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[Sahih Muslim] Jihad And Expedition

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Sahih Muslim.
Book : 19. Jihad And Expedition.

019 : 4292 : Chapter 001

Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before making them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

019 : 4293 : Chapter 001

This hadith has been narrated on the authority of Ibn 'Aun and the name of Juwairiya bint al-Harith was mentioned beyond any doubt.

019 : 4294 : Chapter 002

It has been reported from Sulaiman b. Buraid through his father that when the Messenger of Allah (may peace be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils ; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhajirs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security

granted in the name of Allah and His Prophet be violated When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them.

019 : 4295 : Chapter 002

Sulaiman b. Buraida reported on the authority of his father that when Allah's Messenger (may peace be upon him) sent an Amir with a detachment he called him and advised him. The rest of the hadith is the same.

019 : 4296 : Chapter 002

This hadith has been transmitted on the authority of Shu'ba.

019 : 4297 : Chapter 003

It has been narrated on the authority of Abu Masa that when the Messenger of Allah (may peace be upon him) deputed any of his Companions on a mission, he would say: Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.

019 : 4298 : Chapter 003

It has also been narrated by Sa'd b. Abu Burda through his father through his grandfather that the Prophet of Allah (may peace be upon him) sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them): Show leniency (to the people); don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter); and do not create aversion. Work in collaboration and don't be divided.

019 : 4299 : Chapter 003

This hadith has been transmitted on the authority of Buraida but for the last two words.

019 : 4300 : Chapter 003

The Messenger of Allah (may peace be upon him) has been reported by Anas b. Malik to have said: Show leniency; do not be hard; give solace and do not create aversion.

019 : 4301 : Chapter 004

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) said: When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt).

019 : 4302 : Chapter 004

This hadith has been narrated on the authority of Ibn Umar through some other Chains of transmitters.

019 : 4303 : Chapter 004

This hadith has been narrated by another chain of transmitters on the authority of the same narrator, with the wording: Allah will set up a flag for every person guilty of breach of faith on the Day of Judgment, and it will be announced: Look, this is the perfidy of so and so.

019 : 4304 : Chapter 004

Ibn Umar reported that he heard the Messenger of Allah (may peace be upon him) saying: There will be a flag for every perfidious person on the Day of Judgment.

019 : 4305 : Chapter 004

'Abdullah reported Allah's Prophet (may peace be upon him) as saying: There will be a flag for every perfidious person on the Day of Judgment, and it would be said: Here is the perfidy of so and so.

019 : 4306 : Chapter 004

This hadith has been narrated on the authority of Shu'ba with a slight variation of wording.

019 : 4307 : Chapter 004

It has been narrated on the authority of Abdullah that the Messenger of Allah (may peace be upon him) said: There will be for every perfidious person on the Day of Judgment a flag by which he will be recognised. It will be announced: Here is the breach of faith of so and so.

019 : 4308 : Chapter 004

Anas reported Allah's Messenger (may peace be upon him) having said this: There would be a flag for every perfidious person on the Day of Judgment by which he will be recognised.

019 : 4309 : Chapter 004

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (may peace be upon him) said: On the Day of Judgment there will be a flag fixed behind the buttocks of every person guilty of the breach of faith.

019 : 4310 : Chapter 004

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (may peace be upon him) said: On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men.

019 : 4311 : Chapter 005

It is narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: War is a stratagem.

019 : 4312 : Chapter 005

This hadith has also been narrated on the authority of Abu Huraira.

019 : 4313 : Chapter 006

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Do not desire an encounter with the enemy; but when you encounter them, be firm.

019 : 4314 : Chapter 006

It is narrated by Abu Nadr that he learnt from a letter sent by a man from the Aslam tribe, who was a Companion of the Holy Prophet (may peace be upon him) and whose name was 'Abdullah b. Abu Aufa, to 'Umar b. 'Ubaidullah when the latter marched upon Haruriyya (Khawarij) informing him that the Messenger of Allah (may peace be upon him) in one of those days when lie was confronting the enemy waited until the sun had declined. Then he stood up (to address the people) and said: O ye men, do not wish for an encounter with the enemy. Pray to Allah to grant you security; (but) when you (have to) encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. Then the Messenger of Allah (may peace be upon him) stood up (again) and said: O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them.

019 : 4315 : Chapter 007

It is narrated on the authority of Ibn Abu Aufa that the Messenger of Allah (may peace be upon him) cursed the tribes (who had marched upon Medina with a combined force in 5 H) and said: O Allah, Revealer of the Book, swift in (taking) account, put the tribes to rout. O Lord, defeat them and shake them.

019 : 4316 : Chapter 007

This hadith has been transmitted on the authority of Ibn Abu Aufa with a slight variation of words.

019 : 4317 : Chapter 007

This hadith has been narrated on the authority of Ibn 'Uyaina through another chain of transmitters (who added the words) "the Disperser of clouds" in his narration.

019 : 4318 : Chapter 007

It is narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) said on the day of the Battle of Ubad: O Allah, if Thou wilt (defeat Muslims), there will be none on the earth to worship Thee.

019 : 4319 : Chapter 008

It is narrated on the authority of 'Abdullah that a woman was found killed in one of the battles fought by the Messenger of Allah (may peace be upon him). He disapproved of the killing of women and children.

019 : 4320 : Chapter 008

It is narrated by Ibn 'Umar that a woman was found killed in one of these battles; so the Messenger of Allah (may peace be upon him) forbade the killing of women and children.

019 : 4321 : Chapter 009

It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (may peace be upon him), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them.

019 : 4322 : Chapter 009

It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet): Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them.

019 : 4323 : Chapter 009

Sa'b b. Jaththama has narrated that the Prophet (may peace be upon him) asked: What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them.

019 : 4324 : Chapter 010

It is narrated on the authority of 'Abdullah that the Messenger of Allah (may peace be upon him) ordered the date-palms of Banu Nadir to be burnt and cut. These palms were at Buwaira. Qutaibah and Ibn Rumh in their versions of the tradition have added: So Allah, the Glorious and Exalted, revealed the verse: "Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" (lix. 5).

019 : 4325 : Chapter 010

It is narrated on the authority of Ibn Umar that the Messenger of Allah (may peace be upon him) caused the date-palms of Banu Nadir to be cut down and burnt. It is in this connection that Hassan (the poet) said:

It was easy for the nobles of Quraish to barn Buwaira whose sparks were flying in all directions.

in the same connection was revealed the Qur'anic verse: "Whatever trees you have cut down or left standing on their trunks."

019 : 4326 : Chapter 010

'Abdullah b. Umar reported that Allah's Apostle (may peace be upon him) burnt the date-palms of Banu Nadir.

019 : 4327 : Chapter 011

It has been narrated by Abu Huraira that the Messenger of Allah (may peace be upon him) said: One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought

goats and pregnant she-camels and is waiting for their offspring-will not accompany me. So he marched on and approached a village at or about the time of the 'Asr prayers. He said to the sun: Thou art subservient (to Allah) and so am I. O Allah, stop it for me a little. It was stopped for him until Allah granted him victory. The people gathered the spoils of war (at one place). A fire approached the spoils to devour them, but it did not devour them. He (the Holy Prophet) said: Some of you have been guilty of misappropriation. So one man from each tribe should swear fealty to me. They did so (putting their hands into his). The hand of one man stuck to his hand and the Prophet (may peace be upon him) said: Your tribe is guilty of misappropriation. Let all the members of your tribe swear fealty to me one by one. They did so, when the hands of two or three persons got stuck with his hand. He said: You have misappropriated. So they took out gold equal in volume to the head of a cow. They placed it among the spoils on the earth. Then the fire approached the spoils and devoured them. The spoils of war were not made lawful for any people before us, This is because Allah saw our weakness and humility and made them lawful for us.

019 : 4328 : Chapter 012

A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying: My father took a sword from Khums and brought it to the Holy Prophet (may peace be upon him) and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse): "They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle" (viii. 1).

019 : 4329 : Chapter 012

A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying: "Four verses of the Qur'an have been revealed about me. I found a sword (among the spoils of war). It was brought to the Holy Prophet (may peace be upon him). He (my father) said: Messenger of Allah, bestow it upon me. The Apostle of Allah (may peace be upon him) said: Place it there. Then he (my father) stood up and the Messenger of Allah (may peace be upon him) said to him: Place it from where you got it. (At this) he (my father) said again: Messenger of Allah, bestow it upon me Shall I be treated like one who has no share in (the booty)? The Apostle of Allah (may peace be upon him) said: Place it from where you got it. At this was revealed the verse: "They ask thee about the spoils of war... Say: The spoils of war are for Allah and the Messenger "

019 : 4330 : Chapter 012

It has been narrated on the authority of Ibn Umar that the Prophet (may peace be upon him) sent an expedition to Najd and I was among the troops. They got a large number of

camels as a booty. Eleven or twelve camels fell to the lot of every fighter and each of them also got one extra camel.

019 : 4331 : Chapter 012

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) sent an expedition to Najd and Ibn Umar was also among the troops, and their share (of the spoils) came to twelve camels and they were given one camel over and above that and Allah's Messenger (may peace be upon him) did not make any change in it.

019 : 4332 : Chapter 012

It has been narrated by Ibn 'Umar that the Messenger of Allah (may peace be upon him) sent an expedition to Najd, and I (also) went with the troops. We got camels and goats as spoils of war, and our share amounted to twelve camels per head, and the Messenger of Allah (may peace be upon him) gave an extra camel to each of us.

019 : 4333 : Chapter 012

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

019 : 4334 : Chapter 012

Ibn Aun said: I wrote to Nafi' asking him about Nafl (spoils of war) and he wrote to me that Ibn 'Umar was among that expedition. (The rest of the hadith is the same.)

019 : 4335 : Chapter 012

A hadith has been narrated by Salim who learnt it from his father and said: The Messenger of Allah (may peace be upon him) gave us an extra (camel) besides our share of Khums; (and in this extra share) I got a Sharif (and a Sharif is a big old camel).

019 : 4336 : Chapter 012

Ibn Shihab reported: It reached me through Ibn Umar that Allah's Messenger (may peace be upon him) gave a share of spoils to the troop. The rest of the hadith is the same.

019 : 4337 : Chapter 012

It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah (may peace be upon him) used to give (from the spoils of war) to small troops seat on expeditions something more than the due share of each fighter in a large force. And Khums (one-fifth of the total spoils) was to be reserved (for Allah and His Apostle) in all cases.

019 : 4338 : Chapter 012

Abu Muammad al-Ansari, who was the close companion of Abu Qatada. narrated the hadith (which follows).

019 : 4339 : Chapter 012

Abu Muhammad, the freed slave of Abu Qatada reported on the authority of Abu Qatda and narrated the hadith.

019 : 4340 : Chapter 013

Abu Qatada reported: We accompanied the Messenger of Allah (my peace be upon him) on an expedition in the year of the Battle of Hunain. When we encountered the enemy, (some of the Muslims turned back (in fear). I saw that a man from the polytheists overpowered one of the Muslims. I turned round and attacked him from behind giving a blow between his neck and shoulder. He turned towards me and grappled with me in such a way that I began to see death staring me in the face. Then death overtook him and left me alone. I joined 'Umar b. al-Khattab who was saying: What has happened to the people (that they are retreating)? I said: It is the Decree of Allah. Then the people returned. (The battle ended in a victory for the Muslims) and the Messenger of Allah (may peace be upon him) sat down (to distribute the spoils of war). He said: One who has killed an enemy and can bring evidence to prove it will get his belongings. So I stood up and said: Who will give evidence for me? Then I sat down. Then he (the Holy Prophet) said like this. I stood up (again) and said: Who will bear witness for me? He (the Holy Prophet)

made the same observation the third time, and I stood up (once again). Now the Messenger of Allah (may peace be upon him) said: What has happened to you, O Abu Qatada? Then I related the (whole) story, to him. At this, one of the people said: He has told the truth. Messenger of Allah: The belongings of the enemy killed by him are with me. Persuade him to forgo his right (in my favour), (Objecting to this proposal) Abu Bakr said: BY Allah, this will not happen. The Messenger of Allah (may peace be upon him) will not like to deprive one of the lions from among the lions of Allah who fight in the cause of Allah and His Messenger and give thee his share of the booty. So the Messenger of Allah (may peace be upon him) said: He (Abu Bakr) has told the truth, and so give the belongings to him (Abu Qatada). So he gave them to me. I sold the armour (which was a part of my share of the booty) and bought with the sale proceeds a garden in the street of Banu Salama. This was the first property I acquired after embracing Islam.

In a version of the hadith narrated by Laith, the words uttered by Abu Bakr are: "No, never! He will not give it to a fox from the Quraish leaving aside a lion from the lions of Allah among..." And the hadith is closed with the words: "The first property I acquired."

019 : 4341 : Chapter 013

It has been narrated on the authority of 'Abd al-Rahman b. Auf who said: While I was standing in the battle array on the Day of Badr, I looked towards my right and my left, and found myself between two boys from the Ansar quite young in age. I wished I were between stronger persons. One of them made a sign to me and said: Uncle, do you recognise Abu Jahl? I said: Yes. What do you want to do with him, O my nephew? He said: I have been told that he abuses the Messenger of Allah (may peace be upon him). By Allah, in Whose Hand is my life, if I see him (I will grapple with him) and will not leave him until one of us who is destined to die earlier is killed. The narrator said: I wondered at this. Then the other made a sign to me and said similar words. Soon after I saw Abu Jahl. He was moving about among men. I said to the two boys: Don't you see? He is the man you were inquiring about. (As soon as they heard this), they dashed towards him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah (may peace be upon him) and informed him (to this effect). He asked: Which of you has killed him? Each one of them said: I have killed him. He said: Have you wiped your swords? They said: No. He examined their swords and said: Both of you have killed him. He then decided that the belongings of Abu Jahl he handed over to Mu'adh b. Amr b. al-Jamuh. And the two boys were Mu'adh b. Amr b. Jawth and Mu'adh b. Afra.

019 : 4342 : Chapter 013

Auf b. Malik has narrated that a man from the Himyar tribe killed an enemy and wanted to take the booty. Khalid b. Walid, who was the commander over them, forbade, him.

'Auf b Malik (the narrator) came to the Messenger of Allah (may peace be upon him) and informed him (to this effect). The latter asked Khalid: What prevented you from giving the booty to him? Khalid said: I thought it was too much. He (the Holy Prophet) said: Hand it over to him. Now when Khalid by Auf, the latter pulled him by his cloak and said (by way of chafing him): Hasn't the same thing happened what I reported to you from the Messenger of Allah (may peace be upon him)? When the Messenger of Allah (may peace be upon him) heard it, he was angry (and said): Khalid, don't give him, Khalid, don't give him. Are you going to desert the commanders appointed by roe? Your similitude and theirs is like a person who took camels and sheep for grazing. He grazed them and when it was time for them to have a drink, he brought them to a pool. So they drank from it, drinking away its clear water and leaving the turbid water below So the clear water (i.e. the best reward) is for you and the turbid water (i.e. blame) is for them.

019 : 4343 : Chapter 013

It has been narrated on the authority of Auf b. Malik al-Ashja'i who said: I joined the expedition that marched under Zaid b. Haritha to Muta, and I received reinforcement from the Yemen. (After this introduction), the narrator narrated the tradition that had gone before except that in his version Auf was reported to have said (to Khalid): Khalid, didn't you know that the Messenger of Allah (way peace be upon him) had decided In favour of giving the booty (sized from an enemy) to one who killed him? He (Khalid) said: Yes, but I thought it was too much.

019 : 4344 : Chapter 013

It has been reported by Salama b. al-Akwa': We fought the Battle of Hawazin along with the Messenger of Allah (may peace be upon him), (One day) when we were having our breakfast with the Messenger of Allah (may peace be upon him), a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he began to take food with the people and look (curiously around). We were in a poor condition as some of us were on foot (being without any riding animals). All of a sudden, he left us hurriedly, came to his camel, made it kneel down, mounted it and urged the beast which ran off with him. A man on a brown she-camel chased him (taking him for a spy). Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nose-string of the camel. I made it kneel down. As soon as it placed its knee on the ground, I drew my sword and struck at the head, of the rider who fell down. I brought the camel driving it along with the man's baggage and weapons. The Messenger of Allah (may peace be upon him) came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him (Ibn Akwa').

019 : 4345 : Chapter 014

It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara and Abu Bakr was the commander over us. He had been appointed by the Messenger of Allah (may peace be upon him). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night to rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah (may peace be upon him) met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet disrobed her. When on the next day, the Messenger of Allah (may peace be upon him) again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you. Messenger of Allah ! By Allah. I have not yet disrobed her. The Messenger of Allah (may peace be upon him) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

019 : 4346 : Chapter 015

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) one-fifth of the booty seized there-from is for Allah and His Apostle and the rest is for you.

019 : 4347 : Chapter 015

It has been narrated on the authority of Umar, who said: The properties abandoned by Banu Nadir were the ones which Allah bestowed upon His Apostle for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Holy Prophet (may peace be upon him). He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad.

019 : 4348 : Chapter 015

This hadith has been narrated on the authority of Zuhri.

019 : 4349 : Chapter 015

It is reported by Zuhri that this tradition was narrated to him by Malik b. Aus who said: Umar b. al-Khattab sent for me and I came to him when the day had advanced. I found him in his house sitting on his bare bedstead, reclining on a leather pillow. He said (to me): Malik, some people of your tribe have hastened to me (with a request for help). I have ordered a little money for them. Take it and distribute it among them. I said: I wish you had ordered somebody else to do this job. He said: Malik, take it (and do what you have been told). At this moment (his man-servant) Yarfa' came in and said: Commander of the Faithful, what do you say about Uthman, Abd al-Rabman b. 'Auf, Zubair and Sa'd (who have come to seek an audience with you)? He said: Yes, and permitted them, so they entered. Then he (Yarfa') came again and said: What do you say about 'Ali and Abbas (who are present at the door)? He said: Yes, and permitted them to enter. Abbas said: Commander of the Faithful, decide (the dispute) between me and this sinful, treacherous, dishonest liar. The people (who were present) also said: Yes. Commander of the Faithful, do decide (the dispute) and have mercy on them. Malik b. Aus said: I could well imagine that they had sent them in advance for this purpose (by 'Ali and Abbas). Umar said: Wait and be patient. I adjure you by Allah by Whose order the heavens and the earth are sustained, don't you know that the Messenger of Allah (may peace be upon him) said: "We (prophets) do not have any heirs; what we leave behind is (to be given in) charity"? They said: Yes. Then he turned to Abbas and 'Ali and said: I adjure you both by Allah by Whose order the heavens and earth are sustained, don't you know that the Messenger of Allah (may peace be upon him) said: "We do not have any heirs; what we leave behind is (to be given in) charity"? They (too) said: Yes. (Then) Umar said: Allah, the Glorious and Exalted, had done to His Messenger (may peace be upon him) a special favour that He has not done to anyone else except him. He quoted the Qur'anic verse: "What Allah has bestowed upon His Apostle from (the properties) of the people of township is for Allah and His Messenger". The narrator said: I do not know whether he also recited the previous verse or not. Umar continued: The Messenger of Allah (may peace be upon him) distributed among you the properties abandoned by Banu Nadir. By Allah, he never preferred himself over you and never appropriated anything to your exclusion, (After a fair distribution in this way) this property was left over. The Messenger of Allah (may peace be upon him) would meet from its income his annual expenditure, and what remained would be deposited in the Bait-ul-Mal. (Continuing further) he said: I adjure you by Allah by Whose order the heavens and the earth are sustained. Do you know this? They said: Yes. Then he adjured Abbas and 'Ali as he had adjured the other persons and asked: Do you both know this? They said: Yes. He said: When the Messenger of Allah (may peace be upon him) passed away, Abu Bakr said: "I

am the successor of the Messenger of Allah (may peace be upon him)." Both of you came to demand your shares from the property (left behind by the Messenger of Allah). (Referring to Hadrat 'Abbas), he said: You demanded your share from the property of your nephew, and he (referring to 'Ali) demanded a share on behalf of his wife from the property of her father. Abu Bakr (Allah be pleased with him) said: The Messenger of Allah (may peace be upon him) had said: "We do not have any heirs; what we leave behind is (to be given in) charity." So both of you thought him to be a liar, sinful, treacherous and dishonest. And Allah knows that he was true, virtuous, well-guided and a follower of truth. When Abu Bakr passed away and (I have become) the successor of the Messenger of Allah (may peace be upon him) and Abu Bakr (Allah be pleased with him), you thought me to be a liar, sinful, treacherous and dishonest. And Allah knows that I am true, virtuous, well-guided and a follower of truth. I became the guardian of this property. Then you as well as he came to me. Both of you have come and your purpose is identical. You said: Entrust the property to us. I said: If you wish that I should entrust it to you, it will be on the condition that both of you will undertake to abide by a pledge made with Allah that you will use it in the same way as the Messenger of Allah (may peace be upon him) used it. So both of you got it. He said: Wasn't it like this? They said: Yes. He said: Then you have (again) come to me with the request that I should adjudge between you. No, by Allah. I will not give any other judgment except this until the arrival of the Doomsday. If you are unable to hold the property on this condition, return it to me.

019 : 4350 : Chapter 015

The same hadith has been narrated by a different chain of transmitters with a slight variation in wording: 'Umar b. al-Khattab sent for me and said: Some families from your tribe have come to me (then follows the foregoing hadith) by Malik with the difference that the Messenger of Allah (may peace be upon him) would spend on his family for a year. And sometimes Ma'mar said: He would retain sustenance for his family for a year, and what was left of that he spent in the cause of Allah, the Majestic and Exalted.

019 : 4351 : Chapter 016

It is narrated on the authority of 'Aisha who said: When the Messenger of Allah (may peace be upon him) passed away, his wives made up their minds to send 'Uthman b. 'Affan (as their spokesman) to Abu Bakr to demand from him their share from the legacy of the Holy Prophet (may peace be upon him). (At this), 'Aisha said to them: Hasn't the Messenger of Allah (may peace be upon him) said: "We (Prophets) do not have any heirs; what we leave behind is (to be given in) charity"?

019 : 4352 : Chapter 016

It is narrated on the authority of Urwa b. Zubair who narrated from 'Aisha that she informed him that Fatima, daughter of the Messenger of Allah (may peace be upon him), sent someone to Abu Bakr to demand from him her share of the legacy left by the Messenger of Allah (may peace be upon him) from what Allah had bestowed upon him at Medina and Fadak and what was left from one-fifth of the income (annually received) from Khaibar. Abu Bakr said: The Messenger of Allah (may peace be upon him) said: "We (prophets) do not have any heirs; what we leave behind is (to be given in) charity." The household of the Messenger of Allah (may peace be upon him) will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah (may peace be upon him) from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah (may peace be upon him) himself used to do. So Abu Bakr refused to hand over anything from it to Fatima who got angry with Abu Bakr for this reason. She forsook him and did not talk to him until the end of her life. She lived for six months after the death of the Messenger of Allah (may peace be upon him). When she died, her husband, 'Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. During the lifetime of Fatima, 'All received (special) regard from the people. After she had died, he felt estrangement in the faces of the people towards him. So he sought to make peace with Abu Bakr and offer his allegiance to him. He had not yet owed allegiance to him as Caliph during these months. He sent a person to Abu Bakr requesting him to visit him unaccompanied by anyone (disapproving the presence of Umar). 'Umar said to Abu Bakr: BY Allah, you will not visit them alone. Abu Bakr said: What will they do to me? By Allah, I will visit them. And he did pay them a visit alone. 'All recited Tashahhud (as it is done in the beginning of a religious sermon); then said: We recognise your moral excellence and what Allah has bestowed upon you. We do not envy the favour (i.e. the Caliphate) which Allah has conferred upon you; but you have done it (assumed the position of Caliph) alone (without consulting us), and we thought we had a right (to be consulted) on account of our kinship with the Messenger of Allah (may peace be upon him). He continued to talk to Abu Bakr (in this vein) until the latter's eyes welled up with tears. Then Abd Bakr spoke and said: By Allah, in Whose Hand is my life, the kinship of the Messenger of Allah (may peace be upon him) is dearer to me than the kinship of my own people. As regards the dispute that has arisen between you and me about these properties, I have not deviated from the right course and I have not given up doing about them what the Messenger of Allah (may peace be upon him) used to do. So 'Ali said to Abu Bakr: This afternoon is (fixed) for (swearing) allegiance (to you). So when Abu Bakr had finished his Zuhr prayer, he ascended the pulpit and recited Tashahhud, and described the status of 'Ali, his delay in swearing allegiance and the excuse which he had offered to him (for this delay). (After this) he asked for God's forgiveness. Then 'Ali b. Abu Talib recited the Tashahhud, extolled the merits of Abu Bakr and (said that) his action was not prompted by any jealousy of Abu Bakr on his part or his refusal to accept the high position which Allah had conferred upon him, (adding:) But we were of the opinion that we should have a share in the government, but the matter had been decided without taking us into confidence, and this displeased us. (Hence the delay in offering allegiance). The Muslims were pleased with this (explanation) and they said: You have done the right

thing. The Muslims were (again) favourably inclined to 'Ali since he adopted the proper course of action.

019 : 4353 : Chapter 016

It has been narrated on the authority of 'Aisha that Fatima and 'Abbas approached Abu Bakr, soliciting transfer of the legacy of the Messenger of Allah (may peace be upon him) to them. At that time, they were demanding his (Holy Prophet's) lands at Fadak and his share from Khaibar. Abu Bakr said to them: I have heard from the Messenger of Allah (may peace be upon him). Then he quoted the hadith having nearly the same meaning as the one which has been narrated by Uqail on the authority of al-Zuhri (and which has gone before) except that in his version he said: Then 'Ali stood up, extolled the merits of Abu Bakr mentioned his superiority, and his earlier acceptance of Islam. Then he walked to Abu Bakr and swore allegiance to him, (At this) people turned towards 'Ali and said: you have done the right thing. And they became favourably inclined to 'Ali after he had adopted the proper course of action.

019 : 4354 : Chapter 016

It has been narrated by 'Urwa b Zubair on the authority of 'Aisha, wife of the Holy Prophet (may peace be upon him), that Fatima, daughter of the Messenger of Allah (may peace be upon him), requested Abu Bakr, after the death of the Messenger of Allah (may peace be upon him), that he should set apart her share from what the Messenger of Allah (may peace be upon him) had left from the properties that God had bestowed upon him. Abu Bakr said to her: The Messenger of Allah (may peace be upon him) said: "We do not have any heirs; what we leave behind is Sadaqa (charity)." The narrator said: She (Fatima) lived six months after the death of the Messenger of Allah (may peace be upon him) and she used to demand from Abu Bakr her share from the legacy of the Messenger of Allah (may peace be upon him) from Khaibar, Fadak and his charitable endowments at Medina. Abu Bakr refused to give her this, and said: I am not going to give up doing anything which the Messenger of Allah (may peace be upon him) used to do. I am afraid that if I go against his instructions in any matter I shall deviate from the right course. So far as the charitable endowments at Medina were concerned, 'Umar handed them over to 'Ali and Abbas, but 'Ali got the better of him (and kept the property under his exclusive possession). And as far as Khaibar and Fadak were concerned 'Umar kept them with him, and said: These are the endowments of the Messenger of Allah (may peace be upon him) (to the Umma). Their income was spent on the discharge of the responsibilities that devolved upon him on the emergencies he had to meet. And their management was to be in the hands of one who managed the affairs (of the Islamic State). The narrator said: They have been managed as such up to this day.

019 : 4355 : Chapter 016

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: My heirs cannot share even a dinar (from my legacy) ; what I leave behind after paying maintenance allowance to my wives and remuneration to my manager is (to go in) charity.

019 : 4356 : Chapter 016

A similar hadith has been narrated on the authority of Abu Zinad through a different chain of transmitters.

019 : 4357 : Chapter 016

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: "We do not have any heirs; what we leave behind is a charitable endowment."

019 : 4358 : Chapter 017

It has been narrated on the authority of Ibn Umar that the Messenger of Allah (may peace be upon him) allowed two shares from the spoils to the horseman and one share to the footman.

019 : 4359 : Chapter 017

The same tradition has been narrated on the authority of Ubaidullah by a different chain of transmitters who do not mention the words: "from the booty".

019 : 4360 : Chapter 018

Abu Zmail said that the hadith was narrated to him by Ibn 'Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him' the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm ! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him

(carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (may peace be upon him) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (may peace be upon him) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (may peace be upon him) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (may peace be upon him) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (may peace be upon him), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep at, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (may peace be upon him) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

019 : 4361 : Chapter 019

It has been narrated on the authority of Abu Huraira who said: The Messenger of Allah (may peace be upon him) sent some horsemen to Najd. They captured a man. He was from the tribe of Banu Hanifa and was called Thumama b. Uthal. He was the chief of the people of Yamama. People bound him with one of the pillars of the mosque. The Messenger of Allah (may peace be upon him) came out to (see) him. He said: O Thumama, what do you think? He replied: Muhammad, I have good opinion of you. If you kill me, you will kill a person who has spilt blood. If you do me a favour, you will do a favour to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (may peace be upon him) left him (in this condition) for two days, (and came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (may peace be upon him) left him until the next day when he (came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do me a favour, you

will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth ask and you will get what you will demand. The Messenger of Allah (may peace be upon him) said: Set Thumama free. He went to a palm-grove near the mosque and took a bath. Then he entered the mosque and said: I bear testimony (to the truth) that there is no god but Allah and I testify that Muhammad is His bondman and His messenger. O Muhammad, by Allah, there was no face on the earth more hateful to me than your face, but (now) your face has become to me the dearest of all faces. By Allah, there was no religion more hateful to me than your religion, but (now) your religion has become the dearest of all religions to me. By Allah, there was no city more hateful to me than your city, but (now) your city has become the dearest of all cities to me. Your horsemen captured me when I intended going for 'Umra. Now what is your opinion (in the matter)? The Messenger of Allah (may peace be upon him) announced good tidings to him and told him to go on 'Umra. When he reached Mecca, somebody said to him: Have you changed your religion? He said: No! I have rather embraced Islam with the Messenger of Allah (may peace be upon him). By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah (may peace be upon him).

019 : 4362 : Chapter 019

The same tradition has been narrated by a different chain of transmitters with a slight difference in the wording.

019 : 4363 : Chapter 020

It has been narrated on the authority of Abu Huraira who said: We were (sitting) in the mosque when the Messenger of Allah (may peace be upon him) came to us and said: (Let us) go to the Jews. We went out with him until we came to them. The Messenger of Allah (may peace be upon him) stood up and called out to them (saying): O ye assembly of Jews, accept Islam (and) you will be safe. They said: Abu'l-Qasim, you have communicated (God's Message to us). The Messenger of Allah (may peace be upon him) said: I want this (i.e. you should admit that God's Message has been communicated to you), accept Islam and you would be safe. They said: Abu'l-Qasim, you have communicated (Allah's Message). The Messenger of Allah (may peace be upon him) said: I want this... He said to them (the same words) the third time (and on getting the same reply) he added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land Those of you who have any property with them should sell it, otherwise they should know that the earth belongs to Allah and His Apostle (and they may have to go away leaving everything behind).

019 : 4364 : Chapter 020

It has been narrated on the authority of Ibn Umar that the Jews of Banu Nadir and Banu Quraizi fought against the Messenger of Allah (may peace be upon him) who expelled Banu Nadir, and allowed Quraiza to stay on, and granted favour to them until they too fought against him. Then he killed their men, and distributed their women, children and properties among the Muslims, except that some of them had joined the Messenger of Allah (may peace be upon him) who granted them security. They embraced Islam. The Messenger of Allah (may peace be upon him) turned out all the Jews of Medlina. Banu Qainuqa' (the tribe of 'Abdullah b. Salim) and the Jews of Banu Haritha and every other Jew who was in Medina.

019 : 4365 : Chapter 020

A similar hadith has been transmitted by a different chain of narrators, but the hadith narrated by Ibn Juraij is more detailed and complete.

019 : 4366 : Chapter 020

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

019 : 4367 : Chapter 020

This hadith has been narrated on the authority of Zubair with the same chain of transmitters.

019 : 4368 : Chapter 021

It has been narrated on the authority of Abu Sa'id al-Khudri who said: The people of Quraiza surrendered accepting the decision of Sa'd b. Mu'adh about them. Accordingly, the Messenger of Allah (may peace be upon him) sent for Sa'd who came to him riding a donkey. When he approached the mosque, the Messenger of Allah (may peace be upon him) said to the Ansar: Stand up to receive your chieftain. Then he said (to Sa'd): These people have surrendered accepting your decision. He (Sa'd) said: You will kill their fighters and capture their women and children. (Hearing this), the Prophet (may peace be upon him) said: You have adjudged by the command of God. The narrator is reported to

have said: Perhaps he said: You have adjudged by the decision of a king.

Ibn Muthanna (in his version of the tradition) has not mentioned the alternative words.

019 : 4369 : Chapter 021

Through the same chain of transmitters Shu'ba has narrated the same tradition in which he says that the Messenger of Allah (may peace be upon him) said (to Sa'd): You have adjudged according to the command of God. And once he said: you have adjudged by the decision of a king.

019 : 4370 : Chapter 021

It has been narrated on the authority of 'Aisha who said: Sa'd was wounded on the day of the Battle of the Ditch. A man from the Quraish called Ibn al-Ariqah shot at him an arrow which pierced the artery in the middle of his forearm. The Messenger of Allah (may peace be upon him) pitched a tent for him in the mosque and would inquire after him being in close proximity. When he returned from the Ditch and laid down his arms and took a bath, the angel Gabriel appeared to him and he was removing dust from his hair (as if he had just returned from the battle). The latter said: You have laid down arms. By God, we haven't (yet) laid them down. So march against them. The Messenger of Allah (may peace be upon him) asked: Where? He pointed to Banu Quraiza. So the Messenger of Allah (may peace be upon him) fought against them. They surrendered at the command of the Messenger of Allah (may peace be upon him), but he referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed (among the Muslims).

019 : 4371 : Chapter 021

It has been narrated on the authority of Hisham (who learnt it from his father) that the Messenger of Allah (may peace be upon him) said (to Sa'd): You have adjudged their case with the judgment of God, the Exalted and Glorified.

019 : 4372 : Chapter 021

It has been narrated on the authority of 'Aisha that Sa'd's wound became dry and was going to heal when he prayed: O God, surely Thou knowest that nothing is dearer to me

than that I should fight for Thy cause against the people who disbeliever Your Messenger (may peace be upon him) and turned him out (from his native place). If anything yet remains to be decided from the war against the Quraish, spare my life so that I may fight against them in Thy cause. O Lord, I think Thou hast ended the war between us and them. If Thou hast done so, open my wound (so that it may discharge) and cause my death thereby. So the wound began to bleed from the front part of his neck. The people were not scared except when the blood flowed towards them, and in the mosque along with Sa'd's tent was the tent of Banu Ghifar. They said: O people of the tent, what is it that is coming to us from you? Lo! it was Sa'd's wound that was bleeding and he died thereof.

019 : 4373 : Chapter 021

This tradition has been narrated by Hishim through the same chain of transmitters with a little difference in the wording. He said: (His wound) began to bleed that very night and it continued to bleed until he died. He has made the addition that it was then that (a non-believing) poet said:

Hark, O Sa'd, Sa'd of Banu Mu'adh,

What have the Quraiaa and Nadir done?

By thy life! Sa'd b. Mu'adh Was steadfast on the morn they departed.

You have left your cooking-pot empty, While the cooking-pot of the people is hot and boiling.

Abu Hubab the nobleman has said, O Qainuqa', do not depart.

They were weighty in their country just as rocks are weighty in Maitan.

019 : 4374 : Chapter 022

It has been narrated on the authority of Abdullah who said: On the day he returned from the Battle of Ahzab, the Messenger of Allah (may peace be upon him) made for us an announcement that nobody would say his Zuhr prayer but in the quarters of Banu Quraiza (Some) people, being afraid that the time for prayer would expire, said their prayers before reaching the street of Banu Quraiza. The others said: We will not say our prayer except where the Messenger of Allah (may peace be upon him) has ordered us to say it even if the time expires. (When he learned of the difference in the view of the two groups of the people, the Messenger of Allah (may peace be upon him) did not blame anyone from the two groups.

019 : 4375 : Chapter 023

It has been narrated on the authority of Anas b. Malik who said: When the Muhajirs migrated from Mecca to Medina; they came (in a state that) they had not anything(i.e. money) in their hands, while the Ansar possessed lands and date palms. They divided their properties with the Muhajirs. The Ansar divided and gave them on the condition that they would give half the fruit from the orchards every year, and the Muhajirs would recompense them by working with them and putting in labour. The mother of Anas b. Malik was called Umm Sulaim and she was also the mother of 'Abdullah b. Talha who was a brother of Anas from his mother's side. The mother of Anas had given the Messenger of Allah (may peace be upon him) her date-palms. He bestowed them upon Umm Aiman, the slave-girl who had been freed by him and was the mother of Usama b. Zaid. When the Messenger of Allah (may peace be upon him) had finished the war with the people of Khaibar and returned to Medina, the Muhajirs returned to the Ansar all the gifts which they had given them out of the fruits. (Anas b. Malik said:) The Messenger of Allah (may peace be upon him) returned to my mother her date-palms and gave to Umm Aiman instead of them date-palms from his orchard. Ibn Shihab says that Umm Aiman was the mother of Usama b. Zaid who was the slave-girl of 'Abdullah b. 'Abd-ul-Muttalib and hailed from Abyssinia. When Amina gave birth to the Messenger of Allah (may peace be upon him) after the death of his father, Umm Aiman used to nurse him until he grew up. He (later on) freed her and married her to Zaid b. Haritha. She died five months after the death of the Messenger of Allah (may peace be upon him).

019 : 4376 : Chapter 023

It has been narrated by Anas that (after his migration to Medina) a person placed at the Prophet's (may peace be upon him) disposal some date-palms growing on his land until the lands of Quraiza and Nadir were conquered. Then he began to return to him whatever he had received. (In this connection) my people told me to approach the Messenger of Allah (may peace be upon him) and ask from him what his people had given him or a portion thereof, but the Messenger of Allah (may peace be upon him) had bestowed those trees upon Umm Aiman. So I came to the Prophet (may peace be upon him) and he gave them (back) to me. Umm Aiman (also) came (at this time). She put the cloth round my neck and said: No, by Allah, we will not give to, you what he has granted to me. The Holy Prophet (may peace be upon him) said: Umm Aiman, let him have them and for you are such and such trees instead. But she said: By Allah, there is no god besides Him. No, never ! The Holy Prophet (may peace be upon him) continued saying: (You will get) such and such, until he had granted her ten times or nearly ten times more (than the original gift).

019 : 4377 : Chapter 024

It has been narrated on the authority of Abdullah b. Mughaffal who said I found a bag containing fat on the day of the Battle of Khaibar. I caught hold of it and said: I will not give anything today from it to anybody. Then I turned round and saw that the Messenger of Allah (may peace be upon him) was smiling (at my words).

019 : 4378 : Chapter 024

This tradition has been transmitted by a different chain of narrators with a different wording, the last in the chain being the same narrator, (i.e. 'Abdullah b. Mughaffal), who said: A bag containing food and fat was thrown to us. I left forward to catch it. Then I turned round and saw (to my surprise) the Messenger of Allah (may peace be upon him) and I felt ashamed of my act in his presence.

019 : 4379 : Chapter 024

This hadith has been transmitted on the authority of Shu'ba with a slight variation of words.

019 : 4380 : Chapter 025

It has been narrated on the authority of Ibn Abbas who learnt the tradition personally from Abu Safyan. The latter said: I went out (on a mercantile venture) during the period (of truce) between me and the Messenger of Allah (may peace be upon him). While I was in Syria, the letter of the Messenger of Allah (may peace be upon him) was handed over to Hiraql (Ceasar), the Emperor of Rome (who was on a visit to Jerusalem at that time). The letter was brought by Dihya Kalbi who delivered it to the governor of Busra. The governor passed it on to Hiraql, (On receiving the letter), he said: Is there anyone from the people of this man who thinks that he is a prophet. People said: Yes. So, I was called along with a few others from the Quraish. We were admitted to Hiraql and he seated us before him. He asked: Which of you has closer kinship with the man who thinks that he is a prophet? Abu Sufyan said: I. So they seated me in front of him and stated my companions behind me. Then, he called his interpreter and said to him: Tell them that I am going to ask this fellow (i.e. Abu Sufyan) about the man who thinks that he is a prophet. If he tells me a lie, then refute him. Abu Sufyan told (the narrator): By God, if there was not the fear that falsehood would be imputed to me I would have lied. (Then) Hiraqi said to his interpreter: Inquire from him about his ancestry, I said: He is of good ancestry among us. He asked: Has there been a king among his ancestors? I said: No. He asked: Did you accuse him of falsehood before he proclaimed his prophethood? I said:

No. He asked: Who are his follower people of high status or low status? I said: (They are) of low status. He asked: Are they increasing in number or decreasing? I said: No, they are rather increasing. He asked: Does anyone give up his religion, being dissatisfied with it, after having embraced it? I said: No. He asked: Have you been at war with him? I said: Yes. He asked: How did you fare in that war? I said: The war between us and him has been wavering like a bucket, up at one turn and down at the other (i.e. the victory has been shared between us and him by turns). Sometimes he suffered loss at our hands and sometimes we suffered loss at his (hand). He asked: Has he (ever) violated his covenant? I said: No. but we have recently concluded a peace treaty with him for a period and we do not know what he is going to do about it. (Abu Sufyin said on oath that he could not interpolate in this dialogue anything from himself more than these words) He asked: Did anyone make the proclamation (Of Prophethood) before him? I said: No. He (now) said to his interpreter: Tell him, I asked him about his ancestry and he had replied that he had the best ancestry. This is the case with Prophets; they are the descendants of the noblest among their people (Addressing Abu Sufyan), he continued: I asked you if there had been a king among his ancestors. You said that there had been none. If there had been a king among his ancestors, I would have said that he was a man demanding his ancestral kingdom. I asked you about his followers whether they were people of high or low status, and you said that they were of rather low status. Such are the followers of the Prophets. I asked you whether you used to accuse him of falsehood before he proclaimed his prophethood, and you said that you did not. So I have understood that when he did not allow himself to tell a lie about the people, he would never go to the length of forging a falsehood about Allah. I asked you whether anyone renounced his religion being dissatisfied with it after he had embraced it, and you replied in the negative. Faith is like this when it enters the depth of the heart (it perpetuates them). I asked you whether his followers were increasing or decreasing. You said they were increasing. Faith is like this until it reaches its consummation. I asked you whether you had been at war with him, and you replied that you had been and that the victory between you and him had been shared by turns, sometimes he suffering loss at your hand and sometimes you suffering lost at his. This is how the Prophets are tried before the final victory its theirs. I asked you whether he (ever) violated his covenant, and you said that he did not. This is how the Prophets behave. They never violate (their covenants). I asked you whether anyone before him had proclaimed the same thing, and you replied in the negative. I said: If anyone had made the same proclamation before, I would have thought that he was a man following what had been proclaimed before. (Then) he asked: What does he enjoin upon you? I said: He exhorts us to offer Salat, to pay Zakat, to show due regard to kinship and to practise chastity. He said: It what you have told about him is true, he is certainly a Prophet. I knew that he was to appear but I did not think that he would be from among you. If I knew that I would be able to reach him. I would love to meet him; and it I had been with him. I would have washed his feet (out of reverence). His dominion would certainly extend to this place which is under my feet. Then he called for the letter of the Messenger of Allah (may peace be upon him) and read it. The letter ran as follows: "In the name of Allah, Most Gracious and Most Merciful. From Muhammad, the Messenger of Allah, to Hiraql, the Emperor of the Romans. Peace be upon him who follows the guidance. After this, I extend to you the invitation to accept Islam. Embrace Islam and you will be safe. Accept Islam, God will give you double the reward. And if you turn

away, upon you will be the sin of your subjects. "O People of the Book, come to the word that is common between us that we should worship none other than Allah, should not ascribe any partner to Him and some of us should not take their fellows as Lords other than Allah. If they turn away, you should say that we testify to our being Muslims [iii. 64]."

When he had finished the reading of the letter, noise and confused clamour was raised around him, and he ordered us to leave. Accordingly, we left, (Addressing my companions) while we were coming out (of the place). I said: Ibn Abu Kabsha (referring sarcastically to the Holy Prophet) has come to wield a great power. Lo! (even) the king of the Romans is afraid of him. I continued to believe that the authority of the Messenger of Allah (may peace be upon him) would triumph until God imbued me with (the spirit of) Islam.

019 : 4381 : Chapter 025

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with the addition: "When Allah inflicted defeat on the armies of Persia, Caesar moved from Hims to Aelia (Bait al-Maqdis) for thanking Allah as He granted him victory." In this hadith these words occur: "From Muhammad, servant of Allah and His Messenger," and said: "The sin of your followers," and also said the words: "to the call of Islam".

019 : 4382 : Chapter 026

It has been narrated on the authority of Anas that the Prophet of Allah (may peace be upon him) wrote to Chosroes (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) despot inviting them to Allah, the Exalted. And this Negus was not the one for whom the Messenger of Allah (may peace be upon him) had said the funeral prayers.

019 : 4383 : Chapter 026

The tradition has been narrated on the authority of Anas b. Malik (the same narrator) through a different chain of transmitters, but this version does not mention: "And he was not the Negus for whom the Prophet (may peace be upon him) had said the funeral prayers."

019 : 4384 : Chapter 026

It has been narrated on the authority of the same narrator through another chain of transmitters with the same difference in the wording.

019 : 4385 : Chapter 027

It has been narrated on the authority of 'Abbas who said: I was in the company of the Messenger of Allah (may peace be upon him) on the Day of Hunain. I and Abd Sufyan b. Harith b. 'Abd al-Muttalib stuck to the Messenger of Allah (may peace be upon him) and we did not separate from him. And the Messenger of Allah (may place be upon him) was riding on his white mule which had been presented to him by Farwa b. Nufitha al-Judhami. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but the Messenger of Allah (may peace be upon him) began to spur his mule towards the disbelievers. I was holding the bridle of the mule of the Messenger of Allah (may peace be upon him) checking it from going very fast, and Abu Sufyan was holding the stirrup of the (mule of the) Messenger of Allah (may peace be upon him), who said: Abbas, call out to the people of al-Samura. Abbas (who was a man with a loud voice) called out at the top of the voice: Where are the people of Samura? (Abbas said:) And by God, when they heard my voice, they came back (to us) as cows come back to their calves, and said: We are present, we are present! 'Abbas said: They began to fight the infidels. Then there was a call to The Ansar. Those (who called out to them) shouted: O ye party of the Ansar ! O party of the Ansar ! Banu al-Harith b. al-Khazraj were the last to be called. Those (who called out to them) shouted: O Banu Al-Harith b. al-Khazraj! O BanU Harith b. al-Khazraj ! And the Messenger of Allah (may peace be upon him) who was riding on his mule looked at their fight with his neck stretched forward and he said: This is the time when the fight is raging hot. Then the Messenger of Allah (may peace be upon him) took (some) pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated. 'Abbas said: I went round and saw that the battle was in the same condition in which I had seen it. By Allah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat.

019 : 4386 : Chapter 027

A version of the tradition has been transmitted through another chain of narrators. In this version the words uttered by the Holy Prophet (may peace be upon him) (after he had thrown the pebbles in the face of the enemy) are reported as: "By the Lord of the Ka'ba, they have been defeated." And there is at the end the addition of the words: "Until Allah defeated them" (and I imagine) as if I saw the Prophet of Allah (may peace be upon him) chasing them on his mule.

019 : 4387 : Chapter 027

'Abbas reported: I was with Allah's Apostle (may peace be upon him) on the Day of Hunain. The rest of the hadith is the same but with this variation that the hadith transmitted by Yonus and Ma'mar is more detailed and complete.

019 : 4388 : Chapter 027

It has been narrated on the authority of Abu Ishaq who said: A man asked Bara' (b. 'Azib): Did you run away on the Day of Hunain. O, Abu Umira? He said: No, by Allah, The Messenger of Allah (may peace be upon him) did not turn his back; (what actually happened was that) some young men from among his companions, who were hasty and who were either without any arms or did not have abundant arms, advanced and met a party of archers (who were so good shots) that their arrows never missed the mark. This party (of archers) belonged to Banu Hawazin and Banu Nadir. They shot at the advancing young men and their arrows were not likely to miss their targets. So these young men turned to the Messenger of Allah (may peace be upon him) while he was riding on his white mule and Abu Sufyan b. al-Harith b. 'Abd al-Muttalib was leading him. (At this) he got down from his mule, invoked God's help, and called out: I am the Prophet. This is no untruth. I am the son of 'Abd al-Muttalib. Then he deployed his men into battle array.

019 : 4389 : Chapter 027

It has been narrated (through a different chain of transmitters) by Abu Ishiq that a person said to Bara' (b. 'Azib): Abu Umara, did you flee on the Day of Hunain? He replied: The Messenger of Allah (may peace be upon him) did not retreat. (What actually happened was that some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to the Messenger of Allah (may peace be upon him). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked God's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O God, descend Thy help. Bara' continued: When the battle grew fierce, we, by God would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Holy Prophet (may peace be upon him).

019 : 4390 : Chapter 027

It has been narrated through a still different chain of transmitters by the same narrator (i.e. Abu Ishaq) who said: I heard from Bara' who was asked by a man from the Qais tribe: Did you run away from the Messenger of Allah (may peace be upon him) on the Day of Hunain? Bara' said: But the Messenger of Allah (may peace be upon him) did not run away. On that day Banu Hawzzin took part in the battle as archers (on the side of the disbelievers). When we attacked them, they retreated and we fell upon the booty; (they rallied) and advanced towards us with arrows. (At that time) I saw the Messenger of Allah (may peace be upon him) riding on his white mule and Abu Sufyan b. al-Harith was holding its bridle. He (the Messenger of Allah) was saying: I am the Prophet. This is no untruth. I am a descendant of 'Abd al-Muttalib.

019 : 4391 : Chapter 027

This hadith has been narrated on the authority of Bara' with another chain of transmitters, but this hadith is short as compared with other ahadith which are more detailed.

019 : 4392 : Chapter 027

This tradition has been narrated on the authority of Salama who said: We fought by the side of the Messenger of Allah (may peace be upon him) at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet (may peace be upon him) met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower part of my body) and the other I was putting around my shoulders. My waist-wrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah (may peace be upon him) who was riding on his white mule. He said: The son of Akwa' finds himself to be utterly perplexed. Where the Companions gathered round him from all sides, the Messenger of Allah (may peace be upon him) got down from his mule, picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed. There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (may peace be upon him) distributed their booty among the Muslims.

019 : 4393 : Chapter 028

It has been narrated on the authority of Ibn 'Amr who said: The Messenger of Allah (may peace be upon him) besieged the people of Ta'if, but did not get victory over them. He said: God willing, we shall return. His Companions said: Shall we depart without having conquered it? The Messenger of Allah (may peace be upon him) said: (All right) make a raid in the morning. They did so, and were wounded (with the arrows showered upon them). So the Messenger of Allah (may peace be upon him) said: We shall depart tomorrow. (The narrator says): (Now) this (announcement) pleased them, and the Messenger of Allah (may peace be upon him) laughed at (their waywardness).

019 : 4394 : Chapter 029

It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him, the Messenger of Allah (may peace be upon him) held consultations with his Companions. The narrator said: Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (may peace be upon him) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (may peace be upon him) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say, I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise. The Messenger of Allah (may peace be upon him) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger of Allah (may peace be upon him) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (may peace be upon him) had indicated by placing his hand on the earth.

019 : 4395 : Chapter 030

It has been narrated by 'Abdullah b. Rabah from Abu Huraira, who said: Many deputations came to Mu'awiya. This was in the month of Ramadan. We would prepare food for one another. Abu Huraira was one of those who frequently invited us to his house. I said: Should I not prepare food and invite them to my place? So I ordered meals to be prepared. Then I met Abu Huraira in the evening and said: (You will have) your meals with me tonight. He said: You have forestalled me. I said: Yes, and invited them. (When they had finished with the meals) Abu Huraira said: Should I not tell you a tradition from your traditions, O ye assembly of the Ansar? He then gave an account of the Conquest of Mecca and said: The Messenger of Allah (may peace be upon him) advanced until he reached Mecca. He deputed Zubair on his right flank and Khalid on the left, and he despatched Abu Ubaida with the force that had no armour. They advanced to the interior of the valley. The Messenger of Allah (may peace be upon him) was in the midst of a large contingent of fighters. He saw me and said: Abu Huraira. I said: I am here at your call, Messenger of Allah. He said: Let no one come to me except the Ansar, so call to me the Ansar (only). Abu Huraira continued: So they gathered round him. The Quraish also gathered their ruffians and their (lowly) followers, and said: We send these forward. If they get anything, we shall be with them (to share it), and if misfortune befalls them, we shall pay (as compensation) whatever we are asked for. The Messenger of Allah (may peace be upon him) said (to the Ansar): You see the ruffians and the (lowly) followers of the Quraish. And he indicated by (striking) one of his hands over the other that they should be killed and said: Meet me at as-Safa. Then we went on (and) if any one of us wanted that a certain person should be killed, he was killed, and none could offer any resistance. Abu Huraira continued: Then came Abu Sufyan and said: Messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from this day on. Then he (the Holy Prophet) said: Who enters the house of Abu Sufyan, he will be safe. Some of the Ansar whispered among themselves: (After all), love for his city and tenderness towards his relations have overpowered him. Abu Huraira said: (At this moment) revelation came to the Holy Prophet (may peace be upon him) and when he was going to receive the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allah (may peace be upon him) until the revelation came to an end. When the revelation came to an end, the Messenger of Allah (may peace be upon him) said: O ye Assembly of the Ansar! They said: Here we are at your disposal, Messenger of Allah. He said: You were saying that love for his city and tenderness towards his people have overpowered this man. They said: So it was. He said: No, never. I am a bondman of God and His Messenger. I migrated towards God and towards you. I will live with you and will die with you. So, they (the Ansar) turned towards him in tears and they were saying: By Allah, we said what we said because of our tenacious attachment to Allah and His Messenger. The Messenger of Allah (may peace be upon him) said: Surely, Allah and His Messenger testify to your assertions and accept your apology. The narrator continued: People turned to the house of Abu Sufyan and people locked their doors. The Messenger of Allah (may peace be upon him) proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'ba. He reached near an idol by the side of the Ka'ba which was worshipped by the people. The Messenger of Allah (may peace be upon him) had a bow

in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow and (while doing so) was saying: Truth has been established and falsehood has perished. When he had finished the circumambulation, he came to Safa', ascended it to a height from where he could see the Ka'ba, raised his hands (in prayer) and began to praise Allah and prayed what he wanted to pray.

The tradition has been narrated by a different chain of transmitters with the following additions: (i) Then he (the Messenger of Allah) said with his hands one upon the other: Kill them (who stand in your way)... (ii) They (the Ansar) replied: We said so, Messenger of Allah! He said: What is my name? I am but Allah's bondman and His Messenger.

019 : 4396 : Chapter 030

It has been narrated on the authority of Abdullah b. Rabah who said: We came to Mu'awiya b. Abu Sufyan as a deputation and Abu Huraira was among us. Each of us would prepare food for his companions turn by turn for a day, (Accordingly) when it was my turn I said: Abu Huraira, it is my turn today. So they came to my place. The food was not yet ready, so I said to Abu Huraira: I wish you could narrate to us a tradition from the Messenger of Allah (may peace be upon him) until the food was ready. (Complying with my request) Abu Huraira said: We were with the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca. He appointed Khalid b. Walid as commander of the right flank, Zubair as commander of the left flank, and Abu 'Ubaida as commander of the foot-soldiers (who were to advance) to the interior of the valley. He (then) said: Abu Huraira, call the Ansar to me. So I called out to them and they came hurriedly. He said: O ye Assembly of the Ansaar, do you see the ruffians of the Quraish? They said: Yes. He said: See, when you meet them tomorrow, wipe them out. He hinted at this with his hand, placing his right hand on his left and said: You will meet us at as-Safa'. (Abu Huraira continued): Whoever was seen by them that day was put to death. The Messenger of Allah (may peace be upon him) ascended the mount of as-Safa'. The Ansar also came there and surrounded the mount. Then came Abu Sufyan and said: Messenger of Allah, the Quraish have perished. No member of the Quraish tribe will survive this day. The Messenger of Allah (may peace be upon him) said: Who enters the house of Abu Safyin will be safe, who lays down arms will be safe, who locks his door will be safe, (some of) the Ansar said: (After all) the man has been swayed by tenderness towards his family and love for his city. At this, Divine inspiration descended upon the Messenger of Allah (may peace be upon him). He said: You were saying that the man has been swayed by tenderness towards his family and love for his city. Do you know what my name is? I am Muhammad, the bondman of God and His Messenger. (He repeated this thrice.) I left my native place for the sake of Allah and joined you. So I will live with you and die with you. Now the Ansar said: By God, we said (that) only out of our greed for Allah and His Messenger. He said: Allah and His Apostle testify to you and accept your apology.

019 : 4397 : Chapter 031

It has been narrated by Ibn Abdullah who said: The Holy Prophet (may peace be upon him) entered Mecca. There were three hundred and sixty idols around the Ka'ba. He began to thrust them with the stick that was in his hand saying: "Truth has come and falsehood has vanished. Lo! falsehood was destined to vanish" (xvii. 8). Truth has arrived, and falsehood can neither create anything from the beginning nor can It restore to life

019 : 4398 : Chapter 031

This tradition has been narrated by Ibn Abu Najah through a different chain of transmitters up to the word: Zahaqa, (This version) does not contain the second verse and substitutes Sanam for Nusub (both the words mean "idol" or "image" that is worshipped).

019 : 4399 : Chapter 032

It has been narrated on the authority of Abdullah b. Muti' who heard from his father and said: I heard the Holy Prophet (may peace be upon him) say on the day of the Conquest of Mecca: No Quraishite will be killed hound hand and foot from this day until the Day of judgment.

019 : 4400 : Chapter 032

The same tradition has been narrated on the authority of Zakriyya through the same chain of transmitters with the following addition: "No rebellious Quraishite with al-Asi as his name embraced Islam that day except Muti. His name was al-Asi, but the Messenger of Allah (way peace be upon him) changed his name to Muti.

019 : 4401 : Chapter 033

It has been narrated on the authority of al-Bara' b. 'Azib who said: 'Ali b. Abu Talib penned the treaty between the Holy Prophet (may peace be upon him) and the polytheists on the Day of Hudaibiya. He wrote: This is what Muhammad, the Messenger of Allah, has settled. They (the polytheists) said: Do not write words "the Messenger of Allah". If we knew that you were the Messenger of Allah, we would not fight against you. The Prophet (may peace be upon him) said to 'Ali: Strike out these words. He (Ali) said: I am not going to strike them out. So the Prophet (may peace be upon him) struck them out

with his own hand. The narrator said that the conditions upon which the two sides had agreed included that the Muslims would enter Mecca (next year) and would stay there for three days, and that they would not enter bearing arms except in their sheaths or bolsters.

019 : 4402 : Chapter 033

It has been narrated on the authority of Abu Ishaq, who heard Bars' b. Azib say: When the Messenger of Allah (may peace be upon him) made peace with the people of Hudaibiya, 'Ali drew up the agreement between them, and so he wrote: Muhammad, the Messenger of Allah. (This is followed by the same wording as we have in the previous tradition except the omission of the words: This is what he has settled.)

019 : 4403 : Chapter 033

It has been narrated on the authority of Bara' who said: When the Prophet (may peace be upon him) was checked from going to the Ka'ba, the people of Mecca made peace with him on the condition that he would (be allowed to) enter Mecca (next year) and stay there for three days, that he would not enter (the city) except with swords in their sheaths and arms encased in their covers, that he would not take away with him anyone from its dwellers, nor would he prevent anyone from those with him to stay on in Mecca (if he so desired). He said to 'Ali: Write down the terms settled between us. (So 'Ali wrote): In the name of Allah, most Gracious and most Merciful. This is what Muhammad, the Messenger of Allah, has settled (with the Meccans), The polytheists said to him: If we knew that thou art the Messenger of Allah, we would follow you. But write: Muhammad b. 'Abdullah. So he told 'Ali to strike out these words. 'Ali said: No, by Allah, I will not strike them out. The Messenger of Allah (may Peace be upon him) said: Show me their place (on the parchment). So he ('Ali) showed him their place and he (the Holy Prophet) struck them out; and 'Ali wrote: Ibn 'Abdullah. (According to the terms of the treaty, next year) the Holy Prophet (may peace be upon him) stayed there for three days When it was the third day, they said to 'Ali: This is the last day according to the terms of your companion. So tell him to leave. 'Ali informed the Prophet (may peace be upon him) accordingly. He said: Yes, and left (the city). Ibn Janab in his version of the tradition used: "we would swear allegiance to you" instead of "we would follow you".

019 : 4404 : Chapter 033

It has been narrated on the authority of Anas that the Quraish made peace with the Prophet (may peace be upon him). Among them was Suhail b. Amr. The Prophet (may peace be upon him) said to 'Ali: Write "In the name of Allah, most Gracious and most Merciful." Suhail said: As for "Bismillah," we do not know what is meant by "Bismillah-

ir-Rahman-ir-Rahim" (In the name of Allah most Gracious and most Merciful). But write what we understand, i.e. Bi-ismika allahumma (in thy name. O Allah). Then, the Prophet (may peace be upon him) said: Write: "From Muhammad, the Messenger of Allah." They said: If we knew that thou wert the Messenger of Allah, we would follow you. Therefore, write your name and the name of your father. So the Holy Prophet (may peace be upon him) said: Write "From Muhammad b. 'Abdullah." They laid the condition on the Prophet (may peace be upon him) that anyone who joined them from the Muslims, the Meccans would not return him, and anyone who joined you (the Muslims) from them, you would send him back to them. The Companions said: Messenger of Allah, should we write this? He said: Yes. One who goes away from us to join them-may Allah keep him away ! and one who comes to join us from them (and is sent back) Allah will provide him relief and a way of escape.

019 : 4405 : Chapter 033

It has been narrated on the authority of Abu Wa'il who said: Sahal b. Hunaif stood up on the Day of Siffin and said: O ye people, blame yourselves (for want of discretion); we were with the Messenger of Allah (may peace be upon him) on the Day of Hudaibiya. If we had thought it fit to fight, we could fight. This was in the truce between the Messenger of Allah (may peace be upon him) and the polytheists. Umar b. Khattab came, approached the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, aren't we fighting for truth and they for falsehood? He replied: By all means. He asked: Are not those killed from our side in Paradise and those killed from their side in the Fire? He replied: Yes. He said: Then why should we put a blot upon our religion and return, while Allah has not decided the issue between them and ourselves? He said: Son of Khattab, I am the Messenger of Allah. Allah will never ruin me. (The narrator said): Umar went away, but he could not contain himself with rage. So he approached Abu Bakr and said: 'Abu Bakr, aren't we fighting for truth and they for falsehood? He replied: Yes. He asked: Aren't those killed from our side in Paradise and those killed from their side in the Fire? He replied: Why not? He (then) said: Why should we then disgrace our religion and return while God has not yet decided the issue between them and ourselves? Abu Bakr said: Son of Khattab, verily, he is the Messenger of Allah, and Allah will never ruin him. (The narrator continued): At this (a Sura of) the Qur'an (giving glad tidings of the victory) was revealed to the Messenger of Allah (may peace be upon him). He sent for Umar and made him read it. He asked: Is (this truce) a victory? He (the Messenger of Allah) replied: Yes. At this Umar was pleased, and returned.

019 : 4406 : Chapter 033

It has been narrated on the authority of Shaiq who said: I heard Sahl b. Hunaif say at Siffin: O ye people, find fault with your (own) discretion. By Allah, on the Day of Abu Jandal (i.e. the day of Hudaibiya), I thought to myself that, if I could, I would reverse the

order of the Messenger of Allah (may peace be upon him) (the terms of the truce being unpalatable). By Allah, we have never hung our swords on our shoulders in any situation whatsoever except when they made easy for us to realise the goal envisaged by us, but this battle of yours (seems to be an exception). Ibn Numair (in his version) did not mention the words: "In any situation whatsoever "

019 : 4407 : Chapter 033

The same tradition has been narrated through a different chain of transmitters on the authority of A'mash. This version contains the words: Ila amrin yofzi'una instead of Ila amrin na'rifu.

019 : 4408 : Chapter 033

It has been narrated through a different chain of transmitters on the authority of Abu Wa'il who said: I heard Sahl b. Hunaif say at Siffin: Blame (the hollowness) of your views about your religion. I thought to myself on the day of Abu Jandal that if I could turn down the order of the Messenger of Allah (may peace be upon him), I would. The situation was so difficult that if we mended it at one place, it was rent at another.

019 : 4409 : Chapter 033

It has been narrated on the authority of Anas b. Malik who said: When they (Companions of the Holy Prophet) were overwhelmed with grief and distress on his return from Hudaibiya where he had slaughtered his sacrificial beasts (not being allowed to proceed to Mecca), the Qur'anic verse: Inna fatahna... laka fathan mobinan to fauzan 'aziman, was revealed to him. (At this) he said: On me has descended a verse that is dearer to me than the whole world.

019 : 4410 : Chapter 033

This tradition has been narrated through a different chain of transmitters.

019 : 4411 : Chapter 034

It has been reported on the authority of Hudbaifa b. al-Yaman who said: Nothing

prevented me from being present at the Battle of Badr except this incident. I came out with my father Husail (to participate in the Battle), but we were caught by the disbelievers of Quraish. They said: (Do) you intend to go to Muhammad? We said: We do not intend to go to him, but we wish to go (back) to Medina. So they took from us a covenant in the name of God that we would turn back to Medina and would not fight on the side of Muhammad (may peace be upon him). So, we came to the Messenger of Allah (may peace be upon him) and related the incident to him. He said: Both, of you proceed (to Medina) ; we will fulfil the covenant made with them and seek God's help against them.

019 : 4412 : Chapter 035

It has been narrated by Ibrahim al-Taimi on the authority of his father who said: We were sitting in the company of Hudhaifa. A man said: If I were in the time of the Messenger of Allah (may peace be upon him), I would have fought by his side and would have striven hard for his causes. Hudhaifa said: You might have done that, (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah (may peace be upon him) on the night of the Battle of Abzib and we were gripped by a violent wind and severe cold. The Messenger of Allah (may peace be upon him) said: Hark, the man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We all kept quiet and none of us responded to him. (Again) he said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We kept quiet and none of us responded to him. He again said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted) Then he said: Get up Hudhaifa, bring me the news of the enemy. When he called me by name I had no alternative but to get up. He said: Go and bring me information about the enemy, and do nothing that may provoke them against me. When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire I put an arrow in the middle of the bow, intending to shoot at him, when I recalled the words of the Messenger of Allah (may peace be upon him) "Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah (may peace be upon him) wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: Get up, O heavy sleeper.

019 : 4413 : Chapter 036

It has been reported on the authority of Anas b. Malik that (when the enemy got the upper

hand) on the day of the Battle of Uhud, the Messenger of Allah (may peace be upon him) was left with only seven men from the ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought until he was killed. This state continued until the seven Ansar were killed (one after the other). Now, the Messenger of Allah (may peace be upon him) said to his two Companions: We have not done justice to our Companions.

019 : 4414 : Chapter 036

It has been narrated on the authority of Abd-ul-'Aziz b. Abu Hazim, who learnt from his father (Abu Hazim). The latter heard it from Sahl b. Sa'd who was asked about the injury which the Messenger of Allah (may peace be upon him) got on the day of the Battle of Uhud. He said: The face of the Messenger of Allah (may peace be upon him) was injured, his front teeth were damaged and his helmet was crushed. Fatima, the daughter of the Messenger of Allah (may peace be upon him), was washing the blood (from his head), and 'Ali b. Abu Talib was pouring water on it from a shield. When Fatima saw that the bleeding had increased on account of (pouring) water (on the wound), she took a piece of mat and burnt it until it was reduced to ashes. She put the ashes on the wound and the bleeding stopped.

019 : 4415 : Chapter 036

It has been reported on the authority of Abu Hazim who heard from Sahl b. Sa'd. The latter was asked about the injury of the Messenger of Allah (may peace be upon him). He said: By God, I know the person who washed the wound of the Messenger of Allah (may peace be upon him), who poured water on it and with what the wound was treated. Then Sahl narrated the same tradition as has been narrated by 'Abd al-'Aziz except that he added the words: "And his face was injured" and replaced the word "Hushimat" by "Kusirat" (i.e. it was broken).

019 : 4416 : Chapter 036

The same tradition has been narrated on the authority of Sahl b. Sa'd through a different chain of transmitters with a slight difference in the wording.

019 : 4417 : Chapter 036

It has been narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying: How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them towards God? At this time, God, the Exalted and Glorious, revealed the Verse: "Thou hast no authority" (iii. 127).

019 : 4418 : Chapter 036

It has been narrated on the authority of 'Abdullah who said: It appeared to me as if I saw the Messenger of Allah (may peace be upon him) (and heard him) relate the story of a Prophet who had been beaten by his people, was wiping the blood from his face and was saying. My Lord, forgive my people, for they do not know.

019 : 4419 : Chapter 036

A version of the tradition with a slightly different wording has been narrated by another chain of transmitters.

019 : 4420 : Chapter 037

It has been narrated by Hammam b. Munabbih who said: This is what has been related to us by Abu Huraira from the Messenger of Allah (may peace be upon him). (With this introduction) he narrated a number of traditions. One of these was that the Messenger of Allah (may peace be upon him) said: Great is the wrath of Allah upon a people who have done this to the Messenger of Allah (may peace be upon him), and he was at that time pointing to his front teeth. The Messenger of Allah (may peace be upon him) also said: Great is the wrath of Allah upon a person who has been killed by the Messenger of Allah (may peace be upon him) in the way of Allah, the Exalted and Glorious.

019 : 4421 : Chapter 038

It has been narrated on the authority of Ibn Mas'ud who said: While the Messenger of Allah (may peace be upon him) was saying his prayer near the Ka'ba and Abu Jahl with his companions was sitting (near by), Abu Jahl said, referring to the she-camel that had

been slaughtered the previous day: Who will rise to fetch the foetus of the she-camel of so and so, and place it between the shoulders of Muhammad when he goes down in prostration (a posture in prayer). The one most accursed among the people got up, brought the foetus and, when the Prophet (may peace be upon him) went down in prostration, placed it between his shoulders. Then they laughed at him and some of them leaned upon the others with laughter. And I stood looking. If I had the power, I would have thrown it away from the back of the Messenger of Allah (may peace be upon him). The Prophet (may peace be upon him) had bent down his head in prostration and did not raise it, until a man went (to his house) and informed (his daughter) Fatima, who was a young girl (at that time) (about this ugly incident). She came and removed (the filthy thing) from him. Then she turned towards them rebuking them (the mischief-mongers). When the Prophet (may peace be upon him) had finished his prayer, he invoked God's imprecations upon them in a loud voice. When he prayed, he prayed thrice, and when he asked for God's blessings, he asked thrice. Then he said thrice: O Allah, it is for Thee to deal with the Quraish. When they heard his voice, laughter vanished from them and they feared his malediction. Then he said: O God, it is for Thee to deal with Abu Jahl b. Hisham, 'Utba b. Rabi'a, Shaiba b. Rabi'a. Walid b. Uqba, Umayya b. Khalaf, Uqba b. Abu Mu'ait (and he mentioned the name of the seventh person, which I did not remember). By One Who sent Muhammad with truth, I saw (all) those he had named lying slain on the Day of Badr. Their dead bodies were dragged to be thrown into a pit near the battlefield.

Abu Ishiq had said that the name of Walid b. 'Uqba has been wrongly mentioned in this tradition.

019 : 4422 : Chapter 038

It has been narrated by Abdullah (b. Mas'ud) who said: When the Messenger of Allah (may peace be upon him) was lying prostrate in prayer and around him were some people from the Quraish, 'Uqba b. Abu Mu'ait brought the foetus of a she-camel and threw it on the back of the Messenger of Allah (may peace be upon him). He did not raise his head until Fatima arrived, removed it from his back and cured him who had done that (ugly act). He said: O Allah, it is for Thee to deal with the chiefs of the Quraish. Abu Jahl b. Hisham, 'Utba b. Rabi'a. Uqba b. Abu Mu'ait, Shaiba b. Rabi'a, Umayya b. Khalaf or Ubayy b. Khalaf (Shu'ba, one of the narrator of this tradition is in doubt about the exact person). I saw that all were slain in the Battle of Badr and their dead bodies were thrown into a well, except that of Umayya or Ubayy which was cut into pieces and was thrown into the well.

019 : 4423 : Chapter 038

Abu Ishiq has narrated a similar tradition through a different chain of transmitters and has

added: He (the Messenger of Allah) loved to repeat the supplication thrice. He was saying: O Allah, it is for Thee to deal with the Quraish (repeating these words thrice). And among the Quraish, he mentioned (the names of) al-Walid b. 'Utba and Umayya b. Khalaf. (The narrator says there is no doubt about the names of these persons but he has forgotten the name of the seventh man).

019 : 4424 : Chapter 038

It has been narrated on the authority of 'Abdullah that, the Messenger of Allah (may peace be upon him) turned his face towards the Ka'ba and invoked God's imprecations upon six men of the Quraish, among whom were Abu Jahl. Umayya b. Khalaf, Utba b. Rabi'a, Shaiba b. Rabi'a and 'Uqba b. Abu Mu'ait I swear by God that I saw them lying slain in the battlefield of Badr. It being a hot day, their complexion had changed (showing signs of decay).

019 : 4425 : Chapter 038

It has been narrated on the authority of 'Aisha, the wife of the Prophet (may peace be upon him), who said to the Messenger of Allah (may peace be upon him): Messenger of Allah, has there come upon you a day more terrible than the day of Ubud. He said: I have experienced from thy people and the hardest treatment I met from them was what I received from them on the day of 'Aqaba. I betook myself to Ibn Abd Yalil b. Abd Kulal with the purpose of inviting him to Islam, but he did not respond to me as I desired. So I departed with signs of (deep) distress on my face. I did not recover until I reached Qarn al-Tha'alib. Where I raised my head, lo! near me was a cloud which had cast its shadow on me. I looked and Lo! there was in it the angel Jibril who called out to me and said: God, the Honoured and Glorious, has heard what thy people have said to thee, and how they have reacted to thy call. And He has sent to thee the angel in charge of the mountains so that thou mayest order him what thou wishest (him to do) with, regard to them. The angel in charge of the mountains (then) called out to me, greeted me and said: Muhammad, God has listened to what thy people have said to thee. I am the angel in charge of the mountains and thy Lord has sent me to thee so that thou mayest order me what thou wishest. If thou wishest that I should bring together the two mountains that stand opposite to each other at the extremities of Mecca to crush them in between, (I would do that). But the Messenger of Allah (may peace be upon him) said to him: I rather hope that God will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him.

019 : 4426 : Chapter 038

It has been narrated on the authority of Jundub b. Sufyan who said: A finger of the Messenger of Allah (may peace be upon him) was wounded in one of the encounters He said: Thou art just a little finger which has bled, and what thou hast experienced is in the cause of Allah.

019 : 4427 : Chapter 038

It has been narrated on the authority of Aswad b. Qais who said: The Messenger of Allah (may peace be upon him) was in a cave (or raid) when his finger was hurt.

019 : 4428 : Chapter 038

It has been narrated on the authority of Aswad b. Qais who heard Jundub saying that Gabriel delayed his visit to the Messenger of Allah (may peace be upon him) The polytheists began to say that Muhammad has been forsaken. At this Allah, the Glorious and Exalted, revealed: "Wa'dd hd wa'l-laili iza saja, ma wadda'ka Rabbuka wa' ma qala" [By the glorious morning light, and by the night when it is still: thy Lord has not forsaken thee, nor is He displeased].

019 : 4429 : Chapter 038

It has been narrated on the authority of Aswad b. Qais who said: I heard Jundub b. Sufyan say: The Messenger of Allah (may peace be upon him) fell ill and did not wake up for two or three nights (for prayers) A woman came to him and said: Muhammad, I hope that your satan has left you. I haven't seen him approach you for two or three nights. The narrator says: At this, Allah, the Glorious and Exalted, revealed: "By the Glorious..."

019 : 4430 : Chapter 038

This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters.

019 : 4431 : Chapter 039

It has been narrated on the authority of Usama b. Zaid that the Prophet (may peace be upon him) rode a donkey. It had on it a saddle under which was a mattress made at Fadak (a place near Medina). Behind him he seated Usama. He was going to the street of Banu Harith al-Khazraj to inquire after the health of Sa'd b. Ubada. This happened before the Battle of Badr. (He proceeded) until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and the Jews and among them were 'Abdullah b. Ubayy and 'Abdullah b. Rawaha. When the dust raised by the hoofs of the animal spread over the company, 'Abdullah b. Ubayy covered his nose with his mantle and said: Do not scatter the dust over us (Not minding this remark), the Holy Prophet (may peace be upon him) greeted them, stopped, got down from his animal, invited them to Allah, and recited to them the Qur'an. 'Abdullah b. Ubayy said: O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Get back to your place. Whoso comes to you from us, tell him (all) this. Abdullah b. Rawaha said: Come to us in our gatherings, for we love (to hear) it. The narrator says: (At this), the Muslims, the polytheists and the Jews began to rebuke one another until they were determined to come to blows. The Holy Prophet (may peace be upon him) continued to pacify them (When they were pacified), he rode his animal and came to Sa'd b. 'Ubida. He said: Sa'd, haven't you heard what Abu Hubab (meaning 'Abdullah b. Ubayy) has said? He has said so and so. Sa'd said: Messenger of Allah, forgive and pardon. God has granted you a sublime position, (but so far as he is concerned) the people of this settlement had-decided to make him their king by making him wear a crown and a turban (in token thereof), but God has circumvented this by the truth He has granted you. This has made him jealous and his jealousy (must have) prompted the behaviour that you have witnessed. So, the Holy Prophet (may peace be upon him) forgave him.

019 : 4432 : Chapter 039

A similar tradition has been narrated through a different chain of transmitters by Ibn Shihab with the addition of the words: "Before Abdullah (b. Ubayy) became a Muslim."

019 : 4433 : Chapter 039

It has been narrated on the authority of Anas b. Malik that it was said to the Holy Prophet (may peace be upon him): Would that you approached Abdullah b. Ubayy (to persuade him to accept Islam). The Holy Prophet (may peace be upon him) (accordingly) went to him, riding a donkey, and (a party of) Muslims also went (with him). On the way they had to walk over a piece of land affected with salinity. When the Holy Prophet (may peace be upon him) approached him, he said: Do not come near me. By Allah, the obnoxious smell of your donkey has offended me (As a rejoinder to this remark), a man from the Ansar said: By God, the smell of the donkey of the Messenger of Allah (may

peace be upon him) is better than your smell (At this), a man from the tribe of 'Abdullah got furious. Then people from both sides got furious and exchanged blows with sticks, hands and shoes. (The narrator says) that (after this scuffle) we learnt that (the Qur'anic verse): "It two parties of the Believers have a quarrel, make ye peace between them" (xlix. 9) was revealed about these fighting parties.

019 : 4434 : Chapter 040

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said (after the encounter at Badr): Who will ascertain for us what has happened to Abu Jahl? Ibn Mas'ud went (to gather this information). He found that the two sons of 'Afra' had struck him and he lay cold at the point of death. He caught him by his beard and said: Art thou Abu Jahl? He said: is there anybody superior to the person you have killed, or (he said) his people have killed him. Ibn Mas'ud says that, according to Abu Mijlaz, Abu Jahl said: Alas! a person other than a farmer would have killed me.

019 : 4435 : Chapter 040

A similar tradition has been transmitted by a different chain of narrators, on the same authority with a slight difference In the wording.

019 : 4436 : Chapter 041

It has been narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger. Muhammad b. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: Permit me to talk (to him in the way I deem fit). He said: Talk (as you like). So, Muhammad b. Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: This man (i.e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When he heard this, Ka'b said: By God, you will be put to more trouble by him. Muhammad b. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (cur) weapons. He said: All right. Then Muhammad b. Maslama promised that he would come to him with Harith, Abu 'Abs b. Jabr and Abbad b. Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except

'Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: It is only Muhammad b. Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even it to be pierced with a spear, he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). He then held his head fast and said to his companions: Do your job. And they killed him.

019 : 4437 : Chapter 042

It has been narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) raided Khaibar. One morning we offered prayers in the darkness of early dawn (near Khaibar). Then the Messenger of Allah (may peace be upon him) mounted (his horse). Abu Talha mounted his and I mounted behind Abu Talha on the same horse. The Prophet of Allah (may peace be upon him) rode through the streets of Khaibar and (I rode so close to him) that my knee touched the thigh of the Prophet of Allah (may peace be upon him). The wrapper got aside from his thigh, and I could see its whiteness. When he entered the town, he said: God is Great. Khaibar shall face destruction. When we descend in the city-square of a people, it is a bad day for them who have been warned (and have not taken heed). He said these words thrice. The people of the town had just come out from (their houses) to go about their jobs. They said (in surprise): Muhammad has come. We captured Khaibar by force.

019 : 4438 : Chapter 042

It has been narrated (through another chain of transmitters) on the authority of the same narrator (i.e. Anas) who said: I was riding behind Abu Talha on the day of the Battle of Khaibar (and we were riding so close to the Holy Prophet that) my foot would touch his. We encountered the people at sunrise when they had come out with their axes, spades and strings driving their cattle along. They shouted (in surprise): Muhammad has come along with his force ! The Messenger of Allah (may peace be upon him) said: Khaibar shall face destruction. Behold ! when we descend in the city-square of a people, it is a bad day for those who have been warned (but have not taken heed). Allah, the Glorious and Majestic, inflicted defeat upon them.

019 : 4439 : Chapter 042

This hadith has been transmitted on the authority of Anas b. Malik with a slight variation of words.

019 : 4440 : Chapter 042

It has been narrated on the authority of Salama b. al-Akwa' who said: We marched upon Khaibar with the Messenger of Allah (may peace be upon him). We journeyed during the night. One of the people said to (my brother) 'Amir b. al-Akwa': Won't you recite to us some of your verses? Amir was a poet. So he began to chant his verses to urge the camels, reciting:

O God, if Thou hadst not guided us, We would have neither been guided rightly nor practised charity, Nor offered prayers. We wish to lay down our lives for Thee; so forgive Thou our lapses, And keep us steadfast when we encounter (our enemies). Bestow upon us peace and tranquillity. Behold, when with a cry they called upon us to help.

The Messenger of Allah (may peace be upon him) said: Who is this driver (of the camels)? They said: It is 'Amir. He said: God will show mercy to him. A man said: Martyrdom is reserved for him. Messenger of Allah, would that you had allowed us to benefit ourselves from his life. (The narrator says): We reached Khaibar and besieged them, and (we continued the siege) until extreme hunger afflicted us. Then the Messenger of Allah (may peace be upon him) said: Behold, God has conquered it for you. When it was evening of the day on which the city was conquered, the Muslims lit many fires. The Messenger of Allah (may peace be upon him) said: What are these fires? And what are they cooking? They said: They are cooking meat. He asked. Which meat? They said: That of domestic asses. He said: Let them throw it away and break the pots (in which it is being cooked). A man said: Or should they throw it away and wash the pots? He said: They may do that. When the people drew themselves up in battle array 'Amir caught hold of his sword that was rather short He drove a Jew before him to strike him with it. (As he struck him), his sword recoiled and struck his own knee, and 'Amir died of the wound. When the people returned (after the conquest of Kliaibar) and he (Salama) had caught hold of my hand, and said: The Messenger of Allah (may peace be upon him) saw that I was silent (and dejected); he said: What's the matter with thee? I said to him: My father and my mother be thy ransom, people presume that 'Amir's sacrifice has been in vain. He asked: Who has said that? I said: So and so and Usaid b. Hudair al-Ansari. He said: Who has said that has lied. For him (for 'Amir) there is a double reward. (He indicated this by putting two of his fingers together.) He was a devotee of God and a warrior fighting for His cause. There will be hardly any Arab who can fight as bravely as he did. Qutaiba has differed in a few words.

019 : 4441 : Chapter 042

It has been reported on the authority of Salama b. Akwa' who said: On the day of the Battle of Khaibar my brother fought a fierce fight by the side of the Messenger of Allah (may peace be upon him). His sword rebounded and killed him. The Companions of the Messenger of Allah (may peace be upon him) talked about his death and doubted (whether it was martyrdom). (They said): (He is) a man killed by his own weapon, and expressed doubt about his affair. Salama said: When the Messenger of Allah (may peace be upon him) returned from Khaibar, I said: Messenger of Allah, permit me that I may recite to you some rajaz verses. The Messenger of Allah (may peace be upon him) permitted him. 'Umar b. Khattab said: I know what you will recite. I recited:

By God, if God had guided us not, We would have neither been guided aright nor practised charity, Nor offered prayers.

The Messenger of Allah (may peace be upon him) said: What you have said is true, 'I (continued):

And descend on us peace and tranquillity. And keep us steadfast if we encounter (with our enemies). And the polytheists have rebelled against us.

When I finished my rajaz, the Messenger of Allah (may peace be upon him) said: Who composed these verses? I said: They were composed by my brother. The Messenger of Allah (may peace be upon him) said: May God show mercy to him ! I said: By God, some people are reluctant to invoke God's mercy on him (because) they say he is a man who died by his own sword. (Hearing this) the Messenger of Allah (may peace be upon him) said: He died as God's devotee and warrior. Ibn Shihab has said: I asked one of the sons of Salama (b. Akwa') about (the death of 'Amir). He related to me a similar tradition except that he said: When I said some people were reluctant invoke God's blessings on him, the Messenger of Allah (may peace be, upon him said: They lied. ('Amir) died as God's devotee and warrior (in the cause of Allah). For him there is a double reward, and he pointed out this by putting his two fingers together.

019 : 4442 : Chapter 043

It has been reported on the authority of Barra' who said: The Messenger of Allah (may peace be upon him) was carrying the earth with us on the Day of Ahzab and the whiteness of his belly had been covered with earth, (While engaged in this toil) he was reciting:

By God, if Thou hadst not guided us, we would have neither been guided aright nor practised charity, nor offered prayers. Descend on us peace and tranquillity. Behold I these people (the Meccans) refused to follow us. According to another version, he recited:

The chieftains (of the tribes) refused to follow us when they contemplated mischief, we rejected it. And with this (verse) he would raise his voice.

019 : 4443 : Chapter 043

It has been narrated on the authority of Abu Ishaq who said: I heard from Bara' a similar tradition except that he said: "These people (the Meccans) rebelled against us."

019 : 4444 : Chapter 043

It has been reported on the authority of Sahl b. Sa'd who said: The Messenger of Allah (may peace be upon him) came to us while we were digging the ditch and were carrying the earth on our shoulders. (Seeing our condition), he said:

O God, there is no life but the life of the Hereafter, so forgive Thou the Muhajirs and the Ansar.

019 : 4445 : Chapter 043

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said:

O God, there is no life, but the life of the Hereafter, so forgive Thou the Ansar and the Muhajirs.

019 : 4446 : Chapter 043

According to another version of the tradition, reported on the authority of Anas b. Malik, the Messenger of Allah (may peace be upon him) is reported to have said:

O God, there is no life but the life of the Hereafter, so grant honour to the Ansar and the Muhajirs.

019 : 4447 : Chapter 043

According to still another version of the tradition narrated by the same authority, and handed down through a different chain of transmitters, it has been reported that they (the Companions of the Holy Prophet) were reciting rajaz verses and the Messenger of Allah (may peace be upon him) was (reciting) with them. And they were chanting:

O God, there is no good but the good of the Hereafter, so help Thou the Ansar and the Muhajirs. Shaiban substituted "So forgive Thou" for "So help Thou".

019 : 4448 : Chapter 043

It has been narrated (through a still different chain of transmitters) by Anas that the Companions of Muhammad (may peace be upon him) were chanting on the day of the Battle of the Ditch:

We are those who have sworn allegiance to Muhammad (And made a covenant with him) to follow Islam as long as we live.

Hammad is not sure whether Anas said: "Ala'l-Islam" or, "Ala'l-Jihad". And the Holy Prophet (may peace be upon him) was chanting:

O God, the real good is the good of the Hereafter, so forgive Thou the Ansar and the Muhajirs.

019 : 4449 : Chapter 044

It has been narrated on the authority of Yazid b. Abu 'Ubaid who said that he heard Salama b. al-Akwa' say: I went out before the Adhan for the morning prayer had been delivered. The milch she-camels of the Messenger of Allah (may peace be upon him) were grazing at Dhu Qarad. 'Abd al-Rahman b. Auf's slave met me and said: The milch she-camels of the Messenger of Allah (may peace be upon him) had been taken away. I said: Who has taken them away? He said: (the people belonging to the tribe of) Ghatafan. I cried thrice: Help ! I made the whole city between the two lavas hear my cry. Then I ran straight in their pursuit until I overtook them at Dhu Qarad where they were just going to water their animals. I, being an archer, began to shoot them with my arrows and was saying: I am the son of al-Akwa'. And today is the day when the cowards will meet their doom. I continued to chant until I rescued the milch she-camels from them, and snatched from them thirty mantles. Now, the Messenger of Allah (may peace be upon him) and some other people came along. I said: Prophet of Allah, I have prevented them from water while they were thirsty. So you should send a force (to punish them). He (the Holy Prophet) said: Ibn al-Akwa', you have taken (what, you have taken). Now let them go. Then we returned and the Messenger of Allah (may peace be upon him) made me mount behind him on his she-camel until we entered Medina.

019 : 4450 : Chapter 044

It has been narrated on the authority of Ibn Salama. He heard the tradition from his father who said: We arrived at Hudaibiya with the Messenger of Allah (may peace be upon him) and we were fourteen hundred in number. There were fifty goats for them which could not be watered (by the small quantity of water in the local well). So, the Messenger of Allah (may peace be upon him) sat on the brink of the well. Either he prayed or spat into the well. The water welled up. We drank and watered (the beasts as well). Then the Messenger of Allah (may peace be upon him) called us to take the vow of allegiance, as he was sitting at the base of a tree. I was the first man to take the vow. Then other people took the vow. When half the number of people had done so, he said to me: You take the vow, Salama. I said: I was one of those who took the vow in the first instance. He said: (You may do) again. Then the Messenger of Allah (may peace be upon him) saw that I was without weapons. He gave me a big or a small shield. Then he continued to administer vows to the people until it was the last batch of them. He said (to me): Won't you swear allegiance, Salama? I said: Messenger of Allah, I took the oath with the first batch of the people and then again when you were in the middle of the people. He said: (Doesn't matter), you may (do so) again. So I took the oath of allegiance thrice. Then he said to me: Salama, where is the shield which I gave to thee? I said: Messenger of Allah, my uncle 'Amir met me and he was without any weapons. So I gave the shield to him. The Messenger of Allah (may peace be upon him) laughed and said: You are like a person of the days gone by who said: O God. I seek a friend who is dearer to me than myself (When all Companions had sworn allegiance to the Holy Prophet), the polytheists sent messages of peace, until people could move from our camp to that of the Meccans and vice versa. Finally, the peace treaty was concluded.

I was a dependant of Talha b. Ubaidullah. I watered his horse, rubbed its back. I served Talha (doing odd jobs for him) and partook from his food. I had left my family and my property as an emigrant in the cause of Allah and His Messenger (may peace be upon him). When we and the people of Mecca had concluded a peace treaty and the people of one side began to mix with those of the other, I came to a tree, swept away its thorns and lay down (for rest) at its base; (while I lay there), four of the polytheists from the Meccans came to me and began to talk ill of the Messenger of Allah (may peace be upon him). I got enraged with them and moved to another tree. They hung their weapons (to the branches of the tree) and lay down (for rest). (While they lay there), somebody from the lower part of the valley cried out: Run up, O Muhajirs ! Ibn Zunaim has been murdered. I drew my sword and attacked these four while they were asleep. I seized their arms and collected them up in my hand, and said: By the Being Who has conferred honour upon Muhammad, none of you shall raise his head, else I will smite his face. (Then) I came driving them along to the Holy Prophet (may peace be upon him). (At the same time), my uncle Amir came (to him) with a man from "Abalat called Mikraz. Amir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allah (may peace be upon him) cast a glance at them and said: Let them go (so that) they may prove guilty of breach of trust more than once (before we take action against them). So the Messenger of Allah (may peace be upon him) forgave them. On this occasion. God revealed the Qur'anic verse: "It is He Who

restrained their hands from you and your hands from them in the valley of Mecca after He had granted you a victory over them" (xlvi. 24). Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyān who were polytheists. The Messenger of Allah (may peace be upon him) asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah (may peace be upon him) and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah (may peace be upon him) sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talha along with the camels.

When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (may peace be upon him), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talha b. 'Ubaidullah and Inform the Messenger of Allah (may peace be upon him) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help I Then I set out in pursuit of the raiders, shooting at them with arrows and chanting a verse in the Iambic metre:

I am the son of al-Akwa'. And today is the day of defeat for the mean. I would overtake a man from them, shoot at him an arrow which, piercing through the saddle, would reach his shoulder and I would say: Take it, chanting at the same time the verse: And I am the son of al-Akwa'. And today is the day of defeat for the mean. By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (may peace be upon him) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (may peace be upon him) and his Companions might recognise them (that it was booty left by the enemy). (They went on) until They came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: Who is that fellow I am seeing? They said: This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands. He said: Four of you should make a dash at him (and kill him). (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: Do you recognise me? They said: No. Who are thou? I said: I am Salama, son of al-Akwa'. By the Being Who has honoured the countenance of Muhammad (may peace be upon him) I can kill any of you I like but none of you will be able to kill me. One of them said: I think (he is right). So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (may peace be upon him), who came riding through the trees. Lo! the foremost among them was Akhram al-Asadi. Behind him was Abu Qatada al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this).

they (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (may peace be upon him) and his Companions join you. He said: Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom, so I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatada, a horse-man of the Messenger of Allah (may peace be upon him), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honoured the countenance of Muhammad (may peace be upon him), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (may peace be upon him), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean. The fellow (who was wounded) said: May his mother weep over him ! Are you the Akwa' who has been chasing us since morning? I said: Yes, O enemy of thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (may peace be upon him). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (may peace be upon him) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (may peace be upon him) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (may peace be upon him). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (may peace be upon him) laughed so much that his molar teeth could be seen in the light of the fire, and he said: Salama, do you think you can do this? I said: Yes, by the Being Who has honoured you. He said: Now they have reached the land of Ghatafan where they are being feted. (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So, they went away fleeing. When it was morning, the Messenger of Allah (may peace be upon him) said: Our best horseman today is Abu Qatada and our best footman today is Salama. Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me. Intending to return to Medina, he made me mount behind him on his she-camel named al-Adba'. While we were travelling, a man from the Ansar who could not be beaten in a race said: Is there anyone who could compete (with me) in race to Medina? Is there any competitor? He continued repeating this. When I heard his talk, I said: Don't you show consideration to a dignified person and don't you have awe for a noble man? He said: No, unless he be the Messenger

of Allah (may peace be upon him). I said: Messenger of Allah, may my father and mother be thy ransom, let me get down so that I may beat this man (in the race). He said: It you wish, (you may). I said (to the man): I am coming to thee, I then turned my feet. sprang up and ran and gasped (for a while) when one or two elevated places were left and again followed his heel and again gasped (for a while) when one or two elevated places were left and again dashed until I joined him and gave a blow between his shoulders. I said: You have been overtaken, by God. He said: I think so. Thus, I reached Medina ahead of him. By God, we had stayed there only three nights when we set out to Khaibar with the Messenger of Allah (may peace be upon him). (On the way) my uncle, Amir, began to recite the following rajaz verses for the people:

By God, if Thou hadst not guided us aright, We would have neither practised charity nor offered prayers.(O God !) We cannot do without Thy favours; Keep us steadfast when we encounter the enemy, and descend tranquillity upon us.

The Messenger of Allah (may peace be upon him) said: Who is this? 'Amir said: it is 'Amir. He said: May thy God forgive thee ! The narrator said: Whenever the Messenger of Allah (may peace be upon him) asked forgiveness for a particular person, he was sure to embrace martyrdom. Umar b. Khattab who was riding on his camel called out: Prophet of Allah, I wish you had allowed us to benefit from Amir. Salama continued: When we reached Khaibar, its king named Marhab advanced brandishing his sword and chanting:

Khaibar knows that I am Marhab (who behaves like). A fully armed, and well-trying warrior. When the war comes spreading its flames. My uncle, Amir, came out to combat with him, saying:

Khaibar certainly knows that I am 'Amir, a fully armed veteran who plunges into battles. They exchanged blows. Marhab's sword struck the shield of 'Amir who bent forward to attack his opponent from below, but his sword recoiled upon him and cut the main artery:in his forearm which caused his death. Salama said: I came out and heard some people among the Companions of the Holy Prophet (may peace be upon him) as saying: Amir's deed has gone waste; he has killed himself. So I came to the Holy Prophet (may peace be upon him) weeping and I said: Messenger of Allah. Amir's deed has gone waste. The Messenger (may peace be upon him) said: Who passed this remark? I said: Some of your Companions. He said: He who has passed that remark has told a lie, for 'Amir there is a double reward. Then he sent me to 'Ali who had sore eyes, and said: I will give the banner to a man who loves Allah and His Messenger or whom Allah and His Messenger love. So I went to 'Ali, brought him beading him along and he had sore eyes, and I took him to the Messenger of Allah (may peace be upon him), who applied his saliva to his eyes and he got well. The Messenger of Allah (may peace be upon him) gave him the banner (and 'Ali went to meet Marhab in a single combat). The latter advanced chanting:

Khaibar knows certainly that I am Marhab, a fully armed and well-trying valourous warrior (hero). When war comes spreading its flames. 'Ali chanted in reply:

I am the one whose mother named him Haidar, (And am) like a lion of the forest with a

terror-striking countenance. I give my opponents the measure of sandara in exchange for sa' (i.e. return the attack with one that is much more fierce).

The narrator said: 'Ali struck at the head of Mirhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down Through a different chain of transmitters.

019 : 4451 : Chapter 044

This hadith has been transmitted on the authority of 'Ikrama b. Ammar.

019 : 4452 : Chapter 045

It has been narrated on the authority of Anas b. Malik that eighty Persons from the inhabitants of Mecca swooped down upon the Messenger of Allah (may peace be upon him) from the mountain of Tan'im. They were armed and wanted to attack the Holy Prophet (may peace be upon him) and his Companions unawares. He (the Holy Prophet) captured them but spared their lives. So, God, the Exalted and Glorious, revealed the verses: "It is He Who restrained your hands from them and their hands from you in the valley of Mecca after He had given you a victory over them."

019 : 4453 : Chapter 046

It has been narrated on the authority of Anas that, on the Day of Hunain. Umm Sulaim took out a dagger she had in her possession. Abiu Talha saw her and said: Messenger of Allah, this is Umm Sulaim. She is holding a dagger. The Messenger of Allah (may peace be upon him) asked (her): What for are you holding this dagger? She said: I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah (may peace be upon him) began to smile (at these words). She said: Messenger of Allah, kill all those people-other than us-whom thou hast declared to be free (on the day of the Conquest of Mecca). (They embraced Islam because) they were defeated at your hands (and as such their Islam is not dependable). The Messenger of Allah (may peace be upon him) said: Umm Sulaim. God is sufficient (against the mischief of the polytheists) and He will be kind to us (so you need not carry this dagger).

019 : 4454 : Chapter 046

It has been narrated on the authority of Anas b. Malik who said that the Messenger of

Allah (may peace be upon him) allowed Umm Sulaim and some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded.

019 : 4455 : Chapter 046

It has been narrated on the authority of Anas b. Malik who said: On the Day of Ubad some of the people, being defeated, left the Holy Prophet (may peace be upon him), but Abu Talha stood before him covering him with a shield. Abu Talha was a powerful archer who broke two or three bows that day. When a man would pass by carrying a quiver containing arrows, he would say: Spare them for Abu Talha. Whenever the Holy Prophet (may peace be upon him) raised his head to look at the people, Abd Talba would say: Prophet of Allah, may my father and my mother be thy ransom, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck. The narrator said: I saw 'Aisha bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, so I could see the anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of the people. They would then go back (to the well), would fill them again and would return to pour water into the mouths of the soldiers. (On this day). Abu Talha's sword dropped down from his hands twice or thrice because of drowsiness.

019 : 4456 : Chapter 047

It has been narrated on the authority of Yazid b. Hurmuz that Najda wrote to Ibn Abbas inquiring of him five things. Ibn Abbas said: If I had not the fear of committing (sin) for concealing the knowledge I would not have written to him. Najda wrote to him saying (after praising the Almighty and invoking blessings on the Prophet): Tell me whether the Messenger of Allah (may peace be upon him) took women to participate with him in Jihad; (if he did), whether he allotted them a regular share from the booty; whether he killed the children of (the enemy in the war how long an orphan would be entitled to consideration as such and for whom the Khums (fifth part of the booty) was booty. Ibn Abbas wrote to him: You have written asking me whether the Messenger of Allah (may peace be upon him) took women with him to participate in Jihad. He did take them to the battle and sometimes he fought along with them. They would treat the wounded and were given a reward from the booty, but he did not assign any regular share for them. And the Messenger of Allah (may peace be upon him) did not kill the children of the enemy, so thou shouldst not kill the children. Also you have written to me asking me when the orphan-hood of an orphan comes to an end. By my life, if a man has become bearded but is still incapable of getting his due from others as well as meeting his obligation towards them, (he is yet an orphan to be treated you such), but when he can look after his interests like grown-up people, he is no longer an orphan. And you have written to me inquiring about Khums as to whom it is meant for. (In this connection) we (the kinsmen of the

Messenger of Allah) used to say: It is for us, but those people (i.e. Banu Umayya) have denied it to us.

019 : 4457 : Chapter 047

This tradition has been narrated by the game authority (Yazid b. Hurmus) through a different chain of transmitters with the following difference in the elucidation of one of the points raised by Najda in his letter to Ibn Abas: The Messenger of Allah (may peace be upon him) used not to kill the children, so thou shouldst not kill them unless you could know what Khadir had known about the child he killed, or you could distinguish between a child who would grow up to be a believer (and a child who would grow up to be a non-believer), so that you killed the (prospective) non-believer and left the (prospective) believer aside.

019 : 4458 : Chapter 047

It has been narrated on the authority of Yazid b. Hurmuz who said: Najda b. 'Amir al-Haruri wrote to Ibn Abbas asking him about the slave and the woman as to whether they would get a share from the booty (it they participated in Jihad); about the killing of (enemy) children (in war); about the orphan as to when his orphan-hood comes to an end; about kinsmen (of the Holy Prophet) as to who they are. He said to Yazid: Write to him. (If he were not likely to fall into folly, I would not have written to him.) Write: You have written asking about the woman and the slave whether they would get a share of the booty if they participated in Jihad. (You should know that) there is nothing of the sort for them except that they will be given a prize. And you have written asking me about the killing of the enemy children in war. (You should understand that) the Messenger of Allah (may peace be upon him) did not kill them and thou shouldst not kill them unless thou knew what the companion of Moses (i.e. Khadir) knew about the boy he had killed. And you have written asking me about the orphan as to when the period of his orphan-hood comes to an end, so that the sobriquet of "orphan" is dropped from him. (In this regard, you should know that) the sobriquet "orphan" will not be dropped from him until he attains maturity of body and mind. And you have written asking me about the close relatives (of the Holy Prophet) as to who they are. We think that it is we, but our people have denied us this (position and its concomitant privileges).

019 : 4459 : Chapter 047

This hadith has been narrated on the authority of Yazid b. Hurmuz through another chain of transmitters.

019 : 4460 : Chapter 047

It has been narrated on the authority of Yazid b. Hurmuz who said: Najda wrote to Ibn Abbas. I was sitting in the company of Ibn 'Abbas when he read his letter and wrote its reply. Ibn Abbas said: Were it not for preventing him from falling into wickedness. I would not have replied to his letter, may he never be joyful. He wrote in reply to him referring to the share of the close relatives (of the Holy Prophet) (from the booty) whom God has mentioned. (I have to tell you that) we thought we were the close relatives of the Messenger of Allah (may peace be upon him), but our people have refused to recognise us as such. You have asked about the orphan as to when his orphan-hood comes to an end. (I have to say that) when he reaches the age of marriage, attains maturity of mind, and his property is returned to him, then he is no longer an orphan. You have inquired whether the Messenger of Allah (may peace be upon him) used to kill anyone from the children of the polytheists in the war. (You should know that) the Messenger of Allah (may peace be upon him) used not to kill any one of their children, and you (too) should not kill any one of them, except when you knew about them what Khadir had known about the boy whom he killed. And you have inquired whether there is a fixed share of the booty for women and slaves when they participate in a battle. (I have to tell you that) there is no fixed share for them except that they will be given some reward from the spoils of war.

019 : 4461 : Chapter 047

This hadith has been transmitted on the authority of Yazid b. Hurmuz, but not complete (as we find in the above mentioned ahadith).

019 : 4462 : Chapter 048

It has been narrated on the authority of Umm 'Atiyya, the Ansarite, who said: I took part with the Messenger of Allah (may peace be upon him) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick.

019 : 4463 : Chapter 048

A similar tradition has been narrated on the authority of Hisham b. Hassan through a different chain of transmitters.

019 : 4464 : Chapter 048

It has been narrated on the authority of Abu Ishaq that 'Abdullah b. Yazid went (out of the city) with people for offering "Istisqa" prayer (for rainfall). He offered two rak'ahs. Then he prayed for rain. That day I met Zaid b. Arqam. There was only one man between me and him (at that time). I asked him: How many military expeditions did the Messenger of Allah (may peace be upon him) undertake? He said: Nineteen expeditions. I asked him: On how many expeditions did you accompany him? He said: On seventeen expeditions. I asked: Which was the first expedition he led? He answered: Dhat-ul-Usair or 'Ushair.

019 : 4465 : Chapter 048

It has been narrated on the authority of Zaid b. Arqam that the Messenger of Allah (may peace be upon him) fought nineteen battles and after the Migration performed only one Pilgrimage called Hajjat-ul-Wada'.

019 : 4466 : Chapter 048

It has been reported on the authority of Abu Zubair who heard Jabir b. Abdullah say: I fought in the company of the Messenger of Allah (may peace be upon him) nineteen battles. Jabir said: I did not participate in the Battle of Badr and the Battle of Uhud. My father prevented me (from participating in these battles as my age was tender). After 'Abdullah (my father) was killed on the Day of Uhud, I never lagged behind the Messenger of Allah (may peace be upon him) and joined every battle (he fought).

019 : 4467 : Chapter 048

It has been narrated on the authority of Buraida (who heard the tradition from his father) that the Messenger of Allah (may peace be upon him) conducted nineteen military campaigns and he (actually) fought in eight of them.

019 : 4468 : Chapter 048

It has been narrated by Buraida who heard it from his father that he joined the Messenger of Allah (may peace be upon him) in sixteen military campaigns

019 : 4469 : Chapter 048

It has been narrated on the authority of Salama who said: I joined seven military expeditions led by the Messenger of Allah himself (may peace be upon him), and nine expeditions which he sent out once under Abu Bakr and once under Usama b. Zaid.

019 : 4470 : Chapter 048

The (foregoing) tradition has also been narrated on the authority of Hatim through the same chain of transmitters with the difference that according to this version both these types of expeditions were seven in number.

019 : 4471 : Chapter 049

It has been narrated on the authority of Abu Musa (Ash'ari) who said: We set out on an expedition with the Messenger of Allah (may peace be upon him). We were six in number and had (with us) only one camel which we rode turn by turn. Our feet were injured. My feet were so badly injured that my nails dropped off. We covered our feet with rags, so this expedition was called Dhat-ur-Riq'a' (i.e. the expedition of rags) because we bandaged our feet with rags (on that day). Abu Burda said: Abu Musa narrated this tradition, and then disliked repeating it as he did not want to give any publicity to what he did in a noble cause. Abu Usama said: Narrators other than Abu Buraida have added to the version of the words: "God will reward it."

019 : 4472 : Chapter 050

It has been narrated on the authority of 'Aisha, wife of the Holy Prophet (may peace be upon him), who said: The Messenger of Allah (may peace be upon him) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (may peace be upon him) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (may peace be upon him) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (may peace be upon him) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'. He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (may peace be upon him) said to him: Then come along with us.