqi narrated it similarly, as did al-Dārquṭnī and al-Naṣīr in their materials relating to ʿAlī. Al-Bayhaqi stated, in his work on the sunna, that Abū Bakr b. al-Ḥārith al-Faqīh, quoting ʿAlī b. ʿUmayr b. al-Ḥāfiz, quoting Abū Muhammad b. Saʿīd, quoting Muhammad b. Zumbūr, quoting ʿUyād b. Manṣūr, from ʿUyād, from Ibrahim, from Malik b. al-Ḥārith, or Manṣūr, from Malik b. al-Ḥārith, from Abū Naṣr, who stated, “I met ʿAlī, and had recited the talbīyya for the hajj, while he had done so for the hajj and the 'umra. I said, 'Can I do as you did?' He replied, 'That is so – provided you began with the 'umra.' I asked, 'What should I do if that is what I wish?' He replied, 'Take a vessel of water and pour it over yourself. Then recite the talbīyya for both of them together. After that, circumambulate twice and make the sa'y passages twice for them. And do not declare your ihram concluded before the day of the sacrifice.'”

Manṣūr stated, “I related that to Mujāhid, and he said, ‘We used to combine with only one circumambulation. But nowadays that is not what we do.’”

The ḥāfiz al-Bayhaqi stated that ʿUyayn b. ʿUyayn, ʿUyayn al-Thawri and Shuʿba narrated it from Manṣūr, but in his account he made no reference to the sa'y. He also stated that the “Abū Naṣr” mentioned in the line of transmission is
not known. If what he relates is authentic, then it is likely, he concluded, that he meant the *tawaf al-şudûm* and the *tawaf al-siyâra*.

Al-Bayhaqî stated, “It is also narrated with other lines of transmission from ‘Ali, both *marjû‘* and *mawqûf*.” It pivots upon al-Ḥasan b. ‘Amâra and Ḥafs b. ‘Abî Dâ‘îd, ʿisâ b. ‘Abî ʿAllâh and Ḥammâd b. ‘Abî al-Râhmân. All of them are weak, and nothing on that subject that they narrate should be cited as evidence. But God knows best.

What is transmitted in the authentic *ahâdîth* contradicts the above.

We previously quoted the account of Ibn ʿUmar given in al-Bukhârî’s *ṣaḥîh* collection to the effect that the Prophet (SAAS) recited the *talbiyya* for an ʿumra and added the *ḥajj* to it. And so Ibn ʿUmar also performed the *ḥajj al-qiran*. He circumambulated for both the *ḥajj* and the ʿumra, once only, saying, “This is what the Messenger of God (SAAS) did.”

Al-Ṭîrûmî, Ibn ʿMajâ and al-Bayhaqî narrated it from a *ḥadîth* of al-Darawârdî, from ʿUbayd Allah, from Nâfî, from Ibn ʿUmar, who said, “The Messenger of God (SAAS) stated, ‘Those who join the *ḥajj* together with the ʿumra perform one circumambulation for them both and one *saʿî* for them both.’”

Al-Ṭîrûmî stated, “This *ḥadîth* is ḥasan gharîb.”

I note that the line of transmission for this meets the criteria of Muslim.

The same happened to ʿAʾisha, “the mother of the Believers.” She was one of those who recited the *talbiyya* for an ʿumra since she had not brought a *hâdi* with her. When she menstruated, the Messenger of God (SAAS) told her to wash and to recite the *talbiyya* for a *ḥajj* with her ʿumra. And so she performed the *ḥajj al-qiran*. When they returned from Mînâ, she asked that he allow her to perform an ʿumra after the *ḥajj* and the Messenger of God (SAAS) did so in order to please her, as is asserted in the *ḥadîth*.

Imâm Abû ʿAbd Allah al-Shâfîî stated that Muslim al-Zanjî, he being Khâlid’s son, informed him, from Ibn Jurayj, from ʿAṭî, that the Messenger of God (SAAS) said to ʿAʾisha, “Your circumambulation of the *kaʿba* and between al-Ṣafâ and al-Marwâ suffice for you for both your *ḥajj* and your ʿumra.”

This is evidently a *mursal* quotation; but its content is fully substantiated by many of al-Shâfî’s comments.

He stated that Ibn ʿUyayna informed him, from Ibn Abû Najîh, from ʿAṭî, from ʿAʾisha, who quoted the Prophet (SAAS).

Al-Shâfîî stated, “And Sûfîn may have quoted it from ʿAṭî, from ʿAʾisha, and he may have said, ‘and the Prophet (SAAS) said to ʿAʾisha.’” He went on to quote as above.

The ʿîṣâz al-Bayhaqî stated, “And Ibn Abû ʿUmar narrated it from Sûfîn b. ʿUyayna as *mawṣûl*. Muslim narrated it from a *ḥadîth* of Wahîb, from Ibn ʿAwâs, from his father, from ʿAʾisha, in similar form.

Muslim narrated it from a *ḥadîth* of Ibn Jurayj, quoting Abû al-Zubayr, who said that he heard Jabîr say, “When the Messenger of God (SAAS) went in to
see A'isha, she was weeping. He asked her, "Why are you crying?" She said, "I am crying because the people have declared their ḫāṭaḥ concluded, while I have not, and because they have circumambulated the kaba and I have not. And now is the time for this ḥajj."

He stated, "This is a matter that God has decreed for Adam’s daughters. Wash yourself and recite the talbiyya for a ḥajj." She stated, "And so I did that. When I had cleansed myself, he said, ‘Circumambulate the kaba, and between al-Ṣafā and al-Marwa, and then your state of ḫāṭaḥ for the ḥajj will be concluded, as well as your umra.'"

She asked, "Messenger of God, I am concerned about my umra and that I did not circumambulate until I had performed the ḥajj." He said, "Go with her, 'Abd al-Rahmān, and let her make the umra from al-Tan'im."

Muslim also quotes a hadith of Ibn Jurayj. The latter stated that Abu al-Zubayr informed him that he heard Jābir say, “The Prophet (ṢAAS) and his Companions made only one circumambulation between al-Ṣafā and al-Marwa."

The supporters of Abu Ḥanifa, may God have mercy on him, maintain that the Prophet (ṢAAS) and his Companions who had brought hadis combined between the ḥajj and the umra, as the aforementioned hadīth indicate. But God knows best.

Al-Sha'ībī stated that Ibrāhīm b. Muḥammad informed him, from Ja'fār b. Muḥammad, from his father, from ‘Alī who said about those who perform the ḥajj al-qirān, “They should perform two circumambulations and one sa'ī.”

Al-Sha'ībī stated, “Some people said that there should be two circumambulations and two sa'ī. They cite as evidence for this a weak account from ‘Alī.” Ja'fār said, “Our statement is narrated from 'Ali, and we also narrated it from the Prophet (ṢAAS).”

However, Abu Dā'ūd stated that Ḥarūn b. ʿAbd Allāh and Muḥammad b. Rāfī' related to us, that Abu ʿĀṣim related to them both, from Ma'rūf – meaning Ibn Kharrābūdhum al-Makki – quoting Abū ʿUṣayf, who said, “I saw the Prophet (ṢAAS) circumambulate the kaba upon his camel, saluting the corner with a staff and then kissing it.” Muḥammad b. Rāfī' added, “He then went forth to al-Ṣafā and al-Marwa and circumambulated seven times on his camel.”

Muslim narrated this in his saḥīḥ collection, from a hadith of Abu Dā'ūd al-Ṭayālīṣī, from Ma'rūf b. Khurbūdhum, without the addition given by Muḥammad b. Rāfī'. Ubayy Allāh b. Musa narrated it similarly from Ma'rūf, without the addition. The ḥāfīz al-Bayhaqī narrated it from Abū Sa'īd b. Abū ʿAmr, from al-ʿAshām, from Yahyā b. Abū Ṭālīb, from Yazīd b. Abū Ḥakīm, from Yazīd b. Mālik, from Abū al-Ṭufayl, also without the addition. But God knows best.

The ḥāfīz al-Bayhaqī stated that Abu Bakr b. al-Ḥasan and Abu Zakariyya' b. Abū Ishāq both stated that Abu Ja'fār Muḥammad b. ʿAlī b. Duḥaym related to them, quoting Ahmad b. Ḥāzim, quoting Ubayy Allāh b. Musa and Ja'fār b. ʿĀwn who both stated, “Ayyām b. Nābil informed us, from Qudāmā b. ʿAbd Allāh b. ʿAmmār, who said, ‘I saw the Messenger of God (ṢAAS) pass between
al-Ṣafā and al-Marwā upon a camel; there was no hitting, no sending away and no shouts to get out of the way.’”

Al-Bayhaqi stated, “They both spoke thus. A group other than Ayman also related it. They stated, ‘Stones were thrown on the day of the slaughter.’ It is likely that the statements of both men were authentic.”

I note that Imam Aḥmad narrated it in his musnad hadith collection, from Wāki‘, Qirān b. Tamām, Abū Qūra Mūsā b. Ṭārīf, the qādi of the people of Yemen, Abū Aḥmad Muḥammad b. ʿAbd Allāh al-Zubayrī and Mūṭamīr b. Sulaymān, from Ayman b. Nābil al-Ḥabashi, the father of ʿĪmān al-Makkī, a resident of ʿAṣqālān, the freed-man of Abū Bakr al-Ṣiddiq. He is considered a very reliable source whom al-Bukhārī quoted. He gave the account of Qudāma b. ʿAbd Allāh b. ʿAmmār al-Kīlābī, who related that he saw the Messenger of God (ṢAAS) cast stones on the day of the sacrifice from the middle of the wādī, mounted upon a grey female camel, and that there was no hitting, no sending away and no shouts to get out of the way.

Al-Tirmidhī narrated it similarly, from Aḥmad b. Manī‘, from Marwān b. Muṭāwiyya. Al-Nasā’ī gave it from Ishaq b. Ṭahawāyhi. Ibn Māja gave it from Abū Bakr b. Abū Shayba, both of whom quoted from Wāki‘, from Ayman b. Nābil, from Qudāma. This is how Imam Aḥmad narrated it. Al-Tirmidhī categorized it as ḥasan saḥīh.

DIVISION

Jābir stated in his hadith, “until, at the conclusion of his circumambulation, at al-Marwā, he (the Prophet (ṢAAS)) said, ‘If I had known beforehand what I came to learn, I would not have brought the hadīth.’”

Muslim narrated this.

In this account there is evidence against those who maintain that the saʿy between al-Ṣafā and al-Marwā totals fourteen passages, each movement out and back being counted as one time. A group of major authorities of the Shāfiʿī view maintain this.

This hadith constitutes a refutation of them. Because the final circumambulation, according to what they say, would be at al-Ṣafā, not at al-Marwā.

This is why Aḥmad stated in his account in the hadith of Jābir, “When it was the seventh circumambulation, at al-Marwā, he (the Messenger of God (ṢAAS)) said, ‘O people, if I had known beforehand what I came to learn, I would not have brought the hadīth and I would have made it an ‘umra. Those who have not brought a hadīth with them may declare their iḥrām concluded and they should make it an ‘umra.’ And so all the people did declare their iḥrām concluded.”

Muslim stated, “And so all the people did declare their iḥrām concluded and removed their hair, except for the Prophet (ṢAAS), and those who had brought hadīts with them.”
Chapter.

A group of the Companions of the Prophet (ṣaṣṣ), too long to mention here, narrated his order to those who had not brought hadis to convert the hajj into an umra. The proper place for giving that information is in my work al-Abkām al-Kabir. If God so wills it.

There are differences about this. Malik, Abū Ḥanīfa and al-Shāfi‘ī stated that this was a prerogative of the Companions and that this conversion was abrogated for others. They hold fast to the statement of Abū Dharr, may God be pleased with him, “Conversion from the hajj to the ‘umra applied only to the Companions of Muḥammad. May God be pleased with them.”

Muslim narrated this.

Imām Aḥmad refuted this. He stated, “Eleven of the Companions narrated it; where does this account stand with regard to that?” He then, may God have mercy upon him, went on to allow the conversion to others than the Companions.

Ibn ʿAbbas, may God be pleased with him, stated that this conversion should necessarily apply to all those who had not brought hadis. Indeed, he maintained that it was legally permissible for someone who had circumambulated the ka‘ba and had not brought a hadī, and that these circumstances alone made this permissible. In his view, the pilgrimage ceremonies consist either of the hajj al-qiran for those who have brought a hadī, or the hajj al-tamattu‘ for those who have not. But God knows best.

Al-Bukhārī stated that Abū al-Nu‘mān related to him, quoting Ḥammād b. Zayd, from ʿAbbād al-Malik b. Jurayj, from ʿAṭā‘, from Jabir. And from Tawus, from Ibn ʿAbbās. They both stated, “The Prophet (ṣaṣṣ) and his Companions arrived on the morning of the 4th day of Dhī al-Ḥijja, reciting the talbiyya for the hajj, mixing in nothing with it. When we arrived, he gave us orders and we made it an ‘umra. And he declared that our ibrah was concluded (thus allowing us to go) to our wives. Gossip about this spread thereafter.”

ʿAṭā‘ went on to quote Jabir as saying, “So one of us might go off to Mina with his penis damp from sperm!” He went on, gesturing, “This reached the Prophet (ṣaṣṣ), and he said, ‘It has reached me that there are people saying such-and-such. I swear by God, I am more innocent, more pious towards God than they are! If I had known beforehand what I came to learn, I would not have made sacrifice. And if I had not had a hadī I would have declared my ibrah concluded.’

“Suraqā b. Ju‘shum then arose and said, ‘Messenger of God, is this just for us, or for ever?’ ‘For ever,’ he replied.”

Muslim stated that Qutayba related to him, quoting al-Layth – he being Ibn Sa‘d – from Abū al-Zubayr, who quoted Jabir as saying, “We arrived along with the Messenger of God (ṣaṣṣ), reciting the talbiyya for a hajj alone. ʿAisha arrived for an ‘umra. When we were at Saraf she menstruated. Then when we reached (Mecca) we circumambulated the ka‘ba, al-Ṣafā and al-Marwa, and the
Messenger of God (ṣaḥīḥ), told those of us who had not brought a ḥadi to declare our ʿihram concluded. ‘To what extent?’ we asked. ‘Totally,’ he replied. And so we had sexual relations with our wives, put on perfume and dressed in clothes. Only four nights remained from that time until (the ceremonies on) ʿArafat.”

These two ʿahadīth state clearly that the Prophet (ṣaḥīḥ) came to Mecca the year of the ḥijja al-wadaʿ on the morning of the fourth of Dhū al-Ḥijja. That was a Sunday, when daytime came, at dawn, because the first day of Dhū al-Ḥijja that year was indisputably a Thursday, because the day for (the congregation at) ʿArafat was Friday, according to the text of the ʿahadīth of ʿUmar b. al-Khaṭṭāb that is firmly established in both ʿahadīth collections. As we will show.

When the Messenger of God (ṣaḥīḥ) arrived on Sunday, the fourth of that month, he began, as we have related, with circumambulation of the ʿaqaba then he made the al-saʿy between al-Ṣafā and al-Marwā. When he completed his circumambulation between the two, at al-Marwā, he ordered those who had not brought ḥadīs with them to declare their ʿihram decisively concluded. He required that of them definitely, and they did so. Some of them were regretful that the Messenger of God (ṣaḥīḥ) had not declared his ʿihram concluded because he had brought the ḥadīs. They wanted to conform to his practice and would have found solace in this. When he perceived how they felt, he said to them, “If I had known beforehand what I came to learn, I would not have brought the ḥadīs and would have made it an ʿumra.”

That is, “If I had known that this would upset you, I would have left bringing the ḥadīs until after I had declared my ʿihram concluded, as you have done.”

From this the evidence might seem clear to you of the superiority of the ḥajj al-tamattūʿ, as Imām ʿAbd Allāh maintained on the basis of this. He stated, “I do not doubt that the Messenger of God (ṣaḥīḥ), performed the ḥajj al-girān; however, the ḥajj al-tamattūʿ is superior, since he (the Prophet (ṣaḥīḥ)) expressed his regret at it.”

The response to this would be as follows: the Prophet (ṣaḥīḥ) did not express regret over the ḥajj al-tamattūʿ because of its superiority over the ḥajj al-girān, for those who had brought a ḥadīs. He expressed regret because then he would not have upset his Companions by retaining his ʿihram state and by telling them to declare their ʿihram concluded.

Therefore – but God knows best – when Imām ʿAbd Allāh contemplated this “secret”, he gave the text of another ʿahadīth from the Prophet (ṣaḥīḥ), to the effect that the ḥajj al-tamattūʿ is best for those not bringing a ḥadīs, because of the latter’s order to those of his Companions who had not brought ḥadīs to perform the ḥajj al-tamattūʿ, and that the ḥajj al-girān would be preferable for those having brought ḥadīs, just as God, Almighty and Glorious is He, chose for His Prophet (ṣaḥīḥ), on the ḥijja al-wadaʿ and His order to him in that regard, as related above. But God knows best.
Chapter.

Thereafter, the Messenger of God (SAAS), having finished his circumambulation between al-Ṣafâ and al-Marwa and having ordered those who had not brought hadīs to conclude their pilgrimage, left in the company of those with him and stopped at al-Abtāb, to the east of Mecca. He stayed there for the remainder of that Sunday and the Monday, Tuesday and Wednesday, until he had performed the suḥb prayer of Thursday. Throughout all those days he prayed there with his Companions without returning to the ka'ba.

Al-Bukharī has a chapter entitled, Chapter of those who do not approach the ka'ba and do not circumambulate before going out to 'Arafāt and then return after the first circumambulation.

He went on to state therein that Muhammad b. Abū Bakr narrated to him, quoting Fudāyi b. Sulaymān, quoting Mūsā b. Uqba, as saying, “Kurāb quoted ‘Abd Allāh b. ‘Abbās as having said to him, “The Prophet (SAAS) came to Mecca, performed seven circumambulations and the sa'y between al-Ṣafâ and al-Marwa. He did not approach the ka'ba after his circumambulation until he returned from 'Arafāt.”

Al-Bukharī is alone in giving this.

Chapter.

During this time, while the Messenger of God (SAAS) was staying at al-Baṭṭā, outside Mecca, ‘Alī arrived from Yemen. The Prophet (SAAS) had sent him – as we narrated above – to Yemen as its governor after Khalīd b. al-Walīd, may God be pleased with them both.

When ‘Alī arrived, he found that his wife Fāṭima, the daughter of the Messenger of God (SAAS), had declared her ihram concluded, as had the wives of the latter, who had not brought hadīs. Fāṭima had put on kohl and dressed in colour-dyed clothing. ‘Alī asked her, “Who told you to do this?” “My father,” she replied.

Somewhat annoyed at her, he then went to the Messenger of God (SAAS), and told him that she had declared her ihram concluded, had dressed in colour-dyed clothes and put on kohl. He told him, “And she claims that you told her to do that, Messenger of God.”

He replied, “She spoke the truth.” He repeated this three times.

The Messenger of God (SAAS) then asked him, “With what intent did you recite the talbīyya when you determined upon the hajj?” He replied, “With the same intent as the Messenger of God,” he replied. The Messenger of God (SAAS) then told him, “I have brought the hadīs with me, so do not declare your ihram concluded.”

The number of hadīs ‘Alī had brought from Yemen and the Messenger of God (SAAS) had brought with him from Medina and had bought on the way totalled
100 camels. They shared all the hadis between them. All this is related in the sahih of Muslim, may God have mercy upon him, and has been given above.

This report refutes the account related by the hafiz Abū al-Qasim al-Tabarānī, may God have mercy upon him, from a hadith of 'Ikrima, from Ibn 'Abbās, to the effect that ‘Āli met with the Prophet (SAAS) at al-Juḥfa. But God knows best.

Abū Mūsā was among those who arrived with ‘Āli; however, he himself did not bring a hadj and so the Messenger of God (SAAS) ordered him to declare his iṣra‘ concluded after he had circumambulated for the ‘umra and had made the sa‘y. He then revoked his ḥajj into an ‘umra and performed the ḥajj al-tamattu‘. He would use that experience in issuing his legal decision during the caliphate of ‘Umar b. al-Khaṭṭāb. When ‘Umar b. al-Khaṭṭāb gave his opinion that the ḥajj (alone) should be made quite separate from the ‘umra, he (Abū Mūsā) abandoned his legal position out of respect for the Commander of the Believers, ‘Umar, may God be pleased with him and grant him pleasure.

Imām Ahmad stated that ‘Abd al-Razzaq related to him, quoting Sufyān, from ‘Awn b. Abū Juḥayfa, from his father, who said, “I saw Bilāl make the call to prayer and circulate all around, and turn his face everywhere, his fingers in his ears. The Messenger of God (SAAS) was in a red pavilion he had, made of leather, I believe. Then Bilāl went out ahead of the Messenger of God (SAAS), carrying a short lance. He set it up and the Messenger of God (SAAS) performed the prayer.”

‘Abd al-Razzaq stated, “And I heard him in Mecca say that at al-Baṭṭā‘ dogs, women and donkeys would pass in front of him. He was dressed in a red hulla, ‘outer garment’, beneath which I thought I could see the sheen of his legs.” He said, “Sufyān, we think it (what he wore) was a ḥibara, ‘a shawl’.”

Ahmad stated that Waki‘ related to him, quoting Sufyān, from ‘Awn b. Abū Juḥayfa, from his father, who said, “I went to the Prophet (SAAS) at al-Abtāh while he was in a red pavilion he had. Bilāl came out with the residue of (the water from the ablution) sprinkling it (on those around him).

“Bilāl made the call to prayer and I watched as his mouth moved first here, then there” – meaning to the right and the left. “Then the ‘ṣanaza, ‘a short lance’, was set up, and the Messenger of God (SAAS) came out, dressed in a red jubba” – or a red hulla – “and I thought I could see the sheen of his legs. He performed the al-ṣuhr” – or the al-ṣaf – “prayer, facing towards the ‘ṣanaza. Women, dogs and donkeys passed by without hindrance. He kept on performing prayers of two raka‘āt until he reached Medina.”

On one occasion, the account quotes the narrator as saying, “He performed the al-ṣuhr prayer of two raka‘āt and the al-ṣaf of two raka‘āt.”

In both sahih collections this is given from an account of Sufyān al-Thawrī.

Ahmad also stated, that Muḥammad b. Ja‘far related to him, quoting Shu‘ba and Ḥajjāj, from al-Ḥakam, who quoted Abū Juḥayfa as saying, “The Messenger of God (SAAS) left and went to al-Baṭṭā‘. He performed the ablution and the al-ṣuhr prayer with two raka‘āt with a short lance before him.”
‘Awn made an addition to this, quoting his father as quoting Abu Juḥayfa as saying, “and there were donkeys and women passing behind us”.

Ḥajjāj stated in the ḥadīth, “Then people began taking hold of his hand and wiping it over their faces. I took his hand and placed it on my face; I found it to be cooler than ice and more sweet-smelling than musk.”

Both authors of the sahih collections gave it in full from a ḥadīth of Shu’ba.

Chapter.

The Messenger of God (ṢAAS) remained, as we have stated above, at al-Abtāh the Sunday, Monday, Tuesday and Wednesday. The people who had not brought ḥadīṣ had declared their ḥirām concluded.

During that period, ‘Abī b. Abū Ṭālib arrived from Yemen with the Muslims accompanying him and the wealth he brought. The Messenger of God (ṢAAS) did not return to the ka’ba after he had circumambulated it.

The morning of Thursday, the Messenger of God (ṢAAS) performed the morning prayer, that day being that of al-tarwiyah. It is also called the “Minā day” because (people) go there then.

It has been narrated that the Prophet (ṢAAS) had made an address before that day. The previous day, as I have seen in various commentaries, is known as the yawm al-ztna, “decoration day”, because on it the sacrificial animals are garlanded with ornaments and similar items. But God knows best.

The ḥāfīẓ al-Bayhaqī stated that Abū ʿAbd Allah al-Ḥāfīẓ informed him, quoting Ahmad b. Muḥammad b. Jaʿfar al-Jalūdī, quoting Muḥammad b. Ismaʿīl b. Māhrūn, quoting Muḥammad b. Yusuf, quoting Abū Qurra, from Mūsā b. ʿUqba, from Nāfiʿ, from Ibn ʿUmar, who said, “When the Messenger of God (ṢAAS) addressed the people the day of the tarwiyah, he would instruct them about their religious rites.”

The Prophet (ṢAAS) then set off on his mount to Minā, before the noon -- though some say thereafter. Those who had previously declared their ḥirām for the ḥajj concluded, now declared it in effect when they left al-Abtāh for Minā. They did this as their mounts set off carrying them there.

ʿAbd al-Malik stated, quoting ʿAṭāʾ, from Ḥajir b. ʿAbd Allah, who said, “We arrived with the Messenger of God (ṢAAS), and declared our ilāḥ in effect. When it was the day of the tarwiyah, and after we had turned our backs to Mecca, we recited the talbiyyah for the ḥajj.”

Al-Bukhārī made reference to this in a brief note.

Muslim stated that Muḥammad b. Ḥāṭim related to him, quoting Yahyā b. ʿAṣīd, from Ibn Jurayj, quoting Abū al-Zubayr, who said that Ḥajir stated, “The Messenger of God (ṢAAS) ordered us, when we had declared our ḥirām concluded, to again declare it in effect when we moved off to Minā. And we recited the talbiyyah from al-Abtāh.”
Ubayd b. Jurayj stated to Ibn 'Umar, “I saw that when you were in Mecca and the people recited the *talbiyya* on seeing the crescent, you did not recite it until the day of *al-tarwiyya*.” He replied, “I did not see the Prophet (SAAS) recite the *talbiyya* until his camel set off bearing him.”

Al-Bukhari narrated it as part of a lengthy hadith.

Al-Bukhari stated that ‘Ata’ was asked about how those next to Minā would recite the *talbiyya* for the *hajj*. He stated, “Ibn ‘Umar would recite the *talbiyya* the day of *al-tarwiyya*, after he had performed the *al-zuhr* prayer and settled himself on his mount.”

I note that that was what Ibn ‘Umar would do when he performed the ‘*umra*; he would declare his ḥaḍram concluded after the ‘*umra* and then on *al-tarwiyya* day he would refrain from reciting the *talbiyya* until his mount set off with him towards Minā. Similarly, the Messenger of God (SAAS) declared his ḥaḍram concluded from Dhu al-Ḥulayfah after having performed the *al-zuhr* prayer and when his mount had set off with him.

However, on the *al-tarwiyya* day, the Messenger of God (SAAS) did not perform the *al-zuhr* prayer at al-‘Abtaḥ, but he did perform it that day at Minā. There is no dispute at all over this.

Al-Bukhari has a section entitled, *Chapter on where the Messenger of God (SAAS) performed the *zuhr* prayer on *al-tarwiyya* day.*

He stated that ‘Abd Allah b. Muḥammad related to him, quoting Ishāq al-Azraq, quoting Sufyān, from ‘Abd al-‘Azīz b. Rufay, who said, “I asked Anas b. Mālik, ‘Tell me something you learned from the Messenger of God (SAAS); where was it he performed the *al-zuhr* and the *al-ṣaṣr* prayers on *tarwiyya* day?’ He replied, ‘At Minā.’ I asked, ‘And where did he pray the *al-ṣaṣr* on *al-nafr* day?’ He replied, ‘At al-‘Abtaḥ.’ He then commented, ‘Do as your leaders do!’”

The rest of the community of scholars, except for Ibn Mājā, gave this from a variety of lines of transmission, from Ishāq b. Yūsuf al-Azraq, from Sufyān al-Thawrī. Imam Aḥmad related it similarly, from Ishāq b. Yūsuf al-Azraq. Al-Tirmidhi stated, “It is ḥasan ṣaḥīḥ, though it may be considered gharib, coming from a hadith of al-Azraq, from al-Thawrī.”


Aḥmad stated that Aswād b. ‘Amir related to him, quoting Abū Kudayn, from al-A‘māsh, from al-Hakam, from Miqsam, from Ibn ‘Abbās (who said that)

113. The day of the departure of the pilgrims from Minā.
the Messenger of God (ṢAAS) performed five prayers at Minā. And Aḥmad also said that Aṣwad b. ʿAmir related to him, quoting Abū Mahyāt Yahya b. Yaḥyā al-Taymi, from al-ʿA.labām, from Miqsam, from Ibn ʿAbbās (who said) that the Prophet (ṢAAS) performed the al-ṣuhr prayer on al-tārīmīyya day at Minā, and he prayed the day time (prayers) on the day (of the assembly) at ʿArafāt.

Abū Dāʿūd narrated it from Zuhayr b. Ḥarb, from Aḥwaṣ, from Jawāb, from ʿAmmār b. Ruzayq, from Sulaymān b. Māhrūn al-ʿA.labām. His words were, “The Messenger of God (ṢAAS) performed the al-ṣuhr prayer on al-tārīmīyya day and the al-ṣaḥr prayer on ʿArafāt day at Minā.”

Al-Tirmidhī gave it from al-Ashājī, from ʿAbd Allāh b. al-Ajla, from al-Naṣṣār, to the same effect. He stated, “This is not among what Shuʿbā included in what al-Ḥakam heard from Miqsam.”

Al-Tirmidhī stated that Abū Saʿīd al-Ashājī related to him, quoting ʿAbd Allāh b. al-Ajla, from Ismāʿīl b. Muslim, from ʿΑ.τα, from Ibn ʿAbbās, who said, “The Messenger of God (ṢAAS) performed with us at Minā the al-ṣuhr, the al-ṣaḥr, the al-maghrīb, the al-ṣīḥa and the al-ṣaḥr prayers. Then in the morning he went to ʿArafāt.” Al-Tirmidhī went on, “There is some controversy over Ismāʿīl b. Muslim.”

In that sub-heading it is also given from ʿAbd Allāh b. al-Zubayr and Anas b. Mālik.

Imām Aḥmad stated, “Someone who saw the Prophet (ṢAAS) informed me that he went to Minā on al-tārīmīyya day with Bilāl at his side carrying a pole on which was a piece of cloth with which he was sheltering the Messenger of God (ṢAAS). (Sheltering him) from the heat, that is.” Ahmad alone gave this.

Al-Shāfiʿī gave in his text the information that the Messenger of God (ṢAAS) rode from al-Abtā to Minā after noon, but that he only prayed the al-ṣuhr at Minā. This hadith might be cited (in contradiction) of him. But God knows best.

It is given above in the hadith of Jaʿfar b. Muḥammad, from his father, from Jaʿbīr, who said, “All the people declared their ihram at an end and clipped (their hair) except for the Prophet (ṢAAS), and those who had brought ḥadīs with them. And when it was the tārīmīyya day, they set off for Minā and recited the talbiyya for the ḥajj. The Messenger of God (ṢAAS) rode and performed the al-ṣuhr, the al-ṣaḥr, the al-maghrīb, the al-ṣīḥa and the al-ṣaḥr there. He then stayed a little longer until the sun arose and he called for a pavilion of haircloth he had and it was set up for him at Namira.

“The Messenger of God (ṢAAS) then proceeded on, while Quraysh had no doubt that he would be staying at al-mashar al-ḥaram (at Muzdalifā), as Quraysh used to do in the jāhilīyya period.

“But he went across to ʿArafāt and found that the pavilion had been set up for him at Namira. There he dismounted. When the sun began to decline, he called for his camel al-Qāṣwa and she was saddled for him. He then went on down to
the centre of the wādī and made an address to the people. He said, ‘Your blood and your property are sacrosanct for you, just as this day of yours is holy for you, in this month, in this your land.

‘I declare that everything relating to the jāhiliyya is cast down beneath my two feet. The blood feuds (of the jāhiliyya) are cast down. The first blood feud I dismiss is that relating to the blood of Ibn Rabī‘ b. al-Ḥārith. (He was brought up as a foster-child in Banū Sa‘d and killed by Ḥudhayl.) Also, the interest charges of the jāhiliyya are abolished. The first interest charge I abolish is that of al-‘Abbās b. al-Muṭṭalib; it is all abolished.

‘Fear God (in your treatment) of women. You have taken them in God’s trust, and their persons are made permitted to you by God’s word. You may require of them that they not allow anyone you dislike to enter your furnishings; if they should do this, then beat them, but not viciously. They have the right from you to have their sustenance and their clothing, with kindness.

‘I have left for you something wherein, if you keep to it, you will not go astray – God’s Book. You will be questioned about me. What is it you will say?’

“They responded, ‘We will bear witness that you have fulfilled (your mission), that you gave good advice and did your duty.’

“Then spoke with his index finger, using it to convey meaning to the people, saying, ‘O God, bear witness! O God, bear witness! O God, bear witness!’ (He said this) three times.”

Abū Ḥațim al-Raḥmān al-Nasā’ī stated that he was informed by ‘Alī b. Ḥajr, from Mughira, from Musa b. Ziyād b. Ḥudhaym b. Amr al-Ṣa‘dī, from his father, from his grandfather, who said, “I heard the Messenger of God (ṢAAS) say in his address on the day (of the assembly at) Ḥarāfath, on the ḥijjat al-wadā’, ‘Learn that your blood and your possession and your honour are sacrosanct for you, just as this day, this month and this land are sacrosanct for you.’”

Abū Da‘ūd stated, under the heading, The address on the minbar at Ḥarāfath, that Ḥanāfī related to him, from Ibn Abī Zayda, quoting Sufyān b. ʿUyayna, from Zayd b. ʿAslam, from a man of Banū Ḍamra, from his father or his uncle, who said, “I saw the Messenger of God (ṢAAS) upon the minbar at Ḥarāfath.”

This line of transmission is weak, because there is in it a man who is dubious. Moreover, it is stated above in the long ḥadith of ʿAbd Allāh b. Ḥuṣain, that the Messenger of God (ṢAAS) made his address while mounted on his camel al-Qaṣwā‘.

Abū Da‘ūd then stated that Musaddad related to him, quoting ʿAbd Allāh b. Da‘ūd, from Salama b. Nubayy, from a man from the tribe, from his father Nubayy, (who said) that he saw the Messenger of God (ṢAAS) standing at Ḥarāfath upon a red camel making an address.

This also has a dubious link; however, ʿAbd Allāh’s ḥadith does testify to it.

Messenger of God (SAAS) making an address to the people on the day of 'Arafat, upon a camel, standing up in the stirrups.'"

Abū Da'ūd stated, "'Ibn al-'Al?q narrated it from Waki', as Ḥannād had spoken. And 'Abd al-'Azīm related to me, quoting 'Uṭmān b. 'Umar, quoting 'Abd al-Majīd Abū Ṭamīr related to him, from al-'Adīb b. Khālid to the same effect."

In both saḥīḥ collections, it is given from Ibn 'Abbas, who is quoted as saying, "I heard the Messenger of God (SAAS) make an address at 'Arafat and say, 'Those without sandals shall wear leather socks; those without a waist-wrapper shall wear (instead) trousers for the pilgrim (in the state of iḥrām)'".

Muḥammad b. Ishāq stated that Yaḥyā b. 'Abd Allāh b. al-Zubayr quoted his father 'Abdād as saying, "The man who used to make announcements to the people relating to the pronouncements of the Messenger of God (SAAS), when he was on 'Arafat, was Rabī' b. Umayya b. Khalaf. The Messenger of God (SAAS) said (to him), 'Say: 'O people, the Messenger of God says, 'Do you know what month this is?' They will say, 'The holy months.' Then say to them, 'God has made your blood and your possessions sacrosanct for you, just as is this month of yours.' 'Then say, 'O people, the Messenger of God asks you, 'Do you know what land this is?'"

And he went on to complete the hadith as above.

Muḥammad b. Ishāq proceeded to state that Layth b. Abū Sulaym related to him, from Shahr b. Ḥawshab, from 'Amr b. Khārijah, who said, "'Attab b. Usayd sent me to the Messenger of God (SAAS), for a purpose while he was standing upon 'Arafat. I gave him the message, then stood below his camel. (I was so close that) its saliva was dripping upon my head. I heard him say, 'O people, God has assigned to each person his portion. It is not permissible to make a bequest to an heir. The child relates to the bed.' And stoning is for fornicators. Anyone claiming as his father someone who is not, or a freed-man claiming as his master someone who is not, the curse of God, the angels and all men is upon them. God will not accept for him any penance, nor any requital.'"

Al-Tirmidhī, al-Nasa'ī and Ibn Māja narrated it from a hadith of Qatāda, from Shahr b. Ḥawshab, from 'Abd al-Rahmān b. Ghannam, from 'Amr b. Khārijah. Al-Tirmidhī categorized it as ḥasan saḥīḥ.

I note it has some variance from the hadith of Qatāda. But God knows best.

We will also refer hereafter to the address made by the Messenger of God (SAAS), following this one, on the day of the sacrifice, giving judgement, exhortations, details and prophetic ethics it expresses, if God so wills it.

Al-Bukhārī has a section entitled, Chapter: the taḥḥiyya and the takbir made when the Messenger of God (SAAS), when he departed in the morning from Mina to 'Arafat.

114. During the performance of the rites, the pilgrim is dressed in the iḥrām, which consists of two pieces of cloth which act as his upper and lower garments. His shoes, furthermore, should not cover his heels or ankles.
115. To its mother, that is.
In it he stated that ‘Abd Allāh b. Yūsuf related to him, quoting Mālik, from Muḥammad b. Abū Bakr al-Thaqafī (who said) that he asked Anas b. Mālik, while they were both travelling in the morning from Mina to ʿArafāt, “How did you act this same day with the Messenger of God (ṢААЩ)?” He replied, “He did not rebuke those of us who recited the ṭalḥiyya, nor did he rebuke those of us who spoke the ṭabhīr.”

Muslim gave it from a ḥadīth of Mālik and Musā b. ʿUqba, both of whom quoted from Muḥammad b. Abū Bakr b. Ṭabāḥ al-Thaqafī al-Ḥijāzī, from Anas.

Al-Bukhārī stated that ‘Abd Allāh b. Maslama related to him, quoting Mālik, from Ibn Shihāb, from Sālim b. ‘Abd Allāh (who said) “‘Abd al-Mālik b. Marwān wrote to al-Ḥajjāj b. Yūsuf to the effect that he suggest to ‘Abd Allāh b. ʿUmar that he make the ḥajj. When it was the day for ʿArafāt, Ibn ʿUmar – along with myself – when the sun had begun to incline – or the narrator’s words were “when the sun had set” – “and we were near al-Ḥajjāj’s tent, Ibn ʿUmar shouted out, ‘Well, where is he?’ Al-Ḥajjāj emerged. Ibn ʿUmar told him, ‘Time to leave!’ ‘Right now?’ al-Ḥajjāj asked. ‘Yes,’ Ibn ʿUmar replied. Al-Ḥajjāj asked, ‘Wait while I pour water over myself.’ Ibn ʿUmar dismounted and walked about ( impatiently) between myself and my father. I said to al-Ḥajjāj, ‘If you want to act precisely in accord with the sunna today, then you should make the address short and proceed quickly to the stay (on ʿArafāt).’ Ibn ʿUmar commented, ‘He spoke the truth.’”

Al-Bukhārī also narrated it from al-Qa‘nbī, from Mālik. Al-Nasāʾī promulgated it from a ḥadīth of Ashhāb and Ibn Wahb, from Mālik.

Al-Bukhārī went on, after narrating this ḥadīth, to quote al-Layth as stating that ‘Aqīl related to him, from Ibn Shihāb, who quoted Sālim as saying, “In the year when al-Ḥajjāj attacked Ibn al-Zubayr, the former asked ‘Abd Allāh (Ibn ʿUmar), ‘What do you do at this station, at ʿArafāt?’ I replied, ‘If you want to act in accord with the sunna, then offer the prayer just after midday on the day at ʿArafāt.’ Ibn ʿUmar commented, ‘He spoke the truth. According to the sunna, they (the Companions of the Prophet (ṢААЩ)), would perform the al-zuhr and the al-ʿasr together.’ I asked Sālim, ‘Did the Messenger of God (ṢААЩ) do that?’ Sālim responded, ‘In doing that would you (people) act in any other way than in accord with the sunna.’”

Abū Dā‘ūd stated that Ḥāmid b. Ḥanbal related to him, quoting Yaʿqūb, quoting Abū ʿAwf, from Ibn Ishāq, from Nāfi’, from Ibn ʿUmar, (who said) that the Messenger of God (ṢААЩ) left Mīnā early, having performed the al-ṣuhb prayer, on the morning of the day for (the assembly on) Mt. ʿArafāt. He stopped at Namira, at the station of the imām, where the latter would stay at ʿArafāt, until, at the time of the al-zuhr prayer, he left as a muḥajjir and he combined together the al-zuhr and the al-ʿasr prayers.

Jābir related this similarly in his ḥadīth after he gave the address quoted above. He went on, “Bilāl then made the call to prayer following by the iqāma.
Thereupon he (the Prophet (SAAS)) arose and performed the \textit{al-zuhr} prayer, and after that arose again and performed the \textit{al-\textasciitilde{a}sr}, and he did not combine any other prayer between these two."

This \textit{hadith} requires that the Messenger of God (SAAS) first gave the address and then the prayer was held, without him having engaged in the second address.

Al-Shafi'i stated that IBrahim b. Mu\textasciitilde{m}ammad and others informed him, from Ja\textasciitilde{f}ar b. Mu\textasciitilde{m}ammad, from his father and from Jabir, concerning the \textit{hijja\textasciitilde{t} al-wad\textasciitilde{a}s} as follows, "The Messenger of God (SAAS) went to the station on 'Araf\textasciitilde{t} and made the first address to the people. Bilal made the call to prayer and thereafter the Prophet (SAAS) proceeded to deliver the second address. He finished the address, as did Bilal the prayer call. Bilal then made the \textit{iqama} and he (the Prophet) arose and performed the \textit{al-zuhr} and then again the \textit{al-\textasciitilde{a}sr}."

Al-Bayhaqi stated that IBrahim b. Mu\textasciitilde{m}ammad b. Ab\textasciitilde{t} Yah\textasciitilde{y}a is alone in giving this.

Muslim stated, quoting Jabir, "Then the Messenger of God (SAAS) rode off to the station, where he positioned the belly of his camel al-Q\textasciitilde{a}w\textasciitilde{w}\textasciitilde{a} to the rocks, placing himself so that Mt. al-Mas\textasciitilde{h}a\textasciitilde{t} was ahead of him and he faced the \textit{qibla}."

Al-Buk\textasciitilde{h}ari stated that Yah\textasciitilde{y}a b. Sulay\textasciitilde{m}an related to him, from Ibn Wahb, quoting 'Amr b. al-H\textasciitilde{a}rith b. Bukayr, from Kurayb, from Maymuna, (who said), "The people were uncertain about whether the Prophet (SAAS), was fasting, so I sent a container of milk to him while he was standing at the station. He drank it while everyone looked on."

Muslim included it from Harun b. Sa'\textasciitilde{d} al-Ab\textasciitilde{l}, from Ibn Wahb.

Al-Buk\textasciitilde{h}ari stated that 'Abd Allah b. Yusuf informed him, quoting Malik, from Ab\textasciitilde{t} al-Na\textasciitilde{d}, the freed-man of Umar b. Ubayd Allah, from 'Umayr, freed-man of Ibn 'Abbas, from Umm al-Fa\textasciitilde{d}, daughter of al-H\textasciitilde{a}rith, (who said), "People disputed in my presence on 'Araf\textasciitilde{t} day concerning the fast of the Prophet (SAAS). Some people said, 'He is fasting.' Others said, 'He is not fasting.' So I sent a vessel of milk to him while he was standing up on his camel, and he drank it."

Muslim narrated it from a \textit{hadith} of Malik also. They both gave it from other lines of transmission, from Ab\textasciitilde{t} al-Na\textasciitilde{d}.

I note that Umm al-Fa\textasciitilde{d} was the sister of Maymuna, daughter of al-H\textasciitilde{a}rith, mother of the Believers; the story of both is one and the same. But God knows best. The line of transmission to her is authentic, because it comes directly from her, unless, that is, it be after that or there were several lines of transmission from the one and the other woman. But God knows best.

Im\textasciitilde{m} A\textasciitilde{h}mad stated that Isma\textasciitilde{i}l related to him, quoting Ayy\textasciitilde{b}, who said, "I don't know whether I heard it from Sa'\textasciitilde{d} b. Jubayr or from his sons who quoted him, as saying as follows, 'I went to Ibn 'Abb\textasciitilde{b}s while he was standing upon 'Araf\textasciitilde{t} eating a pomegranate. He said, 'The Messenger of God (SAAS) broke his fast on 'Araf\textasciitilde{t} and Umm al-Fa\textasciitilde{d} sent milk to him which he drank.'"
Ahmad stated that Waki' related to him, quoting Ibn Abi Dhâbî, from Šâlih, the freed-man of al-Taw‘âma, from Ibn ‘Abbâs, who said that they disputed over the fast of the Prophet (SAAS), on ‘Arafât day, and that Umm al-Fadl sent milk to the Messenger of God (SAAS), and that he drank it.

Imâm Al)mad stated that ‘Abd al-Razzaq and Abu Bakr both said that Ibn Jurayj informed him that ‘Aṭâ‘ stated, “‘Abd Allah b. ‘Abbâs invited al-Fadl b. ‘Abbâs to eat on ‘Arafât day. He said, ‘But I am fasting.’ ‘Abd Allah told him, ‘Don’t fast. The Messenger of God (SAAS) was brought a vessel containing milk on ‘Arafât day and he drank it from it. So do not fast. The people are waiting for you.’”

Ibn Bukayr and Rawlî quoted the words as “The people await you.”

Al-Bukhârî stated that Sulaymân b. Ḥârî related to him, quoting Ḥâmmâd b. Zayd, from Ayyûb, from Sa‘îd b. Jubayr, from Ibn ‘Abbâs, who said, “A man standing with the Prophet (SAAS) at ‘Arafât fell off his camel and broke his neck” — or his words were, “and it broke his neck”. “The Prophet (SAAS) said, ‘Wash him with water boiled with wood of the lote tree, wrap him in a double shroud. Do not perfume him, cover his head or embalm him. God will resurrect him on Judgement Day, (and he will be) mulabbîyyan, expressing his readiness to serve God’.”

Muslim narrated it from Abû al-Rabî‘al-Zahrâ‘în, from Ḥâmmâd b. Zayd. Al-Nasâ‘î stated that Ishâq b. Ibrahîm — he being Ibn Râhawayh — informed him, quoting Waki‘, quoting Sufyân al-Thawrî, from Bukayr b. ‘Aṭâ‘, from ‘Abd al-Rahmân b. Ya‘mur al-Dîlî, who said, “I witnessed the Messenger of God (SAAS), at ‘Arafât. People from Najd came to him and asked him about the hajj. The Messenger of God (SAAS) said, ‘The hajj is ‘Arafât; those who are there in the night at ‘Arafât, before dawn on the night of the assemblage, will have concluded their hajj.’”

The rest of the scholars of the al-sunan narrated it from a ḥadîth of Sufyân al-Thawrî. Al-Nasâ‘î and Shu‘bâ added to it Bukayr b. ‘Aṭâ‘.

Al-Nasâ‘î stated that Qutayba informed him, quoting Sufyân, from ‘Amr b. Dtnâr, quoting ‘Amr b. ‘Abd Allah b. Šafwân, who quoted Yazid b. Shaybân as saying, “We were positioned at ‘Arafât in a place far removed from the station. Ibn Mirba‘ al-Anṣârî came over to us and said, ‘I am sent to you by the Messenger of God (SAAS). He tells you, ‘(You should) be at your shrines; you have a heritage, a heritage from your father, Abraham.’’”

Abû Dâ‘ûd, al-Tîrûdî and Ibn Mâja narrated it from a ḥadîth of Sufyân b. Ūyayna. Al-Tîrûdî stated, “This ḥadîth is ḥasan, ‘good’; we know it only from a ḥadîth of Ibn Ūyayna from ‘Amr b. Dtnâr.”

The Ibn Mirba‘ referred to above was named in full Zayd b. Mirba‘ al-Anṣârî; only this one ḥadîth is attributed to him.

And on this subject there are ḥaddîths from ‘Ali, Šâ‘î, Jubayr b. Muṭ‘îm and al-Sharîd b. Suwayd. And it has been given above, from the account of Muslim, from Ja‘far b. Muhammad, from his father, from Jâbir, that the Messenger of
God (SAAS), stated, “I have stood here, and all ‘Arafat is a station.” Malik added in his work al-Muwatta’ the words, “And spread out, therefore, from the valley of ‘Arafat”.

Chapter: Those parts of the prayers delivered by the Messenger of God (SAAS), while he stood upon Mt. ‘Arafat that are recorded.

It has been narrated above that the Messenger of God (SAAS) broke his fast on the day at ‘Arafat; this shows that breaking fast there is preferable to fasting because of the added strength that provides for the prayers, since they are the more important objective there.

This is why the Messenger of God (SAAS) remained mounted upon his camel (at ‘Arafat) from noon to sunset.

Abū Da‘ūd al-Ṭayyālist related in the musnad compendium, from Ḥawshāb b. ‘Aqīl, from Māhdī al-Hajārī, from Ikrima, from Abū Hurayra, from the Messenger of God (SAAS), to the effect that at ‘Arafat, he forbade fasting on the day (of the assembly) at ‘Arafat.

Imām Aḥmad stated that ʿAbd al-Raḥmān b. Māhdī related to us, quoting Ḥawshāb b. ‘Aqīl, quoting Māhdī al-Muḥāribī, quoting Ikrima, the freed-man of Ibn ʿAbbās, who said, “I went to Abū Hurayra in his home and asked him about fasting on Mt. ‘Arafat the day (of the assembly) there. He replied, ‘The Messenger of God (SAAS) forbade fasting on ‘Arafat for (the assembly) there.’”

On one occasion, ʿAbd al-Raḥmān gave the transmission of the hadith from Māhdī al-ʿAbdī.

Aḥmad narrated it similarly from Waḥīd, from Ḥawshāb, from Māhdī al-ʿAbdī. Abū Daʿūd narrated it from Sulaymān b. Ḥarb, from Ḥawshāb. Al-Nāṣīrī gave it from Sulaymān b. Māḥbād, from Sulaymān b. Ḥarb, as well as from al-Fāʾās, from Ibn Māhdī. Ibn Māja gave it from Abū Bakr b. Abū Shayba and ʿAlī b. Mūḥammad, both of whom quoted from Waḥīd, from Ḥawshāb.

The hāfīz al-Bayḥāqī stated that Abū ʿAbd Allāh al-Ḥāfīz and Abū Saʿīd b. Abū ʿAmr informed him that it was related to them both by Abū al-ʿAbbās Mūḥammad b. Yaʿqūb, quoting Abū Usāmah al-Kalbī, quoting ʿĪsā b. al-ʿRābī, quoting al-Ḥārīth b. ʿUbayd, from Ḥawshāb b. ʿUqayl, from Māhdī al-Hajārī, from Ikrima, from Ibn Ṭabās, who said, “At ‘Arafat, the Messenger of God (SAAS) forbade fasting on the day (of the assembly) at ‘Arafat.”

Al-Bayḥāqī stated that al-Ḥārīth b. ʿUbayd spoke it similarly. The correct line is from Ikrima, from Abū Hurayra.

Abū Ḥāsim Mūḥammad b. Ḥiṣbān al-Bustī narrated, in his saḥīḥ collection from ʿAbd Allāh b. ʿAmr, that he was questioned about fasting on the day on ‘Arafat. He replied, “I made the pilgrimage with the Messenger of God (SAAS), and he did not fast it. And also with Abū Bakr, and he did not fast it. And also with ʿUmar, and he did not fast it. As for myself, I do not fast it, nor do I order it to be fasted, nor do I forbid it.”
Imām Malik stated, from Ziyād b. Abū Ziyād, the freed-man of Ibn ‘Abbas, from Ṭalha b. ‘Ubayd Allāh b. Kariz, that the Messenger of God (ṢAAS) said, “The best prayer was that of the day of ‘Arafāt, and (on that day) was one made by me and the prophets before me: La ʿIlāha illā Allāhu waḥdahu ʿāshidhuhu šarīka lah. ‘There is no god but God Alone; He has no associate’.”

Al-Bayhaqī stated, “This is mursal. And it is narrated from Malik with a different line of transmission that is mawṣūlan. But that line is ḥāḍif.”

Imām Ahmad and al-Tirmidhi narrated, from a ḥadīth of ‘Amr b. Shu‘ayb, from his father, from his grandfather, that the Messenger of God (ṢAAS) said, “The best prayer was that on the day at ‘Arafāt. And the best statement I and the prophets before me made was, ‘There is no god but God alone; He has no associate. Power is His, and praise. He has control over everything.’”

Imām Ahmad also gives the following ḥadīth from ‘Amr b. Shu‘ayb, from his father, from his grandfather, who said, “Most of the prayer of the Prophet (ṢAAS), at the day of ‘Arafāt was, ‘There is no god but God alone; He has no associate. Power is His, and praise. He has control over everything.’”

Abū ‘Abd Allāh b. Manda stated that Aḥmad b. Isḥāq b. Ayyūb al-Nisābūrī, quoting Aḥmad b. Dā’ūd b. Žābir al-Aḥmasti, quoting Ahmad b. Ibrāhīm al-Mawṣīl, quoting Faraj b. Faḍāla, from Yaḥyā b. Sa‘īd, from Naṣīr, from Ibn ‘Umar, who said, “The Messenger of God (ṢAAS) stated, ‘My prayer and that of the prophets before me on the evening of (the assembly) at ‘Arafāt was, ‘There is no god but God alone; He has no associate. Power is His, and praise. He has control over everything.’”

Abū ‘Abd Allāh b. Manda stated that Aḥmad b. Isḥāq b. Ayyūb al-Nisābūrī, quoting Aḥmad b. Dā’ūd b. Žābir al-Aḥmasti, quoting Ahmad b. Ibrāhīm al-Mawṣīl, quoting Faraj b. Faḍāla, from Yaḥyā b. Sa‘īd, from Naṣīr, from Ibn ‘Umar, who said, “The Messenger of God (ṢAAS) stated, ‘My prayer and that of the prophets before me on the evening of (the assembly) at ‘Arafāt was, ‘There is no god but God alone; He has no associate. Power is His, and praise. He has control over everything.’”

Imām Ahmad stated that Yazīd – meaning Ibn ‘Abd Rabbīhī al-Jurāḥī – related to us, quoting Baqīyya b. al-Walīd, quoting ‘Amr al-Qurāshī, from Abū Sa‘īd al-Anṣārī, from Abū Yaḥyā, the freed-man of the family of al-Zubayr b. al-ʿAwwām, from al-Zubayr b. al-ʿAwwām, may God be pleased with him, who said, “I heard the Messenger of God (ṢAAS) recite this verse while he was at ‘Arafāt: ‘God bears testimony, as do the angels and those with knowledge, that there is no god but He, the upholder of righteousness. There is no god but He, the Powerful, the Wise’ (sūrat Al-ʿImāra; III, v.18). And I, O God, am of those who testify to that.”

The ḥāfīz Abū al-Qāsim al-Ṭabarānī stated in his work al-Manāsik that al-Ḥasan b. Muḥanān b. Muṯʿādīh al-ʿAnbārī stated, quoting ʿAffān b. Muslim, quoting Qays b. al-Rabīʿ, from al-Agharr b. al-Ṣabāḥ, from Khalīfa, from ʿAlī, who stated, “The Messenger of God (ṢAAS) said, “The best statement I or the prophets before me ever made was on the evening (of the assembly) at ‘Arafāt: “There is no god but God alone. He has no associate. Power is His, and praise. He has control over every thing.””

Al-Tirmidhi stated in his work al-Daʿwāt that Muḥammad b. Ḥattīm al-Muʿaddib related to him, quoting ʿAlī b. Thabit, quoting Qays b. al-Rabīʿ, who was of Banū ʿĀsād, from al-Agharr b. al-Ṣabāḥ, from Khalīfa b. Ḥusayn,
from 'Ali, may God be pleased with him, who said, “The most part of what the Messenger of God (SAAS) prayed on the day at 'Arafat, at the station, was ‘O God, praise is Yours, such as that we speak, and better than we speak. O God, my prayer goes to You, along with my devotion. And my living and my dying are yours, Lord of my heritage. I seek refuge with You from the agony of the grave, the whisperings of the breast and conflicting matters. O God, I take refuge with You from the evil of what the wind may bring.’”

Al-Tirmidhi then stated, “It is ghārib from this line. Its line of transmission is not strong.”

The ḥāfiz al-Bayhaqi narrated it through Mūsā b. Ubayda, from his brother 'Abd Allah b. Ubayda, from 'Ali, who said, “The Messenger of God (SAAS) stated, ‘The greater part of the prayer of those before me and of my prayer at 'Arafat, is my saying, ‘There is no god but God alone. He has no associate. Power is His, and praise. He has control over everything. O God, place a light in my seeing, a light in my hearing and a light in my heart. O God, give comfort to my breast and ease my affairs. O God, I seek refuge with you from the whisperings of the breast, and conflicting matters, the evil of the trials of the grave, the evil of what comes in by night, the evil of what comes by day, the evil of what the winds bring in and the evil of fate’s calamities.’”

Al-Tirmidhi then stated, “Mūsā b. Ubayda is alone in giving this. He is a weak source, and his brother 'Abd Allah was not a contemporary of 'Ali.”

Al-Ṭabarānī stated in his work al-Manāsik that Yahyā b. 'Uthmān al-Nasrī related to us, quoting Yahyā b. Bukayr, quoting Yahyā b. Sālih al-Ayli, from Ismā'īl b. Umayya, from 'Aṭā' b. Abū Rabāh, from Ibn 'Abbās, who said, “Among what the Messenger of God (SAAS) prayed for on the ḥijjat al-wadā' was, ‘O God, You hear my words, see my whereabouts and know of me what is secret and what is plain; nothing about me is hidden from You. I, the miserable, the poor, the seeker for help and protection, the concerned, the sympathetic, the consoler, the penitent, I petition You as do the poor, I plead with You in humility as do the humble, I pray to You as does one who is fearful and in distress, as one who submits his neck to You, and sheds his tears before You, bending low his body before You, humiliating himself before You. O God, do not render me, O God, wretched in my prayer to You; be compassionate and merciful with me, O Best of all who receive requests, and Best of all who give.’”

Imām Ahmad stated that Hushaym related to him, quoting 'Abd al-Malik, quoting 'Aṭā', who said, “Usāma b. Zayd stated, ‘I was mounted behind the Prophet (SAAS) at 'Arafat. He raised his hands praying. His camel bent forward and its halter fell. He picked up the halter with one of his hands while he raised up his other.’”

Al-Nasrī narrated it similarly from Yaqūb b. Ibrahīm, from Hushaym.

al-Hashimi, from 'Ikrima, from Ibn 'Abbás, who said, “I saw the Messenger of
God (SAAS), praying at 'Arafát with his hands placed upon his chest like a
poor man pleading for food.”

Abū Da'ūd al-Ṭayalisi stated in his musnad collection, that 'Abd al-Qāhir b.
al-Sarrī related to him, quoting a son of Kināna b. 'Abbās b. Mirdās, from his
father, from his grandfather 'Abbās b. Mirdās (who said) that the Messenger of
God (SAAS) prayed on the evening at 'Arafát for forgiveness and mercy for his
nation, and that his prayer was lengthy. He ('Abbās) stated that God revealed
to him, “I have forgiven (all), except the oppression of one another. As for their
sins that are between Myself and them, those I have forgiven.” ('Abbās went on,)
“The Prophet (SAAS) said, ‘O God, You have power to reward with good this
unfortunate for his wrongs done to him, and to forgive this wrong-doer.’ But
He did not respond to him that evening.

“When morning for (the passage to) Muzdalīfā came, he repeated his
supplication. God Almighty responded to him, ‘I have forgiven them.’ And so
the Messenger of God (SAAS) smiled and one of his Companions asked him,
‘Messenger of God, why are you smiling at a time when you used not to smile?’
He replied, ‘I am smiling at that enemy of God, Satan. When he learned that
God, the Almighty and Glorious, had responded to me about my nation, he
fell down praying in distress and lamenting loudly, pouring dirt over his head.’”

Abū Da'ūd al-Sijistānī narrated it in his work al-Sunan from 'īsa b. Ibrahim
al-Burākī and Abū al-Walīd al-Ṭayalisi, both of whom quoted from 'Abd
al-Qāhir b. al-Sarrī, from Ibn Kināna b. 'Abbās b. Mirdās, from his father, from
his grandfather. (That account is) abbreviated.

Ibn Māja narrated it from Ayyūb b. Muḥammad al-Hashimi b. 'Abd
al-Qāhir b. al-Sarrī, from 'Abd Allāh b. Kināna b. 'Abbās, from his father, from
his grandfather. (That account is) extended.

Ibn Jarīr narrated it in his Taftīr (Exegesis) from Ismā’ll b. Sayf al-Ījlī, from
'Abd al-Qāhir b. al-Sarrī, from a son of Kināna, whose name was Abū Lubāba,
from his father, from his grandfather al-'Abbās b. Mirdās.

The hāfiz Abū al-Qāsim al-Ṭabarī stated that 'Īsāq b. Ibrahim al-Dabari,
quoting 'Abd al-Razzāq, quoting Ma‘mār, from someone who heard Qatāda
state, “Julās b. ‘Amr related to us, from Ubāda b. al-Šāmit, who said, ‘The
Messenger of God (SAAS) said on the day of 'Arafát, “O people, God this day
has granted you more time. He has granted you forgiveness, except for your
(blameworthy) interactions with one another. He has replaced your misdeeds
with good and given to those of you who do good what they request. Go forth,
in the name of God.”

“When they were assembled, he said, “God has forgiven those of you who
are good and has welcomed the intercession of your good men for those of you
who have done evil. Mercy descends and includes them all. And then mercy is
dispersed over the land and falls upon all repentants who have guarded their
tongues and hands. Satan and his troops are upon the mountains of 'Arafāt watching what God is doing with them. And when mercy comes down, Satan and his troops pray in distress and lament loudly. I would egg them on for a long time at fear of forgiveness, and it encompassed them (the Muslims) And so they (the devils) are dispersing, praying in distress and lamenting."

An Account of the sublime revelation at that honoured station.

Imām Ahmad stated that Ja'far b. 'Awn related to him, quoting Abū al-'Umay, from Qays b. Muslim, from Tāriq b. Shihāb, who stated, “A Jew came to 'Umar b. al-Khaṭṭāb and said, ‘Commander of the Believers, you recite a certain verse in your Book; had it come down upon us Jews, we would have adopted that day as an 'īd, “a festival day.”’ What verse is that?’ he asked. He replied, “The words of the Almighty, “Today I have fulfilled for you your religion. I have fulfilled of you my grace, and I have honoured you with Islam as a religion”’ (sūrat al-Mā'ida; V, v.3).

‘Umar commented, ‘I swear by God, I well know the day when it was revealed to the Messenger of God (ṢAAS), and the hour too – in the evening at 'Arafāt, on the Friday.’”

Al-Bukhārī narrated it from al-Ḥasan b. al-Ṣabāh, from Ja'far b. 'Awn. He also gave it, as did Muslim, al-Tirmidhī and al-Nasā'ī, through several lines from Qays b. Muslim.

Accounts of the passage of the Messenger of God (ṢAAS), from 'Arafāt to the mash'ar al-ḥaram.

Jābir stated in his long ḥadīth, “He remained standing there until the sun set. The yellow of the sky dissipated somewhat, until the sun-disk had gone. Usāma b. Zayd then mounted behind him and the Messenger of God (ṢAAS) moved away; he had so tightened al-Qaṣwā's bridle that her head almost touched the front of his saddle. With his right hand, he was making a gesture that said, ‘People! Go easy! Go easy!’ Whenever he came to a hill, he loosened his grip somewhat until she had climbed up.

“When he came to al-Muzdalifah he prayed the al-maghrib and the al-'ishā', with an 'ādhān and two iqāmas; between these two prayer times he did not speak prayers.”

Muslim narrated this.

Al-Bukhārī stated, in his chapter His journey when he left 'Arafāt, that ‘Abd Allāh b. Yusuf related to him, quoting Malik, from Hishām b. Urwa, from his father, who said, “Usāma was asked, while I was seated, ‘How did the Messenger of God (ṢAAS) travel on the ḥijjat al-wadā’ when he set off?’ He replied, ‘He
would travel at the *al-'anaq*, “canter”, pace; if he found open space, he would speed up even more to the *al-nass* “gallop”, pace.”

Hishām stated, “The *al-nass* pace is faster than that of *al-'anaq*.”

Imām Ahmad and the other major scholars, except for al-Tirmidhī, gave this through several lines, from Hishām b. Urwa, from his father, from Usāma b. Zayd.

Imām Ahmad stated that Ya’qūb related to him, quoting his father, from Ibn Isḥāq, from Hishām b. Urwa, from his father, from Usāma b. Zayd, who said, “I was mounted behind the Messenger of God (SAAS), the evening at ‘Arafāt. When the sun set, the Messenger of God (SAAS) set out. When he heard the hurried jostling of the people behind him, he called, ‘Take it easy, everyone! May *al-sakīna*, “(God’s) tranquillity”, be upon you! Piety is not (measured) by speed!’”

Usāma went on, “When the people crowded around him, the Messenger of God (SAAS) would move off at the *al-'anaq* pace and if he found an opening ahead, he would increase to the *al-nass* speed. When he reached al-Muzdalifah, he combined both prayers, the *al-maghrib* and the *al-'ishā*.

Imām Ahmad then narrated it similarly through Muḥammad b. Ishāq, quoting Ibrāhim b. `Uqba, from Kurayb, from Usāma b. Zayd. Imām Ahmad stated that Abū Kamīl related to him, quoting Hammād, from Qays b. Sa`d, from ‘Ata’, from Ibn ‘Abbas, from Usāma b. Zayd, who said, “When the Messenger of God (SAAS) set forth from ‘Arafāt, I was mounted behind him. He began to rein in his camel to the point that the prominent bone behind its ear almost touched against the front of his saddle. He would say, ‘People, go easy, and with dignity! Piety is not (measured) by a camel’s speed.’”

He narrated it similarly from ‘Affān, from Muhammad b. Salama, and al-Nasā’i did so from a *ḥadīth* of Hammād b. Salama.

Muslim narrated it from Zuhayr b. Ḥarb, from Yazīd b. Hārūn, from ‘Abd al-Malik b. Abū Sulaymān, from ‘Ata’, from Ibn ‘Abbas, from Usāma similarly. He stated, “Usāma said, ‘And he proceeded forward in the same manner until he came to Jam‘.’”

Imām Ahmad stated that Ahmad b. al-Hajjāj related to him, quoting Ibn Abū Fulayk, from Ibn Abū Dhīb, from Shu`ba, from Ibn ‘Abbas, from Usāma b. Zayd (who said) that he was mounted behind the Messenger of God (SAAS), on the day of ‘Arafāt until the latter entered the defile. He then poured water out and performed the ablution. After that he rode away, without performing the prayer.

Imām Ahmad stated that ‘Abd al-Ṣamad related to him, quoting Hammām, from Qatada, from Urwa, from al-Sha`bi, from Usāma b. Zayd, who related, “I was mounted behind the Messenger of God (SAAS), when he rode off at a modest pace from ‘Arafāt. His camel did not raise its legs (in fast motion) before he reached Jam‘.”
Imām Aḥmad stated that Ṣufyān related to him, from Ībrahim b. ʿUqba, from Kurayb, from Ibn ʿAbbās, who quoted Usāma b. Zayd as telling him that the Prophet (ṢAAS) mounted him behind himself from ʿArafat and that when the former reached the defile, he dismounted and urinated. He did not mention his pouring water, but stated, “I poured water on him and he performed a light ablution. I asked, (For) the prayer?” He replied, ‘Prayer is ahead of you.’”

Usāma went on, “He then reached al-Muzdalifa and performed the al-maghrib prayer. People untied their saddles and I helped him. After that he performed the al-ʿishā’ prayer.”

Imām Aḥmad narrated it thus from Kurayb, from Ibn ʿAbbās, from Usāma b. Zayd. Al-Nasāʾī narrated it from al-Ḥusayn b. Ḥurayth, from Sufyān b. ʿUyayna, from Ībrahim b. Ṭuba and Muḥammad b. Abū Ḥarmala, both of whom quoted from Kurayb, from Ibn ʿAbbās, from Usāma.

My teacher Sheikh Abī al-Ḥajjāj al-Mizzi stated in this work al-Atraf, “The correct (line of transmission) is from Kurayb, from Usāma.”

Al-Bukhārī stated that ʿAbd Allāh b. Yūṣuf related to him, citing Malik, from Mūsā b. Ṭuba, from Kurayb, who quoted Usāma b. Zayd as saying, “The Messenger of God (ṢAAS) set forth from ʿArafāt and dismounted at the defile. He urinated and performed the ablution, but not fully. I asked him, ‘Prayer?’ He replied, ‘Prayer is ahead of you.’ He rode on to al-Muzdalifa and performed a complete ritual ablution. Prayer was held and he performed the al-maghrib. After that everyone made their camels kneel at his dwelling. Prayer was again held and he performed the al-ʿishā’. Between the two he did not say any prayers.”

Al-Bukhārī also narrated it thus from al-Qaʿnābi. Muslim did so from Yahyā b. Yahyā. Al-Nasāʾī narrated it from Qutayba, from Malik, from Mūsā b. Ṭuba. Both scholars gave it from a hadith of Yahyā b. Saʿd al-Anṣārī, also from Mūsā b. Ṭuba. Muslim also narrated it from a hadith of Ībrahim b. Ṭuba and Muḥammad b. Ṭuba, from Kurayb; their account is similar to that of their brother, Mūsā b. Ṭuba.

Al-Bukhārī also stated that Qutayba related to him, quoting Ismāʿīl b. Jaʿfar, from Muḥammad b. Abū Ḥarmala, from Kurayb, who quoted Usāma b. Zayd, as saying, “I was mounted behind the Messenger of God (ṢAAS). When he reached the defile on the left, which is below al-Muzdalifa, he made his camel kneel and urinated. He then came over and I poured water over him and he performed a light ablution. I asked, ‘Prayer, Messenger of God?’ He replied, ‘Prayer is before you.’ He then rode off to al-Muzdalifa. He performed the prayer and thereafter al- Faḍl was mounted behind him on the morning of the assembly (at ʿArafāt).” Kurayb stated, “ʿAbd Allāh b. ʿAbbās informed me from al-Faḍl that the Messenger of God (ṢAAS) kept on reciting the talbiyya until he reached al-Jamra.”

Muslim narrated it from Qutayba, Yahyā b. Yahyā, Yahyā b. Ayyūb and ʿĀlī b. Ḥijr. All four of them quoted from Ismāʿīl b. Jaʿfar.
Imám Ahmad stated that Waki' related to him, quoting 'Umar b. Dharr, from Mujáhid, from Usáma b. Zayd, who stated that the Messenger of God (SAAS) mounted him behind himself from ʿArafát. Usáma went on, "The people said, 'Our friend will report to us what he (the Prophet) does.' Usáma said, 'When he set forth from ʿArafát he pulled back the head of his camel until it touched or almost did, against the centre of the saddle. He gestured to the people, (calling) “Go easy!” three times until he reached Jam'. He then mounted al-Fadl b. ʿAbbás behind himself. People said, “Our friend will report to us what he does.” Al-Fadl said, “He kept on at the same modest pace as the day before until he came to an open wādī and he raced off down it until the land levelled out.”""

Al-Bukhári stated that Sa'd b. Abú Maryam related to him, quoting Ibráhîm b. Suwayd, quoting ʿAmr b. Abú ʿUmar, the freed-man of al-Muṭṭalib, quoting Sa'd b. Jubayr, the freed-man of Waliba al-Kūfí, quoting Ibn ʿAbbás as saying that when the Messenger of God (SAAS) had set off on the day of the assembly (at ʿArafát) he heard a great turmoil behind him with camels being slapped. He gestured towards them with his whip and said, “People, go easy! Piety is not (measured) by speed!”

Al-Bukhári is alone in giving this from this line of transmission. Given above are the accounts of Imám Ahmad, Muslim and al-Násír through ʿAtá b. Abú Rabáh, from Ibn ʿAbbás, from Usáma b. Zayd. But God knows best.

Imám Ahmad stated that Ismá'il b. ʿUmar related to him, quoting al-Masʿúdī, from al-Ḥakam, from Miqsam, from Ibn ʿAbbás, who said, “When the Messenger of God (SAAS) set off from ʿArafát, the people hurried after him. He ordered a crier to call out, ‘People! Piety is not (measured) by the speed of a horse or a camel!’ And I saw no camel lifting its legs (in fast motion) until he had dismounted at Jam’.”

Imám Ahmad stated that Ḥusayn and Abú Nuʿaym related to him, quoting Isráʿîl, from ʿAbd al-ʿAzíz b. Ráfay', who said, “Someone who heard Ibn ʿAbbás say the following related it to me, ‘The Messenger of God (SAAS) did not dismount from ʿArafát and Jam’ unless it was for urination.’”

Imám Ahmad stated that Yazid b. Ḥárūn related to him, quoting ʿAbd al-Malík, from Anas b. Sáirn, who said, “I was with Ibn ʿUmar at ʿArafát. When it was time for him to leave, I went along with him to the imám. He prayed with him the first (prayer) and the al-ʿaṣr. He then (entered into the wuqfi) rite, as did I and my companions, until the Imám set off and we did so with him. Eventually we arrived at the pass below al-Maʿzímün, where he made his camel kneel, as did we ours. We thought that he intended to pray, but his servant informed us that when the Prophet (SAAS) had reached that spot, he had urinated, and that he wished to do the same.”

Al-Bukhári stated that Múṣá related to him, quoting Juwayriyya who quoted Nàfi' as saying, “ʿAbd Alláh b. ʿUmar used to combine the al-maghrib

116. The Arabic word afida used in this context means “to proceed forth amidst a throng of pilgrims.”
and the \textit{al-\'ishâ} prayers at \textit{Jam'}. However, he would pass through by the
defile through which the Messenger of God (SAAS) had passed. He would enter it,
relieve himself, perform an ablution and would not pray until he reached \textit{Jam'}."

Al-Bukhârî, may God have mercy upon him, was alone in giving this from
this line.

Al-Bukhârî stated that \textit{Adam} b. \textit{Abû Dhîb} related to him from \textit{al-Zuhrl},
from \textit{Sâlim} b. \textit{Abd Allâh}, from \textit{Ibn Umar}, who said, "The Messenger of God
(ŞAAS) combined the \textit{al-maghrîb} and the \textit{al-\'ishâ} prayers at \textit{al-Jam'}, each one of
them with an \textit{iqâma}. He did not speak any other (supererogatory) prayers between
them, nor following either of them."

Muslim narrated it from \textit{Yahyâ} b. \textit{Yahyâ}, from \textit{Mâlik}, from \textit{al-Zuhrl}, from
\textit{Sâlim}, from \textit{Ibn Umar}, who said that the Messenger of God (ŞAAS) performed
the \textit{al-maghrîb} and \textit{al-\'ishâ} prayers combined together at \textit{al-Muzdalifa}.

Muslim went on to state that \textit{Harmalâ} related to him, quoting \textit{Ibn Wahb},
quoting \textit{Yûnus}, from \textit{Ibn Shihāb} (who said) that \textit{Ubayd Allâh} b. \textit{Abd Allâh} b.
\textit{Umar} told him that his father said, "The Messenger of God (ŞAAS) combined
the \textit{al-maghrîb} and the \textit{al-\'ishâ} prayers together at \textit{Jam'}. without (him making)
any prayer prostrations between them both. He performed the \textit{al-maghrîb} with
three \textit{raka'ât} and the \textit{al-\'ishâ} with two \textit{raka'ât}. \textit{Abd Allâh} used to pray at \textit{Jam'}
the same way until he died."

Muslim then narrated it from a \textit{hadith} of \textit{Shu'ba}, from \textit{al-Illakam}, and \textit{Salama}
b. \textit{Kuhayl}, from \textit{Sa'îd} b. \textit{Jubayr}, to the effect that he (the Prophet (ŞAAS))
performed the \textit{al-maghrîb} and the \textit{al-\'ishâ} prayers at one (and the same) service
at \textit{Jam'}. He then related a \textit{hadith} back to \textit{Ibn Umar} to the effect that he (\textit{Ibn
Umar}) performed prayers like that. And \textit{Ibn Umar} related that the Messenger
of God (ŞAAS) acted thus.

He then narrated it through \textit{al-Thawrî}, from \textit{Salama}, from \textit{Sa'îd} b. \textit{Jubayr},
from \textit{Ibn Umar}, who said that the Messenger of God (ŞAAS) combined the
\textit{al-maghrîb} and the \textit{al-\'ishâ} at \textit{Jam'}. performing three \textit{raka'ât} for the \textit{maghrîb} and
two \textit{raka'ât} for the \textit{al-\'ishâ} at one service with a single \textit{iqâma}.

Muslim then stated that \textit{Abû Bakr} b. \textit{Abû Shayba} related to him, quoting
\textit{Abd Allâh} b. \textit{Jubayr}, quoting \textit{Ismâ'îl} b. \textit{Abû Khalid}, from \textit{Abû Ishâq}, who said,
"\textit{Sa'îd} b. \textit{Jubayr} stated, 'We departed (from \textit{Arafat}) as pilgrims with \textit{Ibn Umar}.
When we reached \textit{Jam'}, he performed the \textit{al-maghrîb} and \textit{al-\'ishâ} prayers at
one service, and then he completed (the prayer). He said, 'That is how the
Messenger of God (ŞAAS) prayed with us at this place.'""

Al-Bukhârî stated that \textit{Khalîd} b. \textit{Makhîl} related to him, quoting \textit{Sulaymân}
b. \textit{Bîlîl}, quoting \textit{Yahyâ} b. \textit{Sa'îd}, quoting \textit{Aḍî} b. \textit{Thâbit}, quoting \textit{Abd Allâh} b.
\textit{Yazîd} al-\textit{Khatamî}, quoting \textit{Abû Yazîd} al-\textit{Anșârî} (who said) that the Messenger
of God (ŞAAS) combined the \textit{al-maghrîb} and the \textit{al-\'ishâ} prayers at \textit{Muzdalîfâ}
on the \textit{hiyâjat al-wadâ'}.
Al-Bukhari also narrated it in the *al-Maghazi* from al-Qa'înabî, from Malik, and Muslim from a *hadith* of Sulaymân b. Bilal, and al-Layth b. Sa'd, all three of them quoting from Yahyâ b. Sa'd al-Ansâri, from 'Adî b. Thâbit.

Al-Nasâ'î narrated it also, from al-Fâlîs, from Yahyâ al-Qâţîmân, from Shu'ba, from 'Adî b. Thâbit.

Al-Bukhârî then gives a section entitled, *Section on those who announced the adhûn and the iqâma for each of these two (prayers).*

He went on to state that 'Amr b. Khalîd related to him, quoting Zuhayr b. Šarb, quoting Abû Is'hâq (who said), "I heard 'Abd al-Rahmân b. Yazid say, 'Abd Allâh went on the pilgrimage and when we came to al-Muzdalîfâ at the time for the adhûn, at dusk or close thereto, he gave orders to a man and the latter announced the adhûn and the iqâma. He then performed the al-maghrib prayer and two rakû'ât thereafter. Then he called for his supper and dined. After that he ordered someone – a man, I think – and the latter announced the adhûn and the iqâma.'"  

'Amr commented, 'I know of no one but Zuhayr who expresses such doubt.'

(The *hadith* continues) "He then performed the al-'isha' prayer with two rakû'ût, and when the sun came up, he said, "The Prophet (SAAS) used to perform at this hour only this prayer in this place, on this day." 'Abd Allâh stated, "These were two prayers that were transferred from their (usual) times – the al-maghrib after the people arrive at al-Muzdalîfâ, and the al-fajr, when the dawn rises." He stated, "I saw the Prophet (SAAS) do this." This wording, his statement, "and the al-fajr, when the dawn rises" is more clear and precise than the other *hadith* narrated by al-Bukhârî from Ḥâfîz b. Ūmar b. Ghâyîth, from his father, from al-'Âmash, from 'Amâra, from 'Abd al-Rahmân, from 'Abd Allâh b. Mas'tâd, who said, "I only ever saw the Messenger of God (SAAS) perform two prayers at other than their usual times: he combined the al-maghrib with the al-'isha', and the al-fajr before its time."

Muslim narrated it from a *hadith* of Abû Mu'âwiya and Jarîr, from al-'Âmash. 

Jâbir stated in his *hadith*, "The Messenger of God (SAAS) went to bed until dawn arrived. He performed the al-fajr prayer when the morning was visible, with an adhûn and an iqâma."

'Urwa b. Mu'dârris b. Aws b. Ḥârîtha b. La'm al-'Tâ'î witnessed this prayer along with Jâbir.

Imâm Aḥmad stated that Hushaym related to him, quoting Ibn Abû Khalîd and Zakariyâ', from al-Sha'îbî, quoting 'Urwa b. Mu'dârris, who said, "I went to the Prophet (SAAS), when he was at Jam' and said, 'Messenger of God, I have come to you from the two mountains of Tâ'î. I have worn myself out and exhausted my camel and, by God, I did not leave out any mountain without standing on it. Does this count for me as a *hajj*?' He replied, 'Whoever has

117. With reference, presumably, to the identity of the person asked to announce the call to prayer.
witnessed this prayer with us — meaning the al-fajr prayer — at Jam‘ and stood with us, then proceeded on from there, having previously proceeded from ‘Arafât, whether by day or night, such a person will have completed his ḥajj and accomplished the rites.”

Imám Ahmad also narrated this, as did the ahl al-sunan, from various lines, from al-Sha’bî, from ‘Urwa b. Mu‘arrîs. Al-Tirmîdî categorized this as ḥasan ṣâhîh.

DIVISION

The Messenger of God (SAAS) used to send on ahead of himself a group of his family during the night before the departure of the people from al-Muzdalîfâ to Minâ.

Al-Bukhârî gives a section entitled, Chapter on those who send on ahead their family during the night; they stand at al-Muzdalîfâ and pray and advance ahead after the moon has set.

He went on to state that ‘Abd Allâh b. Bukayr related to him, quoting al-Layth, from Yûnus, from Ibn Shihâb, who said, “‘Abd Allâh b. ‘Umar used to send on ahead the weak members of his family. They would stand at the mash‘ur al-ḥarâm at night, speaking the name of God for as long as they wished. Then they would leave before the Imâm would stand there and before he proceeded ahead. Some of them would go to Minâ for the al-fajr prayer, while some would proceed thereafter. When they arrived, they would cast stones at the al-jamra,” “the mound”. Ibn ‘Umar used to say, “The Messenger of God (SAAS) gave them permission.””

(Al-Bukhârî went on) Sulaymân b. Ḥarb related to us, quoting Hanâmî b. Zayd, from Ayyûb, from ‘Ikrima, from Ibn ‘Abbâs, who said, “The Messenger of God (SAAS) dispatched me from Jam‘ by night.”

Al-Bukhârî stated that ‘Ali b. ‘Abd Allâh related to him, quoting Sufyân, quoting ‘Abd Allâh b. Abî Yazîd, who quoted Ibn ‘Abbâs as telling him, “I was one of those whom the Messenger of God (SAAS) sent on ahead on the night (of the assembly) at al-Muzdalîfâ among the weak members of his family.”

Muslim narrated, from a ḥadîth of Ibn Jurayj, quoting ‘Ā‘îs, from Ibn ‘Abbâs, who said, “The Messenger of God (SAAS) sent me from Jam‘ at daybreak with the slow-movers.”

Imâm Ahmad stated that Rawî related to him, quoting Sufyân al-Thawrî, quoting Salâma b. Kuhayl, from al-Hasan al-‘Uranî, from Ibn ‘Abbâs, who said, “The Messenger of God (SAAS) sent us on ahead, along with the suckling women of Band ʿAbd al-Mu‘tâlib, in charge of our people who were tired. He set about slapping our thighs with his hand and saying, ‘Now, kinfolk, do not

118. The pillars or steles that symbolize Satan at Minâ, the pilgrims throw stones or pebbles at these during the pilgrimage rites. The word jamra (plural jamarât) is used to denote both the pillars and the pebbles.
cast stones until the sun rises!” Ibn ‘Abbās went on, “I don’t imagine that anyone cast stones at the pillar until the sun rose.”


Aḥmad stated that Yaḥyā b. ʿĀdam related to him, quoting Abū al-ʿĀḥwāṣ, from al-ʿA’mash, from al-Ḥakam b. ‘Uyyaynā, from Miqṣam, from Ibn ‘Abbās, who said, “The Messenger of God (ṢAAS) passed by us on the night of the sacrifice and it was already very dark. He set about slapping our thighs and saying, ‘Now, kinsfolk, proceed forth, but don’t cast stones at the pillar until the sun rises.’”

Imām Aḥmad then narrated it from a ḥadīth of al-Mas‘ūdī from al-Ḥakam, from Miqṣam, from Ibn ‘Abbās, who said, “The Messenger of God (ṢAAS) sent on ahead the weak members of his family from al-Muzdalīfah at night. He proceeded to advise them not to cast stones at the pillar at al-‘Aqāba until the sun rose.”

Abū Da’ūd stated that ʿUthmān b. Abū Shayba related to him, quoting al-Wahīd b. ʿUqba, quoting Ḥāmza al-Zayyāt b. Ḥabīb, from ‘Aṭā‘, from Ibn ʿAbbās, who said, “The Messenger of God (ṢAAS) would send on ahead the weaker members of his family late at night and order them” — meaning that they did not cast stones at the pillar until the sun rose.

Al-Nasa’ī narrated it thus from Maḥmūd b. Ghaylān, from Bishr b. al-Sarrī, from Sufyān, from Ḥabīb — al-Ṭabrānī stated him to be Ibn Abū Thabit — from ‘Aṭā‘, from Ibn ʿAbbās. Ḥamza al-Zayyāt thus moved out of his customary place (in the line of transmission). With regards to the line of transmission for the ḥadīth, it is excellent. But God knows best.

Al-Bukhārī stated that Musaddad related to him, from Yaḥyā, from Ibn Jurayj, quoting ‘Abd Allāh, the freed-man of Asmā‘, who said that Asmā‘ stayed on the night (of the assembly) at Muzdalīfah and proceeded to pray and did so for an hour. ‘Abd Allāh went on, “She then asked, ‘My son, has the moon disappeared?’ I replied, ‘No,’ and so she prayed for (another) hour. Then she asked, ‘My son, has the moon disappeared?’ ‘Yes,’ I replied. ‘Then set out,’ she said. So we did and continued on until she had cast stones at the pillar. She then returned and performed the al-ṣuhb prayer in her dwelling. I asked her, ‘Hantah, I believe we’re still in dark of night.’ She replied, ‘Son, the Messenger of God (ṢAAS) gave permission (for this prayer at this time) to women borne in litters.’”

Muslim narrated it from a ḥadīth of Ibn Jurayj.

If the account of Asmā‘, daughter of (Abū Bakr) “the trusting”, casting stones before the rising of the sun, as is told here, based on established textual authority, then her account is to be preferred over that of Ibn ʿAbbās, because
the line of transmission of her *hadith* is more authentic than that of his. It may, however, be said that the young men are quicker and more active than the women, and so he (the Prophet (SAAS)) ordered the former not to cast before sunrise and permitted the litter-born women to cast before sunrise, since the latter were less agile and it was more appropriate for them to be unseen. But God knows best.

If Asma' did not do it in accord with established textual authority, then the *hadith* of Ibn 'Abbas is to be preferred over what she did.

However, the former is substantiated further by the statement of Abū Dā'ūd who said that Muhammad b. Khallad al-Bahili related to him, quoting Yahyā b. Jurayj, quoting 'Atīq, quoting Mukhbir, from Asma', who said that she cast the stones at night. (Mukhbir stated) 'I told her, 'We have cast the stones at night.' She stated, 'We used to do that in the time of the Prophet (SAAS).''

Al-Bukhārī stated that Abu Nu'aym related to him, quoting Aflah b. Ḥumayd, from al-Qāsim, from Muhammad, from Ḥāisha, who said, "We stopped at al-Muzdalifa and Sawda asked permission from the Prophet (SAAS), to move on prior to the departure of the rest of the people. She was a woman slow of movement. He did give her permission and she left before the rest. We remained until next morning and moved out along with him. For me to have asked his permission as Sawda had done would in fact have been far dearer to me than any other happiness."

Muslim gave it from al-Qānābī, from Aflah b. Ḥumayd. Both (compilers of the *sahih* collections) gave it from a *hadith* of Sufyān al-Thawrī, from 'Abd al-Rahmān b. al-Qāsim, from his father, from Ḥāisha.

Abū Dā'ūd stated that 'Aṣār b. 'Abd Allāh related to him, quoting Ibn Abū Fudayk, from al-Dahāk — meaning Uthmān's son — from Hishām b. 'Urwa, from his father, from Ḥāisha, who said, "The Messenger of God (SAAS) dispatched Umm Salama the night of the sacrifice and she cast the stones before dawn. She then left and proceeded onwards. And that was the day that would be for the Messenger of God (SAAS)," — to be with her, Abū Dā'ūd added.

Abū Dā'ūd is alone in giving this; its line of transmission is excellent and strong and its narrators men considered fully trustworthy.

*An Account of the recitation by the Messenger of God (SAAS), of the talbiyya at al-Muzdalifa.*

Muslim stated that Abū Bakr b. Abū Shayba related to him, quoting Abū al-Āhwās, from Ḥuṣayn, from Kathīr b. Mudrik, from 'Abd al-Rahmān b. Yazid, who said, "'Abd Allāh said, while we were at Jam', 'I heard him to whom the *surah* al-Baqara was revealed say at this station, "Labbayka, Allāhumma, Labbayk! 'At Your service, O God, at Your service.'""
Chapter: On the wuqūf (station) of the Messenger of God (SAAS), at the mash'ar al-ḥarām, his daf (departure) from al-Muzdalifa before sunrise and his iyṭī'a (passage forth) into Wādī Muḥassir."

God the Almighty stated, “When you proceed forth from ‘Arafāt, speak the name of God at al-mash'ar al-ḥarām” (sūrat al-Baqara; II, v.198).

Jābir stated in his ḥadīth, “He performed the al-fajr prayer at dawn with an adhān and an iqāma. He then mounted al-Qaṣwā’ and proceeded to the al-mash'ar al-ḥarām. He went to the qibla, spoke a prayer, praised and glorified God and asserted His oneness. He remained standing until the dawn light was strong. He proceeded on before the sun rose, mounting al-Faṣl behind himself.”

Al-Bukhārī stated that Ḥajjāj b. Minhāl related to him, quoting Shu'ba, from Ibn Ishāq, who said, “I heard ‘Amr b. Maymūn say, ‘I witnessed ‘Umar perform the al-ṣubb prayer at Jam’. He then stood up and said, ‘The unbelievers used not to proceed forth until the sun rose and they would call out, ‘Ashriq Thābul! ‘Look down upon (Mt.) Thābul!’’ The Messenger of God (SAAS) proceeded forth before the sun rose.’”

Al-Bukhārī stated that ‘Abd Allāh b. Ṣa‘īd related to him, quoting Isrā‘īl, from Abu Isrā‘īl, from Abu Isrā‘īl, from Abu Isrā‘īl, from ‘Abd Allāh b. Yazīd, who said, “I left for Mecca with ‘Abd Allāh. When we reached Jam’, he performed two prayers, an adhān and an iqāma accompanying each of these. Between these two prayers, he took his supper. He then performed the al-fajr prayer when the dawn rose.” (Some narrators say “when the dawn rose” and others say, “the dawn had not risen”.)

“‘Abd Allāh went on, ‘The Messenger of God (SAAS) said, ‘These two prayers have had their times changed in this place – the people (should) not arrive at Jam’ until they perform (the ‘ishā’ prayer), and the al-fajr prayer is at this hour.’”

“He” (‘Abd Allāh) “stood there until it became light and then he stated, ‘If the Commander of the Believers were to proceed forth now, he would act in proper accord with the sunna. And I don’t know whether it was his comment or the departure of ‘Uthmān that came first. And he continued to recite the talbiyya until he cast the stones at the day of sacrifice.”


119. The words wuqūf, daf and iyṭī'a represented in this title by “station”, “departure” and “passage forth” are technical terms associated with the rites of the pilgrimage for which there are no effective English equivalents. Wādī Muḥassir is a wādī close by al-Muzdalifa.
upon their heads. Our procedure is different from theirs. They would go on from al-mash'ar al-haram when the sun rose over the mountain tops like mens' turbans upon their heads. Our procedure is different from theirs."

He (al-Bayhaqī) went on, "Abd Allāh b. İdrīs related it from Ibn Jurayj, from Muḥammad b. Qays b. Makram as being mursal."

Imām Ahmad stated that Abū Khālid Sulaymān b. Ḥayyān related to him, quoting al-Ānāšish, from al-Ḥakam, from Miqām, from Ibn ʿAbbās (who said) that the Messenger of God (ṢAAS) proceeded forth from al-Muzdalifa before the sun rose.

Al-Bukhārī stated that Zuhayr b. Ḥarb related to him, quoting Wahb b. Jarir, quoting his father, from Yunus al-Ṣayḥ, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh b. ʿAbbās, (who said) that Usāma was mounted behind the Prophet (ṢAAS), from ʿArafāt to al-Muzdalifa. He then mounted al-Faḍl behind himself from al-Muzdalifa to Miṇā. Each of these men said, "The Prophet (ṢAAS) went on reciting the talbiyya until he cast stones at al-ʿAqaba."

Ibn Jurayj related it from ʿAtaʾ, from Ibn ʿAbbas.

Muslim related from a hadīth of al-Layth b. Saʿd, from Abū al-Ẓubayr, from Abū Maʿbad, from Ibn ʿAbbās, from al-Faḍl b. ʿAbbās, who had been mounted behind the Messenger of God (ṢAAS), that the latter said on the evening of the (assembly) at ʿArafāt and on the morning (of the assembly) at Jamʿ when they proceeded on their way, "Proceed with tranquillity." He restrained his camel until he entered Muḥassir while on his way from Miṇā. He said, "Gather the pebbles that will be used for casting at the jamara." Al-Faḍl went on, "And the Messenger of God (ṢAAS) went on reciting the talbiyya until he had cast (stones) at the pillar."

The ḥāfīz al-Bayhaqī gives the following in a section entitled, Proceeding on into Wadi Muḥassir.

He went on to state, "Abū ʿAbd Allāh al-Ḥāfīz informed us, quoting Abū ʿAmr al-Muqarrab and Abū Bakr al-Warrāq, quoting al-Ḥasan b. Ṣufyān, quoting Hishām b. ʿAmrār and Abū Bakr b. Abū Shayba. Both the latter men said, ʿHātim b. Ismāʿil related to us, quoting Jaʿfar b. Muḥammad, from his father, from Jābir, concerning the ḥajj of the Prophet (ṢAAS). He (Jābir) stated, "On arriving at Muḥassir, he had urged his camel on a little."

Muslim narrated it in his saḥīḥ collection, from Abū Bakr b. Shayba.

Al-Bayhaqī went on to narrate from a hadīth of Ṣufyān al-Thawrī, from Abū al-Ẓubayr, from Jābir, who said, "The Messenger of God (ṢAAS) proceeded on in a state of al-sakīnā, (God's) tranquillity. And he ordered them to proceed with tranquillity. He went on into Wādī Muḥassir. He ordered them to cast stones that were like pebbles for sling shots. And he said, 'Adopt your rites from me; I may not see you after this year.'"

120. The pebbles that the pilgrim uses in the rite of the ṭal‘iṣ (the stoning of Satan) are gathered at Muḥassir.
Al-Bayhaqi then narrated from a hadith of al-Thawri, from 'Abd al-Rahman b. al-Harith, from Zayd b. 'Ali, from his father, from Ubayd Allah b. Abü Raffi', from 'Ali (who said) that the Messenger of God (SAAS) proceeded forth from Jam' and reached Muhassir. He slapped his camel until he crossed the wadi, then he stopped. Later he mounted al-Faḍl behind himself and went on to the pillar (at Mina) and cast stones at it.

He related it thus, in abbreviated form.

Imām Aḥmad stated that Abū Aḥmad Muḥammad b. 'Abd Allāh al-Zubayrī related to him, quoting Sufyan b. 'Abd al-Raḥman b. al-Harith b. 'Ayyāsh b. Abū Rabī‘a, from Zayd b. 'Ali, from his father, from Ubayd Allah b. Abū Raffi', from 'Ali, who said, “The Messenger of God (SAAS) stood at Ṭa’fāt and said, ‘This is the station; and all Ṭa’fāt is a station.’ He proceeded forth when the sun set and mounted Usāma behind himself. He began forcefully urging on his camel, while the people were jostling at his right and left. He did not turn towards them. He was saying, ‘Go easy, people!’

“Then he reached Jam’. There he performed both prayers with them, the al-maghrib and the al-‘ishā’. He spent the night there and next morning went to Mt. Quzah. He stood there and said, ‘This station and all Jam’ is a station.’ He then proceeded on until he reached Muhassir. He stood there, then urged his camel ahead until he had crossed the wadi, whereupon he restrained it. Thereafter he mounted al-Faḍl behind himself and travelled on to the pillar, at which he cast stones. He then went on to the sacrifice site and said, ‘This is a sacrifice site; all Mina is a site for sacrifice.’ A young girl of (Banū) Khath'am then asked him to make a ruling, saying, ‘My father is an old man who is mentally senile. It is time for him to fulfil God’s requirement of making the ḥajj. Will he be rewarded if I accomplish it on his behalf?’ ‘Yes; perform it for your father,’ he replied.”

(The narrator) stated further, “He (the Prophet (SAAS)) turned the head of al-Faḍl aside. Al-‘Abbas asked him, ‘Messengers of God, why did you turn aside the head of your cousin?’ He replied, ‘I saw a young man and a young woman, and I could not trust Satan with them.’

“A man then came up to him and asked, ‘Messengers of God, I have shaved (my head) before making sacrifice.’ He replied, ‘Make sacrifice, despite the prohibition.’ Then another man came and asked, ‘Messengers of God, I have performed the circumambulation of the ḥajj before I shaved (my head).’ He replied, ‘Shave or cut it short; it’s no problem.’

“After that he went to the ka‘ba, made the circumambulation (of the ḥajj) and proceeded on to sāmsam. He then said, ‘Banū ‘Abd al-Muṭṭalib; were it not that people would have overwhelmed you (in their wanting to emulate me) I would surely have drawn water with you.’”

Al-Tirmidhi stated, “It is hasan sahih. We know it as a hadith of ‘Ali only through this line.”

I note that there are testimonies to it from authentic lines of transmission that are given in the sahih collections and elsewhere. These include the story of the Khath'am woman; it is given in both sahih collections through al-Fa‘l. Reference is made to her above, in the hadith of Jabir. We will relate further a portion of it.

Al-Bayhaqi related it, with its (full) lines of transmission from Ibn ‘Abbás, to the effect that the latter denied that there was movement at speed in Wādi Muḥammad. He said, “That was only on the part of the bedouin.” And he went on, “And affirmation is to be preferred over denial.”

I note that his assertion of affirmation over it is controversial. But God knows best.

That is made authentic according to (reports) of a group of the Companions referring to (the practice of) the Messenger of God (SAAS). It is also authenticated by the actions of the two sheikhs Abū Bakr and ‘Umar, who are referred to as having done that. Al-Bayhaqi related from al-Ḥākim, from al-Najjād and others, from Abū ʿAli, Muḥammad b. Mu‘ādh b. al-Mustahill, known as Durrān, from al-Qa‘nābī, from his father, from Hishām b. Urwa, from his father, from al-Miswar b. Makhrama, that as ‘Umar urged on his mount, he would recite the verse,

“My camel races towards You (O God), her bridle loose-fitting; her faith different from that of the Christians.”

Accounts of the casting by the Prophet (SAAS), of stones only at the pillar at al-‘Aqaba on the day of the sacrifice. How he cast them and when. And from what position he cast them, and how many they were. Also, his cessation of recitation of the talbiyya when he cast them.

It has been stated above from a hadith of Usāma, al-Fa‘l and other of the Companions, may God be pleased with them all, that the Messenger of God (SAAS) went on reciting the talbiyya until he cast (stones) at the jamra at al-‘Aqaba.

Al-Bayhaqi stated that Imam Abū Uthmān informed him, quoting Abū Ta‘hir b. Khuzayma, quoting his grandfather – the Imam par excellence, Muḥammad b. Ishaq b. Khuzayma, that is – quoting ʿAli b. Ḥajr, quoting Sharīk, from ʿAmir b. Shaqiq, from Abū Wa’il from ʿAbd Allāh who said, “I closely watched the Prophet (SAAS), and he went on reciting the talbiyya until he cast the first stone at the pillar of al-‘Aqaba.”

121. The discussion relates to the movement at a fast pace through the Muḥammad valley.
122. The camel is emaciated due to the distance and the speed of its long journey.
He (al-Bayhaqi) also stated that Ibn Khuzayma related to him, quoting ʿUmar b. ʿAbd al-Shaybānī, quoting ʿAbd al-Rahmān b. Zayd, quoting Jaʿfar b. Muḥammad, from his father, from ʿAli b. al-Ḥusayn, from Ibn ʿAbbās, from al-ʿAqabah, who said, “I proceeded on with the Messenger of God (ṢAAS) from ‘Arafāt and he continued reciting the talbiyya until he cast stones at the pillar at al-ʿAqaba, saying Allāhu Akbar ‘God is most Great’ with each stone. He then broke off the recitation of the talbiyya with the final stone.”

Al-Bayhaqi stated, “This addition is strange and it is not present in the well-known accounts attributed to Ibn ʿAbbās, quoting al-ʿAqabah, even though Ibn Khuzayma did select it.”

Muḥammad b. Ishaq stated that Abān b. Ṣāliḥ related to him, from Ḥikrīma, who said, “I proceeded on with al-Ḥusayn b. ʿAbd al-Ṣamad (from ‘Arafāt). I can still hear him reciting the talbiyya up until he cast the stone at al-ʿAqaba. When he cast it, he ceased (the recitation). I asked, ‘Why is this?’ He replied, ‘I saw my father ʿAli b. Abū Ṭalib recite the talbiyya until he cast stones at the pillar at al-ʿAqaba. And he told me that the Messenger of God (ṢAAS) used to do that.’”

It is narrated above from a ḥadīth of al-Layth from Abū al-Zubayr, from Abū Maʿbad, from Ibn ʿAbbās, from his brother al-ʿAqabah, to the effect that the Prophet (ṢAAS) ordered the people in Wādī Muḥassir to throw pebbles such as are used in sling shots in casting at the pillar.

Muslim related this.

Abū al-ʿAlīya stated, from Ibn ʿAbbās, that al-ʿAqabah related to him, saying, “The Messenger of God (ṢAAS) said to me on the morning of the day for sacrifice, ‘Choose me some pebbles.’ So I chose him some like those used in slings. He put them in his hand and said, ‘With the like of these! With the like of these! Beware of excess; it was excess in religion that destroyed those before you.’”

Al-Bayhaqi related this.

Jābir stated in his ḥadīth, “When he reached Wādī Muḥassir, he spurred on his mount a little, then followed the middle trail that emerges at al-jamrat al-kubrā (at Minā), ‘the greater pillar’, and then he went on to the pillar and cast seven pebbles at it, glorifying God with each pebble; each pebble was small and he threw them from the centre of the wādī.”

Muslim related it thus.

Al-Bukhārī stated, that Jābir, may God be pleased with him, said, “The Prophet (ṢAAS) cast stones on the morning of the day for sacrifice. And thereafter he cast them after the sun began to decline.”

This ḥadīth that al-Bukhārī recorded is given by Muslim from a ḥadīth of Ibn Jurayj, who stated that Abū al-Zubayr informed him that he heard Jābir state, “The Messenger of God (ṢAAS) cast stones at the pillar on the morning of the day for the sacrifice, and thereafter, when the sun began to decline.”

In both saḥīḥ collections it is given in a ḥadīth of al-Aʿmash, from Ibrāhīm, from Abū al-Rahmān b. Zayd, who said, “Abū Allāh cast from the centre of the
I commented, 'Abd al-Rahman, people cast stones at it from above it.' He replied, 'By Him other than Whom there is no God, this is the station about which revelation came in surat al-Baqara.'

This is the wording of al-Bukhari.

In one version he quotes, from a hadith of Shu'ba, from al-Hakam, from Ibrahim, from 'Abd al-Rahman, who said, 'Abd Allah b. Mas'ud: "He came to al-jamrat al-kubra and placed himself with the ka'ba to his left and Mina to his right. He cast seven (stones) and said, 'This is how he to whom surat al-Baqara was revealed cast.'"

Al-Bukhari then has a section entitled, Section on those who cast seven (stones) at the mound, glorifying God with each pebble; Ibn Umar stated this about the Prophet (SAAS).

This is only known in the hadith of Jibril, through Ja'far b. Muhammad, quoting his father about Jibril, (to the effect that) when the latter arrived, he would approach the pillar and cast seven pebbles, stating Allahu Akbar "God is most Great", with each pebble that were of the size shot in slings.

In this section, al-Bukhari narrated this from a hadith of al-'A'mash, from Ibrahim, from 'Abd al-Rahman b. Yazid, about 'Abd Allah b. Mas'ud (to the effect that the latter) cast seven pebbles at the pillar from the middle of the wadi, saying God is most Great! with each pebble. He then said, "It is here, by Him other than Whom there is no God, that he to whom surat al-Baqara was revealed stood."

Muslim related it from a hadith of Ibn Jurayj, who quoted Abu al-Zubayr as stating that he heard Jibril b. 'Abd Allah say, "I saw the Messenger of God (SAAS) cast at the mound seven pebbles like those shot in slings."

Imam A'immad stated that Yahya b. Zakariyya related to him, quoting Hajjaj, from al-Hakam, from Abu al-Qasim - meaning Miqsam - from Ibn Abbas, who said that the Prophet (SAAS) cast at the mound at al-'Aqaba on the day of the sacrifice while mounted.


A'immad, Abu Da'ud, Ibn Majah and al-Bayhaqi related it from a hadith of Yazid b. Abu Ziyad, from Sulayman b. 'Amr b. al-Ahwas, from his mother, Umm Jundab al-Azdiyya, who said, "I saw the Messenger of God (SAAS) cast stones at the pillar from the middle of the wadi while he was mounted. He would say, 'God is most Great!' with each pebble; there was a man mounted behind him, shielding (him from view). I asked about the man and people said, 'That is al-Fadl b. Abbas.' People were crowding all around. The Prophet (SAAS) said, 'People, don't kill one another! And when you cast at the mound, use pebbles like those shot in slings.'"

This is the phraseology of Abu Da'ud.
In one account, she said, "I saw him at the pillar at al-'Aqaba mounted. And between his fingers I saw stones, and he cast (them). The people also cast (stones). He did not stand at it."

According to Ibn Maja, she said, "I saw the Messenger of God (SAAS) on the day of the sacrifice at the pillar at al-'Aqaba. He was mounted on his mule." He went on to complete the hadith.

The reference here to the mule is very strange.

Muslim narrated in his sahih collection from a hadith of Ibn Jurayj, quoting Abū al-Zubayr, quoting Jabir b. 'Abd Allah, who said, "I saw the Messenger of God (SAAS) cast at the mound while mounted on his camel on the day of the sacrifice. And he was saying, 'You should take your rites (from me) for, I do not know, perhaps I will not make the pilgrimage after this hajja of mine.'"

Muslim also related (it) from a hadith of Zayd b. Abū Unaysa, from Yaḥyā b. al-Husayn, from his grandmother Umm al-Husayn. Yaḥyā related that he heard her say, "I performed the hajja al-wadā' with the Messenger of God (SAAS). I saw him when he cast at the pillar at al-'Aqaba and (when) he left mounted on his camel on the day of sacrifice, as he said, 'You should take your rites (from me), for I do not know, perhaps I will not make the pilgrimage after this hajja of mine.'"

In one account, she stated, "I went on the hajja al-wadā' with the Messenger of God (SAAS). I saw Usāma and Bilāl; one of them was taking hold of the halter of the camel of the Prophet (SAAS), while the other man was raising his gown to shield him from the heat, until he cast at the pillar at al-'Aqaba."

Imām Abū Muhammad Muḥammad b. 'Abd Allah al-Zubayr related to him, quoting Ayman b. Nābil, quoting Qudāma b. Abū l-Kīfābi (who said) that he saw the Messenger of God (SAAS), cast at the mound at al-'Aqaba from the middle of the wādā' on the day of the sacrifice mounted upon a reddish-hued camel he owned. And there was no striking, no pushing away and no saying, "Keep away! Keep away!"

Abū Da'ūd also narrated it from Wāki', Muṭ'amir b. Sulaymān and Abū Quorra Muṣṭa b. Ṭāriq al-Zubayrī, all three of whom quoted Ayman b. Nābil. He also narrated it from Abū Quorra, from Sufyān al-Thawrī, from Ayman.

Al-Nasā'ī and Ibn Māja gave it from a hadith of Wāki'. Al-Tirmidhī narrated it from Abū l-Mānī, from Marwān b. Muṭawwiyah, from Ayman b. Nābil. He stated, "This hadith is hasan sahih."

Imām Abū Ahmad stated that Nuḥ b. Maymun related to him, quoting ʻAbd Allah – meaning ʻAbd al-Umār – from Nāfī, who said, "ʻAbd al-Umār would cast at the pillar at al-'Aqaba while mounted on his camel on the day of the sacrifice. And he did not go to any of the others thereafter unless on foot. He claimed that the Prophet (SAAS) used not to go to them unless on foot, whether going or returning."

Abū Da'ūd related it from al-Qa'nābī, from ʻAbd Allah al-Umār.
DIVISION

Jābir stated, “Then he left for the sacrifice site, where he sacrificed 63 camels by his own hand. He allowed 'Ali to sacrifice those that remained and had him share in his own ḥadīth. He ordered that a piece of meat of each animal be cut out and placed in a pot, where it was all cooked. Both men ate from that meat and drank the gravy.”

We will discuss this ḥadīth.

Imām Ahmad b. Ḥanbal stated that 'Abd al-Razzāq related to him, quoting Ma‘mar, from Ḥumayd al-‘araj, from Muḥammad b. Ibrāhīm al-Taymi, from 'Abd al-Rahmān b. Mu‘ādth, from one of the men who was one of the Companions of the Prophet (ṢAAS). The man stated, “The Prophet (ṢAAS) made an address at Minā and directed them to their places. He said, ‘Let the muḥājirīn stay there.’ And he gestured towards the right side of the qibla. ‘And the ansār over here.’ And he gestured towards the left side of the qibla. ‘And let the other people stay round about them.’”

He went on, “He then instructed them in their rites. The hearing of those at Minā was accentuated so that they could hear him at their places. And I heard him say, ‘Cast at the pillar (small) pebbles like those shot from slings.’”

Abū Da‘ūd narrated it thus from Ahmad b. Ḥanbal, as far as the words, “And let the (other) people stay around them”.

Imām Ahmad narrated it from 'Abd al-Ṣamad b. 'Abd al-Wārith from his father. And Abū Da‘ūd did so from Musaddad, from 'Abd al-Wārith. Ibn Maja gave it from the ḥadīth of Ibn al-Mubārak, from 'Abd al-Wārith, from Ḥumayd b. Qays al-‘araj, from Muḥammad b. Ibrāhīm al-Taymi, from 'Abd al-Rahmān b. Mu‘ādth al-Taymi, who said, “The Messenger of God (ṢAAS) made an address to us while we were at Minā. Our hearing was so accentuated that we could hear what he was saying.”

The remainder of the ḥadīth was then given.

Jābir b. 'Abd Allāh narrated that the Messenger of God (ṢAAS) shared the ḥadīth with 'Ali b. Abū Ṭālib, and that the sacrificial animals brought by 'Ali from Yemen and those brought with him by the Messenger of God (ṢAAS) totalled 100 camels, and that the latter sacrificed 63 animals by his own hand.

Ibn Ḥibbān and others stated, “And that (figure) corresponded with his age, for he was (at the time) 63 years old!”

Imām Ahmad stated that Yahyā b. ʿAbd Allāh related to him, quoting Zuhayr, quoting Muḥammad b. 'Abd al-Rahmān b. Abū Lālā, from al-Ḥakam, from Miqsam, from Ibn 'Abbās, who said, “The Messenger of God (ṢAAS) made sacrifice on the ḥajj of 100 animals of which he sacrificed 60 by his own hand. He ordered that the remainder be brought and they were sacrificed. A piece of each one was taken and placed in a pot. He ate from it and drank its gravy.”
"On the day at al-Hudaybiyya, he sacrificed 70 animals, including the camel of Abū Jahl. When they were blocked from the ka'ba, they (the camels) expressed their anguish, as though yearning for their young."

Ibn Maja narrated part of it from Abū Bakr b. Abū Shayba. 'Ali b. Muḥammad did so from Wākī, quoting Suṭyān al-Thawrī, from Ibn Abū Laylā.

Imām Aḥmad stated that Ya‘qūb related to him, quoting his father, from Muḥammad b. Isḥāq, quoting a man, from ‘Abd Allāh b. Abū Najīth, from Muḥājīd b. Jābr, from Ibn ‘Abbās, who said, “The Messenger of God (ṢAAS) brought with him 100 animals. Of these he sacrificed 30 by his own hand, and then he ordered ‘Ali who sacrificed the remainder. He said, ‘Divide up their meat, skins and pack-saddles among the people. Do not give the butcher any of it (as payment). Take a piece of meat from each camel, place them in a single pot so that we may eat from their flesh and drink from their gravy.’ And he did so.”

It is established in both saḥīḥ collections from a ḥadīth of Muḥājīd, from Ibn Abū Laylā, from ‘Ali, who said, “The Messenger of God (ṢAAS) ordered me to go over to his sacrificial camels and to give away their meat, skins and pack-saddles, and told me not to give any of them to the butcher. He said, ‘We will give him some of our own.’”

Abū Dā‘ūd stated that Muḥammad b. Ḥātim related to him, quoting ‘Abd al-Raḥmān b. Maḥdī, quoting ‘Abd Allāh b. al-Mubārak, from Ḥārīm b. Q̄mān, from ‘Abd Allāh b. al-Ḥarīth al-Azdi, who quoted ‘Arafa b. al-Ḥarīth as saying, “I witnessed the Messenger of God (ṢAAS) being brought the sacrificial animals. He said, ‘Summon Abū Ḥasan to me.’ And ‘Ali was summoned to him. He then said, ‘Take hold of the lower part of the spear.’ The Messenger of God (ṢAAS) took hold of its upper part. They then used it to stab the camels. When he had finished, he mounted his mule, seating ‘Ali behind himself.”

Abū Dā‘ūd is alone in giving this. There is some strangeness in both its line of transmission and its content. But God knows best.

Imām Aḥmad stated that Aḥmad b. al-Ḥajjāj related to him, quoting Aḥmad, quoting al-Ḥajjāj b. Arṭāt, from al-Ḥakam, from Abū al-Qāsim – meaning Miqṣam – from Ibn ‘Abbās, who said, “The Messenger of God (ṢAAS) cast stones at the pillar at al-‘Aqaba. He then made sacrifice and shaved (his head).”

Ibn Ḥazm claimed that he sacrificed cattle for his wives and sacrificed a cow at Minā. He sacrificed two fine rams for himself.

**DESCRIPTIONS OF THE PROPHET (ṢAAS) SHAVING HIS HEAD.**

Imām Aḥmad stated that ‘Abd al-Raẓzāq related to him, quoting Mā‘mar, from al-Zuhrī, from Salīm, from Ibn ‘Umar, who said that the Messenger of God (ṢAAS), shaved his head on this ḥijja.

Al-Nasrī narrated it from Isḥāq b. Ibrāhīm – he being Ibn Rāhawayh – from ‘Abd al-Raẓzāq.
Al-Bukhari stated that Abu al-Yaman related to him, quoting Shu'ayb, who said, “Nafi' stated, ‘Abd Allah b. 'Umar used to say, ‘The Messenger of God (SAAS) shaved (his head) on his hijja.’”

Muslim related it from a hadith of Musa b. 'Uqba, from Nafi'.

Al-Bukhari stated that 'Abd Allah b. Muhammad b. Asma' related to him, quoting Juwayriyya son of Asma', from Nafi', who quoted 'Abd Allah b. 'Umar as saying, “The Messenger of God (SAAS) shaved (his head) as did a number of his Companions; some of them cut (their hair) short.”

Muslim narrated it from a hadith of al-Layth, from Nafi'. He added, “'Abd Allah quoted the Messenger of God (SAAS) as saying, ‘May God have mercy on those who shaved (their heads).’ He said this once or twice. People asked, ‘Messenger of God, does that apply to those who cut (their hair) short?’ He replied, ‘And those who cut short as well.’”

Muslim stated that Abu Bakr b. Abu Shayba related to him, quoting Waqi' and Abu Da'ud al-Tayalisi, from Yahya b. al-Husayn, from his grandmother, who said that she heard the Messenger of God (SAAS) on the hijjat al-wada' speak a prayer three times for those who shaved (their heads) and a prayer once for those who cut (their hair) short. Waqi' did not include the words, “on the hijjat al-wada’”.

Muslim narrated this hadith thus from a hadith of Malik. 'Ubayd Allah gave it from Nafi', from Ibn 'Umar. 'Umar gave it from Abu Zur'a, from Abu Hurayra. Al-'Ali b. 'Abd al-Rahman related it from his father, from Abu Hurayra.

Muslim stated that Yahya b. Yahya related to him, quoting Hafs b. Ghiyath, from Hisham, from Ibn Sirin, from Anas b. Malik who said that the Messenger of God (SAAS) went to Mt. Minâ, proceeded to the pillar, cast at it, went to his dwelling at Minâ and made sacrifice. He then said to the barber, “Take”. He gestured towards his right side (of his head), then to his left side. He began giving the hair to the people.

In one account he gives, he shaved the right side of his head and distributed it, a hair or two at a time, to the people. He gave the hair of the left side to Abu 'Asha. In another account of his, the Messenger of God (SAAS) gave the hair of the right side to Abu 'Asha, and also gave him the hair of the left side, telling him to distribute it among the people.

Imam Ahmad stated that Sulayman b. Habr related to him, quoting Sulayman b. al-Mughira, from Thabit, from Anas, who said, “I saw the Messenger of God (SAAS), while the barber was shaving him. His Companions were encircling him, not wanting a hair to fall anywhere but into a man’s hand.”

Ahmad is alone in giving this.

Chapter.

After having cast stones at the pillar at al-'Aqaba, the Messenger of God (SAAS) dressed in robes, put on perfume and sacrificed his hajj. Before he circumambulated the ka'ba, 'Ali put perfume on him.
Al-Bukhārī stated that 'Ali b. ʿAbd Allāh b. al-Madīnī related to him, quoting Sufyān— he being Ibn ʿUyayna— quoting ʿAbd al-Raḥmān b. al-Qāsim b. Muḥammad, the latter being the finest of men of his era, who said that he heard his father, the finest man of his era, say that he heard ʿAʾisha state, “I put perfume on the Messenger of God (ṢAAS), with these two hands of mine when he adopted the ḫarām state and again when he declared it at an end, before he circumambulated,” and that she spread out her hands.

Muslim stated that Yaʿqūb al-Dawraqī and Āhmād b. Maʿīn both related to him, quoting Maḥṣūr, from ʿAbd al-Raḥmān b. al-Qāsim, from his father who quoted ʿAʾisha as saying, “I would put perfume on the Messenger of God (ṢAAS), before he adopted the ḫāria state, and on the day of the sacrifice, before he circumambulated the kaʾba; I used perfume mixed with musk.”

Al-Naṣāʾī narrated, from a ḥadīth of Sufyān b. ʿUyayna, from al-Zuhārī, from ʿUrwa, from ʿAʾisha, who said, “I perfumed the Messenger of God (ṢAAS), for his state of ḫārām when he affirmed it and for his state of ḫaṭlāf after he had cast stones at the pillar at al-ʿAqabah, before he circumambulated the kaʾba.”

Al-Shāfiʿī stated that Sufyān b. ʿUyayna informed him, from ʿAmr b. Duhrār, from Saлим, who quoted ʿAʾisha as saying, “I perfumed the Messenger of God (ṢAAS), for both his states, of ḫārām and ḫaṭlāf.”

ʿAbd al-Raẓzāq narrated it from Maʿmar, from al-Zuhārī, from Saлим, from ʿAʾisha.

In both ṣaḥīḥ collections Ibn Jurayj is quoted as saying that ʿUmar b. ʿAbd Allāh b. ʿUrwa informed him that he heard ʿUrwa and al-Qāsim quoting ʿAʾisha as having said, “I perfumed the Messenger of God (ṢAAS), by my own hands, using perfume in powder form, on the ḥijjat al-wadāʾ, both for the ḫārām and the ḫaṭlāf.”

Muslim related it from a ḥadīth of al-Ḍaḥḥāk b. ʿUthmān, from Abū al-Riḍāl, from his mother Ṭāmiya, who quoted ʿAʾisha as above.

Sufyān al-Thawrī stated, on the authority of Saлим b. Kuhayl, from al-Ḥasan al-ʿĀwfi, who quoted Ibn ʿAbbās as saying, “When you have cast stones at the pillar, your state of ḫārām will be concluded and all things previously harām will be ḫalāl for you, except for women (they will continue to be harām for you); until you circumambulate the kaʾba.” A man asked, “What about perfume, Abū al-ʿAbbās?” He replied, “I saw the Messenger of God (ṢAAS) rub musk on to his head. And is that perfume, or not?”

Muḥammad b. Isḥāq stated that Abū ʿUbayda related to him, from ʿAbd Allāh b. Zamʿa, from his father and his mother, Zamʿa, daughter of Umm Salama, who quoted Umm Salama as saying, “It was the night when the Messenger of God (ṢAAS) would circulate, the night of the sacrifice. He was with me when Wahb b. Zamʿa came in, accompanied by a man of the family of Abū Umayya. Both men were wearing long shirts. The Messenger of God (ṢAAS) asked them, ‘Have you performed the ḥaṭaf (of the iḥāda)?’ ‘No,’ both men replied.
‘Then take off your shirts,’ he told them, and they did so. Wahb then asked him, ‘Why, Messenger of God?’ He replied, ‘This is a day when you are given permission (to wear the shirts) if you have cast (stones) at the pillar and have sacrificed animals, if you had brought some. Then you would be in a state of iḥlāl for all that had previously been ḥaram for you, except for women until you have circumambulated the ka’ba. If you have cast stones but not completed the ṭawaf, you will remain in a state of ḥaram, until after you circumambulate the ka’ba.’”

Abū Da‘ūd narrated it similarly from Ahmad b. Hanbal and Yahyā b. Ma‘īn, both of whom quoted from Ibn Abī ‘Adi, from Ibn Ishāq.

Al-Bayhaqī gave it from al-Ḥakīm, from Abū Bakr b. Abū Ishāq, from Abū al-Muṭḥanā al-Ḥanbālī, from Yahyā b. Ma‘īn. He adds the following at the end, “Abū Ḫabyād stated that Umm Qays, daughter of Miḥşān related to him, as follows, ‘Ukṣaḥa b. Miḥşān, along with a group of men of Banū Asad, all dressed in shirts, left my place on the evening of the day of the sacrifice. Then they returned to us that evening carrying their shirts in their hands.’ She questioned them and they told her the same as the Messenger of God (ṢAAS) had said to Wahb b. Zam‘a and his companion.”

This hadith is very gharib. I do not know a single other scholar who quoted it.

Accounts of the visit of the Messenger of God (ṢAAS) to the ancient ka’ba.

Jābir stated, “The Messenger of God (ṢAAS) then rode on and proceeded in a throng to the ka’ba. He performed the al-zuhr prayer in Mecca and went over to Banū ‘Abd al-Muṭṭalib who were distributing the water at zamzam. He said, ‘Dismiss Banū ‘Abd al-Muṭṭalib! Were it not for the people’s preference for you having charge of the water distribution, I would have disputed with you!’ They handed him a bucket and he drank from it.”

Muslim narrated this. In this text there is evidence that the Messenger of God (ṢAAS) rode to Mecca prior to the decline of the sun and circumambulated the ka’ba. Having finished this, he performed the al-zuhr prayer there.

Muslim also stated that Muḥammad b. Rāfī‘ informed him, quoting ‘Abd al-Razzāq, quoting ‘Abd Allāh b. ‘Umar, from Nāfi‘, from Ibn ‘Umar (who said) that the Messenger of God (ṢAAS) performed the ṭawaf (of the ifāda) on the day of the sacrifice and then returned and performed the al-zuhr prayer at Minā.

This differs from the hadith of Jābir; both are given by Muslim. If we analyze both accounts, it is possible for it to be said, “The Prophet (ṢAAS) performed the al-zuhr prayer at Mecca, then returned to Minā, found the people waiting for him there and prayed with them.” But God knows best.

It is possible that he returned to Minā within the time allotted to the al-zuhr prayers, even though he had done so much that morning, because that was in
summer and the day time was long. He proceeded that day from al-Muzdalifa well after the light of dawn had come, but before actual sunrise. He then went to Minā and began casting pebbles at the pillar at al-‘Aqaba. He proceeded on to sacrifice the 63 camels by his own hand, while ‘Ali sacrificed the remainder of the 100. Thereafter, a piece of the meat of each camel was taken, placed in a pot and cooked until done. He ate some of the meat and drank some of the gravy. In the meantime, he shaved his head and put on perfume. And when he had completed all this, he rode to the ka’ba.

The Messenger of God (SAAS) delivered a major address that day; I do not know whether that was before his departure to the ka’ba or following his return thereafter to Minā. God knows best.

The outcome of this is that he did ride to the ka’ba and made seven circumambulations of it while mounted. He did not circumambulate between al-Ṣafā’ and al-Marwa, as is established in the saḥīḥ collection of Muslim, from Jabir and ‘A’isha, may God be pleased with them both. He then drank from the waters of zamzam and from a beverage of dates made from water from zamzam.

All of this substantiates the assertion of those who stated, “The Prophet (SAAS) performed the al-zuhr prayer at Mecca, as Jabir related. And it is likely that he returned to Minā at the very end of noon and then also performed the al-zuhr prayer at Minā with his companions.”

This was problematic for Ibn Ḥazm, and he did not know what to say about it. And he is to be excused for this, due to the contradictions in the various aḥādīth relating to it that are (classified as) saḥīḥ, ‘authentic’. God knows best.

Abū Da‘ud stated that ‘Ali b. Bahr and ‘Abd Allāh b. Sa‘īd al-Ma‘nī both related to him, quoting Abū Khālid al-‘Aţmar, from Muḥammad b. Ishaq, from ‘Abd al-Rahmān b. al-Qāsim, from his father, who quoted ‘A’isha as saying, “The Messenger of God (SAAS) performed the ḥawāf (of the ifīfā) on the last day (or the latter part of the day) ḥina sallā al-zuhr,123 when he had performed the al-zuhr prayer. Then he returned to Minā, where he stayed for the nights of the ayyām al-taşhirīq,124 casting stones at the pillar when the sun began to decline. Each time he cast seven pebbles, saying ‘God is most Great’, with each pebble.”

Ibn Ḥazm stated, “And so Jabir and ‘A’isha agreed that the Messenger of God (SAAS), performed the al-zuhr prayer on the day of the sacrifice at Mecca. Both of them – though God knows best – are more accurate in this than was Ibn ‘Umar.”

He went on, “This does not mean anything particular; for this account of ‘A’isha does not determine that the Messenger of God (SAAS) performed the al-zuhr prayer at Mecca, though that would be likely if the correct wording in the account were ḥatta sallā al-zuhr (until he had performed the al-zuhr prayer). If, however, the statement read ḥina sallā al-zuhr (when he performed the al-zuhr prayer) then the Messenger of God (SAAS) performed the al-zuhr prayer on the day of the sacrifice. God knows best.

123. The words used in this hadith are the subject for discussion immediately hereafter.
124. The three days of the baṣīf that follow the day of the sacrifice.
prayer) – which is more likely – that, then, would be evidence that he performed the al-\(\textit{zuhr}\) prayer at Min\(\text{\textacute{a}}\) before he went to the ka\(\text{\textacute{b}}\)a. This is more likely. But God the Almighty, may He be praised, knows best.”

Ibn I\(\text{\textacute{a}}\)azm is therefore contradicting the hadith of Jabir. For this would require that the Messenger of God (SAAS) performed the al-\(\textit{zuhr}\) prayer at Min\(\text{\textacute{a}}\) before he rode to the ka\(\text{\textacute{b}}\)a. Yet the hadith of Jabir requires that he rode to the ka\(\text{\textacute{b}}\)a before he performed the al-\(\textit{zuhr}\) prayer, and he did perform it at Mecca.

Al-Bukh\(\text{\textacute{a}}\)r\(\text{\textacute{i}}\) stated that Ab\(\text{\textacute{u}}\) al-Zubayr said, quoting A\(\text{\textacute{i}}\)sh\(\text{\textacute{a}}\) and Ibn \(\text{\textacute{A}}\)bbas also said that, “The Prophet (SAAS) postponed it”, that is the \(\textit{taw\acute{a}f al-ziy\acute{a}ra}\), until the night.

This comment given by al-Bukh\(\text{\textacute{a}}\)r\(\text{\textacute{i}}\) is also narrated by the scholars from a hadith of Yah\(\text{\textacute{y}}\)a\(\text{\textacute{a}}\) b. Sa\(\text{\textacute{d}}\), Abd al-Ra\(\text{\textacute{h}}\)m\(\text{\textacute{a}}\)n b. Mah\(\text{\textacute{d}}\)i and Far\(\text{\textacute{a}}\)j b. Maym\(\text{\textacute{u}}\), from Suf\(\text{\textacute{y}}\)\(\text{\textacute{a}}\)n al-Thaw\(\text{\textacute{r}}\), from Ab\(\text{\textacute{u}}\) al-Zubayr, from A\(\text{\textacute{i}}\)sh\(\text{\textacute{a}}\) and Ibn \(\text{\textacute{A}}\)bbas, to the effect that the Prophet (SAAS) postponed the circumambulation of the day of the sacrifice until the night. The scholars of the al-sunan hadith texts narrated it from a hadith of Suf\(\text{\textacute{y}}\)\(\text{\textacute{a}}\)n. Al-Tirmidh\(\text{\textacute{i}}\) categorized it as hasan.

Im\(\text{\textacute{a}}\)m Ahmad stated that Mu\(\text{\textacute{h}}\)ammad b. ‘Abd All\(\text{\textacute{a}}\)h related to him, quoting Suf\(\text{\textacute{y}}\)\(\text{\textacute{a}}\)n, from Ab\(\text{\textacute{u}}\) al-Zubayr, from A\(\text{\textacute{i}}\)sh\(\text{\textacute{a}}\) and Ibn \(\text{\textacute{U}}\)mar, that the Messenger of God (SAAS) visited it at night.

If this is interpreted as him having postponed it until after the sun had declined, meaning until the evening, then that could be true. But if this is interpreted as referring to after the setting of the sun, then that would be very unlikely, and contrary to what is established in the authentic and well-known hadith which state that he circumambulated the day of the sacrifice during day time and drank from water drawn from zamzam.

The circumambulation for which he went out at night was the \(\textit{taw\acute{a}f al-w\acute{a}d\acute{a}}\), “the (so-called) farewell circumambulation”. Some narrators refer to it as the \(\textit{taw\acute{a}f al-ziy\acute{a}ra}\), “the visit circumambulation”, as we will relate, if God so wills it. Or they refer to it simply as the \(\textit{taw\acute{a}f ziy\acute{a}ra}\), “visit circumambulation”, before the \(\textit{taw\acute{a}f al-w\acute{a}d\acute{a}}\) and after the \(\textit{taw\acute{a}f al-\acute{z}adar}\), “the circumambulation of the return from the pilgrimage”, that being the \(\textit{taw\acute{a}f al-f\acute{a}rd}\), “the circumambulation of the divine ordinance”.

There is another hadith that we will quote in its proper place to the effect that the Messenger of God (SAAS) would visit the ka\(\text{\textacute{b}}\)a each of the nights at Min\(\text{\textacute{a}}\); this too is unlikely. But God knows best.

The h\(\text{\textacute{a}}\)fiz al-Bayhaqi related, from a hadith of ‘Amr b. Qays, from ‘Abd al-Ra\(\text{\textacute{h}}\)m\(\text{\textacute{a}}\)n, from al-Qasim, from his father, from A\(\text{\textacute{i}}\)sh\(\text{\textacute{a}}\), who stated, “The Messenger of God (SAAS) gave permission to his Companions and they visited the ka\(\text{\textacute{b}}\)a on the day of the sacrifice at midday, and that the Messenger of God (SAAS) visited it at night with his wives.”

125. Without the definite article, that is.
This too is a very strange hadith. (Also) there is a statement of Tawüs and Urwa b. al-Zubayr that, “The Messenger of God (SAAS) postponed the circumambulation on the day of the sacrifice until night time.”

What is authentic from the accounts and what is agreed by the majority, is that he circumambulated on the day of the sacrifice during day time. What is likely is that this was before the sun declined, or perhaps thereafter. But God knows best.

What is well established is that when the Messenger of God (SAAS) arrived in Mecca, he circumambulated the ka'ba seven times while he was mounted. He then went to zamzam where Banū ‘Abd al-Mu'tālib were serving water to themselves and the people. From it he took a bucket from which he drank. It was then emptied over him.

As Muslim stated, “Muḥammad b. Minhal al-Ḍarīr informed us, quoting Ḥumayd al-Ṭawīl, from Bakr b. ʿAbd Allāh al-Muzani, who heard Ibn ʿAbbās say, while he was sitting with him at the ka'ba, “The Prophet (SAAS) arrived on his camel, with Usāma mounted behind himself. They brought a vessel containing nabīdha,126 he drank from it and gave the remainder to Usāma. He said, ‘You have acted correctly and done well. Continue in this way.’”

Ibn ʿAbbās went on, “And so we do not wish to change what the Messenger of God (SAAS) ordered.”

In an account from Bakr, a bedouin asked Ibn ʿAbbās, “How come I see your uncle’s folk pouring milk and honey, while you serve al-nabīdha? Is this because of your poverty, or your miserliness?” Ibn ʿAbbās then related to him this hadith.

Aḥmad stated that Rawḥ related to him, quoting Ḥammād, from Ḥumayd, from Bakr, from ʿAbd Allāh (who said) that a bedouin asked Ibn ʿAbbās, “How come Muḥāwiya’s kinsfolk serve water and honey, the family of so-and-so serves milk, while you serve al-nabīdha? Is this due to your miserliness or your poverty?”

“Ibn ʿAbbās replied, “We’re neither miserly nor poor; however, the Messenger of God (SAAS) came to us, Usāma b. Zayd mounted behind himself, and asked to drink. We served him this” – meaning the nabīdha – “and he drank from it. He said, ‘You have done well. Continue in this way.’”

Aḥmad related it, from Rawḥ and Muḥammad b. Bakr, from Ibn Jurayj, from Ḥusayn b. ʿAbd Allāh b. ʿUbayd Allāh b. ʿAbbās, and Daʿūd b. ʿAlī b. ʿAbd Allāh b. ʿAbbās, from Ibn ʿAbbās.

Al-Bukhārī narrated from Iṣḥāq b. Sūlāyān, quoting Khālid, from Khālid al-ʿIḍāḥdāḥ, from Ikrima, from Ibn ʿAbbās, (who said) “The Messenger of God (SAAS) came to the watering place and asked to drink. Al-ʿAbbās said, ‘Fadl, go to your mother and bring something from her for the Messenger of God to drink.’ The latter asked, ‘Give me to drink.’ He (al-ʿAbbās) replied, ‘Messenger of God, they are putting their hands into it.’ He asked, ‘Give me to drink!’ and he drank from it.

126. Here “unfermented date juice”.
"He then went to zamzam while they were serving its water (to the pilgrims) and working in it. He said, 'Work, for you are engaged in proper work.' He then said, 'Were it not that you would be overwhelmed (by people wanting to emulate me) I would also have drawn water by placing the rope on this' — meaning his own shoulder, to which he gestured."

He (al-Bukhārī) also gives a hadith of ʿĀṣim, from al-Shaʿbī, that Ibn ʿAbbās said, "I served (water) to the Prophet (SAAS), from zamzam, and he drank it while standing." ʿĀsim said, "‘Ikrima swore, ‘That day he rode on nothing but a baṣr, a camel’."

In one account the wording is, "on nothing but his nāqa, his (she) camel."

Imām Ahmad stated that Ḥushaym related to him, quoting Yazīd b. Abū Ziyād, from ʿIkrima, from Ibn ʿAbbās (who said) that the Messenger of God (SAAS) circumambulated the kaʿba while (mounted) on a camel. He saluted the "black stone" with a staff he had.

He went on, ‘He came to the watering place and said, ‘Serve me to drink.’ They replied, ‘The people plunge into this; but we will bring you some of it from the kaʿba.’ He replied, ‘I don’t need that; serve me from what the people drink.’"

Abū Daʿūd narrated from Musaddad, from Khalīd al-Ṭabḥān, from Yazīd b. Abū Ziyād, from ʿIkrima, from Ibn ʿAbbās, who said, "The Messenger of God (SAAS) arrived while we were drawing water. He circumambulated on his camel." He went on to narrate the hadith.

Imām Ahmad stated that Rawḥ and ʿAffān related to him, quoting Ḥammād, from Qays, and ʿAffān stated in his hadith, that Qays informed him, from Mughīd, who quoted Ibn ʿAbbās as saying, "The Prophet (SAAS) came to zamzam. We drew up a bucket for him, and he drank. Then he spat into it, and we poured it into zamzam. After that he said, ‘Were it not that you would be overwhelmed (by people wanting to emulate me) I would draw it out with my own hand.’"

Ahmad is alone in giving it; its line of transmission meets the criteria of Muslim.

Chapter.

The Messenger of God (SAAS) did not repeat the circumambulation between al-Ṣafā and al-Marwa a second time, being content with his first. As Muslim related in his sahīḥ collection through Ibn Jurayj, quoting Abū al-Zubayr, who heard Jabīr b. ʿAbd Allāh say, "The Prophet (SAAS) and his Companions made only one circumambulation between al-Ṣafā and al-Marwa."

I note that the reference here to "his Companions" is to those who had brought hadīs and who were performing the ḥajj al-qrān.

It is similarly established in the sahīḥ collection of Muslim that the Messenger of God (SAAS) said to Āyishā, who had joined the ḥajj to the ‘umra and was
therefore performing the *hajj al-qirān*, “Your circumambulation of the *ka'ba* and between al-Ṣafā and al-Marwa (once) suffices for both your *hajj* and your *'umra*.”

Those who support the teaching of Imām Aḥmad consider that the statement of Jābir and his companions applies generally, to both those performing the *hajj al-tamattu‘* and those who are performing the *hajj al-qirān*. Imām Aḥmad, therefore, laid down that for the person performing the *hajj al-tamattu‘*, one circumambulation would suffice for both his *hajj* and his *'umra* even if he had been (out of the state of *iḥrām*) during the interim.

This is a strange statement, taking literally from the *ḥadīth*. But God knows best.

Those who accept the teachings of Abū Ḥanīfa regarding the *hajj al-tamattu‘*, and also those of the Mālikis and the Shāfī‘is, state that those performing the *hajj al-tamattu‘* are required to perform two circumambulations (of the *ka'ba*) and two passages (between al-Ṣafā and al-Marwa), though the Hanafis (alone) extend that rite to those performing the *hajj al-qirān* as well. This, however, is a rule unique to their school (of law). They maintain that the latter (the *qirān*) should also perform both (circumambulations), tracing this back to ʿAlī *mawqifan* directly to the Prophet (SAA).

We have already spoken on all that with regard to the circumambulation, and have shown that the lines of transmission for that are weak and contradict *ahādīth* that are categorized as *ṣaḥīḥ*. But God knows best.

Chapter.

The Messenger of God (SAA) then returned to Mina after having performed the *al-zuhr* prayer at Mecca, as the *ḥadīth* of Jābir shows. Ibn ʿUmar stated, “He returned and performed the *al-zuhr* prayer at Mina.”

Muslim narrated both (*ahādīth* relating to this), as we have given above. It is possible to reconcile between both by that having occurred at Mecca and at Mina. But God knows best.

Ibn Ḥazm discussed this issue, but reached no decisive conclusion about it. And he is to be excused for this, since the accounts considered authentic relating to it are contradictory. But God knows best.

Muḥammad b. Iṣḥāq stated, quoting ʿAbd al-Raḥmān b. al-Qāsim, from his father, who quoted ʿAbd as saying, “The Messenger of God (SAA) proceeded on (with the pilgrims) for the rest of that day, when he had performed the *al-zuhr* prayer. Then he returned to Mina, where he stayed for the nights of *ayyām al-tashriq*, casting (pebbles) at the mound, when the sun began to decline, seven at each mound, and saying ‘God is Most Great!’ with each one.”

Abū Da‘ūd is alone in giving this *ḥadīth*.

This shows that his proceeding to Mecca on the day of the sacrifice was after the sun began to decline. This contradicts absolutely the *ḥadīth* of Ibn ʿUmar.
And there is also controversy over his contradiction of the hadith of Jābir. But God knows best.

Chapter.

On that fine day the Messenger of God (SAAS) gave a wonderful address that numerous ahādith reiterate. We will relate those of them that God, the Almighty and Glorious, so enables us.

Al-Bukhārī gave a section entitled, Chapter on the address made during the days at Minā.

He went on to state that ‘Ali b. ‘Abd Allāh related to him, quoting Yahyā b. Sa‘īd, quoting Fudayl b. Ghanwān, quoting ʿIkrima, from Ibn ʿAbbas, who said that the Messenger of God (SAAS) made an address to the people on the day of the sacrifice. He said, “O people, what day is this?” They replied, “A day that is ḥarām, ‘sacrosanct’.” “And what land is this?” he asked. “A sacrosanct land.” they replied. “And what month is this?” he asked. “A sacrosanct month.” they replied. He then said, “Your blood, your possessions and your honour are sacrosanct for you, like this day of yours in this your land in this your month.”

Ibn ʿAbbas went on, “He repeated this several times. Then, raising his head, he went on, ‘O God, have I delivered (the message well)? O God, I have delivered (the message).’”

Ibn ʿAbbas continued, “By Him in whose hand is my soul, it was his testament to his nation. (He then stated), ‘Let those witnessing this inform those absent. Do not revert into being unbelievers after me, striking the necks of one another!’”

Al-Tirmidhī narrated it from al-Fallas, from Yahyā al-Qattān. He characterized it as ḥasan ṣabhah.

Al-Bukhārī also stated that ‘Abd Allāh b. Muḥammad related to him, quoting Abū ʿAmir, quoting Qurra, from Muḥammad b. Sirin, quoting ʿAbd al-Rahmān b. Abū Bakr, from his father, and a man more worthy in my view that ʿAbd al-Rahmān Ḥumayd b. ʿAbd al-Rahmān, from Abū Bakr, may God be pleased with him, who said, “The Prophet (SAAS) made an address to us on the day of the sacrifice. He said, ‘Do you know what day this is?’ We replied, ‘God and His Messenger know best.’ He was silent, so that we thought he was going to give it some different name. He then asked, ‘Is this not the day of the sacrifice?’ ‘Why, yes,’ we replied. ‘And what month is this?’ he asked. ‘God and His Messenger know best.’ He was silent, so that we thought he was going to give it some different name. He then asked, ‘Is this not Dhī al-Hijja?’ ‘Yes indeed,’ we replied. ‘And what land is this?’ he asked. ‘God and His Messenger know best,’ we replied. He was silent so that we thought he was going to change its name. ‘Is this not the sacrosanct land?’ he asked. ‘Yes indeed,’ we replied.

‘He went on, ‘Your blood and your possessions are sacrosanct for you, just as this day of yours is holy for you, in this month of yours, in this land of yours, until the day you meet your Lord. And have I delivered (the message)?’ ‘Yes,’ we
replied. He went on, ‘O God, bear witness! Let those present inform those absent; and many who will be informed (of this) will be more conscious than those who hear (it now). Do not revert into being unbelievers after me, striking the necks of one another.”

Al-Bukhārī and Muslim narrated it through several lines, from Muhammad b. Sirin. Muslim narrated it from a ḍa’īth of ‘Abd Allāh b. ‘Awn, from Ibn Sirin, from ‘Abd al-Rahmān b. Abū Bakra, from his father. He added at its end, “He then turned aside to two fine rams, both of which he sacrificed. He also (turned towards) a herd of goats and divided them up between us.”

Imām Aḥmad stated that Ismā’īl related to him, quoting Ayyūb, from Muhammad b. Sirin, from Abū Bakra, (who said) “The Messenger of God (ṣaṣ) made an address on his ḍiṭjja, saying, ‘Time has run a course, as was its way the day God created the heavens and the earth. The year has twelve months, of which four are sacrosanct. Three follow one another in succession – Dhu al-Qa’dā, Dhu al-Hijja and al-Muḥarram. And there is Rajab of (Bantū) Muṣr, which is between Jumāda and Sha’bān.’

“He went on, ‘And what day is this?’ We replied, ‘God and His Messenger know best.’ He was silent, so that we thought he was giving it a different name. He then asked, ‘Is this not the day of the sacrifice?’ We replied, ‘Yes indeed.’ He then asked, ‘What month is this?’ We said, ‘God and His Messenger know best.’ He was silent so that we thought he was giving it a new name. He then asked, ‘Is it not Dhu al-Hijja?’ ‘Yes indeed,’ we replied. Then he asked, ‘What country is this?’ ‘God and His Messenger know best,’ we replied. He was silent, so that we thought he was giving it a new name. Then he asked, ‘Is it not the sacrosanct land?’ We replied, ‘Yes indeed.’ He then said, ‘Your money and your possessions, I think he also said ‘and your honour’ — are sacrosanct for you, as this day of yours is sacrosanct in this your month and this your country. You will meet your Lord and he will question you about your deeds. Do not revert after me into error, striking the necks of one another. Have I delivered (the message well)? Let those witnessing deliver the message to those absent. And perhaps those who are informed will be more conscious of it than some of those who heard it.”

This is how it occurs in the ḍa’īth collection of Imām Aḥmad, from Muhammad b. Sirin, from Abū Bakra. Abū Dā’ūd narrated it similarly from Musaddād. Al-Nasā’ī gave it from ‘Amr b. Zurāra, both of whom quoted from Ismā’īl — he being Ibn ‘Uliyya — from Ayyūb, from Ibn Sirin, from Abū Bakra.

It is interrupted in its line of transmission because both authors of the ṣaḥīḥ collections gave it from another route, from Ayyūb and others, from Muhammad b. Sirin, from ‘Abd al-Rahmān b. Abū Bakra, from his father.

Al-Bukhārī stated also that Muhammad b. al-Muthannā related to him, quoting Yazīd b. Ḥārūn, quoting Ḥāsim b. Muhammad b. Zayd, from his father, from Ibn ‘Umar. He said, “The Prophet (ṣaṣ) asked at Minā, ‘Do you know what day this is?’ They replied, ‘God and His Messenger know best.’ He went
on, "This day is sacrosanct; and do you know what land this is?" They replied, 'God and His Messenger know best.' He went on, 'It is a sacrosanct land.' He asked, 'And do you know what month this is?' They replied, 'God and His Messenger know best.' 'It is a sacrosanct month,' he said. He went on, 'And God made sacrosanct for you your blood, your possessions and your honour, like he made sacrosanct the nature of this your day in this your month in this your land.'"

Al-Bukhari gave it in various places of his sahih collection, as did the rest of the major scholars, except for al-Tirmidhi, through various routes from Muhammed b. Zayd b. Abdullah b. Umar, from his grandfather, 'Abd Allah b. Umar.

Al-Bukhari (also) stated, "And Hisham b. al-Ghaz stated that Nafi' informed him, from Ibn 'Umar, that the Prophet (SAA) stood between the pillars on the hajja he made on his pilgrimage and said, 'This is the day of al-hajj al-akbar, "the major pilgrimage". The Prophet (SAA) then began by declaring, 'O God, bear witness!' He then said farewell to the people and they said, 'This is the hijjat al-wada', "the farewell pilgrimage".'"

Abu Da'ud gave a line of transmission for this hadith from Muhammad b. al-Fadl, from al-Walid b. Muslim. Ibn Maja gave it from Hisham b. 'Ammar, from Sadaqa b. Khalid, both of whom quoted from Hisham b. al-Ghaz b. Rabia' al-Jarashi Abu al-'Abbas al-Dimashqi.

His standing at the pillars to make this address renders it possible that it was delivered after his casting at the pillar on the day of the sacrifice and before his circumambulation. It is also possible that it was delivered after his circumambulation, his return to Mina and his casting (the stones) at the pillars.

However, the first possibility is strengthened by what al-Nasiri narrated, when he said that 'Amr b. Hisham al-Harrani related to him, quoting Muhammed b. Salam, from Abu 'Abd al-Rahman, from Zayd b. Abu Unaysa, from Yahya b. Husayn al-Ahmast, from his grandmother Umm Husayn. She stated, "I took part in the hijja of the Prophet (SAA); I saw Bilal holding the bridle of his camel, while Usama b. Zayd raised a garment above him, sheltering him from the heat, while he was in the ihram state, until he cast at the pillar at al-'Aqaba. He then made an address to the people, praising and lauding God and saying many things."

Muslim narrated it from a hadith of Zayd b. Abu Unaysa, from Yahya b. al-Husayn, from his grandmother, Umm al-Husayn. She stated, "I performed the hijjat al-wadad with the Messenger of God (SAA). I saw Usama and Bilal; one of them was holding the bridle of the Messenger of God (SAA), while the other raised his garment sheltering him from the heat until he cast (pebbles) at the mound at al-'Aqaba."

She went on, "The Messenger of God (SAA) said many things. I then heard him say, '(Even) if a castrated' - I think he said 'black' - 'slave should
become your commander, who leads you with God’s Book, then listen to him and obey.”

Imam Ahmad stated that Muhammad b. ‘Ubayd Allah related to him, quoting al-A’mash, from Abū Ṣāliḥ – he being Dhakwān al-Sammān – from Jābir, who said, “The Messenger of God (SAAS) made an address to us on the day of the sacrifice and he said, ‘Which day is the most sacrosanct?’ They replied, ‘This day of ours.’ He asked, ‘Which month is the most sacrosanct?’ They replied, ‘This month of ours.’ He asked, ‘Which land is the most sacrosanct?’ They replied, ‘This land of ours.’ He then said, ‘Your blood and your possessions are sacrosanct for you as this day of yours in this country of yours in this month of yours are sacrosanct. Have I delivered the message successfully?’ ‘Yes,’ they replied. He then said, ‘O God, bear witness.’”

Ahmad is alone in giving it with this line; it meets the criteria of the two sahih collection. Abū Bakr b. Abū Shayba narrated it from Abū Mu‘āwiya, from al-A’mash.

The hadith of Ja‘far b. Muhammad is given above, from his father, from Jābir in the address given by the Prophet (SAAS), on the day at Mt. ‘Arafat. God knows best.


Ibn Maja narrated it from Hishām b. ‘Amār, from Isā b. Yunus. Its line of transmission meets the criteria of both sahih collections. But God knows best.

The ḥadīth of Abū Bakr al-Bazzār stated that Abū Hishām related to him, quoting Ḥafs, from al-A’mash, from Abū Ṣāliḥ, from Abū Hurayra, and Abū Sa‘īd (who said) that the Messenger of God (SAAS) made an address. He asked, ‘What day is this?’ They replied, ‘A sacrosanct day.’ He said, ‘Your blood and your possessions are sacrosanct for you as this day of yours in this month of yours in this land of yours are sacrosanct.’”

Al-Bazzār went on to state, “Abū Mu‘āwiya narrated it from al-A’mash, from Abū Ṣāliḥ, from Abū Hurayra and Abū Sa‘īd. Abū Hishām joined both together for us, from Ḥafs b. Ghiyāth, from al-A’mash, from Abū Ṣāliḥ, from Abū Hurayra and Abū Sa‘īd.”

I note that the account given by Ahmad from Muhammad b. ‘Ubayd al-‘Anṣafūsī, from al-A’mash, from Abū Ṣāliḥ, from Jābir b. ‘Abd Allah, is given above. Perhaps Abū Ṣāliḥ gave it from three (sources).

Hilāl b. Yāsāf stated, from Salāma b. Qays al-‘Ashja‘ī, who said, “The Messenger of God (SAAS) said on the hujjat al-wadāʾ, ‘They are only four in number; do not associate anything with God; do not kill, for God has forbidden this, unless by the right; do not commit adultery; and do not steal.’”
Salama b. Qays al-Ashja'i went on, “And no one became more careful regarding these four than myself when I heard them from the Messenger of God (SAAS).”

Aḥmad and al-Nasāʾī narrated this from a ḥadīth of Mansūr, from Hilal b. Yasaf. Sufyān b. ʿUayyān narrated it similarly, as did al-Thawrī, from Mansūr.

Ibn Ḥazm stated on the subject of the ḥijjat al-wadā’ that Aḥmad b. ʿUmar b. Anas al-Uḍhrt related to him, quoting Abu Dharr ʿAbd Allāh b. Aḥmad al-Harwi al-ʿAnsārī, quoting Aḥmad b. ʿAbdān, the ʿāḥif at al-Ahwāz, quoting Sahl b. Mūsā b. Shirzād, quoting Mūsā b. ʿAmr b. Aṣim, quoting Abū al-Awwām, quoting Muḥammad b. Juhāda, from Ziyād b. ʿAlaqa, from Usāma b. Sharīk, who said, “I witnessed the Messenger of God (SAAS), on the ḥijjat al-wadā’ while he was delivering an address. He said, ‘Your mother, your father, your sister, your brother and then the closest to you, and the closest to you.’ Some people then came and said, ‘Messenger of God, Banū Yarbi‘ attacked us!’ The Messenger of God (SAAS) said, ‘No person should harm any other.’ A man who had forgotten to cast stones at the pillars then asked him what he should do. He replied, ‘So cast the pebbles (now); no matter.’ Another man then came to him and said, ‘Messenger of God, I forgot to circumambulate.’ He replied, ‘So circumambulate (now); no matter.’ Another man came to him who had shaved before he had made sacrifice. He told him, ‘Make sacrifice; no matter.’ And that day whenever anyone asked him anything, he always replied, ‘No matter; no matter!’

“He then said, ‘God may make all problems go away—except for a man who borrows money from a man who is a Muslim; for him there is a problem, and he is ruined.’ He went on, ‘God brought down no disease for which He did not provide a cure—except for senility, that is.’”

Imām Aḥmad and the orthodox scholars give some of this text from this line.

Al-Tirmidhī stated, “It is ḥasan, saḥīh.”

Imām Aḥmad stated that Ḥajjāj related to him, quoting Shuʿba, from ʿAlī b. Mudrik, who said he heard Abū Zurʿa relate from Jarir—who was his grandfather—that the Prophet (SAAS) said on the ḥijjat al-wadā’, “Jarir, listen to the people.” He then said in his address, “Do not revert into unbelievers after me, striking the necks of one another.”

Aḥmad then narrated it from Ghundār, and from Ibn Mahdī, both of whom quoted it from Shuʿba. Both authors of the saḥīh collections gave it from a ḥadīth of Shuʿba.

Aḥmad stated that Ibn Numayr related to him, quoting Ismāʿil, from Qays, who said, “We were informed that Jarir stated that the Messenger of God (SAAS) said, ‘Listen to the people. I really do not know, after what I see, (whether) you will revert to being unbelievers, striking the necks of one another.’”

Al-Nasāʾī narrated it from a ḥadīth of ʿAbd Allāh b. Numayr.

Al-Nasāʾī stated that Ḥannād b. al-Sarrāt related to him, from Abū al-Aḥwās, from Ibn Gharqada, from Sulaymān b. ʿAmr, from his father, who said, “I witnessed the Messenger of God (SAAS), on the ḥijjat al-wadā’ as he said,
‘People!’ He said this three times. ‘What day is this?’ They replied, ‘It is the day of the “greater pilgrimage”.

‘He went on, ‘Your blood, your possessions and your honour are sacrosanct among yourselves as this day of yours in this land of yours is sacrosanct. Let no man do harm to his child. Satan has despaired that he will be worshipped in this your land! However, you will be obedient to him in your performance of some acts you think insignificant, and he will be pleased. All usury of the jahiliyya period is abolished. You have (the right to) your capital only. Do no wrong, and you will not be wronged.’” He proceeded to complete the hadith as above.

Abū Da‘ūd gives a section entitled, Chapter of those who stated, ‘He gives an address on the day of the sacrifice’.

He went on to state that Harūn b. ‘Abd Allāh related to him, quoting Hishām b. ‘Abd al-Malik, quoting ‘Ikhrīma – he being Ibn ‘Ammār – quoting al-Hirmās b. Ziyād al-Dāhibī, who said, “I saw the Messenger of God (SAAS) make an address to the people while on his camel al-‘Atibī on the day of the immolation at Minā.”

Ahmad and al-Nasā’ī narrated it from several lines, from ‘Ikhrīma b. ‘Ammār, from al-Hirmās, who said, “My father was mounted behind myself and I saw the Messenger of God (SAAS) making an address to the people at Minā on the day of the sacrifice while on his camel al-‘Atibī.”

This is the wording of Ahmad. It is from one of the three volumes of his musnad compendium.

Abū Da‘ūd stated further that Mu‘āmmil b. al-‘Aṣār al-Harrānī related to him, quoting al-Walīd, quoting Ibn ‘Abī Ja‘far, quoting Su‘yūn b. ‘Amīr al-Kalā’ī, who said, “I heard Abu Amāma say, “I heard the address given by the Messenger of God (SAAS), at Minā on the day of the sacrifice.”

Imām Ahmad stated that ‘Abd al-Rahmān related to him, from Mu‘āwiyah b. Șāliḥ, quoting Sulaym b. ‘Abī Ja‘far, who said, “I heard Abu Amāma state, ‘I heard the Messenger of God (SAAS), one day while mounted upon al-Jadīr, his feet placed in the stirrups, stretching out so that people would hear. He said at the top of his voice, “Do you not hear?” One man in one of the groups of people asked, “Messenger of God, with what do you charge us?” He replied, “Worship your Lord. Perform your five (prayers). Fast for your month. And obey when you are commanded. (Then) you will enter your Lord’s garden.”’

I (Sulaym) asked him, ‘Abū Umāma, (how old were you) at that time?’ He replied, ‘At that time I was a man of 30, controlling the camel and urging it forwards towards the Messenger of God (SAAS).’”

Ahmad also narrated it from Zayd b. al-‘Ubād, from Mu‘āwiyah b. Șāliḥ, and al-Tirmidhī gave it from Mūṣā b. ‘Abd al-Rahmān al-Kūfī, from Zayd b. al-‘Ubād. He stated that it was hasan sahih, “good and authentic”.

Imām Ahmad stated that Abū al-Mughīra related to him, quoting Ismā‘īl b. ‘Abbās, quoting Shuraḥbīl b. Muslim al-Khawlānī who stated that he heard
Abū Umāma al-Bāhili say, “I heard the Messenger of God (ṢAAS) say in his address on the year of the *ḥijjat al-wada‘* ‘God has given to each worthy man his due, and so there is no testamentary inheritance for an heir. The child applies to the bed (to the parents). For the adulteress there is the stone, and their reckoning is with God. Anyone making a claim to anyone but his father or claims an association with any patron not his own, upon him shall be God’s curse that shall follow him till Judgement Day. A woman may not expend from her household (funds) except with the permission of her husband.’

“Someone asked him, ‘Messenger of God, not even for food?’ He replied, ‘That is the best of our possessions.’ He then went on to say, ‘Things borrowed must be returned.’”

The scholars of the four orthodox schools narrated it from a *ḥadīth* of Ismā‘īl b. ‘Ayyāsh. Al-Tirmidhī categorized it as *ḥasan*, “good”.

Abū Da‘ūd, may God have mercy upon him, then gave a section entitled, *Section on when he makes an address on the day of the sacrifice.*

He went on to state that ‘Abd al-Wahhab b. ‘Abd al-Raḥmān al-Dimashqī related to him, quoting Marwān, from Hilal b. ‘Amīr al-Muzani, quoting Rafī‘ b. ‘Amr al-Muzani, who said, “I saw the Messenger of God (ṢAAS) make an address to the people at Minā when dawn arose. He was mounted on a grey she-mule. ‘Ali was speaking on his behalf. Some of the people there were standing, others were seated.”

Al-Nasā‘ī narrated it from Duḥaym, from Marwān al-Fazārī.

Imām Ahmad stated that Abū Mu‘awiya related to him, quoting Hilal b. ‘Amīr al-Muzani, from his father, who said, “I saw the Messenger of God (ṢAAS) making an address to the people at Minā on a she-mule, wearing a red cloak. And there was a man who had participated in the battle of Badr in front of him speaking on his behalf. I then advanced and placed my hand between his foot and his shoe-lace. I was surprised at how cool it (his foot) was.”

Imām Ahmad stated that Mūhammad b. ʿUbayd related to him, quoting a sheikh of Banī Fazara, from Hilal b. ‘Amīr al-Muzani, who quoted his father as saying, “I saw the Messenger of God (ṢAAS), mounted upon a grey she-mule; ‘Ali was speaking on his behalf.”

Abū Da‘ūd narrated it from a *ḥadīth* of Abū Mu‘awiya, from Hilal b. ‘Amīr.

Abū Da‘ūd went on to give a chapter entitled, *Section on what the Imām refers to in his address at Minā.*

He then stated that Musaddād related to him, quoting ʿAbd al-Wārith, from Ḥumayd al-ʿArāj, from Muḥammad b. Ibrāhīm al-Ṭaymi, from ʿAbd al-Raḥmān b. Muʿādh al-Ṭaymi, who said, “The Messenger of God (ṢAAS) made an address to us while we were at Minā. Our hearing was so accentuated that we could hear what he was saying while we were in our dwellings. He started off by instructing them on their rites, until he reached the (method of stoning) the pillars, at which point he raised both index fingers. Thereafter he gave orders
to the *muhâjjirin* and they positioned themselves at the front of the mosque. He gave orders to the *ansâr* and they went behind the mosque. (The rest of) the people took their places thereafter.

Ahmad narrated it from ʿAbd al-Ṣamad b. ʿAbd al-Warith, from his father. Al-Nasaʾi gave it from a *ḥadîth* of Ibn al-Mubârak, from ʿAbd al-Warith in similar form.

Hereabove is given the account of Imam Aḥmad, from ʿAbd al-Razzaq, from Maʿmar, from Muḥammad b. Ibrahim al-Taymi, from ʿAbd al-Rahmân b. Muʿâdh, from a man who was one of the Companions. God knows best.

It is established in both *sahîh* collections, from a *ḥadîth* of Ibn Jurayj, from Al-Zuhri, from ʿlsa b. Talha, from ʿAbd Allâh b. Ṭârîq b. Ṣâd (who said), “While the Messenger of God (ṢAAS) was making an address to us on the day of the sacrifice, a man got up and said to him, ‘I used to think that this-and-that was before so-and-such.’ Another man then arose and said, ‘I used to think that this-and-that was before this.’ The Messenger of God (ṢAAS) responded, ‘Do it (thus). No matter.’”

Both compilers of the *sahîh* collections gave it from a *ḥadîth* of Malik. Muslim added, “and Yunus, from al-Zuhri”. He gives many variations, but this is not the right place to scrutinize them. The correct place is (my) work *Kitâb al-Aṭkam*. From God help is to be sought.

In the wording of both *sahîh* collections, he stated, “The Messenger of God (ṢAAS) was not that day asked about anything relating (to the sequence of the *ḥajj* rites) without him responding, “Do it; no matter.”

Chapter.

The Prophet (ṢAAS) then stopped at Minâ where the mosque is today, so it is said. He positioned the *muhâjjirin* to his right and the *ansâr* to his left, with the rest of the people thereafter around them.

The *hâfiz* al-Bayhaqi stated that ʿAbd Allâh al-Hâfiz informed him that ʿAlî b. Muḥammad b. ʿUqba al-Shaybânî of al-Kūfah (related to him) quoting Ibrahim b. Ishâq al-Zuhri, quoting Ubayd Allâh b. Mûsâ, quoting Isrâ′îl, from Ibrahim b. Muḥâjir, from Yusûf b. Mâhik, from Umme Musayka, from ʿAsâʾishâ, who said, “Someone asked the Messenger of God (ṢAAS), ‘Should we not construct for you at Minâ a building to shade you?’ He replied, ‘No; Minâ was a residence of former people.’”

This line of transmission is not bad; however, it is not in *al-Musnad*, nor in the six canonical collections of traditions from this line.

Abû Daʿūd stated that Abû Bakr Muḥammad b. Khallâd al-Bâhili related to him, quoting Yahyâ, from Ibn Jurayj, quoting Ḥârit – or Abû Ḥâriz, the doubt stems from Yahyâ – who stated that he heard ʿAbd al-Rahmân b. Farrâḥi ask Ibn ʿUmar, “When we do business (during the *ḥijja*) with the people’s goods and
one of us happens to be in Mecca, is he allowed to spend the night there (or
should he return to Minâ)?” He replied, “The Messenger of God (SAAS)
overnighted at Minâ and went on doing so.”

Abû Da’ûd is alone in giving this.

Abû Da’ûd went on to state that Uthmân b. Abû Shayba related to him,
quoting Ibn Numayr and Abû Usâma, from Ubayd Allâh, from Nâfî’, from Ibn
Umar, who said, “Al-’Abbas asked permission of the Messenger of God (SAAS),
to stay in Mecca for the nights (one is supposed to spend) at Minâ because of
(his role in) providing the water for the pilgrims; he gave him permission.”

Al-Bukhârî narrated it similarly, as did Muslim, from a hadith of ‘Abd Allâh
b. Numayr. Al-Bukhârî added, “along with Abû Qamra Anas b. ‘Iyâd”. Muslim
added, “and Abû Usâma Hammâd b. Usâma”.

Al-Bukhârî traced it from Abû Usâma and ‘Uqba b. Khalid, all of them
quoting Ubayd Allâh b. ‘Umar.

At Minâ the Messenger of God (SAAS) would shorten (the daily prayers of
eight rakû’ât) to two rakû’ât, as is established in both sahih collections from a
hadith of Ibn Mas‘ûd and ‘Haritha b. Wahb, may God be pleased with them both.

This is why a number of scholars of the Maliki school, maintain that the
shortening (of the daily prayers, where applicable, to just two rakû’ât) was part of
the rites of the hajj. They say, “Regarding those who state that the Messenger of
God (SAAS) used at Minâ to say to the people of Mecca, ‘Complete (the prayer
as normal); we (shorten our prayer because) we are a people who are travelling.’”
But these people are mistaken; the Messenger of God (SAAS) only said this in
the year of the conquest (of Mecca) while he was staying at al-Abtâh, as we have
stated heretofore. But God knows best.

The Messenger of God (SAAS) used to cast stones at the three pillars every
day of those he spent at Minâ, after the sun had declined, as Jabîr related above.
He would do so on foot, as Ibn Umar stated heretofore, casting seven stones
saying, “God is most Great!” with each one. He would, moreover, stop and pray
at the first and the second and pray to God, Almighty and Glorious is He, but
he would not stop at the third.

Abû Da’ûd stated that ‘Ali b. Ba’h related to him, as did ‘Abd Allâh b. Sa’d
al-Ma’ânî, who both stated that Abû Khalîd al-Ahmar related to them, from
Muhammad b. Ishâq, from ‘Abd al-Ra’zmân b. al-Qâsim, from his father, who
quoted ‘A’isha as saying, “The Messenger of God (SAAS) performed the jawâf
al-‘idâdah at the end of his day when he performed the al-zuhûr prayer. He then
returned to Minâ and stayed there for the nights of the ayyâm al-tashribî, casting
(stones) at the pillar when the sun began to decline, seven pebbles at each pillar,
and saying ‘God is most Great!’ with each one. He stood and performed prayers
at the first and the second, standing at both at length and making humble
entreaties to God. At the third he cast (stones) without standing at it.”

Abû Da’ûd is alone in giving it.
Al-Bukhari narrated from more than one line, from Yunus b. Yazid, from al-Zuhri, from Salim, from Ibn Umar, that the latter would cast seven pebbles at the lower pillar, saying “God is most Great!” after each one. He then would go forwards and stand on level ground at length facing the qibla, praying and raising his hands. After that he would cast stones at the middle pillar, move to the north and then stand at length, on level ground, facing the qibla, praying with his hands raised. Thereafter, he would cast (stones) at the big pillar, from the middle of the wadi, but he would not stand at it. Then he would move away, saying, ‘It was thus that I saw the Messenger of God, God’s peace and blessings be upon him, do it.’”

Wabra b. ‘Abd al-Rahman stated, “Ibn Umar stopped at al-Aqaba long enough to recite the surat al-Baqara (II).” Abu Mijlaz stated, “I estimated his stopping there to be long enough to recite surat Yusuf (XII).”

Al-Bayhaqi gave both of these comments.

Imam Al-Bunad stated that Sufyan b. Uwayna related to him, from ‘Abd Allah b. Abü Bakr, from his father, from Abü al-Qadah, from his father, that the Messenger of God (SAAS) gave permission to the shepherds that they cast (stones) on one day and graze their flocks for a day.

Ahmad stated that Muhammad b. Abü Bakr related to him, and that Rawin informed him, quoting Ibn Jurayj, quoting Muhammad b. Abü Bakr b. Muhammad b. ‘Amir, from his father, from Abü al-Quddah b. ‘Asim b. ‘Adi, from his father, that the Messenger of God (SAAS) gave permission to the shepherds to act consecutively and to cast stones on the day of the sacrifice. They would then pray for a day and a night and cast stones on the following day.

Imam Ahmad stated that ‘Abd al-Rahman related to him, quoting Malik, from ‘Abd Allah b. Bakr, from his father, from Abü al-Quddah b. ‘Asim b. ‘Adi, from his father (who said) that the Messenger of God (SAAS) gave permission to the camel herdsmen to overnight at Minah until they (could) cast stones on the day of the sacrifice. After having done this, they would also cast stones on the next day, or on the day thereafter, for two days. And they would then cast stones on the yawm al-nafr, “the day of the return from Minah”.

He narrated it similarly from ‘Abd al-Razziq, from Malik. The scholars of the al-sunan texts narrate it from the hadith of Malik, and from that of Sufyan b. Uwayna. Al-Tirmidhi stated, “The account of Malik is more authentic; it is a hadith that is hasan sahih.”

Chapter: Hadith showing that the Prophet (SAAS) made an address to the people on the second, the middle that is, day of the ayyam al-tashriq.

Abü Da’ud gave a section entitled, Chapter regarding which day it was that he made an address to the people.

He went on to state that Muhammed b. al-Ala related to him, quoting Ibn al-Mubarak, from Ibrahim b. Nafi’, from Ibn Abü Najih, from his father, from
two men of Banu Bakr, both of whom stated, “We saw the Messenger of God (SAAS) make an address around the middle of the days of the ayyam al-tashriq; we were close by his camel. This was the address he made at Minâ.”

Abû Da’ud was alone in giving this.

Abû Da’ud then related that Muḥammad b. Bashshár related to him, quoting Abû Ţâ’îm, quoting Rabî’ah b. ‘Abd al-Rahmân b. Husayn, quoting his grandmother Sarrâ, daughter of Nabhan, who had headed a household before the coming of Islam. She said, “The Messenger of God (SAAS) made an address to us on the yaum al-ru’ús, ‘the day of the heads’. He (Rabî’a) asked, ‘And what day is that?’ We stated, ‘God and His Messenger know best!’ He asked, ‘Is that not the middle day of the ayyam al-tashriq?’”

Abû Da’ud was alone in giving this.

Abû Da’ud went on, “The uncle of Abû Ḥurrat al-Raqashi stated that he made the address on the middle day of the ayyam al-tashriq.”

Imâm Aḥmad narrated this hadith with a fully connected line of transmission and at length. He stated that ‘Uthmân related to him, quoting Ḥammâd b. Sašâma, quoting ‘Ali b. Zayd, from Abû Ḥurrat al-Raqashi, from his uncle, who said, “I was holding the reins of the camel of the Messenger of God (SAAS), in the middle of the days of the ayyam al-tashriq, keeping the people away from him. He said, ‘O people, do you know on which day of which month and in which land you are?’ They replied, ‘On a sacrosanct day, of a sacrosanct month, in a sacrosanct land.’ He went on, ‘Your blood, your possessions and your honour are sacrosanct for you, as is this your day, in this your month, in this your land, on until you meet Him.’ “He went on, ‘Listen to me and live. Do not do wrong! Do not do wrong! Do not do wrong! The property of a Muslim is not permitted to you, except by his wish. All blood, money and deeds done in the jähiliyya are (crushed) beneath these feet of mine until Judgement Day. The first blood debt abolished is that of Ibn Rabi’a b. al-Ihâhíth b. ‘Abd al-Muṭṭalib – he was fostered among Banu Sa’d, and Hudhayl killed him. All the usury charges of the jähiliyya are abolished. God has decreed that the first usury charges to be abolished are those of al-Ṣâbbas b. ‘Abd al-Muṭṭalib. Your capital is your own; do not do wrong and you will not be wronged.’

“‘Time has revolved as was its fashion the day God created the heavens and the earth.’ He then recited, ‘The number of the months with God is twelve months in God’s ordinance since the day He created the heavens and the earth. Of these four are sacrosanct. That is the correct reckoning. Therefore do not harm yourselves regarding them’ (sûrat al-Tawba (al-Barâ’a); IX, v.36). ‘Do not revert after me into unbelievers, striking the necks of one another. Satan has despared that those who pray will worship him. However, he is present in the dissention between yourselves.

“‘Fear God in (your relationships) with women. They are (as) captives with you. They own nothing but themselves. They have rights over you, and you have rights over them – that they not allow anyone other than yourselves to set foot
in your furnishings, and that they not give permission (to anyone you dislike) to enter your homes. If you fear those of them who are fractious, then admonish them and leave them in the beds and strike them, but not viciously. They have rights to their provisions and their clothing, in kindness. It was only by God's covenant that you took them; and it is by God's word that you are permitted access to their sexual organs. And whoever has a covenant should discharge it to whomever entrusted it to him.'

"He then spread out his hands and said, 'Have I delivered the message? Have I delivered the message?' He went on, 'Let those witnessing inform those absent. Many of those who are informed are happier than those who hear.'"

Ḥumayd stated that when these words reached al-Ḥasan he commented, "They have indeed delivered the message to peoples who were happier by it."

Abū Dā'ūd narrated an account in the Kitāb al-Nikāh chapter of his work al-Sunan, from Mūsā b. Ismā'īl, from Ḥammād b. Salama, from 'Alī b. Zayd b. Jādān, from Abū Ḥurrat al-Raqāqṣī - his given name being Ḥanīfa - from his uncle, that makes some reference to the "women who are fractious" (in the above ḥadīth).

Ibn Ḥazm stated, "It is said that the Prophet (ṢAAS) made an address on the yawm al-rābī', that being the second day, following the day of the sacrifice, as the Meccans do not dispute. It is said also that this is the awsāt, 'the middle', of the ayyām al-tashrīq. It is likely that the word awsāt is being used here in the sense of ashraf, "most noble", as in the words of God Almighty, "And likewise we have made of you a nation that is awsāt, 'most noble'" (sūrat al-Baqara; II, v.143).

This view adopted by Ibn Ḥazm is implausible. But God knows best.

The ḥāfīz Abū Bakr al-Bazzār stated that al-Walīd b. Ṭumm b. Miskīn related to him, quoting Abū Ḥammām Muḥammad b. al-Zabraqān, quoting Mūsā b. ʿUbayda, from ʿAbd Allāh b. Dinār and ʿĀdāqā b. Yāsīr from ʿAbd Allāh b. ʿUmar, who said, "This sūrat was revealed to the Messenger of God (ṢAAS), at Mina during the awsāt of the ayyām al-tashrīq, on the hijjat al-wudāt. 'When God's help and the victory came' (sūrat al-Naṣr, CX, v.1). He knew that it was the farewell, and he ordered that his camel al-Qaṣwā' be brought. It was saddled for him and he mounted it and stood for the people at al-ʿAqabah. There assembled around him as many of the Muslims as God wished. He gave appropriate praise and thanks to God and then he said, 'To proceed: O people! All blood debts of the jahiliyya are made null and void; the first blood debt so rendered is that of Ibn Rabī'ā b. al-ʾĀrith - who was suckled among the Banū Layth and killed by Hudhayl. All usury of the jahiliyya is abolished. The first such usury abolished is that of al-ʿAbbās b. ʿAbd al-Muṭṭalib.

"O people! Time has revolved as is its fashion (since) the day God created the skies and the earth. The number of the months with God is twelve, of which four are sacrosanct. (These are) Rajab of (Banū) Muṭṭar that is between Jumāda and Ṣaḥbān, Dhū al-Qaʿda, Dhū al-Ḥijja and al-Muḥarram. "That is the correct
faith; do not wrong yourselves in them” (ṣūrat al-Tawba; IX, v.36). And “al-nasā', 'intercalation', is an excess of disbelief; by it those who disbelieve are led astray. One year they make it permissible and another year they make it prohibited, in order to conform (outwardly) with the number that God made sacred” (ṣūrat al-Tawba; IX, v.37). One year they would make Ṣafar ḥalāl and another year they would make al-Muharram ḥarām. One year they would make Ṣafar ḥarām and another they would make al-Muharram ḥalāl. That is al-nasā', ‘intercalation’.”

“O people, those having deposits should award them to those who entrusted them with them. O people, Satan has despaired that he will be worshipped in your land till the end of time. Yet he may be pleased with you, by (your) despicable acts. Beware of him (harming) your religion by despicable acts. O people! Women are (as) captives with you. You took them with God’s covenant and you are permitted access to their sexual organs by God’s word. You have rights over them and they have rights over you. One of your rights you have over them is that they not allow others than yourselves to set foot upon your furnishings. And they should not disobey you in (your) permissible requests. If they so obey, then you have no right to (chastise them). They are due their food and their clothing in kindness. If you strike (them), then do so without viciousness. No man should have access to his brother’s funds, unless with his goodwill. O people! I have left among you that with which, if you adopt it, you will not go astray, the Book of God; behave by it.

“O People! What day is this?” They replied, ‘A sacrosanct day.’ He said, ‘What land is this?’ They replied, ‘A sacrosanct land.’ He asked, ‘What month is this?’ They replied, ‘A sacrosanct month.’ He said, ‘God has made sacrosanct your blood, your possessions and your honour, just as this day in this land and this month are sacrosanct. Let those of you who witness inform those of you who are absent. There will be no prophet after me, and no nation after you.’ He then raised his hands and said, ‘O God, bear witness!’”

REFERENCES TO A HADITH IN WHICH IT IS STATED THAT THE MESSENGER OF GOD (ṢAAS) WOULD VISIT THE KA’BA EVERY NIGHT OF THOSE AT MINA.

Al-Bukhārī stated, “It is recounted from Abū Hassān from Ibn ‘Abbās, that the Messenger of God (ṢAAS) would visit the ka’ba during the days at Miṇa.”

He related it thus, with a comment that it was a weak tradition. The ḥāfir al-Bayhaqī stated that Abū al-Ḥasan b. ‘Abdān informed him, quoting Ahmad b. ‘Ubayd al-Ṣaffār, quoting al-‘Umari, quoting Ibn ʿAr’ara, who said, “Mu‘ādh b. Hishām presented us a document, saying, ‘I heard it from my father; he did not read it.’ He went on, ‘In it it states, ‘from Qatāda, from Abū Hassān, from Ibn ‘Abbās (who said) that the Messenger of God (ṢAAS) would visit the ka’ba every night for so long as he was at Miṇa.” He commented, ‘I never saw anyone agree with him over this.’”
Al-Bayhaqi stated that al-Thawri narrated in the book *al-Tami‘*, from Ibn Tawus, from Tawus, from Ibn ‘Abbās (who said) “The Messenger of God (ṢAAS) would perform the circumambulation (of the *ka‘ba*) every night” – those at Minā, that is. This Ḥadīth is mursal.

**Chapter.**

The sixth day of Dhū al-Ḥijja, according to some, is said to have been known as the *yawm al-zina*, “the day for decoration”, because on it the sacrificial camels would be adorned with garlands and other things.

The seventh day is known as the *yawm al-tarwiyya*, “the day for the provisioning with water”, because on it they refresh themselves with the water and carry away what they need of it for the *al-wuqūf*, “the stationing” (at ‘Arafāt), and thereafter.

The eighth day is known as *yawm Minā*, “the day at Minā”, because pilgrims proceed then from al-Abtaḥ to Minā.

The ninth day is known as *yawm ‘Arafāt*, “the day at Mt. ‘Arafāt”, because they stand upon it that day.

The tenth day is known as *yawm al-nahr*, “the day of the sacrifice”, and *yawm al-aḍḥā‘*, “the day of the immolation”, and as *yawm al-ḥajj al-akbaru*, “day of the greater Ḥajj”.

The day following that is known as *yawm al-qarr*, “the day of rest”, since on that day pilgrims rest. It is also known as *yawm al-ruṣūs*, “the day of the heads”, because on that day they eat the heads of the animals sacrificed. It is the first of the *ayyām al-tashriq*.

The second day of the *ayyām al-tashriq* is known as the *yawm al-nafs al-awwal*, “the first day of the departure”, because it is permissible to leave on it. It is also said to refer to the day known as the *yawm al-ruṣūs*.

The third day of the *ayyām al-tashriq* is known as the *yawm al-nafs al-aḥkhir*, “the other day of the departure”. God Almighty stated, “Those who hasten away in two days shall not be considered sinful; and those who remain behind are not considered sinful” (*ṣūrat al-Baqara; II, v.203*).

On the *yawm al-nafs*, the third day of the *ayyām al-tashriq*, that being a Tuesday, the Messenger of God (ṢAAS) and the Muslims with him got upon their mounts. He departed with them from Minā and stopped at al-Muḥāṣṣab, a wādī between Mecca and Minā. There he performed the *al-ṣār* prayer.

It is also narrated that the Messenger of God (SAAS) performed the *al-zuhr* prayer on the *yawm al-nafr* at Al-Abta; that is Al-Muhaṣṣab. But God knows best.

Al-Bukhārī (also) stated that ʿAbd al-Muttaʿalī b. Ṭālib related to him, quoting Ibn Wahb, quoting ʿAmr b. al-Ḥārith, (who said) that Qatāda related to him that Anas b. Mālik related to him that, “The Prophet (SAAS) performed the *al-zuhr*, the *al-ʿaṣr*, the *al-maghrib* and the *al-ʿishā* prayers and laid down to rest at Al-Muḥaṣṣab, rode to the *kaʿba* and circumambulated it.”

I note that he is referring to the *yawm al-wādāʾ*, the farewell circumambulation (after completion of the *hijja*).

Al-Bukhārī stated that ʿAbd Allāh b. ʿAbd al-Wahhab related to him, quoting Khālid b. al-Ḥārith, who said, “ʿAbd Allāh was asked about Al-Muḥaṣṣab and so ʿUbayd Allāh related to us, from Nāfiʿ, who said, ‘The Messenger of God (SAAS) stayed there, as did ʿUmar and Ibn ʿUmar.’”

And from Nāfiʿ (it is narrated that), “Ibn ʿUmar would pray there — meaning Al-Muḥaṣṣab — for the *al-zuhr* and the *al-ʿaṣr* prayers. I think he said, ‘and the *al-maghrib* prayer.’” Khālid (b. al-Ḥārith) stated, “I have no doubt about the *al-ʿishā* prayer. He would then lie down and sleep; and he would narrate that about the Prophet (SAAS).”

Imām ʿĀdīm stated that Nūḥ b. Maymūn related to him, quoting ʿAbd Allāh, from Nāfiʿ, from Ibn ʿUmar, who said that the Messenger of God (SAAS), Abū Bakr, ʿUmar and ʿUthmān stayed at Al-Muḥaṣṣab.

I saw it thus in the *musnad* of Imām ʿĀdīm, from a *ḥadīth* of ʿAbd Allāh al-ʿUmarī, from Nāfiʿ.


Al-Tirmidhī stated, “And on this subject (there are *aḥādīth*) from ʿAisha, Abū Raīḥān and Ibn ʿAbdās. The *ḥadīth* of Ibn ʿUmar is ḥasan gharīb. And we only know it from a *ḥadīth* of ʿAbd al-Razzāq, from ʿUbayd Allāh b. ʿUmar.”

Muslim narrated it from Muhammad b. Māhrūn al-Rāzī, from ʿAbd al-Razzāq, from ʿAyyūb, from Nāfiʿ, from Ibn ʿUmar (who said) that the Messenger of God (SAAS), Abū Bakr and ʿUmar would stay at al-Abtaḥ.

Muslim also narrated it from a *ḥadīth* of Sākrī b. Juwayriyya, from Nāfiʿ, from Ibn ʿUmar, (who said) that he would stay at al-Muḥaṣṣab, and that he would perform the *al-zuhr* prayer on the *yawm al-nafr* at al-Ḥasaba.

Nāfiʿ stated that the Messenger of God (SAAS) stayed at al-Muḥaṣṣab, and that the caliphs did so after him.

Imām ʿĀdīm stated that Yūnus related to him, quoting Ḥamād — meaning Ibn Salāma — from Ayyūb and Ḥumayd, from Bakr b. ʿAbd Allāh, from Ibn ʿUmar, (who said) “The Messenger of God (SAAS) performed the *al-zuhr*, the *al-ʿaṣr*, the *al-maghrib* and the *al-ʿishā* prayers at Al-Abtaḥ and he then slept. Thereafter he entered” — meaning Mecca — “and circumambulated the *kaʿba*.”
Ahmad also narrated it from `Affan, from Hammad, from Humayd, from Bakr, from Ibn Umar.

At the end of this hadith he added, “Ibn `Umar would do this.”

Abu Da’ud narrated it like this from Ahmad b. Hanbal.

Al-Bukhari stated that al-Humaydi related to him, quoting al-Walid, quoting al-Awsat, quoting al-Zuhri, from Abi Salama, from Abi Hurayra, who said, “The Messenger of God (SAAS) said that as from tomorrow, the day for the sacrifice at Min`a, (they would stay in the khayf): ‘Tomorrow we will stay at the khayf’ of Banu Kinana, where they pledged disbelief to one another.” By this he was referring to al-Muhassab.

Muslim narrated it from Zuhayr b. `Harb, from al-Walid b. Muslim, from al-Awsat. He related it the same.

Imam Ahmad stated that `Abd al-Razzaq related to him, quoting Ma’mar, from al-Zuhri, from Ali b. al-Hasayn, from Amr b. Uthman, from Usama b. Zayd, who said, “I asked the Messenger of God (SAAS), ‘Where will you stay tomorrow?’ This was on his hijra. He replied, ‘Has `Aqil left us anywhere to stay?’ He then said, ‘Tomorrow, if God wills it, we will stay at the khayf of Banu Kinana’ – meaning al-Muhassab – ‘where they made a pact of unbelief with Quraysh.”

This referred to how Banu Kinana made a pact with Quraysh regarding Banu Hashim – that they would not intermarry, nor ally with them, nor accommodate them – until the latter had delivered over to them the Messenger of God (SAAS), that is.

He (the Prophet (SAAS)) went on to say, “Muslims shall not inherit from unbelievers, nor unbelievers from Muslims.”

Al-Zuhri stated that the word al-khayf meant al-waddi, “the dry river bed”.

They (the authors of the two sahih collections) both gave it from a hadith of `Abd al-Razzaq.

These two aḥādīth provide evidence that the Prophet (SAAS) planned to stay at al-Muhassab to spite them for the agreement the Quraysh unbelievers had made when they signed the pact to boycott Banu Hashim and Banu al-Muṭṭalib until they delivered over to them the Messenger of God (SAAS), as we have explained above in the appropriate place.

He similarly stayed there in the year of the conquest (of Mecca). His having stayed there therefore constitutes a sunna to be emulated. This is one of the two comments made by the scholars.

Al-Bukhari stated that Abu Nu`aym related to him, quoting Sufyan, from Hisham b. Urwa, from his father, from `Aisha, who said, “The Prophet (SAAS) only stayed there since it would be more convenient for his departure.” This reference was to al-Abtah.

127. Al-Zuhri is quoted hereafter as interpreting this obscure word to mean waddi, “dry river bed”.
Muslim gave it from a *hadith* of Hashim. Abu Da’ūd narrated it from Aḥmad b. Ḥanbal, from Yahyā b. Sa‘d, from Hishām, from his father, from Ḥā’isha who said, “The Messenger of God (ṢAAS) only stayed at al-Muḥāṣṣab so that it would be more convenient for his departure. It is not a *summa*. Staying there is a matter of personal preference.”

Al-Bukhārī stated that ʿAlī b. ʿAbd Allāh related to him, quoting Sufyān, who said, “ʿAmr stated, quoting ʿAṭāʾ from Ibn ʿAbbās, who said, ‘Al-Taḥṣīb is nothing (of importance); it is just somewhere the Messenger of God (ṢAAS) stayed.”

Muslim narrated it from Abū Bakr b. Abū Shayba, and others from Sufyān, the latter being Ibn ʿUyayna.

Abū Da’ūd stated that Aḥmad b. Ḥanbal, ʿUthmān b. Abū Shayba al-Maʿnī and Musaddad stated that Sufyān related to them, quoting Ṣāliḥ b. Kaysān, from Sulaymān b. Yaṣūr, who said, “Abū Rāfīʾ stated, ‘He’ – meaning the Messenger of God (ṢAAS) – ‘did not order me to stay there. However, his pavilion was pitched and so he did stay there.’”

Abū Da’ūd quoted Musaddad as stating, “He was in charge of the baggage of the Prophet (ṢAAS).” Abū Da’ūd also quoted ʿUthmān as stating that this (place) reference was to al-Abtaḥ.

Muslim narrated it from Qutayba, Abū Bakr and Zuhayr b. Ḥarib from Sufyān b. ʿUyayna.

The outcome of the above is that all of these are agreed that the Prophet (ṢAAS) did stay at al-Muḥāṣṣab when he left from Minā. However, they do differ somewhat. Some (scholars) maintain that he had not actually planned to stay there but had done so by chance and for the conveneince of his departure. Others interpret his words to imply his having stayed there intentionally. This is more likely.

That is because the Prophet (ṢAAS) ordered people that they spend their last time there at the *kaʿba*; before that they would leave from all parts, as Ibn ʿAbbās stated. And so he ordered people that their last time there should be at the *kaʿba* – this reference being to the *tawaf al-wadaʿ* “the farewell circumambulation”. The Messenger of God (ṢAAS) wanted himself and those Muslims there with him to perform the *tawaf al-wadaʿ*. He had departed from Minā at around noon and had not been able to come to the *kaʿba* for the rest of that day, to circumambulate it and travel on into the outskirts of Mecca on the Medina side, since that would have been impossible for so numerous a throng. And so he needed to spend the night near Mecca.

There was no place more appropriate for him to stay than al-Muḥāṣṣab, where Quraysh had made a pact against Banū Ḥāshim and Banū al-Muṭṭalib. But God did not fulfill anything for Quraysh, but crushed and defeated them instead, making His religion dominant, aiding His Prophet and enhancing his influence. God fulfilled for him the true religion and through him made clear the straight path.
And so he went on pilgrimage with the people and made clear to them God's rites and regulations. He had made his departure after having completed the rituals and then stayed in that place where Quraysh had sworn a pact for evil, aggression and boycott. There he performed the prayers for the al-sūr, the al-maghrib and the al-‘isha and then he went to sleep.

He had dispatched ‘Ā’isha, “mother of the Believers”, along with her brother Šubayer, to perform the al-ṣumra from al-Tan‘im and to come to him after finishing. When she had completed her ʿumra and returned, he gave permission to the Muslims to proceed to the ancient ka‘ba.

As Abu Da‘ūd stated, “Wahb b. Baqiyya related to me, quoting Khalid, from Aflah, from al-Qāsim, from ‘Ā’isha, who said, ‘I declared myself in a state of iḥrām for the ʿumra from al-Tan‘im, entered Mecca and performed it. The Messenger of God (ṢAAS) waited for me at al-Abtāl until I had finished and then ordered the people to set off. He went to the ka‘ba, circumambulated it and left.’”

Both (authors of the ṣaḥīḥ collections) included it, from a ḥadīth of Aflah b. Ḥumayd.


Abū Da‘ūd stated, “Ibn Bashshār mentioned her having been sent to al-Tan‘im. She said, “I then came (back shortly) before daybreak. He gave his Companions permission to depart and did so himself. He passed by the ka‘ba before the al-sūbḥ prayer. When he left, he circumambulated it and proceeded off to Medina.”

Al-Bukhārī narrated it from Muḥammad b. Bashshār.

I observe that it is clear that the Prophet (ṢAAS) performed the al-sūbḥ prayer with his Companions that day at the ka‘ba. In that prayer of his, he recited, “By Mt. al-Ṭūr and a book inscribed on a stretched leather! By the inhabited house and the raised roof! And by the swelling sea” (ṣūrat al-Ṭūr; LII, v.1–6).

This (conclusion) stems from what al-Bukhārī narrated. He stated that Ismā‘īl related to him, quoting Mālik, from Muḥammad b. Šubayer, from ‘Urwa b. al-Zubayr, from Zaynab, daughter of Abū Salama, from Umm Salama, the wife of the Messenger of God (ṢAAS), who said, “I complained to the Messenger of God (ṢAAS), telling him I was in pain. He replied, ‘Circumambulate at the rear of the people, while mounted.’ I did so while he was praying that day beside the ka‘ba and reciting, ‘By Mt. al-Ṭūr and a book inscribed . . .’”

The rest of the scholars of the ṣaḥīḥ, except for al-Tirmidhī, gave it from a ḥadīth of Malik, with a similar line of transmission.

Al-Bukhārī narrated it from a ḥadīth of Hishām b. ‘Urwa, from his father, from Zaynab, from Umm Salama, to the effect that the Messenger of God (ṢAAS)
was at Mecca and wished to leave; however, Umm Salama had not yet circumambulated but wanted to leave. He then told her, “When the al-ṣubh prayer is being performed, circumambulate on your camel while the people are praying.” He then gave the rest of the hadith.

Imam Ahmad narrated that Abu Mu‘awiya related to him, quoting Hisham b. ‘Urwa, from his father, from Zaynab, daughter of Abu Salama, from Umm Salama, who said that the Messenger of God (SAAS), “ordered her to circumambulate at Mecca with him at the time of the al-ṣubh prayer on the day of the sacrifice”.

This obviously has a line of transmission that meets the criteria of both sahih collections. However, no one (else) gave it with this terminology from this line. Perhaps this is because of the words “the day of the sacrifice” – an error from the narrator or from the copyist. In fact it was the yawm al-nafr, “the day of the departure”. This is substantiated by the account we have given above from al-Bukhari. But God knows best.

The outcome of this is that when the Messenger of God (SAAS) had completed the al-ṣubh prayer, he performed seven circumambulations of the ka‘ba and stood at the al-multazam that is between the corner bearing the “black stone” and the door of the ka‘ba. He said a prayer to God, the Almighty and Glorious, and pressed his body close to the ka‘ba.

Al-Thawri stated, from al-Muthanna b. al-‘Abbål;l, from ‘A‘im b. Shu‘ayb, from his father, who quoted his grandfather as saying, “I saw the Messenger of God (SAAS) press his face and his chest to the al-multazam.” Al-Muthanna is a weak source.

Chapter.

The Messenger of God (SAAS) then made his departure from the lower part of Mecca. As ‘A‘isha stated, “The Messenger of God (SAAS) entered Mecca from its upper part and left from its lower part.” Both sahih collections include this.

Ibn ‘Umar stated, “The Messenger of God (SAAS) entered from the upper pass at al-Bathā‘, and left by the lower pass.” Al-Bukhari and Muslim narrated this.

In one version the wording is, “He entered from Kada‘ and left from Kuda.”

Imam Ahmad stated that Muhammed b. Fu‘ayl related to him, quoting Ajlah b. ‘Abd Allah, from Abu al-Zubayr, from Jabir, who said, “The Messenger of God (SAAS) departed from Mecca at sunset. He did not pray until he reached Sarif, which is nine miles from Mecca.”

This is very strange. There are differing views about Ajlah. Perhaps this related to some occasion other than the hijjat al-wada‘. As we have stated above, the Messenger of God (SAAS) circumambulated the ka‘ba after the al-ṣubh prayer. What could have delayed him until sunset? This is very strange.

128. The word means here, “the place against which the faithful press while supplicating God”.
Unless, that is, the claim made by Ibn Ḥazm is true. Namely, that he returned to al-Muḥāṣṣab from Mecca after his having made the ʿawāf al-wadāʿ circum­ambulation. The only evidence he gave for this was the statement of ʿAʾishah when she returned after having made her ʿumra from al-Tanʿīm, meeting the Prophet (SAAS), at Saʿda, whether while he was going down to the people of Mecca or while she was descending and he ascending.

Ibn Ḥazm stated, “One thing beyond doubt is that she was going up from Mecca and that he was descending. This is because she had come in for the ʿumra and he was waiting until she came. He then arose to make the ʿawāf al-wadāʿ and met her on his way out to al-Muḥāṣṣab from Mecca.”

Al-Bukhārī gave a section entitled, Chapter on those who stayed at Dhū Ṭūwān when he returned from Mecca.

Al-Bukhārī went on to quote Muḥammad b. ʿIṣā as stating that Ḥammād b. Zayd related to him, from Ayyūb, from Nāfiʿ, to the effect that when Ibn ʿUmar came (on the pilgrimage to Mecca) he spent the night at Dhū Ṭūwān and went in (to Mecca) next morning. When he departed (from Mecca) he would pass by Dhū Ṭūwān where he would pass the night till next morning. He would relate that the Messenger of God (SAAS) did this.

He related this thus, with a fully connected line of transmission, and in certainty. He, along with Muslim, substantiated this from a ḥadīth of Ḥammād b. Zayd; however, there is no mention in it of staying at Dhū Ṭūwān on his return. God knows best.

An invaluable addendum that gives the information that the Messenger of God (SAAS) took away some of the water of zamzam with him.

The ḥāfiz Abū ʿIṣā al-Tirmidhī stated that Abū Kuryb related to him, quoting Khallād b. Yazīd al-Juʿfī, quoting Zuhayr b. Muʿawiya, from Hishām b. ʿUrwa, from his father, from ʿAʾishah, (who said) that she would carry water from zamzam and she reported that the Messenger of God (SAAS) would carry it.

He (al-Tirmidhī) then stated, “This ḥadīth is ḥasan gharib; we know of it only from this line.”

Al-Bukhārī stated that Muḥammad b. Muqātil related to him, quoting ʿAbd Allāh b. Ṣalīm and Nāfiʿ, from ʿAbd Allāh b. ʿUmar (who said) “When the Messenger of God (SAAS) returned from a military expedition or from the ḥajj or the ʿumra, he would thrice proclaim, ‘God is most Great!’ Then he would say, ‘There is no god but God alone! He has no associate! Power is His, and praise. He has control over everything. We return, repenting, worshiping, prostrating to our Lord, praising. God has fulfilled His promise, given aid to His servant, and defeated the factions (by Himself) alone.’”

The accounts stating this are numerous. And to God all praise and reliance are due.
Chapter: On the narration of the hadith showing that the Prophet (SAAS) gave an address in a place between Mecca and Medina on his way back from the hijjat al-wada', near al-Jubra, a place called Ghadir Khumm.

At this place he made clear the virtue of 'Ali b. Abü Talib and how his honour was untainted by the charges made against him by some of those who had been with him in Yemen on account of the awards he had issued then that some thought to be unjust, inadequate and miserly. However, he was in the right in this.

When, therefore, the Prophet (SAAS) had finished explaining the pilgrimage rituals and returned to Medina, on the way he clarified that issue, making a major address on the 18th of Dhul-Hijja that year. It was a Sunday; it was delivered beneath a tree at Ghadir Khumm and in it he clarified a variety of concerns. He emphasized 'Ali's virtues, his trustworthiness and his closeness to himself, all of which erased the doubts that many people had about him.

We will, through God's power and help, present the most significant of the accounts relating to this, making clear what in them is authentic and what is questionable.

Abu Ja'far Muhammad b. Jarir al-Tabari, author of the Qur'an exegesis and the history, greatly concerned himself with this hadith. He collected two volumes of material relating to it, giving its variations in lines of transmission and terminology. He distinguished between the authentic and inauthentic reports (contrary) to the practice of many of the early authorities on the hadith literature, who presented in this section all that came to them without discriminating between those of doubtful quality from others of clear authenticity. The same may be said of the great hafiz Abu al-Qasim b. Asakir, who gave many hadith relating to this address.

We will give the major relevant accounts with notice that none of it (contains material) from the Shi'a community; what we will present and explain will provide them neither support nor evidence.

To proceed — and God's help is sought — Muhammad b. Ishaq stated in his text on the hijjat al-wada' that it was related to him by Yahya b. Abd Allah b. 'Abd al-Rahman b. Abu 'Amra, from Yazid b. Talha b. Yazid b. Rukana, who said, "When 'Ali arrived from Yemen to meet the Messenger of God (SAAS) in Mecca, he hurried ahead leaving behind one of his men in command of his troops. The latter proceeded to dress each of his men in a special robe made from the cloth that 'Ali had.

"When the army approached, he ('Ali) went out to meet them and was surprised to see them dressed in robes. 'What is all this?' he asked. He (his deputy commander) replied, 'I dressed up the men so that they would look well when they arrive among the people.' 'Confound you!' 'Ali exclaimed. 'Take them off before you get to the Messenger of God.' His deputy proceeded to remove their robes and replaced them in the store of cloth. The army expressed complaints at how he ('Ali) had treated them."
Ibn Ishaq went on to state that 'Abd Allah b. 'Abd al-Rahman b. Ma'mar b. Hazm related to him, from Sulayman b. Muhammad b. Ka'b b. 'Ujra, from his aunt Zaynab, daughter of Ka'b, who was married to Abū Sa'īd al-Khudrī, who quoted Abū Sa'īd as saying, "People complained about 'Alī and the Messenger of God (SAAS) arose among us to make an address. I heard him say, 'People! Don't complain about 'Alī! I swear by God, he is too rigorous regarding God and His cause than for him to be the object of complaint.'"

Imām Ahmād narrated it from a hadith of Muḥammad b. Ishaq, quoting him as stating, "He is very rigorous regarding God and His cause."

Imām Ahmād also stated that al-Fadl b. Dukayn related to him, quoting Ibn Abū Ghanīyya, from al-Hakam, from Sa'īd b. Jubayr, from Ibn 'Abbās, from Burayda, who said, "I went on the expedition to Yemen with 'Alī and considered his behaviour harsh. When I reached the Messenger of God (SAAS), I referred to 'Alī with criticism. I saw the expression on the face of the Messenger of God (SAAS) change and he said, 'Burayda, do I not have a higher claim on the Muslims than they have on themselves?' 'Yes indeed, Messenger of God,' I replied. He said, 'Whoever has himself as his lord, so is 'Alī his lord.'"

Al-Nasā'ī narrated it thus from Abū Da'ūd al-Ḫarrāntī, from Abū Nu'aym al-Fadl b. Dukayn, from 'Abd al-Malik b. Abū Ghanīyya; his line of transmission is similar. This line is excellent and firm; all the men quoted are considered trustworthy.

Al-Nasā'ī narrated in his al-sunan from Muḥammad b. al-Muthanna, from Yahyā b. Ḥammad, from Abū Muʿāwiya, from al-ʿAṣmāḥ, from Ḥabīb b. Abū Thābit, from Abū al-Ṭufayl, who quoted Zayd b. Arqam as having said, "When the Messenger of God (SAAS) returned from the hujjat al-wadā' and stayed at Ghadīr Khumm, he ordered that the area under the large trees be swept. He then said, 'It is as if I have received an invitation and have accepted. I have left among you the two treasures: the Book of God and my family, my household. Watch how you succeed me in both these. They will never split apart until they come to me at al-ḥawādī.'"

"He then said, 'God is my Lord, and I am the guardian of every believer.' He then took 'Alī by the hand and said, 'Whoever has myself as his lord, so is this (man) his guardian. O God, protect all who protect him, and oppose all who oppose him.'"

"I (Abū al-Ṭufayl) asked Zayd, 'You actually heard this from the Messenger of God (SAAS)?' He replied, 'There was no one in the tents who did not see him with his own eyes and hear him with his own ears.'"

Al-Nasā'ī is alone in giving this from this line.

Our teacher, Sheikh Abū 'Abd Allah b. Dhahabī said that this was an authentic hadith.
Ibn Maja stated that 'Ali b. Muhammad related to him, quoting Abū al-Husayn, quoting Ḥammād b. Salama, from 'Ali b. Zayd b. Judān, from 'Adī b. Thabit, from al-Barā b. Azīb, who said, “We came (to Mecca) with the Messenger of God (ṢAAS), on the hijājat al-wāda’ that he attended. He made a halt on the way and gave orders that there be a general prayer. He took 'Ali by the hand and said, ‘Do I not have a higher claim on the Muslims than they have on themselves?’ They replied, ‘Yes, indeed!’ He then asked, ‘Do I not have a higher claim on each Muslim than he has on himself?’ ‘Yes, indeed,’ they replied. He then said, “This (man) is the lord of all those whose lord I am. O God, protect those who protect him and oppose all who oppose him.’”


The ḥāfiẓ Abu Ya‘ṣā al-Mawsīlī and al-Hasan b. Sufyān stated that Hudba related to them, quoting Ḥammād b. Salama, from ‘Ali b. Zayd and Abū Ḥarūn, from ‘Adī b. Thabit, from al-Barā, who said, “We were with the Messenger of God (ṢAAS), on the hijājat al-wāda’. When we came to Ghadir Khumm, the ground beneath two trees was swept for the Messenger of God (ṢAAS). A call was made for a general prayer. The Messenger of God (ṢAAS) summoned ‘Ali, took him by the hand and placed him to his right. He then asked, ‘Do I not have a higher claim on each man than he has on himself?’ They replied, ‘Yes, indeed.’ He then said, ‘This man is lord of all those whose lord I am. O God, protect all who protect him and oppose those who oppose him.’

‘Umar b. al-Khattāb met him and he said, ‘Good for you! Morning, noon and night you’re to be lord of every believing man and woman!’”


Imām Aḥmad stated that Ibn Numayr related to him, quoting 'Abd al-Malik, from Abū 'Abd al-Rahīm al-Kindi, from Zādhān Abū ‘Umar, who said, “I heard ‘Ali at al-Raḥba while he was addressing the people saying, ‘Who witnessed the Messenger of God (ṢAAS), on the day at Ghadir Khumm when he spoke as he did?’”

Zādhān went on, “Twelve men arose and bore witness that they had heard the Messenger of God (ṢAAS) say, ‘Those whose lord I have been have ‘Ali as their lord.’”

Aḥmad is alone in giving this; the “Abū ‘Abd al-Raḥīm” quoted is not known. 'Abd Allāh, son of al-Imām Ahmad, stated in his father’s musnad hadīth collection, “A hadīth of ‘Ali b. Ḥakīm al-‘Azdī quoted Sharīk, from Abū Ishaq, from Sa‘īd b. Wahh, and from Zayd b. Yūthayr, who said, ‘‘Ali addressed those
at al-Raḥba, asking, “Anyone who heard the Messenger of God (ṢAAS) speak on the day at Ghadir Khumm should rise.”

“Six men arose on behalf of Sa‘īd, while six men arose on behalf of Zayd. They testified that they had heard the Messenger of God (ṢAAS) say to ʿAlī on the day at Ghadir Khumm, “Is not God more solicitous of the Muslims than (they are) of themselves?” “Yes indeed,” they replied. He then asked, “O God, those whose lord I have been have ʿAlī as their lord. O God, protect those who protect him and oppose those who oppose him.”’’

ʿAbd Allāh went on to state that ʿAlī b. Ḥakīm related to him, quoting Sharīk, from Abū ʾIšāq, from ʿAmr Dhū Amr, a ḥadīth similar to that of Abū ʾIšāq, from Sa‘īd and Zayd, that is. He added to it the words, “Aid those who aid him and forsake those whom he forsakes.”

ʿAbd Allāh stated that ʿAlī related to him, quoting Sharīk, from al-ʿAmmash, from Ḥabīb b. Abū Thabit, from Abū Ṭūfayl, from Zayd b. Arqam, who quoted the Prophet (ṢAAS), as above.

Al-Nasāʾī stated in the book Ḫaṣāʾīṣ ʿAlt that al-Ḥusayn b. Ḥarb related to him, quoting al-ʿAḍl b. Musā, from al-ʿAmmash, from Abū ʾIšāq, from Sa‘īd b. Wābah, who said, “ʿAlī said at al-Raḥba, ‘I adjure by God any man who heard the Messenger of God (ṢAAS), that day at Ghadir Khumm say, “God is the lord of the Believers and those whose lord I have been have this (man) as their lord. O God, protect those who protect him, oppose those who oppose him and aid those who aid him’ (to rise and so testify)”’

Shūba narrated it thus from Abū ʾIšāq. And this is an excellent line of transmission.

Al-Nasāʾī also narrated it from a ḥadīth of Isrāʿīl, from Abū ʾIšāq, from ʿAmr Dhū Amr, (who said) “ʿAlī adjured the people at al-Raḥba and some men got up and bore witness that they had heard the Messenger of God (ṢAAS) say on the day at Ghadir Khumm, ‘Those whose lord I have been (now have) ʿAlī as their lord. O God, protect those who protect him, oppose those who oppose him, and favour those who favour him; hate those who hate him and aid those who aid him.’”

Ibn Jarir narrated it from Ahmad b. Manṣūr, from ʿAbd al-Razzāq, from Isrāʿīl, from Abū ʾIšāq, from Zayd b. Wābah and ʿAbd Khayr, from ʿAlī.

Ibn Jarir also narrated it from Ahmad b. Manṣūr, from Ḥubayd Allāh b. Musā, who is a Shiʿī considered a trustworthy source, from Maṭar b. Khalīfa, from Abū ʾIšāq, from Zayd b. Wābah, Zayd b. Yūthayr, and ʿAmr Dhū Amr (who said) that ʿAlī adjured the people at al-Kūfa. He then gave the ḥadīth as above.

ʿAbd Allāh b. Ahmad stated that ʿAbd Allāh b. ʿUmar al-Qawārīnī related to him, quoting Yūnus b. Arqam, quoting Yazīd b. Ṭūbār, from ʿAbd al-Raḥmān b. Abū Laylā (who said) “I witnessed ʿAlī at al-Raḥba adorning the people. He said, ‘I adjure by God anyone who heard the Messenger of God (ṢAAS), on the
day at Ghadir Khumm, say, “Anyone whose guardian I have been, has ‘Ali as his guardian” to get up and so testify.”

‘Abd al-Rahmān went on, “So twelve men arose; it is as though I am at this moment looking at one of them. They said, ‘We testify that we heard the Messenger of God (SAAS) say on the day at Ghadir Khumm, ‘Do I not have a higher claim on the Muslims than they have on themselves? And are not my wives like their own mothers? ’ ‘Yes indeed, Messenger of God,’ we replied. He went on, ‘Those whose lord I have been have ‘Ali as their lord. O God, protect those who protect him and oppose those who oppose him.’”

This line of transmission is da`if gharib, “weak and anomalous”.

‘Abd Allah b. Aḥmad stated that Ahmad b. Numayr al-Wākī stated, quoting Zayd b. al-Ḥubāb, quoting al-Walīd b. ‘Uqba b. Ḍirār al-Qayṣī, quoting Simāk, from ‘Ubayd b. al-Walīd al-Qayṣī, who said, “I went in to ‘Abd al-Rahmān b. Abū Laylā and he related to me that he witnessed ‘Ali at al-Raḥba. He said, ‘He adjured any man who had heard and witnessed the Messenger of God (SAAS) on the day at Ghadir Khumm to rise; only those who had actually seen him should arise. Twelve men got up and said, ‘We saw and heard him when he took him, (‘Ali) by the hand, saying, ‘O God, protect those who protect him and oppose those who oppose him. Aid whoever aids him and forsake any who forsake him.’” (All) except three (who had heard him) stood up; these three did not. He then cursed them (the three) and his curse was effective.”

It was also narrated from ‘Abd al-Aʿlā b. ʿAmir al-Thaʿlabī and others, from ‘Abd al-Rahmān b. Abū Laylā.

Ibn Jarīr stated that Aḥmad b. Maḥṣūr related to him, quoting Abu ʿAmīr al-ʿAqīdī and Ibn Abū ʿĀşim narrated, from Sulaymān al-Ghullabī, from Abū ʿAmīr al-ʿAqīdī, quoting Kathīr b. Zayd, quoting Muḥammad b. ʿUmar b. ʿAlī, from his father, from ʿAlī (who said) that the Messenger of God (SAAS) was present near a tree at Khumm. He went on to relate the hadith which contained the words, “Whose lord I have been, has ‘Ali as his lord”.

Some authorities narrated it from Abū ʿAmīr, from Kathīr, from Muḥammad b. ʿUmar b. ʿAlī, from ʿAlī, with a line of transmission that is munqatiʿ.

ʿIsḥāq b. ʿAmīr al-Bajalī – he being a weak source – stated, from Misʿūr, from Ṭālha b. Muṣrīf, from ʿUmayra b. Saʿīd (who said) that he witnessed ‘Alī on the minbar adjuring the Companions of the Messenger of God (SAAS), who had heard the latter on the day at Ghadir Khumm (to stand up). Twelve men did stand; these included Abū Hurayra, Abū Saʿīd and Anas b. Mālik. They testified that they had heard the Messenger of God (SAAS) say, “Anyone whose lord I have been has ‘Alī as his lord. O God, protect those who protect him and oppose those who oppose him.”

ʿUbayd Allāh b. Mūṣā narrated it from Hānī b. Ayyūb – he being considered a trustworthy source – from Ṭālha b. Muṣarrīf.

ʿAbd Allāh b. Aḥmad stated that Ḥājjāj b. al-Shāʿir related to him, quoting Shabāb, quoting Nuʿaym b. Ḥakīm, quoting Abū Maryam and a man who was
a close companion of 'Ali, who quoted 'Ali as saying that, “The Messenger of God (SAAS) said on the day at Ghadir Khumm, ‘Anyone whose lord I have been, has 'Ali as his lord.’ He went on to say that, ‘Some people add to that the words, “protect those who protect him and oppose those who oppose him.”’”

Abū Da’ūd narrated with this line of transmission the hadith of al-Mukhdij.

Imām Aḥmad stated that Ḥusayn b. Muhammad and Abū Nu’aym al-Maʿnī both stated that Qaṭn quoted Abū al-Ṭufayl as having said, “‘Ali assembled the people at al-Raqiba – meaning the courtyard of the mosque at al-Kūfa – and said, ‘God calls upon all who heard the Messenger of God (SAAS) speak at Ghadir Khumm to stand (and say) what they heard.’ Many people did stand and testified to his having taken ‘Ali by the hand and having asked the people, ‘Do you know that I have a higher claim on the people than they have on themselves?’ They replied, ‘Yes, Messenger of God.’ He continued, ‘Anyone whose lord I have been has ‘Ali as his lord. O God, protect those who protect him and oppose those who oppose him.’”

“I then left, feeling somewhat disturbed, and met Zayd b. Arqam. I told him what I had heard ‘Ali say. He asked, ‘What is it you are disputing? I heard the Messenger of God (SAAS) say that to him.’”

Imām Aḥmad related it thus in the musnad ascribed to Zayd b. Arqam, may God be pleased with him.

Al-Nāṣārī narrated it from a hadith of al-ʿAmash, from Ḥabīb b. Abū Thābit, from Abū al-Ṭufayl, from Zayd b. Arqam. This is given above.

Al-Tirmidhi gave it from Bandar, from Ghundar, from Shuʾba, from Salama b. Kuhayl, who said, “I heard Abū al-Ṭufayl relate from Abū Sarīḥa” – or Zayd b. Arqam, Shuʾba was unsure – “that the Messenger of God (SAAS) said, ‘Anyone whose lord I have been has ‘Ali as his lord.’”


Imām Aḥmad stated that ʿAffān related to him, quoting Abū ʿAwāna, from al-Mughīra, from Abū ʿUbayd, from Maymūn Abū ʿAbd Allāh, who said, “Zayd b. Arqam said, while I listened, ‘We made a halt at a place called Wādī Khumm. He ordered prayers and performed it at midday.

“He made an address to us. The Messenger of God (SAAS) was protected from the sun by a cloth placed over a tree. He said, ‘Do you not know’ – or “do you not bear witness” – “that I have a higher claim on any believer than he has on himself?” “Yes indeed,” they replied. He went on, “Anyone whose lord I have been has ‘Ali as his lord. O God, protect those who protect him and oppose those who oppose him.””

Ahmad proceeded to narrate it from Ghundar, from Shuʾba, from Maymūn Abū ʿAbd Allāh, from Zayd b. Arqam, up to the words, “Anyone whose lord I have been has ‘Ali as his lord”. Maymūn then stated, “Some authorities quote Zayd as saying that the Messenger of God (SAAS) also said, ‘O God, protect those who protect him and oppose those who oppose him.’”
This line of transmission is excellent. Its sources are men considered trustworthy according to the criteria of the sunan. Al-Tirmidhi categorized as \textit{sahih} a tradition with this line of transmission dealing with \textit{al-rayth}, "tardiness".

Imām Aḥmad stated that Yaḥya b. Adam related to him, quoting Ḥanash b. al-Ḥārith b. Laqt al-Asḥāb, from Rabbāh b. al-Ḥārith, who said, "A group of men came to Ālī at al-Rahbā and said, 'Peace be upon you, lord of ours!' He replied, 'How can I be your "lord" when you are Arabs?' They responded, 'We heard the Messenger of God (SAAS) say on the day at Ghadir Khumm, "Anyone whose lord I have been has this man as his lord."'"

Rabbāh went on, "When they left, I went in after them and asked, 'Who were those?' They replied, 'A group of \textit{anṣār}; Abū Ayyūb al-Anṣārī was one of them.'"

Imām Aḥmad stated that Ḥanash related to us, from Rabbāh b. al-Ḥārith, who said, "I saw a group of \textit{anṣār} go in to see Ālī at al-Rahbā. He asked, 'Who are these people?' They replied, 'Your \\textit{mawāli}, "subjects", Commander of the Believers.'" And he completed the \textit{ḥadith} similarly.

This is his phraseology; the \textit{ḥadith} is one of those that only he gives.

Ibn Jarir stated that Aḥmad b. ʿUthmān Abū al-Jawzāʾ related to him, quoting Muḥammad b. Khalīd b. ʿAthama, quoting ʿUqba b. ʿAṣārī - he being entirely trustworthy - quoting Muḥājir b. Mīṣār, from ʿAisha, daughter of Saʿd, who quoted her father as saying, "I heard the Messenger of God (SAAS) speak on the day at al-Juḥfā. He took Ālī by the hand and made an address. Then he said, 'People, I am your guardian.' 'You are right,' the people responded. He then raised Ālī's hand and said, 'This is my \\textit{wahl}, "my deputy", and \\textit{muʿaddī}, "the one deputized by me". God is the protector of those who protect him and the opponent of those who oppose him.'"

Our teacher al-Dhahabi stated, "This \textit{ḥadith} is \textit{hasan gharib}, "good yet anomalous". Ibn Jarir then narrated it from a \textit{ḥadith} of Yaʿqūb b. Jaʿfar b. Abū Bakr, from Muḥājir b. Mīṣār. His version tells of the Prophet (SAAS) stopping until those behind him caught up and of his ordering back those who had advanced. He then addressed them as in the \textit{ḥadith} above.

Abū Jaʿfar b. Jaʿfar al-Ṭabari stated in the first part of his book \textit{Ghadir Khumm}, that his teacher Abū ʿAbd Allāh al-Dhahabi stated that he found the following in a manuscript quoting Ibn Jarir as stating that Muḥmūd b. ʿAwf al-Ṭāʿī related, quoting ʿUbayd Allāh b. Ynsuf, quoting Ismāʿīl b. Kaṣḥī, from Jaʿfar b. ʿAmma, from Sālim b. Abū Allāh b. ʿUmar - Ibn Jarir stated, "I think he added, 'from ʿUmar', but that is not in my notes" - who said, "I heard the Messenger of God (SAAS) say, as he held the hand of ʿĀlī, 'Anyone whose lord I have been has

\textsuperscript{131} The term could well have been used to imply "appointed successor". However, other meanings are also possible for this word that normally gains specificity from some succeeding term, absent here, to which it is paired.
this man as his lord. O God, protect those who protect him, and oppose those who oppose him."

This hadith is gharib; indeed, it is munkar, "objectionable", and its line of transmission is da'if. Al-Bukhari stated that Jamil b. 'Ammāra is a questionable source.

Al-Muṣṭalib b. Ziyād stated, quoting from 'Abd Allāh b. Muḥammad b. Aqīl, who heard Jābir b. 'Abd Allāh say, "We were at the dry-well at Ghadir Khumm when the Messenger of God (SAS) came out to us and said, 'Anyone whose lord I have been has 'Ali as his lord.'"

Our teacher, al-Dhahabi, stated, "This hadith is hasan, 'good'." Ibn Lahi'a narrated it from Bakr b. Sawāda and others, from Abū Salāma b. 'Abd al-Rahmān, from Jābir similarly.

Imām Aḥmad stated that Yahyā b. ʿAbd b. Ḥabashī related to him, that Isrāʾīl related to them both, from Abū ʿIshaq, from Ḥabashī b. Janāda - who had, Yahyā b. ʿAbd b. ʿAqil stated, been present on the hijājat al-wadāʿ - and stated, "The Messenger of God (SAS) said, "'Ali is of me, and I am of him; and only I or 'Ali direct from me.'"

Ibn ʿAbd b. Bakayr said (that the words spoken were), "No one settles debts on my behalf except myself or 'Ali."

Aḥmad also narrated it thus from Abū Aḥmad al-Zubayrī, from Isrāʾīl.

Imām Aḥmad stated that al-Zubayrī related to him, quoting Shurayk, from Abū ʿIshaq, from Ḥabashī b. Janāda in similar terms, "I" (Shurayk) "asked Abū ʿIshaq, "Where did you hear him say this?" He replied, 'He stood over us on a mare at our majlis, "assembly", at the al-Sabra cemetery.'"

Aḥmad narrated it similarly, from Aswād b. Ḍā'im, as did Yahyā b. ʿAbd, from Shurayk. Al-Tirmidhī narrated it from Ismāʿīl b. ʿAbd, from Shurayk. Ibn Māja did so from Abū Bakr b. Abū Shayba, as also did Suwayd b. Saʿīd and Ismāʿīl b. Mūsā, all three of these quoting it from Shurayk. Al-Nasaʾī narrated it from Aḥmad b. Sulaymān, from Yahyā b. ʿAbd, from Isrāʾīl. Al-Tirmidhī characterized it as hasan saḥīḥ gharib.

Sulaymān b. Qārim - whose traditions are rejected - narrated it from Abū ʿIshaq, from Ḥabashī b. Janāda, who heard the Messenger of God (SAS) say on the day at Ghadir Khumm, "Anyone whose lord I have been has 'Ali as his lord. O God, protect those who protect him and oppose those who oppose him." He went on to narrate the hadith.

The hāfiz Abū Yaʿūs al-Mawsīlī stated that Abū Bakr b. Abū Shayba related to him, quoting Shurayk, from Abū Yazīd al-Azdi, from his father, who said, "Abū Hurayra came in to the mosque and the people gathered about him. One young man went up to him and said, 'I adjure you by God to tell whether you heard the Messenger of God (SAS) say, "Anyone whose lord I have been has 'Ali as his lord. O God, protect those who protect him and oppose those who oppose him." 'Yes," he replied."
Ibn Jarir narrated it from Abū Kurayb, from Shādhān, from Shurayk. Idrīs al-Azdi concurred with him, quoting it from his brother Abū Yazīd, whose name was Daʿūd b. Yazīd. Ibn Jarir also narrated it from a ḥadīth of Idrīs and Daʿūd, from their father, from Abū Hurayra.

Also there is the ḥadīth narrated by Damra from Ibn Shawdhhab, from Mātār al-Warrāq, from Shahr b. Hawshab, from Abū Hurayra, which states, “When the Messenger of God (ṢAAS) took ʿAṭī by the hand, he said, ‘Anyone whose lord I have been has ʿAṭī as his lord.’ And so God the Almighty and Glorious revealed, ‘Today I have perfected for you your religion and completed My favours upon you’” (ṣūrat al-Mīdād; V, v.3).

Abū Hurayra went on, “This was the day at Ghadir Khumm; whoever fasts the 18th day of Dhu al-Ḥijja has credited for him a fast of 60 months.”

This is a highly objectionable ḥadīth; indeed it is mendacious! Because contradictory material is established in both saḥīh collections from the Commander of the Believers, Umar b. al-Khaṭṭāb, to the effect that this verse was revealed on the Friday, the day at Ṭāʾarafat, while the Messenger of God (ṢAAS) was standing there. We have given this above.

Similarly, his statement, “whoever fasts the 18th day of Dhu al-Ḥijja has credited for him a fast of 60 months” is untrue. For what is established in the saḥīh collections is that fasting the month of Ramaḍān brings credit of 10 months. And so how could it be that fasting one day would be counted as 60 months? This is nonsense.

After relating this ḥadīth, our teacher, the ḥāfiz Abū ʿAbd Allāh al-Dhahabi commented, “This ḥadīth is extremely objectionable.”

Habshūn al-Khallāl and ʿAḥmad b. ʿAbd Allāh b. ʿAḥmad al-Nirī, both highly trustworthy sources, narrated it from ʿAli b. Sāʿīd al-Ramālī, from Damra, who said, “This ḥadīth is narrated from those (traced to) Umar b. al-Khaṭṭāb, Mālik b. al-Huwayrīth, Anas b. Mālik, Abū Saʿīd and others, with weak lines of transmission.”

Damra went on, “The beginning part of the ḥadīth is successively given, with high certainty that the Messenger of God (ṢAAS) spoke it. Regarding the words, ‘O God, protect those who protect him’, it is an addition that has strong lines of transmission. This reference to fasting, however, is inauthentic. And, by God, this verse quoted was definitely revealed on Mt. ʿArafāt, some days before that at Ghadir Khumm. But God, Almighty is He, knows best.”

minbar, gave praise and thanks to God and said, 'People, Abu Bakr never did me harm; give him credit for that. People, I am well pleased with Abu Bakr, Umar, Uthman, 'Ali, Talha, al-Zubayr, 'Abd al-Rahman b. 'Awf and the initial muhajirin. Give them all credit for that. People, preserve me in my Companions, my relatives and my friends. God does not seek for you to harm any one of them. People, keep your tongues off the Muslims, and if one of them should die, then say good of him.'"

THE YEAR 11 AH.

This year commenced after the return of the noble Prophet (SAAS), to that city of prophecy, Medina, "the purified", following his completion of the hajjat al-wada'.

Momentous events took place that year, among the most shocking being the death of the Messenger of God (SAAS). However, he was in fact transported by Almighty God from this transient abode away into eternal ease in an elevated place on high, the most exalted and most splendid level of paradise. As the Almighty stated, "The afterlife is better for you than the former; your Lord will give to you, and you will be pleased" (surat al-Duha; XCIII, v.4).

That was after he had completed carrying out the mission that God Almighty had ordered him to announce. He had given advice to his nation and had directed them to the very best that he knew for them. He had warned them and restrained them from what would have harmed them here on earth and in their afterlife.

We have given above the hadith of Umar b. al-Khaṭṭāb narrated by both authors of the sahih collections, to the effect that the words of the Almighty: "Today I have perfected for you your religion and completed My favours upon you, and willed that Islam be your religion" (surat al-Ma'idah; V, v.3) were revealed on Friday, while the Messenger of God (SAAS) was standing on 'Arafāt.

We have narrated, from a fine line of transmission, that when this surat was revealed, Umar b. al-Khaṭṭāb wept. He was asked, "What makes you weep?" He replied, "After perfection there can only be loss." It was as though he had sensed the death of the Prophet (SAAS).

The latter pointed to this in what was narrated by Muslim from a hadith of Ibn Jurayj, from Abu al-Zubayr, from Jabir, that, "the Messenger of God (SAAS) stood at the pillar at al-'Aqaba and said to us, 'Take from me your rituals, for I may perhaps not make the pilgrimage after this year.'"

We have given above what the two ḥadīth Abū Bakr al-Bazzār and al-Bayhaqī narrated from the hadith of Musa b. Ubayda al-Rahbāthi, from Ṣaḍaqa b. Yasār, from Ibn 'Umar, who said, "This surat: 'Remember) when God's help and the victory came' (surat al-Naṣr; CX, v.1) was revealed in the middle days of al-tashriq, and the Messenger of God (SAAS) knew that it meant the farewell.
He therefore ordered that his camel al-Qaswâ' be brought, and it was saddled."
He went on to refer to the address the Prophet (SAAS) made that day, as is told above.

‘Abd Allâh b. ‘Abbâs, may God be pleased with him, spoke similarly to ‘Umar b. al-Khaṭṭâb when he asked him about the interpretation of this surat in the presence of many of the Companions, to show them the virtue of Ibn ‘Abbâs, his superiority and knowledge. This related to his having been brought forwards and seated (in a prominent position) with the elders who had participated in the battle of Badr. He (‘Umar) said, “You know from where he came.” He proceeded, in the presence of Ibn ‘Abbâs, to question them on the interpretation of this surat: “(Remember) when God’s help and the victory came and you saw the people entering God’s religion in droves. Give joyful praise to your lord, and seek His forgiveness. He is Forgiving” (surat al-Nâṣr; CX vv.1–3). They replied,

“We were ordered, after having been given (God’s) help, to speak His name, to praise Him and to seek His forgiveness.”

“He (‘Umar) asked, ‘What do you say, Ibn ‘Umar?’ He replied, ‘It (referred to) the impending death of the Messenger of God (SAAS); he was being notified of it.’ ‘Umar commented, ‘I know of it only what you know.’”

We have referred, in our exegesis of this surat, to the various sources substantiating Ibn ‘Abbâs’s statement, even though that does not contradict interpretations offered by the Companions.

What is narrated by Imam Alâmid is similar. (He stated) that Wâki related to him, from Ibn Abû Dhîb, from Šâlih, the freed-man of al-Tawâama, from Abû Hurayra, (who said) that when the Messenger of God (SAAS) went on the pilgrimage accompanied by his wives, he said, “There will only be this hijâja, and then they will remain in confinement.”

Alâmid is alone in giving it from this line. Abû Da’ûd narrated it in his work al-sunan, from another excellent line.

What is implied here is that this year the people sensed the (impending) death of the Messenger of God (SAAS).

We will refer to all that and present the accounts and evidences relating thereto. And God’s help is to be sought.

In way of preface to that, we will refer to what the imâm Muḥammad b. Ishâq b. Yaṣâr, Abû Jaʿfar b. Jarîr and Abû Bakr al-Bayhaqi narrated prior to his death, in their enumerations of his pilgrimages, military expeditions and raids, documents and messages to rulers. Our references will be concise and abridged, and we will follow this material with the death.

In both sahîh collections, it is stated in a hadîth of Abû Ishâq al-Sabrî, from Zayd b. Arqam, that the Messenger of God (SAAS) went on nineteen military expeditions and, following his hijra, performed the hijjat al-wudâ but made no pilgrimage thereafter.

Abû Ishâq stated that there was one other at Mecca.
Abū Ishāq al-Sabī'ī stated the same. Zayd b. al-Ḫubāb stated, from Sufyān al-Thawrī, from Ja'far b. Muhammad, from his father, from Jābir, (who said) that the Messenger of God (ṢAAS) made three pilgrimages — two before his Hijra and one thereafter, along with which he also performed an 'umra. To the latter he brought thirty-six camels for sacrifice and 'Ali brought the complement thereto from Yemen.

We have presented information above given in both ṣaḥīḥ collections from more than one of the Companions, including Anas b. Malik, to the effect that the Prophet (ṢAAS) performed the 'umra four times, that at al-Ḫudaybiyya, the 'umrat al-qatfī', the 'umra from al-Jīrāna, and the 'umra that accompanied his ḥijja al-wadā'.

Regarding the military expedition, al-Bukhārī narrated, from Abu 'Aṣim al-Nabīl, from Yazd b. Abū ‘Ubayd, from Salama b. al-Akwa', who said, "I participated in seven military expeditions with the Messenger of God (ṢAAS), and in nine with Zayd b. Ḥāritha, whom the Messenger of God (ṢAAS) had appointed in command of us."

In both ṣaḥīḥ collections a hadith is given from Qutayba, from Ḥātim b. Ismā'īl, from Zayd, from Salama who said, "I went on seven military expeditions with the Messenger of God (ṢAAS), and on nine others he dispatched (without himself participating). On one Abū Bakr was in command of us, and on another it was Usūma b. Zayd."

In the ṣaḥīḥ collection of al-Bukhārī, there is a hadith from Isrā'īl, from Abū Ishāq, from al-Bara', who said, "The Messenger of God (ṢAAS) went out on fifteen military expeditions."

In both ṣaḥīḥ collections it is stated in a hadith from Shu'ba, from Abū Ishāq, from al-Bara', that the Messenger of God (ṢAAS) made nineteen expeditions, in seventeen of which he participated. The first of these was that to "al-'Ushayr" or "al-'Uṣayr". Muslim narrated from Ahmad b. Ḥanbal, from Muʿātimir, from Kahmas b. al-Hasan, from Ibn Burayda, who quoted his father as saying that he participated along with the Messenger of God (ṢAAS) in sixteen military expeditions.

There is also an account of Muslim, through al-Ḥusayn b. Waqīd, from 'Abd Allāh b. Burayda, who quoted his father as saying that he participated in nineteen military expeditions with the Messenger of God (ṢAAS), in eight of which he engaged in combat.

In another account from him with this line of transmission, it is said that he dispatched twenty-four military expeditions, and that he engaged in the battles of Badr, Uhud, al-Ahzāb, al-Muraysī', Khaybar, Mecca and Hunayn.

In the ṣaḥīḥ collection of Muslim, from a hadith of Abū al-Zubayr, Jābir is quoted as saying, "The Messenger of God (ṢAAS) engaged in twenty-one military expeditions. I took part with him in nineteen, and did not fight at Badr or Uhud because my father prevented me. When the latter was killed at Uhud, I never missed any military expedition he sent out."
‘Abd al-Razzaq stated that Ma‘mar related to him, from al-Zuhri, who said, “I heard Sa‘īd b. al-Musayyab say, ‘The Messenger of God (SAAS) organized eighteen military expeditions.’ And once I heard him say that they totalled twenty-four. But I don’t know whether I imagined that or heard it thereafter.”

Qatādā stated, “The Messenger of God (SAAS) organized nineteen military expeditions in eight of which he himself engaged in combat. He also sent out twenty-four missions. His expeditions and raids together totalled forty-three.”

Qutadah stated, “The Messenger of God (SAAS) organized nineteen military expeditions in eight of which he himself engaged in combat. He also sent out twenty-four missions. His expeditions and raids together totalled forty-three.”

‘Urwa b. al-Zubayr, al-Zuhri, Musa b. ‘Uqba, Muḥammad b. Ishāq b. Yāsār and other scholars expert in this subject state that the Prophet (SAAS) fought at Badr in Ramadān in 2 AH, then at Uḥud in Shawwāl of 3 AH, at al-khandaq and against Banū Qayrayza, also in Shawwāl, of 4 AH – for which date 5 AH is also given – against Banū al-Muṣṭalaq at al-Murayṣī in Sha‘bān of 5 AH, and at Khaybar in Safar of 7 AH, dated by some as 6 AH. What is correct is that it occurred at the beginning of 7 AH and the end of 6 AH. Then he fought against the Meccans in Ramadān of 8 AH, and against (Banū) Hawāzin, then besieged the inhabitants of al-Ṭā‘if in Shawwāl and part of Dhu al-Ḥijja in 8 AH, as is told above in detail. In 8 AH ‘Attāb b. Usayd, the Governor of Mecca, made the pilgrimage with the people and then in 9 AH, Abū Bakr, “the trusting”, did so. Thereafter, in 10 AH the Messenger of God (SAAS) performed the pilgrimage with the Muslims.

Muḥammad b. Ishāq stated, “The number of military expeditions which the Messenger of God (SAAS) organized totalled twenty-seven. These were, in order, Waddān, also known as al-Abwā‘; Buwāt, over towards Raḍwā‘; al-‘Ushayra, in the Yanbu‘ valley; the first Badr battle, in pursuit of Kurz b. Jābīr; ‘the great battle of Badr’, in which God slew the Quraysh chiefs; Banū Sulaym, proceeding as far as al-Kudr; al-Sawiq, in pursuit of Abū Sufyān b. Ḥarb; Ghatafān, also known as Dhū Amar; Bahrān, a mine in Ḥijāz; Uḥud; Ḥamrā‘ al-Asad; Banū al-Naḍīr; Dhūt al-‘Ikā‘ of Nakhl; the ‘other’ battle of Badr; Dūmat al-Jandal; al-khandaq; Banū Qayrayza; Banū Liḥyān of Ḥudhayl; Dhū Ṭarā‘; Banū al-Muṣṭalaq of Khuzā‘a; al-Ḥudaybiyya, where he did not intend to do battle and was blocked by the polytheists; Khaybar; the ‘umrat al-qadā pilgrimage; al-Ṭā‘if; Ḥunayn; al-Ṭā‘if; and Tabūk.”

Ibn Ishāq went on, “He actually engaged in combat in nine expeditions – Badr; Uḥud; al-khandaq; Qurayza; al-Muṣṭalaq; Khaybar; al-Ṭā‘if; Ḥunayn; and al-Ṭā‘if.”

I note that all this is narrated in detail above in the appropriate places and with reference to various witnesses and evidence. And to God goes all praise and credit.

Ibn Ishāq went on to state that the missions and raids he dispatched totalled thirty-eight. And he proceeded to present details of these.

All or most of this material we have presented above in the proper place. And to God goes all praise and credit.
Let us, then summarize what Ibn Ishāq referred to here: the dispatch of 'Ubaydah b. al-Ḥarīrith to below Thaniyat Dhū al-Marwa; the dispatch of Ḥamza b. ʿAbd al-Muṭṭalib to the coast, over towards al-Qāṣ; some predate this to the dispatch of 'Ubaydah, as mentioned hereabove. God knows best.

The dispatch of: Saʿd b. Abū Waqqāṣ to al-Kharrātīr; ʿAbd Allāh b. Jaḥsh to Nakhlā; Zayd b. Ḥārītah to al-Qarada; Muḥammad b. Maslama to Ka'b b. al-Asḥraf; Marthad b. Abū Marthad to al-Rajīt; al-Mundhir b. ʿArūḍ to Bīr Maʿṣīna; Abū Ṣaʿd b. al-Dhuʾal-Qaṣṣā; ʿUmar b. al-Khaṭṭāb to Turba in Banū ʿAmir territory; ʿAlī to Yemen.

(The dispatch of) Ghalib b. ʿAbd Allāh al-Kalbi to al-Kaḍīd, where he fought Banū al-Mulawwah. He attacked them by night, killed a number of them and took away their livestock. Some of them pursued to retrieve the livestock and when they drew near a wāḍī, a flood intervened. On their way the Muslims captured Abū ʿAlī b. al-Barāʾī. Ibn Ishāq gave account of this here, as we have dealt with it above.

(Ibn Ishāq went on), "The dispatch of: ʿAlī b. Abū Ṭalib to the territory of Fadak; Abū al-Awājī al-Sulami to Banū Sulaym, both he and his men being killed; Ḫūṣayn to al-Ghamra; Abū al-Asad to Qaṭān, a well in Najd belonging to Banū Asad; Muḥammad b. Maslama to al-Qartā of Ḥawāzin; Bashīr b. Saʿd to Banū Murra at Fadak; also Bashīr b. Saʿd out towards Ḥunayn; Zayd b. Ḥārītah to al-Jumātī, territory of Banū Sulaym."

Regarding the expedition of Zayd b. al-Ḥarītah to Judhām, territory of Banū Khushayn. Ibn Ḥishām commented that this was part of the territory of Ḥashmi. The reason for this, as told by Ibn Ishāq and others, was that when Diḥyiā b. Khalīfa returned from his trip to the Byzantine emperor, having taken to him the document from the Messenger of God (ṢAAS), inviting him to God and having received treasures and gifts, he arrived in a valley in Banū Judhām territory called Shanār. At that time al-Hunayd b. ʿUṣ and his son ʿUṣ b. al-Hunayd, men of (Banū) al-Dalāy, a clan of Judhām, attacked him. They took all he had with him. One group of them, who had accepted Islam, fled from them, retrieving for Diḥyiā what had been seized from him.

(Ibn Ishāq went on), "When Diḥyiā returned to the Messenger of God (ṢAAS), he told him what had happened and asked his permission to take the blood of al-Hunayd and his son ʿUṣ. Thereupon the Messenger of God (ṢAAS) dispatched Zayd b. Ḥārītah with a force of men against them. They approached from near al-Awājī, attacking Māqis from the direction of the lava field. They captured the men and property they could find and killed al-Hunayd, his son, two men of Banū al-Aḥmāf and one of Banū Khaṣīb.

"After Zayd had captured their livestock and families, a group of them met with ʿRifaʾ b. Zayd, who had received a letter from the Messenger of God (ṢAAS),
inviting them to Islam. Rifa‘a read it out to them and a group responded. Zayd b. Ḥaritha did not, however, know this.

"After three days riding they reached the Messenger of God (SAAS) in Medina. They gave him the letter and he ordered that it be read out in public. He then asked aloud, three times, 'What should I do about those slain?' One of their men, named Abū Zayd b. ‘Amr, replied, 'Release those who are alive, Messenger of God. Those dead are already beneath these feet of mine.'

"The Messenger of God (SAAS) ordered ‘Ali b. Abū Talib to accompany them. ‘Ali responded, ‘Zayd will not obey me.’ And so the Messenger of God (SAAS) gave him his own sword as a sign. ‘Ali then left with them, riding one of their camels. At Fayfah al-Pahlatayn they met up with Zayd, and ‘Ali gave back to them all that had been taken from them; they lost nothing at all.

"He also dispatched Zayd b. Ḥaritha to Banū Fazāra at Wādī al-Qurā, where a number of his men were killed. He was wounded, along with those killed. When he returned home, he swore that no water would touch his head after a janaba133 until he had attacked them again. When he had recovered from his wound, the Messenger of God (SAAS) sent him off once more in command of a force. He fought them at Wādī al-Qurā, taking prisoner Umm Qīrfa, Fāṭima, daughter of Rabī‘a b. Badr, the wife of Mālik b. Ḥudhayfa b. Badr, who was accompanied by a daughter of hers. Zayd b. Ḥaritha gave orders to Qays b. al-Musajjar al-Ya‘mūrī and he killed Umm Qīrfa, allowing her daughter to live. Umm Qīrfa had been held in very high honour, maxims being in common use referring to her nobility. Salama b. al-Akwa took charge of her daughter and he petitioned the Messenger of God (SAAS), to award her to him, which he did. Thereafter the Messenger of God134 (SAAS) presented her to his (Salama’s) uncle, Ḥazn b. Abū Wābgh, to whom she bore his son ‘Abd al-Rahmān.

"He twice sent ‘Abd Allāh b. Rawāta to Khaybar. On one expedition he killed al-Yusayr b. Rizām who had been assembling Ghaṭafān to attack the Messenger of God (SAAS). The latter therefore dispatched ‘Abd Allāh b. Rawāta with a force of men that included ‘Abd Allāh b. Unays. When they approached al-Yusayr b. Rizām, they wished to conduct him back to the Messenger of God (SAAS). He did proceed with them, but when they were at al-Qarqara, some six miles from Khaybar, al-Yusayr regretted having come. His son, ‘Abd Allāh, attacked him while he was drawing his sword and used his own to strike him, cutting off his father’s leg. Al-Yusayr struck him back on the head with a staff of shawāt wood. Each Muslim then attacked and killed his Jewish companion. One of them, however, escaped on foot.

"When ‘Abd Allāh b. Unays arrived, the Messenger of God (SAAS) spat upon his head and his wound did not suppurate or cause him pain.”

133. The word in Islamic practice means a “major ritual impurity”. That is, he would abstain from sexual relations until he had again fought Banū Fazāra.
134. In the version of Ibn Isḥāq translated by Guillaume, it was Salama who presented the woman to his uncle. Op. cit. page 665.
I note that I think the other expedition to Khaybar to have been when the Messenger of God (SAAS) dispatched him to the date-palms at Khaybar. But God knows best.


Ibn Ishâq narrated here his story at length. Reference is made to him in the account of events of 5 AH. But God knows best.

He sent Zayd b. Ḥârîthu, Ja’far and ‘Abd Allâh b. Rawâhâ to Mu’ta in Syria, where they were killed as was related above.

He sent Ka’b b. ‘Amr (and a force) to Dhat Aṭlâh, in Syria, and they too were killed.

He sent ʿUyayn b. Ḥîn b. Ḥudhayfâ b. Badr to Banû al-ʿAnbar of Tamîm, whom he attacked. He killed a number of their men and then a delegation from them accompanied the prisoners to the Messenger of God (SAAS). He set some of them free and accepted ransom for others.

He also sent Ghalib b. ‘Abd Allâh to Syria where Mîrđâs b. Naḥîk, their ally from al-Ḥurqâ of (Banû) Juhayna was struck down. He was killed by Usâma b. Zayd and one of the anṣâr who overtook him. When they drew their swords upon him, he uttered the words, “There is no god but God” (but they still killed him). When the two men returned, the Messenger of God (SAAS) criticized them severely. They excused themselves by maintaining that he had only spoken these words to avoid being killed. He asked Usâma, “And so did you tear up his heart (to learn whether he was feigning belief)?” He began saying to Usâma, “And what will happen to you on Judgement Day, when confronted by the statement ‘There is no god but God’?” Usâma said, “And he went on repeating this until I wished I had myself not become a Muslim before that (incident).” We have discussed this above.

He sent ʿAmr b. al-ʿAṣ to Dhat al-Salsal in Banû ‘Udhra territory to encourage the Arabs to attack Syria. This was because the mother of ʿAmr b. Wa’il was from Bali; the Messenger of God (SAAS) therefore sent ʿAmr to enlist them, believing he would be received most favourably by them.

When he reached a well of theirs called al-Salsal, he grew fearful of them. He therefore sent to the Messenger of God (SAAS) for help. The latter dispatched to him a force that included Abû Bakr and ʿUmar and was commanded by Abû ʿUbayda b. al-Jarrâh. When they reached him, ʿAmr took command over them all, saying, “You have only been dispatched as reinforcements for myself.” Abû ʿUbayda, an easy-going man who cared little for prestige, accepted submissively. ʿAmr would lead the prayer with all of them. Upon his return, therefore, he asked, “Messenger of God, who is your favourite person?” “Aḥâfa,” he replied. “And of the men?” ʿAmr asked. “Her father,” he responded.

He dispatched ‘Abd Allâh b. Abû Ḥadrâd to the Ḣidâm valley. That was prior to the conquest of Mecca. The story of Muhallîm b. Haththâtha, given above with reference to 7 AH, is narrated at length above.
He also dispatched Ibn Abū Ḥadrad to al-Ghāba.

THE DISPATCH OF 'ABD AL-RAḤMĀN B. 'AWF TO DŪMAT AL-JANDAL.

Muḥammad b. Īsāq stated that someone above suspicion quoted 'Abd Allāh b. Abū Rabāḥ as having said, "I heard a man from Baṣra ask 'Abd Allāh b. ʿUmar b. al-Khaṭṭāb about a man's allowing his turban, if wearing one, to fly freely behind him." 'Abd Allāh stated, "I will tell you about that, if God so wills it. You should know that I was the tenth in a group of Companions of the Prophet (ṢAAS), in his mosque. The others were Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, 'Abd al-Raḥmān b. Āwfi, Ibn Masʿūd, Muʿādh b. Jabal, Ḥudhayfā b. al-Yamān, and Abū Saʿīd al-Khūdri. I was there with the Messenger of God (ṢAAS), when a young anṣārī came in, greeted him and sat down. He then asked, 'Messenger of God, which of the Believers is the best?" 'The most virtuous," he replied. He then asked, 'And which of the Believers is the most intelligent?" 'The one who is the most aware of death and best prepared for it before it comes; those like that are the most intelligent.' The young man became silent.

"The Messenger of God (ṢAAS) then came over to us and said, 'Muḥājirīn, there are five faults that I pray to God will never befall you. If immorality ever settles upon and overcomes a people, plague and disease will appear among them such as never did among their forefathers. If they give short measure and weight, they will be overwhelmed by famine and the ruler's tyranny. If they ever refuse to give the zakāt from their wealth, they will be deprived of moisture from the sky; for were it not for the animals, no rain would fall on them. If ever they break the pact with God or His Messenger, an enemy will overpower them and take some of what they had. If their imāms should ever rule without God's book and what God revealed, then He will bring calamity among them.'

"He then ordered 'Abd al-Raḥmān b. Āwfi to make preparations for an expedition on which he was sending him. Next morning he wore a turban made of black cotton. The Messenger of God (ṢAAS) asked him to approach, and untied and then rearranged the turban so that four or so fingers' length were lying behind him. He said, 'That's the way, Ibn Āwfi. Put your turban on thus - that is better and more usual.'

"He then told Bilal to present him with the banner, and he did so. The Messenger of God (ṢAAS) praised God, spoke a prayer for himself and said, 'Take it, Ibn Āwfi. Combat all in God's cause and do battle against those who disbelieve in Him. Do not defraud or use deceit, mutilate, or kill children. This is God's covenant and the way of your Prophet among you.'

"And so 'Abd al-Raḥmān took the banner." Ibn Hishām added, "He proceeded out to Dūmat al-Jandal."

He also despatched Abū 'Ubayda b. al-Jarrāh. They were some 300 riders who travelled to the coast. The Messenger of God (ṢAAS) provisioned him with a stock of dates. The story of the 'anbar, "the great whale", cast ashore from the
sea, relates to this expedition. It provided food for them all for close to a month. It restored them to health and they cut it up into steaks to provision themselves for their return to the Messenger of God (SAAS). They gave him some of it and he ate it. This story is narrated above.

Ibn Hishām stated, “There were other expeditions to which Ibn Isḥaq did not refer here.” There was the dispatch of ‘Amr b. Umayya al-Daʿamri to fight Abū Sufyān Ṣakhr b. Ḥarb, after the killing of Khubayb b. Ḍādi and his companions. We have related above what became of him.

With ‘Amr b. Umayya there was Jābbar b. Ṣakhr. It did not so happen that they killed Abū Sufyān; in fact, they killed a different man and brought down Khubayb’s body from his stake.

He sent Salīm b. ʿUmayr, one of the ḥabībīn, “the weepers”, to Abū Ḥafṣ, of Banū ʿAmr b. ʿAwf. He had made his hypocrisy apparent when the Messenger of God (SAAS) killed al-Barith b. Suwayd b. ʿSāmit, as was told above. He mourned him with the following verses, criticizing — may God damn him — his acceptance of the faith:

> "I have lived for an age and I have never seen a house
nor a group
More true, when called upon, to promises, nor more
trustworthy to those who have compacted with them
Than the sons of Qyyla in their assembly, making
mountains shake and never submitting.
A rider who came to them split them apart (by saying)
‘Permissible!’ ‘Forbidden’ to various things.
If you had believed in glory or kingship, you would
have followed Tubbat’.

The Messenger of God (SAAS) asked, “Who will take care of this foul fellow for me?” And so this man Salīm b. ʿUmayr volunteered and killed him.

Umāmah al-Murdiyya spoke the following verses on this subject:

> “You deny the veracity of God’s religion and the man
Aḥmad! By the life of him who bore you, evil is he who did
so!
A ḥanīf presented you with a thrust in the night,
(saying) ‘Take that, Abū Ḥafṣ, despite your age!’”

He dispatched ʿUmayr b. ʿAbd al-Khaṭṭāṭ to kill al-ʿAmār b. Marwān, daughter of Marwān, of Banū Umayya b. ʿAwf. She had been satirizing Islam and those practising it. When Abū Ḥafṣ, mentioned above, was killed, she made her hypocrisy plain, speaking the verses:

> “Confound Banū Malik, al-ʿAwf and Banū al-Khazraj!”

135. A reference to the supposed ancestry of the ʾamār of Medina.
You have obeyed a stranger not of yourselves, not a man
of (Bani) Murad or (Bani) Madhlij.
You have hopes of him, after his having killed the
chiefs, as you might hope for blossoms after fruit
ripen!
Is there no proud man to ambush him and so
destroy the hope of the pretender?

Hassan b. Thabit answered her with the verses:

“Bani Wall, Bani Waqif and Khatma are beneath Bani al-Khazraj.
Having asked for folly, may woe be upon her
in her lamenting; and death will come.
She upset a hero affine ancestry, a man noble both in
his entering and in his exit.
He smeared her with blood shortly after the daytime and
he has no regrets.”

When the Messenger of God (SAAS) had heard her words, he had said, “Will
no one rid me of Marwan’s daughter?” Umray heard this and the evening of that
night he attacked and killed her. Next morning, he went to the Messenger of
God (SAAS), and said, “Messenger of God, I have killed her!” He responded,
“Umray, you have given help both to God and to His Messenger.” Umray
asked, “Messenger of God, will I be held accountable for what happened to her?”
He replied, “Not even two goats will clash about her!”

Umray returned to his people who were in disagreement about her death;
she had five sons. Umray said, “It was I who killed her! Come at me, all of you;
don’t wait!” That was the first day that Islam gained strength among Bani
Khazraj. A large number of them became Muslims when they recognized the
power of Islam.

Ibn Islaq went on to refer to those who captured Thumama b. Uthal al-Hanafi
and the circumstances relating to his acceptance of Islam. We have referred to
this above in relating authentic ahadith.

Ibn Hisham stated that it was in relation to him that the Messenger of God
(SAAS) said, “The Believer eats with one stomach, the unbeliever with seven!”
This was because of the little food Thumama ate after his acceptance of Islam.
He related how, having left Medina, he entered Mecca to make the ‘umra, reciting
the talbiyya. The Meccans forbade him from doing this, but he disobeyed them,
threatening to cut off their supply of grain from Yamama. When he returned
home there, he did deny them grain until the Messenger of God (SAAS) wrote
to him and he restored it to them. A man of Bani Hanifa said, “Among us is
he who recited the talbiyya in Mecca, though forbidden, in spite of Abú Sufyan,
in the sacrosanct months.”

He sent ‘Alqama b. Mujazziz al-Mudlij to take vengeance for his brother
Waqqaṣ b. Mujazziz the day he was killed at Dhū Qarad. He asked permission
from the Messenger of God (SAAS) to follow their tracks; he gave it and
appointed him commander of a force of men. When they were on their way, he ordered a group of them to come to him, and he appointed 'Abd Allāh b. Ḥudhāfa to be their leader. He liked to joke. He lit a fire and ordered the men to enter it. When some were about to do so, he said, “I was only joking!” When this reached the Messenger of God (ṣaas), he commented, “Do not obey someone who orders you to disobey God.”

The hadīth on this subject was related by Ibn Hishām from al-Darāwardī, from Muḥammad b. ‘Amr b. ‘Alqama, from ‘Amr b. al-Ḥakam b. Thawbān, from Abū Sa‘īd al-Khudrī. He sent Kurz b. Jābir to fight those men who had come to Medina. They were of Qays of (Banū) Bajila. They found Medina unhealthy and became sick and so the Messenger of God (ṣaas) told them to go out to his camels and to drink their urine and their milk. When they recovered, they butchered Yasar, the freed-man of the Messenger of God (ṣaas), who was the camels’ herdsman and stuck thorns into his eyes. They then took away all the milch-camels. The Messenger of God (ṣaas) sent after them Kurz b. Jābir with a force of his men and they brought them back from Bajila following the return of the Messenger of God (ṣaas) from the expedition to Dhu Qarad. He gave his order and their hands and feet were cut off and their eyes were gouged out.

It may well be that these are the men referred to in the well-accepted hadīth of Anas – a group of eight men of Ḥukr or Ḥurayna who came to Medina with the same consequences. It seems obvious that these were they; we have narrated their story at length above. Should they have been different men, we have given here the major information given by Ibn Hishām. God knows best.

Ibn Hishām went on to relate the expedition (to Yemen) made twice by ‘Alī b. Abū Talib. Ibn Hishām quotes Abū ‘Amr al-Madani as stating, “The Messenger of God (ṣaas) dispatched ‘Alī to Yemen and Khalid with a different force. He had stated that if the two forces were to combine, then ‘Alī b. Abū Ṭalib was to be their commander.”

He (Ibn Hishām) went on, “Ibn ʿIṣḥāq made reference to the dispatch of Khalid, but did not include it in the total of expeditions and raids dispatched by the Messenger of God (ṣaas). The number of these he should have given would be 39.”

Ibn ʿIṣḥāq stated, “The Messenger of God (ṣaas) dispatched Usāma b. Zayd b. Ḥarīthā to Syria. He ordered him to have the cavalry patrol the al-Bakrābī and al-Darūt regions of Syria. The men equipped themselves and it was the initial muhājjirūn who accompanied Usāma.”

Ibn Hishām added, “This was the last expedition dispatched by the Messenger of God (ṣaas).”

Al-Bukhārī stated that Ismāʿīl related to him, quoting Malik, from ‘Abd Allāh b. Dinār, from ‘Abd Allāh b. ʿUmar, that the Messenger of God (ṣaas) sent out a force under the command of Usāma b. Zayd, but that the people criticized his appointment. The Prophet (ṣaas) therefore arose and said, “Your criticism
of his leadership is similar to your earlier criticism of his father’s appointment to command. The former was, by God, qualified for command and one of those most beloved by me. And this man is also of those most loved by me.”

Al-Tirmidhi narrated it from a hadith of Malik. He categorized it as a hadith that was sahih hasan.

A large number of the senior initial muhajirin and ansar took part in this army. The most important of these was ‘Umar b. al-Khaṭṭāb. Those who say that Abū Bakr was among them are in error. The illness of the Messenger of God (SAAS) was increasing in severity while the force was encamped at al-Jurf. The Prophet (SAAS) at that time apointed Abū Bakr to lead the prayer, as will be recounted. How, then, could he have been in the army while being the imām for the Muslim community, by permission of the Messenger of God (SAAS), from the lord of the worlds? Even if it be supposed that he had proceeded out with them, the law-giver (the Prophet) selected him out from among them by appointing him to leadership of the prayer, one of the most important of the pillars of Islam. And when the Messenger of God (SAAS) died, Abū Bakr sought ‘Umar b. al-Khaṭṭāb’s exclusion (from the expedition) from Usāma, so the latter allowed ‘Umar to remain at the side of Abū Bakr. Abū Bakr, “the trusting”, then led Usāma’s force (for a short distance to the outskirts of Medina).

THE VERSES IN THE QUR‘AN AND AHADITH FOREWARNING OF THE DEATH OF THE MESSENGER OF GOD (SAAS), AND HOW THE ILLNESS FROM WHICH HE DIED COMMENCED.

God Almighty stated, “You (will be) dead and they shall be dead. Then, on resurrection day, you will be contending with one another before your Lord” (surat al-Zumar; XXXIX, v.30–31). And, “We ordained no immortality for any person before you; and if you die, shall they be immortal?” (surat al-Anbiyyā; XXI, v.34). And, “Every soul will taste death, and you shall only be fully paid your wages on the day of resurrection. Those drawn away from the fire and brought into paradise will be those who succeed. Life on earth is nothing but the baggage of vanity” (surat Al-‘lmran; III, v.285).

The Almighty also stated, “Muhammad is nothing but a messenger; messengers have passed away before him. If he dies or is killed, you might turn away on your heels. Whoever runs away on his heels will cause no harm to God. And God will reward the grateful” (surat Al‘lmran; III, v.144). It was this verse that Abū Bakr, “the trusting”, recited on the day of the death of the Messenger of God (SAAS). When the people heard it, it was as though they had not done so previously.

The Almighty also stated, “(Remember) when God’s help and the victory came and you saw the people entering God’s religion in droves. Give joyful praise to your Lord, and seek His forgiveness. He is forgiving” (surat al-‘Naṣr; CX, v.13).
Umar b. al-Khaṭṭāb and Ibn ʿAbbās stated, “This was (referring to) the death of the Messenger of God (SAAS), of which he was being informed” Ibn ʿUmar stated, “This was revealed in the middle part of Tisrīn, during the ḥijjat al-wadā‘, ‘the farewell pilgrimage’. The Messenger of God (SAAS) knew it meant farewell and he delivered to the people an address in which he gave them instruction and prohibition.” This famous address was as given above.

Jābir stated, “I saw the Messenger of God (SAAS), casting at the pillars. He stopped and said, ‘You should take your rites and ceremonies from me. I might perhaps not perform the pilgrimage after this year.’”

The Messenger of God (SAAS) said the following to his daughter ʿĀlīma, “Gabriel would review the Qurʾān with me once each year; he did so twice this year. I can only think that this means the approach of my death.”

In the saḥīḥ collection of al-Bukhārī, it is narrated from a hadīth of Abū Bakr b. ʿAyyāsh, from Abū Ḥusayn, from Abū ʿAlī, that Abū Hurayra stated, “Each month of Ramaḍān the Messenger of God (SAAS) would practise ḥīrāf, withdraw into seclusion (in the mosque) for ten days. The year he died he so withdrew for twenty days. The Qurʾān was reviewed to him each Ramaḍān; the year he died, it was reviewed to him twice.”


“While the people were engaged in that, the Messenger of God (SAAS) began to suffer from that illness in the course of which God took him away to that mercy and honour He wished for him. This occurred shortly before the end of Ṣafar or early in Rabiʿ al-Awwal.

“When the first symptoms appeared from which the Messenger of God (SAAS) suffered, so I have been informed, he went out to Baqī‘ al-Gharqad in the middle of the night and prayed for forgiveness for them (the dead), then returned home to his family. Next morning and from that day on he began suffering pain.”

“Abū ʿAlī related to me, from ʿUbayy b. Jubayr, the freed-man of al-Ḥakam, from ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, from Abū Muwayhiha, the freed-man of the Messenger of God (SAAS), who said, ‘The Messenger of God (SAAS) sent me out in the middle of the night, saying, ‘Abū Muwayhiha, I have been ordered to ask for forgiveness for those in this Baqī‘. So come with me.”

“I left with him and when he halted among them, he said, “Peace be upon you, you people in the graves! May you be content that you do not experience the same as people here. Troubles come like dark portions of the night, following one another in succession, the last being worse than the first.”

136. The cemetery outside Medina.
“He then came over to me and said, “Abū Muwayhiba, I have been given the keys to the treasuries of the world, remaining here a long time and the (going to) paradise. I have been given the choice between this and meeting my Lord and (going to) paradise (soon).”

“I said, “By my parents’ lives, choose the keys of the world’s treasuries, long life here, and then paradise.” He replied, “No, Abū Muwayhiba, I have, by God, chosen to meet my Lord and paradise.”

“He then proceeded to pray for forgiveness for the dead of al-Baqī’, then left. And so began the illness in which God took him.”

None of the authors of the books (of traditions) gave this. However, ʿAlī stated that Yaʿqūb b. ʿAlī, from his father, who quoted Muhammad b. Ishāq.

Imām Abū Bakr related that Abū al-Nadr related to him, quoting al-Ḥakam b. Faḍayl, quoting Yaʿqūb b. ʿAbd, from ʿUbayd b. Juhayr, who quoted Abū Muwayhiba as saying, “The Messenger of God (SAAS) was ordered to pray for the dead at al-Baqī’. He prayed for them three times and after the third, he said, ‘Abū Muwayhiba, saddle up my mount.’

“He rode while I walked until we reached them. He then dismounted. I held the mount, while he stood” – or he said “he remained standing” – “over them. He then said, ‘May your present state make you more happy than the people are. Troubles come like dark portions of the night, following one another in succession, the last being worse than the first. So may your present state make you more happy than the people are.’

“He then came back and said, ‘Abū Muwayhiba, I have been awarded’ – or he said ‘asked to choose between’ – ‘the keys of what will be conquered by my nation after myself and then paradise, or meeting my Lord.’

“I said, ‘By my father and mother, choose us!’ He replied, ‘To reverse what God intended? I have chosen to meet my Lord!’

“And it was no more than seven or eight days thereafter that he died.”

Abū al-Razzāq stated, from Maʿmar, from Ibn ʿTawās, who quoted his father as saying, “I was given aid through terror and was awarded the treasuries. Then I was given the choice between remaining (alive) to see what would be conquered for my people and acceleration (of my death). I chose acceleration.”

Al-Bayhaqī stated, “This hadith is mursal; it docs testify to the hadith of Abū Muwayhiba.”

Ibn Ishaq stated, “Yaʿqūb b. ʿUtbah related to me, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtbah, from Ibn Masʿūd, who quoted ʿĀʾisha as stating, “The Messenger of God (SAAS) returned from the cemetery and found me suffering from a pain in my head. I was complaining, ‘O my head!’ He commented, ‘I swear by God, ʿĀʾisha, I’m the one with the headache!’ He then asked, ‘Would you mind if you died before me, and I were to stand over you, put you in your shroud, pray over you and bury you?’ I replied, ‘I imagine that if you did
that you would return to my house and celebrate a wedding night there with one of your wives!

"The Messenger of God (SAAS) smiled. The pain persisted in him while he visited in turn his wives. He was overcome by it in the home of Maymuna. He summoned his wives and asked their permission to be nursed in my home; this was agreed.

"The Messenger of God (SAAS) then left, being helped along by two men of his household, al-Fadl b. `Abbâs and another man. He had his head bound and he was dragging his feet when he entered my house."

`Ubayd Allah stated, "I related this to Ibn `Abbas and he said, 'Do you know who the other man was? That was `Ali b. Abû Ta'lib.'"

This hadith has testimonials that will come shortly.

Al-Bayhaqi stated that al-Hâkim informed him, quoting al-Asam, quoting Ahmad b. `Abd al-Jabbâr, from Yûnus b. Bukayr, from Muhammad b. Ishâq, quoting Ya'qûb b. Utba, from al-Zuhri, from `Ubayd Allah b. `Abd Allah, who quoted `A'isha as having said, "The Messenger of God (SAAS) came to me while suffering from a headache while I was complaining about my own head. I said, 'O my head!' He said, 'I swear by God, `A'isha, I'm the one with headache!'

"He then said, 'Would you mind, if you were to die before myself, if I were to take care of you, prayed over you and buried you?' I replied, 'I swear by God, I believe that if that happened, you would closet yourself with one of your wives in my house as soon as the day was over!' The Messenger of God (SAAS) laughed.

"His pain persisted and became severe while, visiting his wives in turn, he was at the house of Maymuna. His family assembled, and al-`Abbas said, 'We think the Messenger of God has pleurisy. Let's give him medicine through the corner of his mouth.' They did so and the Messenger of God (SAAS) came to. 'Who did this?' he asked. 'It was your uncle al-`Abbas; he is afraid you have pleurisy.' The Messenger of God (SAAS) said, 'It is from Satan! God would never have inflicted me with it! You should not omit giving medicine to anyone in my house except for my uncle al-`Abbâs!' And all the household were given medicine – even Maymuna, who was fasting. That was done in the sight of the Messenger of God (SAAS).

"Thereafter he asked permission of his wives to be nursed in my home; he received permission. So he left, between al-`Abbas and another man" – she did not name him – "his feet dragging on the ground."

`Ubayd Allah said that Ibn `Abbas stated, "The other man was `Ali b. Abû Ta'lib."

Al-Bukhârî stated that Sa`id b. Ufayr related to him, quoting al-Layth, quoting `Aqil, from Ibn Shihab, who quoted `Ubayd Allah b. `Abd Allah b. `Utba as stating that `A'isha, the wife of the Prophet (SAAS) said, "When the Messenger of God (SAAS) became ill and his pain intensified, he asked permission from his wives to be nursed in my home. And he was given permission. He left
between two men, dragging his feet on the ground between 'Abbas, Ibn 'Abd al-Mu'tālib, that is, and another man.

'Ubayd Allāh said, “I told 'Abd Allah” - meaning Ibn Abbas - “what 'A'isha had said. He asked me, 'Do you know who was the other man whom 'A'isha did not name?' I replied, ‘No.’ He said, ‘It was 'Ali.’”

‘A'isha, wife of the Messenger of God (SAAS), used to relate, “When the Messenger of God (SAAS) entered my house and his pain was severe, he said, ‘Pour over me from seven water-skins the tops of which have not been untied so that I will (be well enough to) give advice to people.’

“We seated him in a tub belonging to Ḥafṣa, the wife of the Prophet (SAAS). Then we set about pouring over him water from those skins until he gestured to us with his hand saying, ‘You have done it now.’

“He then went outside to the people, spoke a prayer for them and made them an address.”

Al-Bukhārī also narrated it in other places in his sahih collection. Muslim gave it with various lines of transmission from al-Zuhri.

Al-Bukhārī stated that Ismā'īl related to him, quoting Sulaymān b. Bihār, quoting Hishām b. 'Urwa, quoting his father, who quoted 'A'isha as having said that the Messenger of God (SAAS) would ask during the illness in which he died, “Where will I be tomorrow? Where will I be tomorrow?” He was referring to ‘A'isha’s day (for his visit to her). His wives permitted him to be wherever he wished, so he was in ‘A'isha’s house until he died there.

(The account narrates that) “‘A'isha, may God be pleased with her, stated, ‘He died on the day he would come to visit me in my house. God took him while his head lay between my breasts and my throat. His saliva mixed with mine.’”

She went on, “‘Abd al-Raḥmān b. Abū Bakr came in carrying a tooth-pick with which he was cleaning his teeth. The Messenger of God (SAAS) looked over at him and I asked ‘Abd al-Raḥmān, ‘Give me the tooth-pick, ‘Abd al-Raḥmān.’ He gave it to me, and I chewed and softened it and gave it to the Messenger of God (SAAS). He cleansed his teeth with it while he rested against my chest.”

Al-Bukhārī is alone in giving this from this line of transmission.

Al-Bukhārī stated that 'Abd Allah b. Yūsuf informed him, quoting al-Layth, quoting Ibn al-Had, from 'Abd al-Raḥmān b. al-Qāsim, from his father, who quoted 'A'isha as saying, “The Prophet (SAAS) died while between my breast and my chin. And I no longer abhor the death throes of anyone after (those of) the Prophet (SAAS).”

Al-Bukhārī stated that Hibban related to him, quoting 'Abd Allah, quoting Yūnis, from Ibn Shihāb, who said, “Urwa informed me that ‘A'isha narrated to him that whenever the Messenger of God (SAAS) was in pain, he would breathe over himself, recite the al-mu'awwidhīt, and wipe his hands over his body. And so when he was in pain during the illness from which he died, I set about reciting

137. The final two sūras of the Qurʿān.
the al-mu'awwidhāt over him, breathing over him as he had, and using the hand of the Prophet (SAA) to wipe over him.”

Muslim narrated this from a hadīth of Ibn Wahb, from Yūnus b. Yazid al-Ayli, from al-Zuhri. Al-Fāllās and Muslim gave it from Muḥammad b. Ḥātim and all of them.

It is established in both saḥīh collections from a hadīth of Abū ʿAwāna, from Fīrās, from al-Shaʿbi, from Masrūq, who quoted ʿAʾisha as having stated, “The wives of the Messenger of God (SAA) all assembled around him; none of them was left out. Fāṭima came in, her footsteps not missing the style of his own walk. He said, ‘Welcome indeed to my daughter!’ He sat her down at his right, or his left. He then spoke something confidentially to her, and she wept. He then spoke to her quietly again, and she laughed. I commented to her, ‘The Messenger of God speaks secrets to you alone, and yet you cry!’

“When she arose, I asked her, ‘Tell me what he spoke to you.’ She replied, ‘I could not disclose a secret of the Messenger of God.’ After he had died, I asked her, ‘I ask you, by my rights over you, to tell me.’ She replied, ‘Now I can do so. The first comment he made in confidence to me was, “Gabriel would review the Qurʾān with me once each year. This year he has done so twice. I can see this only as meaning the approach of my death. Fear God and be patient; I am a worthy predecessor to you.” And so I wept. He then whispered to me again, saying, “Will it not please you to be mistress of the women of the Believers, or mistress of (all) the women of this nation?” I laughed.’”

This hadīth has various lines of transmission from ʿAʾisha.

Al-Bukhārī narrated from ʿAlī b. ʿAbd Allāh and al-Fāllās, as did Muslim b. Muḥammad b. Ḥātim, all of them quoting from Yahyā b. Saʿūd al-Qattān, from Sufyān al-Thawrī, from Mūsā b. Abū ʿAʾisha, from ʿUbayd Allāh b. ʿAbd Allāh, from ʿAʾisha, who said, “We poured medicine into the corner of the mouth of the Messenger of God (SAA), during his illness and he began gesturing to us not to do so. We said, ‘It’s just the dislike of a sick person for his medicine.’ When he recovered somewhat, he asked, ‘Did I not forbid you to put medicine in my mouth?’ We replied, ‘(We thought it) dislike of a sick person for his medicine.’ He then said, ‘Let all in the house have medicine poured into their mouths while I look on − except for Abū-ʿAbbas who did not witness what you did.’”

Al-Bukhārī stated, “Ibn Abū al-Zinād narrated it from Hishām, from his father, from ʿAʾisha, who quoted the Prophet (SAA).”

Al-Bukhārī also stated that Yūnus stated that al-Zuhri quoted ʿUrwa as saying, “ʿAʾisha stated, ‘The Prophet (SAA) would say during the illness in which he died, “ʿAʾisha, I still suffer pain from the food I ate at Khaybar. At this time I sense my aorta being severed by that poison.”’”

Al-Bukhārī gave this as being muʿallaq.

Al-Bayhaqi stated that al-Ijākim informed him, quoting al-Asāmm, quoting Ahmad b. ʿAbd al-Jabbār, from Abū Muʿāwiya, from al-ʿAmmah, from ʿAbd Allāh b. Murra, from Abū al-ʿĀwāṣ, from ʿAbd Allāh b. Masʿūd, who said, “I would prefer to swear nine times over that the Messenger of God (ṣaṣṣ) was murdered than to do so once that he was not killed! That is because God assigned him to be a prophet and a martyr as well.”

Al-Bukhari stated that Ishāq related to him, quoting Bishr b. Shuʿayb b. Abū Ḥamza, quoting his father, from al-Zuhri, who said, “Abū Allāh b. Kaʿb b. Malik al-Anṣāri—Kaʿb b. Malik having been one of the three men who had received forgiveness138— informed me that ʿAbd Allāh b. ʿAbbas told him when ʿAlī b. Abū ʿṬālib came out after having been with the Messenger of God (ṣaṣṣ), during the illness in which he died, people asked him, ‘Abū al-Ijāṣan! How is the Messenger of God, doing this morning?’ He replied, ‘Thanks be to God, he is recovered.’ ʿAbd Allāh b. Abī al-Malik took ʿAlī by the hand and said, ‘Three days from now, I swear by God, you will be ‘slave of the staff.’139 I swear, I can see that the Messenger of God (ṣaṣṣ) will die from this illness. I well know how members of the ʿAbd al-Muṭṭalib family look when near death. Let us go to the Messenger of God, and ask him to whom rule will go. If to us, then we will know it; if to someone other than us, we can tell him and he (the Prophet (ṣaṣṣ)) can tell him to care for us.’

ʿAlī stated, ‘I swear by God, if we asked the Messenger of God (ṣaṣṣ) for it (the rule) and he refused it, then the people would never give it to us after him. So I swear, I’ll not ask the Messenger of God for it.’”

Al-Bukhari is alone in giving this.

Al-Bukhari stated that Qutayba related to him, quoting Sufyān, from Sulaymān al-ʿĀhwal, from Saʿd b. Jubayr, who said, “Ibn ʿAbbas stated, ‘What a terrible Thursday that was! The illness of the Messenger of God (ṣaṣṣ) worsened. Then he asked, “Bring me writing materials with which I can write you a document after which ʿUṣūl will never go astray.” People disputed over this—and there should never be disputation in the presence of a prophet. Some said, “What is wrong with him; is he delirious? Question him.” So they went to him to ask him. He told them, “Leave me alone; my present condition is better than that to which you invite me.” He then advised them to do three things. He said, “Remove the unbelievers from the Arabian peninsula. Treat with dignity delegations as you saw me treat them.” And he either did not speak the third request, or he spoke it but I have forgotten it.”

Al-Bukhari also narrated it elsewhere; Muslim gave it from a ḥadīth of Sufyān b. ʿUyayna.

Al-Bukhari then stated that ʿAlī b. ʿAbd Allāh related to him, quoting ʿAbd al-Razzāq, quoting Maʿmar, from al-Zuhri, from ʿUbayd Allāh b. ʿAbd Allāh, 138. A reference to the three Muslims who had held back from participation in the attack on Tabuk ordered by the Prophet (ṣaṣṣ). See above, Vol. IV, pages 29–33.
139. Under a new ruler, that is.
from Ibn 'Abbas, who said, “When death was close for the Messenger of God (SAAS), and there were men present in his home, he said, ‘Come close; I will write a document for you after which you will never go astray.’ Some of them then said, ‘(But) the Messenger of God is overcome by illness, and you have the Qur'an. God’s Book is enough for us.’”

“The household differed among themselves and disputed. Some said, ‘Go over near him and let him write something after which you will never stray.’ Others said the contrary. When their disputation increased, the Messenger of God (SAAS) told them, ‘Go away!’

‘Ubayd Allah said, ‘Ibn ‘Abbas stated, “It was truly disastrous that, due to their noise and disputation, the Messenger of God (SAAS) was prevented from writing that document for them.”’”

Muslim narrated it from Muhammad b. Ri‘fi, as did ‘Abd b. Hiumayd, both quoting from ‘Abd al-Razzq in the same way. Al-Bukhari gave it in various places in his Sahih collection from a hadith of Ma’mar and Yunus, from al-Zuhri.

This hadith has served to feed the imaginations of certain foolish persons, who advocate improper innovative practices. These adherents of the shi’a and others, all claimed that the Messenger of God (SAAS) wished to write in the document referred to above what they purpose in their own statements. This claim of theirs constitutes adherence to reasoning by allegory and disregard for what is fully established.140

Orthodox scholars accept what is fully established and reject what might be viewed as allegorical. This is the methodology of those firmly rooted in knowledge, al-rasikhuna fi al-‘ilm, as God, the Almighty and Glorious characterized them in His Book (surat Al ‘Irmān; III, v.7).

This area is one of those where the feet of many of the noisesome slip. Orthodox scholars, however, follow no ‘school of thought’ but pursue the truth alone, moving with it along whatever path it leads.

Whatever the Messenger of God (SAAS) wished to write came previously in those hadith that lend themselves to clear and unambiguous interpretation.

Imām Ahmad stated that Mu‘ammil related to him, quoting Na‘īs, from Ibn ‘Amr, quoting Ibn Abū Mulayka, from ʿA‘isha who said, “When the Messenger of God (SAAS) was suffering from that illness from which he died, he said, ‘Summon Abū Bakr and his son, so that no one will lust after, or aspire to, Abū Bakr’s role.’ He went on, ‘God and the Believers reject that.’ He said this twice.”

ʿA‘isha is quoted as then having said, “And God and the Believers did indeed reject that!”

Ahmad is alone in giving this from this line of transmission.

Ahmad stated that Abū Mu‘awiya related to him, quoting ʿAbd al-Raḥmān b. Abū Bakr al-Qurashtī, from Ibn Abū Mulayka, who quoted ʿA‘isha, who said,

140. The Arabic terms are mutashābih and mukham.
“When the illness of the Messenger of God (SAAS) worsened, he told ‘Abd al-Raḥmān, Abū Bakr’s son, ‘Bring me a shoulder bone’ or a tablet so that I can write for Abū Bakr a document about which no one can dispute.’ When ‘Abd al-Raḥmān went to do this, he said, ‘God and the Believers reject there being any disagreement over you, Abū Bakr!’”

Aḥmad is also alone in giving this from this line of transmission.

Al-Bukhārī narrated from Yaḥyā b. Yaḥyā, from Sulaymān b. Bīlāl, from Yaḥyā b. Saʿd, from al-Qāsim b. Muḥammad, who quoted ‘Aʾisha as stating that the Messenger of God (SAAS) said, “I plan to send for Abū Bakr and his son to make a covenant, lest people argue or have ambitions.” He went on, ‘Either God rejects or the Believers impel, or God impels and the Believers reject.’”

In the saḥīḥ collection of al-Bukhārī and in that of Muslim, there is a hadīth of Ibrāhīm b. Saʿd, from his father, from Muḥammad b. Jubaṣr b. Mūṭīm, who quoted his father as saying, “A woman came to the Messenger of God (SAAS), and he told her to return to him again. She asked, ‘But supposing I came and did not find you?’ – she seemed to be implying his death. He replied, ‘If you do not find me, then go to Abū Bakr.’”

It seems obvious – though God knows best – that she only said that to the Messenger of God (SAAS), during the illness from which he died.

On the Thursday, five days before he died, the Messenger of God (SAAS) had delivered an address in which he had asserted the superiority of Abū Bakr, “the trusting”, over the other Companions, as part of his direction that he (Abū Bakr) lead them (in prayer).

It may perhaps be that this address should be viewed as a substitution for what he intended to write in the document.

He had washed himself prior to making that noble address. They had sprinkled over him water from seven water-skins, the openings of which had not been untied. This is referred to (in the saḥīḥ collections) in the chapter, Seeking a cure by seven (washings); ahādīth referring to this are also given elsewhere than in this section.

The point here is that the Messenger of God (SAAS) washed, went out and performed prayer with the people, and then made an address to them. This is shown above in the hadīth quoting ‘Aʾisha, may God be pleased with her.

THE AHĀDĪTH MAKING REFERENCE TO THAT.

Al-Bayḥaqī stated that al-Ḥakīm informed him, quoting al-Aṣānīm, from Aḥmad b. Ṭāb al-Jabbār, from Yūnus b. Būkayr, from Muḥammad b. Iṣḥāq, from al-Zuhrī, from Ayyūb b. Bashīr, who stated, “The Messenger of God (SAAS) said during his illness, ‘Pour water over me from seven water-skins from seven different wells so that I can go out and make a covenant with the people.’”

141. Paper not yet having been invented, sources tell us that Arabs wrote on large bones and pieces of leather, etc.
“They did so and he went out and sat upon the minbar. The first thing he did, after praising and thanking God, was to refer to his Companions who had attended the battle of Uhud; he asked God’s forgiveness for them and said a prayer for them. He then said, ‘Muhajirin, you have become very numerous while the ansār have remained as they were and have not increased in number. They are my saviours, those with whom I sought refuge. Honour them for their exploits and disregard their shortcomings.’

“He went on, ‘People, one servant of God has been given by God to choose between what is upon earth and what is with God. And he has chosen what is with God.’

“Abū Bakr, may God be pleased with him, was one among the people there who understood this and he wept, saying, ‘We would redeem you with ourselves, our children and our possessions!’ But the Messenger of God (SAAS) said, ‘Take it easy, Abū Bakr! Look at these doors leading in to the mosque and close them all off, except for the one from Abū Bakr’s house. I know of no one whom I consider a finer Companion than him.’”

This hadith is mursal, incomplete in its line; there are many testimonies to it. Al-Waqidi stated that Farwa b. Zabīd b. Taws related to him, from Qīsah, daughter of Sa‘d, from Umm Dharr, who quoted Umm Salama, wife of the Prophet (SAAS), as saying, “The Messenger of God (SAAS) went outside wearing a piece of cloth around his head. When he sat down on the minbar people stared hard at the minbar and flocked around him. He said, ‘By Him in whose hand is my soul, I am at this hour standing at the bawd, “the pool”.’ He then spoke the shahāda. When he had finished this, the first words he spoke were to ask forgiveness for the martyrs killed at Uhud. He then said, ‘One servant of God has been asked to choose between this world and that with God; and this servant has chosen that with God.’

“Abū Bakr wept; we were surprised at his weeping. He said, ‘By my father and my mother! We would redeem you with our fathers, our mothers, ourselves and our possessions!’ It was the Messenger of God (SAAS), who had been given the choice, and Abū Bakr was the most aware of us what the Messenger of God (SAAS) had meant. The latter then said to him, ‘Take it easy, Abū Bakr!’”

Imām Aḥmad stated that Abū ʿAmir related to him, quoting Fūlāyih, from Sālim Abū al-Nadr, from Bishr b. Saʿd, who quoted Abū Saʿd as saying, “The Messenger of God (SAAS) made an address to the people and said, ‘God had a worshipper make a choice between this world and that with him. That worshipper chose that with God.’

“Abū Bakr wept. We were surprised at his weeping at the Messenger of God (SAAS), having made a reference to a ‘worshipper’. For it was the Messenger of God (SAAS) who had been given the choice and Abū Bakr was the most aware of us what he meant. The Messenger of God (SAAS) said, ‘The person most faithful to myself in his friendship and his wealth is Abū Bakr. If I were to take any other than God as my Companion, I would so take Abū Bakr. However,
(what I do have with him) is the companionship of Islam and his love. Every
door in the mosque has been shut except that of Abū Bakr.”

Al-Bukhārī narrated it thus from a hadīth of Abū ʿAmir al-ʿAqūdī.
Imām Aḥmad narrated it from Yūnūs, from Fūlayh, from Sālīm b. Abū
al-Nadīr, from ʿUbayd b. Ḥunayn and Bishr b. Saʿīd, from Abū Saʿīd.
Al-Bukhārī narrated it similarly, as did Muslim, from a hadīth of Fūlayh;
Mālik b. Anas gave it from Sālīm, from Bishr b. Saʿīd and ʿUbayd b. Ḥunayn,
both of whom quoted from Abū Saʿīd in similar terms.

Imām Aḥmad stated that Abū al-Walīd related to him, quoting Hishām,
quoting Abū ʿAwānā, from ʿAbd al-Malik, from Ibn Abū al-Muʿallā, from his
father (who said) “The Messenger of God (ṣa) one day made an address and
said, ‘A man has been given by his Lord to choose between living on earth
so long as he wishes and eating on earth whatever he wishes, and between
meeting his Lord. And he has chosen to meet with his Lord.’

‘Abū Bakr wept. The Companions of the Messenger of God (ṣa) asked
one another, ‘Aren’t you surprised at this sheikh and the Messenger of God,
referring to a fine man to whom God has given the choice of remaining on earth
or meeting his Lord and him choosing to meet his Lord?’ For it was Abū Bakr
who was most aware of what the Messenger of God (ṣa) had meant. And
Abū Bakr responded, ‘No, we will redeem you with our possessions and our
children!’ And so the Messenger of God (ṣa) said, ‘No person is more
faithful to us in his friendship and generosity than (Abū Bakr) Ibn Abū Qubāfā.
And were I to take someone as my Companion, that person would be Ibn Abū
Qubāfā. However, there (is between us) love, brotherly feelings and faith. Your
friend is the companion of God, Almighty and Glorious is He.’”

Aḥmad is alone in giving this. The correct name in the above line of trans­
mision is “Ibn Saʿīd b. al-Muʿallā”. However, God knows best.

The ḥāfīṣ al-Bayḥaqī narrated through Išḥāq b. İbrāhīm – he being Ibn
Rāhawayh – who quoted Zakariyya b. ʿAdī, quoting ʿUbayd Allah b. ʿAmr
al-Ḥarīth, who quoted Jundab as having said that he heard the Messenger
of God (ṣa) saying, five days before his death, “From (all of) you I have
had brothers and friends. I release each companion from his companionship.
If I were to take from my nation one companion, then that would be Abū Bakr. My
Lord has taken me as His companion, as He did Abraham. A people who came
prior to yourselves treated the graves of their prophets and holy men as mosques.
Do not treat graves as mosques; I prohibit you from doing that.”

Muslim narrated this in his ṣaḥīḥ collection, from Išḥāq b. Rahawayh in
similar terms.

This day that preceded his death by five days was that Thursday referred to
above by Ibn ʿAbbās.

We have given this address from Ibn ʿAbbās. The ḥāfīṣ al-Bayḥaqī stated
Muḥammad b. ʿIṣāq, quoting ʿUṣuf b. ʿAṣqūb— he being Ibn ʿAwāna al-Isfarayini—who said, "Muḥammad b. ʿAbī ʿAbd Allāh related to us, quoting ʿAbd b. Jarīr, quoting his father, who said, 'I heard Yaḥya b. Ḥakīm relate from ʿIkrima, who quoted Ibn ʿAbd as saying, "The Prophet (ṢAAS) went outside during the illness from which he died with his head bandaged by a piece of cloth. He mounted the minbar, gave praise and thanks to God, then said, 'Not one of the people has been more faithful to me with both himself and his possessions than ʿAbī ʿAbd. If I were taking any one of the people as a companion, that person would be ʿAbī ʿAbd. However, (what I have with him) is the companionship of Islam, which is best. Close off from me every entry-way into the mosque except that of ʿAbī ʿAbd."'"

Al-Bukhārī narrated it from ʿUbayd Allāh b. Muḥammad al-Juʿṣāf, from Wahb b. Jarīr b. Ṣāʿīm, from his father. In the words of the Prophet (ṢAAS), "Close off from me every ʾkhawja, 'entry-way'"—by which he meant the small doors—"into the mosque except that of ʿAbī ʿAbd"; he was making a reference to the caliphate. That is, so that he (ʿAbī ʿAbd) could pass through it to lead the prayer with the Muslims.

Al-Bukhārī also narrated it from the ḥadīth of ʿAbd al-Rahmān b. Sulaymān b. Ṣa[m]ū al-Ghāṣīl, from ʿIkrima, from Ibn ʿAbbās. He stated that the Messenger of God (ṢAAS) came out in the illness from which he died with his head wrapped in a blackish cloth, with a mantle over his shoulders and sat upon the minbar. Ibn ʿAbbās went on to quote the address, including his counsel to the ʾanṣār, and concluded with the words, "It was the last meeting the Messenger of God (ṢAAS) attended until he died." By this he meant that this was the last address made by the Messenger of God (ṢAAS).

This hadīth is also recorded (as follows) from an anomalous and different line of transmission from Ibn ʿAbbās; its wording is also gharīb, "anomalous".

Al-Bayhaqī stated that ʿAḥbān b. ʿAbd Allāh, ʿAbdān informed him, quoting ʿAḥbān b. ʿUbayd al-Saffār, quoting Ibn ʿAbd Qāmāshā, he being Muḥammad b. ʿIsā—quoting Muṣā al-Afnān al-Jubbulī, quoting Muṣā al-Qāḍīnī, from al-Ḥarīrī b. ʿAbd al-Malik b. ʿAbd Allāh b. ʿUays al-Laythī, from al-Qāsim b. ʿYazīd b. ʿAbd Allāh b. Qāṣī, from his father, from ʿAṭāʾ, from Ibn ʿAbbās, from al-Faḍl b. ʿAbd Allāh, who said, "The Messenger of God (ṢAAS) came to me while severely ill and having bandaged his head. He said, 'Faḍl, take my hand.' I did so until he had mounted the minbar. He then said, 'Summon the people, Faḍl.' I cried out, 'General assembly for prayer!'"

"People assembled and the Messenger of God (ṢAAS) arose to address them. He said, 'To proceed, my absence from among you is near at hand. You will not longer see me among you in this place. I have been thinking that there was no one who could dispense with my affairs unless I do it among you (personally). If there is anyone whose back I have whipped, then here is my own back; let that person retaliate. Anyone whose money I took: here is mine from which he may take. Anyone against whose honour I have cursed should retaliate against mine.
Let no man say, ‘I fear rancour from the Messenger of God.’ Indeed not; rancour is not my nature or my character. Those of you I like best are those who will either take their due if I am in their debt or release me therefrom, that I meet Almighty God, without any injustice on anyone because of me.’

“One of the men arose and said, ‘Messenger of God, you have three dirhams of mine.’ He replied, ‘I will not give the lie to anyone, nor will I ask him to swear an oath. Why do I have your money?’ The man answered, ‘Don’t you remember how once a beggar passed you and you gave me orders, so I awarded him three dirhams?’ He said, ‘Give it to him, Fa/sl!’ And he told the man to sit.

“The Messenger of God (SAAS) then returned to his original address and said, ‘Anyone of you who still has anything resulting from deception should return it.’ A man got up and said, ‘Messenger of God, I have three dirhams I took by deceit.’ ‘Why did you do so?’ he asked. ‘I needed it,’ he replied. ‘Take it from him, Fa/sl,’ the Messenger of God (SAAS) said.

“He again reverted to his original address, then said, ‘People, if any of you are troubled, stand and I will say a prayer for you.’

“One man arose and said, ‘Messenger of God, I am a hypocrite, a liar and I sleep to excess.’ ‘Umar b. al-Khattab interjected, ‘Confound you, fellow! God would have covered for you (your shortcomings) if only you had done so for yourself!’ The Messenger of God (SAAS) said, ‘Quiet, Ibn al-Khattab! Scandal on earth is easier to bear than scandal in the afterlife! O God, favour him with veracity and faith and take away his sleep, if he so wishes that.’

“The Messenger of God (SAAS) then said, ‘Umar is with me, and I with Umar. And the truth after me is with Umar.’

In both the line of transmission and the text of this hadith there is much that is anomalous.

An Account of the order by the Messenger of God (SAAS), to Abü Bakr, ‘The Trusting’, to lead the prayer with all the Companions, in the presence of them all. And how the Messenger of God (SAAS) came out and prayed behind him, emulating him in some of the prayers, as we shall relate, and how the latter acted as imam for the former and for those of the Companions after him.

Imām Aḥmad stated that Yaʿqūb related to him, quoting his father, from Ibn Ishāq, quoting Ibn Shihāb al-Zuhri, quoting ʿAbd al-Malik b. Abū Bakr b. ʿAbd al-Raḥmān b. al-Ḥarīth b. Hishām, from his father, from ʿAbd Allāh b. Hishām, from his father, from ʿAbd Allāh b. Zam'a b. al-Aswad b. al-Muṭṭalīb b. Asad, who said, “When the illness of the Messenger of God (SAAS) grew more intense, I was there with him, along with a group of his Companions. Bilāl made the call to prayer and he (the Prophet (SAAS)) said, ‘Tell someone to lead the people in prayer.’
"So I went off and found 'Umar among the people, Abu Bakr being absent. I said, 'Umar, get up and lead people in prayer.' When 'Umar made the declaration that 'God is most Great!' the Messenger of God (SAAS) heard his voice—he was a man with a loud voice—and asked, 'Where is Abu Bakr? God refuses that, as do the Muslims! God refuses that, as do the Muslims!'

"He then sent for Abu Bakr and he came after 'Umar had led that prayer. And then Abu Bakr prayed with the people."

'Abd Allah b. Zam'a went on, "'Umar said to me, 'Confound you! What have you done, Ibn Zam'a! By God, I only thought that it was the Messenger of God who told me to do it. Otherwise, I would not have led the prayer.' I replied, 'I swear that was not what the Messenger of God ordered. However, when I did not see Abu Bakr, I thought you the most deserving man present at the prayer.'"

That is also how Abu Da'ud narrated it, from the hadith of Ibn Ishaq quoting al-Zuhri. Yusus b. Bukayr narrated it from Ibn Ishaq, quoting Ya'qub b. Uthba, from Abu Bakr b. 'Abd al-Rahman, from 'Abd Allah b. Zam'a, as above.

Abu Da'ud stated that Ahmad b. Salih related to him, quoting Ibn Abu Fudayk, quoting Musa b. Ya'qub, from 'Abd al-Rahman b. Ishaq, from Ibn Shihab, from Ubayd Allah b. 'Abd Allah b. Uthba, (who said) that 'Abd Allah b. Zam'a related to him the following account, "When the Prophet (SAAS) heard 'Umar's voice, he came out, so that his head could be seen looking out from his room. Then he exclaimed, 'No! No! Only Ibn Abu Quhafa shall lead the people in prayer!' He spoke this in anger."

Al-Bukhari stated that 'Umar b. Hafṣ related to him, quoting his father, quoting al-A'mash, from Ibrahim (who stated that) al-Aswad said, "We were with 'A'isha at her home and made reference to the assiduity (of the Messenger of God (SAAS)), to prayer and to her. She said, 'When the Messenger of God (SAAS) was suffering from the illness from which he died, and the time for the prayer arrived and Bilal made the call to it, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told, 'Abu Bakr is a grievously sad man; if he were to stand up in your place, he would not be able to proceed with the prayer.' The Messenger of God (SAAS) repeated what he had said and the same response was given him. He said it a third time, then went on, 'You women are like Joseph's companions. Tell Abu Bakr to lead the prayer with the people!'"

"'Abu Bakr went out (to perform the prayer). The Messenger of God (SAAS) felt somewhat better and went out, being helped forward between two men; I seem to see now his two feet dragging in pain. Abu Bakr wanted to stay back, but the Prophet (SAAS) gestured to him to remain in his place. He was then brought and seated at his side."

(Al-Bukhari's account continues) "Someone asked al-A'mash, "Was the Messenger of God (SAAS) praying and Abu Bakr praying as he did, with the people then following the prayer of Abu Bakr?" Using his head, al-A'mash answered in the affirmative."
Al-Bukhari went on, “Abū Da’ūd narrated this in part from Shu’ba. Abū Mu’āwiya added the following to the account given by al-A’mash, ‘He sat at the right side of Abū Bakr; Abū Bakr was standing as he prayed.’

Al-Bukhari narrated this in several places in his work. Muslim, al-Nasāʾī and Ibn Māja narrated it along various lines of transmission from al-A’mash. In one of these al-Bukhari gave it from Qutayba; Muslim gave it from Abū Bakr b. Abū Shayba and Yahiya b. Yahyā, from Abū Mu’āwiya.

Al-Bukhari also stated that ‘Abd Allâh b. Yūsuf related to him, quoting Malik, from Hishâm b. Urwa, from his father, from A’isha, to the effect that she stated, “The Messenger of God (SAAS) said during his illness, ‘Tell Abū Bakr to lead the prayer for the people.’”

Ibn Shihab stated, “‘Ubayd Allâh b. ‘Abd Allâh quoted A’isha as having said, ‘I opposed the Messenger of God (SAAS) in this; the only thing making me oppose him was my concern that the people would perceive Abū Bakr’s praying as an evil portent, though I knew that would be the case no matter who took his place. What I wanted was to have the Messenger of God (SAAS) deflect this away from Abū Bakr to someone else.’”

In the Sahih collection of Muslim, it is stated in a hadith of ‘Abd al-Razzâq, from Ma’mar, from al-Zuhli, who said, “Hamza b. ‘Abd Allâh b. ‘Umar informed me that A’isha stated, ‘When the Messenger of God (SAAS) came into my house, he said, ‘Tell Abū Bakr to lead the people in the prayer.’ I said, ‘Messenger of God, Abū Bakr is a sensitive man; if he recites the Qur’an, he will not be able to restrain his tears. What if you were to tell someone else?’ ‘A’isha went on, ‘I swear by God, I only did this out of my dislike that the people would blame the first man who prayed in place of the Messenger of God (SAAS) as an evil portent. I reiterated this two or three times, but he said, ‘Let Abū Bakr lead the prayer for the people. You women are like Joseph’s companions.’’”

In both Sahih collections there is a hadith of ‘Abd al-Malik b. ‘Umâr, from Abū Burdâ, from Abū Mūsaa, who quoted his father as stating, “The Messenger of God (SAAS) was ill and said, ‘Tell Abū Bakr to lead the prayer for the people.’ ‘A’isha said, ‘Messenger of God, Abū Bakr is a sensitive man; when he stands up in your place, he won’t be able to pray with the people.’ He said, ‘Tell Abū Bakr to lead the prayer for the people. You women are like Joseph’s companions.’ And so Abū Bakr did lead the prayer throughout the (remainder of) the life of the Messenger of God (SAAS).’”

Imâm Ahmad stated that ‘Abd al-Rahmân b. Mahdî related to him, quoting Zâida, from Mūsâ b. Abû A’isha, from ‘Ubayd Allâh b. ‘Abd Allâh, who said, “I went in to A’isha and asked, ‘Would you tell me about the illness of the Messenger of God (SAAS)?’ She replied, ‘Certainly. When he became very ill, he asked, ‘Have the people prayed?’ We replied, ‘No; they are waiting for you, Messenger of God.’ He then said, ‘Pour some water into the wash basin for me.’” We did so. He then washed and made as if to get up to leave, but fainted.
When he recovered, he asked, “Have the people prayed?” We replied, ‘No; they are waiting for you, Messenger of God.” “Pour some water into the wash basin for me,” he asked. We did so and he washed and made as if to get up to leave, but fainted. When he recovered, he asked, “Have the people prayed?” We replied, “No; they are waiting for you, Messenger of God.” He said, “Pour some water into the wash basin for me,” he asked. We did so and he washed and made as if to get up to leave, but fainted. When he recovered, he asked, “Have the people prayed?” We replied, “No; they are waiting for you.””

'Aisha went on, “The people were still in the mosque, waiting for the Messenger of God (SAAS), for the al-‘isha’ prayer. The Messenger of God (SAAS) sent a message to Abu Bakr saying that he should lead the people in prayer. Abu Bakr was a sensitive man and he asked, ‘Umar, you lead the people in prayer.’ He replied, ‘No; you are more worthy of that.’ But he did lead them in prayer for those days.

“Then the Messenger of God (SAAS) recovered somewhat and went out, being led between two men, one of them al-Abbās, to perform the al-zuhr prayer. When Abu Bakr saw him, he went to move to the back, but the Messenger of God (SAAS) gestured to him not to do so and ordered the two men to seat him beside Abu Bakr. Abu Bakr began praying, standing while the Messenger of God (SAAS) prayed while seated.”

‘Ubayd Allah went on, “I then went in to Ibn ‘Abbās and said, ‘Should I tell you what ‘A’isha told me about the illness of the Messenger of God (SAAS)?’ ‘Let’s hear it,’ he replied. So I did tell him, and he contradicted nothing. He did ask, ‘Did she name to you the man who was with al-Abbās?’ I replied, ‘No.’ ‘That was ‘Alī,’ he said.”

Both al-Bukhārī and Muslim narrated it from Ahmad b. Yūnus, from Za‘ida. In one account, the text states, “Abū Bakr began praying with the prayer of the Messenger of God (SAAS) while standing; the people repeated the prayer delivered by Abu Bakr, while the Messenger of God (SAAS) remained seated.”

Al-Bayhaqī stated, “In this it is stated that the Prophet (SAAS) led that prayer and that Abu Bakr joined his prayer to it.”

He went on, “Al-Aswād and ‘Urwa related it thus, from ‘A’isha. Al-Arqam b. Shurāḥbil narrated it thus from Ibn ‘Abbās.”

By this he is referring to the hadith narrated by Imam Ahmad, who stated that Yahyā b. Zakariyya’ b. Abū Za‘īda related to him, quoting his father, from Abū Ishaq, from al-Arqam b. Shurāḥbil, from Ibn ‘Abbās, who said, “When the Prophet (SAAS) became sick, he ordered Abu Bakr to lead the people in prayer. He then recovered and went out. When Abu Bakr became aware of him, he wanted to withdraw, but the Prophet (SAAS) gestured to him and he sat down next to Abu Bakr, on his left. He commenced with the verse at which Abu Bakr, may God be pleased with him, had finished.”

He then narrated it again from Waki’, from Isrā’il, from Abū Ishaq, from Arqam, from Ibn ‘Abbās at greater length.
Waki stated one time, “Abū Bakr would follow the Prophet (SAAS) (in that prayer) and the people, Abū Bakr.”


Imām Ahmad stated that Shabbāb b. Sawwār related to him, quoting Shu‘ba, from Nu‘aym b. Abū Hind, from Abū Wā‘il, from Masrūq, who quoted A‘ṣīlah as saying, “During the illness from which he died, the Messenger of God (SAAS), while seated, prayed behind Abū Bakr.”

Al-Tirmidhī and al-Nasā’ī narrated this from the ḥadīth of Shu‘ba and al-Tirmidhī categorized it as hasan sahih.

Ahmad stated that Bakr b. ‘Isa related to him that he heard Shu‘ba b. al-Hajjāj quote from Nu‘aym b. Abū Hind, from Abū Wā‘il, from Masrūq, who quoted A‘ṣīlah as stating, “Abū Bakr led the people in prayer while the Messenger of God (SAAS) remained in the row (of worshippers).”


The line of transmission for this is excellent; they (the major compilers) did not give it.

Al-Bayhaqī stated, “Ibn ‘Umayd narrated it thus, from Anas b. Malik, as did ʿUyūnus, from al-Ḥasan as being mursal. He then gave this from the line of Hushaym, quoting ʿUyūnus from al-Ḥasan.”

Hushaym stated that Ḥumayd informed him, from Anas b. Malik, (who said) that, “The Messenger of God (SAAS) went out while Abū Bakr was leading the people in prayer and sat down by his side. He was wearing a cloak, the ends of which he crossed over. Abū Bakr prayed, as did the Messenger of God (SAAS).”

Al-Bayhaqī stated that ʿAlī b. Ḥabīb b. ʿAbdān informed him, quoting Ḥabīb b. ʿUbayd al-Ṣaffār, quoting ʿUbayd b. Shurayk, quoting Ibn Abū Maryam, quoting Muḥammad b. Ja‘far, quoting Ḥumayd, who said that he heard Anas say, “For the last prayer performed by the Messenger of God (SAAS) with the people, he was wearing one piece of clothing wrapped around himself, and he was positioned behind Abū Bakr.”

I note that this line of transmission is excellent and conforms with the criteria of the (compilers of) the sahih collections; they did not include it.

This addendum is excellent — that it was the final prayer that the Prophet (SAAS) performed with the people.

Al-Bayhaqī narrated through Sulaymān b. Bilāl and Yaḥyā b. Ayyūb, from Ḥumayd, from Anas, that the Prophet (SAAS) prayed while behind Abū Bakr, wearing one garment the ends of which were crossed over. When he wished to get up, he said, “Call Usāma b. Zayd for me.” He came and the Messenger of
God (SAAS), rested his back against Usama’s chest. This was the last prayer he performed.

Al-Bayhaqi stated, “In this there is evidence that this prayer was that of the morning of Monday, the day on which his death occurred, because that was the last prayer he performed and because it is established that he died in the forenoon of Monday.”

What al-Bayhaqi stated here he had taken intact from the work on the military expeditions by Mūsā b. ‘Uqba, for he related it thus. Abū al-Aswad narrated it similarly, from ‘Urwa.

That conclusion is weak. This was indeed the last prayer he performed with the people, as is in accord with his addendum given above in the other account. Because (both) are one (in meaning) it is necessary to understand the general muṣlaq tradition in light of the specific muqayyad tradition.

Moreover, it is not possible that this be the prayer of the early morning of the Monday that was the day he died. Because he did not perform it with the community, but in his home; this was due to his weak condition.

Proof of this is what al-Bukhārī stated in his sahih collection. He stated that Abū al-Yamān related to him, quoting Shu'ayb, from al-Zuhri, quoting Anas b. Mālik, who had followed the Prophet (SAAS), and been his servant and companion. He stated, “Abū Bakr would pray before them during the illness from which the Messenger of God (SAAS) died. This was until the Monday. They (the Muslims) were in lines for the prayer when the Prophet (SAAS) withdrew the curtain across his chamber and looked out at us. He was standing, and his face was like that of a sheet from a mushaf.” He smiled and laughed. We were becoming overwhelmed with delight at sight of the Prophet (SAAS), when Abū Bakr turned around to straighten the line. He thought that the Prophet (SAAS) was coming out for the prayer. But the latter gestured to us to complete the prayer. He then drew down the curtain. That was the same day he died.”

Muslim narrated it from a hadith of Sufyān b. ‘Uyayna, Sabīl b. Kaysān and Ma‘mar, from al-Zuhri, from Anas.

Al-Bukhārī then stated that Abu Ma‘mar related, quoting ‘Abd al-Warīth, quoting ‘Abd al-‘Azīz, from Anas b. Mālik, who said, “The Messenger of God (SAAS) did not come out for three days. Then the prayer was held. Abū Bakr went to advance and the Messenger of God (SAAS) said, ‘Take the screen.’ He raised it. And when the face of the Prophet (SAAS) became visible, we felt as though we had never seen any more wonderful sight than it. The Prophet (SAAS) gestured to Abū Bakr to go forward. The Prophet (SAAS) then released the screen. He remained incapacitated (thereafter) until he died.”

Muslim narrated it from a hadith of ‘Abd al-Ṣamad b. ‘Abd al-Wārīth, from his father.

142. The word means a book or manuscript and is commonly applied to the Qurān. A footnote in the Arabic printed text states that the phrase suggests the beauty of the face and the clarity and luminosity of his skin.
This provides very clear evidence that the Messenger of God (SAAS) did not perform the *al-zuhr* prayer with the people on the Monday, and that he had withdrawn from them, not having gone out to them for three days.

We note that therefore the last prayer he performed with them was that of *al-zuhr*, as is clearly stated in the *hadith* given above from ‘A’isha. That would have been on the Thursday, not the Saturday, nor the Sunday, as al-Bayhaqi told it from the work on the military campaigns by Mūsā b. ‘Uqba. That *hadith* is weak, especially in light of the address he made following it, and of his having been absent from them on the Friday, Saturday and Sunday, these being those full days.

Al-Zuhri stated, quoting Abu Bakr b. Abu Sabra, that Abu Bakr led them in prayer 17 times. Others give that number as 20. God knows best.

Then his noble visage appeared before them early in the morning of the Monday, and he bad them farewell with a gaze that almost overwhelmed them with delight. That was the last occasion on which he gathered with them. One who might have spoken for them would have agreed with the poet, who said:

“It looked on as though death were only an hour away; how would it be if the time remaining were to end with Judgement Day!”

It is strange that the *hāfiz* al-Bayhaqi would give this *hadith* from these two lines and then say, in effect, “Perhaps the Prophet (SAAS) remained secluded from them for the first *raka’a* then emerged for the second *raka’a* and performed the prayer behind Abu Bakr, as ‘Urwa and Mūsā b. ‘Uqba stated, that fact not being apparent to Anas b. Malik. Or perhaps he gave part of the information, but remained silent about the rest of it.”

This statement of his is all the more improbable because Anas said, “He remained incapacitated (thereafter) until he died.” In one account he stated, “That was his last contact with them.” Precedence is to be accorded to the statements of the *al-ṣaḥābi*, “a Companion”, over that of the *al-tabi‘i*, “an authority of the following generation”.

But God knows best.

The outcome is that the Messenger of God (SAAS) did select Abū Bakr, “the trusting”, as *imām* for all the Companions in the prayer assembly, what is in actuality the most important of the pillars of Islam.

Sheikh Abū al-Ḥasan al-Asḥārī stated, “This selection (of Abū Bakr) is a fact about the religion of Islam necessarily to be recognized.”

He went on, “The selection of him by the Prophet (SAAS) is proof that Abū Bakr was the Companion who was the most learned and the best reciter (of the Qur‘ān). This is established in that statement of the Prophet (SAAS), accepted as authentic by the scholars, in which he said, “The person to act as the people’s
imām is to be the one who best recites the Book of God. Should several be equal in this, then the imām should be the one most knowledgeable in the sunna. If equal in this too, then the oldest of them. If equal in this, then the one of them who first accepted Islam.”

I note that these words of al-Ash'art, may God have mercy upon him, ought to be inscribed in gold! All these qualities, moreover, were combined in Abū Bakr, may God be pleased with him.

The fact that the Messenger of God (SAAS) himself prayed behind Abū Bakr at some of the prayers, as we have narrated above in authentic accounts, does not (of course) negate the statements recorded in the sahih collection to the effect that Abū Bakr in fact followed him (in prayer). This is because those occasions were at different prayer assemblies, as al-Shāfi‘ī and other imāms, may God the Almighty and Glorious have mercy upon them all, state.

In addition, Malik, al-Shafi‘ī and a group of scholars including al-Bukhari drew evidence from the Messenger of God (SAAS) performing the prayer seated, as Abū Bakr imitated him while standing, the people meanwhile imitating Abū Bakr. This, they maintain, renders invalid the statement of the Messenger of God (SAAS), reported in the sahih hadith, which tells of when, while seated, he performed prayer with some of his Companions. He had fallen from a horse and his side had been injured. They then prayed while standing behind him. He gestured to them to sit. When he had completed (the prayer), he said, “Thus should you pray. By Him who bears my soul in His hand, would you behave like the practice in Persia and Byzantium? It is they who stand over their elite who sit!” He also said, “The imām is made solely to be imitated; if he says Allāhu Akbar! ‘God is most Great!’, then you say it. If he performs a rak‘a, then you do so. If he gets up, you get up. If he prostrates, you prostrate too. If he prays seated, then you all pray seated.”

They stated, “Then while he was ill, the Messenger of God (SAAS) was seated while acting as their imām and they remained standing.”

This indicates the abrogation of what is stated above. But God knows best.

The scholarly community has responded in many and various ways to this evidence. The proper place to deal with it is in my large work Al-Azkam al-Kabir, if God so wills it, and in Him is all trust and reliance.

In summary, there are those who claim that the Companions sat in accord with his previous order while Abū Bakr only remained standing to report to them from him.

Others maintain that Abū Bakr was actually and essentially acting as the imām, as some of the narrators affirm, as was told above. And that Abū Bakr, due to extreme politeness with the Messenger of God (SAAS), would not act prior to him but imitated him. Thus it was as though the Prophet (SAAS) acted as the imām of the imām. This is why they did not sit—because of their imitating Abū Bakr while he stood. And Abū Bakr did not sit because he was an imām and
because he was reporting to them the times of movement, being stationary and
the transitions in which the Messenger of God (SAAS) was engaging. But God
knows best.

Yet others maintain that there is a difference between a situation when the
prayer begins behind the imām when he is standing and continues to do so, even
if he might happen to sit during the prayer, as was the case here, and a situation
when the prayer begins behind the imām when he is seated. In such a latter case
it would be necessary to sit, because of the hadith narrated above. But God’s
knows best.

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THE MANNER OF HIS DYING, AND HIS ACTUAL DEATH.

Imām Aḥmad stated that Abū Mu‘āwiyā related to him, quoting al-A‘mash,
from Ibrāhīm al-Taymī, from al-Ḥārīth b. Suwayd, from ‘Abd Allāh, he being
Ibn Mas‘ūd, who said, “I went in to the Prophet (SAAS), when he was ill and
I touched him. I told him, ‘Messenger of God, you are seriously ill.’ ‘Yes,’ he
replied. ‘I am ill enough for two!’ I commented, ‘You shall be doubly rewarded.’
‘Yes,’ he agreed, ‘by Him in whose hand is my soul, every single Muslim who
suffers illness shall have God cast away his sins, just as a tree drops its leaves.’”

Al-Bukhārī and Muslim gave it through various lines from Sulaymān b.
Mahrān al-A‘mash.

The ḥadīth Abū Ya‘ṣā al-Mawsilī stated in his musnad collection that Ishaq b.
Abū Isrā‘īl related to him, quoting ‘Abd al-Razzāq, quoting Ma‘mar, from Zayd
b. Aslam, from “a man”, from Abū Sa‘īd al-Khudrī (who said) that he placed his
hand upon the Prophet (SAAS), and told him, “By God, I can’t bear to place my
hand upon you, your fever is so severe!” The Prophet (SAAS) replied, “For us
prophets affliction is doubled, just as our rewards are doubled. If one is a true
prophet one might be afflicted unto death by lice. A man might be so afflicted by
nakedness as to take his ‘āba’a and make a jubba out of it.143 People should rejoice
in deprivation as they do in prosperity.”

The line of transmission for this hadith contains reference to “a man”, who is
utterly unidentified. God knows best.

Al-Bukhārī and Muslim narrated it from a hadith of Sufyān al-Thawrī and
Shu‘bā b. al-Ḥajjāj, to whom Muslim added Jarīr. All three quote from al-A‘mash,
from Abū Wālīl the brother of Ibn Salama, from Marsūq, from ‘A‘isha, who said,
“I never saw the pain of any person more intense than that of the Messenger of
God (SAAS).”

In the sahīh collection of al-Bukhārī, from a hadith of Yazīd b. al-Hādī, from
‘Abd al-Rahmān b. al-Qāsim, from his father, ‘A‘isha is quoted as saying, “The
Messenger of God (SAAS) died (while resting) his head between my breast and
my chin. And I no longer abhor the death throes of anyone after (those of) the
Prophet (SAAS).”

143. That is, turn a lightweight wrap into a long, wide-sleeved outer garment.
There is another hadith narrated by al-Bukhari in his sahith collection that states, “The Messenger of God (SAAS) said, ‘Those persons most suffering affliction are the prophets. Then come the pure, and then so on down. A man is afflicted to the degree of his faith; if firm in his faith, he will be severely afflicted.’”

Imam Ahmad stated that Ya’qub related to him, quoting his father, quoting Muhammad b. Ishaq, quoting Sa’id b. Ubayd b. al-Sabbah from Muhammad b. Usama b. Zayd, from his father Usama b. Zayd, who said, “When the Messenger of God (SAAS) became severely ill, I came down, along with others, to Medina. I went in to the Messenger of God (SAAS), and found him totally silent, not speaking at all. He began raising his hands towards the sky, then dropped them down on to me. I know that he was praying for me.”

Al-Tirmidhi narrated this from Abū Kurayb, from Yūnus b. Bukayr, from Ibn Ishāq. He categorized it as hasan gharib.

In his work al-Muwatta’ Imam Mālik quoted Ima’mīl b. Abū Ḥakīm as saying that he heard ‘Umar b. ‘Abd al-‘Azīz say, “The last of the statements made by the Messenger of God (SAAS) was, ‘May God destroy the Jews and the Christians! They have adopted the graves of their prophets as mosques. Two religions shall not remain on the land of the Arabs!’”

He narrated it thus in the mursal mode from the Commander of the Believers ‘Umar b. ‘Abd al-‘Azīz, may God have mercy upon him.

Al-Bukhari and Muslim narrated from a hadith of al-Zuhri, from Ubayd Allāh b. ‘Abd Allāh b. ‘Utba, from ‘A‘ishah and Ibn ‘Abbās, both of whom stated, “When the Messenger of God (SAAS) received revelation, he would immediately throw a khamiṣa144 over his face. If he felt depressed, he would take it off his face. While thus, he once said, ‘May God damn the Jews and the Christians! They have adopted the graves of their prophets as mosques!’ He was cautioning against what they did.”


In one hadith it is narrated by Muslim from al-ʾAṣmaḥ, from Abū Sufyān Ṭalḥa b. Nāfī, who quoted Jābir as stating, “The Messenger of God (SAAS) said, ‘Let none of you die without thinking well of God, Almighty is He.’”

In another hadith narrated by Muslim, God Almighty is quoted as having stated, “I am as My worshippers regard Me; let them therefore think well of Me.”

when his death approached was, ‘(Uphold) prayer; and (care for) what your right hands possess’. (He was saying this) until he began to gurgle over it and his tongue could not pronounce it clearly.”

Al-Nāṣirī narrated this from Ishaq b. Rāhawayh, from Jarir b. ʿAbd al-Ḥamīd; Ibn Māja gave it from Abū al-ʿAshārī, from Muʿāṭarī b. Sulaymān, who quoted it from his father.

Ibn Ṣa`ūd stated that Ashbū b. Muḥammad related to him, quoting al-Taymī, from Qatāda, from Anas b. Mālik, who said, “The general testamentary statement made by the Messenger of God (SAAS), when his death approached was, ‘(Uphold) prayer; and (care for) what your right hands possess’, until his chest began to gurgle as he spoke, and his tongue could scarcely express it.”

Al-Nāṣirī and Ibn Māja narrated it from a ḥadīth of Sulaymān b. Ṭarkhān, he being al-Taymī, from Qatāda, from Anas.

It is also given by al-Nāṣirī from Qatāda, from a companion of his, from Anas.

Ahmad stated that Bakr b. ʿIsā al-Rāṣībi related to him, quoting ʿUmar b. al- Faḍl, from Nuʿaym b. Yazīd, from ʿAbī b. ʿAbd al-ʿAlī b. ʿUṭbah, who said, “The Messenger of God (SAAS) ordered me to take him a thin bone on which he could write what would prevent his nation from going astray after him. I was afraid that his spirit would slip away before (my return). I told him, ‘I will memorize and be alert.’ He said, ‘I charge you (to attend to) the prayer, the ṭālqīyah and what your right hands possess.’”

Ahmad is alone in giving it from this line.

Yaḥyā b. Sufyān stated that Abū al-Nuʿfīs Muḥammad b. al-Fudayl related to him, quoting Abū ʿAwāna, from Qatāda, from Saʿfīnā, from Umm Salama, who said, “The general testamentary statement made by the Messenger of God (SAAS), at his death was, ‘prayer and what your right hands possess’ until he was gurgling with it in his chest and his tongue was not producing it.”

Al-Nāṣirī narrated it thus from ʿAḥmad b. Māṣāda, from Yazīd b. Zuray�, from Saʿfīnā b. Abū ʿUrūba, from Qatāda, from Saʿfīnā, from Umm Salama.

Al-Bayhaqī stated, “What is true is what ʿAffān narrated, from Hammām, from Qatāda, from Abū al-Khalīl, from Saʿfīnā, from Umm Salama.”

Al-Nāṣirī also narrated it thus, as did Ibn Māja, from a ḥadīth of Yazīd b. Hārūn, from Hammām, from Qatāda, from ʿAṭīb Abū al-Khalīl, from Saʿfīnā, from Umm Salama.

Al-Nāṣirī also narrated it from Qutayba, from Abū ʿAwāna, from Qatāda, from Saʿfīnā, from the Prophet (SAAS). He then narrated it from Muḥammad b. ʿAbd Allāh b. al-Mubārak, from Yūnūs b. Muḥammad, who said, “He narrated it from Saʿfīnā who gave it similarly.”

Ahmad stated that Yūnūs related to him, quoting al-Layth, from Zayd b. al-Ḥadd, from Mūsā b. ʿAṣrī, from al-Qāsim, from ʿAbī ʿAlī, who said, “I watched the Messenger of God (SAAS), while he was dying. With him there was a vessel containing water. He would put his hand into the vessel then wipe his face with the water. Then he would say, ‘O God, spare me the pangs of death.’”
Al-Tirmidhi, al-Nasai and Ibn Maja narrated it from a hadith of al-Layth. Al-Tirmidhi categorized it as gharib.

Imam Ahmad stated that Waki related to him, from Ismail, from Musab b. Talha, from 'Aisha, who quoted the Prophet (SAAS) as saying, “It eases me that I have seen the whiteness of 'Aisha’s palm in paradise.”

Ahmad is alone in giving this; its line of transmission is not bad.

This gives evidence of the intensity of the love of the Messenger of God (SAAS) for 'Aisha, may God be pleased with her.

People have made many comments relating to the magnitude of love, but none of them has reached this extent. They, moreover, exaggerate in their words that have no truth to them. These words are truth, definitely and unquestionably.

Hamad b. Zayd stated, from Ayyub, from Ibn Abi Mulayka, who said, “Aisha stated, ‘The Messenger of God (SAAS) died in my house. And he died between my chest and my throat. Gabriel would protect him by saying a prayer when he was sick; I started to ask God to protect him, and he raised his sight to the sky. And he said, ‘With the Highest Companion! With the Highest Companion!’”

‘Abd al-Rahman b. Abi Bakr came in carrying a fresh date-palm leaf. He looked at it, and I thought he needed it. So I took it and chewed on it and gave it to him. He cleaned his teeth with it with more care than he ever did. He then went to give it to me, but it fell from his hand. And so God mixed my saliva with his on his last day on earth, (which was) also his first day in the Hereafter.’


Al-Bayhaqi stated that Abi ‘Abd Allah al-Hafiz informed him, quoting Abi Nasr Ahmad b. Sahil, the jurist at Bukhara, quoting Salih b. Muhammad al-Hafiz of Bagdad, quoting Daud, from Amr b. Zuhayr al-Tabbi, quoting Isa b. Yunus, from Umair b. Safi b. Abi Husayn, quoting Ibn Abi Mulayka (who said) that Abi ‘Amr Dhakwan, the freed-man of Aisha informed him that Aisha used to say, “It is one of God’s blessings to me that the Messenger of God (SAAS) died on the day of my turn, in my house, between my chest and my neck, and that he mixed my saliva with his at his death.”

She went on, “My brother came in carrying a palm-wood toothpick. I was resting the Messenger of God (SAAS), on my chest and saw him looking at the toothpick. I knew that he was accustomed to and enjoyed using them. I asked him, ‘Shall I get it for you?’ He nodded in assent. I softened it for him and he used it in his mouth. Between his hands he was holding a pot or a tin containing water. He began putting his hand in the water and wiping his face with it. After that he raised his hands and said, ‘There is no god but God! Death has its pangs.’ Then he lifted his left (fore-finger) and began saying, ‘With the Highest Companion! With the Highest Companion!’ until he died and his hand slipped into the water.”

Al-Bukhari narrated this from Muhammad (b. Ubayd), from Isa b. Yunus.
Abū Dā'ūd al-Ṭayyālīst stated that Shu'ba related to him, from Sa'd b. Ibrahim, who said that he heard Urwa quote ʿAʾisha as having said, “We used to tell one another that a prophet would not die until given to choose between this world and the hereafter. And during the illness of the Messenger of God (SAAS), from which he died, I offered him a seed and heard him say, ‘With those prophets, holy men, martyrs and men of purity – they would be fine Companions.’ And we thought that he had been given to choose.”

Both compilers of the sahih collections gave this from Shu'ba.

Al-Zuhri stated that Sa'd b. al-Musayyab and Urwa b. al-Zubayr were among various scholars who quoted ʿAʾisha as having said, “The Messenger of God (SAAS) used to say – while healthy – that no prophet would be taken by death until he had seen his resting place in heaven and had been asked to make a choice. When the Messenger of God (SAAS) put his head down upon my thigh, he lost consciousness for a period. Then he came to and fixed his gaze upon the ceiling. He said, ‘O God, the Highest Companion!’ I know it related to what we had been talking about when he was healthy, that a prophet would not be taken in death before he had seen his resting place in heaven and had been offered a choice. So I commented, ‘Then he is not choosing (to remain with) us.’ And those words, ‘the Highest Companion’ were the final words uttered by the Messenger of God (SAAS).”

Both compilers of the sahih collections gave them on more than one line of transmission from al-Zuhri. Sufyān – Sufyān al-Thawrī, that is – quoted from Ismāʿīl b. Abū Khalīd, from Abū Burda, from ʿAʾisha, who said, “The Messenger of God (SAAS) lost consciousness while he was in my lap. I set about wiping his face and praying for a cure for him. He said, ‘No; I ask God, the Most Gracious, the Highest Companion, with Gabriel, Mīkā’il and Isrāʾīl.’”

AI-Nasāʾī narrated it from a hadith of Sufyān al-Thawrī.

Al-Bayhaqī stated that Abū ʿAbbās Allāh al-Ḥāfīz and others informed them that Abū al-ʿAbbās al-Aṣāmīn related to them, quoting Muḥammad b. ʿAbbās Allāh b. ʿAbd al-Ḥakam, quoting Anas b. Ḥādī, from Hishām b. Urwa, from ʿAbd Allāh b. ʿAbd Allāh b. al-Zubayr, that ʿAʾisha narrated to him that she heard the Messenger of God (SAAS), and listened to him before he died while resting on her chest, saying, “O God, forgive and have mercy on me; and let me join the Highest Companion!”

Both compilers of the sahih collections gave it from a hadith of Hishām b. Urwa.

Imām Ahmad stated that Yaʿqūb related to him, quoting his father, from Ibn ʿIsāq, quoting Ibn ʿAbd Allāh b. ʿAbd Allāh b. al-Zubayr, from his father ʿAbbās, who quoted ʿAʾisha as saying, “The Messenger of God (SAAS) died between my chest and my neck and in my domain. And I did not do harm to anyone therein. And it is because of my comfort and my youth that the Messenger of God (SAAS) was taken while in my lap. Then I placed his head upon a pillow and arose to slap myself and strike my face along with the women.”
Imam Ahmad stated that Muhammed b. Abd Allah b. al-Zubayr, quoted Kathir b. Zayd, from al-Muqtalib b. Abd Allah, who quoted `A'isha as having said, “The Messenger of God (SAAS) used to say, ‘Every single prophet has his spirit taken, and he sees the reward and thereafter it is returned to him; and he is made to choose between having it returned to him or joining (God).’ I had learned that from him. As I rested him against my chest, I looked at him as he turned his neck and I said, ‘He has decided.’ I knew what he had said. I was looking right at him when he raised himself up and stared. I said, ‘Then, by God, he is not choosing us!’ He said, ‘With the Highest Companion, in paradise with those prophets, men of trust, martyrs and men of purity . . . fine, those men, as companions.’”

Ahmad is alone in giving this. They (the other major compilers of the traditions) did not include it.

Imam Ahmad stated that `Affan related to him, quoting Hammam, quoting Hisham b. Urwa, from his father, who quoted `A'isha as having said, “The Messenger of God (SAAS) died while his head was between my breast and my neck. And when his soul came forth, I had never experienced a finer scent than it.”

This line of transmission is sahih, according to the criteria of both sahih collections; not one of the compilers of the six (canonical) books of traditions gave it.

Al-Bayhaqi narrated it from a hadith of Hanbal b. Ishq, from `Affan. Al-Bayhaqi stated that Abu `Abd Allah al-Hafiz informed him, quoting Abu al-Abbas al-Ashamm, quoting Ahmad b. `Abd al-Jabbar, quoting Yunos, from Abu Mashar, from Muhammad b. Qays, from Abu `Urwa, from Umm Salama, who said, “I placed my hand upon the chest of the Messenger of God (SAAS), the day he died, and a mouthful passed on to me. And (even though) I perform the ablutions the scent of musk never leaves my hand.”

Ahmad stated that both `Affan and Bahz stated to him, “Sulayman b. al-Mughira related to us, quoting `Umayd b. Hilal, from Abu Burda, who said, ‘I went in to visit `A'isha and she brought out to us a coarse wrap like those made in Yemen and one of those garments they call al-mulabbada, “closely woven.” She said, ‘The Messenger of God (SAAS) died while wearing these.’”

All the scholarly community narrated this, except for al-Nasa'i, from several lines, back to `Umayd b. Hilal. Al-Tirmidhi characterized it as hasan sahih.

Imam Ahmad stated that Bahz related to him, quoting Hammad b. Salama, quoting Abu `Imran al-Jawni, from Yazid b. Bahanus, who said, “I and a companion went to `A'isha and asked if we could visit with her. She set down a cushion for us and threw a veil over herself. My companion asked, ‘Mother of the Believers, what do you have to say about the al-'irik, “the death agony”? She replied, ‘What do you imply with that word, al-'irik?’ I knocked against my companion’s shoulder and she commented, ‘Careful! You hurt your brother!’ She went on, ‘By al-'irak do you mean al-mahiq, “menstruation”? Speak what
God, Almighty and Glorious is He, said about menstruation! Well, the Messenger of God (SAAS) would put a cloak over me and touch my head. There would be a blanket between myself and him when I was menstruating.

"Whenever the Messenger of God (SAAS) passed by my door, he would speak words with which God would help me. One day he went by without saying anything. Then he passed by again twice or thrice without speaking. I told my servant girl, "Put out a cushion for me at the door." I then bandaged up my head. He passed by and asked, "What is wrong with you, 'A'isha?" "My head hurts," I replied. He commented, "And mine too!"

"Soon after that he was brought back, being borne in a cloth. He entered my quarters and sent a message to the (other) wives saying, "I am ill and unable to make my round to you. Permit me to remain with 'A'isha." I would nurse him, though I had never nursed anyone before. One day, while he was resting on my shoulder, he turned his head towards mine. I thought he wanted something from my head, but a cold discharge came from inside his mouth and fell at the opening of my neck. My skin shivered at it, and I thought he had fainted. So I covered him with a blanket.

"Umar and al-Mughira arrived and asked to come in; I invited them in, drawing the veil over myself. Umar then looked at him and exclaimed, "What a faint! The Messenger of God is totally unconscious!" They both arose, and when they drew near the door, al-Mughira said, "Umar, the Messenger of God has died." I exclaimed, "You're lying! You must be planning some mischief! The Messenger of God would not die before God had wiped out the hypocrites!"

"Abu Bakr came. I drew aside the veil and he looked at him. Then he said, "To God we belong, and to Him we return! The Messenger of God has died!" He then moved towards his head, lowered his own mouth and kissed his forehead. He then said, "Alas for a prophet! He must have died of purity!" Again he raised his head, lowered his mouth and kissed his forehead, saying, "Alas for a bosom friend. The Messenger of God (SAAS) is dead."

"He left for the mosque while 'Umar was making an address to the people in which he was saying, "The Messenger of God would not die before God wiped out the hypocrites!"

"Abu Bakr then spoke, praising and thanking God and went on to say, "God states, 'You (will be) dead and they (will be) dead' (surat al-Zumar; XXXIX, v.30), reciting the verse to its conclusion. He went on to recite, "Muhammad is no more than a messenger. And the messengers have passed away before him. If he were to die or be killed, would you turn on your heels? And those who turn on their heels"... (surat Al'Imran; III, v.143).

"He continued, "To those of you who have been worshipping God, (I say) God is alive and will not die. To those of you who have been worshipping Muhammad, (I say) Muḥammad is dead."
"Umar asked, "And is that in God's Book? I never was aware that that was in God's Book!" He went on, "People, this is Abū Bakr. He is the most prominent of all the Muslims. Pledge allegiance to him!" And they did pledge allegiance to him."

Abū Da'ūd and al-Tirmidhi narrated it in al-Shamīl, from a hadith of Marhum b. Ḥabd al-'Azīz al-ʿĀṭīr, from Abū ʿĪmrān al-Jawnt, who gave it in part.

The ḥāfiẓ al-Bayhaqī stated that Abū ʿAbd Allāh al-Ḥafīẓ, quoting Abū Bakr b. Ishāq, quoting Aḥmad b. Ibrāhīm b. Malik, quoting Yaḥyā b. Bukayr, quoting al-Layth, from ʿAqīl, from Ibn Shihāb, quoting Abū Salama, from Ṣāḥīb al-Raḥmān, who stated that ʿĀʾisha told him that Abū Bakr rode in on his horse from his house in al-Sunh.145 He dismounted and entered the mosque, but did not speak to the people before he went in to see ʿĀʾisha. He went over to the Messenger of God (ṢAAS), who was shrouded in a striped cloak. He uncovered his face, bent over him, kissed him and wept. He then said, "How I wish I could ransom you with my father and mother! I swear by God, God will not ever lay upon you two deaths, and you have now suffered the death decreed for you."

Al-Zuhri stated that Abū Salama related to him, from Ibn 'Abbas, that Abū Bakr came out while 'Umar was speaking with the people. He said, "Sit down, 'Umar." But 'Umar declined to sit. Again he said, "Sit down, 'Umar!" but again 'Umar declined to sit. Abū Bakr made the invocation, "I testify that there is no god but God and that Muḥammad is the Messenger of God" and the people assembled around him. He then said, "To proceed, to those of you who have been worshipping Muḥammad, Muḥammad has died. To those of you who have been worshipping God, God will not die. God, Almighty is he, recited, "Muḥammad is no more than a messenger. And the messengers have passed away before him. If he were to die or be killed, would you turn on your heels?" (ṣūrat ʿAl-ʾImrān; III, v.143).

Ibn 'Abbas went on, "And I swear by God, it was as though the people did not know that God had revealed this verse until Abū Bakr recited it. The people all learned it from him and that was all you could hear, people reciting it."

Al-Zuhri stated, "Ṣaʿīd b. al-Musayyab informed me that 'Umar said, 'I swear by God, no sooner did I hear Abū Bakr reciting it than I knew that it was the truth and I was so awe-struck that my legs would not bear me, and I fell to the ground. And I knew, when I heard him recite it, that the Messenger of God (ṢAAS) had died.'"

Al-Bukhārī narrated it from Yaḥyā b. Bukayr.

The ḥāfiẓ al-Bayhaqī narrated through Ibn Laḥī'a, quoting Abū al-Aswad, from ʿUrwa b. al-Zuhayr concerning the death of the Messenger of God (ṢAAS), as follows, "Umar b. al-Khaṭṭāb then got up to address the people, threatening anyone who might say that he died by violence. He was saying, 'The Messenger of God (ṢAAS) would be under a covering if there had been any violence.' Ṣām b. Qays b. Zāʾīda b. al-ʿĀṣamm b. Umūm Makkūt was at the back of the mosque, 145. A suburb of Upper Medina.
reciting, ‘Muhammad is no more than a messenger. And the messengers have passed away before him’ while the people there in the mosque were weeping in confusion, not listening.

‘Abbas b. ‘Abd al-Mun‘alib then went out to the people and said, ‘People, does any one of you have any agreement from the Messenger of God (SAAS), relating to his death about which he should tell us?’ ‘No,’ they replied. He then asked, ‘Umar, do you have (any such) knowledge?’ ‘No,’ he replied.

‘Al-‘Abbās went on, ‘Bear witness, people, that no one is testifying that they have any claim against the Messenger of God (SAAS), due upon his death. I swear by the God than whom there is no other, that the Messenger of God (SAAS) has tasted death.’

Abu Bakr, may God be pleased with him, then arrived on his camel from al-Sun‘ah and dismounted at the door of the mosque. He came in looking grief-stricken and depressed. He asked permission to enter the apartment of his daughter ‘A‘isha and she invited him in. He entered. The Messenger of God (SAAS) had died on the mattress, and the women were all around him. They veiled their faces, concealing themselves from Abu Bakr, except in the case of ‘A‘isha. He uncovered the Messenger of God (SAAS), and bent over him, kissing him and weeping, saying, ‘Whatever Ibn al-Khaṭṭāb says is nothing; the Messenger of God (SAAS) is dead, by Him who holds my life in His hands! May God have mercy upon you, Messenger of God! How fine you are, alive or dead!’ He then covered him with the cloth.

Thereafter he hurried into the mosque, passing through the throng of people, and reached the minbar. ‘Umar sat down when he saw Abu Bakr approaching. Abu Bakr stood beside the minbar and called out to the people, who sat down and listened. He reiterated the shahāda several times, then said, ‘God, Almighty and Glorious is He, has announced to His Prophet his own death. Yet He is alive among you and is making announcement to you too, of death. Eventually none of you will remain – (all will die) except God, Almighty and Glorious is He. The Almighty stated, “Muhammad is no more than a messenger. And the messengers have passed away before him.”’

‘Umar asked, ‘And this verse is in the Qur‘ān? By God, I never knew before today that this verse had been revealed! God Almighty did say to Muhammad, “You (will be) dead and they (will be) dead” (sūrat al-Zumar; XXXIX, v.30). And He did say, “Every thing perishes except for His face. Judgement is His, and to Him you shall be returned” (sūrat al-Qaṣaṣ; XXVIII, v.88). And He said, “Every one upon it will pass away; and the face of Your Lord, Possessor of glory and honour, shall endure” (sūrat al-Rahmān; LV, v.26, 7). And he also said, “Every soul shall taste death and you will only receive your rewards in full on Judgement Day” (sūrat Āl-‘Imrān; III, v.184).

He (Abū Bakr) went on, ‘God gave life to Muhammad (SAAS), and kept him alive until he had established God’s religion, made God’s orders plain, delivered His message and fought in His cause. Thereafter God took him to Himself and
left you upon the path. And none shall perish except after clear signs and pain. Those whose Lord is God (shall know) that God is alive and will not die. For those who worshipped Muḥammad and treated him as a god (should know) that their god has expired. Fear God, people! Hold fast to your religion and put your trust in your Lord. God’s religion is established. God’s word is complete. God will help those who support Him and who revere His religion. God’s Book is among us. It is both the light and the cure. By it God led Muḥammad (ṢAAS). In it it states what God considers ḥalli, “permissible”, and what ḥarām, “prohibited”. And, by God, we will not care who of God’s creation descend upon us. God’s swords are still unsheathed; we have not yet put them down. We will fight vigorously against those who oppose us, just as we fought with the Messenger of God (ṢAAS). Let no one depend upon other than himself.’”

The muhājirūn then left with him for the Messenger of God (ṢAAS). The ḥadīth proceeds to relate his being washed, and placed in a shroud, how prayers were spoken over him and he was buried.

I note that we will relate all this in full detail and all evidence hereafter, if God Almighty so wills it.

Al-Wāqīḍī narrated from his sheikhs. They stated, “When there was doubt about the death of the Prophet (ṢAAS), some people said, ‘He is dead!’ Others said, ‘He is not dead.’ Asmā’, daughter of ‘Umays, then placed her hand between the shoulders of the Messenger of God (ṢAAS), and said, ‘The Messenger of God (ṢAAS) is dead. And the “seal” has been removed from between his shoulders!’ It was by this that his death was known.”

The ḥāfīz al-Bayhaqi gave it thus in his work the Daṭī‘il al-Nubuwwa, through al-Wāqīḍī. The tradition is considered 4a‘if, “weak”. The sheikhs whom he quotes are unidentified and the ḥadīth is munqa‘i, “truncated”, in any case, and it contradicts what is true. It contains what is exceedingly strange – the removal of the “seal”. But God knows what is correct.

Al-Wāqīḍī and others have given many reports about the death that are very strange and objectionable. We have omitted most of these, due to the weakness of their lines of transmission or the objectionable nature of their content, especially material given by many of the tellers of narratives, and others; much of that is definitely invented.

In the authentic and good aḥādīth related in the famous works, material containing untruths and of unknown lines of transmission are avoided. And God knows best.

Section: An account of important events that occurred after the death of the Messenger of God (ṢAAS), and before his burial.

One of the most important and significant of these in consequence for Islam and its followers was the pledging of allegiance to Abū Bakr, “the trusting”, may God be pleased with him.
What happened was that on the day of the death of the Messenger of God (SAAS), Abu Bakr had performed the al-suhb prayer with the people. At that time the Messenger of God (SAAS) had briefly recovered from the throes of the illness from which he was suffering; he had drawn aside the curtain to his apartment and had looked out at the Muslims lined up in prayer behind Abu Bakr. This sight delighted him and he smiled at the Muslims, who, in their pleasure at seeing him, were almost distracted from the prayer in which they were engaged. And Abu Bakr had been about to return to the line of worshippers, but the Messenger of God (SAAS) signalled to them to remain where they were and let down the curtain. This was their last experience of him.

When Abu Bakr had completed the prayer, he came in to him and said to A'isha, "I see that the illness of the Messenger of God (SAAS) is somewhat alleviated. This is the day assigned to Bint Kharija." He was referring to one of his two wives, who resided in al-Sunh, over towards the east side of Medina. He then mounted a horse he owned and went to his house there.

The Messenger of God (SAAS) died in the late morning of that day; some say after the sun had passed the zenith. But God knows best.

Upon his death, the Companions fell into disagreement. Some said he had died, some that he had not. Salim b. Ubayd went after Abu Bakr in al-Sunh and told him of the death of the Messenger of God (SAAS). The latter left his house when he received the news and went in to the apartment of the Messenger of God (SAAS). He drew back the covering from over his face, kissed him and established that he had died.

Then he went out to the people and, from the side of the minbar addressed them. He told them about the death of the Messenger of God (SAAS), as we have related above, and put an end to their confusion and doubt. All the people came back around him, and a number of the Companions pledged their allegiance to him in the mosque.

Some of the ansar had doubts and it occurred to certain of them that it would be acceptable to appoint one of the ansar as khalifa, "caliph", "successor". Others of them compromised and suggested that one leader be appointed for the muhajirin and one for the ansar. Eventually Abu Bakr made clear to them that the caliphate could only be from Quraysh. They therefore came back to him and resolved unanimously on him, as we will narrate and elucidate.

The Story of the hall of Banu Sa'ida.

Imam Ahmad stated that Ishāq b. Isā al-'Abbās related to him, quoting Malik b. Anas, quoting Ibn Shihab, from Ubayd Allah b. 'Abd Allah b. 'Urba b. Mas'ud, who said that Ibn 'Abbās reported to him that 'Abd al-Rahmān b. 'Awf returned to his baggage. Ibn 'Abbās stated, "I had been teaching 'Abd al-Rahmān b. 'Awf to recite and (on his return) he found me waiting for him; that was at Mina, during the last hajj performed by 'Umar b. al-Khaṭṭāb. 'Abd al-Rahmān b. 'Awf
said, 'A man came to Umar b. al-Khattāb and said, "So-and-so is saying that if Umar were to have died, I would have pledged allegiance to so-and-so." At this Umar said, "I intend to stand up among the people this evening, if God so wills it, and I will warn them against that band who wish to seize power over them!""

"Abd al-Rahmān went on, 'I told him, "Commander of the Believers, don't do that; the pilgrimage brings together all kinds of low-class riff-raff and they will be in the majority in your assembly should you rise to address the people. I am afraid you may say something they will report allover the place without understanding or placing in the right context. You should first arrive in Medina, the seat of the Hijra and the home of the sunnah, and which only consists of scholars and the leading men. Say (in Medina) whatever you want in security. They will understand and properly interpret your words.""

"Umar replied, "If I reach Medina safely, I certainly will tell the people of it at the first assembly I hold."

"After reaching Medina, at the end of Dhu al-Hijja, when it was Friday, I hurried over in (a state of) ṣakkat al-aʿmā. [Isa b. 'Isa al-Tabari] asked Malik, "What did the narrator mean by ṣakkat al-aʿmā?"

He replied, "It means approximately when one doesn't care what the time is or how hot or cold it may be."

"Abd al-Rahmān b. 'Awf went on, 'I found Saʿd b. Zayd at the right corner of the minbar, he having preceded me there. I sat down facing him, my knee touching his. Umar was there right away. When I saw him, I said, "This evening he is going to speak on this minbar what no one has ever expressed before.""

"Saʿd b. Umar disputed this, saying, "What might he say that no one has said before?"

"Umar sat on the minbar and when the muezzin had finished making the call to prayer, he got up and gave appropriate praise to God. Then he said, "To proceed, I am about to speak what it was decreed for me to say. I do not know whether it will prove to be immediately before my death. Those who listen and understand it should talk about it wherever they may travel. Those who do not understand it I do not permit to tell lies about me."

"God sent Muḥammad with the truth and revealed the Book to him. One part of what He revealed to him was the verse relating to stoning. We recited it and fully appreciated and understood it. The Messenger of God (SAAS) cast stones, and we did so after him. I fear that eventually people may say, 'We don't find any verse referring to the stoning to be present in God's Book.' And so they will go astray by abandoning an ordinance revealed by God the Almighty and Glorious. The stoning in God's Book is a punishment upon married men and women who commit adultery when proof is present, or there is a pregnancy or a confession.'

"Moreover, we used to recite, 'Do not deny your own forebears, for it is unbelief for you to deny your forebears.' And the Messenger of God (SAAS) also said, 'Do not praise me to excess as people would do about Jesus, son of Mary. I am only a servant; say (he is), "The servant and Messenger of God."'
"It has reached me that one of you is saying, 'If Umar had died, I would have pledged allegiance to so-and-so.' Let no man deceive himself by saying, 'The allegiance paid to Abu Bakr was accidental and then became established.' Indeed, it was that way, except that God prevented it causing evil. There is none among you today who could command such allegiance as was the case for Abu Bakr. He was the best of us when the Messenger of God (SAAS) died."

"Ali, al-Zubayr and their associates withdrew to the house of Fatima, daughter of the Messenger of God (SAAS) while all the ansar went off in opposition to the hall of Banu Sa’ida. The muhajirun assembled around Abu Bakr.

"I told him, 'Abu Bakr, let us go and join our ansar brothers.' We set off to join them and were met by two fine men. They reported to us what the people were doing. They asked, 'Where are you muhajirun going?' I replied, 'We want to join our ansar brothers.' They replied, 'No; you should not go near them. Make your own decision, you muhajirun.' I told them, 'I swear by God, we will go to them!'

"We proceeded further and joined them in the hall of Banu Saqifa. They were assembled there and among them was one man heavily shrouded. I asked, 'Who is that?' They replied, 'That is Sa’d b. ‘Ubada.' I asked, 'What's wrong with him?' They replied, 'He is ill.'

"When we sat down, their speaker arose, spoke appropriate praise for God, and went on, 'To proceed, we are the ansar of God, the “squadron of Islam” and you muhajirun are the people of the Prophet (SAAS). But apparently a group of you wish to sever us from our origins and block us from gaining authority.'

"Umar continued, "When he had finished, I wanted to speak, for I had readied a speech I much liked that I wanted to deliver before Abu Bakr and mitigate some of his tartness. But he was wiser and more dignified than myself, and, by God, when I remained silent he did not omit a word that I would have wished to utter, and he did so better.

"What he said was, 'To proceed, you fully deserve every credit of which you spoke. However, the Arabs will recognize this authority only in this tribe of Quraysh, for they are the finest of the Arabs in descent and residence. I therefore recommend to you either of these two men you might prefer.' He then took my hand and that of Abu ‘Ubayda b. al-Jarrakh. This was the only thing he had said that I disliked. I would rather have been taken off to be beheaded without having committed a sin, or when dying, to have had my soul succumb to temptation, than to be given command of those that included Abu Bakr!

"One of the ansar then arose and said, 'I am, as it were, my people's rubbing post, and their fruitful, propped-up date-palm. One ruler should come from us, and another from you, Quraysh.'

"I asked Malik, 'What does he mean by “rubbing post” and “fruitful, propped up date-palm”?' He replied, 'He's saying, 'I am their most clever man.'"
"Voices rose in heated debate so that we feared a break-up. I then said, 'Hold out your hand, Abū Bakr!' He did so, and I pledged allegiance to him, as did all the muhājrūn and then the anṣār did so too. And we leaped upon Saʿd b. Úbāda. Someone shouted, 'You have killed Saʿd!' I responded, 'May God kill Saʿd!''"

"Umar went on, "We felt we could not have been more successful than we had been, in having allegiance pledged to Abū Bakr. We had feared that if we had left them without there having been a pledge, one would have been made after we had left; either we would have had to accept their decision that we did not want, or we would have had to oppose them, which would have meant disaster. Allegiance made to a leader without consultation with the Muslim community is invalid for the person making it, as is that of someone who so pledges out of fear of being killed.""

Mālik stated, "Ibn Shihāb quoted Urwa as having said, ‘The two men who met them were Uwaym b. Saʿīda and Maʿn b. ʿAdī.’"

Ibn Shihāb stated, "Saʿīd b. al-Musayyab reported to me that the ‘rubbing post’ was al-Ḥubab b. al-Mundhir."

The scholarly community all gave this hadīth in their works, along various lines from Mālik and others, all of whom drew it from al-Zuhri.

Imām Aḥmad stated that Muʿawiyah related to him from ‘Amr, quoting Zaʿīda, quoting Aḥṣam, and I have also been informed by Ḥusayn b. Aḥū, from Zaʿīda, from Aḥṣam, from Zarr, from ʿAbd Allāh – he being Ibn Masʿūd – who said, "When the Messenger of God (ṢAAS) died, the anṣār said, ‘A leader from us and a leader from you.’ ‘Umar went to them and said, ‘Anṣār, do you not know that the Messenger of God (ṢAAS) ordered Abū Bakr to act as the people’s imām? Who of you would feel at ease taking precedence over Abū Bakr?’"

"The anṣār responded, ‘We seek refuge in God from ever taking precedence over Abū Bakr!’"

Al-Nāṣrī narrated it from Iṣḥāq b. Rāhawayh and Ḥannād b. al-Sarri, from Ḥusayn b. Aḥū al-Juʿfī, from Zaʿīda.

ʿAlī b. al-Madīnī narrated it from Ḥusayn b. ʿAlī, who said, "It is saḥīḥ. I know it only from a hadīth of Zaʿīda, from Aḥṣam."

Al-Nāṣrī also narrated it from a hadīth of Salama b. Nubayṭ, from Nuʿaym b. Abū Hind, from Nubayṭ b. Shārīt, from Saʿīm b. Ḫubayd, from ʿUmar similarly. It is also narrated from ʿUmar b. al-Khaṭṭāb similarly through another line of transmission.

Muḥammad b. Iṣḥāq narrated it from ʿAbd Allāh b. Abū Bakr, from al-Zuhri, from Ḫubayd Allāh b. ʿAbd Allāh, from Ibn ʿAbbās, from ʿUmar, who stated, "I

146. The Arabic phrase given is wa nazzawna ʿallī Saʿīd, that is, we “jumped upon”, “mounted!” or “served” Saʿīd. Saʿīd had offered an anṣār candidate for Caliph. The text suggests that the muhājrūn had thwarted Saʿīd’s plans, rather than done violence to him. In any case, Saʿīd, an important figure in the early history of Islam, went into retirement thereafter and died some two years after ʿUmar’s accession to the caliphate.
said, ‘Muslims, the one most worthy of the authority of the Prophet of God should be the second of the two who were in the cave;’ and Abū Bakr is the foremost and the senior (candidate).’

“I then went to take his hand but an anṣār anticipated me and touched his hand before I did. I then took his hand and the (other) people followed.”

Muḥammad b. Sa‘d narrated it from Ḥarīm b. Faḍl, from Ḥammād b. Zayd, from Yahyā b. Sa‘d, from al-Qasim b. Muḥammad. His account is similar to the above; he gave the name of the man who preceded ʿUmar b. al-Khaṭṭāb in pledging allegiance to Abū Bakr as Bashir b. Sa‘d, the father of al-Nu‘mān b. Bashir.

An Account of the recognition by Sa‘d b. ʿUbāda of the truth of what Abū Bakr stated that day at the hall.

Imām Aḥmad stated that ‘Affān related to him, quoting Abū ʿAwāna, from Da‘ūd b. ʿAbd Allāh al-Azdi, from Ḥumayd b. ʿAbd al-Raḥmān, who said, “The Messenger of God (ṢAAS) died while Abū Bakr, may God be pleased with him, was in his summer residence outside Medina.

“He arrived, uncovered his face and kissed him, saying, ‘Would that my mother and my father could ransom you! There was none finer than you, alive or dead! Muḥammad has died, by the lord of the kaʿba.’”

He went on to narrate the hadith as above and stated, “Abū Bakr and ʿUmar hurried off and joined them. Abū Bakr spoke, omitting nothing that had been revealed about the anṣār or that the Messenger of God (ṢAAS) had said about them. He stated, ‘You well know that the Messenger of God (ṢAAS) said, ‘If the people were to take a path along a valley while the anṣār followed a different one, I would take that of the anṣār.’ You well know, Sa‘d, that the Messenger of God (ṢAAS) said – while you were seated – ‘Quraysh are those entrusted with this authority. Those of the people who are righteous are but followers of the righteous (of Quraysh), while the sinners would do the same.’ Sa‘d said to him, ‘You are right; we are the viziers, you the princes!’”

Imām Aḥmad stated that ʿĀli b. ʿAbbās related to him, quoting al-Walīd b. Muslim, quoting Yazīd b. Sa‘d b. Dhu ʿAdwān al-ʿAbsi, from ʿAbd al-Malik b. Umayr al-Lakhmī, from Rāfiʿ al-Ṭālī, the companion of Abū Bakr, “the trusting”, on the expedition to Dḥū al-Salāsīl, who said, “I asked him what had been said when allegiance was pledged to him. He replied, (while telling him what the anṣār had been discussing, what he had said to them and what ʿUmar b. al-Khaṭṭāb had said to the anṣār) ‘and he reminded them of my being appointed their imām by order of the Messenger of God (ṢAAS), during his illness. And they therefore pledged allegiance to me, and I accepted this from them. I was worried that (otherwise) there would be unrest after which would come secession.’”

The line of transmission for this is excellent and strong.

The implication of this is that Abū Bakr only accepted the appointment as imām due to his concern that there would be unrest worse than if he had refused to accept it.

I note that this activity took place during the remainder of that Monday. On the morning of the following day, Tuesday, the people gathered in the mosque where the pledge of allegiance was made by the entire body of the muhājirūn and the anṣār. This preceded the burial of the Messenger of God (ṢAAS).

Al-Bukhārī stated that Ibrāhīm b. Mūsā related to him, quoting Hishām, from Maʿmar, from al-Zuhri, who quoted Anas b. Malik as having said that he heard the final address when ʿUmar sat upon the minbar. That was the day following that of the death of the Messenger of God (ṢAAS). Abū Bakr was there, not speaking. ʿUmar said, "What I wanted was for the Messenger of God (ṢAAS), to live on until he dabbartana" — by this word" he meant until he was the last one of them alive — "however, even if he has died, God has placed among you a light by which you may be guided. God led Muḥammad (ṢAAS) aright; Abū Bakr, his Companion and 'the second of two' is the Muslim most fitted to have authority over you. Come forward and pledge allegiance to him."

A group had pledged allegiance to him before that, in the hall of Banū Saʿīda; the general pledge occurred at the minbar.

Al-Zuhri quoted Anas b. Malik as having said, "I heard ʿUmar say that day to Abū Bakr, 'Mount the minbar.' And he kept on saying this until Abū Bakr did mount the minbar and there was a general pledge of allegiance made to him."

Muḥammad b. Ishaq stated that al-Zuhri quoted to him Anas b. Malik as having said, "When Abū Bakr received the pledge of allegiance in the hall, it being the day after (the death of the Prophet (ṢAAS)), Abū Bakr was seated on the minbar. ʿUmar arose and spoke prior to Abū Bakr. He spoke appropriate words of praise and thanks to God, then he said, 'People, I made a new address to you yesterday, one I did not find in God’s Book, and one that the Messenger of God (ṢAAS) had not authorized me to deliver. However, I had thought that he would dabbara us' — he meant 'be the last of us'. 'God has preserved among you His Book by which He gave guidance to the Messenger of God (ṢAAS). If you adhere to it, then God will lead you to that to which He led him. God has given responsibility for your affairs to the very best man among you, the Companion of the Messenger of God (ṢAAS), the second of two when they were together in the cave; arise and pledge allegiance to him.'

"And the people did make a general pledge of allegiance to Abū Bakr after the pledge made at the hall.

"Abū Bakr then spoke. He gave appropriate praise and thanks to God, then said, 'To proceed: people, I have assumed authority over you, even though I am not the best of you. If I do well, then help me. If I err, then set me straight.
Honesty is loyalty; dishonesty is perfidy. It is the weak among you who are powerful in my view until I can do away with their infirmity. It is the strong among you who are weak until I can draw forth from them the right, if God so wills it. No people abandons the fight for God's cause without God afflicting them with degradation. Depravity never spreads over a people without God making them experience calamity. Obey me for as long as I obey God and His Messenger. If I disobey God and His Messenger, then I should expect no obedience from you. Proceed with your prayer, and may God have mercy upon you!"

This has a line of transmission that is sahih.

His statement, "I have assumed authority over you, even though I am not the best of you" stems from (a sense) of forbearance and modesty. They were united in belief that he was the most virtuous and best of them, may God be pleased with them all.


"The spokesman for the anṣār arose and said, "You should know that the Messenger of God (ṢAAS) was one of the muhājirin and that his successor will be from the anṣār. We have been the anṣār, "the Helpers", of the Messenger of God (ṢAAS), and we will be the anṣār of his caliph, just as we were his anṣār."

"Umar b. al-Khaṭṭāb then arose and said, "Your speaker is correct. If you had said anything other than this, we would not have agreed with you." He then took the hand of Abū Bakr and said, "This is your leader; pledge allegiance to him." Umar pledged allegiance to him, as did the muhājirin and the anṣār."

He went on, "Abū Bakr mounted the minbar and, looking out into their faces, he did not see al-Zubayr. And so he summoned al-Zubayr and said, 'I ask, would you, the nephew of the Messenger of God (ṢAAS), and his disciple, wish to break asunder the staff of the Muslims?' He replied, 'Let there be no reproof, Caliph of the Messenger of God (ṢAAS).' And he arose and made his pledge of allegiance to him.

"Abū Bakr then looked out into the faces of the people and did not see `Alī. He then summoned `Alī b. Abū Ṭalīb, and he came. Abū Bakr said, 'I ask, would the nephew of the Messenger of God (ṢAAS), and his son-in-law, wish to break asunder the staff of the Muslims?' He replied, 'Let there be no reproof, Caliph of the Messenger of God (ṢAAS).' And he pledged to him his allegiance. This is approximately what was said."
Abū ‘Ali al-Ḥafīẓ stated, “I heard Muḥammad b. ʾIṣḥāq b. Khuzayma say, ‘Muslim b. Ṿalāḥaj came to me and asked me about this ḥadīth; I wrote it down for him on a scrap (of cloth) and read it aloud to him.’

“This ḥadīth is worth a camel offered in sacrifice.”

I say it certainly is; indeed, it is worth a whole hoard of cash!

Al-Bayhaqi then narrated it from al-Ḥakīm and Abū Muḥammad b. Ḥāmid al-Maqbūrī, both of whom quoted from Abū al-ʿAbbas Muḥammad b. Yaʿqūb al-ʿAṣāmīm, from Jaʿfar b. Muḥammad b. Shāhīrī, from ʿAflān b. Saʿlām, from Wuhayb. However, he reported that it was Abū Bakr, not ʿUmar, who responded to the anṣār spokesmen. And in that account he stated that it was Zayd b. Thābit who took the hand of Abū Bakr and said, “This is your leader; pledge him allegiance.” He stated that, “They then left, and when Abū Bakr mounted the minbar, he looked out into the faces of the people there and, not seeing ʿAlī, asked after him. Some of the anṣār then got up and brought him.” He proceeded thereafter to refer to the account relating to al-Zubayr. God knows best.

Imām Aḥmad b. Ḥanbal narrated it from trusted authorities from Wuhayb, in abbreviated form. ʿAlī b. ʿAṣīm narrated it from al-Jāriṭ, from Abū Ṣaʿd b. ʿAbd Allāh al-Khudrī. His account is similar to the above.

The line of transmission for this is ṣaḥīḥ and maḥṣūṣ, “authentic and appropriate”, from a ḥadīth of Abū Ṣaʿd Ḥanbal b. ʿAbd Allāh al-Mundhirī b. ʿAbd Allāh b. ʿAbd al-Malik b. Naṭā, from Abū Ṣaʿd al-Baṣrī. His account is similar to the above.

This account has clear value; it refers to the pledge of allegiance made by ʿAlī b. Abū Ṭalib, either on the first day or the second following the death. This is true. For ʿAlī b. Abū Ṭalib never once, at any time, opposed Abū Bakr and never failed to be present behind him at any one of the prayers, as we will relate. He also went out with him to Dhu al-Qa‘a when Abū Bakr proceeded forth, his sword unsheathed, to do battle with those in secession from Islam.

However, when it so happened that Fāṭima, may God be pleased with her, criticized Abū Bakr because she fancied that she had rights to inherit from the Messenger of God (ṢAAS), this was due to her not having known what Abū Bakr told her of the latter’s statement, “What we leave shall not be inherited but will become a sadaqa, ‘a charitable trust’”. He therefore blocked her and others of the wives of the Messenger of God (ṢAAS), as well as his uncle from the inheritance, due to this clear statement as we will explain in its proper place. She then asked him that ‘Alī look into the land at Khaybar and Fadak made into a sadaqa. Abū Bakr did not, however, respond favourably in this because he — that man who was truthful, pious, upright and virtuous — thought it his duty to administer all those matters entrusted to him by the Messenger of God (ṢAAS). She, a very human woman with no aspirations for infallibility, felt resentful and angry and never again spoke to Abū Bakr before she died. ʿAlī was obliged to respect her feelings somewhat. When she died, some six months following the death of her father (ṢAAS), ‘Alī thought it best to renew his pledge of allegiance
to Abu Bakr, may God be pleased with him, in addition to the pledge he had made earlier, prior to the burial of the Messenger of God (SAAS).

The authenticity of all this is further established by the statement made by Musa b. Uqba in his work on the military expeditions of the Prophet (SAAS). In it he quotes from Sa'd b. Ibrahim, quoting his father, to the effect that his father, 'Abd al-Rahman b. 'Awf, was with Umar and that Muhammad b. Maslama broke the sword of al-Zubayr.

(The hadith states) "Abu Bakr then made an address in which he apologized to the people, saying, 'I was never ambitious for power, not for a single day or night; I never asked for it, secretly or openly.' And the mujahidin accepted his statement."

'Ali and al-Zubayr both stated, "The only thing that angered us is that we were too late for the maslaha, 'the consultation activity'. We consider that Abu Bakr is the most deserving of the people for power. He is the 'companion of the cave' and we well know his nobility and goodness. And the Messenger of God (SAAS) did, while alive, appoint him to lead the people in prayer."

The line of transmission for this is excellent. And to God be all praise and credit.

DIVISION

Anyone contemplating what we have been reporting will clearly recognize that the precedence awarded by both the muhajirun and the ansar to Abu Bakr was unanimous. They will see in this proof of the statement made by the Messenger of God (SAAS) that "God and the Believers would reject anyone but Abu Bakr".

It will be apparent to them, nevertheless, that the Messenger of God (SAAS) did not assign the caliphate to any specific person, not to Abu Bakr, as one group of the orthodox maintain, nor to 'Ali, as a group of the al-rasidin, "the rejectionists", argue.

He did, however, make an indication (of preference) so strong that any person of perception and intelligence would recognize, for Abu Bakr, as we have shown above and will refer to hereafter. And to God be praise.

It is similarly established in both hadith collections from a hadith of Hisham b. 'Urwa, from his father, from Ibn 'Umar, that when 'Umar was stabbed, he was asked, "Will you not appoint a successor, Commander of the Believers?" He replied, "If I were to appoint a successor, someone better than myself did so" — meaning Abu Bakr — "and if I do not, someone else better than myself did not" — meaning the Messenger of God (SAAS).

Ibn 'Umar went on, "I knew, when he mentioned the Messenger of God (SAAS), that he was not going to appoint a successor."

149. From the verb rasida, "reject", the term, sometimes used perjoratively, is applied to the Shi'a community of Islam who "rejected" the legitimacy of the succession to the caliphate of al-shaykhayn, "the two elders", Abu Bakr and Umar.
Sufyān al-Thawrj stated that 'Amr b. Qays quoted 'Amr b. Sufyān as having said, "When 'Alī took command over the people, he said, 'People, the Messenger of God (ṢAAS) left us no instructions regarding power. We considered it appropriate to appoint Abū Bakr as his successor. And he took various action, and so it went until he passed away. Then Abū Bakr decided to appoint 'Umar as his successor. And he took various actions and so it went till he passed away' — or he said, 'until his authority was formally established'. And so on."

Imām Ahmad stated that Abū Nu‘aym related to him, quoting Shurayk, from al-Aswād b. Qays, from 'Amr b. Sufyān, who said, "A man made an address at the battle of Basra at which 'Alī was victorious and 'Alī spoke, saying, "(Regarding) this uneven speaker, the Messenger of God (ṢAAS) came first, Abū Bakr came second and 'Umar came third. After them we were rocked by disorders in which God performed His will."

The ḥāfiz al-Bayḥaqī stated that Abū 'Abd Allāh al-Hāfiz informed him, quoting Abū Bakr Muḥammad b. Ahmad al-Zakī of Merv, quoting 'Abd Allāh b. Rawālī Muhammad b. Ahmad al-Zakī of Merv, quoting Shāhāb b. Sawwār, quoting Shu‘ayb b. Maymūn, from Ḥūṣayn b. Abū al-Raḥmān, from al-Shābī, from Abū Wātīl, who said, "'Alī b. Abū Ṭāli‘b was asked, 'Will you not appoint a successor over us?' He replied, 'The Messenger of God (ṢAAS) did not appoint a successor, so should I appoint one? If God wishes the people well, He will unite them, after me, behind the best man among them, as He united them behind the best man among them after their prophet.'"

The line of transmission for this is excellent; the compilers of the ṣaḥīḥ collections did not give it.

We have quoted hereabove al-Bukhārī's account of the hadith of al-Zuhrī, from 'Abd Allāh b. Ka'b b. Mālik, from Ibn 'Abbas, to the effect that when 'Abbas and 'Alī came away from the Messenger of God (ṢAAS), a man asked them, "How is the Messenger of God (ṢAAS) this morning?" 'Alī responded, "Thanks be to God, he is recovered." Al-'Abbas then said, "Three days from now, I swear by God, you will be 'slave of the staff'. I well know how members of Banū Hashim look when near death. And I see death in the face of the Messenger of God (ṢAAS). Let us go to him and ask him to whom rule will go. If to us, then we will know it; if to someone other than us, we can tell him and he (the Prophet (ṢAAS)) can tell him to care for us," 'Alī said, "I'll not ask him that, I swear by God. If he refused it to us, the people would never give it to us after him."

Muḥammad b. 'Ishāq gave this from al-Zuhrī. That account, "They both went in to him the day the Messenger of God (ṢAAS) died" ends with the words "and he died when the heat grew intense of the late morning of that day."

I note that this was a Monday, the day on which he died; this is evidence that the Prophet (ṢAAS) died without leaving a testamentary statement concerning the leadership.
In both sahih collections Ibn 'Abbās is quoted as having stated, “It was truly disastrous that the Messenger of God (ṢAAS) was prevented from writing that document.”

We have narrated above how the Prophet (ṢAAS) sought to write a document for them after which they would not go astray, and how, when disputes and differences were expressed in his presence, he said, “Leave me alone; my present condition is better than that to which you invite me.”

We also quoted him above as having stated thereafter, “God and the Believers would reject anyone but Abū Bakr.”

In both sahih collections it is stated from a hadith of 'Abd Allāh b. 'Awn, from Ibrāhīm al-Taymi, that al-Aswad is quoted as having said, “Someone told 'Ā'ishah that people were saying that the Messenger of God (ṢAAS) made a testamentary statement appointing 'Alī as his successor. She asked, ‘Regarding what? He did ask for a bowl in which to urinate while I was resting him against my chest, and he then turned aside and died, without my sensing it. How is it they say he made a testamentary statement appointing ‘Ali as his successor?’”

In both sahih collections there is a hadith of Mālik b. Mīghwāl which quotes Tālha b. Muṣrīf as saying, “I asked 'Abd Allāh b. Abū Awfā whether the Messenger of God (ṢAAS) had made a testamentary statement. He replied, ‘No.’ I asked, ‘So he made us no testamentary statement?’ He replied, ‘He commended to us the Book of God, Almighty and Glorious is He.’”

Tālha b. Muṣrīf stated that Hudhayl b. Shuraḥbīl said, “Abū Bakr is behaving like a ruler on the basis of a testamentary statement made by the Messenger of God (ṢAAS)! Abū Bakr wishes he had found some (written) testament from the Messenger of God (ṢAAS), but the Messenger of God (ṢAAS) died (without doing so).” Abū Bakr would have been delighted – if he had found a testament from the Prophet (ṢAAS) to have applied it diligently.

It is also stated in both sahih collections, from a hadith of al-A‘mash, from Ibrāhīm al-Taymi, who quotes his father as having said, “‘Alī b. Abū Ṭalīb, may God be pleased with him, made an address to us in which he said, ‘Whoever claims that we have anything to read that is not in God’s Book and on this sheet’—referring to a sheet suspended on his sword that contained some camel’s teeth and items taken from wounds – ‘is telling lies!’”

Concerning it (the sheet) he said, “The Messenger of God (ṢAAS) stated (in it), ‘Medina is sacrosanct, from Mt. 'Ayr to Mt. Thawr. Whoever commits a sin inside it or provides sanctuary for someone who has sinned shall have upon him the curses of God, the angels and the people combined. God will not accept from him on Judgement Day any repentance or compensation. Anyone claiming descent from someone not his father or who claims connection to those not his protectors shall have upon him the curses of God, the angels and the people combined. God will not accept from him on Judgement Day any repentance or compensation. Inviolability of Muslims, even those of the lowest ranks, is all one; any person who violates his pact with a Muslim shall be cursed by God, the
angels and the people combined. God will not accept from him on Judgement Day any repentance or compensation."

This hadith established in both sahih collections and elsewhere from ‘Ali, may God be pleased with him, refutes the claim of the ‘rejectionist’ faction that the Messenger of God (SAAS) made a testamentary statement appointing him to the succession. Were it to have been as they claim, none of the Companions would have rejected it. They were too obedient to God and to His Messenger, both during his life and after his death, to use their own judgement contrary to his and to give their preference to someone other than his choice, or to downgrade someone to whom he had given preference in his own test. Far from it, definitely, and why ever?

Whoever would think that of the Companions, may God be pleased with them, any would have ascribed to them sinfulness and collusion in resistance to the Messenger of God (SAAS), and opposition to his decision and his document? Anyone who reaches this point has taken off the mantle of Islam and expressed disbelief in the consensus of the famous imams. Spilling the blood of such persons would be more permissible than the spilling of wine!

Moreover, if ‘Ali b. Abu Talib, may God be pleased with him, did in fact possess a document why did he not use it to argue against the Companions to establish his power over them and his role as their imam?

If he could not put into effect that document, then he was weak, and a weakling is not fit for power. If he were able and did not act, then he was a traitor; and such a sinful traitor should be denied and kept away from power. If he did not know of the existence of the document, then he was ignorant.

And then could others after him have known of it? This is impossible - a lie, foolishness and error.

This would only seem appropriate to persons of ignorance and depravity, human beings who are totally misled. Satan provides embellishment for them without evidence or proof but with mere use of imagination, irrationality, mendacity and false accusations.

Refuge is to be sought with God from the delirium, inadequacy, madness and disbelief they suffer, refuge with God by adherence to the sunna, the Qur’an, fidelity to Islam and to faith, by reliance upon certainty, the weight of evidence, to escape the flames and to attain heaven. And God is Munificent, Benign, Merciful and Compassionate.

In this hadith from ‘Ali, firmly based in both sahih collections that we have given above, there is refutation of the claims made by those numerous ignorant cultists and storytellers who claim that the Prophet (SAAS) made a testamentary statement awarding him power. Their statements asserting this are many and various, claiming that the Prophet (SAAS) told him, "‘Ali, do this!" , "‘Ali, do not do that". "‘Ali, anyone doing this and that would be such-and-such." They employ phraseology that is weak and express concepts that are largely absurd.
Many of their statements are on paper and are not worth the ink! But God knows best.

The ḥāfīz al-Bayhaqi gave a ḥadīth through Ḥammād b. ‘Aṣm al-Naṣīṭi – he being one of those unmitigated liars – from al-Sarrī b. Khallād, from Ja‘far b. Muḥammad, from his father, from his grandfather, from ‘Alī b. Abū Ṭalīb, who quoted the Prophet (ṢAAS), as having said, “‘Alī, I am entrusting a commandment to you; honour it and you will be well for as long as you keep to it. ‘Alī, the believer is distinguished by three characteristics – prayer, fasting and payment of the zakāt.”

Al-Bayhaqi went on, “He proceeded to give a lengthy ḥadīth concerning motivations and morals. The ḥadīth is fabricated. And I stipulated at the beginning of the book that I would not include any ḥadīth I know to be fabricated.”

He proceeded to relate through Ḥammād b. ‘Umar, this being from Zayd b. Rufayt, from Mā‘ṣūl al-Shāmī, who said, “This is what the Messenger of God (ṢAAS) stated to ‘Alī b. Abū Ṭalīb when he returned from the military expedition to Ḥunayn and surat al-Nasr (CX) was revealed to him.”

Al-Bayhaqi stated, “He went on to relate a long ḥadīth concerning al-fitra, ‘civil disorder’; this too is an objectionable ḥadīth that is without proper foundation. Yet there are enough authentic aḥādīth; success is through God.”

Let us here offer comments made upon the life of Ḥammād b. ‘Aṣm b. Abū Ismā‘īl al-Naṣīṭi. It is narrated from al-A‘mash and others, as well as from Ibrahim b. Mūsā, Muḥammad b. Māhrūn, Mūsā b. Ayyūb and others.

Yahyā b. Ma‘īn stated, “He is one of those who lie and who fabricate ḥadīth.”

‘Ammr b. ‘Alī al-Fallas and Abū Ḥātim stated, “His aḥādīth are objectionable; very weak.” Ibrahim b. Ya‘qūb al-Jawzānī said, “He would lie.” Al-Bukhārī stated, “His aḥādīth are objectionable.” Abū Zura‘a said, “His aḥādīth are feeble.” Al-Naṣṣār stated, “To be ignored.” Ibn Hibbān said, “Completely fabricates aḥādīth.” Ibn Ṭā演习 stated, “His whole body of aḥādīth are such that none of the trustworthy authorities quote him.” Al-Dārquqīnī stated, “Weak.” Al-Ḥakīm Abū ʿAbd Allāh commented, “He narrates from the trustworthy authorities aḥādīth that are fabricated; he is simply notorious.”

And then there is the ḥadīth given by the ḥāfīz al-Bayhaqi, who stated that Abū ʿAbd Allāh Muḥammad b. Abū ʿAbd Allāh al-Ḥāfīz related, quoting Ḥamza b. al-ʿAbbās al-ʿAqābi of Baghdād, quoting ʿAbd Allāh b. Rauḥ b. al-Madāʾinī, quoting Sallām b. Sulaymān al-Madāʾinī, quoting Sallām b. Sulaymān al-Tawīl, from Abū al-Malik b. Abū al-Ḥāmān, from al-Ḥasan al-Muqbrūt, from Abū al-Ḥāshīth b. Ṭalīq, from Murra b. Sharāḥil, from ʿAbd Allāh b. Masʿūd, who said, “When the Messenger of God (ṢAAS) became seriously ill, we gathered in Ṭiṣa’a’s home. As the Messenger of God (ṢAAS) looked over at us, his eyes welled with tears. He then told us, ‘The time for the parting is near.’ And he went on to tell us of his impending death. He then said, ‘Welcome to you all; may God give you long life. May He give you guidance, help, benefit, success, instruction,
protection, support and acceptance. I commend you to fear of God; I commend you to God and ask Him to take charge of you. I am to you all a clear harbinger, warning you not to go against God by being haughty towards His worshippers and His land. God said to me and to you, "That abode, the Hereafter, We assign to those who do not seek self-aggrandisement on earth or iniquity; reward shall come to the pious" (sūrat al-queda; XXVIII, v.83). He also stated, "Is there not in hell an abode for the conceived?" (sūrat al-Zumar; XXXIX, v.60).

"We asked him, 'When will your death come, Messenger of God?' He replied, 'It is near; as is the return to God, to the al-sidrat al-muntaha,' to the most bountiful cup and the highest furnishings.' We asked, 'Who is it who will wash you (after death), Messenger of God?' He replied, 'The very closest menfolk of my household, along with many angels who see you from where you do not see them.' We asked, 'In what should we shroud you, Messenger of God?' He replied, 'In these clothes of mine, if you wish, or in a Yemeni cloth or a white one from Egypt.'

"We asked, 'Who will pray over you, Messenger of God?' He wept and we did so too. He said, 'Easy! May God forgive you and reward you well on behalf of your Prophet! When you have washed me, embalmed me, wound me in a shroud and placed me at the edge of my grave, then depart from me for a while. The first person to pray for me shall be my two Companions and friends, Gabriel and Mīkā'il, then Isrā'īl, then the angel of death, along with troops of angels, upon whom be peace. Let the men of my own household begin prayers for me; then the women, then let others come in groups and as individuals. Do not harm me by weeping, lamenting or screaming. Give my greetings to those of my Companions who are absent. I ask you to bear witness that I send greetings to all who have entered into Islam and to those who have followed me in this faith of mine, from this day and on to the Day of Judgement.' We said, 'Who will place you in your grave, Messenger of God?' He replied, 'The very closest of the men of my household, along with many angels who see you from where you do not see them.'"

Al-Bayhaqi then stated, "Aḥmad b. Yūnus concurred with him, quoting from Sallām al-Ṭawil. Sallām al-Ṭawil is the only person who gave this."

I note that his refers to Sallām b. Salam, known as Ibn Salim and also as Ibn Sulaymān. The first version is more correct – (in full) al-Tamimi al-Sa’di al-Ṭawīl. It is narrated from Ja’far al-Sadiq, Ḥumayd al-Ṭawil and Zayd al-ʿAṣim and a group. From Sallām a group of persons quote, including Aḥmad b. ʿAbd Allāh b. Yūnus, Asad b. Mūsa, Khalaf b. Ḥishām al-Bazzār, ʿAlī b. al-Jaṣim and Qāṭiṣā b. ʿAqība.

ʿAlī b. al-Madini, Aḥmad b. Ḥanbal, Yaḥyā b. Maʿṣūm, al-Bukhārī, Abū Ḥātim, Abū Zura’ah, al-Jawzajānī, al-Nasaʾī and others consider Sallām a weak source. Some of the imāms deny his veracity and others ignore him.

150. The reference is to a lote tree that grows to the right side of the throne of God.
However, the hāfiẓ Abū Bakr al-Bazzār narrated this hadīth with this entire text from a line that does not include this Sallām. He stated that Muhammad b. Ismā'īl al-Ahmāsi narrated it to him, quoting ʿAbd al-Rahmān b. Muḥammad al-Muhārībī, from Ibn al-Isbāhānī, who quoted it from Murra, from ʿAbd Allāh. He gives the hadīth in full.

Al-Bazzār then stated that this hadīth was narrated from Murra, from several closely similar lines, and that ʿAbd al-Rahmān b. al-Isbāhānī did not hear this from Murra. However, it is given from those who related it from Murra. I know of no one who narrated it from ʿAbd Allāh quoting from Murra.

Section: Accounts of the time at which the Messenger of God (ṢAAS) died, his age at the time of his death, how he was washed, placed in a shroud and buried, and the site of his grave.

There is no disagreement over the Messenger of God (ṢAAS) having died on a Monday.

Ibn ʿAbbās stated, “Your Prophet (ṢAAS) was born, became a prophet, left Mecca as a muhājīr, entered Medina and died, all on Mondays.”

Imām ʿAlīmad and al-Bayhaqī both narrated this.

Sufyān al-Thawrī stated, from Hishām b. ʿUrwa, from his father, who quoted ʿAʾishah as having said, “Abu Bakr asked me, ‘On what day did the Messenger of God (ṢAAS) die?’ I answered, ‘On Monday.’ ‘I hope I die on that day,’ he commented. And he did so.”

Al-Bayhaqī narrated this from a hadīth of al-Thawrī.

Imām ʿAlīmad stated that Aswād b. ʿAmīr narrated to him, quoting Huraym, quoting Ibn Ishāq, from ʿAbd al-Rahmān b. al-Qāsīm, from his father, who quoted ʿAʾishah as having said, “The Messenger of God (ṢAAS) died on Monday; he was buried on the night of the Wednesday.”

ʿAlīmad is alone in giving this.

ʿUrwa b. al-Zubayr stated in his work on the military campaigns, as did Mūsā b. ʿUqba from Ibn Shihāb (who said), “When the pain of the Messenger of God (ṢAAS) became severe, ʿAʾishah sent a message to Abu Bakr, and she dispatched Ḥafṣa to ʿUmar and Fāṭimah to ʿAli. However, they did not gather together until the Messenger of God (ṢAAS) had died, while resting on ʿAʾishah’s chest and on the day scheduled for his visit to her. This was on Monday, as the sun passed its zenith, early in the month of Rabiʿ al-Awwal.”

Abū Yaʿṣīf stated that Abū Khaythama related to him, quoting Ibn Uyyayna, from al-Zuhri, from Anas, who said, “The last look I had at the Messenger of God (ṢAAS) was on the Monday. He withdrew the screen; there were people behind the screen and others behind Abū Bakr. His face appeared to me like a sheet of a document. The people wanted to move away, but he gestured to them to stay. He then drew the screen across. He died late in that day.”
This hadith is in the sahih collections; it provides evidence that the death occurred after the sun had passed the zenith. But God knows best.

Ya'qūb b. Sufyān narrated, from ‘Abd al-Ḥamīd b. Bakkār, from Muḥammad b. Ṣu‘ayb, and from Ṣafwān, from ‘Umar b. ʿAbd al-Ｗāhid, both of whom quoted from al-ʿAwzā‘ī, who said, “The Messenger of God (SAAS) died on Monday before the middle of the daytime.”

Al-Bayḥāqī stated that Abū ‘Abd Allāh al-Ḥafīẓ informed him, quoting Ahmad b. Kāmil, quoting al-Ḥusayn b. ʿAlī al-Bazzār, quoting Muḥammad b. ʿAbd al-ʿAlā’, quoting al-Muʿtamir b. Sulaymān, from his father, he being Sulaymān b. Ṭarkhān al-Taymi in his book on the military campaigns. He stated, “The Messenger of God (SAAS) fell ill on Monday, being the 20th of ʿṢafar. His sickness began when he was present at the home of a girl he owned named Rayḥāna, one of the Jewish prisoners. The first day he fell ill was a Saturday. He died on Monday, two days of Rabiʿ al-Awwal having passed, at the close of ten years after his arrival in Medina.”

Al-Waqīdī stated that Abū Maṣḥar related to him, from Muḥammad b. Qays, who said, “The Messenger of God (SAAS) fell seriously sick on Wednesday, eleven days before the end of ʿṢafar in 11 AH in the home of Zaynab, daughter of Jaḥš. All his women gathered; he was ill for thirteen days and died on Monday, two days after the beginning of Rabiʿ al-Awwal, 11 AH.”

Al-Waqīdī also stated, “They say that the Messenger of God (SAAS) first began to suffer on Wednesday, two days prior to the end of ʿṢafar. He died on Monday, twelve days after the beginning of Rabiʿ al-Awwal.”

This was the assertion made by Muḥammad b. Saʿd, his scribe. He added, “And he was buried on the Tuesday.”

Al-Waqīdī stated that Saʿd b. ʿAbd Allāh b. Abū al-Abyāq related to him, from al-Maqbūrī, from ʿAbd Allāh b. Rāfī’, from Umm Salama, who said that the Messenger of God (SAAS) first fell ill in the home of Maymūna.

Yaʿqūb b. Sufyān stated that Abū Maṣḥar, from Muḥammad b. Qays, who said, “The Messenger of God (SAAS) was ill for thirteen days. While the pain was light, he continued to perform the prayer; when it became severe, Abū Bakr performed it in his stead.”

Muḥammad b. Ishāq stated, “The Messenger of God (SAAS) died twelve days following the beginning of Rabiʿ al-Awwal, on the day of the week on which he came to Medina as a muhājir. He completed ten full years after his Hijrah.”

Al-Waqīdī stated, “That is what is fully established among us. Muḥammad b. Saʿd, his scribe, asserted it.”

Yaʿqūb b. Sufyān quoted Yahyā b. Bukayr as having said that al-Layth stated, “The Messenger of God (SAAS) died on Monday, one day having passed of Rabiʿ al-Awwal. It had been at the commencement of ten years before that day that he had arrived in Medina.”
Sa'd b. Ibrāhim al-Zuhrt stated, “The Messenger of God (ṢĀAṢ) died on Monday, two days after the beginning of Ṣaḥb al-Awwal, at the end of ten years after his arrival in Medina.”

Ibn ‘Asākir narrated this. Al-Waqqāt narrated it from Abū Ma’shar, from Muḥammad b. Qays, exactly as above. Khalīfa b. Khayyāt also stated this.

Abū Nu‘aym al-Fadl b. Dukayn stated that the Messenger of God (ṢĀAṢ) died on Monday at the beginning of Rabi‘ al-Awwal in 11 AH, the year of his arrival in Medina. Ibn ‘Asākir narrated it also.

It was narrated above from Urwa and Mūsā b. ‘Uqba and al-Zuhrt also, as we quoted from the works of the military expeditions. But God knows best.

What is most widely known is the statements made by Ibn Ishaq and al-Waqqāt.

Al-Waqqāt narrated it from Ibn ‘Abbās and ‘A’isha, may God be pleased with them both. He stated that Ibrāhim b. Yazīd related to him, from Ibn ‘Abwān, from his father, from Ibn ‘Abbās, and Muḥammad b. ‘Abd Allāh related to him from al-Zuhrt, from Urwa, from ‘A’isha. Both accounts stated that the Messenger of God (ṢĀAṢ) died on Monday, twelve days following the beginning of Rabi‘ al-Awwal.

Ibn Ishaq narrated it from ‘Abd Allāh b. Abū Bakr b. Ḥazm, from his father in similar words; he added, “and he was buried on the night of Wednesday.”

Sayf b. ‘Urwa narrated, from Muḥammad b. ‘Ubayd Allāh al-Azārmi, from al-Hakam, from Miqsam, from Ibn ‘Abbās, who said, “When the Messenger of God (ṢĀAṢ) had completed his ‘farewell pilgrimage’, he travelled back to Medina, where he remained for the rest of Dhū al-Ḥijja, al-Muḥarram and Safar. He died on a Monday, ten days after the beginning of Rabi‘ al-Awwal.”

It is also narrated from Muḥammad b. Ishaq, from al-Zuhrt, from ‘Urwa. In a hadīth of Fātimah from Urwa, from ‘A’isha, the statement is similar, except that Ibn ‘Abbās initially stated, “some days having passed since its beginning”. And ‘A’isha’s wording given was, “after some days of it had passed”.

Abū al-Qāsim al-Suhaylī stated in his work al-Rawād words to the effect that it is impossible to conceive of him (the Prophet (ṢĀAṢ)) having died on Monday, the 12th of Rabi‘ al-Awwal of 11 AH. That is because the Messenger of God (ṢĀAṢ) was present at one of the stations on the hajjat al-wāḍā‘ of 10 AH on a Friday. The first day of Dhū al-Ḥijja was a Thursday. On the basis of calculating the months thereafter either as full in length or shortened, or any combination of these, it is unimaginable that the 12th of Rabi‘ al-Awwal could have been a Monday.

This conclusion, made in these words, has become widely known.

A number of scholars have attempted to refute this. It can only, however, be refuted in one way, by there having been a difference in the moon’s rising. This view required the people of Mecca to have seen the new moon of Dhū al-Ḥijja on the night of the Thursday, while the people of Medina did not see it until the night of the Friday.
This is supported by the statement of 'A'isha, and others as well, that the Messenger of God (SAAS) left Medina on the *hijjat al-wadâ* five days prior to the end of Dhū al-Qa'dā.

It is clearly established, as we noted above, that the Messenger of God (SAAS) set forth (on the pilgrimage) on Saturday, not on Thursday as Ibn Ḥazm asserted, for he remained (away) for more than five days, without doubt. It is not possible that he left on the Friday, because Anas stated, “The Messenger of God (SAAS) performed the *al-zuhr* prayer of four *raka'ât* in Medina and the *al-'aṣr* prayer of two *raka'ât* at Dhū al-Ḥulayfâ. It is well established that he left (there) on Saturday, five days before the end of that month.”

In light of this, the people of Medina saw the new moon of Dhū al-Ḥijja on the eve of Friday. If that was on the first day of Dhū al-Ḥijja, a Friday, with the people of Medina and the months thereafter are calculated in full, then the first day of Rabi' al-Awwal would be a Thursday, and the twelfth day would be a Monday. But God knows best.

It is established in both *sahih* collections from a *ḥadīth* of Malik, from Rabî′a b. Abū ʿAbd al-Rahmān, from Anas b. Malik, who said, “The Messenger of God (SAAS) was neither very tall, nor short. He was neither pure white nor deep brown. His hair was neither curly nor straight. God, the Almighty and Glorious, gave him His mission when he was forty years old. He resided in Mecca ten (more) years and then for ten years in Medina. God took him to Himself early in his sixtieth year. At that time he did not have twenty white hairs in his head and beard.”

Ibn Wahb narrated it thus, from ‘Urwa, from al-Zuhri, from Anas, and from Qurra b. Rabî′a, from Anas, similarly to the above.

The *hofūz* Ibn ʿAsikir stated, “The *ḥadīth* of Qurra from al-Zuhri is *gharib*. However, the account of Rabî′a from Anas is narrated thus by a group (of scholars).”

He then gave it with a line of transmission through Sulaymān b. Bilāl, from Yaḥyā b. Saʿīd and Rabî′a from Anas, (who said) that the Messenger of God (SAAS), was sixty-three years old when he died.

He then gave it through Malik; al-Awza′ï, Misʿar, Ibrāhim b. Ṭahmān, ʿAbd Allâh b. ʿUmar, Sulaymān b. Bilāl, Anas b. Bilāl, Anas b. ʿAyād, al-Darawardī and Muḥammad b. Qays al-Madani all gave it from Rabî′a, from Anas, who stated, “The Messenger of God (SAAS) died when he was sixty years of age.”

Al-Bayhaqī stated that Abū al-Ḥusayn b. Bishrūn reported to him, quoting Abū ʿAmr b. al-Ṣamāk, quoting Ḥanbal b. Ishaq, quoting Abū Maʿmar ʿAbd Allâh b. ʿAmr, quoting ʿAbd al-Wārîth, quoting Abû Ghālib al-Bāhili, who said, “I asked Anas b. Malik, ‘How old was the Messenger of God (SAAS), when he received his mission?’ He replied, ‘He was forty years of age.’ ‘What happened then?’ I asked. He replied, ‘He was in Mecca for ten years and then ten in Medina. He had reached sixty by the time he was taken by God, the Almighty and Glorious. He was the strongest, finest, most handsome and well-built of men.’”
Imam Ahmad narrated it from 'Abd al-‘Sama‘d b. 'Abd al-Warith, from his father.

Muslim narrated from Abü Ghassan Mu‘hammad b. ‘Amr al-Razi, known as Rubayh, from Ḥakkām b. Salm, from ‘Uthmān b. Zayd, from al-Zubayr b. ‘Adi, from Anas b. Malik, who said, “The Prophet (SAAS) died when he was sixty-three; Abū Bakr died when he was sixty-three, and ‘Umar similarly, when he too was sixty-three.”

It is established in both sahih collections from a hadith of al-Layth b. Sa‘d, from ‘Aqīl, from al-Zuhri, who quoted ‘A‘ishah as having said, “The Messenger of God (SAAS) died at age sixty-three.”

Al-Zuhri stated that it was reported to him similarly by Sa‘d b. al-Musayyab. Mūsā b. Uqba, ‘Uqayl, Yūnus b. Yazid and Ibn Jurayj narrated it from al-Zuhri, from Urwa, from ‘A‘ishah. She said, “The Messenger of God (SAAS) died when he was sixty-three.” Al-Zuhri stated, “And Sa‘d b. al-Musayyab told it to me similarly.”

Al-Bukhārī stated that Abū Nu‘aym narrated to him, quoting Shaybān, from Yahyā b. Abū Kathir, from Abū Salama, and Ibn ‘Abbas, who said that the Messenger of God (SAAS) remained in Mecca for ten years receiving revelation of the Qur‘ān, and also ten years in Medina.

Muslim did not include it.

Abū Da‘ūd al-Tayyibī stated in his musnad collection that Shu‘ba related to him, from Abū Ishāq, from ‘Amir b. Sa‘d, from Jarir b. ‘Abd Allah, from Mu‘āwiyah b. Abī Sufyān, who said, “The Prophet (SAAS) died when he was sixty-three years old. Abū Bakr also died at age sixty-three, as did ‘Umar.”

Muslim narrated it thus from a hadith of Ghundar, from Shu‘ba. It is one of the abādith that he alone gives, one not included by al-Bukhārī. Some give its line of transmission from ‘Amir b. Sa‘d, from Mu‘āwiyah. The correct line is as we have given it, from ‘Amir b. Sa‘d, from Jarir, from Mu‘āwiyah.

We also narrated it through ‘Amir b. Sharaḥīl, from al-Sha‘bī, from Jarir b. ‘Abd Allah al-Bajajī, from Mu‘āwiyah.

The ḥāfiẓ Ibn ‘Askīr gave it through al-Qādr Abū Yūsuf, from Yahyā b. Sa‘d al-Anṣārt, from Anas, who said, “The Messenger of God (SAAS) died at age sixty-three. Abū Bakr died when he was sixty-three, as did ‘Umar.”

Ibn Lāhī‘a stated, from Abū al-Aswad, from Urwa, from ‘A‘ishah, who said, “The Messenger of God (SAAS) and Abū Bakr made mention of their ages at my home. The Messenger of God (SAAS) was older than Abū Bakr. The Messenger of God (SAAS) died at the age of sixty-three; Abū Bakr died after him, also at the age of sixty-three.”

Al-Thawrī stated that al-A‘mash quoted al-Qāsim b. ‘Abd al-Rahmān as having said, “The Messenger of God (SAAS), along with Abū Bakr and ‘Umar, died at the age of sixty-three.”

Hanbal stated that Imam Ahmad related to him quoting Yahyā b. Sa‘d, from Sa‘d b. al-Musayyab, who said, “The Prophet (SAAS) (first) received revelation
at the age of forty-three. He stayed ten more years in Mecca and lived on in Medina for ten.”

This (line of transmission) is *gharib* from him, but *ṣaḥīḥ*, “authentic” up to him. 

Ahmad stated that Hushaym related to him, quoting Da‘ūd b. Abū Hind, from al-Sha‘bī, who said, “The Messenger of God (SAAS) became a prophet at age forty; he stayed there for three years, then Gabriel was sent to him with his mission. Thereafter he remained there for ten years, then went into exile to Medina. He died at age sixty-three.”

Imām Abū ‘Abd Allāh Ahmad b. Hanbal stated, “What is clearly established in our view is (that he died) at age sixty-three.”

I note that it was thus that Mujuhid narrated it, from al-Sha‘bī; it was also narrated from a *ḥadīth* of Ismā‘īl b. Abū Khalid.

In both *ṣaḥīḥ* collections it is stated from a *ḥadīth* of Rawḥ b. ʿUbāda, from Zakariyya b. Isḥāq, from ʿAmr b. Dīnār, from Ibn ʿAbbās (who stated) that the Messenger of God (SAAS) remained in Mecca thirteen years and died when he was sixty-three years of age.

In the *ṣaḥīḥ* collection of al-Bukhārī it is stated, from a *ḥadīth* of Rawḥ b. ʿUbāda also, from Hishām, from Ḥikrama, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) received his mission at the age of forty. He remained in Mecca for thirteen years and then was ordered to go into exile; he did so for ten years. Then he died at the age of sixty-three.”

Imām Aḥmad narrated it from Rawḥ b. ʿUbāda, as did Yaḥyā b. Saʿd and Yazīd b. Hārūn, all of these quoting from Hishām b. Ḥassān, from Ḥikrama, from Ibn ʿAbbās.

Abū Yaʿqūb al-Mawsili narrated it from al-Ḥasan b. ʿUmar b. Ṣufyān, from Jaʿfar b. Sulaymān, from Hishām b. Ḥassān, from Muḥammad b. Sīrīn, from Ibn ʿAbbās, in similar words. He then gave it similarly through several lines from Ibn ʿAbbās.

Muslim narrated it from a *ḥadīth* of ʿĪmmād b. Salama, from Abū Jamra, from Ibn ʿAbbās (who said) that the Messenger of God (SAAS) remained in Mecca receiving revelation for thirteen years. He lived on for ten years in Medina and died at age sixty-three.

The ḥāṣīf Ibn ʿAsākir gave its line of transmission through Muslim b. Junāda, from Abū Allāh b. ʿUmar, from Kurayb, from Ibn ʿAbbās, who said, “The Messenger of God (SAAS) died when he was sixty-three.” He gave this in the *ḥadīth* of Abū Naṣrā from Saʿd b. al-Musayyab, from Ibn ʿAbbās.

This statement is the most widely accepted and promulgated.

Imām Aḥmad stated that Ismā‘īl related to him, from Khalid al-Ḥadha‘, quoting ʿAmmār, the freed-man of Banū Ḥāshim, who said he heard Ibn ʿAbbās say, “The Messenger of God (SAAS) died when he was sixty-five years of age.”

Muslim narrated it from a *ḥadīth* of Khalid al-Ḥadha‘.
Ahmad stated that Hasan b. Munä related to him, quoting Hammäd b. Salama, from 'A'ämära b. Abû 'Ammär, from Ibn 'Abbäs (who said), "The Messenger of God (SAAS) stayed in Mecca for fifteen, eight or seven years, during which he saw the light or heard the sound and then eight or seven more receiving revelation. And he lived thereafter in Medina for ten years."

Muslim narrated it from a hadith of Hammäd b. Salama.

Ahmad also stated that 'Affän related to him, quoting Yazid b. Zuray', quoting Yûnus, from 'Ammär, the freed-man of Banû Hashim, who said, "I asked Ibn 'Abbäs how old the Messenger of God (SAAS) was the day he died. He replied, ‘I did not know there was anyone in your tribe unaware of this.’ I replied, ‘I have asked people but received different replies. I wanted to know what you would say about it.’ He asked, ‘Can you count?’ ‘Yes,’ I replied. ‘Then take forty years at which point he received his mission. Then add fifteen he stayed on in Mecca feeling both secure and afraid, and ten more for his life in exile in Medina.’"

Muslim narrated it thus from a hadith of Yazid b. Zuray' and Shu'ba b. al-Hasjaj, both of whom quoted Yûnus b. Ubayd, from 'Ammär, from Ibn 'Abbäs in similar words.

Imâm Ahmad stated that Ibn Numayr related to him, quoting al-'Alâ b. Šalih, quoting al-Minhâl b. Amr, from Sa'id b. Jubayr, who said that a man came to Ibn 'Abbäs, asking, "Did the Messenger of God (SAAS) receive revelation for ten years in Mecca and ten in Medina?" "Who says so?" he asked. "He received revelation for fifteen years in Mecca and ten in Medina; and (he died at) over sixty years of age."

This is one of the hadith unique to Ahmad both in its line of transmission and in its content.

Imâm Ahmad stated that Hushaym related to him, quoting 'Ali b. Zayd, from Yûsuf b. Mahran, from Ibn 'Abbäs, who said, "The Prophet (SAAS) died at age sixty-five."

Ahmad is alone in giving this.

Al-Tirmidhi narrated in his book al-Shamâ'il, as did Abû Ya'qâ al-Mawšîli and al-Bayhaqi, from a hadith of Qûtâda, from al-Hasan al-Baṣrî, from Daghfal b. Hanzâla al-Shaybânî al-Nasîlî, that the Prophet (SAAS) died at age sixty-five.

Al-Tirmidhi commented, "We do not know of any quotation Daghfal cited from the Prophet; he was a man during his time."

Al-Bayhaqi stated, "This accords with the account of 'Ammär and those who quoted him, from Ibn 'Abbäs."

The account of the group quoting from Ibn 'Abbäs that his age was sixty-three are more correct. They are more reliable and more numerous, their account according with the authentic statement given from 'Urwa who quoted 'A'îsha. They agree with one of the accounts quoting from Anas and the authentic account from Mu'âwiya. That is the statement of Sa'id b. al-Musayyab, 'Amir al-Sha'bî and Abû Ja'far Muhammäd b. 'Ali, may God be pleased with them all."
I note that this also applies to 'Abd Allah b. Uqba, al-Qāsim b. 'Abd al-Rahmān, al-Ḥasan al-Baṣrī, 'Ali b. al-Ḥusayn and others.

One of the strange statements given is that narrated by Khalīfa b. Khayyāt, from Muṣādh b. Hishām, quoting his father, from Qatāda, who said, “The Messenger of God (ṢAAS) died at age sixty-two.”

Ya‘qūb b. Sufyān narrated it from Muḥammad b. al-Muthannā, from Muṣādh b. Hishām, from his father, from Qatāda, similarly. Zayd al-‘Umā also narrated it, from Yazīd, from Anas.

Also similar is the account of Muḥammad b. Ṣāmir, from al-Qāsim b. Ḥumayd, from al-Nu‘mān b. al-Mundhir al-Ghassānī, from Makhtūl, who said, “The Messenger of God (ṢAAS) died at age sixty-two and several months.”


Even stranger than all the above is what is narrated by Imām Aḥmad from Rawḥ, from Sa‘īd b. Abū ‘Arūba, from Qatāda, from al-Ḥasan, who said, “The Qurān was revealed to the Messenger of God (ṢAAS), over a period of eight years in Mecca and ten after he went into exile.”

Although this al-Ḥasan agrees with the majority who state that the Prophet (ṢAAS), received revelation at the age of forty, he held the view that he lived to the age of fifty-eight. This is very strange.

However, we have narrated through Musaddad, from Hishām b. Ḥassān, from al-Ḥasan, who stated that the Messenger of God (ṢAAS) died at age sixty.

Khalīfa b. Khayyāt stated that Abū Ṣāim related to him, from Ash‘āth, from al-Ḥasan, who said, “The Messenger of God (ṢAAS) received his mission at age forty-five. He remained in Mecca for ten years and for eight in Medina. He died at age sixty-three.”

This information, so stated, is very strange.

**DESCRIPTIONS OF HOW THE PROPHET (ṢAAS) WAS WASHED (PRIOR TO HIS BURIAL).**

We have stated above that the Companions, may God be pleased with them, were engaged in making their pledge of allegiance to Abū Bakr for the remainder of the Monday and part of the Tuesday. Having gone through all the preliminary stages of this and brought it to completion, they began to prepare for the burial of the Messenger of God (ṢAAS), relying in all this upon Abū Bakr in what he directed them.

Ibn Iṣḥāq stated, “When Abū Bakr had received the pledge of allegiance, the people began preparing, on the Tuesday, for the burial of the Messenger of God (ṢAAS).”
It has been narrated above, from the hadith of Ibn Ishāq, from ʿAbd al-Raḥmān b. al-Qasim, from his father, from ʿAʾisha, that the Messenger of God (SAAS) died on Monday and was buried on Wednesday night.

Abū Bakr b. Abū Shayba stated that Abū Muʿāwiyah related to him, quoting Abū Burda, from ʿAlqama b. Yazīd, from Sulayman b. Burayda, from his father, who said, “When they set about washing the Messenger of God (SAAS), a voice cried out to them from inside, saying, ‘Do not remove the shirt of the Messenger of God!’”

Ibn Māja narrated it from the hadith of Abū Muʿāwiyah, from Abū Burda—his full name being ʿAmr b. Yazīd al-Tamimī Kūfī.

Muḥammad b. Ishāq stated that Yalṭay b. ʿAbd Allāh b. al-Zubayr related to him, from his father, who stated that he heard ʿAʾisha say, “When they wished to wash the Prophet (SAAS), they said, ‘We don’t know whether we should remove the clothes from the Messenger of God (SAAS), as we do from our dead, or should we wash him with his clothes on?’

“When they differed over this, God cast sleep over them, so that everyone of them soon had his chin on his chest! Then a voice that they could not recognize addressed them from the direction of the house, saying, ‘Wash the Messenger of God (SAAS), with his clothes on.’

“They got up and went over to the Messenger of God (SAAS), and washed him while he was still in his shirt. They poured water on the shirt and rubbed with the shirt, not their hands. ʿAʾisha used to say, ‘Had I known first what I later learned, only the wives would have washed the Messenger of God (SAAS).’”

Abū Daʿūd narrated this from a hadith of Ibn Ishāq.

Imām Altmad stated that Yaʿqūb related to him, quoting his father, from Ibn Ishāq, quoting ʿUsayn b. ʿAbd Allāh, from Ikrama, from Ibn Abbās, who said, “The people gathered to wash the Messenger of God (SAAS); there were only his own family in the house—his uncle al-ʿAbbās b. ʿAbd al-Muṭṭalib, ʿAlī b. Abū Ṭalīb, al-Fadl b. ʿAbbās, Qutham b. al-ʿAbbās, Usāma b. Zayd b. ʿAbd Allāh, and Ṣāliḥ, freed-man of the Messenger of God (SAAS).

“When they gathered to wash him, Aws b. Khawāl al-Anṣārī, of Banū ʿAwf b. al-Khazraj, who had fought at Badr, called out from the back of the crowd to ʿAlī b. Abū Ṭalīb, ‘ʿAlī, we plead with you, by God and our fine experience of the Messenger of God (SAAS)! ʿAlī replied to him, ‘Come inside.’ He did so and was present at the washing of the Messenger of God (SAAS); he did not participate at all in washing him.

“ʿAlī rested him (the Prophet (SAAS), who was still dressed in his shirt, upon his own chest, while al-ʿAbbās, Fadl and Qutham, along with ʿAlī were turning him over, while Usāma b. Zayd and Ṣāliḥ, his freed-man, both poured water upon him. As ʿAlī set about washing him, not seeing from the Messenger of God (SAAS), any of what usually is emitted from the dead, he called out, ‘By my father and my mother! How sweet-smelling you are, alive or dead!’
"When they had finished washing the Messenger of God (SAAS), having done so using water and lote-tree balm, they dried him. Then there was done to him what is normally done to the dead. After that he was wrapped in three cloths, two white and one striped cloak.

"Al-'Abbās then summoned two men. He told them, ‘One of you should go to Abū 'Ubayda b. al-Jarrāḥ. Abū 'Ubayda would make graves for the Meccans. Al-'Abbās went on, ‘The other of you should go to Abū Ṭalḥa b. Sahl al-Anṣārī. Abū Ṭalḥa would make the burial niche151 for the people of Medina."

"Al-'Abbās then said, as he dispatched the two men, ‘O God, choose for your messenger!’

"The two men left. However, the one looking for Abū 'Ubayda could not find him; the man seeking Abū Ṭalḥa did locate him and he came and prepared the niche for the Messenger of God (SAAS)."

Aḥmad is alone in giving this.

Yūnus b. Bukayr stated, from al-Mundhir b. Tha'labā, from al-Ṣaḥīf, from al-'Albāb b. Aḥmar, who said, "As 'Ali and al-Faḍl were washing the Messenger of God (SAAS), a voice called out to 'Ali, ‘Raise your sight to the sky!’"

This is munqaṣṣ, “incomplete in its chain”.

I note that the ahl al-sunan quote 'Ali as having said that the Messenger of God (SAAS), had told him, “'Ali, do not make your thigh visible. And do not look at the thigh of anyone, alive or dead.”

This implies that he was issuing him an order relating to himself. But God knows best.

The hāfīz Abū Bakr al-Bayhaqi stated that Abū 'Abd Allāh al-Ḥaḍīf informed him, quoting Muhammad b. Ya'qūb, quoting Yahyā b. Muḥammad b. Yahyā, quoting Dāmra, quoting 'Abd al-Wāhid b. Ziyād, quoting Ma'mar, from al-Zuhri, from Sa'd b. al-Musayyab, who said, “'Ali stated, ‘As I washed the Messenger of God (SAAS), I watched for any discharge such as comes from a dead person, but saw nothing. He was sweet-smelling alive and dead (SAAS).’”

Abū Da'ud narrated it in his work al-Marāṣl.

In the account from which he quotes the above, al-Bayhaqi adds the following words from Sa'd b. al-Musayyab: “Four persons took charge of the burial of the Messenger of God (SAAS). These were: 'Ali, al-'Abbās, al-Faḍl and Sāliḥ, the freed-man of the Messenger of God (SAAS). They placed him in his niche and erected bricks over it as a marker.”

A number of the tabi'Un, including 'Amir al-Sha'bi, Muḥammad b. Qays, 'Abd Allāh b. al-Ḥārīth, narrate approximately the same story in various phraseology; it would be too lengthy to give them here.

Al-Bayhaqi stated that it was narrated by Abū 'Amr Kaysān, from Yazīd b. Bilāl, who stated that he heard 'Ali say, “The Messenger of God (SAAS)
instructed that no one but myself should wash him and that ‘anyone who sees my private parts will have his eyes lose their sight’.

‘Ali said, ‘Al-‘Abbās and Usāma would hand me the water from behind the curtain. Whenever I took hold of a limb it was as if there were 30 men turning it over along with me, until I had finished washing him.’”

The hāfiz Abū Bakr al-Bazzār gave the following line of transmission for this in his musnad collection. He stated that Muḥammad b. ‘Abd al-Rahmān related to him, quoting ‘Abd al-Ṣamad b. al-Nu‘mān, quoting Kayṣān Abū ‘Amr, from Yazīd b. Bilāl, who said, “‘Ali b. Abū Ṭalīb stated, ‘The Prophet (SAAS), instructed me that no one but myself should wash him and said, “anyone who sees my private parts will have his eyes lose their sight.”’

“‘Ali went on, ‘Al-‘Abbās and Usāma were handing me the water from behind the curtain.’”

I observe that this is very strange.

Al-Bayhaqī stated that Muḥammad b. Mūsā b. al-Faḍl informed us, quoting Abū al-‘Abbās al-‘Aṣām, quoting Usayd b. ‘Aṣim, quoting al-Ḥusayn b. Ḥafṣ, from Sufyān, from ‘Abd al-Malik b. Jurayj, who said he heard Muḥammad b. ‘Alī b. Abū Talib say, “The Prophet (SAAS) was washed three times with lote-tree balm. He was washed while he still wore his shirt. The water came from a well called al-Ghars at Qubā’ that was the property of Sa‘d b. Khayyūm. The Messenger of God (SAAS) used to drink from it. ‘Alī and al-Faḍl took charge of washing him; al-Faḍl cradled him, while al-‘Abbās poured the water. Al-Faḍl began crying, ‘Relieve me! You’re cutting my heart artery! Something is making me feel faint!’”

Al-Waqqāṣī stated that ‘Aṣim b. ‘Abd Allāh al-Hakamī related to him, from ‘Umar b. ‘Abd al-Hakam, who said, “The Messenger of God (SAAS) said, ‘Yes; that well, the well called Gharas is one of the water-sources of heaven. Its water is the very sweetest.’ The Messenger of God (SAAS) would have its sweet water drawn for him, and he was washed with water from the Gharas well.”

Sayf b. ‘Umar stated, from Muḥammad b. ‘Adī, from ‘Ikrama, from Ibn ‘Abbās, who said, “When the grave had been completed and the people had performed the al-ṣuḥur prayer, al-‘Abbās proceeded to wash the Messenger of God (SAAS), and a sheet of close-woven netting made in Yemen was placed above him. He was positioned in the middle of the house, inside the netting. Al-‘Abbās then called for ‘Alī and al-Faḍl. When he left for the well to bring water for the two men, he called for Abū Sufyān b. al-Ḥarīrī and brought him inside, along with men of Banū Ḥashim positioned behind the netting, and some of the ansār who had requested entry from my father. These men included Aws b. Khawālī, may God be pleased with them all.”

Sayf (b. ‘Umar) went on to quote from al-Ḍaḥḥāk b. Yarbu‘ al-Janafi, from Mahān al-Hanafi, from Ibn ‘Abbās, who related the construction of the cover of netting, how al-‘Abbās brought ‘Alī, al-Faḍl, Abū Sufyān and Usāma inside it, and men of Banū Ḥashim; all stood inside the house behind the netting. He
narrated, “A drowsiness overcame them and they heard a voice saying, ‘Do not wash the Messenger of God; he was unsullied.’ Al-ʿAbbas responded, ‘No; we must.’ The members of the household said, ‘The voice spoke the truth, so do not wash him.’ But Al-ʿAbbas said, ‘We can’t give up a hallowed sunna practice because of some voice we can’t identify.’

“Then drowsiness overcame them a second time and a voice called out, ‘Wash him with his clothes on!’ The members of the household responded, ‘No; no!’ Al-ʿAbbas said, ‘I certainly will.’ They then set about washing him, while he was still dressed in his shirt and an open mijwāl. They washed him in the clear water, perfumed him with camphor on the parts of his body which he would prostrate in prayer and on his joints. His shirt and his mijwāl were squeezed dry. He was then wrapped in his winding-sheet and they burned incense and perfumes over him. They picked him up, placed him on his bed and shrouded him.”

This text is very strange.

**DESCRIPTION OF THE SHROUD OF THE MESSENGER OF GOD (SAYYID).**

Imam Ahmad stated that al-Walid b. Muslim related to him, quoting al-Awzāʾī, quoting al-Zuhri, from al-Qāsīm, who quoted ʿĀʾishah as having said, “The Messenger of God (SAAS) was wrapped in a striped cloth, but then it was removed from him.”

Al-Qāsīm stated, “The remains of that cloth are still with us.”

This line of transmission meets the criteria of the compilers of the two saḥīḥ collections; Abū Daʿūd, however, narrated it from ʿAbd b. ʿAbdullāh b. Ḥanbal, al-Nāṣīrī from Muḥammad b. Muthanna. Muḥājid b. Mūṣā differentiated between these two men. All quoted from al-Walid b. Muslim.

Imam Abū ʿAbd Allāh Muḥammad b. Idrīs al-Shāfiʿī stated that Mālik related to him, from Hishām b. ʿUrwa, from his father, who quoted ʿĀʾishah as having said, “The Messenger of God (SAAS) was shrouded in seven white cloths from Ṣaḥūl; these did not include a shirt or a turban.”

Al-Bukhārī narrated it from Ismāʿīl b. Abū ʿAbd Allāh b. Mālik. 


Imam Abū ʿAbd Allāh Muḥammad b. Idrīs al-Shāfiʿī stated that Malik related to him, from Hishām b. ʿUrwa, from his father, who quoted ʿĀʾishah as having said, “The Messenger of God (SAAS) was shrouded in three white cloths of Ṣaḥūl.”

‘Abd Allāh b. Mālik stated that al-Walid b. Muslim related to him, from Hishām, from his father, who quoted ʿĀʾishah as having said, “He was wrapped in three white cloths of Ṣaḥūl.”

Muslim gave it from a hadith of ʿAbd Allāh b. ʿUmayr al-Bukhārī gave it from ʿAbd Allāh b. ʿUmayr al-Mālik.

Both authorities gave it from Hishām b. ʿUrwa.

Abū Daʿūd stated that ʿAbd Allāh b. Ghiyāth, from Hishām b. ʿUrwa, from his father, who quoted ʿĀʾishah as having said, “The

152. The word may be interpreted, as in a footnote to the Arabic printed text, as a white cloth placed over the hand of the person shuffling the arrows in the ancient Arabian gambling game of maysar. Dictionaries also have the word as referring to a short skirt-like garment.

153. Located in Yemen.
Messenger of God (SAAS) was shrouded in three white Yemeni cloths made of cotton; these did not include a shirt or a turban.

'Urwa went on, "It was reported to 'A'isha that he was shrouded in two cloths and a striped cloak. She commented, 'The cloak was brought to him, but they rejected it and did not shroud him in it.'"

Muslim also narrated it thus, from Abu Bakr b. Abu Shayba, from Hafs b. Ghiyath.

Al-Bayhaqi stated that Abu 'Abd Allah al-Hafiz informed him, quoting Abu al-Fadl Muhammad b. Ibrāhīm, quoting Aḥmad b. Salama, quoting Hannād b. al-Sarrt, quoting Abu Mu'awiya, from Hishām b. 'Urwā, from his father, who quoted 'A'isha as having said, "The Messenger of God (SAAS) was shrouded in three cotton white cloths from Saḥūl; these did not include a shirt, nor a turban. The ceremonial gown people had doubts about. It had been bought especially as a shroud for him, but it was put aside. 'Abd Allah b. Abu Bakr took it, saying, 'I'm going to keep it for myself to be buried in!' He added, 'If God had been pleased with it for His Prophet (SAAS), He would have buried him in it.' He sold it, giving its price to charity."

Muslim narrated it in his Sahih collection from Yahyā b. Yahyā and others, from Abu Mu'awiya.

Al-Bayhaqi then narrated it from al-Ḥakim, from al-Aṣamm, from Aḥmad b. 'Abd al-Jabbar, from Abu Mu'awiya, from Hishām, from his father, who quoted 'A'isha as having said, "The Messenger of God (SAAS) was shrouded in a striped cloak that belonged to 'Abd Allah b. Abu Bakr. He was wrapped up in it, but it was then removed. 'Abd Allah b. Abu Bakr had obtained that ceremonial gown to be buried in himself when he died. He commented, after he received it back, 'I'd not keep for myself something that God kept from being used as the shroud of His Messenger.' 'Abd Allah donated its cost to charity.'"

Imām Aḥmad stated that 'Abd al-Razzaq related to him, quoting Ma'am, from al-Zuhri, from 'Urwa who quoted 'A'isha as having said, "The Messenger of God (SAAS) was shrouded in three white cloths from Saḥūl."

Al-Nasā'ī narrated it from Ishāq b. Rāhawayh, from 'Abd al-Razzaq.

Imām Aḥmad stated that Miskīn b. Bakr related to him, from Sa'īd - meaning Ibn 'Abd al-'Azīz - who quoted Makhūl as quoting 'Urwa that 'A'isha had said, "The Messenger of God (SAAS) was shrouded in three Yemeni fine-mesh cloths."

Aḥmad is alone in giving this.

Abū Ya'la al-Mawsūli stated that Sahl b. Ḥabīb al-Anṣārī related to him, quoting 'Āṣim b. Hilāl, the imām of the mosque of Ayyūb, quoting Ayyūb, from Naṣīf, from Ibn 'Umar, who said, "The Messenger of God (SAAS) was shrouded in three white cloth from Saḥūl."

Sufyān stated, from 'Āṣim b. Ubayd Allāh, from Sālim, from Ibn 'Umar, who said that the Messenger of God (SAAS) was shrouded in three pieces of clothing.
In some accounts the wording is given as, “two pieces of clothing of Suḥḥār,” and a striped cloak”.

Imām ʿAbd al-Raʿūd stated that Ibn Idrīs related to him, quoting Yazīd, from Miqṣam, from Ibn ʿAbbās, who said that the Messenger of God (ṢAAS) was shrouded in three pieces of clothing – the shirt in which he died, and a ceremonial gown from Najrān, the latter consisting of two garments.

Abū Dāʾūd narrated it from ʿĀḥmad b. Ḥanbal, while ʿUthmān b. Abū Shayba and Ibn Ṭāja did so from ʿAlī b. Muḥammad, all three further quoting from ʿAbd Allāh b. Idrīs, from Yazīd b. Abū Ziyād, from Miqṣam, from Ibn ʿAbbās, as above.

This is very strange.

Imām ʿĀḥmad stated also that ʿAbd al-Raʿūd related to him, quoting Sufyān, from Ibn Abū Laylā, from al-Ḥakam, from Miqṣam, from Ibn ʿAbbās, who said, “The Messenger of God (ṢAAS) was shrouded in white garments and a red cloak.”

ʿĀḥmad is alone in giving this.


Abū Yaʿāqūb stated that Sulaymān al-Shadhīnī related to him, quoting Yahyā b. Abū al-Haytham, from his father, from Ibn ʿAbbās, from al-Faḍl, who said, “The Messenger of God (ṢAAS) was shrouded in white garments from Saḥūl.”

Muḥammad b. ʿAbd al-Raḥmān b. Abū Laylā added, “and a red cloak”.

Several authorities narrated it from Ismaʿīl al-Muʿaddib, from Yaʿqūb b. ʿAṭāʾ, from his father, from Ibn ʿAbbās, from al-Faḍl, who said, “The Messenger of God (ṢAAS) was shrouded in two white garments.” And in one account the garments were stated to be from Saḥūl. But God knows best.

The ḥāfīz Ibn ʿAskārī narrated through Abū ʿAbd Allāh al-Mukhtarīs, quoting ʿĀḥmad b. Ishāq, from al-Bahlīlī, quoting ʿAbd Allāh b. Yaʿqūb, quoting Shārīk, from Abū Ishāq, who said, “I happened to attend a meeting of Banū ʿAbd al-Muttalib, many of them being present. I asked them, ‘In how many pieces of cloth was the Messenger of God (ṢAAS) shrouded?’ They stated, ‘In three garments, without a shirt, a qība, a long-sleeved outer garment’, or a turban.’ I asked them, ‘How many of you were taken prisoner at the battle of Badr?’ ‘Al-ʿAbbās, Nawfāl and ʿAqīl,’ they replied.”

Al-Rayḥānī narrated through al-Zuhrī, from ʿAbd Allāh al-Husayn Zayn al-ʿĀbidīn, who said, “The Messenger of God (ṢAAS) was shrouded in three garments, one being a striped cloak.”

154. A footnote in the Arabic printed text suggests that the word refers to the mountain by that name above ʿAmmān.
The ḥāfiz Ibn Asākir gave it along a line of doubtful authenticity, from ʿAli b. Abū Talib, who said, “I shrouded the Messenger of God (SAAS) in two garments from Ṣaḥūl and a striped cloak.”

Abū Saʿīd b. al-ʿArabi stated that Ibrahim b. al-Walīd related to him, quoting Muhammad b. Kathīr, quoting Hishām, from Qatāda, from Saʿīd b. al-Muṣayyab, from Abū Hurayra, who said, “The Messenger of God (SAAS) was shrouded in two fine-mesh cloths and a striped cloak from Najrān.”

Abū Daʿūd al-Ṭayalīṣī narrated it from Hishām and Ḥimrān al-Qaṭṭān, from Qatāda, from Saʿīd, from Abū Hurayra.

Al-Rabīʿ b. Sulaymān narrated it from Asad b. Mūsā, quoting Naṣr b. Ṭarīf, from Qatāda, quoting Ibn al-Muṣayyab, who said (Ṣaḥīḥ al-Bukhārī), “The Messenger of God (SAAS) was shrouded in three garments, one of which was a cloak from Najrān.”

Al-Ḥadāthī narrated it from Qatāda, from Saʿīd, from Abū Hurayra.

Al-Bayhaqī stated, “From what we have narrated from ʿAʾisha, it is clear why there is confusion for people, and that the striped cloth was removed from him. But God knows best.”

The ṣaḥīḥ al-Bayhaqī narrated through Muḥammad b. Iṣḥāq b. Khuzayma, quoting Yaʿqūb b. Ibrāhīm al-Dawraqī, from Ḥumayd b. ʿAbd al-Raḥmān al-Ruʿashi, from Ḥasan b. ʿAlī, from Ḥarūn b. Saʿīd, who said, “Abū ʿAli had some musk, and he gave instruction that it be used for embalming. He said, ‘It is some of the musk left over from embalming the Messenger of God (SAAS).’”

He narrated this through Ibrāhīm b. Mūsā, from Ḥamīd, from Ḥasan, from Ḥarūn, from Abū Waʿil, from ʿAli.

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**THE MANNER IN WHICH PRAYERS WERE OFFERED OVER THE MESSENGER OF GOD (SAAS).**

The ḥadīth narrated above by al-Bayhaqī, quoting from al-Ashʿath b. Ṭaliq and al-Bazzūr from a ḥadīth of al-Iṣbahānī, both quoting from Murra, from Ibn Masʿūd, tells of the instruction made by the Prophet (SAAS), that he should be washed by the men of his household. In it he is also quoted as having said, “Shroud me in these clothes of mine, or in a Yemeni cloth, or a white one from Egypt.” After placing him in his shroud, they were to place him on the edge of his grave, then leave him until the angels had prayed over him, after which the men of his household were to pray over him, with the other people to follow thereafter individually.

The ḥadīth is given above in full. There is some dispute over its authenticity, as we have stated. God knows best.

Muḥammad b. Iṣḥāq stated that al-Ḥusayn b. ʿAbd Allāh b. ʿUbayd Allāh b. ʿAbbās related to him, quoting Ṣikrama, from Ibn ʿAbbās, who said, “When the Messenger of God (SAAS) died, the men were brought in and they prayed over him in groups and without an imām. When the men had finished, the women were brought in and they prayed over him. Then the children came and
prayed, then the slaves. All these prayed over him in groups, without anyone acting as imam.”

Al-Waqidi stated that Ubayy b. ‘Ayyâsh b. Sahl b. Sa’d related to him, from his father, from his grandfather, who said, “When the Messenger of God (SAAS) had been wrapped in his shroud, he was placed on his bed. After that he was placed on the edge of his grave and the people came in (to pray) over him in groups, without anyone acting as their imam.”

Al-Waqidi also stated that Mûsâ b. Muhammad b. Ibrâhim related to him, that, “I have discovered a document in the handwriting of my father. In it it states that when the Messenger of God (SAAS) was wrapped in his shroud and placed on his bed, Abî Bakr and Umar, may God be pleased with them, arrived, accompanied by a group of muhâjirûn and ansâr as large as the house could contain. The two men said, ‘Peace be upon you, Prophet, along with God’s mercy and blessings.’ The muhâjirûn and the ansâr made the same salutation as had Abû Bakr and Umar, and then they arranged in lines, though without anyone acting as their imam.

“Abû Bakr and Umar – they being in the first line – then spoke, facing towards the Messenger of God (SAAS), saying, ‘O God, we bear witness that he has delivered the message that was revealed to him and that he has properly advised his nation. He strove hard in God’s cause until God made His religion firm and completed His word; He has become worshipped alone and without associate. Make us, O God, of those who follow the words revealed with him. Unite us with him, letting him know us, and making us know him. He was always forgiving and merciful towards the believers. We seek no alternative to having faith in him, and we would never exchange it at any price.’

“At this, those present called out Amen! Amen! They then left and others came in. This went on until all the men had prayed, then the women and then the children.”

It has been said that they prayed over him following the sun’s passing its zenith on Monday until the same time on the Tuesday, and also that they continued praying over him for three days, as will be explained shortly. But God knows best.

This practice, their having prayed over him individually without anyone acting as their imam is accepted unanimously, without any disagreement.

However, there is dispute over interpreting this. If the hadîth we have given from Ibn Mas‘ûd is authentic, then it constitutes documentary evidence. This (behaviour) would constitute al-ta’âbûd “an act of religious devotion”, the purpose of which is difficult to explain. It is not up to anyone to say, “This was because they had no imam”, because we have explained above that they only began preparing him for burial after completion of the pledge of allegiance made to Abû Bakr, may God be pleased with him.

Some scholars have stated that no one acted as their imam only in order that each person might engage in direct, personal prayer over him. This was also because of the constant repetition of the prayers of the Muslims over him, one
following the other, each of the Companions, the men, their women, their children and their slaves, both male and female, acting as individuals.

Al-Suhayl stated, in essence, that God had informed him (the Prophet (SAAS)) that He and His angels would pray over him, and ordered that each individual Muslim should pray directly for him after his death in this way. He stated, “And also the angels act for Us as *imāms* in that.” But God knows best.

Later adherents of the Shafi’i school differ over the question of the legality of others than the Companions subsequently praying over his grave. Some assert the positive, because his body remained fresh in his grave, because God forbad the earth to spoil the bodies of prophets, as is stated in the *hadith* in the *al-sunan* collections of the traditions as well as elsewhere; he is still just as a person dead today would be. Others disagreed, saying that this should not be done, because the early Muslims who came directly after the Companions did not do this. If it had been in accord with the *shari‘a*, they would have done this early on and kept up the practice. But God knows best.

**DESCRIPTIONS OF THE BURIAL OF THE MESSENGER OF GOD (SAAS), AND WHERE HE WAS BURIED. REFERENCE TO THE DIFFERENCES OVER WHETHER HE WAS BURIED BY NIGHT OR BY DAY.**

Imām Ahmad stated that ‘Abd al-Razzaq reported that Ibn Jurayj, quoting his father, ‘Abd al-‘Aziz b. Jurayj, as having said, “The Companions of the Prophet (SAAS) did not know where to bury him until Abu Bakr stated, ‘I heard the Prophet (SAAS), say, ‘Every prophet has been buried wherever he died.’ And so they took away his bed and dug a grave beneath it.” This *hadith* has a link missing between ‘Abd al-‘Aziz b. Jurayj and Abu Bakr, the former not having met the latter. However, the ḥāfiẓ Abū Yāḥya narrated it from a *hadith* of Ibn ‘Abbās and ‘A‘ishah, from Abū Bakr, may God be pleased with them all. He stated that Abū Miṣa‘ al-Harawi related to him, quoting Abū Mu‘awiyah, quoting Abū al-Rahmān b. Abū Bakr, from Ibn Abū Mulaykha, who quoted ‘A‘ishah as having said, “There was disagreement over the burial of the Prophet (SAAS), after his death. Abū Bakr stated, ‘I heard the Prophet (SAAS) say, ‘A prophet only dies in the places most loved by him.’” He went on, ‘Bury him where he died.’”

Al-Tirmidhī related this similarly, from Abū Kurayb, from Abū Mu‘awiyah, from ‘Abd al-Rahmān b. Abū Bakr, from Ibn Abū Mulaykha, who quoted ‘A‘ishah as having said, “When the Messenger of God (SAAS) died, there was disagreement over his burial. Abū Bakr stated, ‘I heard from the Messenger of God (SAAS) something I have not forgotten. He said, ‘A prophet always dies in that place where he wishes to be buried.’” Bury him where his bed is positioned.”

Al-Tirmidhī classified al-Mulaykha as a weak source and then stated, “This *hadith* is also narrated from a different line. Ibn ‘Abbās related that Abū Bakr quoted this statement from the Messenger of God (SAAS).”
Al-Umawi quoted his father, from Ibn Isḥāq, from a man who quoted from Urwa, from ‘Aisha, who said that Abu Bakr stated, “I heard the Messenger of God (ṣaḥīḥ) say, ‘No prophet has ever been buried in any place other than that where he died.’”

Abū Bakr b. Abū al-Dunyā stated that Muḥammad b. Sahl al-Tamīmi related to him, quoting Hishām b. ‘Abd al-Malik al-Tayalisī, from ‘A’isha, who said, “Abu Bakr stated, ‘I heard the Messenger of God (ṣaḥīḥ) say, ‘No prophet has ever been buried in any place other than that where he died.’”

Abū Bakr b. Abū al-Dunya stated that Muḥammad b. Sahl al-Tamīmi related to him, quoting Hishām b. ‘Abd al-Malik al-Tayalisī, from ‘A’isha, who said, “There were two grave diggers in Medina, and when the Prophet (ṣaḥīḥ) died, people asked, ‘Where should we bury him?’ Abū Bakr, may God be pleased with him, said, ‘In the place where he died.’ One of the grave-diggers would make a niche, the other would dig a pit. The one who made niches did arrive, and he did so for the Prophet (ṣaḥīḥ).”

Mālik b. Anas narrated it from Hishām b. Urwa, from his father, with a line of authorities that was muqaddām.

Abū Yaqūb stated that Ja‘far b. Māhrūn related to him, quoting ‘Abd al-Aslām b. Muḥammad b. Isḥāq, quoting Ḥusayn b. ‘Abd Allāh, from Ikrama, from Ibn ‘Abbās, who said, “When they wanted to dig a grave for the Prophet (ṣaḥīḥ), there was Abū ‘Ubaydah b. al-Jarrāḥ who would dig down a pit as the Meccans favoured and Abū Ṭalḥa Zayd b. Sahl, who would dig for the Medinans and would make a niche. Abū Ḥabhās called to two men. To one he said, ‘Go and fetch Abū ‘Ubaydah.’ To the other he said, ‘Go and fetch Abū Ṭalḥa.’ (He then said) ‘O God, choose for Your messenger!’”

He went on, “The man sent to Abū Ṭalḥa did locate him. He came and made a grave with a niche for the Messenger of God (ṣaḥīḥ).”

“When the Messenger of God (ṣaḥīḥ) had been prepared for burial on Tuesday, he was placed on his bed in his house. The Muslims were in disagreement about his burial. One said, ‘We should bury him in his mosque.’ Another suggested, ‘We should bury him with his Companions.’ Abū Bakr said, ‘I heard the Messenger of God (ṣaḥīḥ) say, “Every prophet who died was buried where he died.”’

“The bed of the Messenger of God (ṣaḥīḥ), on which he had died, was taken away and they dug a grave beneath it. The people were then brought in to pray over him in groups. When the men had finished, the women were brought in. When they had finished the children were brought. No one acted as imām for the people over the Messenger of God (ṣaḥīḥ). He was buried in the middle of Wednesday night.”

Ibn Māja narrated it similarly from Nasr b. ‘Alī al-Jahdāmī, from Wahb b. Jarir, from his father, from Muḥammad b. Isḥāq; that account has the same line of transmission. At its end, he added, “‘Alī b. Abū Ṭalib, and al-Faḍl b. Qutham, the two sons of ‘Abbās, along with Shuqrān, the freed-man of the Messenger of God (ṣaḥīḥ) went down into his tomb. And Aws b. Khawla – Abū Laylā, that is – asked ‘Ali b. Abū Ṭalib, ‘I charge you by God and our fine experience of the Messenger of God (ṣaḥīḥ).’ ‘Ali told him, ‘Come down then.’
“Shuqran, the freed-man of the Prophet (SAAS), took a cloak the Messenger of God (SAAS) would wear and put it in the grave. He said, ‘I swear by God, no one will ever wear it after you!’ And it was buried with him.”

Imam Ahmad narrated it from Usayn b. Muhammad, from Jarir b.HZaym, from Ibn Ishaq, in abbreviated form. Yunus b. Bukayr and others narrated it similarly from (Ibn) Ishaq.

Al-Waqidi narrated from Ibn Abi Habiba, from Da‘ud b. al-Husayn, from عكrama, from Ibn ’Abbás, from Abū Bakr, “the trusting”, who quoted from the Messenger of God (SAAS) as having said, “Every prophet who died was buried where he died.”

Al-Bayhaqi narrated from Al-Hakim, from al-Asam, from Ahmad b. ‘Abd al-Jabbar, from Yunus b. Bukayr, from Muhammad b. Ishaq, from Muhammad b. ‘Abd al-Rahmān b. Ja‘far al-Zubayr, who said, “When the Messenger of God (SAAS) died there was disagreement over his burial. People asked, ‘How should we bury him? With the people? Or in his apartments?’

“Abū Bakr said, ‘I heard the Messenger of God (SAAS) say, “Every prophet who died was buried where he died.” And so he was buried where his bed had been; the bed was lifted away and a (grave) was dug beneath it.’”

Al-Waqidi stated that ‘Abd al-Iyamid b. Ja‘far al-Akhnasi quoted from ‘Abd al-Rahman b. Sa‘id – he being Ibn Yarbu’ – who said, “When the Prophet (SAAS) died, there was disagreement over the position of his grave. One person said, ‘In al-Baqi; he made many prayers for (God’s) forgiveness for them (buried) there.’ Another said, ‘At his minbar.’ Another said, ‘In his own chapel.’

“Abū Bakr came and said, ‘I have knowledge and a comment about that. I heard the Messenger of God (SAAS) say, “Every prophet who died was buried where he died.”’”

The ḥāfiz al-Bayhaqi stated, “It is also given in a hadith of Yahya b. Sa‘id, from al-Qasim b. Muhammad, and in a hadith of Ibn Jurayj, from his father, both of whom quote from Abū Bakr, who quoted the Prophet (SAAS). The hadith is mursalan.”

Al-Bayhaqi also stated, quoting Al-Hakim, from al-Asam, from Ahmad b. Abū al-Jabbar, from Yunus b. Bukayr, from Salama b. Nubayt b. Shurayt, from his father, from Sālim b. Ubayd – one of those who had resided at al-Ṣuffa125 – who said, “Abū Bakr went in to the Messenger of God (SAAS), when he died, and then he left again. He was asked ‘Has the Messenger of God died?’ ‘Yes,’ he replied. And people knew it to be as he said.

“He was asked, ‘Should we pray over him? And how should we pray?’ He replied, ‘You should come in in groups and then pray.’ And they knew it should be as he said.

155. A shelter that was attached to the Prophet’s mosque in Medina that was used by guests and homeless people.
They asked, ‘Will he be buried, and where?’ He replied, ‘In the place where his soul was taken. His soul would only have been taken in a good place.’ And they knew it should be as he said.”

Al-Bayhaqi narrated from a hadith of Sufyân b. ‘Uyya, from Yahya b. Sa‘îd al-Ansârî, from Sa‘îd b. al-Musayyab, who said, “‘A‘îsha described to her father a vision she had seen; he was one of the most highly skilled of men in interpretation. She said, ‘I saw three moons fall into my lap.’ He responded, ‘If your vision is accurate, then three of the finest men on earth will be buried in your house.’

“When the Messenger of God (SAAS) died, he told her, “‘A‘îsha, this is the best of your moons!’”

Mâlik narrated this with an incomplete chain, from Yahya b. Sa‘îd, from ‘A‘îsha. She is quoted in both sahih collections as having said, “The Prophet (SAAS) died in my house, on the day of his visit to me, and resting between my chest and neck. And God joined my saliva with his in his last moments on earth and his first in the Hereafter.”

In the sahih collection of al-Bukhârî, it is related from ahadith of Abû ‘Awâna, from Hîlal al-Warrâq, from ‘Urwâ, who quoted ‘A‘îsha as having said, “I heard the Messenger of God (SAAS) say during the illness from which he died, ‘May God curse the Jews and the Christians who adopt the graves of their prophets as places of worship.’”

‘A‘îsha went on, “Had it not been for that, he would have made a prominent tomb; he feared, however, that it would be adopted as a mosque.”

Ibn Mâja stated that Mahmûd b. Ghaylân related to him, quoting Hâshim b. al-Qâsim, quoting Mubârak b. Fadâlâ, quoting Humayd al-Tawîl, from Anas b. Mâlik, who said, “When the Messenger of God (SAAS) died, there was in Medina one man who specialized in making wall niches in graves and another who dug trench graves. People said, ‘We will let God choose; we will send for both. And we’ll let the one do it who arrives first.’ They were sent for and the one who made the niches arrived first. And so they dug for him a grave with a niche.”

Ibn Mâja is alone in giving this. Imâm Ahmad narrated it from Abû al-Nâdir Hâshim b. al-Qâsim.

Ibn Mâja also stated that ‘Umar b. Shabba b. Ubayda b. Zayd related to him, quoting Ubayd b. Tufayl, quoting ‘Abd al-Ra‘îmân b. Abû Mulayka, quoting Ibn Abû Mulayka, from ‘A‘îsha, who said, “When the Messenger of God (SAAS) died, there was disagreement over whether he should be buried in a niche or in a trench grave. The dispute became intense, with voices raised. ‘Umar said, ‘You shouldn’t make a hubbub near the Messenger of God (SAAS), whether dead or alive’—or words to that effect. So they summoned both a man who dug trench graves and another who dug graves with niches. The man who made the niches arrived and so he dug one for the Messenger of God (SAAS), who was then buried.”
Ibn Maja was alone in giving this.

Imām Ahmad stated that Wāki' related to him, quoting al-'Umari, from Nāfi', from Ibn 'Umar, and also from ʿAbd al-Rahmān b. al-Qāsim, from his father, who quoted ʿAʾisha as having said that a grave with a niche was dug for the Messenger of God (ṢAAS).

Aḥmad is alone in giving this from both these lines.

Imām Ahmad also stated that Yahyā b. Shuʿba and Ibn Jaʿfar related to him, quoting Shuʿba, quoting ʿAbū Jamra, who said that Ibn ʿAbbas stated, "A red velvet cloth was placed in the grave of the Prophet (ṢAAS)."

Muslim, al-Tirmidhī and al-Nasaʿī narrated this from several lines, from Shuʿba. Wāki' narrated it from Shuʿba.

Wāki' stated, "This was done exclusively for the Messenger of God (ṢAAS)."

Ibn ʿAsakir narrated this.

Ibn Saʿd stated that Muhammad b. ʿAbd Allāh al-Anṣārī informed him, quoting ʿAbd Allāh b. Malik al-Ḥumráni, from al-Ḥasan, that the Messenger of God (ṢAAS) was laid out with a red velvet garment beneath him that he had used to wear. Al-Ḥasan said, "The earth was damp." Ḥushaym b. Manṣūr quoted al-Ḥasan as having said, "A cloth of red velvet was placed in the grave of the Prophet; he had won it at the battle of Hunayn."

Al-Ḥasan went on, "This was done because the ground at Medina is marsh-like."

Muḥammad b. Saʿd stated that Ḥammād b. Khalid al-Khayyāṭ related to him, from ʿUqba b. ʿAbū al-Šābāb who said that he heard al-Ḥasan say, "The Messenger of God (ṢAAS) said, 'Lay out for me a piece of velvet in my niche, for the earth should not be given power over the bodies of prophets.'"

The ḥāṣīṣ al-Bayhaqī narrated from a ḥadīth of Musaddad, quoting ʿAbd al-Wahid, quoting Maʿmar, from al-Zuhri, from Saʿd b. al-Musayyab, who said, "ʿAlī stated, 'I washed the Prophet (ṢAAS), and I set about looking for any such discharge as comes from the dead, but I saw nothing; he was sweet-smelling both alive and dead.'"

He went on, "There were four persons who, more than the other people, took charge of the burial and refilling the grave of the Prophet (ṢAAS). These men were ʿAlī, al-ʿAbbas, al-Fadl and Ṣāliḥ, the freed-man of the Prophet (ṢAAS). A niche was dug in his grave and unburnt bricks were placed over it as a marker."

Al-Bayhaqī reported, from some sources, that nine bricks were placed as a marker over his grave.

Al-Waqīḍī narrated from Ibn ʿAbd Sabra, from ʿAbd Allāh b. Marbād, from ʿIkrama, from Ibn ʿAbbas, who said, "The Messenger of God (ṢAAS) was placed upon his bed from when the sun had begun to decline on the Monday until it began to decline on the Tuesday. The people prayed over him while his bed was positioned at the edge of his grave. When they wished to bury him, they turned the bed towards his feet and placed him in from there. Al-ʿAbbas, ʿAlī, Qutham, al-Fadl and Ṣuqrān went into his grave."
Al-Bayhaqi narrated from a hadith of Isma'il al-Suddi, from 'Ikrama, from Ibn 'Abbás, who said, "Those who entered the grave of the Messenger of God (SAAS) were al-'Abbás, ‘Alí, and al-Fādíl. An anṣāri arranged the grave-niche; it was he who had arranged the niches of the graves of the martyrs killed at the battle of Badr."

Ibn 'Asakir stated, "The correct wording should be 'at the battle of Uhud'."

Here above we have given the account of Ibn Ishaq from Ḥusayn b. ‘Abd Allah, from ‘Ikrama, from Ibn ‘Abbás, who said, "Those who went down into the grave of the Messenger of God (SAAS) were ‘Alí, al-Fādíl, Qutham and Shuqrān." He also mentioned the fifth person, who was Aws b. Khawil and went on to report the story of the (red) velvet cloak that Shuqrān placed in the grave.

The hāfiz al-Bayhaqi stated that Abu Tahir al-Khudabādhī informed him, quoting Abu ‘Asīm, quoting Sufyān b. Sa‘īd – al Thawrī, that is – from Isma’il b. Abu Khalīd, from al-Sha’bī, who quoted Abu Marḥab as having said, "It’s as if I can still see them now, those four men in the grave of the Prophet (SAAS). And one of them was ‘Abd al-Ra‘ūf b. ‘Awf."

Abū Da‘ūd narrated it thus from Muhammad b. Sabāḥ, from Sufyān, from Isma’il b. Abu Khalīd.

He then went on to narrate it from Aḥmad b. Yūnus, from Zuhayr, from Isma’il, from al-Sha’bī, quoting Marḥab or Ibn ‘Ammī Marḥab (who said), "They took with them ‘Abd al-Ra‘ūf b. ‘Awf. When ‘Alí had finished, he said, ‘Only a man’s family should follow him.’"

This hadith is extremely strange. Its line of transmission is very strong, and we know of it only from this line.

Abū ‘Umar b. ‘Abd al-Barr stated in his study, "The given name of Abū Marḥab is Suwayd b. Qays." He also mentioned another Abū Marḥab, saying, "But I don’t know anything about him."

Ibn al-Athir stated in his work al-Ghāba, "It is likely that the narrator of this hadith is the first of these two men; or it could be a third person, someone other than either of these. And to God be praise."

**Accounts of who was the last person to be with the Messenger of God (SAAS).**

Imám Aḥmad stated that Yaqūb related to him, quoting his father, from Ibn Ishaq, quoting his father, Ishaq b. Yasār, from Miqsam Abū al-Qāsim, the freed-man of ‘Abd Allah b. al-Ḥarīth b. Nawfāl, from his freed-man, ‘Abd Allah b. al-Ḥarīth, who said, "I went on the ‘umra pilgrimage with ‘Alī in the reign of Umar – or Uthmān – and ‘Alī stopped to visit his sister Umm Ḥanāf, daughter of Abu Ṭalib. When he had finished performing the ‘umra, he returned (to her home) and she poured out water for him with which he washed."
“When he had finished washing, a group of men from Iraq came in to see him and asked, ‘Abū Ḥasan, we have come to ask you to tell us about something.’ He responded, ‘I imagine al-Mughira b. Shu‘ba is telling you how he was the last person to be with the Messenger of God (SAAS).’ ‘Yes, that’s right’, they answered. ‘That’s what we have come to ask you about.’ He replied, ‘The last person to be with the Messenger of God (SAAS), was Qutham b. ‘Abbās.’”

Ahmad is alone in giving this from this line.

Yūnus b. Bukayr narrated it from Muḥammad b. Ḫāqua exactly the same, except that he added to the beginning (of the chain) Muḥammad b. Ḫāqua, who said, “Al-Mughira b. Shu‘ba used to say, ‘I took my ring and threw it into the grave of the Messenger of God (SAAS), and said, when the people left, ‘My ring has fallen into the grave.’ I dropped it there deliberately so that I would touch the Messenger of God (SAAS) with it and so be the last person to be with him.”

Ibn Ḫāqua went on, “My father Ḫāqua b. Yasar related to me, from Miqsam who quoted his freed-man ‘Abd Allah b. al-Ḫarith as having said, ‘I went on the ‘umra pilgrimage with ‘Ali . . .’” and he proceeded to narrate the hadith as above.

This material narrated from al-Mughira b. Shu‘ba does not necessarily mean that it occurred as he had hoped. It could be that ‘Ali, may God be pleased with him, did not permit him to go down into the grave and that he directed someone else to do so, and the latter gave it to him (al-Mughira). According to the information given above, it would have been Qutham b. ‘Abbās whom he asked to take it.

Al-Waqiʿī stated that ‘Abd al-Rahmān b. Abū al-Zinnād related to him, from his father, who quoted ‘Ubayd Allah b. ‘Abd Allāh b. Uṭba as having said, “Al-Mughira b. Shu‘ba threw his ring down into the grave of the Messenger of God (SAAS). And ‘Ali commented, ‘You only did that to say, “I went down into the grave of the Prophet (SAAS).”’ And he then went down himself and gave it back to him – or he told another man to do so, who returned it.”

Imām Aḥmad stated that Bahz and Abū Kāmil related to him that Ḥammād b. Ṣalāma related to them both, from Abū ‘Umrān al-Jawni, from Abū ‘Aṣib – or Abū ‘Aṣim – who quoted Bahz as having said that he witnessed the prayers being spoken over the Prophet (SAAS), and that people asked, “How should we pray?” He (presumably Abū Bakr) replied, “Go in in groups.” And they entered from one door, prayed over him and then went out through the other door.

Bahz went on, “When he had been placed in his niche, al-Mughira said, ‘You did not properly arrange (the shroud over) part of his feet.’ They told him, ‘Well, you go down and do it.’ So he did enter the grave and placed his hand inside (the shroud) and touched both his feet. He then said, ‘Now pass down some earth to me.’ They did so until it was covering half his legs. He then came out. He used to say, ‘I was later than any of you to be with the Messenger of God (SAAS)!’”
WHEN THE BURIAL OF THE MESSENGER OF GOD (SAAS) TOOK PLACE.

Yûnus quoted Ibn Išāq as having stated, “Fāṭima told me, she being the daughter of Muḥammad, the wife of ‘Abd Allāh b. Abū Bakr, who let me in to visit her so that I heard it from her. She cited from ʿAmra, who quoted ʿAʾisha as having said, ‘We did not know about the burial of the Prophet (SAAS), until we heard the sound of the spades in the middle of the Wednesday night.’”

Al-Waqīqī stated that Ibn Abū Sabra related to him, from al-Ḥālyās b. ʿAlī, from ʿAbd Allāh b. Wāḥb, who quoted ʿAʾṣa as saying, “While we were gathered together we wept; we did not sleep while the Messenger of God (SAAS) was there in our apartments. We took comfort in seeing him on the bed. Then we heard the sound of the pickaxes in the pre-dawn night. We screamed in lament and those in the mosque did so too. The whole town was screaming with one voice. Then Bilāl made the dawn call to prayer. When he mentioned the Prophet (SAAS), he wept and lamented. His pain increased our own. Then people began going in to his grave, but they were shut out. What a disaster that was! Any later tragedy we came to suffer was alleviated when we recalled our disastrous loss of the Messenger of God (SAAS).”

Imām ʿAlī narrated from a ḥadīth of Muḥammad b. Išāq, from ʿAbd al-ʿRahmān b. ʿAl-Qāsim, from his father, from ʿAʾṣa, that the Messenger of God (SAAS) died on Monday and was buried on the Wednesday night.

Several narrations similar to this have been given above. This represents the view accepted by many of the imāms, both early and later. These include Sulaymān b. ʿAr-Ṭāḥmī al-Ṭaymī, laʿfar b. Muḥammad al-Sādirī, Ibn Išāq, Muḥammad b. ʿUqba and others.

Yaʿqūb b. Sufyān narrated from ʿAbd al-Ḥamīd, from Bakkār, from Muḥammad b. Shuʿayb, from al-Awzāʾī, who said, “The Messenger of God (SAAS) died on Monday before the middle of the day, and he was buried on Tuesday.”

Imām ʿAlī narrated this similarly from ʿAbd al-Razzāq, from Ibn Jurayj, who said, “I was told that the Messenger of God (SAAS) died in the forenoon of Monday and was buried in the forenoon of the next day.”

Yaʿqūb stated that Sufyān related to him, quoting Saʿd b. Mansūr, quoting Sufyān, from Jaʿfar b. Muḥammad, from his father and from Ibn Jurayj, from Abū Jaʿfar, that the Messenger of God (SAAS) died on Monday and that he remained (unburied) for that day, that night and up to the end of the daytime of Tuesday.

This statement is strange. What is most widely accepted is, as we have given above, that he died on Monday and was buried on the Wednesday night.

One other strange statement made in this regard is that narrated by Yaʿqūb b. Sufyān from ʿAbd al-Ḥamīd b. Bakkār, from Muḥammad b. Shuʿayb, from Abū al-ʿUṣmān, from Makkī, who said, “The Messenger of God (SAAS) was born
on Monday, received revelation on Monday, went into exile on Monday and died on Monday at age sixty-two and a half. He remained unburied for three days, with people coming in and praying in groups, not standing in lines and without imāms to lead them.

His words, "He remained unburied for three days", is strange. What is factual is that he remained unburied for the remainder of Monday and all of Tuesday and was buried on the eve of Wednesday, as we have stated above. But God knows best.

An opposing view is that narrated by Sayf, from Hishām, from his father, who said, "The Messenger of God (ṢAAS) died on Monday, was also washed on Monday and was buried on the night of Tuesday."

Sayf went on, "Yahyā b. Sa’d on one occasion related all this to me from Ḥaisha."

This is very strange.

Al-Waqiṣ stated that ʿAbd Allāh b. Jaʿfar related to him, from Ibn Abū ʿAw, from Abū ʿAtq, from Jabir b. ʿAbd Allāh, who said, "The grave of the Messenger of God (ṢAAS) was sprayed with water. The person who did this was Bilāl b. Rabbaḥ, using a water-skin. He began at his head, from his right side, and finished with his legs. He then struck the water on the wall, but was not able to turn around from the wall."

Sa’d b. Mansūr stated, from al-Dāriwardi, from Yazīd b. ʿAbd Allāh b. Abū Yaman, from Umm Salama, who said, "The Messenger of God (ṢAAS) died on Monday and was buried on Tuesday."

Ibn Khūzayma stated that Muslim b. Ḥammād related to him, from his father, from ʿAbd Allāh b. ʿUmar, from Kurayb, from Ibn ʿAbbās, who said, "The Messenger of God (ṢAAS) died on Monday and was buried on Tuesday."

Al-Waqiṣ stated that Ubayd b. ʿAyīṣah b. Saḥl b. Sa’d related to him, quoting his father as having said, "The Messenger of God (ṢAAS) died on Monday and was buried on Tuesday night."

Abū Bakr b. Abū al-Dunyā quoted Muḥammad b. Sa’d as having said, "The Messenger of God (ṢAAS) died on Monday, 12 days after the beginning of Rabiʿ al-Awwal, and he was buried on Tuesday."

ʿAbd Allāh b. Muḥammad b. Abū al-Dunyā stated that al-Ḥasan b. Isrāʾīl Abū Muḥammad al-Nahrītīr related to him, quoting Ḥaṣb b. Yūnus, from Ismāʿīl b. Abū Khalīd, who stated that he heard ʿAbd Allāh b. Abū Awfā say, "The Messenger of God (ṢAAS) died on Monday; and he was not buried until Wednesday."

Sa’d b. al-Musayyab said the same, as did Abū Salama b. ʿAbd al-Rahmān and Abū Jaʿfar al-Baṣṭīr.

Section: On the descriptions of the grave of the Prophet (ṢAAS).

It has been reiterated that the Messenger of God (ṢAAS) was buried in the apartment of Ḥaisha which had been set aside for her to the east of the mosque,
in the south-west corner of the room. Later on, after him, Abū Bakr and then ʿUmar, may God be pleased with them both, were also buried there.

Al-Bukhārī stated that Muḥammad b. Muqāṭil related to him, quoting Abū Bakr b. ʿAyyāsh, who stated to him that Sūfyan al-Tammār narrated to him that he had seen the grave of the Prophet (ṢAAS), as a convex pile.

Abū Daʿūd stated that Aḥmad b. Ṣalīh narrated to him, quoting Ibn Abū Fudayk, quoting ʿAmr b. ʿUthmān b. Ḥārī, from al-Qāsim, who said, “I went in to ʿAʿisha and asked her, ‘Expose for me the grave of the Messenger of God (ṢAAS), and those of his two Companions.’ She then exposed three graves that were neither elevated nor recessed and inscribed on the red surface of the floor were (the words) ‘The Prophet’, (ṢAAS), ‘Abū Bakr’, may God be pleased with him, and ‘ʿUmar’, may God be pleased with him.”

Abū Daʿūd is alone in giving this.

Al-Ḥakīm and al-Bayhaqī narrated this from a ḥadīth of Ibn Abū Fudayk, from ʿAmr b. ʿUthmān, from al-Qāsim, who said, “I saw the Prophet (ṢAAS) in front; the head of Abū Bakr was resting between the shoulders of the Prophet (ṢAAS).” The head of ʿUmar was at the leg of the Prophet (ṢAAS).”

Al-Bayhaqī stated, “This narrative shows that their graves were flat, because gravel only remains stable on what is flat.”

This is a strange comment for al-Bayhaqī, may God have mercy upon him, to make. For there is no mention in the account whatsoever of gravel. In that regard, it could well have been made convex, with the gravel buried in the clay and other earth.

Al-Waqīḍī narrated from al-Darawardi, from Jaʿfar b. Muḥammad, from his father, who said, “The grave of the Messenger of God (ṢAAS) was flat.”

Al-Bukhārī stated that Farwa b. Abū al-Maghraq related to him, quoting ʿAlī b. Mushir, from Hishām, from Urwa, who quoted his father as having said, “When the wall collapsed in the era of al-Walīd b. ʿAbd al-Malik, they set about rebuilding it. A foot became visible to them and they were extremely shocked, thinking it to be the foot of the Prophet (ṢAAS). No one could be found who knew about it, but eventually Urwa told them, ‘No, I swear by God, that’s not the foot of the Prophet (ṢAAS); that’s ʿUmar’s foot.’”

It is also given from Hishām, from his father, who said that ʿAʿisha instructed ʿAbd Allāh b. al-Zubayr, saying, “Don’t bury me with them. Bury me with my companions in (the cemetery of) al-Baqī‘. There I’ll never receive inappropriate praise.”

I note that when al-Walīd b. ʿAbd al-Malik came to power, in the year 86 AH, he began building the Damascus mosque. He wrote to his governor in Medina, his cousin ʿUmar b. ʿAbd al-ʿAzīz, telling him to expand the Medina mosque. He did so, including its eastern side, and so the apartment of the Prophet (ṢAAS) became encompassed within it.

Ibn ʿAsākir narrated the ḥāfīz with a line of transmission from Zadān, the freed-man of al-Ḥarāfīṣa, who built the Mosque of the Prophet (ṢAAS), during
the governorship of 'Umar b. 'Abd al-Asiz over Medina. He (Ibn 'Asâkir) quoted from Sâlim b. 'Abd Allâh approximately as had al-Bukhârî, and he also gave a description of the graves as 'Abî Da'ûd had narrated.

Account of the great afflictions that befell the Muslims upon the death of the Prophet (SAAS).

Al-Bukhârî stated that Sulaymân b. Hârb related to him, quoting Hâmîd b. Zayd, quoting Thâbit, from Anas, who said, "When the illness of the Messenger of God (SAAS) grew intense, he was overwhelmed by agony. Fâtîma exclaimed, 'What agony, father!' He responded, 'Your father will suffer no more agony after today.'"

"When he died, she said, 'O for father! He has responded to a Lord Who has summoned him! O father, whose abode is (now) the garden of paradise! O father, we make Gabriel aware of your death.'"

"When he was buried, Fâtîma asked, 'Anas, are you men pleased to be piling earth over the Messenger of God (SAAS)??'"

Al-Bukhârî, may God have mercy upon him, was alone in giving this. Imam 'Âmid stated that Yazîd related to him, quoting Hâmîd b. Zayd, quoting Thâbit al-Banant, who quoted Anas as having said, "When the Prophet (SAAS) was buried, Fâtîma said, 'Anas, are you men now pleased that you have buried the Messenger of God (SAAS), in the earth and have come back?"

Ibn Mâja narrated it thus, in abbreviated form from a hadîth of Hâmîd b. Zayd. According to him, Hâmîd stated, "When Thâbit related this hadîth he would weep so hard his chest would heave."

This should not be considered tantamount to lamentation. It is, rather, the expression of just admiration for him, may he receive the very best of prayers and salutations. We have made this comment only because the Messenger of God (SAAS) forbade lamentation.

Imâm 'Âmid and al-Nâsîî narrated from a hadîth of Shu'ba, who quoted Qatîda, quoting Mu'âarrif, from Hâkim b. Qays b. 'Ashîm, from his father who, leaving instructions for his children, said, "Do not lament over me; no lamentation was made over the Messenger of God (SAAS)."

Ismâ'îl b. Ishâq al-Qâdir narrated it in his al-Nawâdir, from 'Amr b. Maymûn, from Shu'ba. He then narrated it from 'Ali b. al-Madînî, from al-Mughîra b. Shâlîm, from al-SA'q b. Hâzîn, from al-Qâsim b. Mu'âyâyab, from al-Hasan al-Bâsîrî, from Qays b. 'Ashîm, who said, "Do not lament for me. Lamentation was not made for the Messenger of God (SAAS), and I heard him forbid lamentation."

He there narrated it from 'Ali b. Mu'âhammad b. al- Fa'dl, from al-Sâqî, from al-Qâsim, from Yûnus b. Ubayd, from al-Hasan, from 'Ashîm.

The hafîz Abu Bakr al-Bazzâr stated that 'Uqba b. Sinân related to him, quoting 'Uthmân b. Uthmân, quoting Mu'âhammad b. 'Amr, from Abû Salama,
from Abū Hurayra, that no lamentation was made for the Messenger of God (SAAS).

Imām Ahmad stated that ʿAffān related to him, quoting Jaʿfar b. Sulaymān, quoting Thābit, from Anas, who said, “On the occasion of the return of the Messenger of God (SAAS) to Medina, everything was brightly lit up. The day he died everything there became dark.

“And no sooner had we finished with the Messenger of God (SAAS), than we were overcome by doubts.”

Both al-Tirmidhī and Ibn Maja narrated it thus, from Bishr b. Hilāl al-Ṣawwāf, from Jaʿfar b. Sulaymān al-Ḍabī.

Al-Tirmidhī stated, “This hadith is sahīh gharib.”

I note that its line of transmission satisfies the criteria of the sahīh collections. And it is correct from a hadith of Jaʿfar b. Sulaymān. The scholastic community gave it from him, and the people at large do so similarly.

Al-Kudaymī, he being Muḥammad b. Yūnūs, may God have mercy upon him, narrated a hadith that could be considered gharib, in this regard. He stated that Abū al-Walid Hishām b. Abū al-Malik al-Ṭayalisi, quoted Jaʿfar b. Sulaymān al-Ḍabī, from Thābit, from Anas, who said, “When the Messenger of God (SAAS) died, Medina became so dark that we could not see one another. One would stretch out one’s hand but not see it” — or “not catch sight of it”. “No sooner had we completed his burial than we were overcome by doubts.”

Al-Bayhaqī narrated it similarly through that line.

He also narrated it similarly through a different line of ḫudūṣ, from Abū Walid al-Ṭayalisi, as we have given it above. It is the correct version, but God knows best.


Ibn Maja stated that Iṯāq b. Maṣṣūr related to us, quoting ʿAbd al-Wahḥāb b. ʿAṭā al-Ṭijlī, from Ibn ʿAwn, from Ibn ʿAṣām, from Ubayy b. Kaʿb, who said, “While we were with the Messenger of God (SAAS), we were (united) in one direction, and when he died, we looked (disunited) here and there.”

He also stated that Ibrahim b. al-Mundhir al-Ḥizāmī related to us, quoting his uncle Muḥammad b. Ibrahim b. al-Muṭṭalib b. al-Sāʿīb b. Abū Wadāʾa al-Saḥmī, quoting Mūṣā b. Abū Lālā b. Abū Umayya al-Makhzūmi, quoting Muṣʿab b. ʿAbd Allāh, who quoted Umm Salama, daughter of Abū Umayya, the wife of the Prophet (SAAS), as having said, “At the time of the Messenger of God (SAAS), if someone arose to pray he would do so without allowing his sight to rise from the position of his feet. Then he died and there was Abū Bakr (in command) and
if someone arose to pray, he would not allow his sight to move from the spot where his head rested (during prostration). Then Abū Bakr died and there was ʿUmar (in command) and if someone arose to pray he would not allow his sight to move away from the qibla. Then ʿUmar died and there was ʿUthmān (in command) and dissension arose, and at that time people would look everywhere, to right and to left.”

Imām Ahmad stated that ʿAbd al-Ṣamad related to him, quoting Ḥanmād, from Thābit, from Anas, that Umm Ayman wept when the Messenger of God (ṢAAS) died. She was asked, “Why are you weeping over the Prophet (ṢAAS)?” She replied, “I knew the Messenger of God (ṢAAS) would die; what I’m lamenting for is the revelation that was taken from us.”

He narrated it thus, in a condensed form.

Al-Bayhaqī stated that Abū ʿAbd Allāh al-Ḥafiẓ informed us, quoting Abū ʿAbd Allāh Muḥammad b. Ya[qūb, quoting Muḥammad b. Nuṣaym and Muḥammad b. al-Naḍr al-Jārūdi, both of whom said, “Al-Ḥasan b. ʿAli al-Khilānī related to us, quoting ʿAmr b. ʿĀṣim al-Kilābī, quoting Sulaymān b. al-Mughīṭra, from Thābit, from Anas, who said, “The Messenger of God (ṢAAS) went to visit Umm Ayman and I accompanied him. She brought him a cordial. He was either fasting or did not want it, and he refused it. She then went over to him to make him laugh. After the death of the Prophet (ṢAAS), Abū Bakr said to ʿUmar, ‘Let’s go and visit Umm Ayman.’ When we arrived to see her, she wept. The two men asked her, ‘What is making you weep? Being with God is good for His Messenger.’ She replied, ‘I swear by God, I’m not weeping because I don’t realize that to be with God is good for His Messenger; I’m weeping that revelation from heaven has ceased.’”

“She aroused them to tears, and they began weeping.”

Muslim alone (of the major scholars) narrated it, from Zuhayr b. Ḥarb, from ʿAmr b. ʿĀṣim.

Mūsā b. Uqba stated, in his account of the death of the Messenger of God (ṢAAS), and of Abū Bakr’s address on that occasion, as follows, “And the people came back after Abū Bakr had finished the address and there was Umm Ayman sitting weeping. She was asked, ‘What is making you cry? God has honoured His Prophet (ṢAAS), taken him into His garden and given him rest from worldly cares.’ She responded, ‘I am only weeping for that news of heaven that used to come to us like a fresh fruit every day and night. Now it has been cut off and ended, and I weep for it.’”

“People were much impressed by her words.”

Muslim b. al-Ḥajjāj stated in his saḥīḥ collection that it was related to him from Abū Usāma, by, among others, Ibrāhīm b. ʿAbd Allāh al-Jawhārī, quoting Abū Usāma, quoting Burayd b. ʿAbd Allāh, from Abū Burdā, from Abū Mūsā, from the Prophet (ṢAAS), who said, “When God wished to grant mercy to some
nation of his worshippers, he would first take away their prophet and make of him a precursor and forerunner who could bear witness for them. If God wished to destroy a nation, He would chastise them while His Prophet was still alive; He would destroy them while His Prophet looked on. And this destruction of them would please the latter since they would have disbelieved him and disobeyed his commands.”

Muslim is alone in giving this, both in regard to its line of transmission and its content.

The Ḥāfīz Abū Bakr al-Bazzār stated that Yūsuf b. Mūsā related to him, quoting ʿAbd al-Majīd b. ʿAbd al-ʿAzīz b. Abū Rawwād, from Sufyān, from ʿAbd Allah b. al-Sāḥīb, from Zadhān, from ʿAbd Allah – he being Ibn Masʿūd – who quoted the Prophet (ṣaas), as having said, “God has angels who will travel all around and pass on to me greetings from my nation.”

The went on, “The Messenger of God (ṣaas) said, ‘My life is a good thing for you; you take action and it comes to pass for you. And my death is a good thing for you; your actions will be shown to me. For that which I have seen to be good I have praised God. For that which I have seen to be evil, I have asked God’s forgiveness for you.’”

Abū Bakr then stated, “We know of the latter part of this ḥadīth being narrated from ʿAbd Allah only from this line.”

I note that the first part of this ḥadīth consists of the words of the Prophet (ṣaas), “God has angels who will travel all around and pass on to me greetings from my nation.” Al-Nasāʾī narrated it from several lines, from Sufyān al-Thawrī and from al-ʿAmash, both of whom gave it from ʿAbd Allah b. al-Saʿib, who quoted it from his father.

Imām Ahmad stated that Ḥusayn b. ʿAlī al-Juʿfī related to him, from ʿAbd al-Rahmān b. Yazīd b. Jabīr, from Abū al-Ashʿath al-Ṣaḥābī, from Aws b. Aws, who said that the Messenger of God (ṣaas) stated, “Friday is one of the best of your days. On it Adam was created and on it he died. On it (life began with) a breath, and on it (life will end with) a thunderbolt. Pray for me often on that day, for your prayer will be made known to me.”

People asked, “Messenger of God, how will our prayers be made known to you when you will have ʾarimta, ‘disintegrated’?” By this word he meant balīta, “decayed”. He replied, “God has forbidden the earth to eat the bodies of prophets, may peace be upon them.”

Abū Daʾūd narrated it thus from Hārūn b. ʿAbd Allah, and from al-Ḥasan b. ʿAlī. Al-Nasāʾī gave it from Ishāq b. Manṣūr, all three of them quoting it from Ḥusayn b. ʿAlī. Ibn Mājā narrated it from Abū Bakr b. Abū Shaybah, from Ḥusayn b. ʿAlī, from Ibn Jābir, from Abū al-Ashʿath, from Shaddād b. Aws.

Our teacher, Sheikh Abū al-Hajjāj al-Mizzāt stated, “That line of transmission quoted by Ibn Mājā is imagined; the correct name is Aws b. Aws, he being known as ‘al-Thaqāfī’, may God be pleased with him.”
I note that this is confirmed as widely known to be correct by a copy of the line of transmission I have in my possession, just as Ahmad, Abū Da‘ūd and al-Nasaʾī narrated it—from Aws b. Aws, that is.

Ibn Maja confirmed that Amr b. Sawwād al-Miṣrī narrated to him, quoting ‘Abd Allāh b. Wahb, from ‘Amr b. al-Ḥārith, from Sa‘īd b. Abū Hilāl, from Zayd b. Ayman, from ‘Ubāda b. Nusayy, who quoted Abū al-Dārā as having said, “The Messenger of God (ṢAAS) said, ‘Pray for me often on Friday, for it will be witnessed by the angels. Whenever anyone shall pray for me his prayer will be made known to me, right on until he finishes it.’ And what about after (your death)?’ He replied, ‘God has forbidden the earth to eat the bodies of prophets, may peace be upon them.’ The Prophet of God is alive and sustained (in his grave).”

This is one of the āḥādīth that are given only by Ibn Maja, may God have mercy upon him.

At this point in his work the bājī Ibn ‘Asākir gives a section presenting those āḥādīth narrated about visitation to his sacred grave, may God’s prayers and salutations be for him until Judgement Day! The proper place to examine this is in my work al-Abkām al-Kahīr, if God so wills it.

REFERENCE TO THE EXPRESSIONS OF CONSOLATION MADE REGARDING THE DEATH OF THE MESSENGER OF GOD (ṢAAS).

Ibn Maja stated that al-Walīd b. ‘Amr b. al-Sukayn related to him, quoting Abū ʿAbd Allāh b. al-Zibraqān al-Ahwāzī, quoting Mūsā b. ‘Ubayda, quoting Muḥšāb b. Muḥammad, from Abū Salama b. Abū al-Raḥmān, who quoted ʿAḥāfa as having said, “The Messenger of God (ṢAAS) opened a door between himself and the people”—or lifted aside a screen—“and there they were praying behind Abū Bakr. He gave praise at having seen them in such fine condition, and hoping that he would be succeeded by the one he was looking at. He said, “People, should any person, any believer, suffer some disaster, let him derive strength from the suffering he was made to endure because of (my departure). For none of my nation will suffer after myself any disaster more severe than that caused by (my departure).”

Ibn Maja is alone in giving this.

The ḥāfīz al-Bayḥaqī stated that Abū Isḥāq Ibrahim b. Muhammad al-Faqīq informed him, quoting Shāfi’ī b. Muḥammad, quoting Abū Ja‘far b. Salāma al-Taḥawī, quoting al-Mizzi, quoting al-Shāfi‘ī, from al-Qāsim b. ‘Abd Allāh b. ʿUmar b. Ḥafs, from Ja‘far b. Muhammad, from his father, that some men of Quraysh went in to visit his father, ‘Alī b. al-Ḥusayn. The latter said, “Should I talk to you about the Messenger of God (ṢAAS)?” Please do, they asked. And so he related to us about Abū al-Qāsim—the Prophet (ṢAAS)—saying, “When the Messenger of God (ṢAAS) became ill, Gabriel came to him and said, ‘Muḥammad, God has dispatched me to you to express special honour and
respect for you, to ask you about what He knows better than yourself: How are you?’ ‘Gabriel, I am much afflicted. Gabriel, I am in agony.’

‘Gabriel returned to him the second day, asked him the same and the Prophet (SAAS) responded to him as he had on the first day. Gabriel then came to him a third day, asking as he had on the first, and the response was the same. Then he came to him accompanied by an angel named Ismā‘il, who had charge of 100,000 angels, each angel in charge of another 100,000 angels. He asked to introduce him, and he (the Prophet (SAAS)) asked about him. Gabriel told him, ‘This is the angel of death who asks permission to visit you, having never asked such permission of any human being before yourself, and never will of any person after you.’ The Prophet (SAAS) responded, ‘Allow him in’, and Gabriel did so.

‘He (Ismā‘il) entered and said, ‘Muḥammad, God has sent me to you. If you order me to take your soul, I will do so. If you order me to leave you alone, I will do so.’ ‘Would you really do that, angel of death?’ he asked. ‘Yes,’ he replied. ‘That was what I was ordered, and I was ordered to obey you.’

‘The Prophet (SAAS) looked over at Gabriel and Gabriel said to him, ‘Muḥammad, God is longing to meet you.’ The Messenger of God (SAAS) then said to the angel of death, ‘Proceed as you were ordered.’ And he took away his soul.

‘When the Prophet (SAAS) died, and condolences came, people heard a voice from the direction of the house, saying, ‘Peace be upon you all, people of the house, and the mercy and blessings of God. In God there is consolation from all disaster, substitute for all that perishes, permanence from all transience. And so, put in God your trust and in Him hope. Those truly afflicted are those forbidden reward.’

‘Ali, may God be pleased with him, asked, ‘Do you know who that is? This is al-Khīḍr, may peace be upon him.’

This hadith is mursal. There is weakness in its line of transmission with regard to al-Qāsim al-Umari. Several of the imāms have categorized him as a weak source, while others of them totally exclude him. Al-Rābi‘ narrated it from al-Shāfi‘i, from al-Qāsim, from Ja‘far, from his father, from his grandfather, from whom he narrated only the story of the consolation with a full line of transmission. In that line there is reference to the aforementioned al-Umari. We mention him here so that there be no delusion about him.

However, the hājī al-Bayhaqī did narrate it, from al-Jākimi, from Abū Ja‘far al-Baghdādī, quoting ‘Abd Allāh b. al-Ḥarīrī, or ‘Abd al-Raḥmān b. al-Muṭṭāḍid al-Ṣaghānī, quoting Abū al-Walīd al-Makhdūmī, quoting Anas b. Ḥaṭīb, from Ja‘far b. Muḥammad, Jabir b. ‘Abd Allāh, who said, “When the Messenger of God (SAAS) died, a voice called out to people; they could hear the voice but not see the speaker. It said, ‘Peace be upon you, people of the house, and mercy, and His blessings. In God there is consolation from all disaster and permanence from all transience. Put your trust in God and in Him hope. Those truly deprived
are those deprived of reward. Peace be upon you all, and God's mercy and blessings.'"

Al-Bayhaqi then stated, "Even though one of these two lines of transmission is weak, the one does substantiate the other, and shows that it originates from the hadith of Ja'far. But God knows best."

Abū 'Abd Allah al-Hafiz informed us, quoting Abū Bakr Ahmad b. Balawayh, quoting Muhammad b. Bishr b. Maṭar, quoting Kāmil b. Ṭalha, quoting Abbad b. 'Abd al-Samad, from Anas b. Mālik, who said, "When the Messenger of God (S.A.A.S.) died, his Companions stared at him and gathered around him weeping. Then a large, handsome man with a white beard arrived who watched them and wept. He then turned to the Companions of the Messenger of God (S.A.A.S.), and said, 'There is in God consolation for every disaster, compensation for everything that passes away, and substitute for all that perishes. Return to God and express to Him your wishes. His gaze is towards you in your distress, so look. The afflicted are those not restored.' He then left.

"They asked one another, 'Do you know this man?' Abū Bakr and 'Alī replied, 'Yes; this is al-Khīdr, the brother of the Messenger of God (S.A.A.S.).'"

Al-Bayhaqi then stated, "'Ayyād b. 'Abd al-Samad is a weak source. And this (tradition) is extremely objectionable."

Al-Ḥārith b. Abū Usāma narrated from Muḥammad b. Sa'd, quoting Ḥashim b. al-Qāsim, quoting Ṣāliḥ al-Mizzi, from Abū Ḥāẓim al-Madani, that when the Messenger of God (S.A.A.S.) was taken away by God, the Almighty and Glorious, the muhājirūn went in in groups, praying over him and then leaving. The anṣār would go in next and do the same, then the people of Medina followed. After the men had finished, the women went in. From among them there came cries of the kind that occurred in the past.

Then they heard a thud inside the house and knew and kept silent. Suddenly a voice spoke, "In God there is consolation from all that passes away and compensation from all disaster, substitute for all that perishes. The person restored is one whom the reward (of God) has restored; the one (truly) afflicted is he whom the reward does not restore.'"

Section: Narratives telling of the knowledge of 'The People of the Book' (the Christians and the Jews) of the death of the Messenger of God (S.A.A.S.).

Abū Bakr b. Abū Shayba stated that 'Abd Allah b. Idrīs related to him, from Ismā'īl b. Abū Khālid, from Qays b. Abū Ḥāẓim, from Jarir b. 'Abd Allāh al-Bajalī, who said, "I was in Yemen and met two men from there, (one named) Dhū Kālā, the other Dhū 'Amr. I began talking with them about the Messenger of God (S.A.A.S.). They told me, 'If what you say is true, your master passed away three days ago.'"

"I continued on, as did they with me. On the road a party travelling from Medina appeared before us. We questioned them and they told us, "The
Messenger of God (SAAS) has passed away and Abu Bakr was appointed his successor; the people are fine.”

He went on, “The two Yemenis then said to me, ‘Tell your master that we came; perhaps we will return, if God the Almighty and Glorious so wills it.’

“The two men did return to Yemen. When I arrived, I informed Abu Bakr what they had said. He asked, ‘Why did you not bring them?’

“Later, Dhu ‘Amr said to me, ‘Jarir, I owe you a favour; I’m going to inform you of something. You Arab people will continue to be fine for so long as whenever one of your leaders dies you appoint another to power. If, however, it happens by the sword, you’ll end up a kingdom, enduring the rage of the kings and being pleased when they so please.’”

Imam Ahmad narrated it thus, as did al-Bukhari, from Abu Bakr b. Abu Shayba.

Al-Bayhaqi also narrated it thus, from al-Hakim, from ‘Abd Allah b. Ja’far, from Ya’qub b. Sufyan.

Al-Bayhaqi stated that al-Hakim informed him, quoting ‘Ali b. al-Mutawakkil, quoting Muhammed b. Yusuf, quoting Ya’qub b. Ishaaq al-Hasrami, quoting Za’ida, from Ziyad b. ‘Alaqa, from Jarir, who said, “A high priest met me in Yemen and told me, ‘If your master was a prophet, he died on Monday.’”

That is how al-Bayhaqi narrated it.

Imam Ahmad stated that Abu Sa’id related to him, quoting Za’ida, quoting Ziyad b. ‘Alaqa, from Jarir, who said, “A high priest in Yemen told me, ‘If your master was a prophet, he died today.’” Jarir added, “And he died on Monday.”


Soon news reached us of the death of the Prophet (SAAS). My friends were confused by this and said, ‘Well, if he were a prophet, he would not have died!’ I replied, ‘The prophets before him died.’ So I remained firm in my Islam. Later I left for Medina and passed by a monk without whose advice we never decided anything. I asked him, ‘Would you advise me about something that is bothering me?’ He replied, ‘Bring me some name.’ I brought him a bone dice. He said, ‘Cast it into this text’, referring to a text he had brought out. So I cast the bone into it. He then leafed through the text and came upon the description of the Prophet (SAAS), just as I had seen him. And it was foretold that he would die at the time his death actually occurred.

156. The word used is ka‘b, an oblong bone from an animal’s foot that was used as a dice. The game of ka‘b was forbidden in the Qur’an. The narrator’s name is also “Ka‘b”, so it is possible that he brought the monk, who had asked for a name, something that bore his own name.
“And so my conviction in my faith was strengthened. I went to Abū Bakr, may God be pleased with him, and told him of this, then I remained there with him. After that he dispatched me to Chosroe, and I later returned. ʿUmar b. al-Khaṭṭāb also dispatched me to him and I delivered to him his (ʿUmar’s) letter. Then the battle of Yarmūk took place, without my having knowledge of it. He (Chosroe) asked me, ‘Do you know that the Byzantines have killed and routed the Arabs?’ I replied, ‘Not possible!’ ‘Why not?’ he asked. I replied, ‘God promised His Prophet that he would give him victory over all religions, and He is not one to break His promise.’ He told me, ‘Your Prophet spoke the truth to you. The Byzantines were killed. And God did kill ‘Ad.’ He then asked me about the most important Companions of the Messenger of God (ṣaḥīḥ), and I told him of them. He gave gifts to ʿUmar and to them also. Those to whom he made gifts were ʿĀli, ʿAbd al-Rahmān and al-Zubayr.”

The sub-narrator stated, “And I think he also named ʿAbd ʿAbbas.”

Kaʾb went on, “I had been a partner of ʿUmar in a cloth business during the jahiliyya. When ʿUmar imposed the diwān157 system, he put me in charge of Banū ʿAdl b. Kaʾb.”

This is a strange tradition and contains surprising information. It meets the criteria for the category of ṣabīḥ.

DIVISION

Muḥammad b. Ishāq stated, “When the Messenger of God (ṣaḥīḥ) died, the Arab tribes seceded. Judaism and Christianity became arrogant and hypocrisy spread. The Muslims became like sheep in the rain on a winter’s night at loss of their Prophet (ṣaḥīḥ), until God united them around Abū Bakr, may God be pleased with him.”158

Ibn Ḥishām stated, “Abū ʿUbayda and other scholars related to me that when the Messenger of God (ṣaḥīḥ) died, most of the Meccans considered leaving Islam — and indeed we were intending to do so. ʿAttāb b. Usayd,” may God be pleased with him, was afraid of them and went into hiding. But then Suhayl b. ʿAmr, may God be pleased with him, arose, gave praise and thanks to God, then made reference to the death of the Messenger of God (ṣaḥīḥ). He said, ‘That event has only increased the strength of Islam; and we will behead anyone doubting it!’ And so the Meccans reconsidered and gave up what they had been considering. ʿAttāb b. Usayd reappeared. This is the position the Messenger of God (ṣaḥīḥ) prophesied that Suhayl would take, as shown by his words to ʿUmar b. al-Khaṭṭāb. When, that is, ʿUmar made reference to pulling out Suhayl’s two front teeth when he was among the prisoners at the battle of Badr, the Messenger

157. The system instituted by the Caliph ʿUmar that regulated both taxation and payments for governmental employees, both civilian and military.
158. Ibn Ishāq is apparently quoting ʿAʾisha in these words. See Guillaume, op. cit. page 689.
159. The Muslim governor of Mecca.
of God (SAAS), had said, ‘He may well take a position for which you certainly won’t blame him!’"

We have recounted elsewhere the apostasy that occurred in many Arab tribes after the death of the Messenger of God (SAAS), and events involving Musaylima b. Habib, the self-professed prophet in al-Yamama, and the uprising of al-Aswad al-Ansi in Yemen. We have there shown what became of these people, until they retracted and came back to God, expressing repentance and regret for the great stupidity and ignorance they had displayed in seceding, attitudes to which they had been seduced by Satan. God then gave them aid and settled them down, restoring them to His true religion at the hands of his caliph, Abu Bakr, “the trusting”, may God be pleased with him.

DIVISION

Ibn Ishaq and others quote poems by Hassan b. Thabit, may God be pleased with him, on the death of the Messenger of God (SAAS). One of the finest and most eloquent of these is that narrated by ‘Abd al-Malik b. Hisham, may God be pleased with him, from Abu Zayd al-Ansari, in which Hassan b. Thabit, may God be pleased with him, mourns the Messenger of God (SAAS):

“At Tayba traces remain of the Messenger, and a light-emitting locality, though traces may often fade and disappear.

The signs of a sacred building with the minbar the guide would mount will never disappear.

It signs are clear, its features lasting, and that home with a chapel and a mosque.

There are chambers amidst which light from God would descend, giving illumination and fire,

Knowledge that will never be effaced, signs which, if removed become renewed.

There I knew the Messenger’s design and commission and a grave in whose dust he was hidden and buried.

I remained there weeping for the Messenger, though the eyes of the spirits were delighted,

Recalling those blessings of the Messenger. I see my soul unable to enumerate and so is confused.

My spirit is tormented, drained by loss of Ahmad, as it goes on enumerating the wonders of the Messenger.

It cannot manage to account for one-tenth of all his deeds, and my soul has still more to suffer.

I stood long there at the mound of that grave containing Ahmad, my eyes weeping all they could.

160. In Ibn Kathir’s work al-Bidaya wa al-Nihaya.
You are blessed indeed, grave of the Messenger, and blessed you, that land where the wise and rightly-guided one resided.

Blessed be that grave that contains a good man, over which stands a structure of broad stones in tiers.

Hands poured earth over him, eyes their tears, and at that the stars set.

They sent away wisdom, knowledge and mercy, that night they covered him, pillowless, with dirt.

Then they left sadly, their Prophet not among them, their backs and arms feeling weak,

Weeping for one whose death-day the heavens and the earth mourn, and the people were more sad.

Could ever mourning for a dead man equal that of the day when Muhammad died?

A day when the site of revelation was taken from them, a source of light that gave benefit and help.

Leading to the Merciful One those who imitated him, saving them from the horror of shame, guiding aright,

An imām for them energetically leading them to the truth, a teacher of truth; those obeying him found happiness,

Forgiving their errors, accepting their excuse; if they behaved well, God was very generous with reward.

If disaster struck them too hard to bear, from Him came ease for what pained them

While they enjoyed God's favour, a guide amidst them to show the way to be followed.

It hurt him if they strayed from the true path, and he was eager that they go straight in right guidance.

He was sympathetic towards them, not excluding any from his protection, leading them towards shelter.

While there in that light an arrow sent by death struck into their light,

And so Muḥammad was sent back to God while the angels mourned him while giving praise.

The sites in the land of the sacred places became desolate at the absence of the revelation it had known,

Deserted, except for that spot with the grave where our long-lost friend rests, between Balṣṭ and Gharqad

And his mosque and those places deserted at his loss are an empty area where once he stood and prostrated.

And the great stoning mound there, the houses, vacant land, encampments and birth-sites miss him.

161. Balṣṭ was the area between Medina's mosque and the market, and Gharqad was its graveyard. The words mean, respectively, “even ground” and “box tree”.
Weep tears, eye, for the Messenger of God, and may I never know you with your tears dried up! What is wrong with you, eye, that you do not weep for that generous man whose ample robe encompassed the people? Shed tears copiously and mourn aloud at loss of him the like of whom will never again exist. The ancients never lost the like of Muḥammad, and his like will never be mourned again till Judgement Day, Nor any one more kind or trustworthy in obligation after obligation, nor anyone more generous, one never ill-tempered. Nor anyone more munificent with wealth both newly acquired and long-held; while others are generous, some are niggardly with their inheritance. Nor anyone more noble in descent in the clans when ancestry is checked, not more noble in ancestry to leaders of the (Mecca) valley, Nor anyone more fortified by eminence, nor more secure in a prominence that is supported by towering supports. Nor anyone more firm in his roots and his branches and his trunk, watered by rain clouds, his trunk strong and supple. It was an illustrious Lord who reared him, bringing him to perfection in the most fine of deeds. Instruction for the Muslims rested with him, and knowledge was not kept back, nor was opinion disproved. I say, and no one could complain at my words, unless devoid of sense and out of touch, That it is not my intent to refrain from praising him; it may be that I will reside in paradise forever, With the Chosen One, whose aid I hope thereto; and to attain that day I will constantly strive.”

The ḥāfīz Abū al-Qāsim al-Suhaylī stated at the end of his book al-Rawaḍ that Abū Sufyān b. al-Ĥārith Ibn ʿAbd al-Muṭṭalib said, in mourning over the Messenger of God (ṢAAS), “I lay awake, my night endless, and the night of the friend of one struck down is ever long. My weeping cheered me, and my mourning was little indeed compared to what the Muslims had lost. Our disaster was enormous, momentous, that evening when it was said that the Messenger had died. Our very earth, because of what had afflicted it, seemed ready to quake. We had lost the divine inspiration and its revelation among us, that had been brought by Gabriel as he came to and fro.
That man was fully worthy to have the souls of the people flow out to him, or almost so.

A Prophet who would lift doubt away from us, by what was revealed to him, and what he said.

He guided us, and we never feared going astray, the Messenger being our guide.

O Fāṭim(a), you have excuse indeed to mourn, but if you do not, that is the (right) path.

For the grave of your father is the most important grave of all, and in it lies the most important of men, the Messenger.”

Chapter: Information showing that the Prophet (SAAS) did not leave a dinār, a dirham, a slave, a slave-girl, a sheep, a camel, nor anything to be inherited from him – except for land, all of which he left as a charitable offering to God, the Almighty and Glorious.

The world and all things thereon were to him – as they are to God – too insignificant for him to strive after, or to leave as inheritance – may God’s prayers and greetings be upon him and upon his brother prophets and messengers, fully and constantly, until Judgement Day.

Al-Bukhārī stated that Qutayba related to him, quoting Abū al-Ĥāfiḍh, from Abū Isḥāq, from ‘Amr b. al-Ĥārith, who said, “The Messenger of God (SAAS) did not leave a dinār, a dirham, a slave, a slave-girl – nothing except his white mule that he used to ride, his weapons and land that he left as a charitable bequest for wayfarers.”

Al-Bukhārī is alone in giving this; Muslim did not. Al-Bukhārī narrated it in various places in his saḥīḥ collection, from various lines of transmission from Abū al-Ĥāfiḍh, Sufyān al-Thawrī and Zuhayr b. Muḥāwiya.

Al-Tirmidhī narrated it from a hadith of Isrā’īl. Al-Nasā’ī gave it also, from a hadith of Yūnus b. Abī Isḥāq, all of them quoting from Abū Isḥāq. ‘Amr b. ‘Abd Allāh al-Sabi’, from ‘Amr b. al-Ĥārith b. al-Muṭsaliq b. Abū Dinar, the brother of Juwayriyya, daughter of al-Ĥārith, “the mother of the Believers”, may God be pleased with them both.

Imām Aḥmad stated that Abū Muḥāwiya related to him, quoting al-Ĥāfiz and Ibn Numayr, from al-Ĥāfiz, from Shaqiq, from Masrūq, from ‘A‘ishah, who said, “The Messenger of God (SAAS) did not leave a dinār, a dirham, a sheep, a camel, nor did he leave testamentary statements over anything.”

Muslim is alone in narrating it, al-Bukhārī not having given it. Abū Dā‘ūd, al-Nasā’ī and Ibn Māja gave it from several lines from Sulaymān b. Māhrūn al-Ĥāfiz, from Shaqiq b. Salama Abū Wālī, from Masrūq b. al-Ĥāfiz, from the mother of the Believers, ‘A‘ishah, “the trusting lady”, the daughter of (Abū Bakr) “the trusting”, the beloved of him beloved by God, the lady declared innocent from above the seven heavens, may God be pleased with her and give her pleasure.
Imâm Abû al-Fidâ' Ismâ'îl Ibn Kathîr

Imâm Aḥmad stated that Iṣḥâq b. Yûsuf related to him, from Sufyân, from ʿAṣîm, from Zîr, from ʿAḥîya, who said, “The Messenger of God (ṢAAS) did not leave a dinâr, a dirham, a slave-girl, a slave, a sheep or a camel.”

(Imâm Aḥmad also stated), “ʿAbd al-Raḥmân related to us, from Sufyân, from ʿAṣîm b. Zîr, from ʿAḥîya (who said), ‘The Messenger of God (ṢAAS) did not leave a dinâr, a dirham, a sheep or a camel.’”

Sufyân stated, “That is the extent of my knowledge; I have doubts about (the reference to) the slave and the slave-girl.”

Al-Tîrmidhî narrated it thus in al-Shamîl from Bindar, from ʿAbd al-Raḥmân b. Mahdî.

Imâm Aḥmad stated that Wâkit related to him, quoting Mîṣâr, from ʿAṣîm b. Abû al-Nujûd, from Zîr, who quoted ʿAḥîya, as having said, “The Messenger of God (ṢAAS) did not leave a dinâr, a dirham, a slave, a female slave, a sheep or a camel.”

Imâm Aḥmad narrated it thus, without (expression of) doubt.

Al-Bayhaqî narrated it from Abû Zakariyyâ b. Abû Iṣḥâq al-Muzakki, from Abû ʿAbd Allâh Muḥammâd b. Yaʿqûb, quoting Muḥammâd b. ʿAbd al-Wâhâb, quoting Jâfâr b. Awîn, quoting Mîṣâr, from ʿAṣîm, from Zîr, who said, “ʿAḥîya stated, ‘Are you asking me about the inheritance left by the Messenger of God (ṢAAS)? He did not leave a dinâr, a dirham, a slave or a slave-born female.’”

Mîṣâr is quoted as having said, “I think he said, ‘or a sheep or a camel’.”

Al-Bayhaqî went on to state that Mîṣâr informed him, from ʿAdî b. Thâbit, from ʿAlî b. al-Ḥusayn, who said, “The Messenger of God (ṢAAS) did not leave a dinâr, a dirham, a slave or a slave-born female.”

It is established in both sahîh collections, from a hadîth of al-Aʿmash, from Ibrâhîm, from al-Aswad, from ʿAḥîya, that the Messenger of God (ṢAAS) bought food from a Jew for a given length of time and gave as security an iron chain-mail.

In the version given by al-Bukhârî, he narrated it from Qâbiṣa, from al-Thawrî, from al-Aʿmash, from Ibrâhîm, from al-Aswad, from ʿAḥîya, may God be pleased with her, who said, “The Prophet (ṢAAS) died while his armour was mortgaged to a Jew for 30.”

Al-Bayhaqî narrated it from a hadîth of Yazîd b. Ḥârûn, from al-Thawrî, from al-Aʿmash, from Ibrâhîm, from al-Aswad, who quoted her as having said, “[The Prophet (ṢAAS) died while his armour was mortgaged for 30 saʿ of barley.”

He went on, “Al-Bukhârî narrated it from Muḥammâd b. Kâthîr, from Sufyân.”

Al-Bayhaqî went on to state that ʿAlî b. Aḥmad b. ʿAbdân informed him, quoting Abû Bakr Muḥammâd b. Ḥâmmuwayh al-ʿAskarî, quoting Jâfâr b. Muḥammâd al-Qâlanîsî, quoting ʿÂdam, quoting Shaybân, from Qâtâda, from Anas, who said, “[The Messenger of God (ṢAAS) was invited to a meal of barley bread and rancid fat.” Anas went on, “And I heard the Messenger of God (ṢAAS) say, ‘By

162. The Arabic printed text quotes al-Bukhârî as adding, “For 30 saʿ weight of barley, that is.”
Him who holds the life of Muhammad in his hands, Muhammad's family has no longer a sa's weight of wheat or of dates.' At that time he had nine wives. He had pawned a coat of armour he had to a Jew in Medina in exchange for food; and he had not found money to redeem it up to his death.'"

Ibn Maja narrated some of this from a hadith of Sufyan b. 'Abd al-Rahman al-Nahwi, from Qatada.

Imam Ahmad stated that 'Abd al-Samad related to him, quoting Thabit, quoting Hilal, from Ikrama, from Ibn Abbas who said, "The Prophet (SAAS) gazed towards Mt. Uhud and said, 'By Him who holds my soul in His hand, how it would please me if Mt. Uhud belonged to Muhammad's people and I could spend it in God's cause! The day I die I would have two dinars worth of it; these, however, I would set aside for debt.'"

"He did die, but did not leave a dinar, a dirham, a slave, nor a slave-born female. He left his armour still pledged to a Jew for thirty sa's weight of barley."

Ibn Maja narrated the latter part of this, from 'Abd Allah b. Mu'awiya al-Jumahi, from Thabit b. Yazid, from Hilal b. Khabbab al-'Abdi al-Kufi. For the first part there is testimony in the sahih collections from a hadith of Abu Dharr, may God be pleased with him.

Imam Ahmad stated that 'Abd al-Samad, Abu Sa'id and 'Aflan related to him, quoting Thabit - Ibn Yazid, that is - quoting Hilal - Ibn Khabbab, that is - from Ikrama, from Ibn Abbas, that 'Umar came in to see the Prophet (SAAS), while he was lying on a straw mat that had left a mark on his side. 'Umar asked, 'Prophet of God, should you not have a more comfortable bed than this?' He replied, 'I'm not concerned with worldly things; I am merely like a rider travelling on a summer's day, resting for a while during the day time beneath a tree, then moving away and leaving it behind.'"

Ahmad is alone in giving this. Its line of transmission is excellent.

There is testimony to it from a hadith of Ibn Abbas, from 'Umar, regarding the two women who protested to the Messenger of God (SAAS); and also in the story of the abstinence from marital relations. The hadith, and others like it, relating this will come later in discussion of the asceticism of the Prophet (SAAS), and his disinterest in and disavowal of worldly things; all this will substantiate our statements that he cared nothing for things of this world.

Imam Ahmad stated that Sufyan related to him, quoting 'Abd al-'Aziz b. Rufay', who said, "I and Shaddad b. Ma'qil went in to see Ibn Abbas, who told us, 'The Messenger of God (SAAS) left nothing except what is contained between these two covers.' We then went to see Muhammad b. 'Ali and he told us the same."

Al-Bukhari narrated this similarly, from Qutayba, from Sufyan b. Uwayna.

Al-Bukhari stated that Abu Nu'aym related to him, quoting Malik b. Mighwai, from Talha, who said, "I asked 'Abd Allah b. Abu Awfa, 'Did the Prophet (SAAS) leave a will?' 'No,' he replied. I asked, 'Why was it, then, recorded that
the people should make wills or that they were ordered to do so? He replied,  
‘He bequeathed the Book of God, Almighty and Glorious is He.’”

Al-Bukhārī, Muslim, and all the orthodox scholars, except Abū Da‘ūd, narrated this, from several lines of transmission, from Malik b. Mi‘wal. Al-Tirmidhī stated,  
“It is ḥasan saḥīḥ ghārib; we know of it only from the ḥadīth of Malik b. Mīghwāl.”

NOTICE.

Many aḥādīth exist that we will give shortly after this section, relating to dwellings, apartments for his wives, slaves both female and male, horses, camels, weapons, a mule, a donkey, clothes, furnishings, a ring and various other things owned by the Messenger of God (ṢAAS) during his life. We will give the evidences and lines of transmission for the statements relating to all this.

Perhaps the Prophet (ṢAAS) gave many of these away as gifts to charity during his life; and he manumitted his slaves, both male and female. He also set aside some of his belongings, along with the two tracts of land of Banū al-Naḍīr, and that at Khaybar and Fadak to which God entrusted him, for the benefit of the Muslims.

We will explain all this, if God so wills it. However, he did not leave any of that to be inherited absolutely from himself, as we will show shortly. And God’s help is to be sought.

Chapter: Evidence to the Prophet (ṢAAS) having said, ‘We will not leave (property for) inheritance’.

Imām Aḥmad stated that Sufyān related to him, from Abū al-Zinād, from al-A‘raj, from Abū Hurayra to whom this evidence came. He once said, “The Messenger of God (ṢAAS) said, ‘My heirs will not inherit a dinār nor a dirham; whatever I leave, after the expenses for my wives and provision for my employees, is to be treated as a charity.’”

Al-Bukhārī, Muslim and Abū Da‘ūd narrated it from various sources from Malik b. Anas, from Abū al-Zinād “Abd Allāh b. Dhakwān, from ‘Abd al-Rahmān b. Hurmuz al-A‘raj, from Abū Hurayra, that the Messenger of God (ṢAAS) said, “My heirs will not inherit a dinār nor a dirham; whatever I leave, after the expenses for my wives and provision for my employees, is to be treated as a charity.”

This is the text of al-Bukhārī.

Al-Bukhārī went on to state that ‘Abd Allāh b. Maslama related to him, from Malik, from Ibn Shihāb, from Urwa, from ʿA‘īsha, who stated that, following the death of the Prophet (ṢAAS), his wives wished to send ‘Uthmān to Abū Bakr for him to ask about their inheritances. ʿA‘īsha said, “But did the Messenger of God (ṢAAS) not say, ‘We will not leave (property for) inheritance; what we leave will be for charity?’”
Muslim narrated it thus, from Yahyā b. Yahyā. Abū Dā’ūd gave it from al-Qa‘nabī, al-Nasā‘ī from Qutayba. All of them quoted it from Mālik.

This comment was from one of the inheriting wives – if inheritance had been decreed – who acknowledged that the Messenger of God (SAAS) established his estate for charity, not inheritance. It is clear that the remainder of “the mothers of the Believers” agreed with what she narrated and remembered what had been said to them in that regard. Her expression shows that this was a matter well established among them. But God knows best.

Al-Bukhārī stated that Ismā‘īl b. Abān related to him, quoting ‘Abd Allāh b. al-Mubārak, from Yūnus, from al-Zuhri, from ‘Urwa, from ʻA‘isha, who said that the Prophet (SAAS) stated, “We will not leave (property for) inheritance; what we leave will be for charity.”

Al-Bukhārī also stated, under the section entitled, *The statements made by the Messenger of God (SAAS)* as follows, “‘Abd Allāh b. Muhammad related to us, quoting Hishām, quoting Ma‘mar, from al-Zuhri, from ‘Urwa, from ʻA‘isha, that Fatimah and al-‘Abbās went to Abū Bakr, may God be pleased with him, to receive their inheritance from the Messenger of God (SAAS). They were, at that time, seeking his land at Fadak and his share of Khaybar. Abū Bakr told them, ‘I heard the Messenger of God (SAAS) say, ‘Our property is not to be inherited; what we leave will be for charity.’”

“Abū Bakr went on, ‘I swear by God, I will never omit doing anything I saw the Messenger of God (SAAS) doing.’”

“Fatimah then left him and did not speak to him again from then to her death.”

Imām Ahmad narrated it thus from ‘Abd al-Razzāq, from Ma‘mar.

Ahmad then narrated it from Ya‘qūb b. Ibrāhīm, from his father, from Šāliḥ b. Kayṣān, from al-Zuhri, from ‘Urwa, from ʻA‘isha, that following the death of the Messenger of God (SAAS), Fātimah asked Abū Bakr for her inheritance from what he had left that God had provided him. Abū Bakr told her, “The Messenger of God (SAAS) said, ‘Our property is not to be inherited; what we leave will be for charity.’” Fātimah grew angry and left Abū Bakr; she continued avoiding him up to her death.

Ahmad stated, “Fatimah lived on for six months following the death of the Messenger of God (SAAS).” And he proceeded to narrate the ḥadīth.

Imām Ahmad stated it thus. Al-Bukhārī narrated this ḥadīth in his work *Kitāb al-Maghāzī* within his sahīh collection, from Ibn Bukayr, from al-Layth, from ʻAqīl, from al-Zuhri, from ‘Urwa, from ʻA‘isha, as is given above. And he added, “When she died, ‘Alī buried her at night. He did not inform Abū Bakr; he did pray over her.”

ʻA‘isha stated, “During the life of Fātimah, ‘Alī had great prestige among the people. When Fātimah died, he lost this special position and set about making peace with Abū Bakr and pledging allegiance to him. He had not pledged allegiance for those months. So he sent a message to Abū Bakr, saying, ‘Come to
us, but don't bring anyone else.' He did not want 'Umar to come because of what he knew of 'Umar's severity. 'Umar said, (to Abu Bakr), 'Don't go in to them alone, by God!' Abū Bakr replied, 'What could they do to me? I shall go to them, by God!'

"Abū Bakr, may God be pleased with him, then set off. 'Ali spoke the *shahāda* and went on, 'We well know your virtue and what God has awarded you. We'll not envy you for the good to which God has led you. But you monopolized power, to which we thought, because of our close relationship to the Messenger of God (SAAS), we had a right to share.' 'Ali went on talking until Abu Bakr, may God be pleased with him, wept. The latter then said, 'By Him in whose hand is my soul, I would prefer to do good to relatives of the Messenger of God (SAAS), than to my own! Regarding the question of the properties that inspired antagonism between us, I am not inclined in this away from what is right; I would never omit doing anything that the Messenger of God (SAAS) had himself done.'

"When Abu Bakr had finished performing the al-zuhr prayer, he mounted the *minbar* and spoke the *shahāda*. He then made reference to 'Ali's having been late in pledging allegiance to him and the excuses he had made that had been accepted. 'Ali, may God be pleased with him, then spoke the *shahāda* and emphasized Abū Bakr’s right and went on to refer to his virtue and precedence. He stated that his actions had not been influenced by any jealousy towards Abū Bakr. He then went up to Abū Bakr, may God be pleased with him, and expressed his allegiance to him. The people gathered around 'Ali saying, ‘You have done well!’ 'Ali became very popular when he rejoined the common cause."

Al-Bukhari also narrated this, as did Muslim, Abū Da’ūd, and al-Nasa’i, from several lines of transmission, from al-Zuhri, from ‘Urwa, from A'isha in similar form.

This pledge of allegiance made by 'Ali, may God be pleased with him, to Abū Bakr, may God be pleased with him, came after the death of Fāṭima, may God be pleased with her. It affirmed the peace between them. It was subsequent to that pledge to which we referred first on that day in the hall, as was narrated by Ibn Khuzayma and declared authentic by Muslim b. al-Ḥajjāj. 'Ali had not been avoiding Abū Bakr for these six months, but had been performing the prayer behind him and attending *al-mashwara*, “the consultative assemblies”, with him. He had also accompanied him to Dhū al-Qiṣṣa.

In the *saḥīḥ* collection of al-Bukhari it is stated that Abū Bakr, may God be pleased with him, performed the *al-ṣaṣr* prayer some nights following the death of the Messenger of God (SAAS), and, leaving the mosque, found al-Ḥasan, 'Ali’s son, playing with the other boys. He carried him on his back and began chanting,

“Oh, by my father, the image of the Prophet, but not the image of 'Ali!”

'Ali was laughing. However, when this second pledge of allegiance took place, some narrators believed that 'Ali had not spoken a pledge before that, and denied
that he had done so. But what is positively affirmed takes precedence over what is negative, as we have shown and stated above. But God knows best.

As for the anger being expressed by Fāṭīma, may God be pleased with her and give her pleasure, against Abū Bakr, may God be pleased with him and give him pleasure, I cannot account for it.

If it was due to his refusal to award her the inheritance for which she asked him, he had given her a reason that had to be accepted. This was his reference to the statement by her father, the Messenger of God (ṢAAS), who said, “Our property is not to be inherited; what we leave will be for charity.” She was one of those who submitted to the text of the law-giver that had been unknown to her before she asked about inheritance, just as it was unknown to the wives of the Prophet (ṢAAS), until ʿA’ishah informed them all of it; and they accepted it.

It should not be thought of Fāṭīma, may God be pleased with her, that she was making some accusation to (Abū Bakr) the trusting, may God be pleased with him, for what he had told her — heaven forbid that, both for her and for him! How could this be, since ʿUmar b. al-Khaṭṭāb, ʿUthmān b. ʿAffān, ʿAlī b. Abū Ṭālib, al-ʿAbbās b. ʿAbd al-Muṭṭalib, ʿAbd al-Raqqān b. ʿAwf, ʿAṭṭār b. Abū Ṭalib, al-Zubayr b. al-ʿAwwām, Saʿd b. Abū Waqqās, Abū Hurayra and ʿA’ishah had all agreed with him in his narration of this hadith, as we will shortly demonstrate. And even if it had been an account narrated solely by Abū Bakr, may God be pleased with him, it would still have been incumbent upon the whole world to accept it, and to yield to him in the matter.

If her anger related to what she had asked Abū Bakr, may God be pleased with him, these lands were a public charity, not an inheritance that her husband should supervise. His reason amounted to his assertion that, because he was the successor of the Messenger of God (ṢAAS), he considered it his duty to do as the former had done, and to rule as he had. The hadith quotes him as saying, “I will never omit doing anything I saw the Messenger of God (ṢAAS) doing.” And it goes on, “Fāṭīma then avoided him and did not speak to him again from then to her death.”

This circumstance and her estrangement from him opened a broad field for the “rejectionist faction” and extensive foolishness, because of which they intruded themselves where they had no business.

Had they properly understood, they would have credited Abū Bakr with his virtue and accepted the reason he gave as it should be by everyone.

However, they are a forsaken faction, a contemptible group, people who stubbornly maintain the dubious, while ignoring what is accepted as definite and incontrovertible by the great imāms of Islam, the Companions and their immediate successors, and the well-respected scholars who followed them throughout the ages and everywhere — may God be pleased with them all and give them pleasure!
DISCUSSION OF THE NARRATION FROM VARIOUS AUTHORITIES CONCERNING THE STATEMENT MADE BY ABU BAKR AND THEIR AGREEMENT UPON THIS.

Al-Bukhārī stated that Yaḥyā b. Bukayr narrated to him, quoting al-Layth, from ʿAqīl, from Ibn Shihāb, who said, “Mālik b. Aws b. al-Ḥadathān informed me”—and Muḥammad b. Jubayr b. Mutʿim also narrated part of this hadith, saying that he went in to him, (Mālik) and asked him and that he replied to him as follows—“I had gone in to see ʿUmar, when his doorkeeper, Yarfaʾ came and asked him, ‘Would you like to see ʿUthmān, ʿAbd al-Raḥmān b. ʿAwf, al-Zubayr and Saʿd?’” He replied, “Yes, let them come in.” Yarfaʾ then asked, “And ʿAlī and ʿAbbās too?” “Yes,” he replied.

ʿAbbās asked, ‘Commander of the Believers, give judgement between myself and this man (ʿAlī).’ ʿUmar replied, ‘I charge you by God through whose permission the heavens and the earth exist, do you know that the Messenger of God (SAAS) said, “Our property is not to be inherited; what we leave will be for charity”, and that by this he (the Prophet) was referring to himself?’ The group agreed that he had indeed said that. ʿUmar then approached ʿAlī and ʿAbbās and said, ‘Do you both know that the Messenger of God (SAAS) said that?’ They replied, ‘Yes, he did say that.’

ʿUmar b. al-Khaṭṭāb went on, ‘I will talk to you about this matter. God chose His Messenger for this fiṭḥa,86 ‘booty’, as something he had not given to anyone else. As God stated, ‘What God had awarded as fiṭḥa for His messenger . . . has power over all things’ (ṣūrat al-Hashr; LIX, v.6).

“That property was therefore specifically for the Messenger of God (SAAS). He did not, however, I swear by God, keep it for himself or withhold it from you, but gave out its income which he distributed to you so that the present property remained. And from it he would provide the yearly expenses for his family, treating whatever remained as God’s property. He acted in this way throughout his life. I adjure you by God, do you know that?” ‘Yes,’ they replied. ʿUmar then asked ʿAlī and ʿAbbās, ‘I adjure you by God, do you two men know that?’ ‘Yes,’ they replied.

ʿUmar went on, ‘Then the Messenger of God (SAAS) died and Abū Bakr, may God be pleased with him, said, ‘I am the successor of the Messenger of God (SAAS).’ And he took that property and managed it as the Messenger of God (SAAS) had done. Then Abū Bakr died and I said, ‘Now I am the successor of the successor to the Messenger of God (SAAS).’ And I took that property for two years, managing it as the Messenger of God (SAAS) had done. Then you both came to me, each saying the same thing and making the same case. Eventually you (ʿAbbās) came to me asking me for your share from the property of your nephew (the Prophet (SAAS)). After that, this man (ʿAlī) came requesting

163. Goods or property won at war by Muslims but without fighting actually having occurred.
the share of his wife from her father. I told you both, 'If you wish, I will give it to you to be managed in the same way.' Are you now seeking from me a different judgement? By God by whose permission the heavens and earth exist, I'll never give you any decision that is different, not even till Judgement Day! If you are incapable of managing it, then return it to me, and I'll take care of it for you!'

Al-Bukhari narrated this in various places in his sähîh collection. Muslim and the other orthodox scholars gave it from various lines, from al-Zuhri.

In one narrative in both sähîh collections, Umar is quoted as saying, "Then Abû Bakr became in charge of it, and managed it as the Messenger of God (SAAS) had done. And God knows that he was truthful, pious, rightly guided, and always in pursuit of the truth. Then I took control of it and managed it as had both the Messenger of God (SAAS) and Abû Bakr. And God knows that I too am truthful, pious, rightly guided and always in pursuit of the truth. Then you both came to me and I gave it over to your control, to manage it as had the Messenger of God (SAAS), Abû Bakr and I. I adjure you by God, did I not pass it to you to do likewise?' 'Yes,' they said. 'Umar then said to them, 'I adjure you two men by God, did I not pass it to you both to do likewise?' 'Yes,' they said. 'Umar went on, 'Do you (now) seek from me some different decision? No, by Him whose permission the heavens and the earth exist!'

Imâm Ahmad stated that Sufyân narrated to him, from 'Amr, from al-Zuhri, from Malik b. Aws, who said, "I heard 'Umar say to 'Abd al-RAJîmân, Talha, al-Zubayr and Sa'd, 'I implore you by God by whose order the heavens and the earth exist, do you know that the Messenger of God (SAAS) said, "Our property will not be inherited; we have left it as charity"? 'Yes,' they said.'

This hadîth meets the criteria of both sähîh collections.

I note that what the two men asked him—though God knows best—was that, following the award of authority to them, the income would be divided between them so that they would receive what would have been their right if it had been decreed that each be an actual heir to the land.

They apparently sent ahead of themselves a group of the Companions, including Uthmān, Ibn 'Awf, Talha, al-Zubayr and Sa'd. They had developed a serious rivalry because the management authority had been divided between them. The Companions who had gone on ahead asked Umar, "Commander of the Believers, decide between them both. Or relieve one of the other."

It seems that Umar, may God be pleased with him, was reluctant to divide authority between them as if dividing a heritage, even if doing so only in appearance, since he wished to act in accord with the words of the Messenger of God (SAAS), 'Our property is not to be inherited; what we leave will be for charity.' He therefore resisted them all and gave them an outright refusal, may God be pleased with him.

'Ali and al-'Abbâs continued thereafter to manage the property jointly up to the time of Uthmân b. Affân. Then 'Ali gained the advantage to it and al-'Abbâs
gave it up to him, with the assent of his son 'Abd Allāh, may God be pleased with them both, in the presence of Uthmān. Ahmad narrated to this effect in his musnad collection. It has continued to be controlled by the 'Alawī community.

I have closely examined the lines of transmission of this hadith and its phraseology in both musnad collections of aḥādīth of the shaikhān, Abū Bakr and 'Umar, may God be pleased with them both. For each one I have assembled a large volume of narrations they made relating to the Messenger of God (SAAS), and their views on what constitutes proper and useful law. I have arranged this material under legal headings currently used today.

I have narrated that Fāṭima, may God be pleased with her, initially argued using analogy and general reference to verses in the Holy Qurʾān. Abū Bakr responded to her by quoting the texts restricting the rights of the Prophet (SAAS), and she accepted his words. This is what is attributed to her, may God be pleased with her.

Imām ʿAlī stated that 'Affān narrated to him, quoting ʿIlmām b. Salama, from Muḥammad b. ‘Amr, that Fāṭima asked Abū Bakr, “Who would inherit for you if you died?” “My son and my family,” he replied. She asked, “Then why can we not inherit from the Messenger of God (SAAS)?” He replied, “I heard the Messenger of God (SAAS) say, ‘Prophets do not leave (property for) inheritance.’ However, I myself provide for those whom the Messenger of God (SAAS) provided and give money to those to whom the Messenger of God (SAAS) gave.”

Al-Tirmidhi narrated it in his collection, from Muḥammad b. al-Muthanna, from Abū al-Walād al-Ṭayalisi, from Muḥammad b. ‘Amr, from Abū Salama, from Abū Hurayra. Al-Tirmidhi gave it with a full line of transmission and categorized it as being hasan saḥīh ghārib.

There is also the hadith given by Imām ʿAlī, who stated that ‘Abd Allāh b. Muḥammad b. Abū Shayba related to him, quoting Muḥammad b. Fuḍayl, from al-Walād b. Jumay', from Abū al-Ṭufayl, who said, “When the Messenger of God (SAAS) died, Fāṭima sent the following message to Abū Bakr: ‘Is it you who inherited from the Messenger of God (SAAS), or his family?’ He replied, ‘Not me, his family.’ She then asked, ‘So where is the share of the Messenger of God (SAAS)?’ Abū Bakr replied, ‘I heard him say, “If God gives provision to a prophet then takes him away, He leaves that provision to whomever succeeds him.” So I thought I should return it to the Muslims.’ She responded, ‘Then (do) as you (think) and heard from the Messenger of God (SAAS).’”

Abū Dāʿūd narrated it thus from ʿUthmān b. Abū Shayba, from Muḥammad b. Fuḍayl.

This hadith is somewhat strange and objectionable. It may have been narrated in the sense that some sources understood it. These include some who love Shiʿī tendencies; this should be known.

164. The descendants of 'Ali, that is.
The best aspect of this hadith is her having said, “Then (do) as you (think) and heard from the Messenger of God (SAAS).” This is correct and what is to be expected of her, appropriate to her situation, her leadership role, her knowledge and her faith. May God be pleased with her!

It seems that it was after this that she asked him to appoint her husband manager of this charitable property, but he did not agree to that, as we have shown. And because of that she scolded him. She was a woman like all Adam’s daughters, becoming upset as they all do; she is certainly not infallible, in light of the existence of a text from the Messenger of God (SAAS), and her opposition to Abu Bakr, “the trusting”; may God be pleased with her!

And we have narrated of Abu Bakr, may God be pleased with him, that he did reconcile with Fatima and treated her kindly before her death, and this pleased her, may God be pleased with him.

The hafiz Abü Bakr al-Bayhaqi stated that Abü Abd Allâh Muḥammad b. Ya'qub informed him, quoting Muḥammad b. Abd al-Wahhâb, quoting 'Abdân b. 'Uthmân al-'Atkî, of Nishapur, quoting Abu Jamra, from Ismâ'îl b. Abü Khalîd, from al-Sha'bî, who said, “When Fatîma fell ill, Abû Bakr went and asked permission to visit with her. 'Ali said, ‘Fatîma, this is Abû Bakr. May he visit with you?’ She asked, ‘Do you wish me to give him permission?’ ‘Yes,’ he replied.

“She permitted him to enter and he did so, in order to cheer her. He said, ‘I swear by God, I have never left home, property, family and tribe unless to please God, His Messenger and all of you, his family!’ He then reconciled with her so that she was content.”

The line of transmission for this is excellent and strong. It is clear that 'Amir al-Sha'bi heard it from 'Ali, or from someone who heard it directly from him.

The scholars who belong to the household of the Prophet (SAAS) acknowledge the soundness of Abu Bakr’s decision in this matter.

The hafiz al-Bayhaqi stated that Muḥammad b. ’Abd Allâh al-Hafiz informed him, quoting Abû 'Abd Allâh al-Saffâr, quoting Ismâ'îl b. 'Ishâq al-Qâdi, quoting Naṣr b. 'Ali, quoting Ibn Dâ'ûd, from Fudayl b. Marzîq, who said, “Zayd b. 'Ali b. al-Hasayn b. 'Ali b. Abû Ṭalîb stated, ‘For my part, if I had been in Abû Bakr’s place, I would have reached the same decision he reached over (the property at) Fadak.’”

**DIVISION**

The al-râfîḍâna, “the rejectionists”, have spoken foolishly in this regard, pretending knowledge they did not actually have. They lied about what they had no knowledge and were unable to interpret. They intruded themselves into issues not of their concern.

Some of them have tried to refute Abû Bakr’s reported statement to which we have referred above by maintaining that it is contrary to the Qur’ân in which
God Almighty stated, “and Solomon was heir to David” (surat al-Naml; XXVII, 16), and also to where the Almighty quotes Zakariyya by saying, “so grant me from Yourself someone to be my successor to inherit from me and from Jacob’s progeny. And make him, O Lord, pleasing (to You)” (surat Maryam (Mary); XIX, v.5, 6).

Their quoting this as evidence is foolish from several viewpoints.

One is that in His words, “Solomon was heir to David” He was referring only to power and to prophethood, saying, in effect, “We have made him his successor in his exercise of power, management over his subjects and rule among the Israelites; We have made him a noble prophet like his father. Just as We combined kingship and prophethood in his father, so did we in his son after him.”

This does not mean in inheritance of wealth. For, as is stated by many commentators, David had very many sons, said to number 100. And why, then, should the reference have been made to only Solomon of all these, if what was meant was inheritance of property? What was meant by inheritance was Solomon’s assumption of the prophethood and power after David. This is why He stated, “and Solomon was heir to David”. And He quoted Solomon as saying, “O my people! We have been taught the speech of birds, and we have been given (knowledge) of everything. This is assuredly manifest grace” (surat al-Naml; XXVII, v.16).

We have covered this issue fully and sufficiently in our work, Tafsir (Exegesis).

And all praise and credit belong to God.

Regarding the story of Zakariyya, he was, may peace be upon him, one of the noble company of prophets. He considered this world of too little consequence for him to ask God for a son to inherit his property; why should he, indeed, when he was, as al-Bukhari tells us, merely a carpenter, living off his earnings? Providing merely for his own sustenance, he had no savings to bequeath, for which to need to ask God for an heir. And even if he had had property, what he did ask for was actually a righteous son to inherit prophethood from him and to work for the benefit of Banū Isra’il and to lead them to righteousness. The Almighty therefore said, “Kafha ya ’ayn ‘adl. Mention of the mercy of Your Lord to His worshipper Zakariyya, when he called out to his Lord in a low voice, saying, ‘O God, my bones are become weak, and my head shines with greyness! And, O Lord, I have never been tiresome in praying to You. I fear those who will come after my time. My wife has been barren, and so grant me from Yourself someone to be my successor to inherit from me and from Jacob’s progeny. And make him, O Lord, pleasing (to You)” (surat Maryam (Mary); XIX, v.1–6). The words were, “my successor to inherit from me and from Jacob’s progeny”. By this he meant the prophethood, as we have affirmed in our work, al-Tafsir (Exegesis), and to God be all praise and credit.

165. A number of the surats, “chapters”, of the Qur’an, as here, are prefixed by letters that offer themselves to various interpretations. These are discussed in the standard works of exegesis to which the interested reader may make reference.
It is given hereabove in the account of Abū Salama, from Abū Hurayra, from Abū Bakr, that the Messenger of God (SAAS) said, “Prophets do not leave (property) for inheritance.” This is a comprehensive, all-inclusive reference encompassing all prophets. Al-Tirmidhī categorized the hadith as ḥasan. And in another hadith he is quoted as saying, “We prophets do not leave (property for) inheritance.”

Secondly, the Messenger of God (SAAS) was singled out from all the prophets with ordinances in which others do not participate with him; we will give a separate chapter on this at the end of this biography, if God so wills it. If it is supposed that prophets other than himself might leave property in inheritance—and that is not the case—then that would have been narrated in the information we have given from the Companions, including the “four imāms”, Abū Bakr, ‘Umar, ‘Uthmān and ‘Aṭā, and this would have made clear his having been singled out from the others by this ordinance.¹⁶⁶

Thirdly, it is necessary to operate in accord with this hadith and to reach judgement on its basis as the caliphs did, its veracity having been recognized by the scholars, whether or not they regarded this as a unique feature of (the Prophet). He did, indeed, state, “We will not leave (property for) inheritance; what we leave will be for charity.”

It is possible, therefore, from the phrase used, that the words of the Prophet (SAAS), “What we leave will be for charity”, represent information about his decision or that of the rest of the prophets, along with himself, in accord with the above; this seems apparent. It is also possible that the words constitute a testamentary statement, suggesting that he meant, “We will not leave (property for) inheritance, since all that we have left is for charity”, his specific purpose being to affirm the validity of all his property being considered to be for charity.

The first of these possibilities is preferable and is that accepted by the majority. The second might be considered strengthened by what is given above in the hadith of Mālik and others, from Abū al-Zinād, from al-Aʿraj, from Abū Hurayra, to the effect that the Messenger of God (SAAS) said, “My heirs will not inherit a dinār nor a dirham; whatever I leave, after the expenses for my wives and provision for my employees is to be treated as a charity.”¹⁶⁷ This wording is given in both saḥīḥ collections. It refutes the distortions spoken by that foolish faction of the shāfiʿī who read the phrase as, “What we leave is (to be considered) as an inheritance”, considering the negative particle mā as a “mā, ‘denying categorization’”.¹⁶⁸ Yet how would this work with the first part of the hadith, in which he stated, ʿānārtha, “we will not be inherited from”.¹⁶⁹ and also this other hadith saying, mā tāraktu baʿd maṣfūqati nisāʿi.¹⁷⁰

¹⁶⁶ That is, that he not leave property in inheritance.
¹⁶⁷ A grammatical term; thus it would render the statement all-inclusive, meaning “whatever”, instead of “not”.
¹⁶⁸ Translated above as: “our property is not to be inherited”.
¹⁶⁹ Translated above as: “whatever I leave, after the expenses for my wives . . .”
And is this anything but similar to what is related of a certain mu'tazili\(^{170}\) who recited to an orthodox sheikh the words, “And God spoke to Moses, using words” (sūrat al-Nisa’; IV, v.164), with the word Allāh in the accusative case. To which the sheikh commented, “Confound you! How will you, in keeping with the above reading, be able to distort the following words of the Almighty, ‘And when Moses came at our appointed time and his Lord spoke to him.’” (sūrat al-Ārāf; VII, v.143).

The outcome is that application must be given to the words of the Prophet (ṢAAS), “We will not leave (property for) inheritance; what we will leave will be for charity”, to the full extent that phraseology and meaning allow. It is a statement that makes specific the general tenor of the verse relating to inheritance and excludes the Prophet (ṢAAS), either alone or along with his brother prophets, may God’s peace and blessings be upon them all.

Chapter: An Account of the wives and children, may God be pleased with them all, of the Prophet (ṢAAS).

God Almighty stated, “Wives of the Prophet, you are not like any other women, provided you remain conscious of God. Hence be not alluring in your speech, lest those men with sickness in their hearts be attracted. Speak with politeness. Remain in your homes and do not display yourselves as women did in the days of ignorance. Perform the prayers, pay the alms and obey God and His Messenger. God wishes only to preserve you from what is vile, your family members of the household, and to keep you thoroughly pure. And remember those verses and the wisdom from God that are revealed in your homes. God is kind and knowledgeable” (sūrat al-Ahzāb; XXXIII, v.32–4).

There is no dispute over the fact that when the Messenger of God (ṢAAS) died, he left nine widows. These were ʾAʾisha al-Taʾmimiyā, daughter of Abū Bakr, “the trusting”; Ḥaṣa al-ʿAdawiyya, daughter of ʿUmar b. al-Khaṭṭāb; Umm Ḥabība Ramla al-ʿUmawiyā, daughter of Abū Sufyān ʿĀlī b. Ḥarb b. Umayya; Zaynab al-Asadiyya, daughter of Jaʿsh; Umm Salama Ḥind al-Makhzūmiyya, daughter of Abū Umayya; Maymūna al-Ḥilalīyya, daughter of al-Ḥārith; Sawda al-ʿĀmīriyya, daughter of Ṣamʿa; Juwayriyya al-Muṣṭaliqīyya, daughter of al-Ḥārith b. Abū Dirār; and Ṣafīyya al-Naḍariyya al-ʿIsrāʾiliyya al-Hārūniyya, daughter of Ḥuyayy b. Akhtāb. May God be pleased with them and give them pleasure.

He also had two wives donated to him. The first of these were Māriyya al-Qubṭiyya al-Misriyya, from Kawrat Anṣinā?", who was the mother of his son  

170. The muṭāzila movement seems to have initially encompassed those who ʿazāfū, “remained neutral or uncommitted”, in the dispute over the succession in AH 35 of ʿAlī b. Abū Ṭālib. Later the word became applied to a theological movement centred in Baqra that differed essentially with the sunni orthodox community over the specifics of sin and disbelief. See article in The Encyclopaedia of Islam.
Ibrahim, upon whom be peace. The second was Rayhana al-Quraiziyah, daughter of Sham‘un; she accepted Islam and he manumitted her. She then rejoined her family. Some claim that she remained in seclusion among them. But God knows best.

We will proceed to give detailed information on them, drawing upon statements made by the 'imāms, may God have mercy upon them.

The great ḥāfīz Abū Bakr al-Bayhaqi narrated, through Sa‘d b. Abū ‘Arubah, from Qatāda, who said, “The Messenger of God (SAAS) married fifteen women. He consummated marriage with thirteen of these and eleven lived with him. He died leaving nine widows.”

He went on to name those nine, as we have done; may God be pleased with them all.

Sayf b. ‘Umar narrated this from Sa‘d, from Qatāda, from Anas. Buḥayr b. Kathir narrated it from Qatāda from Anas. The first line is more (likely to be) authentic. Sayf b. Umar al-Tamimi narrated it from Sa‘d, from Qatāda, from Anas, as also did Ibn ‘Abbās.

Sayf narrated it similarly from Sa‘d b. ‘Abd Allāh, from ‘Abd Allāh b. Abū Mulayka, from ʿA’isha who said, “The two women with whom he did not consummate his marriage were ʿAmra, daughter of Yazīd al-Ghifāriyyah and al-Šanba’. He was alone with ʿAmra, but when he undressed her she saw leprosy on her. He therefore sent her away, providing her with a dowry and she was prohibited from contact with other men. Al-Šanba’, when brought in to him, was not receptive and he left her, waiting for her to become so. However, when his son Ibrahim died shortly thereafter, she commented, ‘If he were a prophet, his son would not have died!’ And so he divorced her, provided a dowry for her and she was prohibited from other men.”

ʿA’isha went on, “The women who were in his household were: ʿA’isha; Sawda; Ḥafṣa; Umm Salama; Umm Ḥabībah; Zaynab, daughter of Jahsh; Zaynab, daughter of Khuzayma; Juwayriyyah; ʿĀṣiyah; Maymūna and Umm Sharik.”

I note that in the saḥīḥ collection of al-Bukhārī, it is stated from Anas that the Messenger of God (SAAS) would go to his wives in sequence and that they totalled eleven wives.

It is well established that the Messenger of God (SAAS) did not consummate his marriage to Umm Sharik, as will be explained. The mention above of him attending his wives in sequence and their being eleven women in number was the total of the nine women named above and the two women gifted to him, Māriyyah and Rayhānā.


Al-Bukhārī gave it in his saḥīḥ collection with a full line of transmission from this same al-Ḥajjāj.
The hāfiz b. 'Asākir gave this in part, also attributing it to him, to the effect that the first wife the Messenger of God (SAAS), married was Khadīja, daughter of Khuwaylid b. Asad b. 'Abd al-'Izzā b. Qusayy, and that she was married to him by her father prior to his having received his prophetic mission.

In one account, al-Zuhri stated, “The Messenger of God (SAAS) was 21 years of age when he married Khadīja; it is also said that he was 25 and that the marriage took place around the time that the ka'ba was being reconstructed.”

Al-Wāqidi added to this, “And she was 45 years old.”

Other scholars state that his age at that time was 30. Ḥakīm b. Ḥizām is quoted as having said, “The age of the Messenger of God (SAAS) was 25 years of age the day he married Khadīja, and she was 40.”

Ibn 'Abbās is quoted as having said that she was 28 years old. Ibn 'Asākir gives both these accounts.

Ibn Jarir stated, “(At that time) the Prophet (SAAS) was 37 years old. To him were born al-Qāsim, by whose name he was commonly known, al-Ṭayyib, al-Ṭāhir, Zaynab, Ruqayya, Umm Kulthūm and Fāṭima.”

I note that she was the mother of all his children, except for Ibrāhīm, who was born to Māriyya, as will be explained hereafter.

Ibn Jarir went on to speak about each of the daughters of the Messenger of God (SAAS), and those who married them. His conclusion was that Zaynab was married by al-Ṭāhir b. al-Rabl' b. 'Abd al-Izzā b. 'Abd Shams b. 'Abd Manaf, who was Khadīja’s nephew. His mother was Hāla, daughter of Khuwaylid. To him she bore a son named ʿĀlī and a daughter named Umāma. ʿĀlī b. Abū ʿAllāh married her following the death of Fāṭima. He died while still married to her. After his death, she married al-Mughīra b. Nawfāl b. al-Ḥārith b. Abū al-Muṭṭalib.

(Ibn Jarir went on) “Ruqayya was married to ʿUthmān b. ʿAffān. She bore him a son, ʿAbd Allāh; ʿUthmān was first known by this son’s name and later by his son ʿAmr. Ruqayya died while the Messenger of God (SAAS) was at the battle of Badr. When Zayd b. ʿAlī returned with the news (of the victory) he found them levelling the earth over her grave. ʿUthmān had remained with her, nursing her, but the Messenger of God (SAAS) awarded him his payment and share of the booty. He then married ʿUthmān to his other daughter Umm Kulthūm. This is why ʿUthmān is known as ‘he who possessed the two lights’. She died, also while living with ʿUthmān, during the life of the Messenger of God (SAAS).

“Fāṭima was married by her cousin ʿAlī b. Abū ʿAllāh. ʿAbd al-Muṭṭalib. He consummated his marriage to her following the battle of Badr, as we recounted above. She bore him ʿHasan, by whom he was known, and ʿUsayn who was martyred in Ṭrāq.”

I note that he was also named “Muḥsin”.

(Ibn Jarir went on) “Then there were Zaynab and Umm Kulthūm. This Zaynab was married by her cousin, ʿAbd Allāh b. Jaʿfar. She bore him ʿAlī and
‘Awn and died while living with ‘Abd Allāh. Umm Kulthūm was married by the Commander of the Believers, ‘Umar b. al-Khaṭṭāb. She bore him Zayd; ‘Umar died while still married to her. After him she married the sons of her uncle Ja‘far, one after the other. First she married ‘Awn b. Ja‘far, and he died. His brother Muḥammad then married her and he too died. Then the brother of both these men, ‘Abd Allāh b. Ja‘far, married her, and she died while still married to him.”

Al-Zuhri stated, “Khadija, daughter of Khuwaylid, had been married prior to her marriage to the Messenger of God (ṢAAS) to two men. The first of these was ‘Atiq b. ‘A‘idh b. Makhzūm. To him she bore Jariyya, the mother of Muḥammad b. Sayf. The second was Abū Ḥala al-Taymi; to him she bore Hind b. Hind.”

Ibn Ishaq gave his name and went on, “After the death of ‘A‘idh Abū Ḥala, she married al-Nabbāsh b. Zūràr, a man of Banū ‘Amr b. Tamīm, an ally of Banū ‘Abd al-Dār. To him she bore one boy and one girl, and he died. Then the Messenger of God (ṢAAS) married her, and to him she bore his four daughters and after them his sons al-Qāsim, al-Ṭayyib and al-Ṭāhir. All the boys died while still suckling.”

I note that the Messenger of God (ṢAAS) did not marry another woman while she was still alive.

‘A‘d al-Razzāq narrated it thus from Ma‘mar, from al-Zuhri, from Urwa, who quoted ‘A‘isha, as above.

We have referred above in the appropriate place to her marriage, and have also made reference to her virtues, with the evidences thereto.


I note that she bore him no children. It is said, however, that she miscarried a child of his whom the Messenger of God (ṢAAS) had named ‘Abd Allāh. And she was therefore named Umm ‘Abd Allāh. Others say, however, that she bore this name after the son of her sister Asmī‘, his father being al-Zubayr b. al-Awwām, may God be pleased with them all.

I also note that it is also said that the Messenger of God (ṢAAS) married Sawda prior to ‘A‘isha; Ibn Ishaq and others stated this. We have mentioned above the dispute over this. God knows best.

I have described the marriage of the Messenger of God (ṢAAS) to both these women prior to the Hijra, and how he postponed the consummation of his marriage to ‘A‘isha until after the Hijra.

(Al-Zuhri went on) “And he married Hafṣa, daughter of ‘Umar b. al-Khaṭṭāb. She had previously been the wife of Khumays b. Ḥudhāfa b. Qays b. ‘Adī b. Ḥudhāfa b. Sahm b. ‘Amr b. Huṣayṣ b. Ka‘b b. Lu‘ayy. He died, a Muslim, while still married to her.
“Then he married Umm Salama Hind, daughter of Abū Umayya b. al-Mughira b. Ābd Allāh b. Umar b. Makhzum. She had previously been the wife of her cousin Abū Salama Ābd Allâh b. Ābd al-Asad b. Hilâl b. Ābd Allâh b. Āmar b. Makhzum.

“After that he married Sawda, daughter of Zam’a b. Ābd Shams b. Ābd Wudd b. Naṣr b. Mâlik b. Ḥisl b. Āmir b. Luṣayy. She had previously been married to al-Sakrân b. Āmr, the brother of Suhayl b. Āmr b. Ābd Shams. He died as a Muslim while married to her after his and her return to Mecca from Abyssinia; may God be pleased with them both.

“He next married Umm Ḥabiba Ramla, daughter of Abū Suflây b. Ḥârb b. Umayyâ b. Ābd Shams b. Ābd Manâf b. Quṣayy. She had previously been married to Ḥuyayd Allâh b. Ḥâsh b. Râb b. Banû Asad b. Khuzayma. He died a Christian in Abyssinia. The Messenger of God (ṢAAS) sent to her ‘Āmr b. Umayyâ al-Damri in Abyssinia to arrange his betrothal to her. ‘Uthmân b. ‘Affân conducted his marriage to her.”

I note that this is what he stated; however, the correct name here should be ‘Uthmân b. Abū al-‘Āfân. The Negus awarded her a dowry on his behalf of 400 dinârs and dispatched her with Shurâhblî b. Ḥasâna. We have narrated all this at length above — and to God be praise.

Al-Zuhri went on, “Then he married Zaynab, daughter of Jaḥsh b. Râb b. Arad b. Khuzayyâ. Her mother was Umayma, daughter of Ābd al-Muna‘îb, the aunt of the Messenger of God (ṢAAS). Zaynab had previously been the wife of Ḥuyayd Allâh b. Jaḥsh b. Râb b. Banû Asad b. Khuzayyâ. He died a Christian in Abyssinia. The Messenger of God (ṢAAS) sent to her Āmir b. Umayyâ al-Damri in Abyssinia to arrange his betrothal to her. ‘Uthmân b. Āffân conducted his marriage to her.”

Yûnûs quoted Muhammad b. Ishâq as having stated, “Prior to this she had also been married to Abū Ḥusayn b. al-Ḥârîth b. Ābd al-Muṣṭâlîb b. Ābd Manâf, or to his brother al-Tufayl b. al-Ḥârîth.”


I note that in fact he did ask for her in marriage. The matchmaker between them was Abū Râfî‘, his freed-man, as we have narrated above in the section of the ‘umrat al-aqîq."

Sayf went on, “The Messenger of God (SAAS) took Juwayriyya, daughter of al-Ḥārith b. Abū Ḍirār b. al-Ḥārith b. ʿAmir b. Mālik b. al-Muṣṭaliq of Khuzāʿa at the battle of al-Muraysi. He freed her, then married her. It is also said that her father al-Ḥārith, the leader of Khuzāʿa, came forward and accepted Islam and then married her to him. She had previously been married to her cousin Ṣafwān b. Abū Shufr.”

Qatāda quoted from Saʿd b. al-Musayyab, Muḥammad b. Ishāq and others as having stated, “This clan of Khuzāʿa had been allies of Abū Sufyān against the Messenger of God (SAAS). This is why Ḥassān (b. Thābit) spoke the verse,

“The alliance of al-Ḥārith b. Abū Ḍirār and that of Qurayyaz among you are the same.””

In his account from Saʿd b. ʿAbd Allāh, Sayf b. ʿUmar stated that Ibn Abū Mulayka quoted ʿAisha as having said, “Juwayriyya had been married to her cousin Mālik b. Ṣafwān b. Tawlab Dhū al-Shufr b. Abū al-Sarḥ b. Mālik b. al-Muṣṭaliq.”

Sayf went on, “The Messenger of God (SAAS) also took captive Ṣafīyya, daughter of Ḥuyayy b. Akhtāb, of Banū al-Naʃlr, at Khaybar. She was then the bride of Kināna b. Abū al-Ḥuqaq.”

In his account, Sayf b. ʿUmar maintained that prior to her marriage to Kināna she had been the wife of Sallām b. Mishkam. But God knows best.

Sayf concluded, “These, then, are the 11 women with whom the Messenger of God (SAAS) consummated marriage.”

During his caliphate, ʿUmar b. al-Khaṭṭāb awarded 12,000 (dirhams) to each of the wives of the Messenger of God (SAAS). However, he gave 6,000 to Juwayriyya and Ṣafīyya since they had been taken captive.

Al-Zuhri stated, “The Messenger of God (SAAS) had kept both these women in seclusion and had provided for them.”

I note that we have commented extensively above, in the appropriate places, on his marriages to each of these women, may God be pleased with them.

Al-Zuhri stated that the Messenger of God (SAAS) also married al-ʿAlīya, daughter of Ẓabyān b. ʿAmr, of Banū Bakr b. Kilāb, and that he consummated this marriage and divorced her.

Al-Bayhaqi commented, “It is thus stated in my book. And also, in an account from someone else, it is said that he did not consummate marriage with her but did divorce her.”

b. 'Abd b. Abû Bakr b. Kilâb, and that she lived with him for a period and he then divorced her."

Ya'qûb b. Sufyân narrated from Ḥajjâj b. Abû Munâfi', from his grandfather, from al-Zuhri, from 'Urwa, who quoted 'A'isha as having said, "It was al-Dâhâk b. Sufyân al-Kilâbî who pointed her out to the Messenger of God (SAAS); I was listening from behind the screen. He said, 'Messenger of God, do you find Umm Shabîb's sister attractive?' Umm Shabîb was the wife of al-Dâhâk.'"

Al-Zuhri stated on this subject, "The Messenger of God (SAAS) contracted marriage to a woman of Banû 'Amr b. Kilâb. Then he was told that she had leprosy and he divorced her without having consummated the marriage."

I comment that it is evident that this refers to the woman previously mentioned. But God knows best.

Al-Zuhri went on, "He also married a woman of Banû al-Jawn al-Kindî, allies of Banû Fazzâra. But she took refuge from him and he told her, 'You've indeed sought refuge with Someone mighty! Rejoin your family.' He divorced her without having consummated the marriage.

He went on, "The Messenger of God (SAAS) also had in his household a bond-maid called Mâriyya. A son was born to her named Ibrahim. He died when several months old. There was also a slave-born female named Rayâ'âna, daughter of Sham'un, a Jew from Banû Khanâfa, a clan of Banû Qurâna. The Messenger of God (SAAS) manumitted her. They say that she remained in seclusion thereafter."

The hâfiz Ibn 'Asâkir narrated, giving a line of transmission from 'Ali b. Mujâhid, that the Messenger of God (SAAS) married Khawla, daughter of al-Hudhayl b. Hubayrat al-Taghibî, whose mother was Kharnaq, daughter of Khalifa, daughter of Dîhya b. Khalifa. She was carried to him from Syria, and she died on the way.

Yûnûs b. Bukayr quoted Muḥammad b. Iṣḥâq as having said, "The Messenger of God (SAAS) married 'Amra, daughter of Ka'b al-Jawniyya, but he had not consummated the marriage with her by the time he divorced her. He also married 'Amra, daughter of Zayd, a woman of Banû Kilâb, from the sub-tribe of Banû al-Wâhid. She had previously been married to al-Fâqîl b. 'Abd-Allah b. Muṭṭalîb. He (the Messenger of God (SAAS)) divorced her without having consummated marriage with her."

Al-Bayhaqi stated, "These were the two women referred to by al-Zuhri, though he did not name them. However, Ibn Iṣḥâq did not mention al-Ṣâliya."

Al-Bayhaqi also stated that al-Ḥâkim informed him, quoting al-Ĥassân, quoting Aḥmad b. Ḥabîb, from Yûnûs b. Bukayr, from Zakariyyâ' b. Abû Zâida, from al-Shâbî, who said, "Various women gave themselves to the Messenger of God (SAAS). He consummated with some of these and with others 171. 'Amra, daughter of Yazîd al-Ghîfâriyya, that is. 172. The translation is tentative. The Arabic is, wa qad mala'a al-mahda, "after he had filled the cradle".

171. 'Amra, daughter of Yazîd al-Ghîfâriyya, that is.
he delayed, not approaching them before his death. They did not marry after him. These included Umm Sharik. This relates to the words of the Almighty, ‘You may postpone whomever of them you wish, and you may take to yourself whomever you wish. (Should) you desire those you previously set aside, then no blame is yours’ (ṣūrat al-Ḥizāb: XXXIII, v.51).

Al-Bayhaqi stated that it was narrated to him from Hishām b. Urwa, who quoted his father as having said, “Khawlā” — al-Ḥakīm’s daughter, that is — “was one of those women who gave themselves to the Messenger of God (ṢAAS).”

Al-Bayhaqi went on to state that it was narrated to him from a ḥadīth of Abū Rashīd al-Ṣāqīdī that the name of the woman of Banū al-Jawn who had sought refuge and whom the Messenger of God (ṢAAS) had sent back to her family was Umayma, daughter of al-Numān b. Sharāhil.

Imām Ahmad stated that Muhammad b. ‘Abd Allāh al-Zubayrī related to him, quoting ‘Abd al-Raḥmān b. al-Ghashlī, from Ḥamza b. Abū Usayd, quoting his father and from ‘Abdās b. Sahl, quoting his father, both of whom stated, “The Prophet (ṢAAS), accompanied by some of his Companions, passed by us, so we went off with him. We reached a garden called al-Shawt and proceeded in it until we came to two walls. We sat between them, the Messenger of God (ṢAAS), having told us to do so. He then went on inside; the woman of Banū al-Jawn, accompanied by her maid, had been brought to him (there) and left alone in a house belonging to Umayma, daughter of al-Numān b. Sharāhil. When he went in to the woman of Banū al-Jawn, he said to her, ‘Give yourself to me!’ But she answered, ‘Should a queen give herself to a common person!’ She then said, ‘I seek refuge in God from You!’ He replied, ‘You have gained refuge with Him who awards it!’ He then came out to us and said, ‘Abū Usayd, present two coats of armour to her and take her back to her family.’”

Someone other that Abū Ahmad (sic) gave the wording as, “a woman of Banū al-Jawn named Umayma”.

Al-Bukhārī stated that Abū Nu‘aym related to him, quoting ‘Abd al-Rahmān b. al-Ghashlī, from Ḥamza b. Abū Usayd, from Abū Usayd, who said, “We went out in the company of the Messenger of God (ṢAAS), and proceeded to a garden called al-Shawt. In it we reached two walls, between which we sat down; he had told us, ‘Sit down here.’ He then went on inside. The woman of Banū al-Jawn, accompanied by her nurse-maid, had been brought out to him (there) and had been given accommodations in a house belonging to Umayma, daughter of al-Numān b. Sharāhil. When the Messenger of God (ṢAAS) went in to her, he asked her, ‘Give yourself to me!’ She replied, ‘Should a queen give herself to a common person!’ He brought down his hand upon her so that she would be pacified. She then said, ‘I seek refuge in God from you!’ He replied, ‘You have gained refuge with Him who awards it!’ He then came out to us and said, ‘Abū Usayd, present two white lined dresses to her and take her back to her family.’”
Al-Bukhari also stated that al-Ḥusayn b. al-Wahl said, quoting 'Abd al-Rahmān b. al-Ghasīl, from Ṭabbās b. Sahl b. Sa'd, from his father and from Abū Usayd, both of whom stated, “The Messenger of God (SAAS) contracted marriage with Umayma, daughter of Sharāḥil. When he went in to her, he stretched out his hand towards her, and she seems to have disliked that. He then told Abū Usayd to give her a trousseau and two white linen dresses.”

Al-Bukhari then gave this hadith from 'Abd Allāh b. Muhammad, quoting Ibrahim b. al-WazIR, quoting 'Abd al-RaQman b. I;Iarnza, from his father and from Ṭabbās b. Sahl b. Sa'd, from his father.

Al-Bukhari is the only author of compilations of the aḥādīth who gives these narratives.

Al-Bukhari also stated that al-Ḥumaydī related to him, quoting al-Walīd, quoting al-Awzā'ī, who said he asked al-Zuhri, “Which one of the wives of the Prophet (SAAS) sought refuge (with God) from him?” He replied, “Urwa quoted to me Ṭā'īsha as having said that when the daughter of al-Jawn went in to the Messenger of God (SAAS), she said, ‘I seek refuge with God from you!’ And he replied, ‘You have gained refuge with the Great One. Go and join your family.’”

Abū 'Abd Allāh went on to say that al-Hajjaj b. Abū Manī narrated it from his grandfather, from al-Zuhrt, who said that Urwa quoted Ṭā'īsha as having said the same.

Al-Bukhari is alone in giving this narrative; Muslim does not.

Al-Bayhaqī stated, “I saw in the book al-Ma'rif of Ibn Manda that the name of the woman who sought refuge from him with God was Umayma, daughter of al-Nu'mān b. Sharāḥil. Her name is also given as Fātima, daughter of al-Dbḥak. Her true name was Umayma. But God knows best.”

They claim, moreover, that the name of the woman of Banū Kalb was ‘Amra, and that she was described by her father as never becoming sick. The Messenger of God (SAAS) found her distasteful.

Muhammad b. Sa'd narrated from Muhammad b. ‘Abd Allāh, from al-Zuhrt, who said, “It was Fātima, daughter of al-Dbḥak b. Sufyān, who sought refuge with God from him, and so he divorced her. She would collect animal droppings and say, “How unfortunate I am!” He had contracted marriage with her in Dhū al-Qa'da of 8 AH. She died in 60 AH.”

Yūnus quoted Ibn Ishaq as having said that among the women with whom the Messenger of God (SAAS) contracted but did not consummate marriage were Asmā' al-Jawniyya, daughter of Ka'b, and ‘Amra, daughter of Yazīd al-Kilabīyya. Ibn Ṭabbās and Qatā'ida gave the name as Asmā', daughter of al-Nu'mān b. Abū al-Jawn. But God knows best.

Ibn Ṭabbās stated that when the woman sought refuge from him with God, he came out angry. Al-Ash'ath told him, “Don’t let that bother you, Messenger of
God. I have someone more beautiful for you.” And he arranged his marriage with his own sister, Qatila.

Others say that this incident occurred in the spring of 9 AH.

Sa‘d b. Abū ‘Arūba quoted Qatāda as having said that the Messenger of God (ṢAAS) married 15 women; he included Umm Sharik al-Anṣāriyya al-Najjāriyya among these.

He (Qatāda) also said, “The Messenger of God (ṢAAS) stated, ‘I like to marry ansār women, but I hate their jealousy.’ And he did not consummate marriage with her.”

He went on, “He also married Asmā‘, daughter of al-Ṣalt, of Banū Ḥarām, of the clan of Banū Sa‘īm, but he did not consummate with her. And he also became engaged to Ḥamza al-Mazāniyya, daughter of al-Ḥārith.”


Among these he mentioned Qatila, daughter of Qays, sister of al-Aswāth b. Qays. Some claim that he married her two months prior to his death. Others maintain that he married her during his illness. But she had not come to him, nor had he seen her, nor had he consummated marriage with her.”

He went on, “Others claim that the Prophet (ṢAAS) left a testamentary statement that Qatila be given a choice. If she wished, she could go into seclusion and be forbidden access to the Muslims, and if she wished, she could marry anyone she liked. She did choose to marry, and Ṭkrama b. Abū Jahl married her in Ḥadramawt. News of this reached Abū Bakr and he commented, ‘I’m almost grinding my teeth in anger at them both!’

‘Umar b. al-Khaṭṭāb said, ‘But she is not one of “the mothers of the Believers”. He did not consummate marriage with her, nor was she placed in seclusion.’

‘Abū Ubayda stated that some people maintain that the Messenger of God (ṢAAS) left no testamentary statement about her, that she apostatized after his death, and ‘Umar used her apostasy as argument against Abū Bakr by stating that she was not one of ‘the mothers of the Believers’.”

Ibn Manda stated that the woman who apostatized was al-Barṣa‘, of Banū Ḥāritha, ♂173. The Arabic word used is ghayra; this also connotes pride and high self-esteem.
had apostatized with her brother, and had become disassociated from both God and His Prophet. He kept insisting on this until Abu Bakr gave up the issue.

Al-Hakim stated that Abu 'Ubayda added to the number of wives given above Fatima, daughter of Shurayh, and Saba', daughter of Asma b. al-Salat al-Sulamiyya.

Ibn 'Asakir narrated it similarly through Ibn Manda, giving a line of transmission from Qatada.

Muhammad b. Sa'd gave it similarly from Ibn al-Kalbi. Ibn Sa'd said, “She was Saba’”.

Ibn 'Asakir stated that her full name was Saba’, daughter of al-Salat b. Habib b. Haritha b. Hila b. Harm b. Simak b. 'Aww al-Sulami.


Ibn 'Umar stated, “The Messenger of God (SAAS) sent Abu Usayd to arrange his marriage to a woman of Banu 'Amir named 'Amra, daughter of Yazid b. 'Ubayd b. Kilab. He did contract marriage with her but then learned that she had leprosy and he divorced her.”

Muhammad b. Sa'd quoted al-Waqidi as having stated that Abu Ma'shar related to him, saying, “The Messenger of God (SAAS) married Mulayka, daughter of Ka'b. She was reputed to be exceedingly beautiful. 'A'isha went in to visit her and asked, ‘Are you not ashamed to be marrying the man who killed your father?’ Mulayka then sought refuge with God from him and he divorced her.

“Her people then came to the Messenger of God (SAAS), and told him, ‘She is just young and of unsound judgement. And she has been deceived. Take her back.’ But he refused. They then asked his permission for her to marry a close relative of hers of Banu 'Udhra, and he agreed.

“Our colleagues deny that.”

al-Sahmi. Next he married Sawda, daughter of Zam'a, who had previously been married to al-Sakrân b. 'Amr, a brother of Banu 'Amir b. Lu'ayy. Then he married Umm Ḥabība, daughter of Abū Sufyān, who had previously been married to Uбayd Allāh b. Jahsh al-Asadī, of Banū Khuzayma. He next married Umm Salama, daughter of Abū Umayya, her given name being Hind. She had previously been married to Abū Salama 'Abd Allāh b. 'Abd al-Asad b. 'Abd al-'Uzza. He then married Zaynab, daughter of Khuzayma al-Hilāliyya, also al-Ḩilāliyya, daughter of Zabyan, of Banū Bakr b. 'Amr b. Kilāb. He married a woman of Banū al-Jawn of Kinda, and received as a captive Juwayriyya, in the expedition to al-Muraysī', in which Manāt were defeated. The latter was the daughter of al-Ḩārith b. Abū Dirār of Banū al-Muṣṭaliq of Khuzā'a. He also received as a captive Saḥīyya, daughter of Ḥuyayy b. Akhtāb, of Banū al-Naṣīr. These two women were part of the booty God had granted him, having awarded both to him. He also received Māriyya, the Copt, as a tribute, and she bore him Ibrāhim. He similarly received Rayḥāna of Banū Qurayṣa as a tribute; he set her free, and she rejoined her family with whom she remained in seclusion.

"The Messenger of God (ṢAAS) divorced al-Ḩilāliyya, daughter of Zabyan. He separated from a woman of Banū 'Amr b. Kilāb, and also from a woman of Banū al-Jawn, of Kinda, because she had leprosy. Zaynab al-Hilāliyya, daughter of Khuzayma, died during the lifetime of the Messenger of God (ṢAAS). We have also been told that al-Ḩilāliyya, daughter of Zabyan, whom he divorced, married again before the wives of the Messenger of God (ṢAAS), had been declared (by God) to be prohibited. She married a cousin, from her own people, and had children among them."

We have given this text in full because of the strangeness of his reference to the marriage of Sawda as having been in Medina. The truth is that this took place in Mecca, before the Hijra, as we have related above. Though God knows best.

Yūnus b. Bukayr quoted Muḥammad b. ʿIshāq as having stated, "Khadija, daughter of Khuwaylid, died three years before the Messenger of God (ṢAAS) left on the Hijra. He did not marry any other woman during her lifetime; she and Abū Ṭālīb died the same year. After Khadija, the Messenger of God (ṢAAS) married Sawda, daughter of Zam'a. After Sawda, he married ʿA'isha, daughter of Abū Bakr. ʿA'isha was the only virgin he married; he did not receive a child from her before he died. After ʿA'isha, he married Ḥafṣa, daughter of ʿUmar. Then he married Zaynab al-Hilāliyya, daughter of Khuzayma, (known as) ʿumm al-maṣākin, 'the mother of the poor'. After her he married Umm Ḥabība, daughter of Abū Sufyān, and after her Umm Salama Hind, daughter of Abū Umayya. After her he married Zaynab, daughter of Jahsh, and after her Juwayriyya, daughter of al-Ḩārith b. Abū Dirār. Then, after Juwayriyya, he married Saḥīyya, daughter of Ḥuyayy b. Akhtāb. After Saḥīyya he married Maymūna al-Hilāliyya, daughter of al-Ḥārith."

This sequence is preferable and more accurate than that listed by al-Zuhri. But God knows best.
Yunus b. Bukayr stated, from Abū Yaḥyā, from Ḥumayd b. Zayd al-Ṭāri, from Sahl b. Zayd al-Anṣārī, who said, “The Messenger of God (ṢAAS) arranged his marriage to a woman of Banū Ghifār. He went in to her and he told her to undress, and she did so. He then saw a white spot of leprosy at her breasts and so kept away from her. He then told her, “Take your clothes and rejoin your family.’ He paid her her dowry in full.”


I note that Umm Sharik al-Azdīyya was among those women with whom the Messenger of God (ṢAAS) contracted marriage but did not consummate.

Al-Wāqīdī stated, “It is well established that she was of Banū Daws, though some say of the Ḥanīf. Others name her as of Banū ʿAmir, and that her name was Khawlah, daughter of Ḥakim al-Sulami.”

Al-Wāqīdī stated that her name was Ghaziyya, daughter of Jabir b. Ḥakim.

Muḥammad b. Iṣḥāq quoted Ḥakim b. Ḥakim, from Muḥammad b. ʿAlī b. al-Husayn, as having stated that his father said, “The total number of women the Messenger of God (ṢAAS) married was 15. These included Umm Sharik al-Anṣārīyya; she gave herself to the Prophet (ṢAAS).”

Ṣaʿīd b. Abī ʿAruba quoted Qutada as having stated, “He married Umm Shank al-Anṣārīyya of Banū al-Najjar. And he said, ‘I love to marry ansārī women, though I hate their ghayra, “jealousy”.’ And he did not consummate marriage with her.”

Ibn Iṣḥāq stated, from Ḥakim, from Muḥammad b. ʿAlī, from his father, who said, “The Messenger of God (ṢAAS) married Laylā al-Anṣārīyya, daughter of al-Khaṭṭīm; she was very jealous. She feared for herself from him and asked his permission to be released. And so he did release her.”

WOMEN TO WHOM THE MESSENGER OF GOD (ṢAAS) BECAME ENGAGED BUT DID NOT ULTIMATELY MARRY.

Ismāʿīl b. Abū Khālid stated, from al-Shaʿbī, that Umm Hānī, Fakhīta, daughter of Abū Taḥlib, stated that the Messenger of God (ṢAAS) proposed marriage to her. She told him that she had young children and he then left her, saying, “The best women are those who ride camels and righteous women of Quraysh. They are those most kind to their children when young, and those most careful with their husband’s property.”

ʿAbd al-Razzāq stated, from Maʿmar, from al-Zuhrī, from Ṣaʿīd b. al-Musayyab, who quoted Abū Hurayra as having said that the Messenger of God (ṢAAS) proposed marriage to Umm Hānī, daughter of Abū Taḥlib, and that she replied, “Messenger of God, I am too old and I have young children.”

Al-Tirmidhī stated that ʿAbd b. Ḥumayd related to him, quoting ʿAbd Allāh b. Mūsā, quoting Isaʿīl, from al-Suddī, from Abū Ṣāliḥ, from Umm Hānī,
daughter of Abu Ṭālib, who said, “The Messenger of God (ṢAAS) proposed marriage to me, but I asked to be excused and he did excuse me. God then revealed, ‘We have made lawful to you your wives to whom you have given dowries, as well as those women in your power whom God has awarded you as spoils of war, along with the daughters of your paternal uncle and the daughters of your maternal uncle and the daughters of your paternal aunts and the daughters of your maternal aunts who went into exile with you’ (ṣūrat al-Ahzāb; XXXIII, v.50). I was not made lawful for him, because I had not gone into exile; I was one of those women divorced.”

Al-Tirmidhī went on to state, “This hadith is hasan. We know it only from the hadith of al-Suddī.”

This (interpretation) requires that women who had not gone into exile were not permitted to the Messenger of God (ṢAAS). The Qāḍī al-Mawardi has absolutely refuted that view in his exegesis, according to various scholars. It is said that the phrase, “who went into exile with you” refers to those women closely related to him to whom reference was made.

Qatāda stated that this phrase means, “those who accepted Islam with you”. Under this interpretation only unbelieving women would be prohibited to him while all Muslim women would have been permitted. This does not rule out (the possibility) for him to marry ansār women. However, he did not in reality consummate with any single one of them.

Regarding the account given by al-Mawardi from al-Shaḥī that Zaynab, daughter of Khuzayma, “the mother of the poor”, was a woman of the ansār, this is not correct. She was indisputably of Banū Hilāl, as we have explained above. But God knows best.

Muḥammad b. Saʿd narrated, from Ḥishām b. al-Kalbī, from his father, from Abū Ṣalih, from Ibn ‘Abbās, who said, “Laylā, daughter of al-Khaṭṭām, came up to the Messenger of God (ṢAAS) while he had his back turned towards the sun and tapped him on the shoulder. He exclaimed, ‘Who is that? May the Black One devour you!’ She replied, ‘I am the daughter of him who feeds the birds and outpaces the wind. I am Laylā, daughter of al-Khaṭṭām. I have come to you to present myself to you. Will you marry me?’ ‘Consider it done,’ he replied. She then returned to her people and said, ‘I have arranged my marriage to the Messenger of God!’ People told her, ‘What you did was a mistake; you are a jealous woman and the Messenger of God is already master of women who are jealous about him. He will curse you to God. Seek your release.’

“So she went back and asked, ‘Messenger of God, please release me.’ He did so. Masʿūd b. Aws b. Sawād b. Zufr then married her and she bore him a child. One day, while she was washing herself in one of the gardens of Medina, a black wolf leapt at her and ate part of her, and so she died.”

He also stated, from Ibn ‘Abbās, that Ḏabā’a, daughter of ʿAmir b. Qīrṣ was the wife of ʿAbd Allah b. Judān who divorced her. Ḥishām b. al-Mughira then married her and she bore him ʿAlī. She (Ḏabā’a) was a well-built and beautiful
woman with abundant hair covering her body. The Messenger of God (SAAS) asked her son Salama to accept his engagement to her. Salama asked, "(Will you wait) until I ask her permission?" He did ask her and she replied, "Do you have to ask permission when it's the Messenger of God?" When her son came back, he remained silent, not giving any answer; it seems that he felt her to be too old. The Prophet (SAAS) said nothing (more) about her.

He (Muhammad b. Sa'd) also stated, "The Messenger of God (SAAS) also became engaged to Safiyya, daughter of Bashāma b. Nadla al-Anbarī. He had received her as war spoils. The Messenger of God (SAAS) gave her a choice, saying, 'If you wish, then myself; if you wish, then your husband.' She replied, 'My husband.' He then sent her away. Banū Tamim cursed her."

Muhammad b. Sa'd went on to say that al-Wāqidi informed him that Mutāb b. Muhammad b. Ibrāhīm al-Taymi quoted his father as having said, "Umm Sharik was a woman of Banū Ḍāmir b. Lu'ayy who gave herself to the Messenger of God (SAAS). But he did not accept her. She never married."

He also stated that Wākī informed him, from Sharīk, from Jābir, from al-Hakam, who quoted ʿAlī b. al-Ḥusayn as having said that the Messenger of God (SAAS) married Umm Sharik al-Dawsīyya.

Al-Wāqidi stated, "We are quite certain that she was from Daws b. al-Azd."
Muhammad b. Sa'd stated, "Her name was Ghaziyya, daughter of Jābir b. Ḥakim."
Al-Layth b. Sa'd stated, from Hishām b. Muhammad, who quoted his father as having said that someone stated that Sharīk had presented herself to the Prophet (SAAS), and that she was a righteous woman.

Those to whom he became engaged but did not marry included Ḥamra, daughter of al-Ḥārith b. ʿĀwn b. Abū Ḥāritha al-Murri, whose father said there was something wrong with her - though there was not. When her father returned to her, she had contracted leprosy. She was the mother of Shabib b. al-Barsa', the poet.

Sa'id b. Abū ʿArūba mentioned this, quoting Qatāda.

He went on, "He also sought to be engaged to Ḥabiba, daughter of al-ʿAbbās b. Ṭabaqittālib. But he discovered that her father was his foster-brother, both having been suckled by Thuwayba, Abū Lahab's freed-woman.

These, then are his wives. They were of three categories. One group consisted of women with whom he consummated marriage, and he died before their deaths. These were the nine who were mentioned initially. They were prohibited to others following his death. This was universally recognized to be required by the faith, and that their ʿidda would last until the end of their lives. God Almighty had stated, "It is not for you to harm the Messenger of God, nor ever to marry his wives after him; that would be very serious to God" (ṣūrat al-Ahzāb; XXXIII, v.53).

174. The period prescribed for a woman to wait from the end of one marriage to the beginning of another.
Another category consists of those women with whom he consummated marriage but divorced during his lifetime. There is a question as to whether it would be permissible for them to remarry after the expiration of the (normal) period of their ṣidda. The scholars express two views. One rejects this, due to the all-inclusive nature of the verse we have mentioned. The second view considers their remarriage permissible, referring to the verse giving a choice. In it God stated, “O Prophet, say to your wives, 'If you desire the life of this world and its finery, then come! I will provide for you and grant you a pleasant release. But if you desire God and His Messenger and the abode of the After-life, then God has prepared a fine reward for those of you who do good’” (ṣūrat al-ʿAhzāb; XXXIII, v.28, 29).

They stated, ‘Unless it be permissible for someone else to marry them after his separation from them, then there would be no purpose in their having a choice between this world and the hereafter; if his separation from them did not permit them to marry others, there would have been no purpose in it for them.” This argument is strong. God alone knows best.

The third category of the women consists of those he married but divorced before consummating marriage with them. It was permitted for other men to marry them; I know of no dispute concerning this category.

Those women to whom he became engaged but did not actually contract marriage were entirely able to marry. A chapter will come later in the book al-Khaṣṣāṣ is dealing with this subject. But God knows best.

**Accounts of those persons awarded to the Messenger of God (ṣAAS) as tribute.**

Two women were awarded to the Messenger of God (ṣAAS) as tribute. One of these was Māriya, the Copt, daughter of Shamʿūn. She was awarded to him by the Governor of Alexandria, whose name was Jurayj b. Minā. Along with her he also presented her sister Shīrīn.

Abū Nuʿaym stated that he presented her as one of four girls. But God knows best.

Included was a eunuch slave named Mābūr, and a female mule called al-Dulduy. The Prophet (ṢAAS) accepted his gifts and chose Māriya for himself. She was from an Egyptian village called Ḥafīn, from the Kūrā Anṣāna region. During the period of his governorate (over Egypt) Muʿāwiyah b. Abū Suʿfān exempted this village from payment of the ḥarāj, “the land tax”, in honour of her because she bore a male child, Ibrāhīm, upon whom be peace, to the Messenger of God (ṢAAS).

They say that Māriya was beautiful and fair-skinned, that the Messenger of God (ṢAAS) admired and fell in love with her and that she enjoyed much favour with him. This was especially true after she bore him his son Ibrāhīm.
The Messenger of God (SAAS) presented her sister Shirin to Ḥassān b. Thābit, to whom she bore his son ʿAbd al- Ṣāliḥ. The eunuch slave Mābir was allowed to enter the quarters of Mariya and Shirin without special permission, as had been his practice in Egypt. Some people, however, began making comments about Mariya because of that; they did not know that he was an eunuch until the fact was manifest, as we will explain shortly, if God so wills it.

The mule mentioned above was one the Messenger of God (SAAS) would ride; it appears — though God knows best — that it was this donkey he rode at the battle of Hunayn. This donkey lived on to great age and was kept by ʿAli b. Abū Ṭālib during his rule. When ʿAli died it became owned by ʿAbd Allāh b. Jaʿfar b. Abū Ṭālib. When it grew very old, barley was crushed for it to eat.

Abū Bakr b. Khuzayma stated that Muḥammad b. Ziyād b. Umayya related to him, quoting Sufyān b. ʿUyayna, from Bashir b. al-Muḥājir, from ʿAbd Allāh b. Burayda b. al-Ḥuṣayb, from his father, who said, “The leader of the Copts sent to the Messenger of God (SAAS) two girls who were sisters, and a female mule that he would ride in Medina. He took for himself one of the two girls and she bore him his son ʿIbriḥām; he gave away the other girl.”

Al-Waqidi stated that Yaʿqūb b. Muḥammad b. Abū Saʿāda related to him, from ʿAbd Allāh b. ʿAbd al- Ṣāliḥ b. Abū Saʿāda, who said, “The Messenger of God (SAAS) very much admired Mariya; she was fair-skinned and beautiful and had curly hair. He lodged her and her sister with ʿUmm Sulaym, daughter of Ṣulaym. The Messenger of God (SAAS) would visit them both there and it was there that they both accepted Islam. He consummated with Mariya since she was a slave, then moved her into a property he had at al-ʿĀliya that had belonged to Banū al-Naḍr. He was there during the summer and at the time for the date harvest. He would go to her there. She was devout. He presented her sister Shirin to Ḥassān b. Thābit, and she bore him ʿAbd al- Ṣāliḥ. “Mariya bore to the Messenger of God (SAAS) a son whom he named ʿIbriḥām. He sacrificed a sheep for him on the seventh day after the child’s birth. He shaved his head and made a donation in silver to the poor to the weight of his hair that he thereafter had buried in the ground. He named the child ʿIbriḥām. The midwife was Sahna, the freed-woman of the Messenger of God (SAAS). She came out to see her husband Abū Ṣafī and told him that Mariya had given birth to a son. Abū Ṣafī went with the good news to the Messenger of God (SAAS), who gave him a necklace as a gift. The wives of the Messenger of God (SAAS) were already jealous (of Mariya) and this envy grew more intense after she bore him the son.”

Al-Darqutni went on, “Ziyad b. Ayyub is alone in giving this, and he is a reliable source.”

Ibn Majah narrated similarly from a hadith of Hujayn b. ‘Abd Allah b. Ubayd Allah b. ‘Abbās, from ‘Ikrima, from Ibn ‘Abbās, and we have also narrated it from a different source.

We have devoted an individual and separate study to the issue of the sale of (slave) mothers (who bore their masters) children.175 Therein we have given statements made by the scholars relating to this, relevant to eight narratives. We have given a full line of transmission to each narrative. And to God be all praise and credit.

Yūnus b. Bukayr quoted Muhammad b. Ishaq, from Ibrāhīm b. Muhammad b. ‘Ali b. Abū Ta‘īf, from his father, who quoted his grandfather ‘Ali b. Abū Ta‘īf as having said, “People kept spreading rumours about Mariya, Ibrāhīm’s mother, and a Coptic cousin of hers who would visit her frequently. The Messenger of God (SAAS) said, ‘Take this sword and go. If you find him with her, then kill him!’ I replied, ‘Messenger of God, I would do your bidding (directly) as on a fully secured road; nothing would divert me until I accomplished whatever you had ordered me to do. Or (should I be as) an eye-witness, seeing what the absent does not?’ The Messenger of God (SAAS) replied, ‘Indeed yes; as an eye-witness who sees what the absent does not.’

“So off I went, wearing the sword, and I found him with her. I unsheathed the sword and when he saw me, he knew that I was after him. He went over to a palm tree and climbed it, then turned over on his back and drew up his legs. He had been made emasculated and completely smooth. There was absolutely no trace of a male member. So I went to the Messenger of God (SAAS), and told him. He said, ‘Praise be to God, who has diverted evil from the household members.’”

Imām Ahmad stated that Yahyā b. Sa‘īd related to him, quoting Sufyān, quoting Muhammad b. ‘Umar b. ‘Abī Ta‘īf, who stated that ‘Ali had said, “Messenger of God, when you dispatch me, should I be (proceeding directly) as on a fully secured road, or should I be as an eye-witness, seeing what the absent does not?” He replied, “As an eye-witness who sees what the absent does not.” He narrated it thus, in abbreviated form. This, then is the origin for the account we have presented above; its line of transmission consists of authorities considered fully trustworthy.

Al-Ṭabarānī stated that Muḥammad b. ‘Amr b. Khalid al-Ḥarrānī related to him, quoting his father, quoting Ibn Laih‘a, from Yazid b. Abū Ḥabīb and ‘Aqīl, from al-Zuhri, from Anas, who said, “When Mariya gave birth to Ibrāhīm, the Messenger of God (SAAS) seemed almost to begin having suspicions about him. Then Gabriel came down to him and said, ‘Peace be upon you, father of Ibrāhīm!’”

175. It is not clear why Ibn Kathir sees relevance to this issue, since there is no suggestion of Mariya’s “sale” of her son.
Abū Nuʿayrn stated that ‘Abd Allāh b. Muḥammad related to him, quoting Abū Bakr b. Abū Āsim, quoting Muḥammad b. Yaḥyā al-Bāhibi, quoting Yaʿqūb b. Muḥammad, from a man he named who quoted al-Layth b. Saʿd, from al-Zuhrī, from ʿUrwa, who quoted ʿAṭīsha as having said, “A king of the Byzantine patriarchs (sic) called al-Muqawqis presented a Coptic girl of royal descent named Māriya, along with a young male cousin of hers. The Messenger of God (ṢAAS) went in to see her one day when he would go to his private room and consummated with her. She became pregnant with Ibrāhīm.

“When her pregnancy became visible, I was much annoyed. The Messenger of God (ṢAAS) said nothing. She did not produce milk, so he bought for her a ewe giving milk from which to feed the boy. His body grew strong and his colour was excellent and his complexion clear. One day she arrived carrying him on her shoulder. She asked, ‘ʿAṭīsha, how do you think the lad looks?’ ‘Neither I nor others see a resemblance,’ I replied. She then asked, ‘No comment about his flesh?’ I replied, ‘By my life, anyone fed on sheep’s milk is going to have nice flesh!’”

Al-Waqīḍī stated, “Māriya died in Muḥarram of 15 ʿAH. ʿUmar prayed over her and buried her in the al-Baqīʾ cemetery.”

Al-Mufāḍḍal b. Ghaṣṣān al-Ghallابī said the same. Khālifā, Abū ʿUbaydā and Yaʿqūb b. Sufyān all stated that she died in 16 ʿAH. May God have mercy on her.

Included in this category of woman was Rayḥāna, daughter of Zayd, of Banū al-Naḍīr, also said to have been of Banū Qurayṣa.

Al-Waqīḍī stated, “Rayḥāna, daughter of Zayd, was of Banū al-Naḍīr or, it is said, of Banū Qurayṣa.”

Al-Waqīḍī (also) stated, “Rayḥāna, daughter of Zayd, was of Banū al-Naḍīr and had married within the tribe. The Messenger of God (ṢAAS) had taken her for himself as booty. She was beautiful. The Messenger of God (ṢAAS) proposed to her that she accept Islam, but she refused to be anything but Jewish. He then placed her in seclusion, being considerably annoyed. He sent a message to Ibn ʿAbīya telling him of this and Ibn ʿAbīya responded, ‘May my father and mother be your ransom, I swear she will accept Islam!’ He then went and told her, ‘Don’t follow your own people! You have seen what Ḥuyayy b. Akhrāb brought them to! Accept Islam; and in this case the Messenger of God is to choose you for himself.’

“When the Messenger of God (ṢAAS) was with his Companions, he heard the sound of slippers. He said, ‘Those are the slippers of Ibn ʿAbīya who is coming to tell me the good news of Rayḥāna accepting Islam.’ He did come and said, ‘Messenger of God, Rayḥāna has accepted Islam!’ He was delighted at this.”

Muḥammad b. Iṣḥāq stated, “When the Messenger of God (ṢAAS) defeated Qurayza, he chose for himself Rayḥāna, daughter of ʿArīm b. Khaṇafā. She was with him until his death, at which time she was still within his domain. He had proposed Islam to her and to marry her, but she refused, accepting only Judaism.”
Ibn Ishāq went on to narrate her acceptance of Islam, as above.

Al-Waqidl stated that ʿAbd al-Malik b. Sulaymān related to him, from Ayyūb b. ʿAbd al-Rāḥmān b. Abū Ṣaʿṣaʿa, from Ayyūb b. Bashīr al-Maʿāwī, who said, “The Messenger of God (ṢAAS) sent her to the house of Salmā Umm al-Mundhir, daughter of Qays. She remained there with her until she had fully menstruated and was cleansed of her menstruation. Umm al-Mundhir then went and informed the Messenger of God (ṢAAS). He went to Rayhāna in Umm Mundhir’s house and said, ‘If you wish me to free you and to marry you, I will do so. If you wish to remain in my domain and for me to have intercourse with you by that right, then that I will do.’ She replied, ‘Messenger of God, it would be easier on you and on me for me to remain in your domain.’ And she remained in his domain, with him having intercourse with her, until she died.”

Al-Waqidl stated that Ibn Abū Dhiʿb related to him, “I asked al-Zuhrt about Rayhāna, and he said, ‘She was a bond-maid whom the Messenger of God (ṢAAS) had manumitted and then married. She remained in seclusion in her family and would say, ‘No one shall see me after the Messenger of God.’”

Al-Waqidl went on, “This is, in our view, the most secure of the two hadīth. Her husband, prior to the Messenger of God (ṢAAS), was al-Ḥakam.”

Al-Waqidl stated that ʿĀṣim b. ʿAbbāl b. al-Ḥakam related to him, from ʿUmar b. al-Ḥakam, who said, “The Messenger of God (ṢAAS) manumitted Rayhāna, daughter of Zayd b. Amr b. Khanāfa; she had been living with her husband who loved her and treated her honourably. She said, ‘I will never go to anyone after him.’ She was a beautiful woman. When Banū Qurayṣa were taken captive, the prisoners were paraded before the Messenger of God (ṢAAS). Rayhāna said, ‘I was among those paraded before him; he gave orders, and I was placed aside. He had the practice of taking (booty for himself) on each occasion when there were war spoils. When I was placed aside, God selected me. The Messenger of God (ṢAAS) sent me to the home of Umm al-Mundhir, daughter of Qays for some days until after he had executed the prisoners and divided up the slaves. He then came to see me, and I turned aside from him in modesty. He called me to him and sat me down before him, saying, ‘If you choose God and His Messenger, the Messenger of God will choose you for himself.’ I replied, ‘I do choose God and His Messenger.’ When I accepted Islam, he manumitted me and married me, presenting as my dowry the weight (in silver) of 12 awqiyā and one nash,” the sum he customarily gave to his wives. The wedding was conducted in the home of Umm al-Mundhir. He provided me the same expenses as to his other wives and required me to wear the veil.”

“The Messenger of God (ṢAAS) admired her greatly and would give her anything she asked of him. People would tell her, ‘If you had asked the Messenger of God (ṢAAS), for Banū Qurayṣa, he would have set them free.’ She would reply, ‘He was not alone with me until after he had divided up the slaves.’ He would spend time alone with her and desired her much. She remained with

176. The weight of 20 dirhams; approximately one half of one awqiyā.
him until her death following his return from the *hijjat al-wada‘*. He buried her at the al-Baqi‘ cemetery."

His marriage to her was in Muharram of 6 AH.

Ibn Wahb stated that Yūnus b. Yazīd quoted al-Zuhrī as having said, “The Messenger of God (SAAS) received Rayhāna as a captive from Banū Qurayṣa. He manumitted her and she rejoined her family.”

Abū ‘Ubayda Mā‘ṣmār b. al-Muthānā stated, “Rayhāna was the daughter of Zayd b. Shām‘ūn, of Banū Qurayṣa.”

Some say that she was from Banū Qurayṣa and that she would be in one of the palm-groves reserved for charity, and that the Messenger of God (SAAS) would sometimes take a siesta with her there. He received her as a captive in Shawwāl of 4 AH.

Abū Bakr b. Abū Khaythāma stated that Abūmad b. al-Miqdām related to him, quoting Zuhayr, from Sa‘īd, from Qatā‘ad, who said, “The Messenger of God (SAAS) had two female slaves: Māriya, the Coptic, and Rayhāna or Rayḥāna, daughter of Shām‘ūn b. Zayd b. Khanāfa, of Banū ʿAmr b. Qurayṣah. She had been married to a cousin of hers called ʿAbd al-Ḥakam, so I have been told, and that she died before the death of the Prophet (SAAS).”

Abū ‘Ubayda Mā‘ṣmār b. al-Muthānā stated, “The Messenger of God (SAAS) had in his domain four bond-maids. These were Māriya, the Coptic, and Rayhāna of Banū Qurayṣa. He also had another beautiful bond-maid whom his wives kept from him for fear that she would gain favour with him over themselves. He also had a valuable bond-maid presented to him by Zaynāb. He had abandoned her, because of ʿṢafīyya, daughter of Ḥuyayy, for the months of Dhūl-Hijjah, al-Muharram and Saʿfār. When the Rabi‘ al-Awwal came in which he died, he was pleased to go in to Zaynāb and she told him, ‘I don’t know with what to reward you!’ And she presented the girl to him.”

Sayf b. ʿUmar narrated, from Sa‘īd b. ʿAbd Allāh, from Ibn Abū Mulaykā, who quoted ʿA‘isha as having said that the Messenger of God (SAAS) would sometimes share funds with Māriya and Rayhāna, and at others he would leave them out.

Abū Nuṣaym quoted Abū Mūhammad b. ʿUmar al-Waqīdī as having stated, “Rayhāna died in 10 AH; ʿUmar prayed over her and buried her in al-Baqi‘. And to God be praise.”

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**INFORMATION CONCERNING HIS CHILDREN, MAY PRAYERS AND PEACE BE FOR THEM ALL.**

There is no disagreement over all his children having been born to Khadija, daughter of Khuwaylid, with the exception of ʿĪbrahīm, who was born to Māriya, the Coptic, daughter of Shām‘ūn.

Mūhammad b. Sa‘īd stated that Hishām b. al-Kalbī informed him, quoting his father, from Abū Ṣāliḥ, from Ibn ʿAbbās, who said, “The first son of the
Messenger of God (SAAS) was al-Qasim. Then came, in succession, Zaynab, ‘Abd Allah, Umm Kulthum, Fatima and Ruqayya. Al-Qasim died in Mecca; he was the first of his children to die. Then ‘Abd Allâh died. Al-‘As b. Wâhil al-Sahmt stated, ‘His line had been severed, and so he was *abtar*, “cut off”. And so God, the Almighty and Glorious, sent down, ‘We have given abundance to you. And so pray to your Lord, and make sacrifice! It is your antagonist who is *abtar*, “cut off”’” (sûrat al-Kawthar; CVIII, v.1–3).

He went on, “Thereafter Mâriya bore him Ibrâhim in Medina, in Dhu al-Hijja, 8 AH. He died at the age of eighteen months.”

Abû al-Faraj al-Mu‘âfâ b. Zakariyyâ? al-Juwayri stated that ‘Abd al-Bâqi b. Nâfi‘ related to him, quoting Muhammâd b. Zakariyyâ?, quoting al-‘Abbâs b. Bakkâr, quoting Muhammâd b. Ziyâd and al-Furat b. al-Sâ’ib, from Maymûn b. Mîhrîn, from Ibn ‘Abbâs, who said, “Khadija bore the Prophet (SAAS) ‘Abd Allâh and after him there was a period without a child being born to him. When the Messenger of God (SAAS) was one day talking to a man, while al-‘As b. Wâhil looked on, a man asked him (al-‘As), ‘Who is that?’ He (al-‘As) replied, ‘That is *al-abtar*.’ Among Quraysh, if a man were to have a child and then there was a delay in the next birth, they would say, ‘This man is *abtar*. And so God sent down, ‘It is your antagonist who is the *abtar*.’ This implied, ‘It is the one angering you who is “cut off” from all good.’”

He (Ibn ‘Abbâs) went on, “Then she bore him Zaynab, Ruqayya, al-Qasim, al-Tabir, al-Munahar, al-Tayyib, al-Mutayyab, Umm Kulthum and then Fatima, the youngest of them. When Khadija had a child, she would give it to someone to nurse. Only she, however, nursed Fatima.”

Al-Haytham b. ‘Adî stated that Hishâm b. Urwa related to him, from Sa‘îd b. al-Musayyab, from his father, who said, “The Prophet (SAAS) had two sons: al-Tabir and al-Tayyib. One of them he also named ‘Abd Shams, the other ‘Abd al-‘Azîz.”

This is somewhat objectionable.177 But God knows best.


Al-Zubayr b. Bakkâr quoted his uncle Mu‘âb b. ‘Abd Allâh as having said, “Khadija bore al-Qasim and al-Tahir, who was also called al-Tayyib. Al-Tahir was born after the beginning of the prophethood. He died when young; ‘Abd Allâh was another name given him. Then were born Fatima, Zaynab, Ruqayya and Umm Kulthum.”

Al-Zubayr also stated that Ibrâhim b. al-Mundhir related to him, from Ibn Wahb, from Ibn Lahi‘â, from Abû al-Aswad, that Khadija gave birth to al-Qasim, al-Tahir, al-Tayyib, ‘Abd Allâh, Zaynab, Ruqayya, Fatima, and Umm Kulthum.

177. The second names referred to were, of course, common among the polytheists. They mean “worshipper of the sun” and “worshipper of (the goddess) al-‘Uzza”.
(He went on) "Muhammad b. Fadlāl quoted to me a sheikh who had been a contemporary of the Prophet (SAAS), as having said, 'Khadija bore al-Qāsim and 'Abd Allāh. Al-Qāsim lived until he could walk; 'Abd Allāh died while still small.'

Al-Zubayr b. Bakkar also stated, "In the jahiliyya Khadija was known as 'al-Tahirah, daughter of Khuwaylid'. She bore to the Messenger of God (SAAS) al-Qāsim, his elder son, by whose name he was himself known. After al-Qāsim came Zaynab and 'Abd Allāh, who was known as 'al-Ṭayyib', 'the good', and as al-Ṭahir, 'the pure'. The latter was born after the commencement of the prophethood and died while small. Then she bore him, in order, his daughters Umm Kulthūm, Fatima and Ruqayya. Al-Qāsim died in Mecca; he was the first of his children to die. And then 'Abd Allāh died.

"Later Māriya, daughter of Shāmūn, bore him Ibrāhīm. She was a Copt; al-Muqawqis, Governor of Alexandria, had presented her, along with her sister Shīrin and an eunuch named Mābūr. The Messenger of God (SAAS) gave Shīrin to ʿAlī b. Tharīth, and she bore him his son ʿAbd al-Rahmān. The line of ʿAlī b. Tharīth died out."

Abū Bakr b. al-Barqī stated, "It is said that 'al-Tahir' was 'al-Ṭayyib' and also 'Abd Allāh'. It is also said that al-Ṭayyib and al-Muṭṭayyab were twins, as also were al-Tahir and al-Muṭṭahhar."

Al-Mufaddal b. Ghassān stated, from Ahmad b. Hanbal, quoting ʿAbd al-Razzāq, quoting Ibn Jurayj, from Mujahid, who said, "Al-Qāsim, son of the Prophet (SAAS), remained alive for seven days, then died."

Al-Mufaddal went on, "This is an error; in fact, he lived for seventeen months."

The ḥāfiẓ Abū Nuʿaym quoted Mujāhid as having said, "Al-Qāsim died when he was seven days old."

Al-Zuhri said that he was two years old. Qatāda stated that he lived until he could walk.

Hishām b. Urwa stated, "It was the Iraqis who invented reference to al-Ṭayyib and al-Tahir. Our scholars say, (that his children were) ʿAbd al-ʿUzza, ʿAbd Manāf, and al-Qāsim; the females were Ruqayya, Umm Kulthūm and Fatima."

Thus also Ibn ʿAsakir gave it and it is objectionable; what he denied is what is commonly accepted. He also left out any reference – which is obligatory – to Zaynab. But God knows best.

Regarding Zaynab, ʿAbd al-Razzāq quoted Ibn Jurayj as having said, "Several people told me that Zaynab was the oldest of the daughters of the Messenger of God (SAAS). Fatima was the youngest of them and the one he most favoured. Abū al-ʿAṣ b. al-Rabīʾ married Zaynab and she bore him ʿAlī and Umāma. It was Umāma whom the Messenger of God (SAAS) would carry during prayer. When he prostrated, he would put her down; when he stood up, he carried her."

Perhaps this was following the death of her mother, in 8 AH. This was what al-Waqīqī, Qatāda, ʿAbd Allāh b. Abū Bakr b. Ḥazm and others stated. She seems to have been a small child at the time. But God knows best.
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‘Ali b. Ābū Ṭalīb, may God be pleased with him, married her after the death of Fāṭima.

The death of Zaynab, may God be pleased with her, occurred in 8 AH. Qatāda stated this from ‘Abd Allāh b. Ābū Bakr b. Ḥazm, from Khalīfa b. Khayyāt, from Ābū Bakr b. Ābū Khaythama and from others also. Qatāda also quoted Ibn Ḥazm as having stated that she died at the beginning of 8 AH.

Ḥammād b. Salama reported from Hishām b. ‘Urwa, from his father, that when Zaynab left on the Hijra, a man pushed her and she fell on a rock and had a miscarriage, remaining thereafter in pain until she died. People considered that she died a martyr.

Ruqayya was initially married by her cousin, ‘Utba b. Ābū Lahab, whose brother Utayba b. Ābū Lahab married her own sister, Umm Kulthūm. Both men divorced the sisters, before consummating marriage with them, out of anger at the Messenger of God (SAAS), when God sent down, “May both hands of Ābū Lahab perish and may he perish! His wealth and earnings will not avail him! He will burn in fire of flames, along with his wife, that bearer of fuel, around her neck a twisted rope!” (ṣūrat al-Lahab; CXI, v.1–5).

‘Othmān b. ‘Affān, may God be pleased with him, married Ruqayya, and she went into exile with him to Abyssinia; he is said to have been the first person to leave for there. Thereafter they both returned to Mecca, as we narrated above. They then went into exile to Medina. She bore him his son, ‘Abd Allāh, who lived on to age six. A cock pecked him in the eyes and he died. ‘Othmān was initially named for him, and then later for his son ‘Amr.

She died after the Messenger of God (SAAS) had won victory at Badr, on the yawm al-furqān, 178 when the two forces clashed. When the messenger bearing the good news of the victory, Zayd b. Ḥarīthah, that is, reached Medina, he found them levelling the soil over her grave. ‘Uthmān had remained with her nursing her, by orders of the Messenger of God (SAAS). The latter gave him his salary and his share of the booty. Following his return, the Messenger of God (SAAS) married ‘Uthmān to Ruqayya’s sister Umm Kulthūm. ‘Uthmān was therefore known as dhū al-nūrayn, “he who had the two lights”. Umm Kulthūm died in his quarters in Sha‘bān of 9 AH; she bore ‘Uthmān no children. The Messenger of God (SAAS) had said, “If I had had three daughters, I would have married them all to ‘Uthmān!” In one account he is quoted as having said, “If I had had ten daughters, I would have married them all to ‘Uthmān!”

Fāṭima was married to her cousin ʻAlī b. Ābū Ṭalīb in Safar of 2 AH. She bore him al-Ḥasan and al-Ḥusayn, and, it is also stated, Muḥsin; she also bore him Umm Kulthūm and Zaynab.

During his reign ʻUmar b. al-Khaṭṭāb married Umm Kulthūm, daughter of ʻAlī b. Ābū Ṭalīb and Fāṭima, treating her with extreme honour and respect. Because of her descent from the Messenger of God (SAAS), he awarded her 40,000 dirhams. She bore him a son, Zayd b. ʻUmar b. al-Khaṭṭāb.

Following the assassination of Umar b. al-Khattab, his cousin 'Awn b. Ja'far married Umm Kulthum and he left her a widow. His brother Muhammad then married her and also left her a widow. 'Abd Allah b. Ja'far, brother of both her previous two husbands, then married her and she died while still his wife. 'Abd Allah b. Ja'far had previously been married to Umm Kulthum's sister Zaynab, daughter of 'Ali, and she too had died while his wife. Fatima died six months after the Messenger of God (SAAS), according to the most widely accepted accounts.

This authoritative information is given from 'Aisha in the sahih collections; al-Zuhri and Abu Ja'far al-Baqir also stated this.

According to al-Zuhri, her death came three months after that of the Prophet (SAAS). Abū al-Zubayr gave that period as two months. Abū Burayda stated, "She lived for seventy days and nights after him." 'Amr b. Dinār stated, "She remained alive for eight months after him." 'Abd Allah b. al-Ḫārīth stated the same. In an account from 'Amr b. Dinār, the period of time is given as four months.

Ibrahim was born to Mariya al-Qibṭiya, as stated above. His birth was in Dhī al-Ḫiijja of 8 AH. It has been narrated from Ibn Lahi'a and others, quoting 'Abd al-Rahmān b. Ziyād as having said, "When she became pregnant with Ibrahim, Gabriel came to him and said, 'Peace be upon you, father of Ibrahim! God has given you a son from Mariya, his mother, and He commands you to name him Ibrahim. He has blessed you in him, and has made him a source of delight for you in this world and the hereafter.'"

The ḥāfiz Abū Bakr al-Bazzār narrated, from Muhammad b. Miskin, from 'Uthmān b. Ǧālih, from Ibn Lahi'a, from 'Aqil and Yazīd b. Abū Ḥabīb, from al-Zuhri, from Anas, who said, "When his son Ibrahim was born to the Prophet (SAAS), he had doubts about him. And so Gabriel came to him and said, 'Peace be upon you, father of Ibrahim!'"

And Asbāt quoted al-Suddī – Ismā'īl b. 'Abd al-Rahmān, that is – as having said, "I asked Anas b. Mālik as follows, 'What age did Ibrahim, the son of the Prophet (SAAS) attain?' He replied, 'He filled up his cradle. If he had remained alive, he would have been a prophet. However, he was not to be kept alive, for your Prophet (SAAS), was the last of the prophets.'"

Imām Aḥmad stated that Abū al-Rahmān b. Mahdī related to him, quoting Sufyān, from al-Suddī, from Anas b. Mālik, who said, "If Ibrahim, son of the Prophet (SAAS), had lived, he would have been siddīqan nabīyyan, ‘one fully trusting (in God) and a prophet.’"

Abū 'Abd Allah b. Manda stated that Muhammad b. Sa'd and Muhammad b. Ibrahim related to him, quoting Muhammad b. 'Uthmān al-‘Absī, quoting Minjab, quoting Abū 'Amir al-Asadī, quoting Sufyān, from al-Suddī, from Anas, who said, "Ibrahim, son of the Prophet (SAAS), died while a child of 16 months. And the Messenger of God (SAAS) said, ‘Bury him in the al-Baqī cemetery. He has a nursemaid who will complete suckling him in paradise.’"
Abū Ya‘fā stated that Abū Khaythama related to him, quoting Ismā‘īl b. Ibrāhīm, from Ayyūb, from ‘Amr b. Sa‘īd, from Anas, who said, “I never saw any person more kind with children than the Messenger of God (SAAS). Ibrāhīm was being suckled in the heights of Medina. He would hurry off there, in our company. He would enter the house while Ibrāhīm was being fed. His wet nurse lived among us. We would take hold of him (Ibrāhīm) and kiss him, then leave.”

‘Amr said, “When Ibrāhīm died, the Messenger of God (SAAS) said, ‘Ibrāhīm is my son; he died on the breast. He has two wet nurses who will complete his suckling in paradise.’”

Jarir and Abū ‘Awāna narrated, from al-A‘mash, from Muslim b. Ṣabīḥ Abū al-Ḍuḥā, from al-Bara‘, who said, “Ibrāhīm, the son of the Messenger of God (SAAS), died while a child of 16 months. he said, ‘Bury him in al-Baqī‘; he has a nursemaid in paradise.’”

Al-Thawrī also narrated it from Abū Ishāq, from al-Bara‘. Ibn ‘Asakir traced it through ‘Attāb b. Muhammad b. Shawdhab, from ‘Abd Allāh b. Abū Awfā, who said, “Ibrāhīm died and the Messenger of God (SAAS) said, ‘The rest of his suckling will take place in paradise.’”

Abū Ya‘fā al-Mawsili stated that Zakariyyā b. Yahyā al-Wasiṭi related to him, quoting Hushaym, from Ismā‘īl, who said, “I asked Ibn Abū Awfā” — or “I heard him asked” — about Ibrāhīm, son of the Prophet (SAAS). He replied, ‘He died while still young. If it had been decreed that there be a prophet after the Prophet (SAAS), he would certainly have lived.’”


Ibn ‘Asakir narrated from a ḥadīth of Muhammad b. Ismā‘īl b. Samura, from Muhammad b. al-Ḥasan al-Asadi, from Abū Shayba, from Anas, who said, “When Ibrāhīm died, the Messenger of God (SAAS) said, ‘Do not wrap him in his shroud until I look at him.’ He then came and leaned over him and wept so hard that his beard and his sides trembled.”

I note that narratives from Abū Shayba are invalid.

He (Ibn ‘Asakir) proceeded to narrate from a ḥadīth of Muslim b. Khalīd al-Zanjī, from Ibn Khayyām, from Shahr b. Ḥawshab, from Asmā‘, daughter of Yazīd b. al-Sakn, who said, “When Ibrāhīm died, the Messenger of God (SAAS) wept and Abū Bakr and Umar told him, ‘You are the one most cognisant of God’s right.’ He replied, ‘The eye weeps and the heart is sad. We will not speak what would anger the Lord. If it were not a matter of a sincere promise and a universal compact, and that the latter of us will follow the former, we would
grieve for you, Ibrahim, more severely than we have ever mourned before. We are deeply saddened for you, Ibrahim."

Imam Ahmad stated that Aswad b. Qamir related to him, quoting Israil, from Jabir, from al-Sha'ist, from al-Bara', who said, "The Messenger of God (SAAS) prayed over his son Ibrahim. He died at the age of 16 months. He said, 'There are those in paradise who will complete his suckling, and he is ‘iddiq, ‘innocent’, ‘righteous’.

It is also narrated from a hadith of al-Hakam b. Uayna, from al-Sha'bi, from al-Bara'at.

Abu Ya'la stated that al-Qawari related to him, quoting Isma'il b. Abu Khalid, from Ibn Abu Awf, who said, "The Messenger of God (SAAS) prayed over his son, and I prayed behind him. He spoke the words ‘Allahu akbar! God is most Great! four times.”

Yunus b. Bukayr narrated, from Mohammad b. Ismail, quoting Mohammad b. Talha b. Yazid b. Rukaina, who said, "Ibrahim, son of the Messenger of God (SAAS), died while a child of 18 months, and he did not pray over him.”

Ibn Asakir narrated, from a hadith of Ismail b. Muhammed al-Farwî, from Isa b. Abd Allâh b. Muhammed b. Umar b. Ali b. Taib, from his father, from his grandfather, who quoted Ali as having said that when Ibrahim, the son of the Messenger of God (SAAS), died, he sent Ali b. Abu Talib to his mother, Marieya, the Copt, who was in an upper chamber. Ali carried him out in a basket, placing him before himself on his horse, and brought him to the Messenger of God (SAAS). He washed him and wrapped him in his shroud, then carried him out to the people. He buried him in the alley adjoining the house of Muhammad b. Zayd. Ali went into his grave, smoothed (the soil) over him and buried him. He then emerged and sprinkled water over his grave. The Messenger of God (SAAS) placed his hand in his grave and said, “I swear by God, he was a prophet and the son of a prophet.” And the Messenger of God (SAAS) wept, as did the Muslims around him. The sound they all made arose above them.

Ali then quoted the Messenger of God (SAAS), as having said, "The eye weeps and the heart is sad. We will not speak what would anger the Lord. We are deeply saddened for you, Ibrahim.”

Al-Waqidi stated, "Ibrahim, son of the Messenger of God (SAAS), died on Tuesday the 10th of Rabî‘ al-Awwal, 10 AH. He was 18 months old. He had been living among Banu Mâzin b. al-Najjar, in the home of Umm Barza, daughter of al-Mundhir. He was buried in the al-Baqi’ cemetery.”

I note that I have stated above that the sun was eclipsed on the day of his death. People said, "It has eclipsed at the death of Ibrahim!” The Messenger of God (SAAS) made a public address in which he said, "The sun and the moon

179. This epithet is translated throughout this text, when applied to Abu Bakr, as "trusting". However, in this context the word, that has implications of sincerity and trustworthiness, has to be appropriate for application to a small child.
are two signs of God, Almighty and Glorious is He. Neither of them are eclipsed at either the death or the life of anyone."

Chapter: Material concerning the slaves, male and female, of the Messenger of God (SAAS), his servants, scribes and clerks.

These are arranged in alphabetical order of their names, and some information given about them is included.

The following constitutes in large part all material related about them.

They included Usâma b. Zayd b. Hâritha Abu Zayd al-Kalbi. He was also known as Abu Yazid and as Abu Muhammed. He was a freed-man of the Messenger of God (SAAS), and the son of his freed-man; he was his intimate friend and the son of his intimate friend. His mother was Umm Ayman, her given name being Baraka. She was the nursemaid of the Messenger of God (SAAS), in his infancy, and one of those who believed in him early after his receipt of his mission.

In the final days of his life, the Messenger of God (SAAS) appointed Usâma a commander of an expeditionary force. His age at that time was some 18 or 19. At the time of the death of the Prophet (SAAS), he was commander of a large army that included 'Umar b. al-Khaṭṭāb and, it is said, Abu Bakr, “the trusting”, as well; this, however, is unlikely, since the Messenger of God (SAAS) had appointed Abu Bakr to the Imāmate.

When the Messenger of God (SAAS) died, the army of Usâma was encamped at al-Jurf, as we have narrated above. Abu Bakr requested Usâma to release 'Umar b. al-Khaṭṭāb so that he could remain in Medina with him to give him the benefit of his counsel. Usâma did release him. Abu Bakr reaffirmed the commission of Usâma’s army after many of the Companions had changed their minds about it. He rejected their view, saying, “I will not, by God, take down a flag mounted by the Messenger of God (SAAS)!”

And so they proceeded forth as far as the borders of al-Balqâ‘ in Syria, where his father Zayd, Ja‘far b. Abû Ta‘lib and ʿAbd Allâh b. Rawâha, may God be pleased with them all, had been killed. He attacked that territory, acquired booty and prisoners and then returned home safe and sound. This is why 'Umar b. al-Khaṭṭāb, may God be pleased with him, never failed to address him with the words, “Peace be upon you, commander!”

When the Messenger of God (SAAS) awarded him the commander’s banner, some people complained at his having been placed in charge. The Messenger of God (SAAS) therefore made an address in which he said, “For you to complain about his being in charge would be tantamount to your complaining at his father’s having been given command previously. I swear by God, he was fully worthy of the command and this man, after him, has my extremely high regard.”

This is included in the sahîh collection, from a hadîth of Mûsâ b. 'Uqba, from Salim, from his father.
It is established in the *sahih* collection of al-Bukhārī that Usāma, may God be pleased with him, said, “The Messenger of God (SAAS) would take me and al-Ḥasan (in his lap) and say, ‘O God, I love these two; may You love them both.’”

From al-Sha'ībānī, ‘A’isha is quoted as having said, “Let whoever loves God and His Messenger love Usāma b. Zayd.”

Therefore, when ʿUmar b. al-Khaṣṭāb set the salaries in the *diwān* system, he assigned 5,000 (dirhams) for Usāma, while he gave his own son ʿAbd Allāh 4,000. He was asked about this (by ʿAbd Allāh) and replied, “He was more highly favoured by the Messenger of God (SAAS) than you were; and his father was more highly favoured than your own!”

ʿAbd al-Razzaq narrated, from Maʿmar, from al-Zuhri, from ʿUrwa, from Usāma, that the Messenger of God (SAAS) set him behind himself on his donkey, on a piece of cloth, when he went to visit Saʿd b. ʿUbāda prior to the battle of Badr.

I note that he mounted him similarly behind himself on his camel when he set out from ʿArafāt to al-Muzdalifa, as we have noted above in the account of the *hijāj al-wadāʾ*.

Several sources state that Usāma, may God be pleased with him, did not participate with ʿAlī in any of the battles. And it was he who apologized to the Messenger of God (SAAS), when the latter asked him, after he had killed the man even after he had spoken the *shahāda*, “Who will protect you at Judgement Day, from the utterance, ‘There is no god but God’? Did you not kill him after he said, ‘There is no god but God’?” And so on, to the completion of the *ḥadīth*.

There are many references to his virtues. He was as black as night and flat-nosed. He was sweet-tempered and good-looking, tall, eloquent, knowledgeable and masterly. May God be pleased with him.

His father had similar qualities, except for being extremely pale-skinned. For this reason certain ignorant people express suspicions about Usāma’s parentage. On one occasion Muḥazzīz al-Mudlijī passed by them when they were both lying asleep in an outer wrap, their feet being visible — Usāma’s being black, and his father’s white. Muḥazzīz exclaimed, “Glory be to God! These feet are of the same lineage!” The Messenger of God (SAAS) was most impressed by this comment and went in to see ‘A’isha, beaming with delight. He said, “Would you believe that Muḥazzīz has just looked at Zayd b. Ḥāritha and Usāma b. Zayd and commented, ‘These feet are of the same lineage!’”

Because of this *ḥadīth* and the decision reached and its acceptance, scholars of the traditions such as al-Shāfīʿī and ʿAbd Allāh give credence to such *qaḍā* in resolving questions involving mixed lineage, as is established in the appropriate place (in the texts).

It is firmly established by ʿAbū ʿUmar that Usāma died in 54 AH. Others, however, give that date as 58 or 59 AH. It is also said that he died after the 180. He was a *qaḍāfī* (plural *qaḍāf*), one skilled in determining lineage from observation of similarities in physical attributes.
assassination of Uthmān, but God knows best. All compilers of the *sahih* collections include in their books statements attributed to him.

Also there was Aslam, otherwise called “Ibrāhīm”, “Thābit” and “Hurmuẓ” Abū Rāfī al-Qubṭī. He accepted Islam before Badr, but was not present there because he was in Mecca with his masters of the al-Abbās family. He used to strike flint-iron; the story of his dealings with the soul Abū Lahab when news came of the battle of Badr is given above; and to God be praise.

He then went on the Hijra and took part in the battle of Uhud and its aftermath. He was a scribe and wrote for ʿAlī b. Abū ʿAlī at al-Kūfah. It was al-Muṣafḍāl b. Ghassān al-Ghallābī who stated this. He was present at the conquest of Egypt during the rule of ʿUmar.

First he belonged to al-ʿAbbās b. ʿAbd al-Muṭṭalib who presented him to the Messenger of God (SAAS). The latter manumitted him and married him to his own freed-woman Salmā. Children were born to him and he would be in charge of the baggage of the Prophet (SAAS).

Imám Ahmad stated that both Muḥammad b. Jaʿfar and Bāzh stated, “Shuʿba narrated to us, from al-Ḥakam, from Ibn Abū Rāfī, from Abū Rāfī, that the Messenger of God (SAAS) sent a man of Banū Makhzūm to take charge of the ṣadaqa, ‘the charity funds’. The man said to Abū Ṛafī, ‘Come along with me, and you will get some of it.’ ‘No!’ replied Abū Ṛafī. ‘Not until I go to the Messenger of God and ask him.’ And so he did go to the Messenger of God (SAAS), and he replied, ‘Charity funds are not permitted for us; the freed-man of a family is one of them (in this regard).’”

Al-Thawrī narrated it from Muḥammad b. ʿAbd al-Raḥmān b. Abū Laylā, from al-Ḥakam. Abū Yaʿṣīn narrated it in his *musnad hadith* collection, also from Abū Ṛafī, that they suffered from extreme cold at the battle of Khaybar. And the Messenger of God (SAAS) said, “Whoever has a blanket should share it with those who do not have one.”

Abū ʿAbd Allāh went on, “I could not find anyone to share their blanket with me. So I went to the Messenger of God (SAAS), and he threw his coverlet over me. We slept until morning. Then the Messenger of God (SAAS) found a snake at his feet and he said, ‘Abū Ṛafī! Kill it! Kill it!’”

All the compilers of the *sahih* collections included narrations from him. He died during the reign of ʿAli, may God be pleased with him.

Another slave was Anṣā b. Ziyād Abū Mishrāh, also known as Abū Misraḥ. He was of mixed lineage and from al-Sarrāṭ. He was a *muhājīrīn* and participated at the battle of Badr, according to ʿUrwa, al-Zuhrī, Mūsā b. ʿUqba, Muḥammad b. Iṣḥāq, al-Bukhārī and others. They stated, “He was one of those who would allow access to the Messenger of God (SAAS), when he held a meeting.”

‘Abbas, who said, ‘Anasa, freed-man of the Messenger of God (ṣaṣ), was martyred at Badr.’”

AI-Waqid stated, “In our view, that is not fully established. I have seen some scholars also assert that he witnessed the battle of Uhud and lived on for some time thereafter, dying during the lifetime of Abū Bakr, during his caliphate.”

They also included Ayman b. Umayd b. Zayd al-Ḫabashi. Ibn Manda traced his lineage to ʿAwf b. al-Khazraj; this, however, is controversial.

He was the son of Umm Ayman Baraka, brother of Usama on his mother’s side.

Ibn Iṣḥaq stated, “He was in charge of the ablution vessel used by the Prophet (ṣaṣ). He was one of those men who stood firm at the battle of Ḥunayn. And it is said that it was about him and his companions that the words of the Almighty, “and he who hopes to meet his Lord should do good works, and not associate any other (god) with the worship of his Lord” (ṣūrat al-Kahf; XVIII, v.110).

AI-Shāfī stated that Ayman was killed while with the Prophet (ṣaṣ), at the battle of Ḥunayn.

He also stated that the account quoting him narrated by Mujāhid was mauqaṭ, “incomplete in its line”. By this he was referring to what was narrated by al-Thawrī, from Manṣūr, from Mujāhid, from ʿAṭā, from Ayman al-Ḫabashi, who said, “The Prophet (ṣaṣ) only sentenced to amputation a person who had stolen a shield; the value of a shield at that time was one dinar.”

Abū al-Qasim al-Baghawi narrated this in his Muʿjam al-Saltaba, quoting Ḥartin b. ʿAbd Allāh, from Aswad b. ʿAmir, from al-Ḥasan b. Ṣalih, from Manṣūr, from al-Ḫakam, from Mujāhid and ʿAṭā, from Ayman, from the Prophet (ṣaṣ), in similar words.

This ḥadīth, if it has not been forged, requires Ayman to have died after the Prophet (ṣaṣ). It may well be that the attribution should have been to someone other than him.

The majority of scholars, including Ibn Iṣḥaq and others, include him among those of the Companions killed at the battle of Ḥunayn. But God knows best.

A story is recounted of an incident involving his son al-Ḫajjaj b. Ayman and ʿAbd Allāh b. ʿUmar.

Also there was Badhān; reference to him will be included in the life of Ṭāḥmān, to follow.

They also include Thawbān b. Bujdud, also known as Ibn Jahdar Abū ʿAbd Allāh, as Abū ʿAbd al-Kartm and as Abū ʿAbd al-aggable.

His parentage was among the people of al-Sarrāt, a place between Mecca and Yemen; alternatively, he is said to be descended from the Ḥimyar people of Yemen, or from al-Ḫan. He is also said to be of the line of Ḥakam b. Saʿd al-ʿAshira of Madhhij, and to have been taken captive in the jāhiliyya period. The Messenger of God (ṣaṣ) purchased him, then manumitted him and gave him the choice between returning to his own people or remaining one of the household. He remained loyal to the Messenger of God (ṣaṣ), until his death, attending him constantly, whether at home or travelling.
He took part in the conquest of Egypt during the rule of 'Umar and thereafter resided at Hims, where he built a house. He remained there until he died, in 54 AH. This date is also given, mistakenly, as 44 AH. It is said that he died in Egypt, but the fact is that it was in Hims, as stated above. But God knows best.

Al-Bukhārī gives a tradition from him in the chapter Kitāb al-Adab ("Book on Manners") of his sahih collection. Muslim also includes him in his sahih collection, as do the other ahl al-sunan hadith compilations.

Also there was Hunayn, the freed-man of the Prophet (SAAS); he was the grandfather of Ibrāhīm b. 'Abd Allāh b. Hunayn.

We have narrated how he served the Prophet (SAAS), and helped him with the ablution. When the Prophet (SAAS) had finished, Hunayn would take the remainder of the ablution water to the Companions. Some of these would drink from it, while others wiped themselves with it. Hunayn would also retain it and keep it in a jar. Eventually they complained about him to the Prophet (SAAS), who asked him, "What are you doing with it?" He replied, "I save it up and drink it, Messenger of God." The latter commented, "Have you ever seen a slave store away what this one does!"

Ultimately the Prophet (SAAS) presented him to his uncle al-‘Abbas, who manumitted him; may God be pleased with them both.

They also include Dhakwān; reference to him will be made in relation to the life of 'Āshmān, hereafter.

Also there was Rāfī', or Abū Rāfī', also known as Abū al-Bahāt. Abū Bakr b. Abū Khaythama stated, "He belonged to Abū Umayya Sa'īd b. Abū 'Āsh the elder. His sons inherited him. Three of them manumitted those they had as their share of the inheritance and he was present with them at Badr, at which battle all three were killed." Then Abū Rāfī' purchased the remaining freed-men from the sons of Sa'īd, except for the share of Khalīd b. Sa'īd. Khalīd gave his share to the Prophet (SAAS); he accepted him, then manumitted him. He used to say, "I am the freed-man of the Messenger of God (SAAS)," and his sons after him would also say this of him.

They include Rabāh al-Aswad, who would grant access to visit the Prophet (SAAS). It was he who took permission to 'Umar b. Al-Khaṭṭāb to enter in to see the Messenger of God (SAAS), while he was in that upper room, that day he had turned away from his wives, secluding himself alone there from them.

He is thus quoted in the hadith of 'Ikrama b. Ammār, from Simak b. al-Walid, from Ibn 'Abbās, from 'Umar.

Imām Ahmad stated that Waki' related to him, quoting 'Ikrama b. Ammār, from Iyās b. Salama b. al-Akwa', from his father, who said, "The Prophet (SAAS) had a slave named Rabāh."

Of them also was Ruwayfī', his freed-man. Muṣ'ab b. 'Abd Allāh al-Zubayrī included him among the freedmen, as did Abū Bakr b. Abū Khaythama. They

182. Their names, however, do not appear in the list of the participants at Badr, as compiled by Ibn Kathīr.
both stated, “His son went to 'Umar b. 'Abd al-'Aziz, during the latter’s rule, who gave him an appointment. He left no offspring.”

I note that 'Umar b. 'Abd al-'Aziz, may God have mercy on him, was very solicitous of the freed-men of the Messenger of God (SAAS). He wished to know them and to grant them favours. During his rule he wrote to Abū Bakr b. Ḥazm, the leading scholar of Medina during his time, asking him to search for the freed-men of the Messenger of God (SAAS), including the freed-women, and his servants.

It was al-Wāqīḍī who narrated this. Abū 'Umar also mentioned this in brief and said, “I am not aware of any hadith attributed to him.” Ibn al-Athīr related this in his work al-Ghāba.

There was also Zayd b. Ḥāritha al-Kalbi. We have given reference to him, may God be pleased with him, above in the account of his death at the battle of al-Mu'ta; that occurred in Jumāda, 8 AH, some months prior to the conquest of Mecca.

He was the commander-in-chief. After him in command came Ja'far, then, following them both, came ʿAbd Allāh b. Rawāhā.

'Ā'isha, may God be pleased with her, is quoted as having said, “The Messenger of God (SAAS) appointed Zayd b. Ḥāritha as commander of every military expedition on which he dispatched him. If he had remained alive, he would have appointed him his successor.” It was ʿĀḥmad who gave this quotation.

They also include Zayd Abū Yasār.

Abū al-Qasim al-Baghawī stated in his Muṣjam al-Ṣalāḥa, “He resided in Mecca. Only one hadith of which I have knowledge is attributed to him. It was related to us by Muḥammad b. ʿAlī al-Jawzānī, quoting Abū Salama – al-Tabi'ī, that is – quoting Ḥāfṣ b. ʿUmar al-Ṭābī, quoting Abū ʿUmar b. Murra, quoting Bilāl b. Yasār b. Zayd, the freed-man of the Prophet (SAAS), quoting his father who quoted his grandfather as having heard the Messenger of God (SAAS), ‘Whoever says, “I seek forgiveness from God, than Whom there is no other, He being the Living, the Everlasting; to Him I turn in repentance”, will be forgiven, even if he has fled from the battlefield.’”

Abū Da'ūd narrated it thus from Abū Salama. Al-Tirmidhī gave it from Muḥammad b. Ismā'īl al-Bukhārī, from Abū Salama Mūsā b. Ismā'īl. Al-Tirmidhī stated, “This is gharib. We know of it only from this one source.”

They include Safīna Abū ʿAbd al-Raḩmān, known as Abū al-Bakhtārī. His given name was Mahrān, and is also said to have been ʿAbs, Aḥmar and Rūmān. The Messenger of God (SAAS) gave him his agnomen, for a reason we will relate, and it stuck to him.

He was a freed-man of Umm Salama, who set him free on condition that he serve the Messenger of God (SAAS) until he died. He accepted this and would say, “If she had not stipulated this, I would not have separated from him!”
This *hadith* is recorded in the *sunan* (of Abū Daʿūd).

He was of mixed Arab ancestry, his paternal origins being from Persia. His full name was Safīna b. Mafinna.

Imām Ahmad stated that Abū al-Nadr related to him, quoting ʿHashraj b. Nubāṭa al-ʿAbsi, a man of Kūfa, quoting Saʿīd b. Jumhān, quoting Safīna, who said, “The Messenger of God (ṢAAS) stated, ‘The caliphate among my nation will be for 30 years, and thereafter it will become a kingdom.’”

(Saʿīd b. Jumhān continued) “Safīna then said to me, ‘Take the caliphate of Abū Bakr, that of ʿUmar, that of ʿUthmān, and then that of ʿAlī. We find they total 30 years.’

“Later I researched the caliphs, but did not find they totalled 30 years. I asked Saʿīd, ‘Where did you meet Safīna?’ He replied, ‘In a date-grove, in the era of al-Bajjāj. I stayed with him for three nights, asking him to tell me things the Messenger of God (ṢAAS) had said. I asked him, ‘What is your name?’ He replied, ‘I’m not telling you! The Messenger of God (ṢAAS) named me “Safīna”, “boat”.’ I asked him, ‘Why did he call you “Safīna”?’ He replied, ‘The Messenger of God (ṢAAS) went on a journey with his Companions. Their baggage grew too heavy for them and he told me, “Spread out your cloak!” I spread it out and they put their belongings on it and then placed it on me. The Messenger of God (ṢAAS) said, “Carry that; you’re a *safīna*!” And if I had been burdened that day with the load of one, two, three, four, five, six or seven donkeys it would not have been too heavy for me, though they would have been overdoing it.’”

This *hadith* is given by Abū Daʿūd, al-Tirmidhi and al-Nasāʾī. The phrase they relate is, “the caliphate of the prophethood will be for 30 years. Then there will be a kingdom.”

Imām Ahmad stated that Bahz related to him, quoting Ḥammād b. Salama, from Saʿīd b. Jumhān, who quoted Safīna as having said, “We were on a journey, and whenever anyone got tired, he would throw his clothes, shield or sword over on me until I was carrying a whole lot of that. The Prophet (ṢAAS) told me, ‘You’re a *safīna*!’”

This was widely accepted to be how he came to be named Safīna.

Abū al-Qāsim al-Baghwārī stated that both al-Rabīʿ Sulaymān b. Daʿūd al-Zahrānī and Muḥammad b. Jaʿfar al-Warikānī told him that Sharīk b. ʿAbd Allāh al-Nakhaʿī had related to them, from ʿImrān al-Bajājī, from a freed-man of Umm Salama, who said, “We were with the Messenger of God (ṢAAS), and passed by a gulley – or a river – and I was busy helping people across. The Messenger of God (ṢAAS) told me, ‘From today on, you’re nothing but a *safīna*, a “boat”!’”

Imām Ahmad narrated it thus, from Aswād b. ʿAmr, from Shurayk.

Abū ʿAbd Allāh b. Manda stated that al-Ḥasan b. Makram related to him, quoting ʿUthmān b. ʿUmar, quoting Usāma b. Zayd, from Muḥammad b. al-Munkadīr, from Safīna, who said, “I went to sea on a ship and it was wrecked. I rode on one of its planks and it cast me up on an island where there was a lion, and that really surprised me. I said, ‘Abū al-Ḥārīth, I’m the freed-man of the
Messenger of God (SAAS). It then began using its shoulder to gesture to me, and eventually led me to a path. Then it growled, which I took to be its (farewell) greeting to me.”

Abū al-Qāsim al-Baghawī narrated it from Ibrāhīm b. Ḥanīf, from ‘Ubayd Allāh b. Mūsā, from a man, from Muḥammad b. al-Munkadīr.

He also narrated it from Muḥammad b. ‘Abd Allāh al-Makhramī, from Ḥusayn b. Muḥammad, who quoted it from ‘Abd al-Azīz b. ʿAbd Allāh b. Abū Salāma, from Muḥammad b. al-Munkadīr, who quoted Saｆīnā, as above.

Al-Baghawī also stated that Ḥārūn b. ‘Abd Allāh related to him, quoting ‘Ālī b. ʿĀṣim, quoting ʿAbd Raḥāma, who quoted Saｆīnā, the freed-man of the Messenger of God (SAAS), as having said, “When the lion confronted me, I said, ‘I’m Saｆīnā, the freed-man of the Messenger of God (SAAS).’ It then struck its tail on the ground and lay down.”

Muslim and the ahl al-sunan quoted from him. It is given above in the hadīth narrated by ʿImām ʿAbd Allāh that he used to reside in a date orchard, and that he lived on into the days of al-Ḥajjāj.

Salman al-Farist, Abū ʿAbd Allāh, mawla al-islām, “the freedman of Islam”, was also one of them.

He was originally from Persia and circumstances led him being owned by a Jew of Medina. When the Messenger of God (SAAS) went into exile there, Salman accepted Islam. The Messenger of God (SAAS) ordered him to enter into a contract of manumission with his Jewish master and helped him to pay off what he owed. He was associated with the Messenger of God (SAAS), who said of him, “Salman is of our household”.

We have given above a description of his leaving his own country and his association with a sequence of monks, one after the next, until circumstances led him to al-madīna al-munawwaram, ‘Medina the illuminated’. We described how he became a Muslim, may God be pleased with him, early after the migration of the Prophet (SAAS), to Medina. His death came in 35 AH, at the end of ʿUthmān’s rule, or early in 36 AH. It is also said that he died during the reign of ʿUmar b. al-Khaṭṭāb; the first date is more widely accepted. ʿAbd ʿAbbās b. Yazīd al-Bahraṇī stated, “Scholars had no doubt that he lived for 250 years; they did differ over his having lived to a greater age, up to 350 years.” Some later ḥuffāẓ, however, claim that he did not live beyond the age of 100. God knows best what is correct.

Shuqrān al-Ḥabashi was also one of them. His given name was Ṣāliḥ b. ʿAdi; the Prophet (SAAS) inherited him from his father.

Muṣʿab al-Zubayrī and Muḥammad b. Saʿd stated, “He had belonged to ʿAbd al-Raḥmān b. ʿAwf, who presented him to the Prophet (SAAS).”

ʿAbd Allāh b. Ḥanbal narrated, from Isḥāq b. ʿIṣā, from Abū Maʿshar, who stated that Shuqrān had told him that he had participated at the battle of Badr.
Abū Ma'shar stated that the Messenger of God (SAAS) had not awarded him a share of the booty.

Muḥammad b. Sa'd similarly includes him among those who were present at Badr. He was a slave and therefore did not receive a share in the booty, but was placed in charge of the prisoners taken. Each man owning a prisoner made payment to him, and so he received more than the equivalent of a full share.

He (Muḥammad b. Sa'd) stated, “There were three slaves apart from him at Badr. One was owned by ʿAbd al-Raḥmān b. ʿAwf, another by Ḵāṭib b. Abū Balta'a and a third by Sa'd b. Muʿādha. He (the Prophet (SAAS)) did give them a small present.”

Abū Qāsim al-Baghawi stated, “There is no mention in al-Zuhrī’s book or in that of Ibn Iṣḥāq of him (Shuqrān) among those who were present at Badr.”

Al-Wāqidi stated that Abū Bakr b. ʿAbd Allāh b. Abū Sabra quoted Abū Bakr b. ʿAbd Allāh b. Abū Jahm as having said, “The Messenger of God (SAAS) appointed his freed-man Shuqrān in charge of everything found in the saddle-bags at the battle at al-Murāṣī, including minor items, weapons, cattle and sheep; he assembled the children in one area.”

Imām Ahmad stated that Aswād b. ʿAmir related to him, quoting Muslim b. Khalid, from ʿAmr b. Yaḥyā al-Māzīnī, from his father, who quoted Shuqrān as having said, “I saw him” – meaning the Prophet (SAAS) – “making his way to Khaybār mounted on a donkey, performing prayer as he did so, and making gesticulations.”

These aḥādīth provide evidence that Shuqrān, may God be pleased with him, was present at these engagements.

Al-Tirmidhī narrated, from Zayd b. Akhzam, from ʿUthmān b. Farqad, from Jaʿfar b. Muḥammad, who quoted Ibn Abī Ṭalḥa, as having said, “I heard Shuqrān say, ‘I swear by God, it was I who spread out the velvet cloth in the grave beneath the Messenger of God (SAAS).’” Al-Tirmidhī went on to state that Jaʿfar b. Muḥammad quoted his father as having said, “It was Abū Ṭalḥa who made the grave of the Prophet (SAAS), and Shuqrān who laid out the velvet cloth.”

Al-Tirmidhī categorized this hadith as being ḥasan gharīb.

It has been narrated above how Shuqrān participated in washing the body of the Messenger of God (SAAS), how he descended into his grave and how he placed beneath him the velvet on which he had prayed, saying, “I swear by God, no one will wear this after you!”

The ḥāfiz Abū al-Ḥasan b. al-Athir stated in his work al-Ghaba that Shuqrān’s line died out and that the last of his descendants died at Medina during the rule of al-Rashīd.

Also included in their number was ʿUlūmāra b. Abū ʿUlūmāra al-Ḥimyari. He was taken captive during the jāhiliyya and the Prophet (SAAS) purchased him then manumitted him. Muṣʿab al-Zubayrī referred to him, saying, “He had a house at al-Baqī and a child.”
'Abd Allah b. Wahb quoted from Ibn Abû Dhî'b, from Husayn b. 'Abd Allah b. Dūmayra, from his father, who quoted his grandfather Dūmayra as having said that the Messenger of God (ṢAAS) passed by Dūmayra’s mother while she was weeping and asked her, “What is making you cry? Are you hungry or unclothed?” She replied, “Messenger of God, I have been separated from my son.” The Messenger of God (ṢAAS) replied, “A mother and her son can never be separated.” He then sent for the man who had Dūmayra and exchanged a young camel for Dūmayra.

Ibn Abû Dhî'b went on to state that he (Ḥusayn b. 'Abd-Allāh b. Dūmayra) then read to him a letter he had, as follows, “In the name of God, the most Merciful and Compassionate. This letter is from Mūḥammad, the Messenger of God, to Abū Dūmayra and his family. The Messenger of God has manumitted them all. They are a family of Arab descent. If they wish, they may reside with the Messenger of God and if they wish, they may return to their own people without hindrance unless for proper cause. Those Muslims who meet with them should treat them with kindness. Ubayy b. Ka'b wrote (it).”

They also include Ṭahmān, also known as Dhakwān, as Mahrān, as Maymūn, Kaysan and Bādhām. He quoted the Prophet (ṢAAS) as having said, “Charity payments (ṣadaqa) are not permitted to be made to myself, nor to my household. The freed-man of the family is one of them (and should not be given ṣadaqa).”

Al-Baghawī narrated it from Minjah b. al-Ḥārith and others, from Shurk, from ʿAṭā b. al-Sā'id, from Umm Kulthūm, one of the daughters of 'Alī b. Abū Ṭalib, who said, “A freed-man of the Prophet (ṢAAS), a man named Ṭahmān or Dhakwān, related to me that the Messenger of God (ṢAAS) said . . .”, and she proceeded to quote him as above.

Also among them was Ubayd, a freed-man of the Prophet (ṢAAS).

Abū Dā'ūd al-Ṭayalisi stated, from Shu'ba, from Sulaymān al-Ṭaymi, from a sheikh who asked Ubayd, a freed-man of the Prophet (ṢAAS), “Did the Prophet (ṢAAS) order the performance of any prayer other than those written down?” He replied, “A prayer between the al-maghrib and the al-‘ishiḥ.”

Abū al-Qāsim al-Baghawī stated, “I know of no one other than him who narrated this.”

Ibn ʿAsākir then commented, “It was not as he said.”

He then proceeded to give a text through Abū Yaḥūfa al-Mawṣili, who stated that ‘Abd al-Aʿlā b. Ḥammād related to him, quoting Ḥammād b. Ṣalama, from Sulaymān al-Ṭaymi, who quoted Ubayd, a freed-man of the Messenger of God (ṢAAS), as having said that there were two women who were fasting and were slandering people. The Messenger of God (ṢAAS) called for a vessel and told them, “Vomit!” They did so, bringing up pus, blood, meat and flesh. He then commented, “These two women abstained from what was permitted and broke their fast (by eating) what was prohibited.”

Imām Aḥmad narrated this, from Yazīd b. Ḥarrūn and Ibn Abū ʿAdī, from Sulaymān al-Ṭaymi, from a man who related to them at a gathering held by Abū
Uthmān, quoting from Ubayd, a freed-man of the Messenger of God (ṢAAS), narrating it as above.

Muḥammad also narrated it from Ghundar, who quoted Uthmān b. Ghiyāth as having said, “I was with Abū Uthmān when a man said, “Sa‘d” – or Ubayd, Uthmān was unsure of the name – “a freed-man of the Prophet (ṢAAS) said . . .”. And he went on to narrate as above.

They also included Faḍālā, a freed-man of the Prophet (ṢAAS).

Muḥammad b. Sa‘d stated that al-Wāqīdī informed him, quoting ‘Utbā b. Khayrat al-Aḥshālī as having said, “‘Umar b. ‘Abd al-‘Azīz wrote to Abū Bakr Muḥammad b. ‘Amr b. Ḥazm asking him for information about the servants of the Messenger of God (ṢAAS), including the men, the women and the freed-men. He replied to him, stating, “There were Faḍālā, a freed-man of his, originally of Yemen, who later lived in Syria, and Abū Muwayhiba, a man of mixed Arab ancestry, of (Banū) Muzayna, whom he manumitted.”

Ibn ‘Asākir stated, “I find no mention of Faḍālā among the freed-men except from this source.”

Qafīz was also among them.


Muḥammad b. Sūlāyān is alone in giving this.

Also there was Kārkīra, who was in charge of the baggage of the Prophet (ṢAAS), on some of his military expeditions.

Abū Bakr b. Ḥazm mentioned him in what he wrote to ‘Umar b. ‘Abd al-‘Azīz.

Ibn ‘Asākir stated that Sufyān related to him, from ‘Amr, from Sālim b. Abī al-Ja‘d, from ‘Abd Allāh b. ‘Amr, who said, “There was a man named Kārkīra in charge of the baggage of the Prophet (ṢAAS). The man died and the Prophet (ṢAAS) said, ‘He is in hell-fire!’ Then they noticed that the man had a striped cloak or an outer garment that he had put on.”

Al-Bukhārī narrated this from ‘Alī b. al-Madīnī, from Sufyān.

Kāysān was also one of them.

Al-Baghawī stated that Abū Bakr b. Abū Shayba related to him, quoting Ibn Fuḍayl, from ‘Atā‘ b. al-Sāḥib, who said, “I came to Umm Kulthūm, daughter of ‘Alī, who said, ‘Kāysān, a freed-man of the Prophet (ṢAAS), related to me that the latter said to me with regard to an object assigned to charity, ‘We of the household are forbidden access to the charity. And our freed-man is one of ourselves: so do not consume charity offerings.’”

Also of them was Mābur, the Coptic eunuch who was presented to him by the Governor of Alexandria along with Māriya, Shirin and the mule. We have
given information about him in the material dealing with the life of Mariya, may God be pleased with them both.

Mid'am was one of them. He was a black, of mixed Arab descent from Ḥismā'183 who was a gift from Rifa'a b. Zayd al-Jadhāmi. He was killed during the life of the Prophet (SAAS), following their return from Khaybar. When they reached Wādi al-Qurṣ, Mid'am was busy unloading the baggage from the camel of the Messenger of God (SAAS), when a stray arrow struck and killed him. People commented, “Lucky for him! Martyrdom!” The Messenger of God (SAAS) commented, “Absolutely not, by Him who holds my soul in His hand, the shamsa184 he took at the battle of Khaybar that had not been assigned from the booty will light the fires of hell for him!”

When they heard that a man came up with a shoelace – or two shoelaces – and the Prophet (SAAS) said, “A shoelace” – or “two shoelaces” – “of fire!”

Both authors of the ḥadīth collections gave this from a ḥadīth of Mālik, from Thawr b. Yūqīd, from Abū al-Ghayth, from Abū Hurayra.

Also included among them is Mahran, also known as Thāmān. It was he who was referred to by Umm Kulthūm, daughter of ‘Ali, regarding the prohibition of charity payments to Banū Hāshim and their freed-men, as related above.

Maymūn was also among them, he being (the same as) the person preceding (above).

Also there was his freed-man Nāfi'.


Also included among them is Nuḥay', sometimes known as Masrūḥ and as Nāfi' b. Masrūḥ. The correct name is Nāfi' b. al-Ḥarith b. Kalda b. ʿĀmr b. ʿIlaj b. Salama b. ʿĀbd al-Uzza b. Ghīrā b. ʿAwf b. Qays, he being Thaqīf Abū Bakra al-Thaqāfī. His mother was Sumayya, Umm Ziyād.

He and a number of slaves were lowered down over the walls of al-Taʾīf, and the Prophet (SAAS) manumitted him. He was born in Bakra, and so the Messenger of God (SAAS) named him Abū Bakra.

Abū Nuʿaym stated, “He was a righteous man; the Messenger of God (SAAS) established brotherhood between him and Abū Barza al-ʿAslami.”

I note that it was he who prayed over the bier of the latter, that being his testament.

183. In Syria.
184. A small turban or a body-covering cloak.
Abū Bakra was not present at the battle of the camel, nor at the battles at Šīfīn. His death came in 51 AH, though some say 52 AH.

Waqid was also one of them. His name is also given as “Abū Wāqid”. He was a freed-man of the Messenger of God (SAAS).

The ḥāfīz Abū Ḥāfiz al-Isbahānī stated that Abū ‘Amr b. Ḥamadān related to him, quoting al-Ḥasan b. Ṣufyān, quoting Muḥammad b. Yaḥyā b. ‘Abd al-Karīm, quoting al-Ḥusayn b. Muḥammad, quoting al-Ḥaytham b. Ḥammād, from al-Ḥārith b. Ḥassān, from a man of Quraṣḥ who lived in Medina, from Zaḍhān, from Wāqīd, a freed-man of the Prophet (SAAS), who said, “The Messenger of God (SAAS) stated, ‘Whoever obeys God remembers God, even if his prayer, fasting and recitation of the Qurʾān are minimal. Whoever disobeys God does not remember Him, even if his prayer, fasting and recitation of the Qurʾān are substantial.’”

Hurmuz Abū Kaysān was one of them. He is also called Hurmuz or Kaysān. It is he who was also known as “Ṭāḥmān”, as mentioned above.

Ibn Wāḥb stated that Allāh Abūbās related to him, from Ṭāḥā b. ʿAlāʾ al-Saʿīb, from Fāṭima, daughter of Ṭālī, or Umm Kulthūm, daughter of Ṭālī, who said, “I heard a freed-man of ours called Hurmuz, whose agnomen was Abū Kaysān, say, ‘I heard the Messenger of God (SAAS) say, ‘We of the household are not permitted access to the charity. And our freed-men are of ourselves. So do not consume al-ṣadqa, the charity.’’”

Al-Rābiʾ b. Sulaymān narrated it, from Asād b. Mūsā, from Warqāʾ, from Ṭāḥā b. ʿAlāʾ al-Saʿīb, who said, “I went in to Umm Kulthūm and she said, ‘Hurmuz, or Kaysān, related to us that the Messenger of God (SAAS) stated, “We do not consume al-ṣadqa, the charity.”’”

Abū al-Qāsim al-Baghawi stated that Mānṣūr b. Abū Muẓāḥim related to him, quoting Abū Ḥāṣf al-Abbār, from Ibn Abū Ziyād, from Muḥāwīya, who said, “Twenty slaves were present at Badr, including one slave belonging to the Prophet (SAAS), a man named Hurmuz. The Messenger of God (SAAS) manumitted him and said, ‘God has set you free. A people’s freed-man is one of themselves. We of the household do not consume al-ṣadqa, the charity; you must not do so.’”

Included among them is Ḥishām, a freed-man of the Prophet (SAAS). Muḥammad b. Saʿd stated that Sulaymān b. ʿUbayd Allāh al-Raqqī informed him, quoting Muḥammad b. Ayyūb al-Raqqī, from Ṣufyān, from ʿAbd al-Karīm, from Abū al-Zubayr, who quoted Ḥishām, a freed-man of the Messenger of God (SAAS), as having said, “A man came and said, ‘Messenger of God, my wife does not fend off the hand of someone who touches her.’ ‘Divorce her,’ he responded. The man went on, ‘(But) she pleases me.’ ‘Then enjoy her,’ he said.”

Ibn Manda stated that a group of scholars narrate this from Ṣufyān al-ʿThawrī, from Abū al-Zubayr, from a freed-man of Banū Ḥashim, from the Prophet (SAAS). But this ḥadīth did not name the freed-man. ʿUbayd Allāh b. ʿAmr also narrated it, from ʿAbd al-Karīm, from Abū al-Zubayr, from Jābir.
Also among them was Yasir; it is said that he was killed by the Urani (travellers) who had mutilated him.

Al-Waqidi narrated, with his line of transmission coming from Ya'qūb b. 'Utaba, that the Messenger of God (SAAS) had received him at the engagement at Qarqarat al-Kudr, along with the livestock of Banū Ghatafan and Banū Sulaym. The men gave him to the Messenger of God (SAAS), and he accepted them from them. Because he saw that he was properly performing the prayer, he manumitted him. He then divided the livestock among the men, each one of them receiving seven camels. The men were two hundred in number.

They also include Abū al-Ḥamrā', a freed-man and servant of the Prophet (SAAS). His name is also given as Hilal b. al-Ḥārith, Ibn al-Muẓaffar, and Hilal b. al-Ḥārith b. Zufr al-Sulami. He had been taken into captivity during the jāhiliyya.

Abū Ja'far Muḥammad b. 'Alī b. Duḥaym stated that ʿAḥmad b. Ḥazim related to him, quoting ʿAbd Allāh b. Mūsā and al- Faḍl b. Dukayn, from Yūnus b. Abū Ishāq, from Abū Daʿūd al- Faṣ, who quoted Abū al-Ḥamrā' as having said, "I was stationed in Medina for seven months - it felt like one day - and the Prophet (SAAS) would come to the door of the home of ʿAlī and Ṭāfīma every morning and call out, 'The prayer! The prayer! People of the household, God wants only to remove the filth from you, and to thoroughly purify you.'"

Abū al- ʿAlāʾ al- Ḥārith stated that Kāmil b. Taḥṣil related to him, quoting ʿAbbad b. ʿAbd al-Samad, who quoted Abū Sallām, the herdsman of the Prophet (SAAS), as having said, "I heard the Messenger of God (SAAS) say, 'Whoever meets God, testifies that there is no god but God, that Muḥammad is the Messenger of God, and expresses faith in the Mission and in the reckoning will enter paradise.'"
‘Abbād went on, “We asked him, ‘Did you hear this from the Messenger of God (SAAS)?’ He placed a finger in each ear and replied, ‘I heard that from him not once, not twice, not thrice and not four times!’”

Ibn ‘Asākir gives only this hadith from him. Al-Nasā’ī narrated another hadith from him in the work al-Yāwmin wa al-Laylā and Ibn Māja quoted another from him.

Abū Ṣa’īyya, a freed-man of the Prophet (SAAS), is another of them.

Abū al-Qasim al-Baghawī stated that Ahmad b. al-Miqdām related to us, quoting Mu‘āmar, quoting Abū Ka'b, from his grandfather Baqiyya, from Abū Ṣa’īyya, freed-man of the Prophet (SAAS), that the latter would lay out a leather sheet, and a palm-leaf basket containing pebbles would be brought to him. He would use these to repeat, subḥān Allāh! “Praise be to God!” until midday. Then it would be taken away. When he had performed al-‘uqlā, “the first prayer”, he would go on repeating subḥān Allāh! until evening.

They also included Abū Ǧumayra, a freed-man of the Prophet (SAAS), the father of Ǧumayra referred to above and the husband of Umm Ǧumayra. Some mention is made of him in their letter concerning his son, Ṭaraf, to which reference is made above.185

Muḥammad b. Sa’d stated in al-Ṭabaqāt that Ismā’īl b. Ḥabīl b. Uways al-Wadāni informed him, quoting Ḥusayn b. Ḥabīl b. Abū Ǧumayra, that the text of the letter written by the Messenger of God (SAAS), to Abū Ǧumayra was as follows: “In the name of God, the most Merciful and Beneficent. (This is) a letter from Muḥammad, the Messenger of God, to Abū Ǧumayra and his family. They are an Arab family who are among those whom God has awarded as booty to His Messenger. The latter has manumitted them. He has given Abū Ǧumayra the choice of joining his people, if he wishes, or, if he prefers, to remain with the Messenger of God (SAAS), he may then be of his household, having then chosen God and His Messenger, and entered into Islam. No one is to interrupt their passage, unless to do them good. Those Muslims who meet them should treat them with kindness. Ubayy b. Ka'b wrote (it).”

Ismā’īl b. Abū Uways stated, “This man was a freed-man of the Messenger of God (SAAS). He was of Ḥimyar. A group of them went on a journey, bearing this letter. Thieves blocked their path and took their belongings. They then produced this letter and told the thieves what it contained. The latter read it, returned their belongings to them and allowed them to pass.

“Ḥusayn b. Ḥabīl b. Abū Ǧumayra presented himself to the Commander of the Believers, al-Mahdi, having brought this letter with him. Al-Mahdi took it, examined it carefully, and awarded Ḥusayn 300 dinārs.”

They also included Abū ʿUbayd, a freed-man of the Messenger of God (SAAS). Imam Abīd stated that ʿAffān related to him, quoting Abīn al-ʿAtṭār, quoting Qatā‘īdā, from Shahr b. Ḥawshāb, who quoted Abū ʿUbayd as having said

185. The text of the letter in question, from a different source, is given above with minor variants from the following account. See above, pages 450-1.
that he cooked a pot of meat for the Messenger of God (SAAS). The latter asked him, “Serve me its shoulder!” Abū 'Ubayd did so, but again he asked, “Serve me its shoulder!” Abū 'Ubayd did so, but again he asked, “Serve me its shoulder!” Abū 'Ubayd then said, “Prophet of God, how many shoulders can a sheep have!” He replied, “By Him who holds my soul in His hand, if you'd only remained silent, you would have been able to give me a shoulder every time I asked for it!” Al-Tirmidhi narrated this in *al-Shamā'īl* from Bandār, from Muslim b. Ibrāhīm, from Abān b. Yazīd al-'Àṣār.

They also include Abū 'Àṣāb; some give his name as Abū 'Asīm. The former is correct. There are those who distinguish between the two men.

It is related above that he participated in the prayers spoken over the Prophet (SAAS), attended his burial, and narrated the story about al-Mughīra b. Shu'ba. Al-Ḥārith b. Abū Usāma stated that Yazīd b. Ḥarūn related to him, quoting Muslim b. 'Ubayd Abū Nuḍra, who said, “I heard Abū 'Àṣāb, a freed-man of the Messenger of God (SAAS) say, ‘The Prophet (SAAS) said, “Gabriel came to me bearing fever and pestilence. I kept the fever in Medina and dispatched the pestilence to Syria. Pestilence is a testimony and a mercy for my own nation and a punishment for the unbelievers.’””

Imām Āḥmad narrated it thus from Yazīd b. Ḥarūn.

Abū 'Abd Allāh b. Manda stated that Muḥammad b. Yağūb informed him, quoting Muḥammad b. Ishaq al-Saghānī, quoting Yūnus b. Muḥammad, quoting Ishaq b. Nubāta, quoting Abū al-Nuḍra al-BAṣrī, from Abū 'Àṣāb, the freed-man of the Messenger of God (SAAS), who said, “The Messenger of God (SAAS) went forth one night. He passed by me and called out to me, then passed by and called out to Abū Bakr, who came out to him. He then went on by and called out to Umar, who also came out to him. He then walked on and entered a garden owned by an anṣārī. He asked the owner of the garden, ‘Provide us with some unripe dates to eat.’ The man brought them and put them down. The Messenger of God (SAAS) ate, as did all the others. He then called for water and, having drunk some of it, said, ‘This is a blessing! You will be asked about this on Judgement Day!’ Umar then took the bunch of dates and struck it on the ground, scattering the unripe dates. He (the anṣārī owner of the date-grove) then asked, ‘Prophet of God, will we really be held responsible for this on Judgement Day?’ He replied, ‘Yes; for everything except three things: a scrap of cloth with which a man covers his nakedness, a morsel of food with which to blunt his hunger, and some stones (of a structure) he enters’—meaning to escape the heat and the cold.”

Imām Āḥmad narrated this from Shurayḥ, from Ḥashraj.

Muḥammad b. Sa'd narrated it in his work *al-Tabaqāt*, from Mūsā b. Iṣmā'īl, who quoted Muslima, daughter of Abān al-Furay'yīya, who quoted Maymūnā, daughter of Abū 'Àṣāb as having said, “Abū 'Àṣāb would fast for three days in sequence. He used to perform the al-duḥā, early morning, prayer while standing,
but grew (too) old. He would also fast the *ayyam al-b'id*.” She went on to tell how he had a bell in his bed, the sound of which would ring out when he called her with it; when he rang it, she would come.

Abū Kabsha al-Anmārī was also one of them. He was of the Anmār clan of Banū Mudhijj as is widely known. He was a freed-man of the Prophet (ṢAAS).

There are several versions given of his name. The best known of these is Sulaym; he is also known as ‘Amr b. Sa‘d – or Sa‘d b. ‘Amr. He was originally of mixed Arab descent from Daws territory. He was present at the battle of Badr.

Musā b. ‘Uqba quoted from al-Zuhri as asserting this. Ibn Iṣḥāq, al-Bukhārī, al-Waqqādī, Muṣṭafā al-Zubayrī and Abū Bakr b. Abū Khaythama mention him. Al-Waqqādī added, “He also was present at the battle of Uḥud, and various later military engagements.”

He died on the day when ‘Umar b. al-Khaṭṭāb succeeded to power. That was on Tuesday, eight days prior to the end of Jumādā al-‘Akhīra in 13 AH.

Khalīfā b. Khayyāṭ stated, “In 23 AH Abū Kabsha, a freed-man of the Prophet (ṢAAS), died.”

It has been given above, from Abū Kabsha, that when the Messenger of God (ṢAAS) passed through al-Ḥijr on his journey to Tabūk, the men began entering their houses. They were summoned to a communal prayer and they all assembled. The Messenger of God (ṢAAS) then asked, “What? Would you enter in upon a people with whom God was angry?” One man called out, “We’re curious about them.” “Should I not tell you of matters more curious than that? A man from among yourselves who informs you of what happened before you and what will be after you.” And so on.186

Imām Aḥmad stated that ʿAbd al-Raḥmān b. Mahdī related to him, from Muṭawiya b. Ṣāliḥ, from Azhar b. Sa‘d al-Ḥawārī, who quoted Abū Kabsha al-Anmārī as having said, “The Messenger of God (ṢAAS) was seated among his Companions. Then he went inside and later came out again, having bathed. We asked, ‘Messenger of God, was something wrong?’ ‘Yes,’ he replied. ‘A certain lady passed by me and I had a desire to be with a woman. So I went to one of my wives and had sexual relations with her. You should all act similarly; to have only what is permitted is a highly exemplary deed for you.”

Aḥmad stated that Wāki‘ related to him, quoting al-ʾAmash, from Šālim b. Abū al-Ja‘d, who quoted Abū Kabsha al-Anmārī as having said, “The Messenger of God (ṢAAS) stated, ‘The like of this nation is as four persons. One is a man to whom God gave wealth and knowledge and who works for Him and expends it as he should. Another is a man to whom God gives knowledge but not wealth; that person says, ‘If only I had the wealth of this person, I would act as he does.’ These two men shall be equal in reward.

“Another is a man to whom God gives wealth but not knowledge; he acts aimlessly and expends it improperly. Then there is the man to whom God gives

neither wealth nor knowledge. He says, 'If I had money such as does that man, I would do as he does.' The Messenger of God (SAAS) concluded, "Those two men shall be equal in punishment."

Ibn Maja narrated it similarly from Abū Bakr b. Abū Shayba, and 'Alī b. Muḥammad, both of whom quoted from Wākī. Ibn Maja also narrated it from another line, from a hadith of Manṣūr, from Sālim b. Abū al-Ja'ādī, from Ibn Abū Kabsha, from his father. Some sources give his name as 'Abd Allāh b. Abū Kabsha.

Aḥmad stated that Yazīd b. 'Abd Rabbihī related to him, quoting Muḥammad b. Ḥarb, quoting al-Zubayrī, from Rashīd b. Sa'd, from Abū 'Amīr al-Hawzantī, who stated that Abū Kabsha al-Anmārī came to him and said, "Loan me your horse; for I heard the Messenger of God (SAAS) say, "A person who loans to a Muslim a horse that then gives birth for him will receive a reward equivalent to that for 70 horses he might have provided to bear fighters in God’s cause."

Al-Tirmidhī narrated it from Muḥammad b. Ismā'īl, from Abū Nu'aym, from 'Ubdā b. Muslim, from Yūnus b. Khabbāb, from Sa'id Abū al-Bukhtūrī al-Tārī, who quoted Abū Kabsha as having quoted the Prophet (SAAS) as having said, "There are three things to which I will swear. And I will relate to you something; remember it. Charity never diminished a worshipper's wealth. No worshipper was ever maltreated by an injustice and then remained patient in face of it without God increasing his glory thereby. And no worshipper will ever open the door to begging without God opening for him a door to poverty."

He categorized this as ḥasan ḥāshī. Aḥmad narrated this from Ghundar, from Shu'ba, from al-A'mash, from Sālim b. Abū al-Ja'ādī.

Abū Da'ūd and Ibn Maja narrated it from a hadith of al-Walid b. Muslim, from Ibn Thawbān, from his father, from Abū Kabsha al-Anmārī, who said that the Messenger of God (SAAS) would have blood cupped from the top of his head and from between his shoulders.

Al-Tirmidhī narrated that Ḥumayd b. Mas'ada related to him, quoting Muḥammad b. Ḥanrān, from Abū Sa'id - he being 'Abd Allāh b. Busr - who said, "I heard Abū Kabsha al-Anmārī say, 'The caps worn by the Companions of the Messenger of God (SAAS) were flat and close-fitting.'"

They also included Abū Muwayhiba, a freed-man of the Prophet (SAAS). He was of mixed Arab descent from Banū Muzayna. The Messenger of God (SAAS) purchased and then manumitted him. His given name, may God be pleased with him, is not known.

Abū Muṣ'ab al-Zubayrī stated, "Abū Muwayhiba was present at the battle of al-Muraysī'. It was he who would lead the camel of 'A'isha, may God be pleased with him."

Above is given the hadith related by Imām Aḥmad with a line of transmission back to Abū Muwayhiba, who reported having gone with the Messenger of God
(SAAS) at night to the al-Baqi' cemetery. He narrated how the latter had stopped there, prayed, and asked forgiveness for them and then said, “You should be more pleased to be where you are than are some people to be where they are. Dissensions have arisen like pieces of dark night, riding the one upon the other, the latter ever more intense than the first. You should be pleased to be where you are.”

He then came back and said, “Abū Muwayhiba, I have been given to choose between having the keys to those places my nation will conquer after me, going to paradise, or meeting my Lord (soon). I have chosen to meet my Lord.” Abu Muwayhiba went on, “Soon – just seven or eight days thereafter – he died.”

The above are, then, the slaves of the Messenger of God (SAAS).

THE WOMEN SERVANTS OF THE MESSENGER OF GOD (SAAS).

These include Amat Allāh, daughter of Razīna.

What is correct is that it was this woman’s mother Razīna who should be credited, as will be explained. However, the former name is given in the account of Ibn Abī Ṭāsim, who narrated that ‘Uqba b. Makram related to him, quoting Muḥammad b. Mūsā, quoting ‘Ulayka, daughter of al-Kumayt al-‘Atkyya, quoting her father, who quoted Amat Allāh, the servant of the Prophet (SAAS), who said that the latter took Sāfīyya captive at the battles against Bānū Quraḥa and Bānū al-Naḍīr, then manumitted her and gave her Razīna, the mother of Amat Allāh as her dowry.

This ḥadīth is very strange.

They also included Umayma. Ibn al-‘Athīr stated, “She was a freed-woman of the Messenger of God (SAAS).”

It is the people of Syria who narrate a ḥadīth from her. Jubayr b. Nufayr quoted her as saying that she would wash the Messenger of God (SAAS) (before the prayer) and that one day a man came to the latter and asked him, “Give me advice!” He responded, “Do not associate any other with God, even if you should be mutilated or burned by fire. Do not deliberately omit a prayer; anyone who does this deliberately has the protection of God and that of His Messenger withdrawn from him. Do not drink intoxicants, for they are the chief factor of every sin. Do not disobey your parents, even if they should order you to abandon your family and your way of life.”

These also include Baraka, Umm Ayman, and Umm Usāma b. Zayd b. Ḥāritha.

She was Baraka, daughter of Thaʿlabā b. ‘Amr b. Ḥuṣayn b. Mālik b. Salama b. ‘Amr b. al-Nuʿmān al-Ḥabashiyya.

She was generally known by her agnomen “Umm Ayman”, “the mother of Ayman”, her son by her first husband ‘Ubayd b. Zayd al-Ḥabashi. After him she married Zayd b. Ḥāritha, to whom she bore Usāma b. Zayd. She was also known as “Umm al-Ẓibāṭ”, “the mother of the gazelles”.

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She went out on both Hijras, may God be pleased with her. She was the nursemaid to the Messenger of God (SAAS), along with his own mother, Amina, daughter of Wahb. She was one of those received by the Messenger of God (SAAS), from the inheritance of his father. Al-Waqqidi stated this.

Others say that he inherited her from his mother. Yet others say she belonged to Khadija’s sister, who presented her to the Messenger of God (SAAS), that she accepted Islam early and went on the Hijra, following him later on.

We have given above the account of the visit made to her by Abu Bakr and ‘Umar, may God be pleased with them both, after the death of the Prophet (SAAS), and how she had wept. They then asked her, “Don’t you realize that what is with God is better for the Messenger of God (SAAS)?” She replied, “Yes, indeed; but I am weeping because revelation from heaven has ceased.” And they both wept along with her.

Al-Bukhari stated, in his history, “‘Abd Allah b. Yusuf stated, from Ibn Wahb, from Yusuf b. Yazid, from al-Zuhri, who said, ‘Umm Ayman suckled the Messenger of God (SAAS), until he was weaned. He manumitted her and married her to Zayd b. Haritha.”

She died five months after the Prophet (SAAS). Some, however, give the period as six months. She is alternatively said to have been still alive after the assassination of ‘Umar b. al-Khaṭtb.

Muslim narrated this from Abū al-‘ Ṭāhir and Ḥarmala, both of whom quoted Ibn Wahb, from Yusuf, from al-Zuhri. He gave her name as Umm Ayman al-Ḥabashiyya.

Muḥammad b. Sa’d stated, quoting al-Waqqidi, “Umm Ayman died early during the caliphate of ‘Uthman b. ‘Affān.”

Al-Waqqidi stated that Yahya b. Sa’d b. Dinar informed him, from a sheikh of Banū Sa’d b. Bakr who said, “The Messenger of God (SAAS) used to address Umm Ayman as ‘yā ammah’, ‘mother’. And he would look over at her and say, ‘This woman is what remains of my (childhood) family household.’”

Abū Bakr b. Abū Khaythama stated that Sulaymān b. Abū Sheikh used to tell him, “The Messenger of God (SAAS) would say, ‘Umm Ayman is my mother who came after my own mother.’”

Al-Waqqidi quoted his colleagues of Medina as having said, “Umm Ayman looked over at the Messenger of God (SAAS), while he was drinking and said, ‘Give me to drink.’ ‘A’isha demanded, ‘Would you say such a thing to the Messenger of God?’ She replied, ‘I served him far longer!’ The Messenger of God (SAAS) commented, ‘You are right.’ And he then brought her water for her to drink.”

Al-Mufaḍḍal b. ‘Assān stated that Wahb b. Jarir related to him, quoting his father, who said, “I heard ‘Uthmān b. al-Qāsim say, ‘When Umm Ayman went on the Hijra, she arrived in the evening at al-Munṣarif, before al-Rawḥa’. She

187. That to Abyssinia and that to Medina.
was fasting, and she was overcome by intense thirst. A bucket of water, attached to a white well-rope, came down from heaven for her, and she said, “I drank, and never again did I experience thirst. I was open to thirst through fasting on the Hijra journeys, but I was never actually thirsty thereafter!”

The ḥāfīz Abū Ya'la stated that Muḥammad b. Abū Bakr al-Muqaddami related to him, quoting Sālim b. Qatayba, from al-Ḥusayn b. Hijrāyīth, from Ya'la b. ʿĀṭir, from al-Walīd b. ʿAbd al-Ḥāfīz al-Muqaddas, from Umm Ayman, who said, “The Messenger of God (ṢAAS) had a pottery bowl into which he would urinate. When morning came, he would call out, ‘Umm Ayman, pour out the contents of the pot.’ One night I got up feeling thirsty and drank what it contained. And when the Messenger of God (ṢAAS) called out, ‘Umm Ayman, pour out the contents of the pot’, I replied, ‘Messengers of God, I got up feeling thirsty and drank what was in it!’ He commented, ‘You’ll never suffer from your stomach!’”

Ibn al-Athīr stated in his work al-Ḥababa, “Ḥajjaj b. Muḥammad narrated from Ibn Jurayj, from Ḥākimah b. Umaymah, daughter of Umaymah, who quoted her mother Umaymah b. Raqṣa, as having said, “The Prophet (ṢAAS) had a wooden bowl into which he would urinate and then place beneath his bed. A woman named Baraka came one day and drank it. He asked where it was, being unable to find it, and he was told, “Baraka drank it!” He stated, “She is kept out of hell-fire by a screen!”

Ibn al-Athīr stated, “It is said that the woman who drank the urine of the Prophet (ṢAAS) was none other than Baraka al-Ḥabashīyya, who came with Umm Ḥabiba from Abyssinia.”

He differentiated between the two women. But God knows best.

I note that Burayrā belonged to the family of Abū Ḥamad b. Jahsh. They had entered into a contract of manumission with her. Ṭīṣa purchased her from them and manumitted her. The right of walah88 then passed to her, as is shown by the hadith to that effect in both saḥiḥ collections. Ibn ʿAsākir does not mention her.

Khaḍra was also one of them. Ibn Mundā mentioned her, saying that Muʿāwiyah narrated, from Ḥishām, from Ṣuwā yên, from Jaʿfar b. Muḥammad, who quoted his father as having said, “The Prophet (ṢAAS) had a servant called ‘Khaḍra.’”

Muḥammad b. Saʿd quoted al-Waqīdī as having said that Fāṭimah, the freed-man of ʿUbayd Allah related to him, from ʿUbayd Allah b. ʿĀli b. Abū Rāfīʿ, from his grandmother Ṣalmā, who said, “The servants of the Messenger of God (ṢAAS) were myself, Khadra, Raʾāwa and Maymūna, daughter of Saʿd. The Messenger of God (ṢAAS) manumitted them all.”

Also included among them was Khulaysa, the freed-woman of Ḥafṣa, daughter of ʿUmar.

Ibn al-Athīr stated in his work al-Ḥababa, “Ulayka, daughter of al-Kūnayt narrated her hadith from her grandmother, from Khulaysa, the freed-woman of Ḥafṣa, who told the story of Ḥafṣa and Ṭīşā with Sawda, daughter of Zamʿa.

88. This refers to the right of the manumitted slave to inherit from the freed-man in the absence of heirs.
and their joking with her that al-Dajjal had come forth. And so she hid in a
house where they would light a fire and laugh together. The Messenger of God
(SAAS) arrived and asked, ‘What are you two up to?’ they told him about what
had happened with Sawda, and he went over to her and she asked, ‘Messenger
of God, has al-Dajjal really come forth?’ He replied, ‘No; though it is as though
he had.’ And so she emerged, brushing spiders’ eggs from herself.”

Ibn al-Athīr mentioned Khulaysa, the freed-woman of Salmān al-Fārisi,
saying, “Reference is made to her regarding the acceptance of Islam by Salmān
al-Fārisi, how his mistress manumitted him and the Messenger of God (SAAS)
compensated her by planting 300 palm seedlings. She mentioned this as a matter
of distinction.”

They also include Khawlā, the servant of the Prophet (SAAS); Ibn al-Athīr
mentions her.

The ḥāfiz Abū Nu‘aym narrates her hadīth on a line of transmission through
Ḥāfiz b. Sa‘īd al-Qurashi, from his mother, from her mother Khawlā, who was
the servant of the Messenger of God (SAAS). He presented her hadīth on the
subject of the interruption in the revelation due to a puppy dog having died
beneath the bed of the Prophet (SAAS), without anyone having been aware of
this. When they took it away, the revelation returned, and the words of Almighty
God were revealed, “By the early morning and the night when it becomes dark!”
(strat al-Duḥa; XCIII, v.1, 2).

This is strange; it is well known that the reason for the revelation of this is
quite different. But God knows best.

They include Razīna. Ibn ʿAsākir stated, “In fact she belonged to Ṣafīyya,
daughter of Ḥuyayy, and also served the Prophet (SAAS).”

I note that it has been stated above regarding her daughter Amtā Allah that the
Prophet (SAAS) gave her mother Razīna to Ṣafīyya, daughter of Ḥuyayy, as her
dowry. In this case, she must originally have belonged to him.

The ḥāfiz Abū Taʿāf related that Abū ʿAbd Allāh al-Jushāmī related to him, quoting
ʿUlayka, daughter of al-Kumayt, quoting her mother Amtā, who quoted Abū Allāh,
daughter of Razīna, the freed-woman of the Messenger of God (SAAS), as
having stated that the latter took Ṣafīyya captive at the battles in which God
gave victory against Banū Qurayza and Banū al-Nadīr. He led her in as a captive.
When she saw the women, she called out, “I testify that there is not god but God,
and that you are the Messenger of God!” He then released her, having been
holding her by the arm, and manumitted her. Later he proposed marriage to her,
made her and gave her Razīna as her dowry.

This is the sequence of events as given in this text which is better than that
previously presented from the account of Ibn Abū Ḥāṣim.

189. Al-Dajjal, “the imposter”, or al-masīḥ al-dajjal “the anti-Christ”, the Arabic word thought
to be derived from Aramaic and Syriac, refers to a figure variously mentioned in the hadīth literature,
though not in the Qurʾān. See the entry under al-Dajjal in the Encyclopaedia of Islam.
However, the truth is that the Prophet (SAAS), selected Safiyya from the booty taken at Khaybar and that he made her manumission her dowry. The reference in this hadith to this having happened at the battles against Banū Quraiya and Banū al-Naḍir is nonsensical; there was a period of two years between these two engagements. But God knows best.

The ḥafiz Abū Bakr al-Bayhaqi stated in his work Dalā'il that Ibn 'Abdān informed him, quoting ʿĀhmad b. ʿUbayd al-Ṣaffār, quoting ʿAli b. al-Ḥasan al-Sukari, quoting ʿUbayd Allāh b. 'Umar al-Qawārizi, quoting Ulayka, daughter of al-Kumayt al-ʿAtkiyya, who quoted her mother Amina as having said, “I asked Āmat Allāh, daughter of Razīna, the freed-woman of the Messenger of God (SAAS), ‘Āmat Allāh, did you ever hear your mother relate that she heard the Messenger of God (SAAS) mention the fast of ‘Ashura’?” She replied, ‘Yes; he venerated it highly. He would call that day for his suckling infants and those of his daughter Fāṭima. He would spit into their mouths and tell their mothers, ‘Do not suckle them until night.’”

There is testimony to this in the saḥīḥ collections. They also included Raḍwā.

Ibn al-ʿAthir stated that Sāid b. Bashir narrated, from Qatāda, who would quote Raḍwā, daughter of Ka'b, as having said that she asked the Messenger of God (SAAS) about menstruation causing staining. He replied, “There’s no harm in that.”

Abū Mūsā al-Madini narrated this.

(Regarding) Rayḥāna, of Banū Quraiya, though some say of Banū al-Naḍir, daughter of Shamʿūn, reference is made to her above, following the section dealing with the wives, may God be pleased with them, of the Messenger of God (SAAS). They also include Zartina, referred to above under the correct spelling “Razīna.” Sāʿiba, freed-woman of the Messenger of God (SAAS), is included among them.

She narrated from the Messenger of God (SAAS) a hadith relating to things found. Ṭāriq b. ʿAbd al-Rahmān quoted her. It was Abū Mūsā al-Madini who narrated it; Ibn al-ʿAthir gives it thus in his work al-Ghaba.

Ṣadīsa al-Anṣāriyya is one of them. She is said to have been a freed-woman of Ḥafṣa, daughter of ʿUmar.

She quoted the Prophet (SAAS) as having said, “Satan has bowed down before ʿUmar every time he met him since ʿUmar accepted Islam.”

Ibn al-ʿAthir stated that ʿAbd al-Rahmān b. al-Ẓafil b. al-Muwaffaq quoted from his father, from Isrāʾīl, from al-Awzaʾī, from Sālim, from Sadīsa, and Ṣabāq b. Yasar narrated it from al-Ẓafil. He gave it from Sadīsa, from Ḥafṣa, from the Prophet (SAAS).

Abū Nuṣaym narrated this, as did Ibn Manda.

190. A “voluntary” fast observed on the 10th of Muharram, from sunset to sunset. In ʿShīʿa practice, the day is associated with the death of al-Ḥusayn b. ʿAlī, and the occasion of pilgrimage to sacred shrines.
They also include Sallāma, the wet-nurse for Ibrāhīm, the son of the Messenger of God (SAAS).

She narrated from him a statement he made on the virtues of pregnancy, divorce, the foster-relationship and remaining awake. The hadith has objectionable aspects both to its line of transmission and to its content.


Salma was also one of them. She was the mother of Ra‘fī‘, and the wife of Abū Ra‘fī‘, as al-Waqī‘idī narrated, quoting her as having said, “I used to serve the Messenger of God (SAAS), as did Khadrah, Radwā and Maymūna, daughter of Sa‘d. The Messenger of God (SAAS) manumitted us all.”

Imām Aḥmad stated that Abū Qāmir and Abū Sa‘īd, the freed-man of Banū Hashim, related to him, quoting ‘Abd al-Ra‘fī‘ b. Abū al-Mawalī, from Fā‘īd, the freed-man of Ibn Abū Ra‘fī‘, from his grandmother Salma, the servant of the Prophet (SAAS), who said, “Whenever I heard anyone complain to the Messenger of God (SAAS) about a headache, he inevitably responded, ‘Have your blood cupped.’ When the complaint related to the person’s legs, he would say, ‘Dye them with ḥammā.’”

Abū Da‘ūd narrated it thus from a hadith of Ibn Abū al-Mawalī. Al-Tirmidhī and Ibn Majā gave it from a hadith of Zayd b. al-Hubāb, both of them quoting from Fā‘īd, from his freed-man ‘Ubayd Allāh b. ‘Ali b. Abū Ra‘fī‘, from his grandmother Salma.

Al-Tirmidhī stated, “(This hadith) is gharib, but we do recognize it from a hadith of Fā‘īd.”

She narrated a number of aḥādīth quoting the Messenger of God (SAAS), too many to give and examine here.

Muṣṭafā al-Zubayrī stated, “Salma was present at the battle of Ḥunayn.”

I note that it is said that she would cook harira, a milk and flour soup, for the Prophet (SAAS), that he greatly enjoyed.

She lived on until after his death and was present at the death of Fāṭima, may God be pleased with her. She had first belonged to Sa‘fiyya, daughter of ‘Abd al-Muṭṭalib, the aunt of the Prophet (SAAS), to whom she went thereafter. It was she who acted as midwife at the births of Fāṭima’s children and at the birth of Ibrāhīm, the son of the Messenger of God (SAAS). She was present at and participated with ‘Ali b. Abū Ṭalīb in the pre-burial washing of the latter’s wife, Fāṭima, along with Asmā‘, daughter of ‘Umayr, the wife of Abū Bakr.

Imām Aḥmad stated that Abū al-Naḍr related to him, quoting Ibrāhīm b. Sa‘d, from Muḥammad b. Ishaq, from ‘Ubayd Allāh b. ‘Ali b. Abū Ra‘fī‘, from Salmā, who said, “Fāṭima suffered greatly in the illness from which she died, and I would nurse her.”

191. “Henna” the orange-red dye produced from the foliage of the plant of that name, still widely used as a cosmetic.
One morning Salmā went to her as usual during her illness. She said, "'Ali went out on some business of his and Fāṭima said to me, 'yā ammah! 'Maid!' Pour me some water to wash.'"

"I poured her some and she washed herself more thoroughly than I had ever seen her do before. She then said, 'yā ammah, hand me my new clothes.' And she put them on. She then said, 'yā ammah, put my bed in the centre of the house.' I did so. She lay down on it, facing towards the kā'ba, placed her hand beneath her cheek and said, 'yā ammah, I am dying now. I have cleansed myself and so no one should uncover me.' And she died right there. When 'Ali came, I told him."

This (hadith) is very gharīb, strange.

Shirin was also one of them. She was also called Sīn. She was the sister of Mariya the Copt and was therefore the aunt of Ibrahim, may peace be upon him. We have explained above how the muqawkis, the Governor of Alexandria, whose name was Jurayj b. Minā had presented her along with a slave named Mābūr and a mule named al-Duldui. The Messenger of God (SAAS) gave her to Ḥassān b. Thābit and she bore him his son 'Abd al-Raḥmān.

They also included 'Unqūdā al-Ḫabashiyya, mother of Maḥī. She was a servant girl belonging to ʿĀʾisha. Her early name was 'Inba, "a grape", and the Messenger of God (SAAS) renamed her 'Unqūdā, "bunch of grapes".

Abū Nuʿaym narrated this. Her name is also given as "Ghafira".

Also there was Farwa, the wet-nurse of the Prophet (SAAS). She stated that the Messenger of God (SAAS) said to her, 'When you go to bed, recite, 'Say: 'O you unbelievers' (ṣūrat al-Kīfirīn; CIX, v. 1). It will keep you free from unbelief.'"

Abū Ḥāmid made reference to her. This is stated by Ibn al-Athīr in his work al-Ghāba.

Fiddā al-Ḫubayyis is mentioned by Ibn al-Athīr in al-Ghāba as having been a freed-woman of Fāṭima, the daughter of the Messenger of God (SAAS). He then gave, through an indistinct line of transmission, from Mahbūb b. Ḥumayd al-Ǧāšrī, from al-Qāsim b. Bahrām, from Layth, from Muṣāhid, material from Ibn ʿAbbās, regarding the statement of the Almighty, "And they donate for love of Him food to the poor, to orphans and to captives" (ṣūrat al-Insān or al-Dahr; LXXVII, v. 8). He went on to relate, in essence, that al-Ḫāsim and al-Ḫusayn fell ill and were visited by the Messenger of God (SAAS), and by the general public. They asked 'Ali, "To what would it be, if you were to swear a resolution?" 'Ali said, "If they recover from what ails them both, I will offer God three days of fasting." Fāṭima said the same, and so did Fidda.

God did cure them both, and they fasted. Then 'Ali went and borrowed from Shamān al-Khaybāri three sa'a weight of barley. That night they prepared one sa'a of it to eat. As they were about to eat it for their evening meal, there was a beggar standing at their door who asked, "Feed the poor! May God feed you at the tables of paradise?" 'Ali gave orders and they fed him, themselves not eating. The third night they prepared the second sa'a of barley and when they had it
ready before them stood a beggar, who said, “Feed the orphan!” And so they fed him, themselves not eating. The third night he asked, “Feed the captive!” And so they fed him, themselves not eating.

And so God sent down regarding them, “Surely there came for man a period of time” to “We desire from you neither reward nor thanks” (surat al-Insān; V, v.1–9).

This hadith is objectionable. Some of the imāms consider it fabricated, basing their views on the weakness of its phraseology. They also note that this surat was revealed in Mecca, whereas al-Ḥasan and al-Ḥusayn were born in Medina. But God knows best.

Also there was Laylā, ‘A’isha’s freed-woman. She (is reported to have) said, “O Prophet of God, when you return from the wasteland (after defecation) and I go there after you, I never see anything; all I sense is the odor of musk.” He replied, “The bodies of us prophets grow on the souls of the people of paradise; whatever filth comes forth from us the earth swallows up.”

Abū Nuṣaym quoted her as having said this, from a hadith of Abū ʿAbd Allāh al-Madani – he being an unidentified source.

Manya al-Qilibiyya, the mother of Ibrāhim, was one of them; she has been considered above among “the mothers of the Believers”.

Ibn al-Athir made a distinction between her and Mariya Umm al-Rabbāb. He stated that she was also a servant of the Prophet (SAAS).

She is credited by the scholars of Baṣra with a hadith narrated by ʿAbd Allāh b. Ḥabīb, from Umm Salmā, from her mother, who quoted her grandmother Mariya as having said, “I bent over so that the Prophet (SAAS) could stand on me to get over a wall when he fled from the polytheists.”

He went on, “Mariya was a servant of the Prophet (SAAS).” And Abū Bakr narrated, from Ibn ʿAbbās, from al-Muthannā b. Ṣāliḥ, who quoted his grandmother Mariya, who had been a servant of the Messenger of God (SAAS), as having said, “My hand never touched anything more smooth than the palm of the Messenger of God (SAAS).”

Abū ʿUmar b. ʿAbd al-Barr stated in his work al-ʾIsfahāb, stated, “I do not know whether she (this Mariya) is the same one as mentioned before, or not.”

They also include Maymūna, daughter of Saʿd.

Imām Aḥmad stated that ʿAli b. Bahr related to him, quoting Ṭsā – he being Ibn Yūsuf – quoting Thawr – he being Ibn Yazid – from Ziyād b. Abū Sawda, from his brother, that Maymūna, the freed-woman of the Prophet (SAAS), asked, “Furnish us with information about Jerusalem.”

He replied, “(It is) the land of both al-manshar and al-mafshar, ‘the dispersal and the in-gathering’. Go there and pray therein; a prayer there is as a thousand prayers (elsewhere).”

She asked, “What do you think of someone not being able to withstand the strain of being borne there, or of making his way there?” He replied, “Then let

192. The title, of course, given to the acknowledged wives of the Prophet (SAAS).
him have oil for lamps taken there. For anyone who presents a gift for it is as one who prays there.”

Ibn Maja narrated it thus, from Isma'il b. 'Abd Allah al-Raqi', from Yûnus, from Thawr, from Ziyad, from his brother 'Uthmân b. Abû Sawda, from Maymûna, the freed-woman of the Prophet (SAAS).

Abû Dâ‘ûd narrated it from al-Faḍl b. Miskîn, from Sa‘d b. 'Abd al-'Azîz, from Thawr, from Ziyad, from Maymûna, without any mention of Ziyad’s brother. But God knows best.

Ahmad stated that Ḥusayn and Abû Nu‘aym both related to him, quoting Isrâ'îl, from Zayd b. Jâbayr, from Abû Yazid al-Dabbî, from Maymûna, daughter of Sa‘d, the freed-woman of the Prophet (SAAS), who said, “The Messenger of God (SAAS) was asked about a child born as the result of fornication. He replied, ‘There will be no good in him; I would prefer a pair of shoes I might use hard in God’s cause to manumitting a child of fornication!’”

Al-Nasa‘î narrated it thus from ‘Abbâs al-Dûrî and Ibn Maja, from a hadîth of Abû Bakr b. Abû Shayba, both of whom quoted from Abû Nu‘aym al-Faḍl b. Dukayn.

The hâfîz Abû Ya‘la al-Mawṣîlit stated that Abû Bakr b. Abû Shayba related to him, quoting al-Muḥarîbi, quoting Mûsâ b. ‘Ubayda, from Ayyûb b. Khalîd, from Maymûna – who was a servant to the Prophet (SAAS). She quoted him as having said, “A woman who swaggers in finery outside her own household will be like darkness on Judgement Day – absolutely devoid of light.”

Al-Tirmidhi narrated this from a hadîth of Mûsâ b. ‘Ubayda. He stated, “We know this only from his hadîth.” He categorized him as a weak source for ahâdîth. Others also quote him for it, but without full lines of transmission.

Also among them was Maymûna, daughter of Abû ‘Unaysa – or the name is “Abû ‘Anbasa”. Abû ‘Amr b. Manda stated this.

Abû Nu‘aym stated that this name was a misspelling, and that the correct name was Maymûna, daughter of Abû ‘Asîb.

Similarly, al-Munjîfî b. Muṣâb Abû ‘Abd Allah al-‘Abdî gives a hadîth from Rabî‘a, daughter of Marthad, who lived among Bânti Quray’s, from Munabbih, from Maymûna, daughter of Abû ‘Asîb, also known as the daughter of Abû ‘Anbasa, the freed-woman of the Prophet (SAAS). She stated that a woman of Ḥûraysh came to the Prophet (SAAS), and called out, “‘Â’isha, help me out with some prayer from the Messenger of God (SAAS), with which you can provide me contentment and tranquillity.” He replied to her, “Place your right hand over your heart, rub it and say, ‘In the name of God. O God, cure me by your cure, heal me by your healing and by Your grace let me dispense with all others.’”

Rabî‘a went on, “I did use this prayer and found it excellent.”

Also among them was Umm Ḍumayra, the wife of Abû Ḍumayra. Reference has been made to them both hereabove; may God be pleased with them both.
Umm ʻAyyāsh was also among them. The Messenger of God (SAAS) sent her along with his daughter to serve her after he had arranged her marriage to 'Uthmān b. ʻAffān.

Abū al-Qasim al-Baghwātī stated that ʻIkrima related to him, quoting ʻAbd al-Wāḥid b. ʻAbd al-Wāḥid b. Saftwān, from his father, from his grandmother Umm ʻAyyāsh – who had been the servant of the Prophet (SAAS), that the latter sent her along with his daughter to 'Uthmān. She said, “I would press out dates for ʻOthman in the morning and he would drink it in the evening. In the evening I would press grapes that he would drink in the morning. One day he asked me, ‘Do you mix anything into it?’ ‘Yes,’ I replied. ‘Don’t do that again,’ he told me.”

These, then, were his women servants, may God be pleased with them all.

Imām Ḥāmid stated that Wākī related to him, quoting al-Qāsim b. al-Faḍl, quoting Thumāma b. Ḥazn, who said, “I asked ʻAʻisha about al-ḥadīth wine. She replied, “This is the servant of the Messenger of God, ask her.” She was referring to an Abyssinian servant woman. She said, “I would press grapes into a waterskin in the evening and tie it closed. Next morning he would drink from it.”

Muslim and al-Nasā'ī narrated this from a hadīth of al-Qāsim b. al-Faḍl.

The authorities on the sayings of the Prophet (SAAS), include this in those attributed to ʻAʻisha. However, it would be more appropriate to refer to it in a collection devoted to the sayings from an Abyssinian slave woman who was a servant of the Prophet (SAAS). She was either one of those to whom we have made mention above, or else she was a person in addition to them.

Chapter: On those of the Companions of the Messenger of God (SAAS), who acted as his servants, but who were not freed-men.


He served the Messenger of God (SAAS), throughout the length of his ten-year residence in Medina. The latter never criticized him for anything. He never asked him why he had done something, nor why he had not done something.

His mother was Umm Sulaym, daughter of Mišān b. Khālid b. Zayd b. Ḥārām. It was she who presented him to the Messenger of God (SAAS), who received him kindly. She asked him to pray for him, and he responded, “O God, increase his wealth, grant him children, give him long life and admit him to paradise.”

193. Unfermented grape-juice; the Companions were interested to know from the Prophet how long it could be stored and remain permissible for their consumption.
Anas stated, “I did see two of these and I await the third. I swear by God, I have much wealth and my children and grandchildren approach 100 in number.”

In one account he is quoted as having said, “My vineyard bears fruit twice a year. And my progeny totals 106 children.”

There are differences of opinion over whether or not he was present at the battle of Badr. An Anṣārī narrated from his father who quoted Thūmāmā as having said that Anas was asked whether he had been present at Badr, and that he replied, “Where else would I have been than at Badr, may you lose your mother!”

However, it is widely accepted that he did not attend either the battles of Badr or Uhud, due to his youth. He did not participate in the events of al-Ḥudaybiyya, Khaybar, the ‘umrat al-qads, the conquest of Mecca, Ḥunayn, al-Ṭāʾif and those subsequent.

Abū Hurayra stated, “I never saw anyone perform prayer more like that of the Messenger of God (ṢAAS) than the son of Umm Salīm” – meaning Anas b. Malik.

Ibn Sīrin stated, “He performed the prayer better than anyone else, whether travelling or at home.”

He died at Baṣra, the last of the Companions to survive there, according to ‘Ali b. al-Madīnī. His death was in 90 AH. Others give that date as 91, 92 or 93 AH. The first date given is the one most widely and fully accepted.

Regarding his age at his death, Imām Aḥmad stated in his compendium of aḥādīth attributed to him, “Muʿtamir b. Sulaymān related to us, from Ḥamīd, that Anas lived to 100 minus 1 year.”

The least figure given is 96 years. The highest are 107, 106 and 103 years. God knows best.

They also included al-ʿAslāf b. Shārīk b. ʿAwf al-ʿArājī.

Muḥammad b. Saʿd stated, “His name was Maymūn b. Sīnbadh. Al-Rabīʿ b. Badr al-ʿArājī stated, from his father, from his grandfather, who quoted al-ʿAslāf as having said, ‘I used to be a servant of the Prophet and journey with him. One night he told me, ‘Aslāf, get up and prepare to travel.’ I replied, ‘Messenger of God, I have experienced a major ritual impurity.’” He was quiet a while, and Gabriel brought him the āyāt al-ṣaʿid (sūrat al-Nisāʿ; IV, v.43), and he said, “Aslāf, get up and cleanse yourself with sand.” I wiped myself and prayed. When I reached water, he told me, “Aslāf, off you go and wash yourself.” He showed me how to clean using sand or earth. The Messenger of God (ṢAAS) plunged his hands into the earth and then shook them and used them to wipe both arms,

194. That is, having engaged in sexual intercourse, or having experienced, as in this case, a nocturnal ejaculation, one is under an obligation to perform a total ablution.

195. The verse allows the use of clean earth or sand for self-purification in the absence of water for those for whom a total ablution was necessary. The verse is so named because it includes the words fatayammumū ṣaʿidān ṣayyibān, “make your way to high ground”, to dust, sand or earth.
the right hand wiping the left, the left the right, on both their upper and lower sides.'

"Al-Rabî‘ went on, ‘My father showed me, as had his father him, as al-Asla‘ had him, as the Messenger of God (SAAS) had shown him.

"Al-Rabî‘ also stated, ‘I related this hadith to ‘Awf b. Abû Jamla, who said, ‘I swear by God, that is what I saw al-Hasan do!’’"


Asma‘ b. Ḥāritha b. Sa‘d b. ‘Abd Allâh b. ‘Abbâd b. Sa‘d b. ‘Amîr b. ‘Amîr b. Tha‘labâ b. Mâlik b. Aqsa‘ al-Aslamî was also one of them. He was from al-Ṣufa, according to Muḥammad b. Sa‘d.

He was the brother of Hind b. Ḥāritha; they both served the Prophet (SAAS).

Imâm Aḥmad stated that ‘Aflûn related to him, quoting Wahib, quoting ‘Abd al-Raḥmân b. Ḥarmala, from Yahyâ b. Hind b. Ḥāritha. Hind was a Companion who had been present at al-Ḥudaybiyya. It was Hind’s brother Asma‘ b. Ḥāritha whom the Messenger of God (SAAS) had sent to his people with orders to fast the day of al-‘Ashura.

Imâm Aḥmad went on to state that Yahyâ b. Hind related to him, from Asma‘ b. Ḥāritha, that the Messenger of God (SAAS) had sent him (Hind) to him and said, ‘Tell your people to fast today.’ Asma‘ asked, ‘But what if I found they have already eaten?’ ‘Then they should fast the rest of the day,’ he replied.

Ahmâd b. Khalîd al-Dhahabî narrated it from Muḥammad b. Ishaq, quoting ‘Abd Allâh b. Abû Bakr, from Ḥabîb b. Hind b. Asma‘ al-Aslamî, from his father Hind, who said, ‘The Messenger of God (SAAS) sent me to Aslam’s people. I told them, ‘Tell your people to fast today; those you find to have eaten already should fast for the remainder of the day.’’

Muḥammad b. Sa‘d stated that al-Waqqîdî quoted Muhammad b. Nu‘aym b. ‘Abd Allâh al-Mujammîr, who quoted his father as having said, ‘I heard Abû Hurayra say, ‘I used to think of Hind and Asma‘, the sons of Ḥāritha, as merely two mamlûks’ owned by the Messenger of God (SAAS).’"

Al-Waqqîdî stated, ‘These two men, along with Anas b. Mâlik were servants of his and never left his door.’

Muḥammad b. Sa‘d stated that Asma‘ b. Ḥāritha died in 66 AH in al-Âṣhâra, at the age of 80.

Bukayr b. al-Shaddâkh was among them.

196. The word mamlûk, literally “person owned”, “slave”, is a term not elsewhere used in this work to apply to any of the servants or freed-persons to whom reference is made. The term was, of course, used to refer to the dynasty that later ruled Egypt for several centuries and to those functionaries, often of high rank, who were acquired for high service in the military and the bureaucracy under the Ottomans.
Ibn Manda stated, quoting from a line of transmission through Abu Bakr al-Hudhali, from 'Abd al-Malik b. Ya'la al-Laythi, who said that Bukayr b. Shaddakh al-Laythi was a servant of the Prophet (SAAS). When he attained puberty, the Messenger of God (SAAS) was aware of that. Bukayr said, “I have been going in to your household. But I have now attained puberty, Messenger of God.” The latter replied, “O God, (put) trust in his word and grant him success!”

(Ibn Manda went on) “During the rule of 'Umar, a Jew was killed. 'Umar stood to make an address and said, ‘I adjure you by God, does any man of you have knowledge of that?’ Bukayr arose and said, ‘I killed him, Commander of the Believers!’ 'Umar asked, ‘And what solution do you have, now that you have spilled his blood?’

“He replied, ‘Commander of the Believers, a certain warrior left me in charge of his family and I discovered that Jew with his wife. He was reciting:

‘Ash'ath was diverted away from me by Islam; I was
left alone with his bride on the consummation night.
I sleep upon her breast bones, while he spends the
night on dusty harnesses.
Her inner thighs are as though up and ready for all and
sundry!’”

“'Umar believed what he said and judged the blood of the Jew to have been shed without need for him to be avenged, in light of the prayer of the Messenger of God (SAAS) for (the truthfulness of) Bukayr, as given above.”

They also include Bilal b. Rabah al-Ijabashi.

Born in Mecca, he had been the freed-man of Umayya b. Khalaf. Abu Bakr purchased him from him for a substantial sum because Umayya was severely persecuting Bilal to persuade him to give up Islam. Bilal, however, may God be pleased with him, insisted on remaining a Muslim. When Abu Bakr purchased Bilal, he set him free as an act of homage to God.

He went out on the Hijra with the others and participated in the battles of Badr, Uhud and later engagements.

He was known as Bilal, son of Hamama, who was his mother.

He was one of the most eloquent of men; he did not, as some believe, mispronounce the letter sin as shin, despite the fact that some relate a groundless hadith from the Messenger of God (SAAS), to that effect.

He was one of the four persons who made the call to prayer, as will be explained. Moreover, he was the first to ever make the call, as we have narrated above. He was in charge of the expenses for the children and the sum of the wealth (for distribution) was in his possession.

Following the death of the Messenger of God (SAAS), he was one of those who went on the military expeditions against Syria. It is also said, however, that he stayed behind and acted as the mu'azzin for Abu Bakr throughout his caliphate. The first of these two possibilities is the better and is more widely accepted.
Al-Waqidi stated that he died in Damascus in 20 AH, at some 60 years of age. Al-Fallas stated that his grave is in Damascus. Others say it is at Dariya. Alternatively, he is said to have died in Aleppo; the truth, however, is that it was his brother Khalid who died in Aleppo.

Makhul stated, “Someone who had seen Bilal described him to me as of very dark skin, lean and hump-backed, and with thick hair, the grey of which he did not dye. May God be pleased with him.”

Habba and Sawa, sons of Khalid, were also among them; may God be pleased with them both.

Imam Ahmad stated that Abu Muawiyah related to him, quoting Waki, quoting al-A'mash, from Sallam b. Shurahbil, who quoted Habba and Sawa as having said, “We once went in to the Prophet (SAAS), while he was mending something, and we helped him. He then told us, ‘Never despair of provision (from God), so long as your heads have movement. Man is born of his mother skinless, with no outer covering, and then God, the Almighty and Glorious, provides it for him.’”

Dhu Mikhmar was also one of them; he is also named as Dhu Mikhbar. He was the son of the brother of the Negus, the king of Abyssinia; others say he was his sister’s son. The first possibility is correct. The king sent him to serve the Messenger of God (SAAS), as a substitute for himself.

Imam Ahmad stated that Abu al-Naqr related to him, quoting Jarir, from Yazid b. Sulayh, who quoted Dhul Mikhmar, a man from Abyssinia who served the Prophet (SAAS), as having said, “We were with him on a journey. He made a rapid departure; this he would do because of the paucity of the provisions. Someone told him, ‘Messenger of God, the rest have been left behind.’ He told us all to stop until they caught up. He then asked them, (or someone asked him) ‘Would you like to have a stop for sleep?’ He dismounted, and they did the same. People asked, ‘Who will stand guard for us tonight?’ ‘I will, my God make me your ransom!’ I replied. He handed me the bridle of his camel, saying, ‘Take it then, and don’t be negligent.’

“So I took the bridle of the camel of the Messenger of God (SAAS), and that of my own camel and led them a little way away. There I released them to graze. I was observing them when sleep overcame me. The next thing I knew was the sun’s heat on my face. I woke up and looked to right and left and there were the two camels, not far away from me. I took the bridle of the camel of the Messenger of God (SAAS), and that of my own and led them over to the closest of our people. I woke him up, and asked, ‘Have you performed the prayer?’ ‘No,’ he replied.

“The rest then woke one another and eventually the Messenger of God (SAAS) awoke. He asked, ‘Bilal, is there water in the mayda’a, “the ablution water-vessel”? He was referring to the idawa, ‘the water skin’. Bilal replied, ‘Yes, may God make me your ransom!’ He took the ablution water to him, but it 197. A large village near Damascus.
did not cleanse him fully of the dirt. He then gave order to Bilal, who made the call to prayer. The Messenger of God (SAAS) arose and performed a prayer of two "raka'at" before the "al-\(\text{uhb}\)" prayer, but did not hurry. He then again gave orders to Bilal and again performed the prayer, but without hurrying. Someone asked him, 'Messenger of God, have we been neglectful?' He replied, 'No; God took away our souls, then restored them to us, and we have prayed.'"

They also included Rabī'a b. Ka'b al-Aslami Abū Firās.

Al-Awza'i stated that Yahyā b. Abū Kathir related to him, from Rabī'a b. Ka'b, who said, "I would spend the night with the Messenger of God (SAAS), and bring him his water for ablution and whatever he needed. He would get up at one time of the night and say, 'Glory be to God, and may He be praised!' Later he would arise again, at another time of the night, and say, 'Glory be to God, Lord of the two worlds!' He asked me, 'Do you have a request?' I replied, 'To accompany you in paradise, Messenger of God.' He replied, 'Help yourself; by often prostrating in prayer.'"

Imām Aḥmad stated that Ya'qūb b. Ibrāhīm related to him, quoting his father, quoting Muḥammad b. Ishaq, quoting Muḥammad b. 'Amr b. 'Aṣa', from Nu'aym b. Muḥammad, from Rabī'a b. Ka'b, who said, "I used to spend my entire day serving the Messenger of God (SAAS), until he would perform the second 'ishā' prayer. Then I would sit at his door when he went into his home. I would say, 'Perhaps something might happen to the Messenger of God (SAAS).' I would hear him constantly repeating, 'Glory be to God; may He be praised!' until I became tired and returned home, or until my eyes overcame me and I fell asleep.

"One day, because of his having observed my fulfilment of my duty and service to him, he said, 'Rabī'a b. Ka'b, ask me and I will grant it to you.' I replied, 'I will consider my situation, Messenger of God, then I will tell you.'"

"I gave the matter much thought, realizing that this life is transitory and subject to interruption, and that there was sufficient bounty in what I had and might come to me. So I told him, 'What I shall ask the Messenger of God will have to do with my life in the hereafter: he does have that (special) status with God.'"

"So I went to him and he asked, 'Have you done it, Rabī'a?' I replied, 'Yes, Messenger of God. I'd like to ask you to intercede for me to your Lord and to free me from hell-fire.' He asked, 'Who told you to ask for this, Rabī'a?' I replied, 'No, I swear by Him who sent you with the truth, no one ordered me. But when you said, 'Ask me and I'll give you,' since you have a (special) status with God, I did look into my situation, realized that this world is subject to interruption and is transitory, and that I do have bounty that will come to me, I said, 'I'll make a request about my after life.'"

"The Messenger of God (SAAS), was silent for a long time, and he then told me, 'I will do something; help yourself, by often prostrating in prayer.'"

The hāfiz Abū Ya'la stated that Abū Khaythama related to him, quoting Yazīd b. Ḥārūn, quoting Mubārak b. Faḍāla, quoting Abū Imrān al-Jawnī, from
Rabī‘a al-Aslamī, who had been a servant of the Prophet (ṢAAS), said, “One day the Prophet (ṢAAS) asked me, ‘Rabī‘a, aren’t you going to get married?’ I replied, ‘Messenger of God, I don’t want anything to divert me from serving you. And I don’t have anything to give to a woman.’

“After that I told myself that the Messenger of God (ṢAAS) knew more about me than I did myself, and that he was suggesting I get married. I decided that if he repeated the suggestion I would agree. And he did ask me, ‘Rabī‘a, aren’t you going to get married?’ I replied, ‘Messenger of God, who would marry me; I don’t have anything to give the woman?’ He replied, ‘Go to Banū so-and-so and tell them the Messenger of God orders you to marry me to your girl so-and-so.’

“I went to them and said, ‘The Messenger of God has sent me to you for you to arrange my marriage with so-and-so.’ They asked, ‘To so-and-so?’ ‘Yes,’ I replied. They responded, ‘Welcome to the Messenger of God and welcome to his messenger!’ And they did arrange the marriage.

“I returned to the Messenger of God (ṢAAS), and said, ‘Messenger of God, I come to you from the very best of peoples. They gave me their trust and arranged my marriage. But where do I get the dowry to give?’ The Messenger of God (ṢAAS) said to Buraydā al-Aslamī, ‘Collect for Rabī‘a a dowry worth the weight of one nāma;’”

“They collected and gave this to me, I took it to Banū so-and-so and they accepted it. I then returned to the Messenger of God (ṢAAS), and asked him where I would get the food for a wedding feast. He told Buraydā, ‘Get for Rabī‘a the price of a ram.’ They brought it and he then told me, ‘Off you go to A‘īshā and ask her to give you what barley she has.’ I went to her and she gave it to me. So I took to Banū so-and-so the ram and the barley and they told me, ‘We’ll look after the barley for you, but ask your friends to slaughter the ram.’ And so they cooked the barley and, I swear to God, we thus had bread and meat.

“After that the Messenger of God (ṢAAS) assigned to Abū Bakr some land he had and Abū Bakr and I fell into a dispute over a laden date-palm. I maintained that it was on my land, he that it was on his. We quarrelled and Abū Bakr used a word to me that offended me. He regretted it and came to me, asking, ‘You say to me as I did to you.’ I replied, ‘No, by God, I’ll not speak to you as you did to me!’ ‘Well then,’ he said, ‘I’m going to the Messenger of God.’

“He did go, and I followed him. My people came along as well, saying, ‘He’s the one who used the word to you, yet he’s going off to complain to the Messenger of God (ṢAAS)!’ I turned to them and asked, ‘Do you know who this man is? This is al-Ṣiddiq, “the trusting”, the dhū shayba’199 of the Muslims! Go back so that he does not turn and see you and think that you are coming to help me against him. Otherwise he might get angry and go and tell the Messenger of God, and then Rabī‘a will be finished!’

198. A date stone; a measure of weight equal to five dirhams in value.
199. This epithet, dhū shayba‘ al-muslimin, in English approximating “the Muslims’ revered elder statesman” is commonly applied to Abū Bakr.
"When he reached the Messenger of God (SAAS), he said, 'I used against Rabī‘a a word he found offensive. I told him to say it back to me, but he refused.'

"The Messenger of God (SAAS) asked me, ‘Rabī‘a, what’s the problem between you and the trusting’? I replied, ‘Messenger of God, I swear I’ll not speak to him as he did to me.’ He told me, ‘Don’t speak to him as he did to you. Say instead, “May God forgive you, Abū Bakr.”’"

Sa‘d, the freed-man of Abū Bakr, may God be pleased with him, was also one of them. He is also known as the mawla, the “freed-man” of the Prophet (SAAS).

Abū Da‘ūd al-Ṭayalisi stated that Abū ‘Amir related to him, from al-Ḥasan, from Sa‘d, the freed-man of Abū Bakr, who said that the Messenger of God (SAAS) told Abū Bakr to set Sa‘d free — Sa‘d being then a mamlūk, a “slave”, owned by Abū Bakr. The Messenger of God (SAAS) had been highly impressed by Sa‘d’s qualities as a servant. Abū Bakr replied, “He is the only servant we have here.” The Messenger of God (SAAS) told him, “Free Sa‘d; (other) men will come to you. (Other) men will come to you.”

Aḥmad related it thus from Abū Da‘ūd al-Ṭayalisi.

Abū Da‘ūd al-Ṭayalisi also stated that Abū ‘Amir related to him from al-Ḥasan, from Sa‘d, who said, “I placed some dates before the Messenger of God (SAAS), and people began eating them two at a time. The Messenger of God (SAAS) then forbad them from doing this.”

Ibn Māja narrated this from Bandār, from Abū Da‘ūd.

They also include ‘Abd Allāh b. Rawāḥa. On the day of the amrat al-qad‘ḍ he entered Mecca leading the camel of the Messenger of God (SAAS), reciting:

"Unbelievers, clear out of his path; today we will fight you about its interpretation
As we fought you over its revelation . . ."

We have narrated this at length above. 200

‘Abd Allāh b. Rawāḥa was killed some months thereafter at the battle of Mu‘aḍḍa, as also narrated above.

‘Abd Allāh b. Mas‘ūd b. Ghāfiil b. Ḥabīb b. Shamakh, Abū ‘Abd al-Raḥmān al-Hudhali was also one of them.

He was one of the ḫams of the Companions. He participated in both of the Hijras and took part in Badr and engagements thereafter. He was in charge of the footwear of the Prophet (SAAS), and of cleaning it. He would also load his baggage camel if he wished to ride.

He had a major role in interpreting God’s words; he had great knowledge, virtue and wisdom. There is a ḥadīth to the effect that the Messenger of God (SAAS) told his Companions, after they had expressed surprise at the thinness of his legs, “By Him who holds my soul in His hands, they weigh more heavily in the scales than does Uḥjad!”

Umar b. al-Khaṭṭāb stated about Ibn Masʿūd, “He was a storehouse filled with learning.” They say he was frail in form, fine in character. It is said that when he walked, he would be face to face with those seated (in stature, that is). He was like the Prophet (ṣaṣṣ) in his manner, conduct and behaviour.

This means that he was like the Messenger of God (ṣaṣṣ) in his movements and when at rest, as well as in his speech. He imitated his performance of the prayer to the best of his ability.

He died during the rule of ‘Uthmān, in 32 or 33 AH in Medina, at the age of 63. It is also said that he died in Kūfah; the first is correct.

‘Uqba b. ʿAmir al-Juhani, may God be pleased with him, was also one of them.

Imam Aḥmad stated that al-Walid b. ʿAbbās related to him, quoting Ibn Jābir, from al-Qāsim Abū ʿAbbās al-Rahmān, from Uqba b. ʿAmir, who said, “I was leading the Messenger of God (ṣaṣṣ) along a mountain trail when he asked me, ‘‘Uqba, won’t you ride?’ I was not to be disobedient. The Messenger of God (ṣaṣṣ) dismounted and I rode for a while. Then he rode again and said, ‘Uqba, would you like me to teach you how to repeat the two finest sūras people ever recited?’ I replied, ‘Yes indeed, Messenger of God.’ And so he recited to me, ‘Say: ‘I seek refuge with the Lord of the dawn’’ (sūrat al-Fātīkh; CXIII,v.i), and ‘Say: ‘I seek refuge with the Lord of mankind’’ (sūrat al-Nāṣr; CXIV, v.i).

“The prayer was held and the Messenger of God (ṣaṣṣ) came forward and recited both sūras. He then passed by me and said, ‘Recite them both whenever you go to sleep and whenever you get up.’”

Al-Nāṣīrī narrated it thus from a ḥadīth of al-Walid b. ʿAbbās Muslim and ʿAbbās b. al-Mubārak, from Ibn Jābir. Abū Daʿūd and al-Nāṣīrī narrated it also from a ḥadīth of Ibn Wahb, from Muʿawiyah b. ʿAlāʾ b. al-ʿHārith, from al-Qāsim Abū ʿAbbās al-Rahmān, from Uqba.

Qays b. Saʿd b. ʿUbādah al-ʿAnsārī al-Khazrajī was also among them.

Al-Bukhārī quoted Anas as having said that Qays b. Saʿd b. ʿUbādah had the same role with the Prophet (ṣaṣṣ), as does the sāhib al-shurut, “the police chief”, to the amīr, “the ruler”.

This Qays was an exceptionally tall man. His beard was scarce.201 It is said that the tallest of men if standing with his feet on the ground would have Qays’s trousers reach up to his nose!

Muʿawiyah dispatched his trousers to the emperor of Byzantium asking whether they had a man tall enough to wear them. The emperor was amazed at this.

It is related that he was a praiseworthy and noble man of sound judgement and intelligence. He was with ʿAlī b. Abū Ṭalib at the battle of Siffin.

201. The Arabic word is kawsaj. A footnote to the Arabic printed text gives its meaning as referring to a person who has missing teeth. However, the word may also refer to someone whose beard is scarce.
Mis’ar stated, quoting Maḥmad b. Khālid, that he was always holding up his finger giving praise and prayer to God. May God be pleased with him and give him pleasure.

Al-Waqidi, Khalifa b. Khayyāt and others said that he died at Medina in the last days of Mu’āwiya.

The ḥāfīz Abū Bakr al-Bazzār stated that ‘Umar b. al-Khaṭṭāb al-Sījistānī related to him, quoting ‘Alī b. Yazīd al-Ḥanafī, quoting Sa’d b. al-Ṣalt, from al-‘Amash, from Abū Sufyān, from Anas, who said, “There were 20 young ānāṣīs who would keep close by the Messenger of God (S.A.S.), to take care of his needs; if he wanted something, he would send them after it.”

They also included al-Mughīra b. Shu’ba al-Thaqafī, may God be pleased with him. He performed the function of salahādīr, “armourer” for the Messenger of God (S.A.S). It was he, moreover, who held the sword raised above the head of the Messenger of God (S.A.S), in the tent at al-Hudaybiyya. Whenever Mughīra’s uncle ‘Urwa b. Mas‘ūd al-Thaqafī, who had come in the delegation, would reach out to take hold of the beard of the Messenger of God (S.A.S), to tap his hand with the hilt of his sword and say, “Remove your hand from the face of the Messenger of God, or you’ll never get it back!”

The ḥadīth is so narrated above.802

Muḥammad b. Sa’d and others stated that he participated in all the battles in which the Messenger of God (S.A.S) took part. The latter gave joint command to him and to Abū Sufyān when they went out and destroyed the idol belonging to the people of al-Ta’īf that was named al-Rabba, “the lady”, al-Lat that is.

He was one of the most shrewd of the Arabs. Al-Sha’bī stated, “I heard him say, ‘No one ever got the better of me!’”

Al-Sha’bī stated, “I heard Qabiṣa b. Jabir say, ‘I was a companion of al-Mughīra b. Shu’ba. If a city had eight gates through none of which one could leave without some trickery, he would find a way to get out through them.’”

Al-Sha’bī went on, “The al-qiṣāmat, the ‘judges’, were four in number: Abū Bakr, ‘Umar, Ibn Mas‘ūd and Abū Mūsā. The duḥāt, ‘those most shrewd’, were four in number: Muḥāwiya, ‘Amr b. al-‘Āṣ, al-Mughīra and Ziyād.”

Al-Zuhri stated, “The duḥāt were five in number: Muḥāwiya, ‘Amr and al-Mughīra, along with two with ‘Alī – Qays b. Sa’d b. ‘Ubāda and ‘Abd Allah b. Badīl b. Warqa’.”

Imām Malik stated, “Al-Mughīra b. Shu’ba was a much-married man. He used to say, ‘A man with one wife suffers menstruation along with her, and when she gets sick, so does he. And a man with (only) two wives is right between two blazing fires!’

“He would marry four women at once, and divorce them all together!”

Other sources state variously that he married eighty or three hundred women. It is also said that he married a thousand women.

There is difference of opinion concerning his death. The most likely and most widely believed statement is that given by al-Khaṭīb al-Baghdādī, who gave the consensus as being that he died in 50 AH.

Al-Miqdād b. al-Aswad Abū Maʿbad al-Kindī, an ally of Banū Zuhra, was among them.

Imām Ahmad stated that ‘Affān related to him, quoting Ḥammād b. Salama, from Thābit, from ‘Abd al- Raḥmān b. Abū Laylā, from al-Miqdād b. al-Aswad, who said, “I and two companions came to Medina. We made our presence known to people, but no one offered us accommodation. So we went to the Prophet (ṢAAS), and told him. He took us to his home, where he had four goats. He told me, ‘Milk them, Miqdād. Divide up their milk in four portions and give one share to each person.’ And that is what I would do.

“One night the Prophet (ṢAAS) was invited elsewhere and was delayed. As I lay in my bed, my inner self told me, ‘The Prophet has gone to the home of one of the anṣār. You might just as well get up and consume the drink.’ The thought persisted until I got up and drank his portion. When it had entered my stomach and settled there, I felt troubled about what had happened. I told myself, ‘The Prophet is now going to arrive hungry and thirsty and he’ll see nothing in the jug!’ So I pulled a cloth up over my face.

“When the Prophet (ṢAAS) arrived, he voiced a greeting that someone awake would hear but would not awaken someone asleep. He uncovered the jug and found nothing. He then raised his head to the sky and said, ‘O God, provide drink for those who give me to drink, and feed those who feed me.’

“I responded to his call, got up, took a sharp knife and went over to the goats. I felt them all to see which one was the one with the most flesh to slaughter. My hand fell upon the udder of one of them and, to my surprise, it was full! I examined the next and it too was full and so too were the others! I drew milk into a jug and took it to him, asking him to drink it. He said, ‘What’s going on, Miqdād?’ ‘Drink up’, I told him, ‘then I’ll tell you.’ ‘One of your pranks, Miqdād?’ he commented. He drank and then said, ‘Now you, drink.’ I replied, ‘No, you drink more, Prophet of God.’ He did so until he had his fill and then I took and drank it. After that I told him what had happened and he told me to tell him more. I told him in greater detail and the Prophet (ṢAAS) then said, ‘This was a blessing sent down from heaven! Could you not have told me so that I could have given some to your two companions?’ I replied, ‘So long as you and I have drunk this blessing, I’m not concerned about whom it has missed!’”

Imām Aḥmad also narrated it from Abū al- Naḍr, from Sulaymān b. al-Mughīra, from Thābit, from ‘Abd al- Raḥmān b. Abū Laylā who quoted al-Miqdād. His account is as above, except that in that version al-Miqdād drew the milk into the vessel they never expected to fill with it, and that he kept on drawing it until it
foamed on top. After he brought it back, the Messenger of God (SAAS) asked him (according to that account) “Didn’t you all have your drink tonight, Miqdād?”

(The account proceeds) “I replied, ‘Do drink it, Messenger of God.’ He did so and then handed it to me. I asked, ‘Drink some more, Messenger of God.’ He then again handed it to me, and I took it and drank what remained.

“When I knew that the Messenger of God, had quenched his thirst, and that his prayer had touched upon myself, I laughed so hard I rolled on the ground. The Messenger of God (SAAS) commented, ‘One of your pranks, Miqdād?’”

“I replied, ‘Messenger of God, this is what I did. I did so-and-so.’ He then said, ‘This was nothing but a mercy from God. Should you not have warned me to wake up your two companions to share in it?’ I replied, ‘By Him who sent you with the truth, I don’t care whoever else were to receive it so long as you and I did!’”

Muslim, al-Tirmidhī and al-Nāṣrī narrated it from a ḥadīth of Sulaymān b. al-Mughṭra.

Also among them was Muḥājir, the freed-woman of Umm Salama. Al-Ṭabarānī stated that Abū al-Zinbā’ Rawḥ b. al-_FARāj related to him, quoting Yahyā b. ʿAbd Allāh b. Bukayr, quoting ʾIbrāḥīm b. ʿAbd Allāh, who stated that he heard Bukayr say, “I heard Muḥājir, the freed-woman of Umm Salma, say, ‘I served the Messenger of God (SAAS) for many years. He never asked me why I had done something I had done, nor did he ask me why I had ever not done something.’”

In other accounts the wording is that she had served him for ten or for five years. Abū al-Samlāqal- Thaqafi stated that Mujāhid b. Musā related to him, quoting ʾAbd al-Raḥmān b. Mahdī, quoting Yahyā b. al-Walīd, quoting Muḥill b. Khaṭṭa, quoting Abū al-Samḥ, who said, “I was a servant of the Messenger of God (SAAS). If he wanted to wash, he would say, ‘Pass me my water vessel.’ And I would hand it to him and screen him. Once ʾHasan or ʾUsayn had been brought to him and had urinated over his chest. When I came over to wash him, he said, ‘Someone upon whom a girl has urinated should wash (the area), while someone upon whom a boy has urinated should merely splash thereon.’”

Abū Daʿūd, al-Nāṣrī and Ibn Māja narrated it thus from Muḥājir b. Musā.

They also included that man who was absolutely the finest of the Companions, Abū Bakr, “the trusting”, may God be pleased with him. He served him by himself on his journey into exile, especially in the cave, but after his leaving it as well, until they arrived in Medina. This has all been explained above; and to God be all praise and credit.

Chapter: Those, may God be pleased with them, who wrote down the revelations and other matters in the presence of the Messenger of God (SAAS).

They included the four caliphs: Abū Bakr, Umar, Uthman, and ʿAlī b. Abū Taḥlib,
may God be pleased with them all. Also of them was Aban b. Sa'id b. al-Sa's b. 'Umayya b. 'Abd Shams b. 'Abd Manaf b. Quay al-Umaid.

Aban accepted Islam after his two brothers Khalid and 'Amr. He did so following al-Hudaybiyya. This came about because it was he who gave protection to 'Uthman when the Messenger of God (SAAS) sent the latter to meet with the Meccans at al-Hudaybiyya. Others say that his conversion occurred at Khaybar; this is believed because of a hadith mentioning him that is recorded in the sahih collections from Abu Hurayra concerning the division of the booty taken at Khaybar.

The reason for his accepting Islam was that, while on business in Syria, he met with a monk to whom he mentioned the activities of the Messenger of God (SAAS). The monk asked him to name him and he told him his name was Muhammad. The monk then offered to describe him, and did so exactly. He asked Aban, "When you return home to your people, give him my greetings."

And so he accepted Islam after his return. He was also the brother of 'Amr b. Sa'id al-Ashdaq, whom 'Abd al-Malik b. Marwan killed.

Abu Bakr b. Abu Shayba stated, "The first person to write down the revelation in the presence of the Messenger of God (SAAS), was Ubayy b. Ka'b. If he were not present, then Zayd b. Thabit would record. 'Uthman, Khalid b. Sa'id and Aban b. Sa'id also wrote for him."

That is his statement. This refers to Medina; for Ubayy b. Ka'b was not present at the revelation of the Meccan suras. These were written down by the Companions in Mecca, may God be pleased with them all.

There is disagreement over the death of this man Aban b. Sa'id. Mūsā b. 'Uqba, Muṣāb b. al-Zubayr, al-Zubayr b. Bakkar and most of the scholars of biography state that he was killed at the battle of al-Ajnadayn. That is, in Jumada al-Uwlā of 12 AH. Others say he was killed at the battle of Marj al-Ṣufr in 14 AH.

Muḥammad b. Ishāq stated, "He and his brother 'Amr were killed at the battle of Yarmūk, on the 5th of Rajab, 15 AH." It is also stated that he lived on into the time of 'Uthmān, that the latter ordered him to dictate the muḥaf al-imam,20 the Qur'ān, to Zayd b. Thabit and that he died thereafter, in 29 AH. But God knows best.

They also include Ubayy b. Ka'b b. Qays b. Ubayd al-Khazrajī al-Anṣārī Abū al-Mundhir, also known as Abū al-Ṭufayl. He was the chief reciter. He participated at the second 'Aqaba meeting, at Badr and at the engagements thereafter. He was of middle stature, slim and white of head and beard, the grey of which he left unchanged.

Anas stated, "Four persons" — of the anṣār, he means — "collected the Qur'ān. These were Ubayy b. Ka'b, Muṣ'ad b. Jabal, Zayd b. Thabit and an anṣārī named Abū Yazīd."

203. An authorized version of the Qur'ān compiled during the reign of 'Uthmān and held in safekeeping by Ḥafṣa b. al-Khaṭṭāb.
Both compilers of the ṣaḥīḥ collections included it.

In both of these collections a hadith is given from Anas stating that Ubayy quoted the Messenger of God (ṢAAS), as having said, “God ordered me to recite the Qur'an to you.”

Ubayy asked, “Did he actually name me, Messenger of God?” “Yes,” he replied. And Ubayy’s eyes welled with tears.

What is meant here by “to recite the Qur'an to you” is a recitation to inform and to make heard, not a recitation from which learning comes. This is something that none of the scholars understand; however, we are drawing attention to this view so that its opposite will not be believed.

In another place we have given the reason for the recitation made to him, and to the fact that he recited to him the surat: “Those of the people of the Book and the polytheists who disbelieved could not be abandoned until clear evidence came to them, a Messenger from God reciting pages made pure that contain priceless writings” (ṣūrāt al-Bayyina; XCIX, v.1–3).

That related to Ubayy b. Ka'b having berated another man for having recited the sura in a manner different from Ubayy’s own recitation. Ubayy complained about him to the Messenger of God (ṢAAS), who said, “Recite then, Ubayy.” When Ubayy had done so, he said, “That is how it was revealed.” He then said to the other man, “Now you recite.” He did so and the Messenger of God (ṢAAS) said, “That is how it was revealed.”

Ubayy narrated, “At this doubt seized me, that I might still be in the jahiliyya! The Messenger of God (ṢAAS) struck me on the chest and I broke out in sweat, feeling that I was looking differently at God.” After that the Messenger of God (ṢAAS) recited to him this chapter to establish and explain to him that this Qur'an was truth and veracity, and that it was revealed in many recitations in mercy and kindness to the worshippers.

Ibn Abī Khaythama stated. “He was the first person to write down the revelation in the presence of the Messenger of God (ṢAAS).”

There is disagreement over the date of his death. It is variously said to have occurred in 19, 30 or 23 AH. It is also said to have been one week prior to the assassination of Uthmān. But God knows best.

Arqam b. Abī Arqam was also one of them. His name was ‘Abd Manāf b. Asad b. Jundab b. ‘Abd Allah b. ‘Umar b. Makhzūm al-Makhzūmī.

He accepted Islam early. It was he in whose home at al-Ṣafā the Messenger of God (ṢAAS) remained hidden. That house later became known as al-khayzurān, “the tiller of the rudder”. He participated in the Hijra, at the battle of Badr and thereafter.

The Messenger of God (ṢAAS) established a tie of brotherhood between him and ‘Abd Allah b. Ansā.
God (SAAS). This is according to the account of the hāfīz Ibn ʿAsākir, through ʿAtiq b. Yaʿqūb al-Zubayrī, who narrated on a line through ʿAbd al-Malik b. ʿAbd al-Baʿr b. ʿAmr b. Ḥāzm, from his father, from his grandfather ʿAmr b. Ḥāzm.

He died in either 53 or 55 AH, at the age of 85.

Imām Aḥmad narrated two aḥādīth in which Arqam is quoted. In the first, Aḥmad and al-Ḥasan b. ʿArāfah stated, the wording given being from Aḥmad, that ʿAbbād b. ʿAbd Allāh b. Ḥassān b. Ḥaqqānī, from Ḥishām b. Zayd, from ʿAmmār b. Saʿd, from Ṣaʿd b. Ṣaʿd b. ʿAmr, from his father, from his grandfather ʿAmr b. Ḥaqqānī, from the Messenger of God (SAAS), who quoted the latter as having said, “Whoever steps over the necks of the people at the Friday prayer assembly and separates between two (persons) after the appearance of the Imām (for the sermon) is like him who drags his intestines in hell-fire!”

In the second case, Aḥmad stated that ʿĪsām b. Ḥālid related to him, quoting ʿAl-ʿĀṭīf b. Ḥālid, quoting Yaḥyā b. Imrān, from ʿAbd Allāh b. ʿUthmān b. ʿAbd Allāh b. Arqam, from his grandfather al-Arqam, who said that he came to the Messenger of God (SAAS), who asked him, “Where are you heading?” “I am heading over there, Messenger of God,” he replied, gesturing in the direction of Jerusalem. “And what is taking you there; business?” asked the Prophet (SAAS). “No,” he replied, “I wanted to pray there.” The Messenger of God (SAAS) commented, “Prayer over here,” and he gestured towards Mecca — “is better than 1,000 prayers” — and he gestured towards Syria.

Aḥmad is alone in giving both of these.

They also include Thābit b. Qays b. Shammās al-Anṣārī al-Khazaṣjī Abū ʿAbd al-Raʿīm, also known as Abū Muḥammad al-Madani, the khattāb al-anṣār, “the orator of the anṣār”, and as the khattāb al-nabi, “the orator of the Prophet (SAAS)”.

Muḥammad b. Saʿd stated that ʿAlī b. Muḥammad al-Madāʿīnī informed him, giving lines of transmission from his elders from the delegations of Arabs who had gone to the Messenger of God (SAAS). These men said, “ʿAbd Allāh b. ʿAbs al-Numālī and Maslama b. Hazzān al-Ḥuddānī came in a group of men of their tribes to the Messenger of God (SAAS), after the conquest of Mecca. They accepted Islam and pledged allegiance on behalf of their people. He wrote for them a document specifying the alms payments due from their properties. Thābit b. Qays b. Shammās wrote it out, and Saʿd b. Muʿādh b. Maslama b. Maslama, may God be pleased with them, witnessed it. This man is among those of whom it is affirmed in the sāḥīh collection of Muslim that the Messenger of God (SAAS) announced that they would go to paradise.

Al-Tirmidhī narrated in his hadīth collection, with a line of transmission that meets the criteria of Muslim, from Abū Hurayra, that the Messenger of God (SAAS) said, “What an excellent man is Abū Bakr! What an excellent man is
`Umar! What an excellent man is Abū `Ubayda b. al-Jarrāḥ! What an excellent man is Usayd b. Ḥuḍayr! What an excellent man is Thābit b. Qays b. Shammās! What an excellent man is Muʿādh b. `Amr b. al-Jamāḥ.

Thābit b. Qays, may God be pleased with him, was martyred at the battle of al-Yamāmah, in 12 AH, during the rule of Abū Bakr.

They also include Ḥanḍalā b. al-Rabiʿ b. Sayfī b. Rabāḥ b. al-Ḥārith b. Mukhāshib b. Muʾāziala b. Shārīf b. Jarwa b. Usayd b. `Amr b. Tamīm al-Tamīmī al-Usaydi al-Kātib, “the scribe”, his brother Rabāḥ, who was also a Companion, and his uncle Aktham b. Sayfī, who was (known as) ḥakīm al-ʿArab, “the sage of the Arabs”.

Al-Waqīdī stated, “He wrote a document for the Prophet (ṢAAS).” Others said, “The Messenger of God (ṢAAS) sent him to the people of al-Tī'if to make peace. He participated in Khalīd’s campaigns in Iraq and elsewhere. He lived on into the rule of `Alī, but he did not participate with him in the battle of the camel”204 and other engagements. He moved away from Kufa because of the curses `Uthmān spoke on it, and died after the period of `Alī’s rule.”

Ibn al-Athīr narrated in al-Ghtība that after his death, his wife expressed her grief over him, leading her neighbouring women to criticize her. She spoke the following verses on the subject:

"Da’d was surprised at a woman mourning for a venerable grey-beard!

If you would ask me today what it is that pained me, I would tell you what is no lie;

My eye is deathly afflicted by sorrow for Ḥanḍala, the scribe.”

Aḥmad b. `Abd Allāh b. al-Raqqī stated, “He remained aloof from civil strife until he died, after `Alī. Two aḥādīth stem from him.”

I observe that in fact there were three.

Ibnīn stated that `Abd al-Ṣamad and `Aflān both stated that Hamām related to them, that QTādā quoted Ḥanḍala al-Kātib as having said, “I heard the Messenger of God (ṢAAS) say, ‘Those who observe the five prayers, performing their prostrations, and the kneelings and their ablution at their proper times, and recognize that these are a duty owed to God, will enter paradise.’” Alternately, the words were “their due will be paradise”.

Aḥmad is alone in giving this. It is missing a link connecting between QTādā and Ḥanḍala. But God knows best.

The second hadith is as follows. Aḥmad, Muslim, al-Tirmidhī and Ibn Māja narrated from a hadith of Saʿīd al-Jarīrī, from Abū `Uthmān al-Nahdī, who

204. At Khurayba, near Basra, on 10th Jumādā 11 AH (December 4, 656 AD), where the caliph `Alī defeated the combined forces of `Aʿisha, Ṭalbī and al-Zubayr who were contesting the legitimacy of his rule.
quoted Ḥanẓala as having (quoted the Prophet (SAAS)), as having said, “If all of you remain as you are with me, the angels will greet you while you are meeting, while you are travelling and while you are in your beds; but you (only spend) part of your time with me.”

Aḥmad and al-Tirmidhī also narrated it from a ḥadīth of ʿImrān b. ʿAḍūd al-Qaṭṭān, from Qatāda, from Yazīd b. ʿAbd Allāh b. al-Shākhkhtār, from Ḥanẓala.

The third ḥadīth is as follows. Ahmad, al-ʿNasāʾī and Ibn Māja narrated from a ḥadīth of Sufyān al-Thawrī, from Abū al-Zīnād, from al-Muṣṭaqīf b. Ṣayfī b. Ḥanẓala, from his grandfather, concerning the prohibition of killing women in warfare.

However, Imam Aḥmad narrated it from ʿAbd al-Razzāq, from Ibn Jurayj, who gave a line from Abū al-Zīnād, from Muṣṭaqīf b. Ṣayfī b. Ṭabāh b. Ṭabit, from his grandfather Ḥanẓala al-Kāṭīb.

Aḥmad also narrated it similarly from Ḥusayn b. Muḥammad and Ibrāhīm b. Abū al-ʿAbbās, both of whom quoted from al-Mughṭara b. ʿAbd al-Raḥmān, from his father. And from Saʿīd b. Manṣūr and Abū ʿAmīr al-ʿAqādī, both of whom quoted from al-Mughṭara b. ʿAbd al-Raḥmān, from Abū al-Zīnād, from Muṣṭaqīf, from his grandfather Ṭabāh. And also through al-Mughṭara. Al-ʿNasāʾī and Ibn Māja narrated it similarly. Abū Dāʿūd and al-ʿNasāʾī narrated it from a ḥadīth of ʿUmar b. Muṣṭaqīf, from his father, from his grandfather Ṭabāh.

The ḥadīth is therefore from Ṭabāh, not from Ḥanẓala. Abū Bakr b. Abū Shayba therefore stated, “Sufyān al-Thawrī was mistaken about this ḥadīth.”

I note that Ibn al-Raqīṭī was correct in stating that Ḥanẓala narrated only two ṣahīḥīh. But God knows best.

Khālid b. ʿAṣ ṣ b. Umayyā b. ʿAbd Shams b. ʿAbd Manāf Abū Ṣaʿīd al-Umawī was among them.

He accepted Islam early. It is said that he was the third, fourth or at most fifth after Abū Bakr.

It is said that his accepting Islam was due to a dream he had. In it he was standing on the edge of hell, the extent of which only God knew.

“It was as though his father was pushing him towards it, while the Messenger of God (SAAS) was holding him by the hand to prevent him from falling. He narrated this vision to Abū Bakr, who told him, ‘Nothing but good was wished for you; this is the Messenger of God; follow him and you will escape what you feared.’” And so he went to the Messenger of God (SAAS), and accepted Islam.

“When news of this reached his father, he was very angry and hit him so hard with a stick he held that he broke it over his head. He threw him out of the house, denied him food and forbade his brothers from speaking to him. And so Khālid remained with the Messenger of God (SAAS), night and day. Thereafter his brother ʿAmr also accepted Islam.

“When the Muslims went to exile in Abyssinia, these two men accompanied them. It was he who eventually arranged the marriage between Umm Ḥabība
and the Messenger of God (SAAS), as we have told above. Both men thereafter went on the Hijra from Abyssinia (to Medina) in the company of Ja'far. They reached the Messenger of God (SAAS), at Khaybar after his conquest of it. After consultation with the other Muslims, he gave them both shares of the spoils. Their brother Aban b. Sa'id also arrived and participated at Khaybar, as narrated above, and the Messenger of God (SAAS) assigned them various duties.

"During the caliphate of Abū Bakr both men went to battle in Syria, and Khalid was killed at Ajnadayn; however, some say it was at Marj al-Saffar. God knows best."

'Atiq b. Ya'qūb stated that 'Abd al-Malik b. Abū Bakr related to him, from his father, from his grandfather, from Ṣumr b. Ḥazm, to the effect that Khalid b. Sa'id wrote the following document on behalf of the Messenger of God (SAAS):

"In the name of God the most Merciful and Beneficent. This has been given by Muḥammad, the Messenger of God, to Rashid b. 'Abd Rabb al-Sulami. He has awarded him two ǧalwa (of land) and one ǧalwa at the rock at Ṣuḥāt. No one should fear him. He is trustworthy. Khalid b. Sa'id wrote this."

Muḥammad b. Sa'id stated, according to al-Waqidi, that Ja'far b. Muḥammad b. Khalid related to him, that Muḥammad b. 'Abd Allah b. 'Amr b. Ṣumr b. ʿAffān said, "Khalid b. Sa'id remained in Medina following his arrival from Abyssinia. He acted as a scribe for the Messenger of God (SAAS); it was he who wrote the document for the people of al-Taʾif to the delegation of Thaqif and strove to arrange peace between them and the Messenger of God (SAAS)."

They also included Khalid b. al-Walid b. ʿAbd Allah b. ʿUmar b. Makhzūm Abū Sulaymān al-Makḥzūmī.

He was the commander of the victorious armies, the man in charge of those illustrious soldiers, and glorious and famous battles. He was of firm judgement, great bravery and fine conduct. He was father to Sulaymān b. Khalid b. al-Walid.

It is said that he was never a participant in an army that was defeated, either before or after Islam.

Al-Zubayr b. Bakkār stated, "He had the status of a chief among Quraysh and was in command of the cavalry."

He, along with ʿAmr b. al-Šaṣ and Ḫumān b. Ṣulṭa b. Abū Ṣulṭa, accepted Islam after al-Ḥudaybiyya and before Khaybar. The Messenger of God (SAAS) soon gave him charge of expeditions and then, during the rule of Abū Bakr, he became commander-in-chief of all the Muslim forces.

When ʿUmar b. al-Khaṭṭāb succeeded to power, he dismissed him and appointed Abū ʿUbayda as amin al-umma, "the guardian of the community", with orders that he not disregard the views of (Khalid b. al-Walid) Abū Sulaymān.

Khalid died during the reign of ʿUmar, it is said in 21 AH or 22 AH, the former date being correct, in a village a mile distant from Ḫimṣ. Al-Waqidi stated, "I asked about its whereabouts but was told that it had been obliterated."

205. A measure of length; the distance travelled by an arrow.
Duḥaym stated, “He died in Medina.” The first place of death mentioned is correct.

He narrated ahādīth too numerous to relate here.

‘Atiq b. Ya‘qūb stated that ‘Abd al-Malik b. Abū Bakr related to him, from his father, from his grandfather, from ‘Amr b. Ḥazm, that the following referred to land tenancies the Messenger of God (ṢAAS) granted: “In the name of God the most Merciful and Beneficent. From Muḥammad, Messenger of God, to the Believers. The game from Saydūth and Saydā may not be mutilated or killed. Anyone discovered so doing shall be flogged and have his clothing taken away. Those transgressing this order shall be seized and the Prophet shall be informed of him. This comes from Muḥammad the Prophet. It is written by Khalid b. al-Walīd upon command of the Messenger of God. Let no one transgress this or he will do harm to himself regarding what Muḥammad has ordered.”


He was one of “the ten” and also one of the asḥāb al-shūrā, “the Companions consulted” about whom the Messenger of God (ṢAAS) expressed his satisfaction at the time of his death. He was also regarded as a ḥawāriṭ, “disciple”, of the Messenger of God (ṢAAS), along with his cousin, the son of his aunt Ṣafīyya, daughter of Abū al-Muṭṭalib, and was the husband of Āsma’, daughter of Abū Bakr, may God be pleased with him.

‘Atiq b. Ya‘qūb narrated, with the line of transmission given above, that it was al-Zubayr b. al-‘Awwām who wrote the document for Bānū Mu‘āwiyā b. Jarwal, as ordered by the Messenger of God (ṢAAS).

Ibn Ṣaṣikīr narrated this, giving his line of transmission from ‘Atiq.

Al-Zubayr, may God be pleased with him, accepted Islam early, while he was 16 years old; some say his age was 18. He took part in both exiles and participated in all the battles. He was the first person to draw his sword in God’s cause.

He participated, with the greatest distinction of all, at the battle of al-Yarmūk. That day he twice pierced the ranks of the Byzantines from front to rear, emerging safely from the other side. However, he received two wounds on his back. May God be pleased with him.

The Messenger of God (ṢAAS) called for both his parents at the battle of al-khandaq, “the trench” and said, “Every prophet has a disciple, and my disciple is al-Zubayr.”

Many virtues and fine deeds are attributed to him. He died at the battle of the camel. His death came about after he had turned around and was returning from the battle. ‘Amr b. Jurmāz, Ṭaḍāla b. Ḥabīs and a third man called al-Nā‘r, all of Bānū Tamīm, caught up with him at a place called Wādī al-Sībā‘. ‘Amr b. Jurmāz came upon him while he slept and killed him. That was on a Thursday,

206. Locations near Medina.
207. See Vol. I.
ten days prior to the end of Jumādā al-Uwālā in 36 AH. At that time he was 67 years old.

He died leaving a substantial inheritance. After the deduction of 2,200,000 dinārs, he left a testamentary bequest of one-third. When his debts had been satisfied, and the third had been extracted, the remainder was divided among his heirs. Each of his wives — of whom there were four — received 1,200,000 dinārs. The total amount of his estate to which we are referring was some 59,800,000 dinārs.

All this came to him by legitimate means during his life, from income he received from the al-fayr and the maghānim and through various kinds of permissible business activities. All that accrued after his payment of the zakāt, "the charity payments", at the appropriate times, and numerous contacts with the recipients at the times of their need.

May God be pleased with him and give him pleasure, making the gardens of paradise his residence; and indeed He has! For the Lord of both those who came first and those who came after, the Messenger of the Lord of the worlds, has testified that there will be paradise for him. And to God be all praise and credit!

Ibn al-Athir stated in his work al-Ghaba that he had a 1,000 slaves collecting the kharaj tax payments for him, and that he would donate all that to charity.

Hassān b. Thabit spoke the following verses giving him praise and credit for that:

"He grew up in the era and guidance of the Prophet, as his disciple, and speech with merit rings true.
He grew up in accord with his way and his path, allying with the agent of truth, and the truth is fully just.
He was that famous knight, that hero who sprang forward at every famous battle.
He was a man whose mother was Šafīyya, and he descended from a proud man named Asad, 'lion'.
He had close family ties with the Messenger of God, and from fighting for Islam comes glory deeply secure.
Many were the dangers al-Zubayr deflected with his sword from al-Mustafā, ‘the chosen one’, and God rewards most generously.
When war emerged, he would slice at it, his blade flashing forward, charging proudly towards death.
He had no peer among them, nor was ever his like before, and his fame will never, for all time, fade."

It has been recorded above that ʿAmr b. Jurmūz al-Tamīmī killed him in Wādī al-Sībā‘ while he was asleep. Alternately, it is said that he emerged in a daze from

208. The term al-fayr is generally applied to goods and properties taken from unbelievers without battle having been engaged, while al-maghānim applies to spoils seized after warfare.
his sleep and rode away, but was confronted by Ibn Jurmuz. When al-Zubayr overcame him, Ibn Jurmuz was rescued by his two companions, Faqila and al-Na'ir, and they all killed him. 'Amr b. Jurmuz took his head and his sword. When he brought both of these to 'Ali, the latter said on seeing al-Zubayr's sword, "Many is the time this sword deflected danger from the face of the Messenger of God (SAAS)."

Among other comments he made, 'Ali said, "Announce to the killer of Šafiyya's son that he's going to hell-fire!"

It is said that when 'Amr b. Jurmuz heard that, he killed himself. The fact is, however, that he lived on after 'Ali into the rule of Ibn al-Zubayr (al-Zubayr's son 'Abd Allah). The latter appointed his brother Muṣṭab to rule in Iraq on his own behalf, and 'Amr b. Jurmuz disappeared, fearing that once in authority Muṣṭab would kill him to avenge his father. Muṣṭab ordered, "Inform him that he is safe; does he really think I would kill him for 'Abd Allah's father (al-Zubayr)? Certainly not, I swear by God; they are not equal!"

This decision stems from Muṣṭab's qualities of shrewdness, intelligence and leadership.

Al-Zubayr narrated numerous aḥādīth relating to the Messenger of God (SAAS), too many to mention here.

When al-Zubayr b. al-‘Awwām was killed at Wādī al-Sībā', as related above, his wife 'Mika, daughter of Zayd b. 'Amr b. Nufayl, recited the following verses:

"Ibn Jurmuz deceived the army's champion knight, that day the forces clashed; he was not one to flee!

'Amr, if you had warned him, you would not have found him effeminate, his hand or heart trembling.

Many were the battles he engaged, no resistance turning him aside, you utter coward!

May your mother mourn you! You were never victorious over his like in any that went before or ever will be.

By God, your Lord, if you kill a Muslim, the punishment of the Resolute One will alight upon you!"

Zayd b. Thābit b. al-Ḍahḥāk b. Zayd b. Lawdhān b. 'Amr b. Ubayd b. 'Awf b. Ghanm b. Malik b. al-Najjār al-Anṣārī al-Najjār, Abū Sa'īd, was among them. He was also known as Abū Khārija, and as Abū 'Abd al-Rahmān al-Madani.

He came to the Messenger of God (SAAS), in Medina when he was 11 years old. Therefore, due to his youth, he did not participate in the battle of Badr, nor in that at Uḥud. The first battle in which he took part was that of al-khandaq, "the trench". He participated in all thereafter.

He was a ḥāfiz, a learned man of high intelligence. It is established about him in the sāḥīh collection of al-Bukhārī that the Messenger of God (SAAS) ordered him to learn the writing system of the Jews in order to be able to read to the Prophet (SAAS) whatever they might write to him. He learned this in 15 days.
Imam Aḥmad stated that Sulaymān b. Dā'ūd related to him, quoting ‘Abd al-Rahmān, from Abū al-Zīnād, from Khārijah b. Zayd, who quoted his father Zayd as having said, after having come to see the Messenger of God (ṢAAS) at Medina, “I was taken to him, and he was impressed with me. People said, ‘Messenger of God, this youth is from Banū al-Najjar; he knows from ten to twenty or so of the sūrat that God revealed to you.’ This delighted the Messenger of God (ṢAAS), and he told him, ‘Zayd, learn for me the writing of the Jews; I swear by God, I don’t trust a Jew to read to me.’”

Zayd went on, “So I set about learning their writing and had mastered it before 15 days had passed. I used to read to him whatever letters they wrote to him, and answered them on his behalf.”

Aḥmad then narrated this from Shurayh b. al-פעל from Ibn Abū al-Zīnād, from his father, from Khārijah, who related it similarly.


Abū Da’ūd narrated it from Abū al-Yūnus. Al-Tirmidhi gave it from ‘Alī b. Ḥajr. They both related it from ‘Abd al-Rahmān b. Abū al-Zīnād, from his father, from Khārijah, from his father.

Al-Tirmidhi categorized it as hasan sahih.

This was truly extraordinary intelligence. He was one of those who collected the Qurʾān during the lifetime of the Messenger of God (ṢAAS) from the reciters, as is established in both sahih collections from Anas.

Aḥmad and al-Nasaʾī narrated from a hadith of Abū Qalāba, from Anas, who quoted the Messenger of God (ṢAAS) as having said, “The person most kind towards my nation is Abū Bakr. The most severe in it for God’s religion is ʿUmar. The one in it most sincere in humility is ʿUthmān. The most decisive of them is ‘Alī b. Abū Ṭalīb. The man of them most knowledgeable of what is permissible and what forbidden is Muḥādī b. Jalal. The one most knowledgeable about the religious duties of Islam is Zayd b. Thabit. And every nation has an amin, a fully trustworthy man. The amin of this nation is Abū Ḫubayda b. al-Jarrāḥ.”

There are some ḥadīth who consider this hadith mursal, “incomplete”, except in so far as it refers to Abū Ḫubayda. It is given in this line of transmission in the sahih of al-Bukhārī.

Zayd wrote down the revelations in the presence, in several locations, of the Messenger of God (ṢAAS).

One of the clearest evidences of this is in the statement from him established in the sahih collections, in which he said, “When the words of Almighty God came down, ‘Those believers who stay back and those who strive hard in God’s cause are not equal’ (sūrat al-Nīsāʾ; IV, v.95), the Messenger of God (ṢAAS)
called out to me and said, ‘Write down, “Those believers who stay back and those who strive hard in God’s cause are not equal.”’

“Then Ibn Umm Maktûm arrived and began complaining about his injuries. While his leg was pressing hard against my own – hard enough to almost bruise it – revelation again came to the Messenger of God (SAAS), with the words ghayru lii al-darar, ‘except those who have suffered injury’. He ordered me to add these words, and I did so. And I well know the place where it was added – at a crack in that tablet – of bone, that is.”

Zayd participated in the expedition to al-Yamâma and he was struck by an arrow that did not seriously harm him. It was he whom Abu Bakr thereafter ordered to seek out and assemble the Qurâân. He told him, “You are an intelligent young man about whom we have no suspicions; and you used to write down the revelation for the Messenger of God (SAAS). Therefore, seek out and assemble the Qurâân.” And Zayd did as Abu Bakr had ordered him. There was much good in that; and to God be all praise and credit.

‘Umar twice, while making the pilgrimage, appointed Zayd to govern Medina on his behalf, as he did when he made an expedition to Syria. Úthmân also appointed him to govern Medina.

‘Ali liked him very well. Zayd extolled ‘Ali and gave recognition to his worthiness, although he did not participate with him in any of his battles. He lived on after ‘Ali, dying in 45 AH; that date is also given as 51 or 55 AH.

He was one of those who wrote the masha‘if al-a‘ima,211 “the master copies”, that ‘Uthmân b. ‘Abgan dispatched to all parts. It was these that gave to the reading the official stamp of consensus and approval, as we have established in our book Taftîr (Exegesis of) al-Qurâân. And to God be all praise and credit.

Al-Sijîl was also one of them, as is stated in the hadith narrated on that subject from Ibn ʿAbbâs, on the assumption of its authenticity, that is, about which there is some controversy.

Abū Dā‘ūd stated that Qutayba b. Sa‘îd narrated to him, quoting Nîh b. Qays, from Yazd b. Ka‘b, from ‘Amr b. Malik, from Abû al-Jawza‘, from Ibn ʿAbbâs, who said, “Al-Sijîl was a scribe of the Prophet (SAAS).”

Al-Nâsîrî narrated it thus from Qutayba, who quoted Ibn ʿAbbâs as having said regarding the verse, “That day when we will roll up the heavens as al-sijîl212 rolls up writings” (sûrat al-Anbiyyâ‘; XXI, v.104). This word al-Sijîl refers to the man.

This is his wording.

211. The term given to the “authorized” text of the Qurâân agreed upon by a commission formed by the caliph Úthmân consisting of ʿAbd Allah b. al-Zubâyra‘, Sa‘îd b. al-ʿAs and ʿAbd al-Rahmân b. al-Ḥârith. Copies of this text were dispatched to various cities with instructions that any “deviant” versions should be destroyed.

212. The word is frequently interpreted to mean “scroll”; the text would therefore read, “as a scroll rolls up writings”.

Abū Ja'far b. Jarir narrates, concerning the same verse, from Naṣr b. ʿAlī, from Nūh b. Qays, a source considered trustworthy and among those quoted by Muslim. Ibn Maʿin, however, categorizes him as a weak source in one account quoting him. Regarding his teacher Sheikh Yazid b. Kaʿb al-ʿAwdhî al-Baṣrî, only Nūh b. Qays quotes from him. Nevertheless, Ibn Ḥibbān includes him among those to be considered trustworthy sources.

I brought this hadith to the attention of my teacher the hafiz Sheikh Abū al-ʿAzīj al-Mizzi; he deprecated it strongly. I informed him that our very learned Sheikh Abū ʿAbbās b. Ṭaymiyya used to say, "This hadith is fabricated, even if included in the sunan of Abū Dāʾūd!" Our teacher Sheikh al-Mizzi commented, "I say the same!"

I note that the hafiz Ibn ʿAdi narrated it in his work al-Kamil from a hadith of Muḥammad b. Sulaymān, known as “Būma”, from Yahyā b. ʿAmr, from Malik al-Bakrī, from his father, from Abū ʿAlī al-Jawzāʾ, from Ibn Ṭabābās, who said, "The Messenger of God (SAAS) had a scribe named al-Sijil. He is referred to in the words of the Almighty, ‘That day when we will roll up the heavens as al-Sijil rolls up writings.’ Just as al-Sijil rolls up writings, thus will the heavens be rolled up."

Al-Bayhaqī narrated it similarly from Abū Naṣr b. Qatāda, from Abū ʿAlī al-ʿAzīz, from Alī b. ʿAbd al-ʿAzīz, from Muslim b. Ibrāhīm, from Yahyā b. ʿAmr b. Malik. This Yahyā is considered a very weak source, one upon whom one should not depend. But God knows best.

Stranger still than that is what was also narrated by the hafiz Abū Bakr al-Khaṭṭīb and Ibn Manda from a hadith of Abū Dāʾūd b. Saʿd al-Baghdādī, known as “Ḥamādan”, from Ibn Bahz, from ʿUbaydAllāh, from Nāfīʿ, from Ibn Umar, who said, “The Prophet (SAAS) had a scribe called Sijil and God revealed, ‘That day when we will roll up the heavens as al-Sijil rolls up writings.’” Ibn Manda commented, “This is ẓahrīb. Ḥamādan is alone in giving it.”

Al-Barqānī stated, “Abū al-Fatl al-Azīd stated, ‘Ibn Numayr was alone in giving it, if authentic.’”

This is also objectionable when narrated from Ibn Umar, just as it was when from Ibn ʿAbbās. For a quite different statement is also attributed to both. Al-Wālīlī and al-ʿAwfī quote Ibn ʿAbbās as having stated with reference to this verse, “(it means) like the rolling of a ẓahifa (sheet of paper etc) over writings”. Mujāhid stated the same.

Ibn Ḥarīr stated, “It is well known in the language that al-sijil means a ẓahifa.”

He went on, “No one among the Companions is known by the name al-Sijil.”

And it is objectionable for al-Sijil to have been the name of one of the angels, as was narrated from Abū Kurayb, from Ibn Yamān, who stated that Abū al-Wālīlī al-ʿAṣḥābī related to him, from his father, from Ibn Umar, who said, regarding the verse, “That day when we will roll up the heavens as al-Sijil rolls up writings”, “Al-Sijil was an angel. Whenever he ascended with a request for forgiveness, God would say, ‘Write it in light.’”
He also stated that Bandar related to him, from Mu'ammil, from Sufyān, who said, "I heard al-Suddi say ..." And he went on to narrate it similarly.

Abū Jaʿfar al-Bāqir stated the same, narrating from Abū Kurayb, from Mubārak, from Maʿrūf b. Kharrabūdhi, from someone who heard Abū Jaʿfar say, “Al-Sijil is an angel.”

Ibn Jarir’s denial that al-Sijil was the name of either a Companion or an angel is very convincing, while the hadith to the contrary is very objectionable. Those, like Ibn Manda, Abū Nuʿaym al-Iṣbahānī and Ibn al-Athīr, in al-Ghābā, only do so to give credibility to this hadith, or to comment upon its authenticity. But God knows best.

They also included Saʿd b. Abū Sarḥ, according to a statement made by Khalīfa b. Khayyāṭ.

It has been imagined that this man was his son ʿAbd Allāh b. Saʿd b. Abū Sarḥ, as will be explained shortly, if God so wills it.

ʿAmir b. Fuhayra, a freedman of Abū Bakr, was also one of them.

Imām Ahmad stated, “Abd al-Razzāq related to me, from Maʿmār, who quoted al-Zuhrī as having said, “ʿAbd al-Malik b. Mālik al-Mudliji informed me, he being the cousin of Suraqa b. Mālik, that his father informed him that he heard Suraqa say ...” And he proceeded to narrate the Hijrah of the Prophet (ṢAAS). In this narrative, he said, “So I told him (the Prophet (ṢAAS), ‘Your people have put a price on your head!’ And I related to them news relating to their departure and what people wanted to do with them. Then I offered them provisions, but they would not accept anything from me and asked me to leave them alone. I asked him if he would write down a safe conduct for me, and he told ʿAmir b. Fuhayra, who did so on a piece of leather. Then he left.’”

I note that the hadith is given complete above in the material relating to the Hijrah. It is also recorded that it was Abū Bakr who wrote this document for Suraqa. But God knows best.

ʿAmir b. Fuhayra – known as Abū ʿAmr – was of mixed blood of Banū Azd. He was black in complexion. He had earlier been a freed-man of Tūfayl b. al-Ḥārith, the brother of Ṭābiha through her mother Umm Rūmān. He accepted Islam early, before the Messenger of God (ṢAAS) took refuge in the home of al-Arqam b. Abū al-Arqam at al-Ṣafā. ʿAmir was tortured along with all the others persecuted at Mecca to make them give up their faith. He refused, and Abū Bakr purchased him, then set him free. He would herd goats for him outside Mecca.

When the Messenger of God (ṢAAS) left on the Hijrah, he accompanied Abū Bakr, who bore him on his mount. They also had al-Dīlī, the guide, with them. This is narrated in full above.

He was killed at the battle of Bīr Ma'ānā, as was related above. That was in 4 AH. At that time he was 40 years of age. But God knows best. ‘Urwa, Ibn Ishāq, al-Waqqādī and other scholars state that ‘Amīr was killed at Bīr Ma'ānā by a man named Jabbar b. Sulmā, of Banū Kilāb. When ‘Amīr was pierced by the spear, he said, “I have succeeded, by the Lord of the ḫāṣ！” ‘Amīr was then raised up until he disappeared from sight, so that ‘Amīr b. al-Ṭufayl said, “He was raised up until I could see the sky and not him!”

‘Amīr b. Umayya was asked about him and he replied, “He was one of the best of us, and one of the earliest members of the household of our Prophet (ṣaṣṣ).’ Jabbar stated, “I asked al-Ḍaḥḥāk b. Sufyān what he meant by what he said. He replied, ‘He was referring to paradise.’

‘Al-Ḍaḥḥāk invited me to accept Islam, and I did so when I saw what happened at the death of ‘Amīr b. Fuhayra. Al-Ḍaḥḥāk wrote to the Messenger of God (ṣaṣṣ), informing him of my acceptance of Islam and of what had happened to ‘Amīr. He commented, ‘The angels concealed him and he has taken up residence with the spiritual hierarchy.’”

In both saḥīḥ collections Anas is quoted as having said, “He recited to us a Qur’ān verse about them: ‘Inform our people that we have met our Lord. And He is pleased with us and has pleased us.’”

Reference is made above to this in the material treating the engagement at Bīr Ma'ānā.214

Muḥammad b. Ishāq stated that Hishām b. ‘Urwa related to him, from his father, that ‘Amīr b. al-Ṭufayl used to ask, “Which of your men was it whom, when killed, was raised up between earth and sky so that you could see sky only, and not him?”

“That was ‘Amīr b. Fuhayra,” they would reply.

Al-Waqqādī stated that Muḥammad b. ‘Abd Allāh related to him, from al-Zuhri, from ‘Urwa, who quoted ‘A’isha as having said, “‘Amīr b. Fuhayra was raised up into the sky; his body was not found.” They say that the angels concealed it.

‘Abd Allāh b. Arqam b. Abu Arqam al-Makhzūmī was also among them.

He accepted Islam the year of the conquest of Mecca and he wrote on behalf of the Prophet (ṣaṣṣ).

Imām Mālik stated, “He (the Prophet (ṣaṣṣ)) would send out what he did and would thank him and express his appreciation.”

Salama stated, quoting Muḥammad b. Ishāq b. ‘Yasār, from Muḥammad b. Ja‘far b. al-Zubayr, from ‘Abd Allāh b. al-Zubayr, that the Messenger of God (ṣaṣṣ) asked ‘Abd Allāh b. al-Arqam b. ‘Abd Yaghūth to write letters for him in response to the (letters) of the kings. His trust in ‘Abd Allāh b. al-Arqam so developed that he would tell him to write to certain kings; he would write and

213. This verse, not present in the Qur’ān, is evidently a false attribution thereto.
the Messenger of God (SAAS) would put his seal on what he read (back) because of his trust in him.

He acted as scribe for Abū Bakr, who gave him charge of the treasury. ʻUmar b. al-Khaḍṭāb confirmed him in both positions. When ʻUthmān succeeded, he dismissed him from them.

I note that this was after ʻAbd Allāh b. Arqam had tendered his resignation. It is said that ʻUthmān offered him 300,000 dirhams as his salary, but he refused to accept this. He replied, "What I did was for God; my reward is up to God, Almighty and Glorious is He."

Ibn Isḥāq stated, "Zayd b. Thābit wrote for the Messenger of God (SAAS). If neither Ibn al-Arqam nor Zayd b. Thābit were there, then someone else present would write.

"ʻUmar, ʻAli, Zayd, al-Mughīra b. Shu′bha, Muʿawiyah, Khalid b. Saʿd b. al-ʻAṣ and others named by the Arabs wrote for him."

Al-Aʿmash stated, "I asked Shaqiq b. Salama, 'Who was the scribe for the Prophet (SAAS) of the sahābah?" He replied, "ʻAbd Allāh b. al-Arqam. ʻUmar brought out at al-Qadisiyya a document of Abū Bakr and at its base were the words, "Written by ʻAbd Allāh b. al-Arqam."""

Al-Bayhaqī stated that Abū ʻAbd Allāh al-Hāfiz related to him, quoting Muḥammad b. Ṣahīh b. Ḥanī, quoting al-Faḍl b. Muḥammad al-Bayhaqī, quoting ʻAbd Allāh b. Ṣalih, quoting ʻAbd al-ʻAzīz b. Abū Salama al-Muṣṭaḥrin, from ʻAbd al-Wāḥid b. Abū ʻAwn, from al-Qāsim b. Muḥammad, who quoted ʻAbd Allāh b. ʻUmar, as having said, "The Prophet (SAAS) brought a letter from some man and he asked ʻAbd Allāh b. al-Arqam, 'Respond for me.' He wrote the reply, then read it to him. The Messenger of God (SAAS) commented, 'You have done it correctly and well. May God give him success!'

"When ʻUmar acceded, he would seek ʻAbd Allāh's counsel. And ʻUmar b. al-Khaḍṭāb is quoted as having said, 'I never saw anyone more fearful of God than him.' He meant any one of the workers."

He was, may God be pleased with him, injured before his death. ʻAbd Allāh b. Zayd b. ʻAbd Rabīhi al-Anṣārī al-Khazrajī, the originator of the call to prayer, was one of them.

He accepted Islam early and was present at the qābah at al-sabīšin, the "ʻAqaba meeting of the 70". He participated at the battle of Badr and later engagements.

One of his greatest credits is his having had a vision of the call to prayer in his sleep and his having repeated this to the Messenger of God (SAAS), who responded, "These are visions of truth. Stand with Bilāl and deliver them to him so that he can use them to announce the call to prayer; he has a stronger voice than you."

We have given the hadith relating to this above.216

Al-Waqidi narrated, giving lines of transmission from Ibn ‘Abbas, that the Prophet (SAAS) wrote a letter to those of Banu Jurash who accepted Islam, ordering them to perform the prayer, pay the zakat, and to donate one-fifth of the booty they took.

He died in 32 AH at 64 years of age. Uthman b. ‘Affan, may God be pleased with him, performed the prayers for the deceased.

Of them also was ‘Abd Allah b. Sa’d b. Abu Sarh al-Qurashi al-‘Amiri, a foster-brother of Uthman by his mother; Uthman’s mother suckled him, that is. He wrote down the revelation and later seceded from Islam, joining the polytheists in Mecca. When the Messenger of God (SAAS) conquered it, having declared it lawful to spill his blood, along with certain others there, ‘Abd Allah b. Sa’d went to Uthman b. ‘Affan and sought his protection. The Messenger of God (SAAS) then guaranteed his safety, as we have narrated above in the account of the conquest of Mecca. Thereafter, ‘Abd Allah b. Sa’d was an extremely good Muslim.

Abu Da’ud stated that Ahmad b. Muḥammad al-Maqrizi related to him, quoting ‘Ali b. al-Husayn b. Waqid, from his father, from Yazid al-Nahw, from Ikrima, who quoted Ibn ‘Abbas, as having said, “‘Abd Allah b. Sa’d b. Abu Sarh was a scribe for the Prophet (SAAS). Then Satan made him slip, and he joined the unbelievers. And so the Messenger of God (SAAS) ordered that he be executed. Uthman asked for him to have protection and so the Messenger of God (SAAS) guaranteed his safety.”

Al-Nasa’i narrated it from a hadith of ‘Ali b. al-Husayn b. Waqid. I note that he was on the right wing of the army of ‘Amr b. al-‘As when ‘Amr conquered Egypt in 20 AH, during the rule of Umar. Umar appointed ‘Amr his governor there; when Uthman succeeded to the caliphate, he dismissed ‘Amr and, in 25 AH, appointed ‘Abd Allah b. Sa’d in command of Egypt.

Uthman ordered ‘Abd Allah b. Sa’d to conquer Africa and he attacked and conquered it. There the army acquired great wealth. The share of the booty received by each of the army’s cavalry was 3,000 mithqal of gold. Each foot soldier received 1,000 mithqal. With him in that army were three men named ‘Abd Allah: ‘Abd Allah b. al-Zubayr, ‘Abd Allah b. Umar, and ‘Abd Allah b. ‘Amr.

Thereafter ‘Abd Allah b. Sa’d attacked the blacks of Nubia and established with them a truce that is still in effect today. That was in 31 AH. He then commanded a naval expedition against the Byzantines; it was a great expedition.

When disagreement arose over Uthman, he left Egypt, appointing a deputy to govern it, in order to go to aid Uthman. When Uthman was killed, he took up residence in Asqalan (Ashkelon) — or alternatively, at Ramla — and prayed to God to take him during prayer. One day he performed the dawn prayer, in the first part of which he recited the fatiha and the (surat) al-Ādiyāt (C), and in the 217. A weight equal to one-and-a-half dirham.
second part the 

fatiha and a stirat. When he had finished the al-tashahhud he performed the salutation of the first taslima. He was then about to perform the second taslima, but died between the two salutations; may God be pleased with him. His death occurred in 36 AH or in 37 AH. It is also said that he lived on until 59 AH. The first date of death is correct.

No narratives stemming from him occur in the six canonical collections of ahdith, nor in the al-Musnad collection of Imam Ahmad.

They also include ‘Abd Allah b. Uthman, Abū Bakr, "the trusting". I have made reference to his biography in the material relating to his caliphate. I constructed a whole volume on his life and the ahdith he narrated and the statements attributed to him.

The proof that he wrote for him is in what Mūsā b. Uqba related, from al-Zuhri, from ‘Abd al-Rahmān b. Malik b. Ju'shum, from his father, from Suraqa b. Malik, in his account of his pursuit of the Messenger of God (SAAS), who had left the cave and was passing through his tribe's territory. When he came upon them and the incident occurred with his mare, he asked the Messenger of God (SAAS) for a safe conduct and the latter told him to write a note for him and then gave it to him.

Imām Ahmad narrated, through al-Zuhri, with the same line of transmission, that ‘Āmir b. Fuhayra wrote it. It is likely that Abū Bakr wrote part of it, then gave orders to his freed-man ‘Āmir, who wrote the remainder. But God knows best.

Also among them was ‘Uthmān b. Affān, the Commander of the Believers. I have made reference to his biography in the material relating to his caliphate; his having engaged in writing in the presence of the Messenger of God (SAAS) is well known. Al-Waqīqī gives lines of transmission narrating that when Nahshal b. Malik al-Wāhil came to the Messenger of God (SAAS), the latter gave orders to ‘Uthmān b. Affān and so he wrote for him a document specifying the ordinances of Islam.

They also included ‘Ali b. Abū Talib, the Commander of the Believers. I have detailed his biography in material relating to his caliphate. It is narrated above how he wrote the peace agreement between the Messenger of God (SAAS) and Quraysh at Ḥudaybiyya, specifying that the Muslims would be safe, that there would be no swords drawn, nor chains used, and that there would be no warfare for ten years. He also wrote other documents in the presence of the Prophet (SAAS).

Regarding the claim made by a group of Jews of Khaybar that they hold a document from the Prophet (SAAS), concerning their exemption from payment of the jizya tax, and its having been signed as having been written by ‘Ali b. Abū Talib and witnessed by a group of Companions, including Sa‘d b. Mu‘adh and Mu‘awiya b. Abū Sufyān – this is all a lie and a fabrication, a pure invention.

A number of scholars have made clear the falseness of their claim; however, certain early jurists were deceived and recommended that they be exempt from payment of the jizya. This decision is very weak.
I have gathered all material relating to this, dedicating to it a separate section in which I established its falseness and the fact that it was a fabrication. They completely invented it, as they are capable of doing! I have examined this fully and gathered all the variety of statements made about it by the imāms. And all praise and credit go to God.

Included among those who wrote for him was the Commander of the Believers, 'Umar b. al-Khaṭṭāb; I have given details of his life in its proper place. I have devoted a separate volume to him and another large work that gives the aḥādīth he narrated concerning the Messenger of God (ṢAAS), along with the statements and regulations attributed to 'Umar. Reference to his having written for the Prophet (ṢAAS) is given above in the material relating to the life of 'Abd Allāh b. al-Arqam.


He was of the allies of Banū Umayya. Reference to his having written (for the Prophet (ṢAAS)) is given above in the details relating to the life of Abān b. Sa‘d b. al-ᾀās.

He had ten brothers. They included ‘Amr b. al-Ḥaqraml, the first polytheist killed by the Muslims, in the expedition of ‘Abd Allāh b. Jaḥsh, the first such foray, as is narrated above.

‘Āmir b. al-Ḥaqramī was also among them. It was he to whom Abū Jahl, may God curse him, gave orders so that he exposed his private parts and called out, “Woe for ‘Amr! Woe for ‘Amr!”218 This was when the Muslims and the polytheists lined up to do battle at Badr. At that the warfare was waged furiously, with the outcome as we have described at length above.

They also included Shurayh b. al-Ḥaqramī, one of the very best of the Companions. The Messenger of God (ṢAAS) said of him, “That is a man who does not use the Qur’ān as a pillow!” By this he meant that he did not go to sleep and abandon it, but was conscious of it at all times of the day and night.

All these men had only one sister, al-Sa‘ba, daughter of al-Ḥaqrami, the mother of Īṭṭa b. ‘Ubayd Allāh.

The Prophet (ṢAAS) sent al-'Alā' b. al-Ḥaqramī to al-Mundhir b. Sawa, the king of al-Bahrayn. He appointed al-'Alā' as its ruler after he conquered it, and Abū Bakr confirmed him in that position, as did 'Umar b. al-Khaṭṭāb. He remained in that role there until 'Umar removed him and appointed him Governor of Basra. He died while en route, in 21 AH.

Al-Bayhaqi and others attribute to him many wonderful deeds. One such is his having led his army out upon the sea without the water having reached up

to the stirrups of their horses! Other accounts say the undersides of their horses' hooves did not even get wet, after he had ordered them all to call out, Ya Ḥalim! Ya ʿAzīm! "O Wise One! "O Mighty One!". Another incident related to his being with his army when they were desperate for water. He prayed to God who sent down rain to satisfy their need. Also, when he was about to be buried, no trace at all of him could be seen! He had asked God for that.

Details relating to all this will come shortly in my work Dalīl al-Nubuwwa, if God so wills it.

He is credited with three aḥādīth from the Messenger of God (ṢAAS). The first is as follows. Imām ʿAlīmad stated that Sufyān b. Ṣuyayna related to him, quoting ʿAbd al-Raḥmān b. ʿAmīd b. ʿAbd al-Raḥmān b. ʿĀwfi, from al-Ṣāḥib b. Yazīd, from al-ʿAlī b. al-Ḥadrāmī, who quoted the Messenger of God (ṢAAS), as having said, "The muhājir remains for three days after the completion of his ceremonies."

The scholastic community all give this from his ḥadīth.

The second is as follows. Ahmad stated that Hushaym related to him, quoting Maštur, from Ibn Sirīn, from Ibn al-ʿAlāʾ b. al-Ḥadrāmī, who said that his father wrote to the Prophet (ṢAAS), and began it by reference to himself.

Abū Dāʿūd narrated it thus from ʿAlīmad b. Ḥanbal.

The third ḥadīth is narrated by ʿAlīmad and by Ibn Māja, through Muḥammad b. Ẓayd, from Liḥbān al-ʿAṣrāj, to the effect that al-ʿAlī b. al-Ḥadrāmī wrote to the Messenger of God (ṢAAS), from al-Bahlayn concerning a ḥāṣiq - an orchard, that is - that was owned by brothers. He asked what (would be the tax consequences) if one of the brothers accepted Islam. He ordered him to collect al-Cushr, "the tithe", from the Muslim and then the kharāj, "the poll tax"; from the one who had not accepted Islam, that is.

Al-ʿAlī b. ʿUqba was also one of them. The ḥāfiẓ Ibn ʿAsākir stated, "He was a scribe of the Prophet (ṢAAS). I know of no one who made mention of him other than as we are narrating."

He went on to give a line of transmission to ʿAtīq b. Yaʿqūb, who quoted ʿAbd al-Malik b. Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm, from his father, from his grandfather, from ʿAmr b. Ḥazm, who detailed land grants made by the Messenger of God (ṢAAS) to certain persons. He gave the wording of the deed as follows, "In the name of God, the most Merciful and Beneficent: this is a grant made by the Prophet, Muḥammad to ʿAbbās b. Mirdās al-Sulaml. He has given him Madmūr. No one has a right to interfere with him there; he has full rights. Written and witnessed by al-ʿAlī b. ʿUqba."

He also went on to quote, "In the name of God, the most Merciful and Beneficent. This record what Muḥammad, the Messenger of God (ṢAAS), has awarded to ʿAwṣajā b. Ḥarmala al-Juḥanī: from Dhu al-Marwa and what lies between Balkatha to al-Zubya, to al-Jālost, to Mt. al-Qibλiyya. No one has a right to interfere with him there. He has full rights. Written by al-ʿAlī b. ʿUqba."
Al-Waqídî narrated, giving full lines of transmission, that the Messenger of God (ṢAAS) had made a grant of land to Banû Siyâh b. Juhaím. Their deed relating thereto had been written and witnessed by al-‘Alâ’î b. ‘Uqba.

Ibn al-‘Athrî mentioned this man briefly in his work al-Ghâbâ. He stated, “Al-‘Alâ’î b. ‘Uqba wrote on behalf of the Prophet (ṢAAS)…” He gave his name also in a hadîth of ‘Amr b. ’Hzâm. Ja‘far included this, and Abû Mūsâ – al-Madînî, that is – gave it in his book.


He accepted Islam in the presence of Mu‘âbîb b. Umayr, or alternatively Sa‘d b. Mu‘âdh and Ḥusayd b. Ḥujayr. Upon his arrival in Medina, the Messenger of God (ṢAAS) established a tie of brotherhood between him and Abî ‘Ubayd b. al-Jârîb. He participated at Badr and at battles thereafter. The Messenger of God (ṢAAS) appointed him his vice-regent over Medina in the year of the expedition to Tabûk.

Ibn ‘Abd al-Barr stated in his work al-Istˀâb that he had an extremely dark complexion, was tall, bald and corpulent. He was one of the most excellent of the Companions. He avoided involvement in civil unrest and carried a wooden sword.

He died in Medina in 43 AH, as is widely known. Marwân b. al-Ḥâkam prayed over him. He narrated many ahâdîth from the Prophet (ṢAAS).

Mu‘âmmâd b. Sa‘d narrated, from ‘Ali b. Mu‘âmmâd al-Madâ’înî, with lines of transmission back from him, that it was Mu‘âmmâd b. Mâs‘lâm who, at the order of the Messenger of God (ṢAAS), wrote the document for the delegation from Banû Murra.

They also included Mu‘âwiyya b. Abû Sufyân, Ṣâkhîr b. Ḥarb b. Umayyâ al-Umawî; we have detailed his biography in materials relating to his period of rule.

Muslim b. al-Ḥâjdâ’î includes him among the scribes of the Messenger of God (ṢAAS). Muslim narrated, in his sahabît collection, from a hadîth of ‘Ikramî b. ʿAmmār, from Abû Zumayl Simâk b. al-Wâlid, from Ibn ʿAbbâs, that Abû Sufyân asked, “Messenger of God, are there three requests you would fulfill for me?” “Yes,” he replied. He then said, “Give me command, so that I can battle the unbelievers, just as I used to battle the Muslims.” “Granted,” he replied. He then asked, “Appoint Mu‘âwiyya as your scribe.” “Granted,” he replied. And the hadîth continues thereafter.

I have devoted a separate section to this hadîth since it incorporates reference to his request to the Messenger of God (ṢAAS) that the latter marry Umm Ḥabîba. Moreover, it does include reference to Abû Sufyân’s appointment as a commander and to Mu‘âwiyya’s part as scribe on behalf of the Prophet (ṢAAS).

On this issue scholars are unanimous.
Then there is the *hadith* relating to Mu'awiya given by the *hāfiz* Ibn 'Asakir in his work of history that is relevant here. He stated that Abū Ghālib b. al-Banā related to him, quoting Abū Muḥammad al-Jawhari, quoting Abū 'Alī Muḥammad b. ʿAḥmad b. Yaḥyā b. ʿAbd Allāh al-ʿAtashi, quoting Ahmad b. Muḥammad al-Būrānī, quoting al-Sarī b. ʿĀşim, quoting al-Ḥasan b. Ziyād, from al-Qāsim b. Bahram, from Abū al-Zubayr, from Jābir to the effect that the Messenger of God (ṢAAS) sought the advice of Gabriel over appointing Mu'awiya as his scribe and that the latter said, “Appoint him as a scribe; he is trustworthy.”

This *hadith* is *gharib* and, indeed, objectionable. This man al-Sarī b. ʿĀşim is Abū ʿĀсим al-Hamadānī, who used to act as tutor to al-Muʿtaz Bī Allāhī; Ibn Khirāsh stated that he was untruthful in *hadith* narration.

Ibn Hībbān and Ibn Ṭūlūn stated that he would steal *ahadith*. Ibn Hībbān added, “He would ascribe to (the Prophet (ṢAAS)) statements that belonged to the Companions. It is not permissible to use such materials in arguments.” Al-Dāraqutnī stated that his *ahadith* were weak.

His teacher was Sheikh al-Ḥasan b. Ziyād, who stated, “If the latter was al-Luʿlulī several of the *imāms* have ignored him. Many of them asserted that he was mendacious. If applicable to some other person, nothing whatsoever is known about him.”

The source in the above *hadith* named as al-ʿĀсим b. Bahram might refer to either of two persons. One possibility would be a man known as al-Qāsim b. Bahram al-Asadī al-Wasiṭi al-ʿArāj, whose origins were in Isfahan. Al-Nasāʾī quoted him from Saʿīd b. Jubayr, from Ibn ʿAbbas, at length for his statement relating to the *hadith* al-quniʿī. Ibn Maʿṣīn, Abū Ḥātim, Abū Dāʾūd and Ibn Ḥibbān categorize him as a trustworthy source. The second man was al-Qāsim b. Bahram Abū Hamdān, the qāḍī of Hit. Ibn Muʿāṭ stated that he was a notorious liar.

In sum, therefore, this *hadith* from this line of transmission is not firmly established and is one by which one should not be misled.

It is surprising that the *hāfiz* Ibn ʿAsakir, a scholar of such illustrious reputation and a man of greater knowledge regarding the fabrication of *ahadith* than his contemporaries — or his predecessors for many years before — should give this in his work of history along with many other such *ahadith*, without any (negative) commentary, direct or subtle. Such behaviour is questionable. But God knows best.

219. The reference seems to have two possible connotations. The first relates to a question posed to the Prophet (ṢAAS), regarding which prayer was best. To this he responded with the words, “(the one) ḍuʿa’ al-quniʿī”, “the one for which one remains standing at length”. A specific prayer is therefore known as the “ ḍuʿa’ al-quniʿī”, “the prayer delivered standing”. Alternatively, the reference could be to a *hadith* telling of the curse delivered by the Prophet daily for one month against the tribes of R̲āj and Dhakwān for their actions at the engagement at Brṭ Maʿtūna. See Vol. III.
They also included al-Mughira b. Shu'ba al-Thaqafi. I have given his biography above in the section devoted to those of his Companions apart from his freed-man who served the Messenger of God (SAAS). I noted that it was he who would hold a sword above the latter’s head.

Ibn ‘Asakir narrated from ‘Atiq b. Ya‘qūb, along several lines of transmissions, as above, that it was al-Mughira b. Shu‘ba who wrote out the land tenure deed for Ḥusayn b. Naḍla al-Asadī awarded him at the orders of the Messenger of God (SAAS).

These, then, were the scribes who would write at his command and in his presence.

Chapter.

Ibn ‘Asakir included among those who were trusted (scribes) Abū ‘Ubayda ‘Amir b. ‘Abd Allāh b. al-Jarrāh al-Qurashi al-Fihri, one of “the ten”,220 may God be pleased with him, and ‘Abd al-Rahmān b. ‘Awf al-Zuhri.

Regarding Abū ‘Ubayda, al-Bukhārī narrated from a ḥadīth of Abū Qilāba, from Anas, that the Messenger of God (SAAS) said, “Every nation had an āmin, ‘a fully trustworthy person’. And the āmin of this community is Abū ‘Ubayda b. al-Jarrāh.”

In one text the wording is, “The Messenger of God (SAAS) told a delegation of (Banū) ‘Abd al-Qays of Najrān, “I will send with you an āmin, a true āmin.” And he sent Abū ‘Ubayda with them.

Ibn ‘Asakir went on, “Among them also was Mu‘ayqīb b. Abū Fatima al-Dawsi, the freed-man of Banū ‘Abd Shams. He was in charge of his (seal) ring; it is also said that he was his servant. Others have said that he accepted Islam early and emigrated with the others to Abyssinia, and thereafter to Medina. He participated in the battle of Badr and engagements thereafter, and he was in charge of his ring. Both of the sheikhs 221 placed him in charge of the treasury.”

They also say that he contracted leprosy, that ʿUmar b. al-Khaṭṭāb ordered that he be treated with colocynth and that the disease was arrested. His death came during the caliphate of ʿUthmān, in the year 40 Aḥ, it is said. But God knows best.

Imām Ahmad stated that Yāḥyā b. Abū Bakr related to him, quoting Shaybān, from Yāḥyā b. Abū Kathir, from Abū Salama, who quoted Mu‘ayqīb to the effect that the Messenger of God (SAAS) said about a man smoothing out the earth where he would prostrate in prayer, “If you have to do it, let it be once (only).”

Both compilers of the sahih collections gave it from a ḥadīth of Shaybān al-Nakhwī. Muslim added, “And also (from) Hishām al-Dastuwa’ī.” Al-Tirmidhī, al-Nasā’ī and Ibn Maja also gave it from al-Awzā‘ī. All three of them also gave it from Yāḥyā b. Abū Kathir. Al-Tirmidhī categorized it as hasan sahih.

220. See Vol. I.
221. Abū Bakr and ʿUmar, that is.
Imám Aḥmad stated that Khalaf b. al-Walid related it to him, quoting Ayyūb, from ʿUṭba, from Yaḥyā b. Abū Kathīr, from Abū Sulama, who quoted Muʿayqib as having stated, “The Messenger of God (ṢAAS) said, ‘Woe to those (who neglect to wash their ankles properly) from hell-fire.’”

Imám Aḥmad is alone in giving this.

Abū Dāʿūd and al-Naṣāʾī narrated from a ḥadīth of Abū ʿAttāb Sahl b. Ḥammād al-Dallāl, from Abū Mākin Nūḥ b. Rabīʿa, from Iyyās b. al-Ḥarīth b. al-Muʿayqib, who quoted his grandfather—who was in charge of the (seal) ring of the Prophet (ṢAAS)—as having said, “The ring of the Prophet (ṢAAS) was made of iron with silver overlaid upon it. Sometimes it was in my hand.”

I note that the ring of the Prophet (ṢAAS) was actually made of silver, with its protusion integral to it, as will be shown in the quotations from the saḥīḥ collections. He had earlier had a gold ring that he had worn for a period but later discarded, saying, “I swear by God, I’ll not wear it!”

He then began use of this ring made of silver with its raised design integral, inscribed with the words, “Muḥammad, Messenger of God,” with “Muḥammad” on one line, “rāsūl, ‘messenger’,” on another, and “Allāh, ‘God’,” on the third.

After remaining in his possession, it was passed on after him to Abū Bakr, then to ʿUmar and then to ʿUthman, with whom it remained for six years. Then it dropped from him into the well at Aris. He made every effort to retrieve it, but failed.

Abū Dāʿūd, may God have mercy upon him, devoted an entire chapter of his work al-Sunan to the ring; we will if God so wishes it, shortly hereafter quote from it material we find useful. And God is the source of help.

The reference above to Muʿayqib’s wearing this ring point to the weakness of the report of his having been afflicted with leprosy, as Ibn ʿAbd al-Barr and others related. However, this is widely believed. Perhaps he contracted this disease after the time of the Prophet (ṢAAS), or he may have been infected by it but not have been contagious. Or this might indicate the nature of the strength of the trust in God characteristic of the Prophet (ṢAAS). This is suggested by what the latter said to the leper as he placed his hand in the dish of food, “Eat; with confidence in God and reliance upon Him!”

Abū Dāʿūd narrated this. It is established in the saḥīḥ collection of Muslim that the Messenger of God (ṢAAS) said, “Flee from the leper as you flee from a lion!” But God knows best.

Regarding the military commanders of the Messenger of God (ṢAAS), we have made reference to them, arranged by their names, in the materials relating to the expeditions he dispatched. And all praise and credit belong to God.

People are in disagreement over the question of the total number of the Companions of the Prophet (ṢAAS). Abū Zurʿa is quoted as having said, “They totalled 120,000 persons.”
Al-Shaфи‘i stated, "When the Messenger of God (SAA$) died, there were some 60,000 Muslims (alive) who had seen and heard him."

AI-IAakīm Abū ‘Abd Allāh stated, "There are some 5,000 Companions who narrated hadith (from him)."

I note that the Companions whose hadith were quoted by Imām Al-Bukhārī with all his breadth of knowledge, extensive travels and recognized expertise — totalled 987 persons.

The six canonical collections of traditions quote from some 300 Companions in addition to these.

A number of hūfūz, may God be pleased with them, have devoted themselves to establishing the names, biographies and deaths of these Companions. One of the most illustrious of these men was Sheikh Abū ‘Umar b. ʿAbd al-Barr al-Namrī, whose book is entitled al-İstīfaq. Other such scholars were Abū ʿAbd Allāh Muḥammad b. Ishāq b. Manda, and Abū Mūsā al-Madīrī.

The hafiz ʿIzz al-Din Abū al-Ḥasan ʿAli b. Muḥammad b. ʿAbd al-Karīm al-Jazārī, known by the epithet Ibn al-Saḥaba, "son of the Companions", collected all this material. He compiled it into his book al-Ghāba, an excellent and highly useful work in which he gathered all such material with great care and precision. May God have mercy upon him, reward him and unite him with the Companions! Amen, O Lord of the worlds!

Chapter: Information relating to the clothing, weapons, mounts and personal effects that the Prophet (SAA$) used during his life.

References to the ring he wore and to the material from which it was made.

Abū Daʿūd gave a separate chapter on this in his work al-Sunan; we will give here the most important of these references and additional materials stemming from reliable sources.

Abū Daʿūd stated that ʿAbd al-Raḥmān b. Muṭṭ rif al-Ruḍāst narrated to him, quoting ʿIṣā, from Saʿīd, from Qatāda, who quoted Anas b. Mālik as having said, "The Messenger of God's (SAA$) wished to write to certain non-Arabs and he was told that they will not read a letter unless it has been signed with a seal. He therefore took a ring and had inscribed on it, 'Muḥammad, Messenger of God.'"

Al-Bukhārī narrated it thus from ʿAbd al-Aʿṣā b. Ḥammād, from Yazīd b. Zuray', from Saʿīd b. ʿAbū al-ʿArūba, from Qatāda.

Abū Daʿūd then stated that Wahb b. Baqīyya narrated to him, from Khalīd, from Saʿīd, from Qatāda, from Anas, to the same effect as in the hadith of ʿIṣā b. Yūnus. he added, "It was on his hand until he died; then it was worn by Abū Bakr until he died, and by ʿUmar until he died. Then ʿUthmān wore it. While he was at a well it fell into that well. He ordered it to be emptied, but it could not be found."

Abū Daʿūd is alone in giving this from this line of transmission.
Abū Da‘ūd, may God have mercy upon him, stated that Qutayba b. Sa‘īd and Āḥmad b. Ṣalīḥ both stated that Ibn Wahb informed them, quoting Yūnus, from Ibn Shihab, who said, “Anas related to me, ‘The ring of the Prophet (ṢAAS) was made of silver, and its stone was Abyssinian.’”

Al-Bukhārī narrated this from a hadīth of al-Layth. Muslim gave it from one of Ibn Wahb. Taḥā gave it from Yahyyā al-Anṣārī and Sulaymān b. Bilāl. Al-Nasāʾī and Ibn Majā added to these Uthmān, from ʿUmar. All five scholars gave the hadīth from Yūnus b. Yazīd al-ʿAbī. Al-Tirmidhī categorized it as, ḥasan ṣaḥīh gharīb from this line.

Abū Da‘ūd went on to state that Āḥmad b. Yūnus related to him, quoting Zuhayr, quoting Īlumayd al-Tawīl, from Anas, who said, “The ring of the Prophet (ṢAAS) was entirely made of silver, its ‘stone’ being an integral part of it.”

Al-Tirmidhī and al-Nasāʾī narrated it from a hadīth of Zuhayr b. Muḥāwiya al-Juʿfi Abū Khaythama al-Kūfī. Al-Tirmidhī stated that it was ḥasan, ṣaḥīh gharīb from that line.

Al-Bukhārī stated that Abū Maʿmār related to him, quoting ʿAbd al-Warīth, quoting ʿAbd al-ʿAṭīz b. Ṣuḥayb, from Anas b. Mālik, who said, “The Messenger of God (ṢAAS) had a ring made. He said, ‘We have acquired a ring and had an inscription engraved on it. Let no one make a (similar) inscription on it (his own ring).’”

Anas went on, “I can still see its gleam on his little finger.”

Abū Da‘ūd continued that Naṣr b. al-Faraj related to him, quoting Abū Usāma, from ʿUbayd Allāh, from Nāfīʿ, from Ibn ʿUmar, who said, “The Messenger of God (ṢAAS) obtained a gold ring and wore it with its stone facing towards the centre of his palm. And on it he had inscribed, ‘Muḥammad, Messenger of God’.

“People then began wearing gold rings. When he saw them doing this, he threw his away, saying, ‘I’ll never wear it!’ He then began wearing a silver ring inscribed with the words, ‘Muḥammad, Messenger of God’. After his death, Abū Bakr wore it. Then, after him, ʿUmar wore it, and then Uthmān (did so) until it dropped inside the Arts well.”

Al-Bukhārī narrated it from Yusuf b. Musa, from Abū Usāma Hammad b. Usāma.

Abū Da‘ūd went on to state that ʿUthmān b. Abī Shayba related to him, quoting Sufyān b. ʿUyayna, from Ayyūb b. Mūsā, from Nāfīʿ, from Ibn ʿUmar, who gave this same information about the Prophet (ṢAAS), and stated, “He inscribed it with the words, ‘Muḥammad, Messenger of God’, and said, ‘Let no one (else) inscribe on this ring of mine!’” And he concluded the hadīth.

Muslim and the ahl al-sunan all give this, from a hadīth of Sufyān b. ʿUyayna, in similar form.

Abū Da‘ūd further stated that Muḥammad b. Yāḥyā b. Ṣāri related to him, quoting Abū ʿAṣīm, from al-Mughīrah b. Ziyād, from Nāfīʿ, from Ibn ʿUmar, who said as follows concerning this statement from the Prophet (ṢAAS), “They
searched but could not locate it. And so 'Uthmân took (another) ring and inscribed
on it 'Muḥammad, Messenger of God'. And he used it as a seal, or it was so used."

Al-Nasāʾî narrated it from Muḥammad b. Maʿṣum, from Abū ʿAṣim al-Ḍāḥkāk
b. Makhład al-Nablī.

Abū Daʿūd went on to give a chapter entitled, How the ring was lost.

He proceeded to state that Muḥammad b. Sulaymān Luwayn related to him,
from Ibrāhīm b. Saʿd, from Ibn Shihāb, from Anas b. Mālik, that he saw for one
day only a silver ring on the hand of the Prophet (ṢAAS). The people did
the same and began wearing them. The Messenger of God (ṢAAS) then discarded
his, and the people did the same.

He went on to say that this was also narrated from al-Zuhrī by Ziyād b. Saʿd,
Shuʿayb and Ibn Mūsāfīr, all of whom said that the ring referred to above was
made min wariq, "from silver".

I note that al-Bukhārī narrated it as follows, "Yaḥyā b. Bukayr related to
us, quoting al-Layth, from Yūnūs, from Ibn Shihāb, who said, "Anas b. Mālik
related to me, that he saw for one day only a silver ring on the hand of the
Prophet (ṢAAS). The people then also made and wore such rings of silver. And
so the Messenger of God (ṢAAS) discarded his ring, and the people did the same
with theirs."

Al-Bukhārī then gave it on a line from Ibrāhīm b. Saʿd al-Zuhrī al-Madānī,
Abū Daʿūd is alone in relating it from ʿAbd al-Rahmān b. Khālid b. Mūsāfīr. All
of these quoted al-Zuhrī as given above by Abū Daʿūd, with the words that the
ring was made min wariq, "from silver".

However, what is true is that the ring he wore for only one day and then
discarded was made of gold, not silver. This is firmly established in both ṣahīḥ
collections from Mālik, from ʿAbd Allāh b. Dīnār, from Ibn ʿUmar, who said,
"The Messenger of God (ṢAAS) used to wear a gold ring and then he discarded
it, saying, 'I'll never wear this!' And the people discarded their rings."

He wore the silver ring frequently. It was on his hand until his death. Its
"stone" was integral to it; that is, it had no stone separate from it. Those who
narrate that in it there was engraved the image of a person are totally mistaken.
In fact it was entirely of silver and its "stone" integral to it. And it was engraved
with the three words "Muḥammad, Messenger of God", in three lines with
"Muḥammad", "Messenger", and "God", on separate lines.

It is likely, though God knows best, that the letters were written in reverse so
that it would print out correctly, as was typical (of such seals). It has been said,
however, that the inscription was not reversed but was printed that way. The
correctness of this view is disputed. I do not know a single line of transmission
for that, neither one that is authentic, nor one that is weak.

The above ʾahādīth we have given to the effect that his ring was made of silver
refute those ʾahādīth we have given from the sunan collections of Abū Daʿūd and
al-Nasāʾī through Abū ʿAṭtab Sahl b. Ḥammād al-Dallāl, from Abū Mākīn
Nuh b. Rabia, from Iyyas b. al-Harith b. Mu'ayqib b. Abu Fa'ima, from his grandfather, who said, "The ring of the Prophet (SAAS) was made of iron overlaid with silver."

This is further weakened by one hadith narrated by Ahamad, Abu Da'ud, al-Tirmidhi and al-Nasa'i, from a hadith of Abu Tayba 'Abd Allah b. Muslim al-Sulami al-Marwazi from 'Abd Allah b. Burayda, who quoted his father as having said that a man came to the Messenger of God (SAAS), wearing a brass ring. The latter asked him, "Why do I detect from you the odour of idols?" The man threw the ring away, then returned wearing one made of iron. The Prophet (SAAS), asked him, "Why do I see you wearing the ornamentation of the denizens of hell?" The man discarded it and asked, "What, then, should I wear, Messenger of God?" He answered, "Have one made of silver, but do not make it a full mithqal in weight."

The Prophet (SAAS), used to wear it on his right hand, according to what Abu Da'ud narrated, as did al-Tirmidhi in al-Shamail and al-Nasa'i, all quoting from Sharik, from Abu Salama b. 'Abd al-Rahman al-Qadi, from Ibrahimi b. 'Abd al-Rahman b. 'Abd Allah. From his father, from 'Ali, may God be pleased with him, back to the Messenger of God (SAAS). Sharik stated, "Abu Salama b. 'Abd al-Rahman informed me that the Messenger of God (SAAS) used to wear his ring on his right hand."

It is also, however, narrated that he wore it on his left hand. Abu Da'ud narrated this, from a hadith of 'Abd al-Samur b. Abu Rawwad, from Nafi', from Ibn 'Umar, who said that the Messenger of God (SAAS) wore his ring on his left hand, keeping its "stone" facing towards the centre of his palm.

Abu Da'ud also stated, "Abu Ishaq and Usama b. Zayd quoted from Nafi' that he wore it on his right hand."

He went on, "Hammad related to us, from 'Abda, from 'Ubayd Allah, from Nafi', that Ibn 'Umar used to wear his ring on his left hand."

Abu Da'ud further stated, "'Abd Allah b. Sa'id related to us, quoting Yunus b. Bukayr, from Mu'hammad b. Ishfaq, who said, 'I saw al-Salt b. 'Abd Allah b. Nawfal b. 'Abd al-Mutalib wearing a ring on the little finger of his right hand. So I asked him, 'Why so?' He replied, 'I saw Ibn 'Abbas wear his ring that way, with its stone on its top."

He (presumably Abu Da'ud) went on, "It cannot be imagined that Ibn 'Abbas would not have mentioned that the Messenger of God (SAAS) did not wear his ring that way."

Al-Tirmidhi narrated it similarly from hadith of Mu'hammad b. Ishfaq.

Muhammad b. Isma'il - al-Bukhari, that is - went on to state, "The hadith of Ibn Ishfaq from al-Salt is hasan."

Al-Tirmidhi stated, in his work al-Shamail, from Anas, and from Jabir and from 'Abd Allah b. Ja'far, that the Messenger of God (SAAS) wore his ring on his right hand.
Al-Bukhārī stated that Muhammad b. 'Abd Allāh al-Ansārī related to him, quoting his father, from Thumāma, from Anas b. Malik, that when Abū Bakr succeeded to power, Anas acted as his scribe and that the ring was inscribed with three lines: “Muḥammad”, on one line, “Messenger” on another, and “God” on a third line.

Abū 'Abd Allāh stated, “Abū Ahmad went on to add that al-Ansārī, quoting his father, quoting Thumāma, from Anas, who said, ‘The ring of the Prophet (SAAS) was worn on his hand, on that of Abū Bakr and then after him on that of 'Umar. When 'Uthmān ruled, he was once sitting at the well of Aris and began toying with the ring and it fell. We stayed there with 'Uthmān for three days; the well was emptied, but he did not locate the ring.’”

Then there is the hadīth narrated by al-Tirmidhī in his work al-Shamā'il. He quoted Qutayba, from Abū 'Awāna, from Abū Yusuf, from Naŷrī, from Ibn 'Umar, to the effect that the Messenger of God (SAAS) had a silver ring he used for sealing, but did not wear.

This hadīth is very odd. It is stated in the al-sunan from a hadīth of Ibn Jurayj, from al-Zuhri, from Anas, who said, “When the Messenger of God (SAAS) went into the desert (to relieve himself), he would take off his ring.”

**THE SWORD OF THE MESSENGER OF GOD (SAAS).**

Imām Aḥmad stated that Shurayḥ related to him, quoting Ibn Abū Zīnād, from his father, from al-'Aqmā Ubayd Allāh b. 'Abd Allāh b. 'Urba b. Maŷīd, who quoted Ibn 'Abbas as having said, “The Messenger of God (SAAS) acquired his sword Dhū al-Fiqūr as booty at the battle of Badr. It was that sword in which he saw the visions of the battle of Uhud. He said, ‘I saw a notch in my sword, Dhū al-Fiqūr, and this I interpreted as a defect that was in you. Then I saw myself with a kabsa, “a leader”, riding behind myself; this leader I interpreted as that of the squadron. Then I saw myself dressed in stout armour; this I interpreted as Medina. Then I saw a cow being slaughtered. And a fine cow, a very fine cow, by God, it was indeed!”

This was the statement made by the Messenger of God (SAAS).

Al-Tirmidhī and Ibn Maja narrated it from a hadīth of ʿAbd al-Rahmān b. Abū al-Zinād, from his father.

The ahl al-sunan maintain that a voice was heard saying, “There is no sword like Dhū al-Fiqūr and no warrior like ʿAlī!”

Al-Tirmidhī narrated from a hadīth of Hūd b. ʿAbd Allāh b. Saŷd, from his grandfather Mazīdā b. Jābir al-ʿAbī al-ʿĀṣrī, may God be pleased with him, who said, “When the Messenger of God (SAAS) entered Mecca, he was wearing a sword overlaid with gold and silver.”

He went on to categorize this hadīth as ghārib.

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222. See a slightly different version of the wording of this vision given above, Vol. III, page 15.
Al-Tirmidhi stated, in *al-Shamâ’il*, that Muḥammad b. Bashshār related to him, quoting Muṣād b. Hisām, quoting his father, from Qatāda, from Saʿīd b. Abū al-Ḥasan, who said, “The pommel of the sword of the Messenger of God (ṢAAS) was made of silver.”

He also narrated from a *ḥadith* of Uṯmān b. Saʿīd, who quoted Ibn Sirīn as having said, “I made my sword like that of Samura, who claimed that he had made his modelled on the sword of the Messenger of God (ṢAAS). He was a ḥanafī.” One of the swords of the Messenger of God (ṢAAS) passed into the possession of the family of ʿAlī. It was with al-Ḥusayn b. ʿAlī, may God be pleased with them both, when he was killed at Karbala, at al-Ṭaff. ʿAlī b. al-Ḥusayn b. Zayn al-ʿĀbidīn then took it with him to Damascus when he went in to see Yazīd b. Muʿāwiyah. The sword returned to Medina with him thereafter.

It is established in both *ṣaḥīḥ* collections from al-Miswar b. Makhrama, that he (al-Miswar) conducted him (ʿAlī b. al-Ḥusayn) out to show him the route and asked the latter, “Is there anything you would like me to do on your behalf?” “No,” he replied. Al-Miswar then said, “Perhaps you would like to give me the sword of the Messenger of God (ṢAAS). I’m afraid people will take it away from you. I swear by God, if you give it to me, no one will get to it for as long as I am alive.” Weapons other than this are said to have belonged to the Prophet (ṢAAS).

These include the coats of mail to which several persons made reference. Al-Sāḥib b. Yazīd and ʿAbd Allāh b. al-Zubayr, for example, state that the Messenger of God (ṢAAS) put on two coats of mail at the battle of Uhud.

In both *ṣaḥīḥ* collections it is stated, in a *ḥadith* of Mālik, from al-Zuhrī, from Anas, that the Messenger of God (ṢAAS) entered the city on the day of the conquest of Mecca wearing a helmet. As he was removing it, he was told, “That Ibn Khaṭṭal is clinging on to the curtains of the kāʿba.” He then said, “Execute him.”

Muslim gives a *ḥadith* of Abū al-Zubayr, from Jābir, that when the Messenger of God (ṢAAS) entered Mecca on the day of its conquest, he was wearing a black turban.

Wakīl stated, from Musāwir al-Warrāq, from Jaʿfar b. ʿAmr b. Ḥurayth, who quoted his father as having said, “The Messenger of God (ṢAAS) made an address to the people while wearing a grey-black turban.”

Both these accounts are given by al-Tirmidhi in his work *al-Shamâ’il*. He also gives a *ḥadith* of al-Darāwardī, from ʿAbd Allāh, from Nāṣīr, from Ibn ʿUmar, who said, “When the Messenger of God (ṢAAS) wore a turban, he let it hang down between his shoulders.”

The ḥāfīz Abū Bakr al-Bazzār stated, in his *musnad* collection, that Abū Shayba Ibrāhīm b. ʿAbd Allāh b. Muḥammad related to him, quoting Makhūl b. Ibrāhīm, quoting Ḥanāfī, from Ḥāsim, from Muḥammad b. Sirīn, who also said that Anas b. Malik had in his possession a staff that had belonged to the Messenger

223. An adherent of the school of law, one of the “four orthodox schools”, founded by its imām, known as Abū Ḥanīfa.
of God (ṣaʿād), and that when he died it was buried with him, between his side and his shirt.

Al-Bazzār then stated, “We know of no one who narrated this except Makhūl b. Rāshid; he was entirely truthful and somewhat Shiʿa. It is considered therefore in that (light).”

The ḥāfiz al-Bayhaqī stated, after having recounted this hadīth through this Makhūl, “He was a Shiʿa. He quoted some individual ahādīth from Isrāʿīl that are given by no one but him. The weak nature of his accounts is clearly evident.”

CONCERNING THE SANDALS WORN BY THE PROPHET (ṣaʿād).

It is established in the sahiḥ collection from Ibn ʿUmar, that the Messenger of God (ṣaʿād) wore sandals made of smooth cattle leather.

Al-Bukhārī stated in his sahiḥ collection that Muḥammad b. Muqāṭṭil related to him, quoting ʿAbd Allāh, Ibn al-Mubārak, that is, quoting Ḥisā b. Ṭahmān, who said, “Anas b. Mālik brought out for us a pair of two-thonged sandals. He said, ‘Thābit, these are the sandals of the Prophet (ṣaʿād).’”

He narrated it again in his Kitāb al-Khums, from ʿAbd Allāh b. Muḥammad, from Abū Aḥmad al-Zubayrī, from Ḥisā b. Ṭahmān, who said, “Anas brought for us a shabby pair of two-thonged sandals.”

(Al-Bukhārī went on) “Thābit al-Banmī related to me, also quoting Anas, that they were the sandals of the Prophet (ṣaʿād).”

Al-Tirmidhī narrated this in his work al-Shaʿbīlīl from ʿAbd b. Maʾṣūr, from Abū Aḥmad al-Zubayrī.

He also stated in al-Shaʿbīlīl that Abū Kurayb narrated to him, quoting Wākīʾ, from Sufyān, from Khālid al-Ḥadīḥa, from ʿAbd Allāh b. al-Ḥārīth, from Ibn ʿAbbās, who said, “The sandals of the Messenger of God (ṣaʿād) had double thongs, their laces plaited.”

He also stated that ʿIṣhāq b. Manṣūr related to him, quoting ʿAbd al-Razzāq, from Maʾmar, from Ibn Abū Dhīʾb, from Ṣāliḥ, the freed-man of al-Tawāma, from Abū Hurayra, who said, “The sandals of the Messenger of God (ṣaʿād) had two thongs.”

Al-Tirmidhī stated that Muḥammad b. Marzūq Abū ʿAbd Allāh related to him, quoting ʿAbd al-Raḥmān b. Qays Abū Muʿāwiya, quoting Hishām, from Muḥammad, from Abū Hurayra, who said, “The sandals of the Messenger of God (ṣaʿād) had two thongs, as did those of Abū Bakr and ʿUmar. The first to tie his sandal using one thong was ʿUthmān.”

Al-Jawhari stated, “The word ‘thong’, qibāl, of a sandal, spelled with an ‘i’, is the lace that is positioned between the middle toe and the one next to it.”

I note that in the period shortly after 600 AH a merchant named Ibn Abū al-Ḥadrad became widely known as having a single sandal that he claimed to have belonged to the Prophet (ṣaʿād). Al-ʿAṣṣāf al-Ashraf Ṭūsā b. al-Mālik
al-‘Adil Abū Bakr b. Ayyūb offered to buy it from him for a large sum of money, but he refused to sell it. But shortly thereafter, he happened to die and the sandal came into the possession of that al-Mālik al-Ashraf. He venerated it mightily and later, having built the dār al-ḥadith al-ashrafiyya next to the qaṣr, the citadel of Cairo, placed it in one of its treasuries. He appointed a curator to look after it who was paid 40 dirhams a month. It is still there in that building to this day.

Al-Tirmidhī stated in al-Shamā'il that Muḥammad b. Rāfī and various others stated that Abū Ḥamd al-Zubayrī related to them, quoting Shaybān, from ʿAbd Allāh b. Mukhtar, from Mūsā b. Anas, who quoted his father as having said, “The Messenger of God (ṢAAS) owned a small leather bag from which he took perfume.”

**DESCRIPTIONS OF THE DRINKING CUP USED BY THE PROPHET (ṢAAS).**

Imām Aḥmad stated that Yaḥyā b. ʿAdam related to him, quoting Sharīk, from Āṣim, who said, “At the home of Anas, I saw the cup of the Prophet (ṢAAS). It had a silver band.”

The ḥāfiz al-Bayhaqī stated that Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh informed him, quoting Aḥmad b. Muḥammad al-Nasawī, quoting Ḥammād b. Shākir, quoting Muhammad b. Ismāʿil, al-Bukhārī, that is, quoting al-Ḥasan b. Mudhir, quoting Yaḥyā b. Ḥammād, quoting Abū ʿAwāna, who quoted Āṣim al-Ḥwal as having said, “I saw the cup of the Prophet (ṢAAS), at the home of Anas b. ṫālik. It had cracked and he had wired it together with silver.”

The narrator went on, “It was a fine, wide cup of tamarisk wood.”

Anas stated, “I have poured into that cup for the Messenger of God (ṢAAS) innumerable times.”

Ibn Sirīn stated, “It had on it a ring of iron. Anas wanted to replace that with a ring of gold or silver, but Abū Ṭalḥa told him, ‘Don’t change anything made by the Messenger of God (ṢAAS).’ So he left it as it was.”

Imām Aḥmad stated that Rawḥ b. Ḥbāda related to him, quoting Ḥajjāj b. Ḥassān, who said, “We were at the home of Anas and he called for a vessel to be brought. It had three bands and a ring, all of iron. It was less than a rubā but more than a half a rubā in capacity. Anas gave orders and water was poured into it. We then took it and drank, pouring some water over our heads and faces; then we spoke prayers for the Prophet (ṢAAS).”

Aḥmad is alone in giving this.

**Accounts of the antimony case used by the Prophet (ṢAAS).**

Imām Aḥmad stated that Yazīd related to him, quoting ʿAbd Allāh b. Mansūr,

224. The Mamlūk ruler of Egypt at that time.
from 'Ikrama, from Ibn 'Abbās, who said, “The Messenger of God (ṢAAS) had an antimony case. Before going to sleep he would put antimony into each eye three times.”

Al-Tirmidhi and Ibn Māja narrated from a hadith of Yazīd b. Ḥarūn in which ʿAli b. al-Madīnī is quoted as having said, “I heard Yahyā b. Saʿīd say, ‘I asked ʿAbbād b. Manṣūr, ‘Did you hear this hadith from ʿIkrama?’ He replied, “Ibn Abū Yahyā told it to me, from Dāʿūd b. al-Ḥusayn.’’”

I note that I have heard that somewhere in Egypt there is a shrine containing many of the personal effects of the Prophet (ṢAAS), that certain recent government ministers have assembled. These include an antimony case, along with, it is said, a comb and other items. But God knows best.

THE CLOAK (AL-BURDA).

The ḥāfīz al-Bayhaqī stated as follows, “Regarding the cloaks in the possession of the caliphs, we learn from the account of Muḥammad b. Ishāq relating to the battle of Tabūk, that the Messenger of God (ṢAAS) presented to the people of Aelia a burda, ‘a cloak’, along with the safe conduct document he wrote for them. Abū al-ʿAbbās ʿAbd Allāh b. Muḥammad, the first of the ʿAbbāsid caliphs, known as al-Saffāh, ‘the shedder of blood’, later purchased it for 300 dinārs.”

The ʿAbbāsid rulers inherited this burda from one another. The Caliph would wear it over his shoulders on festival days, holding in one hand the staff said to have been used by the Prophet (ṢAAS). He would appear in it with such a sense of tranquillity and dignity that would completely overwhelm and bedazzle all. They would dress in black on Fridays and festivals; this they did to emulate the practice of him who was Lord of all, whether bedouin, farmers or town-dwellers.

This they did because of the accounts given by al-Bukhārī and Muslim, the two prime scholars of the historical record, from a hadith of Mālik, from al-Zuhri, from Anas, to the effect that when the Messenger of God (ṢAAS) entered Mecca, he was wearing a helmet. In one such account, he is said to have been wearing a black turban. And in another that he let its end hang down between his shoulders.

Al-Bukhārī stated that Musaddad related to him, quoting Ismāʿīl, quoting Ayyūb, from Muḥammad, from Abū Burda, who said, “ʿAʾishah brought out to us a kisāʾ, ‘an upper garment’, and an ʾizār, ‘a waist-wrapper’, made of coarse cloth and said, ‘The spirit of the Prophet (ṢAAS) was taken while he was wearing these two garments.’”

Al-Bukhārī gave a hadith of al-Zuhri from Ubayd Allāh b. ʿAbd Allāh, from ʿAʾishah and Ibn ʿAbbās which quoted them both as having said, “When revelation came down to the Messenger of God (ṢAAS), he immediately threw a black-bordered cloak of his over his face. If distressed, he would uncover his face and say, while thus, ‘God curse the Jews and the Christians! They treat the graves of their prophets as shrines; what they do is to be avoided.’”
I note that the later disposition of these three items of clothing is not known.

It is stated above that a piece of red velvet upon which he had prayed was placed beneath him in his grave.

It would consume a great deal of time for us to detail the items of clothing he wore throughout his life. The proper place for this will be the chapter devoted to clothing in my major study the Kitāb al-Āhkām, if God so wills it. And in Him is all trust and reliance.

REFERENCE TO THE HORSES AND OTHER MOUNTS USED BY THE PROPHET (S.A.A.S).

Ibn Ishāq stated, from Yazīd b. Ḥabīb, from Marthad b. ʿAbd Allāh al-Muzānī, from ʿAbd Allāh b. Razīn, who quoted ʿAlī as having said, “The Prophet (S.A.A.S) owned a horse named ‘al-Murtajīz’, a donkey named ‘Ufaṭr’ and a mule named ‘Duldu’; his sword was ‘Dhū al-Fiqār’, and his armour was ‘Dhū al-Fuqūl’.”

Al-Bayhaqī narrated this from a hadīth of al-Ḥakam, from Yahyā b. al-Azzār, from ʿAlī in similar words.

Al-Bayhaqī stated, “We have narrated in our work Kitāb al-Sunan the names of his horses that were with their fortunate recipients. Those horses were named ‘Lazāz’, ‘al-Laḥīf’ also known as ‘al-Laḥīf’ and ‘al-Zarīb’. The horse he rode that belonged to Abū Ṭalḥa was called al-Mandūb. His camels were named ‘al-Qāṣwā’, ‘al-Aḍbār’ and ‘al-Jadā’, while his mule was named ‘al-Shahba’ and ‘al-Bayḍā’.”

Al-Bayhaqī also stated, “There is nothing in the accounts to indicate that he died leaving them as inheritance, except for what information we have given about his mule ‘al-Bayḍā’; his weapons, and a piece of land he left to charity.”

We have made reference to his clothing, his mule and his ring in this chapter. Abū Oaʿūd al-Tayalīsī stated that Zamʿa b. Ṣalil narrated to him, from Abū ʿIyāzīm, from Sahl b. Saʿd, who said, “The Messenger of God (S.A.A.S) died leaving a jubbā, ‘a long, wide-sleeved outer garment’, made of woven wool.”

The line of transmission for this is excellent.

The ḥāfiz Abū Yaʿla stated, in his musnad collection, that Mujāhid narrated to him, from Mūsā, quoting ʿAlī b. Thābit, quoting Ghālib al-Jazari, from Anas, who said, “When the Messenger of God (S.A.A.S) died, a woollen garment was being woven for him.”

This testifies to what is narrated hereabove.

Abū Saʿīd b. al-ʿArābī stated that Saʿdān b. Naṣīr related to him, quoting Sufyān b. Ṣuayyān, from al-Walīd b. Kathīr, from Ḥusayn, from Fāṭima, daughter of al-Ḥusayn, that at the time when the Messenger of God (S.A.A.S) died, two leather vessels were being made for him.

This hadīth is mursal, “incomplete in its line”.

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‘Abd al-Rahmān b. Ālī b. ‘Urwa, from ‘Abd al-Malik b. Ābū Sulaymān, from Ātā’ and Āmīr b. Dīnār, from Ḥabīb b. ‘Abbās, who said, “The Messenger of God (ṣaas) had a sword the hilt and pommel of which were made of silver; it was known as ‘Dhū al-Fiqār’. He had a bow called ‘al-Sidād’ and a quiver named ‘al-Jam’. He had a coat of armour inlaid with brass called ‘Dhāt al-Fuqul’, and a spear called ‘al-Ṣughra’. He had a shield called ‘al-Dhaqan’. He also had a white leather shield called ‘al-Mujīz’, a black horse named ‘al-Sākb’, a saddle called ‘al-Mujīz’, a grey mule called ‘Duldul’, a camel called ‘al-Qawwāt’, a donkey called ‘Yaṣfūr’, a carpet called ‘al-Karr’, a woollen garment called ‘al-Namīr’, a leather bag called ‘al-Ṣādir’, a mirror called ‘al-Mīrā’īn’, scissors called ‘al-Jalīl’, and a fir-wood staff called ‘al-Mamshūq’.”

I note that it has been related above from several of the Companions that the Messenger of God (ṣaas) did not leave a single dinār, nor even a dirham, and not a slave, male or female. All he left was a mule and a piece of land that he had given to charity. This requires him to have fully emancipated the slaves to whom we have referred, to have given to charity all the weapons we have enumerated, along with his animals, and all his personal effects, whether or not mentioned by myself above.

Regarding his mule, its name was “al-Shahbā” and also “al-Bayḍā”; though God knows best. It was that animal that the Muqawqis, the Governor of Alexandria, whose name was Jurayj b. Mīnā, had given him along with other valuables. It was this mule that the Messenger of God (ṣaas) rode at the battle of Hunayn into the very midst of the enemy, bravely extolling God’s name and placing all his reliance in God the Almighty and Glorious. It is said that the mule lived on a long time after him, belonging to Ālī during his caliphate and surviving on after his death and passing into the ownership of Ābd Allāh b. Ja‘far who would mash up its barley after it became too weak to eat it otherwise.

His donkey “Yaṣfūr” is also known by its diminutive name “Ufayr”. This was a mount he would occasionally ride.

Aḥmad narrated, from a ḥadīth of Muhammad b. Iṣḥāq, from Yāṣīr b. Ābū Ḥabbā, from Yāṣīr b. Iṣḥāq b. ʿAbd Allāh al-Awfi, from ʿAbd Allāh b. Razīm, who quoted Ālī as having said, “The Messenger of God (ṣaas) used to ride a donkey named “Ufayr”.”

Ābū Yāfā narrated it from a ḥadīth of Āwn b. ʿAbd Allāh, from Ibn Mas‘ūd. It is narrated in a number of aḥādīth that he rode the donkey.

In both saḥīḥ collections, it is narrated that the Prophet (ṣaas), mounted on a donkey, passed by an assembly at which ʿAbd Allāh b. Ubayy b. Sa‘lūl was present with a mixture of Muslims, idol-worshippers and Jews. He dismounted and invited all to accept God, the Almighty and Glorious. This occurred prior to the battle of Badr. The Prophet (ṣaas) was intending to visit (the sickbed) of Sa‘d b. Ḥubāda. ʿAbd Allāh (b. Ubayy) said to him, “You did not do well by what you said! If it is all true, you still shouldn’t bother us with it in our meetings.” That was before Islam appeared. It is said that this ʿAbd Allāh puckered up his
nose at the odour coming from the dung from his donkey, and said, “Don’t
disgust us with the filth from your donkey!”

‘Abd Allah b. Rawahra responded, “I swear by God, the odour from the
donkey of the Messenger of God is sweeter than the stench from you!” He went
on, “Messenger of God, do come and tell us of it in our meetings; we would
enjoy that.” The two tribes then rose to confront one another and were about
to do battle when the Messenger of God (SAAS) pacified them.

The Messenger of God (SAAS) then went on to visit Sa‘d b. Ubada and
complained to him about ‘Abd Allah b. Ubayy. Sa‘d told him, “Go easy on him,
Messenger of God; by Him who honoured you with the truth, God has truly
sent you with the truth. We were about to make a diadem with which to make
him our king. When God brought the truth, he choked on his own spittle!”

We have narrated above how the Messenger of God (SAAS) rode his donkey in
some of the battles at Khaybar, and how he mounted Mu‘ād behind himself on it.

This section would be over-long if we were to now give all the phraseology
and lines of transmission for this.

The qa‘i ‘Ayyād b. Milsa al-Sabli stated in his book al-Shifā, as had Imam
al-I‘lāramayn in his great book on the origins of the faith, and as others have
also maintained, that the Messenger had a donkey named Ziyād b. Shihāb.
These authorities also related that he would send off this donkey to fetch one or
other of his Companions; when he did so, it would stop at their door and bray,
so that the man would know that the Messenger of God (SAAS) was requesting
his presence. The above scholars also state that this donkey was the seventieth
in a line of donkeys, each one of which had been ridden by a prophet. They
maintain that when the Messenger of God (SAAS) died, this donkey wandered
off, threw itself into a well, and died.

No lines of transmission whatsoever are given for these accounts. Their veracity
has been denied by various of the ṭifa; including ‘Abd al-Ra‘īm b. Abu
I‘lājaj al-Mizzī, may God have mercy upon him, vehemently deny its authenticity.

The ṭifa Abū Nu‘aym stated in his work Dala‘il al-Nubuwwa, that Abu Bakr
Allah b. ‘Udhayn al-Ṭā‘ī, from Thawr b. Yazīd, from Khālid b. Ma‘dān, from
Mu‘ādh b. Jabal, who said, “A black donkey came to the Prophet (SAAS), while
he was at Khaybar and stood right in front of him. He asked the donkey, ‘And
who are you?’ It replied, ‘I am ‘Amr, son of so-and-so. We were seven brothers,
each one of whom was ridden by a prophet. I am the youngest. I was to be for
you. A Jew owned me, and whenever I thought of you, I would stumble and he
would beat me.’ The Messenger of God (SAAS), replied, ‘You are Ya‘fūr.’”

This ḥadīth is extremely gharib.

225. Al-Juwaynī, a scholar of the eighth century AH.
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 Ṭalib would mean Ṭalib’s father, when the word Ibn, son, is prefixed to the name, the form changes to Abī, and so Ibn Abī Ṭalib, would mean ‘the son of Ṭalib’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. ‘Uthra’ means ‘Ya’qūb, son of Uthra’. In a composite name, as are often given in this text, such as ‘Ya’qūb b. Utba b. al-Mughra 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 ‘Aīsha bt. Abū Bakr refers to Aīsha, daughter of Abū Bakr.

The letters SAAS are inserted after mention of the Prophet Muḥammad. These letters stand for the Arabic words ʿalla Allāhu ‘alayhi 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.

ajkhadh: plural of fakhdh (q.v.).

ahadith: plural of hadīth (q.v.).

agnatic: related through descent on the father’s side.

ʿalim (pl. ʿulama‘): 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 *muhājirīn*, those Muslims who had initially gone into exile from Mecca to Medina in their support for Islam.

'arab al-`āriba: the original Arabs, who are assumed to have spoken the language of Yaʿrub b. Qahtān.

'arab 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.

‘Arafāt (also ‘Arafa): a plain some 13 miles east of Mecca. Essential parts of the ḥajj pilgrimage ceremonies occur there, centered on a small granite hill, also known by the same name.

‘ashīra (pl. ‘ashā'ir): an agnatic group. The word is commonly translated as tribe. An ‘ashīra is composed of several *afkhādh* (q.v.), while several ‘ashā'ir form a single *qabila* (q.v.).

*badana*: an animal, commonly a camel, to be offered for sacrifice by a pilgrim at the ḥajj (q.v.).

*baraka*: blessing, in particular that divine force that enables prosperity and happiness. Persons of great piety or holiness are believed 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 *bakā*, he wept, applied to Adam's sadness at descending to the barren environment of Arabia after his expulsion from paradise.

*batn* (pl. *butiin*): an agnatic group smaller than a *qabila* (q.v.) but larger than a *fakhādh* (q.v.).

*daf‘*: the word used to denote the act of departure from ‘Arafāt during the pilgrimage rites.

*fakhādh* (pl. *afkhādh*): a group of several families claiming descent from the same ancestor.

*al-fajr*: the dawn; also the superogatory prayer, recommended but not required, performed immediately after dawn. It consists of two *rak‘at* (q.v.) to be recited audibly.
fašilā (pl. fašilū): an agnatic group consisting of the nearest members of one’s ʿashira (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 sarīyya).

ḥadīth (pl. aḥādīth): a saying, reported action or anecdote relating the words or deeds of the Prophet Muḥammad. An ḫiṣād (q.v.) precedes the ḫadīth and lists the persons by whom the reported material was transmitted.

ḥadīth marfa': a ḫadīth related by one of the Companions of the Prophet (see ṣaḥīḥ) and quoted directly from the latter.

ḥafīz (pl. ḥufazz): a person who has memorized the entire Qurʾān. 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.

ḥanīf: 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.

ḥanīfiyya: the religion of Abraham and the ḥanīfs.

ḥaram (or ḥarām): a term denoting what is sacred, forbidden or inviolable.

ḥijaba: the office of the custodian of the kaʿba; 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 ḫadīth and attributing the same to an authority without actually having heard that person recite it.

ijāza: the movement or departure of pilgrims from ʿArafat following their performance of the ṭuḥaf, ‘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.
isnad: the prefatory material to a 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.

izār: the cloth that covers the pilgrim from waist to knees when he commits himself to the sacred state of ihram.

jāhiliyya: denoting childlike foolishness or ignorance, the word is commonly applied to the period prior to the advent of Islam.

jamra (pl. jamrä): ancient stone pillars symbolizing Satan at Minā. These are pelted with pebbles during the pilgrimage rites, the stones being known as jamrat.

ka'ba: the ancient cube-like structure within the great mosque in Mecca positioned some feet from the sacred spring zamzam (q.v.). It is towards this site that Muslims direct their prayers (see qibla).

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.

lima': 1) a flag, banner or signpost. 2) the issuance of this to those making the pilgrimage to the ka'ba.

maqām Ibrāhim: the ‘station’ of Abraham. A sanctuary positioned a few feet from the ka'ba where Abraham and his co-religionaries would stand for prayer during the summer months.

maghrib: the west or direction in which the sun sets. Also, the fourth canonical Islamic prayer performed at dusk. It consists of three rak'āt; at the first two of these the prayers are spoken audibly, the third in silence.

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.

ḥadīth mursal: a hadith which is considered by scholars to have a fault or inconsistency in the chain of its transmission.

al-Muzdalifa: 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 ka'ba.

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. qabā'il): a large agnatic group whose members trace descent from a single ancestor. Often translated as tribe. A qabila is larger than an 'ashira (q.v.) but smaller than a sha'b (q.v.).

gādi: 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 Muhammad so that Muslims would face Mecca and the ka'ba there.

rak'a (pl. rak'at): a unit of prayer consisting of a variety of gestures and postures. These rak'at 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.

Ramadān: the ninth month of the Muslim lunar calendar. The month of fasting, it was during Ramadān that divine revelation first came to the Prophet Muhammad, 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-sā'y: the ritual rapid walk or jog performed during the pilgrimage between al-Ṣafā and al-Marwa.

saba': the community and kingdom ruling South-West Arabia for centuries prior to the mission of the Prophet Muhammad.

sāhib (pl. aṣḥāb, saḥaba): companion; that community of men who knew and supported the Prophet Muhammad during his mission.
\textit{ṣaḥīḥ}: a \textit{ḥadīth} (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 \textit{ḥadīth}.

\textit{ṣam'ān}: the receipt of a \textit{ḥadīth} (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 \textit{ḥadīth} was considered the most trustworthy of all.

\textit{ṣaḥīḥ} (pl. \textit{ṣuḥūḥ}): a tribal group larger than a \textit{qabila} (q.v.); a nation, race or people.

\textit{ṣahāda}: the profession of faith in Islam by reciting in Arabic the words: ‘There is no God but God and Muḥammad is His Messenger’.

\textit{ṣayyid} (pl. \textit{ṣuyūkh}): an elderly man; a tribal or spiritual leader; a distinguished and devout scholar.

\textit{ṣīra}: the doctrine and its adherent, a \textit{ṣīri}, that considers ‘Alī, son of Abū Ṭālib and husband of the Prophet Muḥammad’s daughter Fatima, was the legitimate spiritual and political heir to the Caliphate of Islam.

\textit{ṣanā}: 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, \textit{sunān}, reference is made to the compilation, by various authorities of the reported words and actions of the Prophet.

\textit{tāfṣīr}: exegesis and commentary, particularly applied to the Qurān.

\textit{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.

\textit{ṭawaf}: ritual circumambulation of a religious site, normally the \textit{ka'ba}.

\textit{ṭubba'ī} (pl. \textit{ṭabābi'ā}): the title applied to the kings of pre-Islamic Yemen.

\textit{wudū}: the ritual ablation necessarily practiced by Muslims prior to their performance of prayer.

\textit{zamzam}: the sacred well positioned close to the \textit{ka'ba} (q.v.) within the \textit{ḥaram al-šarif}, 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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