

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR

**Volume II
Parts I & II**

English Translation

by

S. MOINUL HAQ, M.A., PH.D.

assisted by

H. K. GHAZANFAR M.A.



**PAKISTAN HISTORICAL SOCIETY
30 NEW KARACHI HOUSING SOCIETY
KARACHI-5**

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IBN SA'D'S

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X

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NOTE ON TRANSLITERATION

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Price Rs. 42.00

Long vowels : a, i, u

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*Pakistan Historical Society Publication
No. 59*

Price Rs. 45.00

NOTE ON TRANSLITERATION

ا = a	ع = ʿ
آ = aw	غ = ḡ
ای = ay	ط = ṭ
ب = b	ظ = ṣ
ت = t	ع = ʿ
ث = th	غ = ḡh
ج = j	ف = f
ح = ḥ	ق = q
خ = kh	ک = k
د = d	ل = l
ذ = dh	م = m
ر = r	ن = n
ز = z	و = ū w; aw
س = s	ه = h
ش = sh	ی = i; y; ay

' = ' .

Long vowels : ā, ī, ū

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Preface

With the publication of this volume we come to the end of the first portion of the book which contains an account of the life and activities of the Prophet, may Allāh bless him. This section is important because Ibn Sa'd has tried to collect *ḥadīth*es pertaining to various aspects of the life and work of the Prophet. Some of them are those which have been rejected by the *Muḥaddithīn* as weak and have to be utilized with great care in the course of our study of the *Sirah*. Ibn Sa'd makes no comments on the authenticity or otherwise of a *ḥadīth*, but as he has mentioned complete chains of narrators it is not difficult to judge its value and importance as a source of authentic information.

Karachi, 1972

S. MOINUL HAQ

ACCOUNT OF THE NUMBER OF THE GHAZWAHS AND SARIYYAHS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, THEIR NAMES WITH THEIR DATES, THE BEASTS OF BURDEN¹ AND PREPARATIONS RELATING TO EACH GHAZWAH AND SARIYYAH

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us : 'Umar Ibn 'Uthmān Ibn 'Abd al-Raḥmān Ibn Sa'id Ibn Yarbū' al-Makhzūmī, Mūsā Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymī, Muḥammad Ibn 'Abd Allāh Ibn Muslim the son of al-Zuhri's brother, Mūsā Ibn Ya'qūb Ibn 'Abd Allāh Ibn Wahb Ibn Rabi'ah Ibn al-Aswad, 'Abd Allāh Ibn Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Maḥramah al-Zuhri, Yaḥyā Ibn 'Abd Allāh Ibn Abī Qatādah al-Anṣārī, Rabi'ah Ibn 'Uthmān Ibn 'Abd Allāh Ibn al-Hudayr al-Taymī ; and Ibrāhīm Ibn Ismā'il Ibn Abī Ḥabīb al-Ashḥalī, 'Abd al-Ḥamīd Ibn Ja'far al-Ḥakamī, 'Abd al-Raḥmān Ibn Abī al-Zinād, and Muḥammad Ibn Ṣalīḥ al-Tammār informed us : (second chain) Muḥammad Ibn Sa'd said : Ruwaym Ibn Yazīd al-Muqrī informed me, saying : Hārūn Ibn Abī 'Isā informed me on the authority of Muḥammad Ibn Ishāq ; (third chain) Ḥusayn Ibn Muḥammad informed me (Ibn Sa'd) on the authority of Abū Ma'shar ; (fourth chain) Ismā'il Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us (Ibn Sa'd) on the authority of Ismā'il Ibn

1 In Beirut edition of 1957, جمل (camels) instead of جمال (beasts of burden).

2 It may be mentioned that *ghazwah* indicates the campaign which was led by the Prophet himself. Other campaigns were known as *sariyya* (sing. *sariyyah*).

3 Zam'ah in *Tahdhīb*, Vol. 10, p. 378.

Ibrāhīm Ibn 'Uqbah, he on the authority of his uncle Mūsā Ibn 'Uqbah; their narrations are intermingled; they said: The number of the *ghazwahs* of the Apostle of Allāh, may Allāh bless him, which he conducted personally, was twenty-seven, and (the number of) the *sariyyahs* which he despatched was forty-seven. In nine *ghazwahs* he took part in (actual) fighting. They were:

(1) al-Badr al-qitāl, (2) Uḥud, (3) al-Muraysi', (4) al-Khandaq, (5) Qurayzah, (6) Khaybar, (7) the Victory of Makkah, (8) Hunayn, [P. 2] and (9) al-Ṭā'if. The consensus of opinion has been on this number.

According to some of their narrations he also fought in the battle of Banu al-Naḍir, but Allāh had made it specially supererogatory for him. While returning from Khaybar he fought also in the *ghazwah* of Wādi al-Qurā and some of his Companions were slain. He fought also in al-Ghābah.

They said: The Apostle of Allāh, may Allāh bless him arrived at al-Madinah on Monday, 12 Rabi' al-Awwal (24 Sept. 622 A. C.),² having migrated from Makkah. The consensus of opinion is in its favour, but some people relate that he arrived on second Rabi' al-Awwal (14 Sept. 622 A.C.). The Apostle of Allāh, may Allāh bless him, prepared the first flag for Ḥamzah Ibn 'Abd al-Muṭṭalib in the month of Ramaḍān (March-April, 623 A.C.) in the seventh month after the migration of the Apostle of Allāh, may Allāh bless him.³ It was a white flag which Abū Marthad Kannāz Ibn al-Ḥusayn al-Ghanawī, an ally of Ḥamzah Ibn 'Abd al-Muṭṭalib, bore. The Apostle of Allāh, may Allāh bless him, sent him (Ḥamzah) with thirty *Muhājirs*. Some (narrators) said: Half of them were *Muhājirs* and the other half were *Anṣārs*. But according to the

1 This means *ghazwah* al-Badr al-Kubrā in which actual fighting took place in 2 H.

2 According to Mahler's calculation the date of *hijrah* corresponded to 24th September, A. C. 622 while Sir William Muir gives 28 June, A. C. 622. See. *The Life of Muhammad*, (Edinburgh, 1912), p. 168. He has followed M. Causin's calculation.

3 Cf. Ṭabarī, (Cairo, 1939), Vol. II, p. 120.

consensus of opinion, all of them were *Muhājirs*. The Apostle of Allāh, may Allāh bless him, did not send any *Anṣārī* on an expedition until they had fought under him at Badr. It was because they had laid down a condition to defend him in their city, and that is the approved version with us. Ḥamzah set out to intercept the caravan of the Quraysh¹ which was coming from Syria and was on its way to Makkah. Abū Jahl Ibn Hishām had a party of 300 persons. They reached Sif-al-Baḥr i. e. its coast on the side of al-ʿIṣ. They confronted each other and arrayed themselves for fighting but Majdī Ibn ʿAmr al-Juhnī who was in alliance with both the parties went over from this side to that side and from that side to this (for negotiation) and ultimately prevailed on them, and they did not fight. Then Abū Jahl proceeded with his companions and the caravan to Makkah, and Ḥamzah with his companions returned to al-Madīnah.

SARIYYAH OF ʿUBAYDAH IBN AL-ḤĀRITH

Then (occurred) the *sariyyah* of ʿUbaydah Ibn al-Ḥārith Ibn al-Muṭṭalib Ibn ʿAbd Manāf towards Baṭn Rābiḡh in Shawwāl (April-May, 623 A.C.) after the commencement of the eighth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him.² He (Prophet^ﷺ) prepared a white flag for him. It was borne by Miṣṭah Ibn Uthāthah Ibn al-Muṭṭalib Ibn ʿAbd Manāf. The Apostle of Allāh, may Allāh bless him, sent him with sixty *Muhājirs* and there was no *Anṣārī* among them. He met Abū Sufyān Ibn Ḥarb, who had two hundred men with him at a spring known as Ahyā, a part of Baṭn Rābiḡh, at a distance of ten miles from al-Juḥfah if you go to Qudayd to the left side of the route. They had deviated from the

1 For a detailed discussion of the circumstances under which this expedition was sent, see ʿAllāmah Shihbī's *Sīrat al-Nabī* (Nāmi Press), p. 416.

He has clearly explained that the action of the Prophet^ﷺ was in defence.

2 Al-Ṭabarī, p. 120; Ibn Hishām, (Cairo, 1955), Vol. I, p. 591.

route to graze their camels. Arrows were thrown, but they did not draw swords, nor fell in a battle array. The exchange of arrows was because Sa'd Ibn [P. 3] Abi Waqqāṣ had thrown an arrow on that day, and it was the first arrow thrown (after the advent of Islām). Then the parties retired to their places of shelter. In the narration of Ibn Ishāq, the leader of the people has been mentioned as 'Ikrimah Ibn Abi Jahl.

SARIYYAH OF SA'D IBN ABI WAQQĀṢ¹

Then occurred the *sariyyah* of Sa'd Ibn Abi Waqqāṣ towards al-Kharrār, in *Dhu al-Qa'dah* (May-June, 623 A. C.), after the commencement of the ninth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. A white flag was prepared for him. Al-Miqdād Ibn 'Amr al-Bahrāni bore it. He (Prophet^c) sent him with twenty *Muhājirs* to intercept the caravan of the Quraysh, which was to pass by that route. He had enjoined on them not to go beyond al-Kharrār. Al-Kharrār were the wells to the left of al-Mahajjah adjoining Khumm on the route from al-Juhfah to Makkah. Sa'd said: We used to conceal ourselves in the day and travelled by night; we had (travelled) till the fifth morning only to discover that the caravan had passed the evening before. We returned to al-Madinah.

GHAZWAH OF AL-ABWĀ²

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, at al-Abwā in *Ṣafar* (August 623 A. C.) after the com-

1 Ibn Hishām, Vol. I, p. 600.

2 See Ibn Hishām, Vol. I, p. 591 under *Ghazwah Waddān*; Also see Al-Ṭabarī, p. 123.

commencement of the twelfth month from his *hijrah*. The standard-bearer was Ḥamzah Ibn 'Abd al-Muṭṭalib and the flag was white. He appointed Sa'd Ibn 'Ubādah to administer al-Madīnah; he emerged with *Muhājirs*, there being no *Anṣārī* among them, till they reached al-Abwā to intercept the caravan of the Quraysh, but there was no clash. This is also known as the *ghazwah* of Waddān; it bears the name of both the places. He arrived at a place between them and they are six miles apart. It was the first *ghazwah* led by him in person.

In this *ghazwah*, he sent Makhshī Ibn 'Amr al-Ḍamri who was their chief in his time, on (the condition) that he (Prophet^c) would not wage war against Banū Ḍamrah, nor they against him, they would not mobilize forces against him and that they would not assist his enemies. He wrote a document for the two parties. The Ḍamrah are a branch of Banū Kinānah. Then the Apostle of Allāh, may Allāh bless him, returned to al-Madīnah after an absence of fifteen nights.

Ismā'il Ibn 'Abd Allāh Ibn Abī Uways informed us, Kathīr Ibn 'Abd Allāh al-Muzanī informed us on the authority of his father, he on the authority of his (Kathīr's) grandfather; he said: We waged war under the Apostle of Allāh, may Allāh bless him, and the first *ghazwah* was of al-Abwā.

GHAWAH OF BUWĀT¹

Then (occurred) the *ghazwah* of the Apostle of Allāh^c at Buwāt in the month of Rabi' al-Awwal (September, 623 A.C.), after the commencement of the thirteenth month [P. 4] from his *hijrah*. The standard bearer was Sa'd Ibn Abī Waqqāṣ and the flag was of white colour. He left behind Sa'd Ibn 'Ubādah as his vicegerent at al-Madīnah, and emerged with two hundred of his Companions to intercept the caravan of the Quraysh. Umayyah Ibn Khalaf al-Jumāhī

1 Ibn Hishām, Vol. I, p. 598.

had a party of one hundred men of the Quraysh, and two thousand five hundred camels. He (Prophet^ﷺ) reached Buwāṭ which is one of the mountains of Juhaynah, in the territory of Raḍwā near to Dhu Khushub which lies on the route to Syria. There is a distance of about four *burd*¹ between Buwāṭ and al-Madīnah. The Apostle of Allāh, may Allāh bless him, did not have to fight and so he returned to al-Madīnah.

GHAZWAH IN SEARCH OF KURZ IBN JĀBIR AL-FIHRI

Then (occurred) the *ghazwah* in search of Kurz Ibn Jābir al-Fihri in the month of Rabi' al-Awwal (September, 623 A. C.) after the commencement of the thirteenth month from his *hijrah*. The standard-bearer was 'Alī Ibn Abī Ṭālib and the flag was white. He left behind Zayd Ibn Ḥārithah as his vicegerent at al-Madīnah. Kurz Ibn Jābir had raided (*sarḥ*) the pasture land of al-Madīnah and carried away some animals. He used to graze his animals at al-Jammā. The word *sarḥ* means a place where they grazed their goats. Al-Jammā is a mountain in the vicinity of al-'Aqīq towards al-Juruf. The distance between it (al-Jammā) and al-Madīnah is three miles. The Apostle of Allāh, may Allāh bless him, set out in his (Kurz's) search till he reached a valley known as Safawān in the vicinity of Badr which Kurz Ibn Jābir had crossed. The Apostle of Allāh, may Allāh bless him, did not find (*Yalhaqahu*) him so he returned to al-Madīnah.

GHAZWAH OF DHU AL-'USHAYRAH.³

Then (occured) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Dhu al-'Ushayrah in Jumāda al-Ākhirah

1 *Burd*: a distance of nearly twelve miles.

2 Ibn Hiṣhām, Vol. I, p. 601 under *Ghazwah Safawān*.

3 Ibn Hiṣhām, Vol. I, p. 598.

(December, 623 A. C.), after the commencement of the sixteenth month from his *hijrah*. His standard-bearer was Ḥamzah Ibn 'Abd al-Muṭṭalib and the flag was white. He appointed Abū Salamah Ibn 'Abd al-Asad al-Makhzūmī as his vicegerent at al-Madīnah. He emerged with one hundred and fifty, and it has also been said with two hundred *Muhājirs* from among those who had offered themselves as volunteers but he did not force any one to go along with him. They set out with thirty camels on which they rode by turns. He had set out to intercept the caravan of the Quraysh, which was proceeding to Syria. The news of its departure from Makkah with the wealth of the Quraysh had reached him. He arrived at *Dhu al-'Ushayrah* which belongs to Banū Mudlij in the territory of Yanbū', the distance between Yanbū' and al-Madīnah is nine *burūds*. He found that the caravan, to intercept which he had set out, had passed a few days earlier. It was the same caravan to intercept which, while returning from Syria, in its previous trip he had set out; but it had passed, travelling along the coast of the sea. The news of the movement of the Prophet^ﷺ had reached the Quraysh and they set out to protect it. They came into clash with the Apostle of Allāh, may Allāh bless him, at Badr. There was heavy fighting and those of them were slain who were slain. At *Dhu al-'Ushayrah* the Apostle of Allāh, may Allāh bless him, assigned the *kunyah* of Abū Turāb to 'Alī, and that was because he noticed him sleeping rolling in dust. He said: Sit down Abū Turāb (father of dust). He ('Alī) sat down. In this *ghazwah* he concluded peace with the Banū Mudlij and their allies Banū Ḍamrah. Then he returned to al-Madīnah, and there was no fighting.

SARIYYAH OF 'ABD ALLĀH IBN JAḤSH AL-ASADī.¹

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Jaḥsh al-Asadī against Nakhlah in Rajab (January, 624 A.C.) after the commence-

1 Ibn Hishām, Vol. I, p. 601.

ment of the seventeenth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. He sent him with twelve *Muhājirs*, every two of them riding a camel alternately, towards Baṭn Nakhlah, a garden of Banū 'Āmir adjoining Makkah. He ordered him to watch the caravan of the Quraysh, which had arrived there. The men of the caravan feared them and found them to be strangers. 'Ukkāshah Ibn Miḥṣan al-Asadī shaved his head, and it was shaved by 'Āmir Ibn Rabi'ah, to satisfy the people. They became satisfied and said: They are the performers of 'Umrah¹, and so you need not fear. They let their animals for grazing and prepared food. They were in doubt if it was the day of the forbidden² month or not. Then they became bold, and there was fighting. Wāqid Ibn 'Abd Allāh al-Tamimi came forward to meet the Muslims. 'Amr Ibn al-Ḥaḍrami shot an arrow and killed him. The Muslims attacked them and captured 'Uthmān Ibn 'Abd Allāh Ibn al-Mughīrah and al-Ḥakam Ibn Kaysān. Nawfal Ibn 'Abd Allāh Ibn al-Mughīrah escaped and took with him the caravan which had brought wine, leather and raisin from al-Ṭā'if. They (Muslims) brought all of it before the Apostle of Allāh, may Allāh bless him. He kept it safe and imprisoned the captives. The person who kept al-Ḥakam Ibn Kaysān as prisoner was al-Miqdād Ibn 'Amr. The Apostle of Allāh, may Allāh bless him, invited him to embrace Islām, which he accepted. He was slain as a martyr at the Bīr Ma'ūnah.

In this *sariyyah* Sa'd Ibn Abi Waqqāṣ was co-rider with 'Utbah Ibn Ghazwān on a camel of 'Utbah. The camel got strayed and went to Baḥrān, the territory of Ma'dān of Banū Sulaym. There they stayed for two days in his ('Abd Allāh) search. As their companions had proceeded to Nakhlah, Sa'd and 'Utbah did not participate in it. They arrived at al-Madīnah a few days after them (their companions). It is said that when 'Abd Allāh Ibn Jaḥsh returned from Nakhlah, he paid one fifth of what he had

¹ 'Umrah is the performance of pilgrimage of the Ka'bah out of the season of ḥajj.

² There were four months during which fighting was forbidden.

got in booty and divided the rest of it among his companions. This was the first (one-fifth) allotted in Islām.

It is said that the Apostle of Allāh, may Allāh bless him, put off (the distribution of) the booty of Nakhlah until his return from Badr. Then he divided it with the booty of Badr and gave all the people their due. In this *sariyyah*, ‘Abd Allāh Ibn Jaḥsh was given the appellation of *Amīr al-Mūminīn* (the chief of the faithful).

[P. 6] GHAZWAH OF BADR

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, at Badr (with) blood-shed, and it is called Badr al-Kubrā. They said: The Apostle of Allāh, may Allāh bless him, calculated the time of the return of the caravan from Syria whither it had gone. He wanted to (intercept it). He reached Dhu al-Ushayrah and sent Ṭalḥah Ibn ‘Ubayd Allāh al-Taymī and Sa‘īd Ibn Zayd Ibn ‘Amr Ibn Nufayl to obtain information about the caravan. They reached al-Tajbār, in the territory of al-Ḥawra, and stayed with Kaṣḥd al-Juhānī. He offered them hospitality but concealed from them (the news) till the caravan had passed. Then they came out, and Kaṣḥd accompanied them as a guard; he brought them to Dhu al-Marwah. The caravan had hurriedly passed by the sea-coast. They (the caravan) had travelled night and day for fear of being pursued. Ṭalḥah and Sa‘īd came to al-Madīnah to inform the Apostle of Allāh, may Allāh bless him, about the caravan, but they learnt that he (Prophet^ﷺ) had already left and had appealed to the Muslims to accompany him. He had said: This is the caravan of the Quraysh possessing wealth; it is likely that Allāh may give it to you as booty. Thereupon he hastened towards it; many people delayed.

Those who remained behind were not blamed because they had not set out for an encounter. They had come out for the

caravan. The Apostle of Allāh, may Allāh bless him, had emerged from al-Madīnah on Saturday, the twelfth of Ramaḍān (11th March, 624 A. C.) after the commencement of the nineteenth month from his *hijrah*. It was ten days after Ṭalḥah Ibn 'Ubayd Allāh and Sa'id Ibn Zayd had been sent. In this *ghazwah*, those of the *Muhājirs* emerged with him who emerged and the *Anṣārs* also accompanied him. None of the *Anṣārs* had accompanied him prior to this. The Apostle of Allāh, may Allāh bless him, encamped his army at the well of Abū 'Inabah which was at a distance of one mile from al-Madīnah. Here his Companions presented themselves before him, and he ordered those who were young to go back. He set out with three hundred and five men out of whom seventy-four were *Muhājirs* and the rest were *Anṣārs*, eight persons remained behind for some reasons. The Apostle of Allāh may, Allāh bless him, gave them their shares and rewards (in booty). Three of them were *Muhājirs*; (1) 'Uthmān Ibn 'Affān whom the Apostle of Allāh, may Allāh bless him, had left behind (to look after) his wife Ruqayyah, the daughter of the Apostle of Allāh, may Allāh bless him, as she was ailing; he stayed there till she passed away. (The other two were) (2) Ṭalḥah Ibn 'Ubayd Allāh and (3) Sa'id Ibn Zayd. He had sent the latter to bring information about the caravan. There were five *Anṣārs* viz (1) Abū Lubābah Ibn 'Abd al-Mundhir whom he had appointed his vicegerent at al-Madīnah, (2) 'Āṣim Ibn 'Adī al-'Ajlānī whom he had appointed his vicegerent over the people of al-'Āliyah, (3) al-Hārith Ibn Ḥāṭib al-'Amrī whom he had directed to return from al-Rawḥā to Banū 'Amr Ibn 'Awf, because of some information which had reached him, (4) al-Hārith Ibn al-Ṣimmah who had become exhausted at al-Rawḥā, and (5) Khawwāt Ibn Jubayr who had also become exhausted there. There are eight persons about whom there is no disagreement of opinion to our knowledge, and all of them deserved recompense. [P. 7] There were seventy camels on which people rode alternately, and there were two horses—one belonging to Miqdād Ibn 'Amr and the other belonging to Marḥad Ibn Ābi Marḥad al-Ghanawī. The Apostle of Allāh, may Allāh bless him,

sent two spies ahead of himself to collect information about the polytheists. They were Basbas Ibn 'Amr and 'Adī Ibn Abī al-Zaghbā, and they belonged to the Juhaynah and were allies of the Anṣārs. They reached the spring of Badr, collected information and returned to the Apostle of Allāh, may Allāh bless him. The polytheists in Syria had learnt that the Apostle of Allāh, may Allāh bless him, was watching their return. On their departure from Syria, they sent Ḍamḍam Ibn 'Amr to inform the Quraysh at Makkah of what they had learnt about (the intention of) the Apostle of Allāh. They had also asked them to come out to defend their caravan. Consequently, the polytheists hurriedly emerged from Makkah, and there were singing girls and trumpets with them. Abū Sufyān Ibn Ḥarb led (*Aqbala*) the caravan. When they (caravan) arrived near al-Madinah, they got much frightened and they felt the (sting of) delay of Ḍamḍam and their people. He (Abū Sufyān) arrived at Badr and he was afraid of being watched. Consequently he said to Majdī Ibn 'Amr : Did you notice any one of Muḥammad's spies ? By Allāh there was no man or woman among the Quraysh of Makkah possessing half an *ūqiyah*, which he or she had not invested with us. Thereupon Majdī said : By Allāh ! I did not see any one whom I could suspect except two riders who arrived at this place, and he pointed to the resting place of the camels of 'Adī and Basbas. Then Abū Sufyān went there, took dungs of their camels and broke them. Seeing that there were date-stones in them he remarked : This is Yathrib's fodder, and they were the spies of Muḥammad. He exhorted the chiefs of the caravan, and took the coastal route, leaving Badr to the left, and moved fast. The Quraysh were coming from Makkah. Abū Sufyān Ibn Ḥarb sent Qays Ibn Imra al-Qays to convey to them the information that he had saved the caravan, and asked them to return. The Quraysh declined to return but sent back the singing girls from al-Juhfah. The messenger met Abū Sufyān at al-Haddah, seven miles from 'Usfān, if you travel from Makkah on the route towards the left. The people living there are Banū Ḍamrah and some people of Khuzā'ah. He informed

him of the departure of the Quraysh (from Makkah). Thereupon he said: Woe to the people! this is the action of 'Amr Ibn Hishām i. e., Abū Jahl Ibn Hishām, who had said: By Allāh! we shall not go back unless we have encamped at Badr. Badr was a place where seasonal gatherings of the Arabs were held, and it had a market. The distance between Badr and al-Madīnah was eight *burds* and two miles (ninety-eight miles). The route to Badr on which the Apostle of Allāh, may Allāh bless him, proceeded, passed through al-Rawḥā which lay at four days' journey from al-Madīnah. Then there was a distance of a *barid* (12 miles) up to al-Munṣarif, then another *barid* to Dhāt-Ajdhāl, then another *barid* to al-Ma'lāt which is an inundated part of al-Salam, then a *barid's* distance to al-Uḥayl and from there Badr is two miles. The Quraysh had sent Furāt Ibn Ḥayyān al-'Ijlī, who was staying at Makkah at the time of their departure from Makkah, to Abū Sufyān to inform him of their departure. He proceeded by the route other than taken by Abū Sufyān [P. 8]. So he joined the polytheists at al-Juhfah and accompanied them. He received several wounds in the Battle of Badr and fled away. The Banū Zuhrah retired from al-Juhfah at the instance of al-Akhnas Ibn Shariq al-Thaqafi who was their ally and who was obeyed by them. His name was Ubayyi but when he retired with Banū Zuhrah, it was said: خنس بهم he made them retreat. Since then he was named al-Akhnas. At that time there were one hundred persons of Banū Zuhrah and some people say: They were three hundred strong. The Banū 'Adī Ibn Ka'b were with the party. When they reached Thaniyyah Lift, they diverted their route in the morning to the coast returning to Makkah. Abū Sufyān Ibn Ḥarb met them and said: O Banū 'Adī, how did you return? You are neither with the caravan nor with the party. They said: You sent a message to the Quraysh to return. It is also said that he met them at Marr al-Zuhrān. Consequently no polytheist of the Banū Zuhrah or Banū 'Adī participated in the battle of Badr. The Apostle of Allāh, may Allāh bless him, proceeded on until he arrived close to Badr, he

received information about the movements of the Quraysh. The Apostle of Allāh, may Allāh bless him, informed his Companions and sought their advice. Al-Miqdād Ibn 'Amr al-Bahrānī said: By Him, Who raised you with truth, if you move with us to Birk¹ al-Ghimād, we shall move with you till we reach there. Then the Apostle of Allah, may Allāh bless him, said: Advise me. He meant only the *Anṣārs*. Sa'd Ibn Mu'ādh stood up and said: I shall reply on behalf of the *Anṣārs*, since, O Apostle of Allah! you meant us. He (Prophet^ﷺ) said: Yes. He (Sa'd) said: O Prophet of Allāh! proceed to the place you intend. By Him, Who raised you with truth if you proceed to the sea and enter it, we shall enter it with you and not a single man of us shall stay behind. The Apostle of Allāh, may Allāh bless him, said: Proceed, with the blessings of Allāh upon you. Verily Allāh has promised me one of the two groups, and by Allāh, I am visualising the places of the prostration of that group. The Apostle of Allāh, may Allāh bless him, assigned (several) flags that day. On that day the flag of the Apostle of Allāh, may Allah bless him, was the largest of all. The flag of the *Muhājirs* was with Muṣ'ab Ibn 'Umayr the flag of al-Khazraj was with al-Ḥubāb Ibn al-Mundhir and the flag of the Aws was with Sa'd Ibn Mu'ādh. The Apostle of Allāh, may Allāh bless him, fixed the pass-word of the *Muhājirs* as *Yā Banī 'Abd al-Raḥmān*, the pass-word of al-Khazraj, as *Yā Banī 'Abd Allāh*, and the pass-word of the Aws, as *Yā Banī 'Ubayd Allāh*. It is said that the pass-word of all the Muslims together was, *Yā Manṣūr amit*.

There were three flags of the polytheists, one with Abū 'Azīz Ibn 'Umayr, one with al-Naḍr Ibn al-Ḥārith and one with Ṭalḥah Ibn Abī Ṭalḥah. All of them were from Banū 'Abd al-Dār. The Apostle of Allāh, may Allāh bless him, alighted near Badr early in the night of Friday, 17 Ramaḍān (16 March, 624 A.C.). He sent 'Alī, al-Zubayr, Sa'd Ibn Abī Waqqāṣ and Basbas Ibn 'Amr to gather information about the polytheists on the side of

¹ Bark in Beirut edition, p. 14.

the spring. They found the water-carriers of the Quraysh and their water-skins and seized them. The news about the Apostle of Allāh, may Allāh bless him, [P. 9] and the fact that his men had seized their water-carriers reached the Quraysh. On this the army became perturbed. The water-carriers were brought before the Apostle of Allāh, may Allāh bless him. He asked them: Where are the Quraysh? They said: Behind this mount that you see. He asked: How many? They said: In plenty. He asked: What is their number? They said: We do not know. He asked: How many (camels) do they slaughter? They said: One day ten and the other day nine. (He) may Allāh bless him, then said: Their people are between one thousand and nine hundred. They were nine hundred fifty men and their horses were one hundred. Al-Ḥubāb Ibn al-Mundhir said: O Apostle of Allāh! The place where you are now is not the place for alighting, so move with us close to the water, towards the people. I am acquainted with it and its wells. There is a well, the water of which is very sweet and it will never exhaust. Then we shall erect a tank from which we shall drink water and fight, and we shall fill up other wells. Gabriel came to the Apostle of Allāh, may Allāh bless him, and said: The opinion offered by al-Ḥubāb is (sound). Thereupon the Apostle of Allāh, may Allāh bless him, rose and did accordingly. The soil of the valley was soft, so Allāh, the Blessed and Exalted, sent down rain; the earth became wet and Muslims had no obstructions in their movement. The rains came to the polytheists (also) but on account of it they could not move although there was only a sand mound between them i.e. two parties. During the night the Muslims felt drowsiness. A shed (عریش) was constructed for the Apostle of Allāh, may Allāh bless him, from palm leaves. The Prophet^ﷺ and Abū Bakr al-Ṣiddiq entered it and Sa'd Ibn Mu'ādh stood on the door with his sword hanging. When it was morning he started arranging his Companions in rows before the Quraysh arrived. The Apostle of Allāh, may Allāh bless him, was still arranging the rows of his Companions and making them straight when the Quraysh appeared. He was doing it by means of an arrow

with which he signalled one to step forward and another to step back till they were in a straight line. There blew a wind, like of which in intensity they had not experienced. Then it passed and another came in. The first (blast in reality) was Gabriel, may peace be on him, at the head of one thousand angels to be with the Apostle of Allāh, may Allāh bless him. The second (blast) was Michael, may peace be on him, at the head of one thousand angels to be on the right wing of the Apostle of Allāh, may Allāh bless him. The third (blast) was Saraphel, may peace be on him, at the head of one thousand angels, to be on the left wing of the Apostle of Allāh, may Allāh bless him. The distinguishing marks of the angels were their turbans which they had let loose between their shoulders. They were of green, yellow and red shades of light. There were hair (صوف) on the foreheads of their horses. The Apostle of Allāh, may Allāh bless him, said to his Companions: Verily the angels have put marks so you also put some marks. So they put marks of (الصوف) on their hoods and caps. The angels were on piebald horses on the day (of the battle) of Badr, (The narrator) said: When the people (Muslims) were quiet, the polytheists sent 'Umayr Ibn Wahb al-Jumahī, who was an archer. They had said to him: Make an estimate of Muḥammad and his Companions for us. He crossed the valley and proceeded on, and he returned and said: There is no help for them and there is none in ambush. The soldiers are three hundred, and if there are more they must be very few. There are seventy camels and two horses with them. O people of Quraysh, afflictions are the bearer of death. The water-carrying camels of Yathrib are carrying sure death. They are a people [P. 10] who have no protection or refuge except their swords. Do you not see them tongue-tied, not speaking. They move their tongues like snakes. By Allāh, I do not feel that a man of them will be slain unless a man is slain from you. When the number (of dead) is equal to their number then what is the charm of life after that? Now form your opinions. He talked to Ḥakīm Ibn Ḥizām and went round among the people. Then he came to Shaybah and 'Utbah who were men

of prudence among them. They advised the people to retreat. 'Utba said: Do not reject my advice nor consider my opinion to be based on ignorance. Abū Jahl became jealous of him and his opinion. He instigated the people when he heard it and nullified it and created differences among them and asked 'Āmir Ibn al-Ḥaḍramī to recite (verses relating to) his brother 'Āmr who had been slain at Nakhlah. Thereupon 'Āmir came forward and applied dust to his posterior and cried: Alas for 'Āmr! By (this cry) he wanted to blackmail 'Utba who was his ally among the Quraysh. 'Umayr Ibn Wahb came and attacked the Muslims. The Muslims stuck to their ranks and did not leave their position. Then 'Āmir Ibn al-Ḥaḍramī attacked them and the fighting ensued. The first person from among the Muslims who moved forward was Mihja', a *mawla* of 'Umar Ibn al-Khaṭṭāb. 'Āmir Ibn al-Ḥaḍramī slew him. The first person of the *Anṣārs* who died was Ḥārithah Ibn Surāqah. It is said that Ḥibbān Ibn al-'Ariqah slew him and it is also said that 'Umayr Ibn al-Ḥumām slew him and Khālīd Ibn al-'Alam al-'Uqayli killed him ('Umayr). Then Shaybah and 'Utba, sons of Rabi'ah, and al-Walīd Ibn 'Utba came forward and threw a challenge (for fighting). Thereupon three *Anṣārs* of Banu al-Ḥārith, Mu'ādh, Mu'awwidh and 'Awf, sons of 'Afrā, came forward. The Apostle of Allāh, may Allāh bless him, disliked that the *Anṣārs* should commence the first encounter between the Muslims and the polytheists. He liked that (the display of) might should be between his cousins and his people, so he ordered them and they returned to their ranks. He said to them: May you flourish. Then the polytheists cried: O Muḥammad! let our equals from our people come out. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Banū Hāshim, rise and fight for the truth with which Allāh has raised your Prophet; since they have come with their falsehood to extinguish the light of Allāh. Thereupon Ḥamzah Ibn 'Abd al-Muṭṭalib, 'Alī Ibn 'Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith Ibn Muṭṭalib Ibn 'Abd Manāf moved forward towards them. 'Utba said: Speak out, so that we may recognise you; they had helmets on (their heads). On this Ḥamzah said: I am Ḥamzah Ibn 'Abd al-Muṭṭalib, the lion of Allāh and the lion

of His Apostle. Then 'Utbah said: You are a noble match for me. I am the lion of the allies; who are these two with you? He (Ḥamzah) said: 'Alī Ibn Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith. He said: They are noble matches too. Then he said to his son: Rise, O Walid. 'Alī Ibn Abī Ṭālib moved forward, and they exchanged two blows; 'Alī killed him. Then 'Utbah moved forward and Ḥamzah also proceeded towards him. They exchanged two blows, and Ḥamzah killed him. Then Shaybah moved forward and 'Ubaydah Ibn al-Ḥārith also moved forward. At that time he (latter) was the oldest of the Companions of the Apostle of Allāh, may Allāh bless him. Shaybah struck 'Ubaydah's foot with the sharp edge of the sword i.e. its inside. It reached the muscle of his calf and cut it. [P. 11] Thereupon Ḥamzah and 'Alī attacked Shaybah and they killed him. About them the verse was revealed. "These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord".¹ And about them the Sūrah al-Anfāl² was revealed or else its greater part. "On the day we shall seize them with the greater seizure³". This refers to the day of Badar and it was the torment of barren day. "The hosts will be routed and will turn and flee".⁴

He (Ibn Sa'd) said: The Apostle Allāh, may Allāh bless him, was seen behind them with drawn sword and reciting the verse (mentioned above). He had their wounded removed and pursued those who had taken to flight. That day fourteen Muslims—six *Muhājirs* and eight *Anṣārs* including 'Ubaydah Ibn al-Ḥārith Ibn al-Muṭṭalib Ibn 'Abd Manāf, 'Umayr Ibn Abī Waqqāṣ, 'Āqil Ibn Abī al-Bukayr, Mihja', the *mawlā* of 'Umar Ibn al-Khaṭṭāb, Ṣafwān Ibn Bayḍā, Sa'd Ibn Khaythamah, Mubashshir Ibn 'Abd al-Mundhir, Ḥārithah Ibn Surāqah, 'Awf and Mu'awwidh, sons of 'Afrā, 'Umayr Ibn al-Ḥumām, Rāfi' Ibn Mu'allā and Yazīd Ibn al-Ḥārith Ibn Fushūm were slain. That day seventy polythiests were slain and seventy polythiests were made captives. Among those slain were Shaybah and 'Utbah, sons of Rabi'ah Ibn 'Abd Shams,

1 *Al-Qur'ān*, 22 : 19.

2 *Al-Qur'ān*, Sūrah No. 8.

3 *Al-Qur'ān*, 44 : 16.

4 *Al-Qur'ān*, 54 : 45.

al-Walid Ibn 'Urbah, al-'Āṣ Ibn Sa'id Ibn al-'Āṣ, Abū Jahl Ibn Hishām, Abu al-Bakhtārī, Ḥanzalah Ibn Abī Sufyān Ibn Ḥarb, al-Ḥārith Ibn 'Āmir Ibn Nawfal Ibn 'Abd Manāf, Ṭu'aymah Ibn 'Adī, Zam'ah Ibn al-Aswad Ibn al-Muṭṭalib, Nawfal Ibn Khuwaylid, and he is Ibn al-'Adawiyyah, al-Naḍr Ibn al-Ḥārith, who was captured, and later slain at al-Uḥayl, 'Uqbah Ibn Abī Mu'ayt who was captured and slain at al-Ṣafrā, al-'Āṣ Ibn Hishām Ibn al-Mughīrah, the maternal uncle of *Amir al-Muminin* 'Umar Ibn al-Khaṭṭāb, Umayyah Ibn Khalaf, 'Alī Ibn Umayyah Ibn Khalaf, Munabbih Ibn al-Ḥajjāj and Ma'bad Ibn Wahb. Among the captives were Nawfal Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, 'Aqīl Ibn Abī Ṭālib, Abu al-'Āṣ Ibn al-Rabī', 'Adī Ibn al-Khiyār, Abū 'Aziz Ibn 'Umayr, al-Walid Ibn al-Walid Ibn al-Mughīrah, 'Abd Allāh Ibn Ubayyi Ibn Khalaf, the poet Abu 'Azzah 'Amr Ibn 'Abd Allāh al-Jumaḥī, Wahb Ibn 'Umayr Ibn Wahb al-Jumaḥī, Abū Wadā'ah Ibn Ḍubayrah al-Sahmī and Suhayl Ibn 'Amr al-'Āmirī.

The ransom money of the captives ranged from four thousand down to three thousand, then to two thousand and then to one thousand (dirhams) but the Apostle of Allāh put under obligation those who had no money. Among them was Abū 'Azzah al-Jumaḥī. The Apostle of Allāh, may Allāh bless him, took as booty what he found with them. He appointed 'Abd Allāh Ibn Ka'b al-Māzinī, from among the *Anṣārs*, its custodian. The Apostle of Allāh distributed it at Sayar *Shā'b* at al-Ṣafrā. This is situated at three nights' journey with medium pace from al-Madīnah. The Apostle of Allāh, may Allāh bless him, reserved for himself the sword, *dhū al-Faqār*, which belonged to Munabbih Ibn al-Ḥajjāj in addition (to his share). It was specially for him. The Apostle [P. 12] of Allāh, may Allāh bless him, gave the booty to the Muslims who were present at Badr and eight persons who had remained behind, (were given) by his permission. He allotted their shares and rewards. The Apostle of Allāh, may Allāh bless him, took his share like those of the Muslims. It (share) included

¹ It belonged to his son al-'Āṣ, according to *al-Qāmūs*. But Ṭabarī supports Ibn Sa'd. Vide Vol. II, p. 172.

the camel of Abū Jahl, which was a dromedary and on which he fought; he used to beat it at the time of mating. The Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Hārithah to al-Madīnah as the carrier of the good news of the safety of the Apostle of Allāh, may Allāh bless him, and that of the Muslims, and the news of Badr and the victory and booty with which Allāh had graced His Apostle. He sent 'Abd Allāh Ibn Rawāḥah with a like message to al-'Āliyah. Al-'Āliyah consists of Qubā, Khaṭmah, Wā'il, Wāqif, Banū Umayyah Ibn Zayd, Qurayzah and al-Naḍir. Zayd Ibn Hārithah arrived at al-Madīnah when the grave of Ruqayyah was being covered with earth at al-Baqī'. The first person to carry the news of the defeat at Badr to the people of Makkah was al-Ḥaysumān Ibn Ḥābis al-Khuzā'i. The Battle of Badr took place on the morning of Friday 17, Ramaḍān, in the beginning of the nineteenth month after the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Wakī' informed us on the authority of Sufyān, Isrā'il, and his father, they on the authority of Abū Ishāq, he on the authority of al-Barā; (second chain) 'Ubayd Allāh Ibn Mūsā informed us: Isrā'il informed us on the authority of Abū Ishāq, he on the authority of al-Barā; he said: The number of the Companions of the Apostle of Allāh, may Allāh bless him, on the day of Badr was three hundred thirteen to three hundred nineteen. They thought that their number was equal to that of Ṭālūt, (Saul) on the occasion of (fighting with) Jālūt (Goliath), while they had crossed the canal. He (Ibn Sa'd) said: On that day none but believers crossed the canal.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Thābit Ibn 'Umārah, he on the authority of Ghunaym Ibn Qays, he on the authority of Abū Mūsā; he said: The number of the Companions of the Apostle of Allāh, may Allāh bless him, on the day of Badr, was equal to the number of the companions of Ṭālūt on the day of (the battle) of Jālūt.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us, Mis'ar informed us on the authority of Abū Ishāq, he on the authority

of al-Barā; he said: The number of the men of Badr (اهل بدر) was equal to the number of the companions of Ṭālūt.

ʿAffān Ibn Muslim, Abu-al-Walid al-Ṭayālīsī and Wahb Ibn Jarir Ibn Ḥāzim informed us; they said: Shuʿbah informed us on the authority of Abū Ishāq, he on the authority of al-Barā; he said: The *Muhājirs* on the day of Badr were more than sixty and the *Anṣārs* were more than two hundred and forty.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us: Zuhayr informed us on the authority of Abū Ishāq, he on the authority of al-Barā; he said: The Companions of Muḥammad, who attended Badr, related to me that they were equal in number to the companions of Ṭālūt, who crossed the canal with him—from three hundred thirteen to three hundred and nineteen. Al-Barā said: By Allāh, none but believers crossed the canal with him.

Muḥammad Ibn ʿAbd Allāh al-Anṣārī informed us: Hishām Ibn Ḥassān informed us: Muḥammad Ibn Sīrīn related to me: ʿAbīdah related to me; he said: The number of the men at Badr (اهل بدر) was three hundred thirteen, or fourteen; two hundred seventy [P. 13] were *Anṣārs* and the rest were from all other people.

Naṣr Ibn Bāb al-Khurāsānī informed us on the authority of al-Ḥajjāj, he on the authority of al-Ḥikam, he on the authority of Miqsam, he on the authority of Ibn ʿAbbās; he said: The men at Badr (Muslims) were three hundred thirteen—the *Muhājirs* were seventy-six; and the flight of men of Badr (infidels—اهل بدر) was on Friday, 17 Ramaḍān.

Khālid Ibn Khidāsh informed us: ʿAbd Allāh Ibn Wahb informed us: Ḥuyayyī Ibn Abī ʿAbd Al-Raḥmān related to me on the authority of ʿAbd Allāh Ibn ʿAmr; he said: The Apostle of Allāh, may Allāh bless him, set out on the day of Badr with three hundred fifteen fighters as Ṭālūt had set out. Then the Apostle of Allāh, may Allāh bless him, prayed for them when they set out; he said: O Allāh, they are barefooted, so give them carriers, they are naked so provide them with garment,

they are hungry, so make them satisfied. Allāh granted them victory in the Battle of Badr. When they returned not one of them returned but with one or two carriers and had clothes and were satisfied.

Al-Ḥakam Ibn Mūsā informed us: Ḍamrah informed us on the authority of Ibn Shawdhab, he on the authority of Maṭar; he said: From thirteen to nineteen *mawlās* were present at Badr. Maṭar said: Proper shares were allotted to them.

‘Affān Ibn Muslim and Sa‘īd Ibn Sulaymān informed us; they said: Khālīd Ibn ‘Abd Allāh informed us; ‘Amr Ibn Yaḥya informed me on the authority of ‘Āmir Ibn ‘Abd Allāh Ibn al-Zubayr, he on the authority of his father, he on the authority of ‘Āmir Ibn Rabi‘h al-Badrī; he said: The Battle of Badr took place on Monday,¹ 17 Ramaḍān.

Al-Faḍl Ibn Dukayn informed us: ‘Umar Ibn Shabbah informed us on the authority of al-Zuhri; he said: I asked Abū Bakr Ibn ‘Abd al-Raḥmān Ibn al-Ḥārith Ibn Ḥishām about the night (i.e., date) of Badr. He said: The night² of Friday the seventeenth of Ramaḍān had passed.

Khālīd Ibn Khidāsh informed us: Ḥātim Ibn Ismā‘īl informed us on the authority of Ja‘far Ibn Muḥammad, he on the authority of his father; he said: (The battle of) Badr took place on 17 Ramaḍān, on Friday.

Muhammad Ibn Sa‘d said: It is a proved fact that the day was Friday and the narration (حديث) mentioning Monday is exceptional. شاء.

Qutaybah Ibn Sa‘īd informed us: Ibn Lahī‘ah informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Ma‘mar Ibn Abī Ḥabīb, he on the authority of Ibn al-Musayyib that he (Ma‘mar) asked him (Ibn al-Musayyib) about

1 In other narrations Friday.

2 As the preceding night is counted as the part of the day, following it, the date of the Battle of Badr was 17.

fasting in travelling. Thereupon he (Ibn al-Musayyib) related to him (Ma'mar) that 'Umar Ibn al-Khaṭṭāb said: We fought two *ghazwahs* in the company of the Apostle of Allāh, may Allāh bless him, in Ramaḍān, the Battle of Badr and the Victory (of Makkah); and we did not fast during them.

'Ubayd Allāh Ibn Mūsā informed us: Mūsā Ibn 'Ubaydah informed us: Verily the Apostle of Allāh, may Allāh bless him, fought the Battle of Badr in the month of Ramaḍān, and he did not fast till he returned to his family.

Al-Faḍl Ibn Dukayn informed us: 'Amr Ibn 'Uthmān Ibn 'Abd Allāh Ibn Mawhab informed us: I heard Mūsā Ibn Ṭalḥah saying: Abū Ayyūb was asked about the day of Badr. He said: Either seventeen days [P. 14] (of Ramaḍān) had passed or thirteen days had remained; or eleven days had remained or nineteen days had passed.

Yūnus Ibn Muḥammad al-Muwaddib informed us: Ḥammād Ibn Salamah informed us on the authority of 'Āṣim, he on the authority of Zirr, he on the authority of Ibn Mas'ūd; he said: on the day of Badr, every three of us were (mounting) on one camel (in turn); Abū Lubābah and 'Alī were fellow-riders of the Apostle of Allāh, may Allāh bless him. When it was the turn of the Prophet^ﷺ to walk on foot, they proposed: (Please) mount, we will walk for your turn. He said: You are not stronger than me in walking, nor I am less desirous of reward than you.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Shaybān, he on the authority of Abū Ishāq, he on the authority of Abū 'Ubaydah Ibn 'Abd Allāh, he on the authority of his father; he said: When we captured the people on the day of Badr, we said: How many were you? They said: We were one thousand.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of Abū Ishāq, he on the authority of Abū 'Ubaydah, he on the authority of his father; he said: We captured one of their men i.e., the polytheists, on the day of

Badr, we asked him about their number. He said: We were one thousand.

Huṣḥaym Ibn Bashīr informed us: Muḥalid informed us on the authority of al-Ṣha'bi; he said: The ransom of the captives of Badr was four thousand (*dirhams* each) or near about. He, who had nothing with him was ordered to teach writing to the boys of the *Anṣārs*.

Al-Faḍl Ibn Dukayn informed us: Isrā'il informed us on the authority of Jābir, he on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, captured seventy prisoners in the Battle of Badr. He took their ransom in proportion to their wealth. The people of Makkah knew writing and the people of al-Madīnah did not know writing. He who had no ransom was entrusted with ten boys from the boys of al-Madīnah; he taught them (writing). They became proficient, and it was considered to be their ransom.

Muḥammad Ibn al-Ṣabbāḥ informed us: Shurayk informed us on the authority of Quraysh, he on the authority of 'Āmir; he said: The ransom of the people (captives) of Badr was forty *uqiyahs* (of silver) each. He who did not have it taught writing to ten Muslims. Zayd Ibn Thābit was one of those who were thus taught (writing).

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Hishām Ibn Ḥassān informed us: Muḥammad Ibn Sirīn informed us on the authority of 'Abīdah: Verily Gabriel came down to the Prophet, may Allāh bless him, (to advise) about the captives of Badr. He said: Kill them if you like or take ransom from them if you like; and (in the latter case) seventy from you will be killed in the coming year. He ('Abīdah) said: The Prophet^ﷺ called his Companions. They came or some of them came. Then he (Prophet^ﷺ) said: Here is Gabriel who gives you choice that you bring (the captives) and kill them or take ransom, and then in the following year equal to their number from you will be killed. They said: We will take ransom and thus we will gain

strength against them, and in the coming year seventy of us will enter paradise. So they took ransom.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Simāk Ibn Ḥarb informed us; he said: I heard 'Ikrimah saying: It was said to the Apostle of Allāh, may Allāh bless him, when he was free from the men (captives) of Badr to pursue the caravan since there was no obstacle. He ('Ikrimah) said: Al-'Abbās turned to him and said: It does not behove you (to do so). [P. 15] He (Prophet²) said: Why? He (al-'Abbās)¹ said: Because Allāh the Most High promised you one of the two groups. So He bestowed on you what He had promised.

Muḥammad Ibn 'Abd Allāh informed us: Yūnus Ibn Abi Ishāq informed us on the authority of al-'Ayzār Ibn Ḥurayth; he said: The Apostle of Allāh, may Allāh bless him, proclaimed on the day of Badr: Beware! I am not under obligation to any one of the people (unbelievers) except Abu al-Bakhtarī, so he who has captured him should free him. The Apostle of Allāh granted him amnesty. He (al-'Ayzār) said: He was found to have been slain.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Abū Ishāq informed us on the authority of Maymūn, he on the authority of 'Abd Allāh Ibn Mas'ūd; he said: The Apostle of Allāh, may Allāh bless him had turned his face to the Ka'bah and cursed a party of the Quraysh consisting of seven persons—Abū Jahl, Umayyah Ibn Khalaf, 'Utbah Ibn Rabī'ah, Shaybah Ibn Rabī'ah and 'Uqbah Ibn Abi Mu'ayt. He ('Abd Allāh) declared on oath of Allāh: I saw them fallen in the Battle of Badr and that the sun had changed their colour; it was a hot day.

Khalaf Ibn al-Walīd al-Azdi informed us: Isrā'il informed us on the authority of Abū Ishāq, he on the authority of Ḥārithah, he on the authority of 'Alī; he said: When on the day of Badr

¹ It may be noted that al-'Abbās was an unbeliever at the time and could hardly be expected to be aware of the Quranic verse in which victory over one of the two parties had been promised by Allāh.

an fighting took place, we feared about the Apostle of Allāh, may Allāh bless him. He was the most fearless of people that day and there was no person nearer to the polytheists than him.

Khalaf Ibn al-Walid al-Azdi informed us : Yahyā Ibn Zakariya Ibn Abī Zā'idah informed us : Ismā'il Ibn Abī Khālid related to me on the authority of al-Bahī ; he said : On the day of Badr, 'Utbah and Shaybah, sons of Rabī'ah, and al-Walid Ibn 'Utbah came out. Thereupon Ḥamzah Ibn 'Abd al-Muṭṭalib, 'Alī Ibn Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith came out. Then Shaybah confronted Ḥamzah and said : Who are you ? He said : I am the lion of Allāh and the lion of His Apostle. He said : A noble adversary ! Then they exchanged blows and Ḥamzah killed him. Then al-Walid confronted 'Alī and said : Who are you ? He said : I am the servant of Allāh and the brother of His Apostle. Then 'Alī killed him. Then 'Utbah confronted 'Ubaydah and said : Who are you ? He said : I am under the covenant. He said : A noble adversary ! Then they exchanged blows and either of them weakned the other ; Ḥamzah and 'Alī rushed on 'Utbah.

Abū 'Abd Allāh Muḥammad Ibn Sa'd said : The first version of the narration is proved ; i. e., Ḥamzah killed 'Utbah, 'Alī killed al-Walid and 'Ubaydah encountered Shaybah.

Hujayn Ibn al-Muṭḥannā and Qutaybah Ibn Sa'id informed us ; they said : Al-Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazid, he on the authority of Sa'id Ibn Abī Hilāl, he on the authority of Yazid Ibn Rūmān : With the Apostle of Allāh, may Allāh bless him, on the day of Badr, there were not more than two horses. On one horse was al-Miqdād Ibn 'Amr the ally of al-Aswad, the maternal uncle of the Apostle of Allāh, may Allāh bless him. The other horse belonged to Marḥad Ibn Abī Marḥad al-Ghanawī, the ally of Ḥamzah Ibn 'Abd al-Muṭṭalib : With the polytheists that day were one hundred horses. Qutaybah said in his narration : There were three [P. 16] horses, and on the third horse was Zubayr Ibn al-'Awwām.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah : Verily, the Prophet, may Allāh bless him, sent 'Adī Ibn Abī al-Zaghbā and Basbas Ibn 'Amr as scouts on the day of Badr. They arrived at the spring of water and inquired about Abū Sufyān. They were informed of his place. Then they returned to the Apostle of Allāh, may Allāh bless him, and said : O Apostle of Allāh, he alighted at such a spring on such a day and we on such a spring on such a day. Now on such a day he will alight on such a spring and on such a day we will alight on such a spring till we encounter, and he is by the side of such a spring. He ('Ikrimah) said : Abū Sufyān came and alighted by the side of this spring and asked the people : Did you notice any one ? They said : No, except two men. He said : Show me the place of their camel's kneeling. He ('Ikrimah) said : They led him (to the place). He ('Ikrimah) said : He took the dung and broke it. In it he saw the date-stones. Thereupon he said : By Allāh ! these are the water carrier camels of Yathrib. He ('Ikrimah) said : He turned his direction to the sea and wrote to the people of Makkah reporting about the march of the Prophet, may Allāh bless him.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah ; he said : On that day the Apostle of Allāh, may Allāh bless him, consulted the people. Thereupon Sa'd Ibn 'Ubādah or Sa'd Ibn Mu'ādh said : O Apostle of Allāh, march when you like and halt where you like. Fight with whomsoever you like and make peace with whomsoever you like. By Him, Who raised you with truth, even if you undertake a tiring journey to Bark al-Ghimād in Yaman we will follow you and none of us will remain behind. He ('Ikrimah) said : That day 'Utbah Ibn Rabī'ah said to them (polytheists) : Return with these faces of yours. By Allāh ! they (faces) are like lamps, opposed to those whose faces are like serpents. By Allāh ! you will not kill them unless they kill an equal number of your, and after that there is no good. He ('Ikrimah) said : They were eating dates on that day. The Apostle

of Allāh, may Allāh bless him, said : Hurry up for the heaven, the expanse of which is equal to that of the earth and the firmament. He ('Ikrimah) said: 'Umayr Ibn al-Ḥumām was eating dates which were in his hand in a corner. He said : Very good ! very good ! Thereupon the Prophet, may Allāh bless him, said to him : Keep quiet. He said : They (dates) will not weaken me. Then he said : I shall not add to you (O dates) until I meet Allāh. Then he continued eating and said (to the dates): Get off ! you kept me back. Then he threw away those (dates) which were in his hand, and went to his sword which was hanging wrapped in rags. He took it went forward and fought till he was killed. That day they (Muslims) were feeling drowzy and alighted on a mound of pouring sand. He ('Ikrimah) said : Then it rained and It (mound) became like the mountain of Ṣafā on which they could run. Relating to this, Allāh, may His praise be great, revealed : "When He made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby".¹

He ('Ikrimah) said : 'Umar said : When the verse :

"The hosts will be routed and will turn and flee"².

was revealed, I had said : Which of the parties will be defeated and which will overpower? When it was the day of Badr, I observed the Apostle of Allāh, may Allāh bless him, putting on the coat of mail and reciting :

"The hosts will be routed and will turn and flee."

[P. 17] I was convinced that Allāh, the Most Blessed, the Most High, will bring defeat to them (people of Makkah).

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah ; he said : This verse was revealed :

1 *Al-Qur'an*, 8 : 11.

2 *Al-Qur'an*, 54 : 45.

"And remember, when ye were few and reckoned feeble in the land".¹ He said: It was revealed about the day of Badr. He said: This verse was revealed:; "O ye who believe! when ye meet those who disbelieve in battle, turn not your backs to them".² He said: It was revealed about the day of Badr. He said: This verse: "They ask thee (O Muḥammad) of the spoils",³ was revealed on the day of Badr.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us: Ayyūb and Yazīd Ibn Ḥāzim informed us, that they heard 'Ikrimah reciting: "So make those who believe stand firm"⁴ Ḥammād said: Ayyūb added: 'Ikrimah said: Then smite the necks.⁵ He ('Ikrimah) said: A man's head was seen being cut but it was not seen who cut it. Likewise a man's hand was amputated but it was not seen who did it.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: The Apostle of Allāh, may Allāh bless him, said that day: Search Abū Jahl. They made a search but he could not be found. Then he said: Search him because I have promised him that his knee will be a passage. They made a search and found him and his knee was a passage.⁶ He ('Ikrimah) said: The ransom of the captives of Badr on that day had reached four thousand or less. Also a man was ransomed if he taught writing provided his hand was good.

'Ubayd Allāh Ibn 'Abd al-Majīd al-Ḥanafī informed us; he said: 'Ubayd Allāh Ibn 'Abd al-Raḥmān Ibn Mawḥab informed us: Ismā'il Ibn 'Awn Ibn 'Ubayd Allāh Ibn Abī Rāfi' narrated to me on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Umar

1 *Al-Qur'ān*, 8 : 26.

2 *Al-Qur'ān*, 8 : 15.

3 *Al-Qur'ān*, 8 : 1.

4 *Al-Qur'ān*, 8 : 12.

5 *Al-Qur'ān*, 8 : 12.

6 It means that the people had trampled his knees under their feet.

Ibn 'Alī Ibn Abi Ṭālib, he on the authority of his father Muḥammad Ibn 'Umar, he on the authority of 'Alī Ibn Abi Ṭālib; he said: When it was the day of Badr, I fought for a while then I hurriedly went to the Prophet, may Allāh bless him, to see what he was doing. He was prostrating in *sajdah* and saying: O Everliving! O Everlasting Being O Everliving! O Everlasting Being! He did not add any thing to it. Then I returned to fighting and when I came back from there, he was in prostration and repeating the same (words). Then I went to fighting and returned again and he was still in prostration repeating the same words. Then Allāh gave us victory.

Sa'īd Ibn Manṣūr informed us: 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of his father, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, reserved the sword, *dhū al-faḳār*, for himself on the day of Badr.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Hishām Ibn 'Urwah informed us on the authority of 'Abbād Ibn Ḥamzah Ibn al-Zubayr; he said: The angels descended on the day of Badr and they had yellow turbans. Al-Zubayr had put on his yellow kerchief as turban.

'Attāb Ibn Ziyād Ibn al-Mubārak informed us: Abū Bakr Ibn Abi Maryam al-Gḥassānī informed us on the authority of 'Aṭīyyah Ibn Qays; he said: When the Prophet, may Allāh bless him, was free from fighting with the polytheists of Badr, Gabriel came to him on a red mare. His (Gabriel's) forehead had wrinkles [P. 18] with his coat of mail on him and his spear's edge covered with dust. Then he said: O Muḥammad! verily, Allāh the Blessed, the High has sent me to you and commanded me not to leave you until you are pleased. Are you pleased? He (Prophet) said: Yes, I am pleased; then he returned.

'Affān Ibn Muslim informed us: Ḥammād Ibn Zayd informed us; he said: I heard Ayyūb reciting on the authority of 'Ikrimah:

"When ye were on the near bank (of the valley) and they were on the yonder bank."¹

He said: They were on the edge of the valley and they were on the other side. He (Ibn Sa'd) said: 'Affān also read it as *بأعدوة*.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Zuhayr informed us: Jābir informed us on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, emerged from al-Madīnah for Badr and appointed 'Amr Ibn Umm-Maktum as his vicegerent.

Abu al-Mundhir al-Bazzāz informed us: Ṣufyān informed us on the authority of al-Zubayr Ibn 'Adī, he on the authority of 'Aṭā Ibn Abī Rabāḥ: Verily, the Appostle of Allāh, may Allāh bless him, said funeral prayers over those who were slain at Badr.

Al-Faḍl Ibn Dukayn informed us: Zakariyā Ibn Abī Zā'idah informed us on the authority of 'Amr; he said: I heard him saying that Badr belonged to a man whose name was Badr. He (Ibn Sa'd) said: i. e. *mayr* (purveyor).

Muḥammad Ibn Sa'd said: Muḥammad Ibn 'Umar said: Our companions from among the people of Al-Madīnah and those who have narrated the *Sīrah*, say: Badr is the name of the place.

SARIYYAH OF 'UMAYR IBN 'ADĪ

Then (occurred) the *sariyyah* of 'Umayr Ibn 'Adī Ibn Kharashah al-Khaṭmī against 'Aṣmā Bint Marwān, of Banū Umayyah Ibn Zayd, when five nights had remained from the month of Ramaḍān, in the beginning of the nineteenth month from the *hijrah* of the Appostle of Allāh, may Allāh bless him. 'Aṣmā was the wife of Yazid Ibn Zayd Ibn Ḥiṣn al-Khaṭmī. She used to revile Islām, offend *توئى* the Prophet and instigate the (people) against him. She

¹ *Al-Qur'ān*, 8: 42.

composed verses. 'Umayr Ibn 'Adī came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced upto her back. Then he offered the morning prayers with the Prophet, may Allāh bless him, at al-Madinah. The Apostle of Allāh, may Allāh bless him, said to him: Have you slain the daughter of Marwān? He said: Yes. Is there something more for me to do? He said: No. Two goats will butt together about her. This was the word that was first heard from the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, called 'Umayr, *baṣīr* (the seeing).

[P. 19] *SARIYYAH* OF SĀLIM IBN 'UMAYR

Then (occurred) the *sariyyah* of Ṣālim Ibn 'Umayr al-'Amri against Abū 'Afak, the Jew, in *Shawwāl* in the beginning of the twentieth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. Abū 'Afak, was from Banū 'Amr Ibn 'Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allāh, may Allāh bless him, and composed (satirical) verses. Ṣālim Ibn 'Umayr who was one of the great weepers (البكاكين) and who had participated in Badr, said: I take a vow that I shall either kill Abū 'Afak or die before him. He waited for an opportunity until a hot night came, and Abū 'Afak slept in an open place. Ṣālim Ibn 'Umayr knew it, so he placed the sword on his liver and pressed it till it, reached his bed. The enemy of Allāh screamed and the people, who were his followers, rushed to him, took him to his house and interred him.

GHAWWAH OF BANŪ QAYNUQĀ'

Then (occurred) the *ghawwah* of the Apostle of Allāh, may Allāh bless him, against Banū Qaynuqā' on Saturday, in the middle of *Shawwāl*, after the commencement of the twentieth month from the *hijrah*. These people were Jews and allies of 'Abd Allāh Ibn Ubayyi Ibn Salūl. They were the bravest of the Jews, and were goldsmiths. They had entered into a pact with the Prophet, may Allāh bless him. When the Battle of Badr took place, they transgressed and showed jealousy, and violated the pact and the covenant. Thereupon Allāh the Blessed and the High revealed to His Prophet: "And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allāh loveth not the treacherous".¹ The Apostle of Allāh, may Allah bless him, had said: I fear the Banū Qaynuqā' but after this verse he marched against them. His standard (لواء) that day was borne by Ḥamzah Ibn 'Abd al-Muṭṭalib. The standard of the Apostle of Allāh, may Allāh bless him, was white, and there were no flags (رايات) that day. He left Abū Lubābah Ibn 'Abd al-Mundhir al-'Amri as his vicegerent at al-Madīnah. Then he marched against them and besieged them for fifteen days till the appearance of crescent of the month of Dhu al-Qa'dah. They were the first among the Jews to violate the pact and fight. They shut themselves up in their fortress, so he (Prophet) strongly besieged them, till Allāh cast fear in their hearts. They submitted to the orders of the Apostle of Allāh, may Allāh bless him, that their property would be for the Prophet while they would take their women and children with them. Then under his orders their hands were tied behind their backs. The Apostle of Allāh, may Allāh bless him, appointed al-Mudhir Ibn Qudāmah al-Silmi, of the Banū al-Silm, the tribe of Sa'd Ibn Khaythamah to tie their hands behind their backs. 'Abd Allāh Ibn Ubayyi had a talk with the Apostle of Allāh, may Allāh bless him, about them and entreated him (to release them). Thereupon he (Prophet) said: Leave them, may

¹ *Al-Qur'ān*, 8: 58.

Allāh curse them and curse him who is with them ! He abandoned (the idea of) their killing and ordered them [P. 20] to be banished from al-Madīnah. ‘Ubādah Ibn al-Ṣāmit was entrusted (with the duty of) banishing them. They went to Adhri‘āt where they lived for a short while. The Apostle of Allāh, may Allāh bless him, took (for himself) from their arms three bows—a bow called *al-Katūm* which (later) broke in Uḥud, a bow called *al-Rawḥā* and a bow called *al-Bayḍā* ; he took two coats of mail from their arms—a coat of mail called *al-Sughḍiyah* and the other called *Fiḍḍah*. (He took) three swords—one *Qala‘i* sword, another known as *Battār* and a third one. (He also took) three spears. They found in their fortress arms in plenty and instruments of goldsmiths. The Apostle of Allāh, may Allāh bless him, took his personal share and one-fifth and distributed four-fifth among his Companions. It was the first one-fifth share (خمس) separated, after that of Badr. He who seized their property was Muḥammad Ibn Maslamah.

GHAWWAH OF AL-SAWĪQ

Then (occurred) the *ghawwah* of the Prophet, may Allāh bless him, known as *ghawwah* al-Sawīq (lit. gruel of parched barley). The Apostle of Allāh, may Allāh bless him, emerged on Sunday, the twenty fifth of Dhu al-Ḥijjah after the commencement of the twenty-second month after his *hijrah*. He appointed Abū Lubābah Ibn ‘Abd al-Mundhir al-‘Amri as his vicegerent in al-Madīnah. (The cause of this *ghawwah*) was that Abū Sufyān Ibn Ḥarb had made the use of oil unlawful (for himself) after their (polythiests’) retreat from Badr to Makkah until they had taken revenge from Muḥammad and his Companions. So he set out at the head of two hundred persons, according to the version of al-Zuhri, and according to the version of Ibn Ka‘b at the head of forty. They marched to al-Najdiyyah and came to Banu al-Naḍir in the night. They

knocked at the door of Huyayyi Ibn Akhtab to gather information about the Apostle of Allāh, may Allāh bless him, and his Companions. He refused to open the door. They knocked at the door of Sallām Ibn Mishkam who opened the door, feasted them, offered them drink and supplied information about the Apostle of Allāh, may Allāh bless him. When it was morning, Abū Sufyān Ibn Ḥarb set out and went to al-'Urayḍ, about three miles from al-Madīnah. There he killed a man of the *Anṣārs* and his servant and put a few houses and grass to fire. He believed that he had fulfilled his oath. Then he turned his back and fled away. The news reached the Apostle of Allāh, may Allāh bless him. He called his Companions and set out at the head of two hundred persons from among the *Muhājirs*, and the *Anṣārs* in their pursuit. Abū Sufyān and his companions were throwing bags of gruel of parched barley, their general provisions, to render themselves light. The Muslims seized them (bags) and so it has come to be called *ghazwah* al-Sawīq. They did not encounter them (Muslims). The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah from where he had been absent for five days.

[P. 21] *GHAZWAH* OF QARQARAT AL-KUDR

And it is also called Qarārat al-Kudr. Then (occured) the *ghazwah* of Qarqarat al-Kudr and it is also called Qarārat al-Kudr, in the middle of al-Muḥarram, after the commencement of the twenty-third month from his *hijrah*. It is situated in the vicinity of Ma'dan Banū Sulaym in the proximity of al-Arḥaḍiyyah beyond Sudd Ma'ūnah. Between al-Ma'dan and al-Madīnah there is (a distance of) eight *burds* (ninety-six miles). His standard was borne by 'Alī Ibn Abī Ṭālib. He appointed 'Abd Allāh Ibn Umm Maktūm his vicegerent in al-Madīnah. It (report) had reached him that Banū Sulaym and *Ghaṭafān* had mobilised (their men) at that place. He marched towards them but he did not find any one

there. He despatched a few of his Companions to the upper part of the valley and the Apostle of Allāh, may Allāh bless him, made a search for them in the heart of the valley. He found a few herdsmen among whom there was a youth named Yasār. He (Prophet^ﷺ) inquired from him (Yasār) about the people. He said : I do not know any thing about them. I visit the drinking place every fifth day and today it is the fourth ; the people have gone to the springs and wells, and with our flocks we are far away. The Apostle of Allāh, may Allāh bless him, returned from there, and having captured the herd sent it to al-Madīnah. They distributed the booty at Şirār, three miles from al-Madīnah. The herd consisted of five hundred camels. Its fifth part was separated and the (remaining) four-fifth was divided among the Muslims, every one of whom got two camels ; they were two hundred persons. Yasār fell in the share of the Prophet, may Allāh bless him, who set him free because he (Prophet^ﷺ) had seen him (Yasār) offering prayers. The Apostle of Allāh, may Allāh bless him, was absent for fifteen nights.

SARIYYAH FOR SLAYING KA'B IBN AL-ASHRAF

Then (occurred) the *sariyyah* for slaying Ka'b Ibn al-Ashraf, the Jew. It took place on 14 Rabī' al-Awwal (4 September A. C. 624) after the commencement of the twenty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. The cause of slaying him was that he was a poet and used to satirize the Prophet, may Allāh bless him, and his Companions, and used to instigate (polytheists) against them, and offended (يؤذي) them. When the expedition of Badr took place, he was humbled and humiliated and so he said: Today it is better to be beneath the earth than above it (i. e. death is preferable to life). Then he went to Makkah and made the Quraysh lament for the dead at Badr and

exhorted them in verses (to take revenge). Then he came to al-Madinah. The Apostle of Allāh, may Allāh bless him, said : O Allāh ! guard me as Thou wilt against Ka'b Ibn al-Ashraf, his declaration of evil and versified sayings ; he also said : Who is for me against Ka'b Ibn al-Ashraf, as he has offended me ? Muḥammad Ibn Maslamah said : I am ; O Apostle of Allāh, I shall kill him. He (Prophet^c) said : Do it and consult Sa'd Ibn Mu'ādh about this affair. Muḥammad Ibn Maslamah and a few persons of the Aws assembled together ; they were 'Abbād Ibn Bishr, 'Abū Nā'ilah Sīlkān Ibn Salāmah, al-Ḥārith Ibn Aws Ibn Mu'ādh [P. 22] and Abū 'Abs Ibn Jabr. They said : O Apostle of Allāh, we shall kill him but permit us to speak to him. He said : Do speak. Abū Nā'ilah was the foster-brother of Ka'b Ibn al-Ashraf. He went to him (Ka'b). He (Ka'b) disliked him (Abū Nā'ilah) and was afraid of him. He said : I am Abū Nā'ilah, and I have come to you to inform you that the advent of this man (Prophet^c) is a calamity for us. The Arabs are fighting with us and they are shooting from one bow (i.e., they are united against us). We want to keep away from him (Prophet^c). There are certain persons of my tribe who agree with my opinion. I want to come to you to purchase from you food and dates. We will pawn with you something which will be a security. He was satisfied with his words and said : Bring them to me whenever you like. He went out from him having fixed a time. He went to his companions and informed them. They agreed to come to him when it was evening. Then they went to the Apostle of Allāh, may Allāh bless him, and informed him. He went with them till he reached al-Baqī', then he sent them and said : Go with the blessing of Allāh and His support. He (Ibn Sa'd) said : It was a moon-lit night. They moved on till they reached his fort. Abū Nā'ilah called him and he (Ka'b) stood up. His wife, who had been newly wedded, held his blanket and said : Where do you go ? You are a warrior. He said : I am pledged and he is my (foster-brother) Abū Nā'ilah. He covered himself with a blanket with his hand and said : Even if a person is called to be stabbed he should

respond. Then he came down and talked for some time till he was pleased with them and became intimate with them. Now Abū Nā'ilah put his hand into his hair and caught hold of him by the locks and said to his companions: Kill the enemy of Allāh. They struck him with their swords, which fell together and were therefore ineffective as some of them were obstructing others. He embraced (لصق) Abū Nā'ilah. Muḥammad Ibn Maslamah said: I thought of the rapier in my sword. I drew it and thrust it into his navel and pressed it and it cut him up to the pubes. The enemy of Allāh shrieked so loudly that none of the fortresses of the Jews remained without fire being lighted.¹ Then they cut his head and took it with them. When they reached Baqī' al-Gharqad, they said *takbīr* (Allāh is Great). The Apostle of Allāh, may Allāh bless him, passed the night, offering prayers. When he heard their *takbīr* (Allāh is Great) he also recited *takbīr* (Allāh is Great). He knew that they had killed him. When they reached the Apostle of Allāh, may Allāh bless him; he said: (Your) faces be lucky. They said: Yours too! O Apostle of Allāh. They cast his head before him. He (Prophet²) praised Allāh on his being slain. When it was morning, he said: Kill every Jew whom you come across. The Jews were frightened, so none of them came out, nor did they speak. They were afraid that they would be suddenly attacked as Ibn al-Ashraf was attacked in the night.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar Ibn Rāshid, he on the authority of al-Zuhri, relating to the words of Allāh the High, "and ye will bear much wrong from those who were given the Scripture before you, and from the idolators".² He said: This refers to Ka'b Ibn al-Ashraf who used to excite the polytheists against the Apostle of Allāh, may Allāh bless him, and his Companions. It means that he wrote in verse satires on the Prophet, may Allāh bless him, and his Companions: A

1 i. e., to say that the people were startled by his shrieks and burnt fires.

2 *Al-Qur'ān*, 3 : 186.

party of five *Anṣārs* went to him. [P. 23] In it there were Muḥammad Ibn Maslamah and another person called Abū 'Abs. When they reached he was in a meeting of his people at al-'Awāli. He was frightened on seeing them and disliked their condition. They said: We have come to you for a purpose. He said: So one of you should come close to me and inform me of that purpose. One of them went to him. They said: We have come to you to sell our coats of mail to you, so that we may have money to spend. He said: By Allāh! if you do this, (it will be good for you). Since this man (referring to Prophet²) has come to you, you have had too much trouble. Then they promised to come to him in the early hours of the night. When the people had parted with him, they (Muslims) called him. His wife said to him: What brought them to you at this odd hour and what is that you like? He said: They had informed me of their affair and condition.

Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of Ayyūb, he on the authority of 'Ikrimah: He (Ka'b) came to them and they talked with him. He asked them: What will you mortgage with me? Will you mortgage your children? He wanted to give them dates in loan. They said: We feel ashamed that our children will be disgraced by the people saying: That this was pawned for a *wasq*¹ and that for two *wasqs*. Then he said: Will you mortgage your women? They said: You are the most handsome of men, so we cannot trust you, which of the women will decline (to submit to you), because of your charm, We will mortgage our weapons and you are fully acquainted how much we require them. He said: Yes. Bring your arms and carry (dates) as much as you like. They said: Come down, we will take from you, and you will take from us. He began to descend but his wife embraced him and said: Call your people, equal to them in number, to be with you. He said: If they had found me sleeping they would not have awakened me. She said:

1 A measure equal to sixty *ṣā's*.

Talk to them from the roof of the house. He refused and came down and his odour was diffusing, They asked : What is this odour. He said : It is the perfume of so and so's mother (meaning) his wife. Some one of them went close to him to smell his head, and seized him by the neck and said: Kill the enemy of Allāh. Thereupon Abū 'Abs stabbed him in his hip and Muḥammad Ibn Maslamah struck him with the sword. Then they killed him and retired. The Jews became panicky and they came to the Prophet, may Allāh bless him, and said : Our chief has been killed treacherously. The Prophet, may Allāh bless him, reminded them of his misdeeds and how he had been instigating them and exciting them to fight with them (Muslims) and how he had been harming them. Then he asked them to reduce to writing (terms) which might be binding between him and them.

He (Ibn Sa'd) said : After that this document remained with 'Alī, may Allāh be pleased with him.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST THE GHATAFĀN

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against the *Ghatafān* at *Dhū Amarr* in Najd in the territory of al-Nukhayl, in the month of Rabi' al-Awwal after the commencement of the twenty-fifth month from his *hijrah*. It's cause was that it (report) had reached the Apostle of Allāh, may Allāh bless him, that a party of Banū *Tha'labah* and Muḥārib had mobilized at *Dhū Amarr*. They had mobilized with a view to surround the Apostle of Allāh, may Allāh bless him, on all sides. A person of Banū Muḥārib known as Du'thūr Ibn al-Ḥārith had mobilized them. The Apostle of Allāh, may Allāh

bless him, assembled the Muslims. [P. 24] He marched at the head of four hundred and fifty men, having horses, on 12 Rabi' al-Awwal. He left 'Uthmān Ibn 'Affān as his vicegerent in al-Madīnah. They captured one of their men known as Jabbār, a person of Banū Tha'labah at Dhu al-Qaṣṣah. He was brought before the Apostle of Allāh, may Allāh bless him. He (Jabbār) furnished him (Prophet^c) with information about them, and said: They will never confront you. If they learn of your march they will flee to the peaks of the mountains. I shall accompany you. The Apostle of Allāh, may Allāh bless him, invited him to embrace Islām. He joined the fold of Islām and the Apostle of Allāh, may Allāh bless him, made him a companion of Bilāl. The Apostle of Allāh, may Allāh bless him, did not meet any one of them. But he was looking towards them at the peaks of the mountains. The Apostle of Allāh, may Allāh bless him, and his Companions had a shower of rain (i. e., they were drenched). So the Apostle of Allāh, may Allāh bless him, put off his two garments and spread them on a tree to be dried and lay himself down (for rest). In the meantime a man from the enemy, called Du'thūr Ibn al-Hārith, came with a sword and stood near the head of the Apostle of Allāh, may Allah bless him and said: Who will defend you from me today? The Apostle of Allāh, may Allah bless him, said: Allāh. Gabriel had put this into his (Prophet's) breast (heart). The sword fell down from his (Du'thūr's) hand. The Apostle of Allah, may Allah bless him, seized it and said: Who will defend you from me? He said: None. I bear witness that there is no god save Allāh and that Muḥammad is the Apostle of Allāh. Then he returned to his people and invited them to Islām. This verse was revealed referring to this circumstance: "O ye who believe! Remember Allāh's favour unto you, how a people were minded..."¹ Then the Apostle of Allah, may Allah bless him, returned to Al-Madīnah without any encounter. He was absent for eleven nights.

¹ *Al-Qur'an*, 5:11.

GHAWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST BANŪ SULAYM

Then (occurred) the *ghawah* of the Apostle of Allāh, may Allāh bless him, against Banū Sulaym at Buḥrān, on 6 Jumāda al-'Ūlā after the commencement of the twenty-seventh month from his *hijrah*. Buḥrān lies in the territory of al-Furu', and the distance between al-Furu' and al-Madīnah is eight *burds*. The cause was that it (report) had reached him (Prophet^ﷺ) that a large party of Banū Sulaym had mobilized there. He set out with three hundred men from his Companions. He appointed Ibn al-Maktūm as his vicegerent in al-Madīnah. He marched rapidly until he arrived at Buḥrān. He found that they had dispersed and returned to their springs. He (Prophet^ﷺ) returned, and there was no encounter. His absence (from al-Madīnah) was for ten nights.

SARIYYAH OF ZAYD IBN ḤĀRITHAH

Then (occurred) the *sariyyah* of Zayd Ibn Ḥārithah against al-Qaradah, and it was on 1 Jumāda al-'Ākhirah, after the commencement of the twenty-eighth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was the first *sariyyah* under the leadership of Zayd. Al-Qaradah is a tract of Najd lying between al-Rabadhah and al-Ghamrah in the territory of Dhāt 'Irq. [P. 25] The Apostle of Allāh, may Allāh bless him, despatched him to intercept the caravan of the Quraysh in which there were Ṣafwān Ibn Umayyah, Ḥuwayṭib Ibn 'Abd al-Uzzā and 'Abd Allāh Ibn Abī Rabi'ah. There was considerable wealth with them in money and silver-vessels weighing equal to thirty thousand *dirhams*. Their guide was Furāt Ibn Ḥayyān al-Ijlī who led them to Dhāt 'Irq by way of 'Irāq. The report of their affair reached the Apostle of Allāh, may Allāh bless him. He despatched Zayd Ibn Ḥārithah at the head of one hundred

horsemen, who intercepted (the caravan) and got it. The chiefs of the people made good their escape. They (Zayd's men) brought the caravan's property to the Apostle of Allāh, may Allāh bless him. He divided it in five shares and its fifth part was twenty thousand *Dirhams*. The remainder was distributed among those who had participated in the *sariyyah*. Furāt Ibn Hayyān was captured and brought before the Prophet, may Allāh bless him. He was asked to embrace Islām and then his life would be safe. He embraced Islām and the Apostle of Allah, may Allah bless him, saved him from being killed.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST UḤUD

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Uḥud on Saturday, 7 *Shawwāl* after the commencement of the thirty second month from his *hijrah*. They (narrators) said: When those polytheists, who were present at Badr, returned to Makkah, they found the caravan, with which Abū Sufyān had come, staying at Dār al-Nadwah. The chiefs of the Quraysh went to Abū Sufyān and said: We will be pleased if you equip an army with the profit of this caravan, to (encounter) Muḥammad. Abū Sufyān said: I am the first person to respond to this and Banū 'Abd Manāf are with me. Then they sold (the merchandise) and got gold in return. There were (with them) one thousand camels and fifty thousand *dīnārs*. He returned the capital to the men of the caravan and retained the profits. In trade they had earned a profit of a *dīnār* for a *dīnār* (i.e. 100%). About this the following verse was revealed: "Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allāh".¹

1 *Al-Qnr'ān*, 8 : 36.

They despatched their messengers to (different parts of) Arabia asking the people to assist them. They raised subscriptions. The Arabs who were with them were united. They assembled and unanimously decided to take camel-litters, i. e. women, with them ; so that they might recall to them their men slain at Badr, and thus add to their fury so that fighting might become most fierce. Al-'Abbās Ibn 'Abd al-Muṭṭalib sent in writing full information about them to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, informed Sa'd Ibn al-Rabī' of the letter of al-'Abbās. The hypocrites and the Jews spread alarming news. The Quraysh set out from Makkah, three thousand strong, out of whom seven hundred were equipped with coats of mail. There were two hundred horses and three thousand camels. Along with them there was Abū 'Āmir, the transgressor (فاسق) who was formerly styled as the monk. There were fifteen ladies travelling in litters. The news of their march was spread among the people. Ultimately they halted at Dhu al-Ḥulayfah. The Apostle of Allāh, may Allāh bless him, sent two spies, Anas and Mu'nis, [P. 26] the sons of Faḍālah, of the Zafar tribe, on Thursday, 5 Shawwāl. They brought their news to the Apostle of Allāh, may Allāh bless him, that they (polytheists) had let loose their camels and horses in the fields at al-'Urayḍ; consequently no verdure was left there. Then he despatched al-Ḥubāb Ibn al-Mundhir Ibn al-Jamūh towards them. He entered the crowd, watched them and brought information about them. Sa'd Ibn Mu'ādh, Usayd Ibn Ḥuḍayr and Sa'd Ibn 'Ubādah put their arms to keep watch at the door of the Apostle of Allāh, may Allāh bless him, in the Mosque, on Friday, in the night. Al-Madīnah was kept under guard till next morning. The Apostle of Allāh, may Allāh bless him, saw in a dream that he had put on a strong armour, his sword dhu al-faḡār was broken at the sharp edge, a cow was being slaughtered and it was being pursued by a ram. He narrated this dream to his Companions and interpreted it thus : Al-Madīnah was the strong armour, and the breaking of the sword means injury to me, the slaughter of the cow's mean that a large

number of the Companions would be slain and the ram means the army which will be ultimately killed by Allāh. On account of this dream the opinion of the Apostle of Allāh, may Allāh bless him, was that he should not go out of al-Madīnah. But he wanted to follow the opinion of his Companions and so he consulted them about going out. 'Abd Allāh Ibn Ubayyi Ibn Salūl suggested that they should not go out, and the same was the opinion of the leading *Muhājirs* and *Anṣārs*. Thereupon the Apostle of Allāh, may Allāh bless him; said: Remain within al-Madīnah, and keep your women-folk and children in castles. The young men, who had not attended Badr, asked the Apostle of Allāh, may Allāh bless him, to march against the enemy as they were keen for martyrdom. They said: March with us against our enemy. Those who wanted to go out were in majority. Then the Apostle of Allāh, may Allāh bless him led the Friday prayers, delivered a sermon, commanded them to make an effort, and informed them that there would be (Divine) succour with them if they exercised forbearance. He also ordered them to make preparations to confront the enemy. The people were much pleased. He led the *ʿaṣr* prayers. In the meantime the people had assembled and the people of al-ʿAwālī had also come there. Then the Apostle of Allāh, may Allāh bless him, entered his house and Abū Bakr and ʿUmar were with him. They put the turban and (military) dress on him. (In the meantime) the people had arrayed and they were waiting to see him come out. Sa'd Ibn Mu'ādh and Usayd Ibn Ḥuḍayr said to them: You have forced the Apostle of Allāh, may Allāh bless him, to go out (of al-Madīnah) while revelation had come to him from heavens. So leave the affair to him. The Apostle of Allāh, may Allāh bless him, came out wearing his armour and displaying his coat of mail. He had put on a leather belt in its middle to hang a sword. He had put on turban, had hung a sword and had kept his shield at his back. All of them repented at what they had done, and said: It was not worthy of us to oppose you, now do as you like. Thereupon the Apostle of Allāh, may Allāh

bless him, said : When a prophet puts on his military dress, it does not behoove him to put it off before Allāh decides between him and his enemies. So wait and do as I have commanded you. Go out in the name of Allāh and you will receive (Divine) support as long as you exercise forbearance. Then he asked for three spears and had three flags made. [P. 27] He gave the flag of al-Aws to Usayd Ibn Ḥuḍayr and that of al-Khazraj to al-Ḥubāb Ibn al-Mundhir, and, according to another version, to Sa'd Ibn 'Ubādah. He handed over the flag of the *Muhājirs* to 'Alī Ibn Abī Ṭālib and according to another version to Muṣ'ab Ibn 'Umayr. He appointed 'Abd Allāh Ibn Umm Maktūm his vicegerent at al-Madinah. Then the Apostle of Allāh, may Allāh bless him, rode his horse. He placed the bow on his shoulder and took the spear in his hand. The Muslims had arms on them. When they displayed their armours they were found to be one hundred persons with coats of mail. The Two Sa'ds—Sa'd Ibn Mu'ādh and Sa'd Ibn 'Ubādah—were running before him, and both of them had coats of mail. There were people to his right and to his left. Thus he marched till he reached al-Shaykhayn, which were two castles. When he cast a glance he saw a well-equipped army; they had hair of special kind. He said : What is this ? They said : They are the allies of Ibn Ubayyi. Thereupon the Apostle of Allāh, may Allāh bless him, said : Do not seek support of the polytheists against polytheists. At al-Shaykhayn he reviewed (the troops) who had mustered and he sent back him whom he sent back and permitted him whom he permitted. The sun set and Bilāl called the *adhān* for *al-maghrib* (sunset) prayers. The Prophet, may Allah bless him, led his Companions in prayers. He passed the night at al-Shaykhayn and stayed with Banu al-Najjār. He appointed Muḥammad Ibn Maslamah at the head of fifty men to keep watch by going round the army. The polytheists had seen the Apostle of Allāh, may Allāh bless him, when he had started and halted. They mobilized (their men) and appointed 'Ikrimah Ibn Abi Jahl at the head of the horsemen of the polytheists

to keep a watch. The Apostle of Allāh, may Allāh bless him, marched in the morning and Abū Ḥaṭmah al-Ḥārithī was his guide. He reached al-Qanṭarah in the direction of Uḥud the same day. The time of prayer approached and the polytheists were in sight. He (Prophet^o) ordered Bilāl who called the *adhān* for prayers, and said the *iqāmah*. He (Prophet^o) led his Companions in morning prayers in (well arranged) rows. At this place Ibn Ubayyi deserted with a contingent as if he was an oppressed person going in front of them. He (Ibn Ubayyi) said: He disobeyed me and obeyed the lads who have no opinion. Three hundred persons deserted with him and thus seven hundred persons remained with the Apostle of Allāh, may Allāh bless him. He (Prophet^o) had one horse and Abū Burdah Ibn Niyār had another. He began to array his Companions and arranged them with the help of his feet. He arranged the people into the right and the left wings. There were two coats of mail, one hood and one helmet. He (arranged them in battle array) with Uḥud to his back and al-Madīnah in his front. The hill of 'Aynayn and the channel were to his left. He despatched fifty archers under the command of 'Abd Allāh Ibn Jubayr towards it and said to them emphatically: Remain at your post and guard our rear; if you see us collecting booty do not join us, and if you see us being slain; do not help us. The polytheists arranged their rows and appointed Khālīd Ibn al-Walīd over their right wing and 'Ikrimah Ibn Abī Jahl over their left wing. On their two flanks there were two hundred horsemen. They appointed Ṣafwān Ibn Umayyah, and, according to another version, 'Amr Ibn al-'Āṣ over their horsemen and 'Abd Allāh Ibn Abī Rabi'ah, the commander of their archers. There were one hundred archers. They entrusted their flag to Ṭalḥah Ibn [P. 28] Abī Ṭalḥah. The name of Abū Ṭalḥah was 'Abd Allāh Ibn 'Abd al-'Uzzā Ibn 'Uthmān Ibn 'Abd al-Dār Ibn Qusayyi. The Apostle of Allāh, may Allāh bless him, inquired: Who is bearing the flag of the polytheists? He was informed: 'Abd al-Dār. He said: It befits us to be more faithful than them. Where is Muṣ'ab Ibn 'Umayr? He said: I am here. He (Prophet^o) said: Take this flag. Muṣ'ab Ibn 'Umayr took it and moved

forward with it in front of the Apostle of Allāh, may Allāh bless him. The first person to start fighting was Abū 'Āmir, the transgressor, who came forward with a party of fifty of his people and cried : I am Abu 'Āmir. The Muslims said : No welcome to you and no hospitality to you, O transgressor ! He said : My people have suffered evil after me (i. e. in my absence). There were Qurayshite slaves with him. They and the Muslims exchanged stone-throwing till Abū 'Āmir and his companions turned their backs. The women of the polytheists began to beat, cymbals drums and tambourines to excite their men reminding them of those slain at Badr. They sang :

We are the daughters of the Morning Star.

We walk on saddle cushions.

If you go forward, we will embrace you,

If you turn your back, we will be separated from you,

A separation without tender love.

He (Ibn Sa'd) said : Some people came close to the others. The archers were shooting arrows on the horsemen of the polytheists. Consequently the Hawāzin turned their backs. Then the standard-bearer Ṭalḥah Ibn Abi Ṭalḥah cried as to who would combat with him. 'Alī Ibn Abi Ṭālib, may Allāh be pleased with him, came forward. They met together between the two rows. 'Alī attacked him first and struck at his head. His skull was split up and he fell (dead) ; he was the commander of the army. The Apostle of Allāh, may Allāh bless him, was pleased and loudly recited the *takbir*. The Muslims also recited the *takbir*. They intensified their attack on the forces of the polytheists and struck them till their rows were thrown into disorder. Then Abū Ṣhaybah 'Uthman Ibn Abi Ṭalḥah raised their flag. He was in front of the women and he was reciting :

Verily it is binding on the standard-bearer.

That his spear should be dyed (in blood) or it should break.

Hamzah Ibn 'Abd al-Muṭṭalib attacked him and struck his sword on the base of his neck . It cut his hand and shoulder

and reached his waist-wrapper so much so that his ('Uthmān's) lungs appeared. He (Ḥamzah) retired saying: I am the son of the supplier of drinking water to the pilgrims. Then Abū Sa'd Ibn Abī Ṭalḥah raised it (flag) and Sa'd Ibn Abī Waqqāṣ shot an arrow at him. It pierced into his larynx and his tongue lolled out like that of a dog; he was killed. Then Muṣāfi' Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it (flag). 'Āṣim Ibn Thābit Ibn Abī al-Aqlaḥ shot an arrow at him, which killed him; then al-Ḥārith Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and 'Āṣim Ibn Thābit shot at him and killed him; then Kilāb Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and al-Zubayr Ibn al-'Awwān killed him; then al-Julās¹ Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and Ṭalḥah Ibn 'Ubayd Allāh killed him; then Artāt Shurahbil raised it, [P. 29] and 'Alī Ibn Abī Ṭālib killed him; then Shurayḥ Ibn Qāriḥ raised it, and we do not know who killed him; then their slave Ṣu'āb raised it. A narrator said: Sa'd Ibn Abī Waqqāṣ killed him. Another narrator said: 'Alī Ibn Abī Ṭālib killed him. And another narrator said: Quzmān killed him. The last one is the most trustworthy narration.

When their standard bearers were thus slain, the polytheists took to flight not seeing any thing. Their women-folk were invoking evil on them. The Muslims pursued them and put them to sword, as they liked. They drove them (polytheists) away from the battle-field and began to collect booty. The archers, who were posted at 'Aynayn, talked about them, and they were divided in their opinions. Their commander 'Abd Allāh Ibn Jubayr with a party of less than ten archers remained firm at his place. He said: I shall not go beyond the command of the Apostle of Allāh, may Allāh bless him. He advised his companions and recalled the command of the Apostle of Allāh, may Allāh bless him. They said that the Apostle of Allāh, may Allāh bless him, could not mean this, as the polytheists have been defeated, what our stay here would mean? They left the place and began to pursue the army and collect the booty, leaving the mountain vacant (i. e. unprotected).

¹ All of them were brothers and they were the sons of Ṭalḥah.

Khālīd Ibn al-Walīd noticed the unguarded part of the mountain and the small number of its force. He attacked with his cavalry and 'Ikrimah Ibn Abī Jahl followed him. They attacked the remnant of the archers and killed them. Their commander 'Abd Allāh Ibn Jubayr, may Allāh's mercy be on him, was slain and the ranks and files of the Muslims were thrown into disorder. Fortune turned and the air changed its direction. It was easterly and now it changed into westerly direction. Iblīs, may Allāh damn him, cried; Muḥammad is slain. The Muslims were confused and began to fight against their custom. In haste and confusion they began to strike each other. Muṣ'ab Ibn 'Umayr was killed and an angel, appearing as Muṣ'ab Ibn 'Umayr, raised the flag. The angels were present that day, but they did not fight. The polytheists raised the slogan: O al-'Uzzā! O al-Hubal. They slew a large number of Muslims. That day, he who could, turned his back. The Apostle of Allāh, may Allāh bless him, stuck to his place and did not cease shooting arrows from his bow. When they (arrows) were exhausted, he took to stone-throwing. A party of fourteen of his Companions, seven, *Muhājirs* including Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, and seven *Anṣārs* remained there, till they defended. The Apostle of Allāh, may Allāh bless him, suffered in his face. His incisors received a blow and his cheeks and forehead were wounded. Ibn Qamī'ah attacked him with his sword and struck at his right side but Ṭalhah Ibn 'Ubayd Allāh saved him with his hand and his finger was disabled. Ibn Qamī'ah claimed that he had killed him (Prophet), and this filled the Muslims with awe and disheartened them.

THOSE OF THE MUSLIMS WHO WERE SLAIN IN THE BATTLE OF UḤUD

That day (1) Ḥamzah, may Allāh show him mercy, was slain; Waḥshī slew him, (2) 'Abd Allāh [P. 30] Ibn Jaḥsh: Abu al-Ḥakam

Ibn Aḥnas Ibn Shariq slew him, (3) Muṣ'ab, Ibn 'Umayr: Ibn Qamī'ah slew him, (4) Shammās Ibn 'Uḥmān Ibn al-Sharīd al-Makhzūmī: Ubayyi Ibn Khalaf al-Jumāhī slew him, (5) 'Abd Allāh and (6) 'Abd al-Raḥmān, sons of al-Hubayb of Banū Sa'd Ibn Layth, (7) Wahb Ibn Qābūs al-Muzanī, and (8) his nephew, al-Ḥārith Ibn 'Uqbah Ibn Qābūs (were also slain). Seventy persons of the *Anṣārs* were slain. Among them were (9) 'Amr Ibn Mu'ādh, the brother of Sa'd Ibn Mu'ādh and (10) Abū Ḥudhayfah al-Yamān, Muslims killed him by mistake, (11) The monk Ḥanzalah Ibn Abī 'Āmir, (12) Abū Sa'd Khaythamah Ibn Khathamah, Abū Bakr's brother in-law, (13) Khārijah Ibn Zayd Ibn Abī Zuhayr; (14) Sa'd Ibn al-Rabī', (15) Abū Sa'id al-Khudri's father, Mālik Ibn Sinān, (16) al-Abbās Ibn 'Ubādah Ibn Naḍlah, (17) Mujādhḍhar Ibn Dhiyād, (18) 'Abd Allāh Ibn 'Amr Ibn Ḥarām, and (19) 'Amr Ibn al-Jamūḥ with many other noble persons were slain.

Twenty-three men of the polytheists were killed. Among them were the standard-bearers (nine in number), (10) Ḥumayd 'Abd Allāh Ibn Ḥumayd Ibn Zuhayr Ibn al-Ḥārith Ibn Asad Ibn 'Abd al-'Uzzā, (11) Abū 'Aziz Ibn 'Umayr, (12) Abū al-Ḥakam Ibn al-Aḥnas Ibn Shariq al-Thaqafi, who was slain by 'Alī Ibn Abī Ṭālib, (13) Sibā' Ibn 'Abd al-'Uzzā al-Khuzā'i who was also known as Ibn Umm Anmār and he was slain by Ḥamzah Ibn 'Abd al-Muṭṭalib, may Allāh be pleased with him, (14) Hishām Ibn Abī Umayyah Ibn al-Mughīrah, (15) al-Walīd Ibn al-Āṣ Ibn Hishām, (16) Umayyah Ibn Abī Ḥudhayfah, Ibn al-Mughīrah, (17) Khālīd Ibn al-'Alam al-'Uqayli, (18) Ubayyi Ibn Khalaf al-Jumāhī, whom the Apostle of Allāh, may Allāh bless him, slew with his own hand, (19) Abū 'Azzah al-Jumāhī whose name was 'Amr Ibn 'Abd Allāh Ibn 'Umayr Ibn Wahb Ibn Ḥudhāfah Ibn Jumāḥ. He was taken prisoner on the day of Badr and the Apostle of Allāh, may Allāh bless him, had obliged him and he had said that he would not join any party against him (Prophet), but he came with the polythesits to fight in the Battle of Uḥud. The Apostle of Allāh, may Allāh bless him, captured him and he did not take any other captive besides him. He said : O Muḥammad : oblige

me. The Apostle of Allāh, may Allāh bless him, said : Verily, a believer is not stung twice from the same hole. You will not return to Makkah to declare, rubbing your cheeks, that you had befooled Muḥammad twice. Then he ordered 'Āṣim Ibn Thābit Ibn Abi al-Aqlah who struck his neck.

When the polytheists withdrew from Uḥud, the Muslims came to the dead. (The corpse of) Ḥamzah Ibn 'Abd al-Muṭṭalib was brought before the Apostle of Allāh, may Allāh bless him. He did not wash him nor did he wash other martyrs. He said : Wrap them up with their blood and wounds. Place them here, I shall keep watch over them. Ḥamzah was the first person on whom Apostle of Allāh, may Allāh bless him, said four *takbirs*¹. Afterwards the martyrs were collected and when one of them was brought, the same was placed by the side of Ḥamzah, and the Apostle of Allāh, may Allāh bless him, said funeral prayers over that martyr and Ḥamzah. Thus he said funeral prayers over him (Ḥamzah) seventy times. We have heard some one saying: The Apostle of Allāh, may Allāh bless him, did not offer funeral prayers over those slain at Uḥud [P. 31] The Apostle of Allāh, may Allāh bless him, said : Dig (a pit), widen it and let him (of the martyrs) precede who knew *al-Qur'ān* more. Those who were interred in the same grave were : 'Abd Allāh Ibn 'Amr Ibn Ḥarām and 'Amr Ibn al-Jamūh in one grave, Khārijah Ibn Zayd and Sa'd Ibn al-Rabī' in one grave; al-Nu'mān Ibn Mālik and 'Abah Ibn al-Ḥaṣḥās in one grave. Then the people or most of them carried their slain (men) to al-Madīnah and buried them in its suburbs. The crier of the Apostle of Allāh, may Allāh bless him, cried : Bring back the slain to their resting place. The crier found only one person who was not yet interred and it was Shammās Ibn 'Uthmān al-Makhzūmī.

The Apostle of Allāh, may Allāh bless him, returned the same day and offered *al-Maghrib* (sunset) prayers at al-Madīnah. Ibn Ubayyi and other hypocrites rejoiced at what the Apostle of

¹ To say *Allāh Akbar* (Allāh is Great). Four *takbirs* are recited in funeral prayers.

Allāh, may Allāh bless him, and his Companions had suffered. Thereupon the Apostle of Allāh, may Allāh bless him, said : They (polytheists) will not gain against us like what they have gained today until we kiss the *Rukn* (pillar of the Ka'bah). The *Anṣārs* mourned over those slain from among themselves. The Apostle of Allāh, may Allāh bless him, heard it and said : But there are no mourners over Ḥamzah. Then the women of the *Anṣārs* came to the door of the Apostle of Allāh, may Allāh bless him, and mourned over Ḥamzah. The Apostle of Allāh, may Allāh bless him, invoked blessings for them and ordered them to go back. Since then till today when a person of the *Anṣārs* dies, they begin mourning over Ḥamzah, then they mourn over the dead from among them.

Jarīr Ibn 'Abd al-Ḥamīd informed us on the authority of 'Aṭā Ibn al-Sā'ib, he on the authority of al-Sha'bī ; he said : The Apostle of Allāh, may Allāh bless him, manoeuvred against the polytheists on the day of Uḥud and that was the first time that he resorted to manoeuvring.

Hushaym Ibn Bashīr informed us : Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālīk : Verily, one of the incisors of the Prophet, may Allāh bless him, was broken on the day of Uḥud, his forehead was cleft and blood flowed over his face, may Allāh's blessings, pleasure, mercy and benedictions be on him. It was on this that he had said : How will that people prosper who treat their Prophet in this manner when he calls them to their Lord ? So this verse was revealed.

"It is no concern at all of thee (Muḥammad) whether He relent toward them or punish them ; for they are evil-doers".¹

Abū Usāmah Ḥammād Ibn 'Urwah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah ; she said : In the Battle of Uḥud, when the polytheists were defeated, Iblīs shouted : O servants of Allāh ! (take care of) your rear. He (Ibn Sa'd) said : Those in

¹ *Al-Qur'an*, 8 : 128,

front turned back and fell on their rear. Hudhayfah noticed that (the person whom they were attacking) was his father al-Yamān. He said : O servants of Allāh ! my father ! my father. She said : They did not withdraw till they had killed him. Thereupon Hudhayfah said : May Allāh forgive you ! 'Urwah said : By Allāh ! the remnants of his virtue were in Hudhayfah till he met Allāh (i. e., he died).

'Affān Ibn Muslim informed us : Hammād Ibn Salamah informed us on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh : Verily, the Apostle of Allāh, may Allāh bless him, said : I saw in a dream that I was in a strong coat of mail and I saw a slaughtered cow. I interpreted thus, that the coat of mail was al-Madīnah and the cow was a group of people. If you like we will stay in al-Madīnah. If they come here, we will fight with them. They (the young *Anṣārs*) said : By Allāh ! none entered our place in the days of *Jāhiliyyah* [P. 32] so how shall we let anyone enter in the days of Islām. He said : As you like. They went away and the Apostle of Allāh, may Allāh bless him, put on his coat of mail. Then they said : What we have done ! we have rejected the opinion of the Apostle of Allāh, may Allāh bless him. Then they returned and said : O Apostle of Allāh ! as you like. He said : Now ? It does not befit a prophet to put on coat of mail and then put it off until he has not fought.

Muḥammad Ibn Ḥumayd al-'Abdī related to us on the authority of Ma'mar, he on the authority of Qatādah : Verily, the incisor of the Prophet, may Allāh bless him, suffered in Uḥud, at the hands of 'Utbah Ibn Abī Waqqās. He ('Utbah) wounded him (Prophet^ﷺ) in the forehead. Sālim, the *mawlā* of Abū Hudhayfah, washed the blood of the Prophet, may Allāh bless him, and the Prophet, may Allāh bless him, said : How will that people prosper who treat their Prophet in this manner ? Allāh, the Blessed and High revealed. "It is no concern at all of thee (Muḥammad) whether He relent toward them or punish them" to the end of the verse.

Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of al-Zuhri: Verily, Satān cried on the day of Uḥud: Verily, Muḥammad is killed. Ka'b Ibn Mālik said: I was the first person to recognise the Prophet, may Allāh bless him. I recognized his eyes under the hood and I shouted at the top of my voice. Here is the Apostle of Allāh. He signalled to me to keep quiet. Thereupon Allāh, the most High, revealed: "Muḥammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels".¹

Qutaybah Ibn Sa'īd al-Balkhī informed us: Layth Ibn Sa'd informed us on the authority of 'Abd al-Raḥmān Ibn Khālīd, he on the authority of Ibn Shihāb, he on the authority of Sa'īd Ibn al-Musayyib: Verily, Ubayyi Ibn Khalaf al-Jumāhī was taken prisoner on the day of Badr. When he paid ransom to the Apostle of Allāh, may Allāh bless him, he said to the Apostle of Allāh, may Allāh bless him: Verily, I own a horse whom I feed a *faraq*² of maize, and I hope I shall kill you (riding) that horse. The Apostle of Allāh, may Allāh bless him, said: Nay! I shall kill you on that horse, if Allāh will. When it was the day of Uḥud, Ubayyi Ibn Khalaf came urging that horse (to run fast). He came close to the Apostle of Allāh, may Allāh bless him. Some Muslims stopped him; they wanted to kill him. Thereupon the Apostle of Allāh, may Allāh bless him, said: Leave him, leave him. Then he stood with his javeline (حرية) in his hand and threw it at Ubayyi Ibn Khalaf. The javeline broke one of his ribs. Then he returned in critical condition to his companions who bore him, and they carried him. They said: There is no danger to you. Ubayyi said to them: Did he not say to me: Nay! I shall kill you if Allāh will. His companions took him away, but he died on the way. They interred him Sa'īd Ibn al-Musayyib said: Relating to this event Allāh revealed: "And

¹ *Al-Qur'an*, 3: 144.

² *Faraq* is a measure of 16 lbs.

thou (Muḥammad) threwest not when thou didst throw, but Allāh threw.”¹

‘Attāb Ibn Ziyād informed us : ‘Abd Allāh Ibn al-Mubārak informed us on the authority of Sufyān Ibn ‘Uyaynah, he on the authority of Yazid Ibn Khuṣayfah, he on the authority of al-Sā’ib Ibn Yazid or some one else ; he said : On the day of Uḥud the Apostle of Allāh, may Allāh bless him, had put on two coats of mail.

‘Attāb Ibn Ziyād informed us : Ibn al-Mubārak informed us : Sufyān Ibn ‘Uyaynah informed us ; [P. 33] he said : With the Apostle of Allāh, may Allāh bless him, about thirty persons were injured on the day of Uḥud. Every one of them came to him (Prophet^ﷺ), and knelt before him. Or he (Sufyān) said : He came before him and said : May my face be a redemption for your face and may my soul be ransom for your soul, Allāh’s peace, without interruption, be on you.

Al-Ḥasan Ibn Mūsā al-Ashyab and ‘Amr Ibn Khālid al-Miṣri informed us ; they said : Zuhayr Ibn Mu‘āwiyah informed us : Abū Ishāq informed us on the authority of al-Barā Ibn ‘Āzib ; he said : In the Battle of Uḥud, the Apostle of Allāh, may Allāh bless him, appointed ‘Abd Allāh Ibn Jubayr al-Anṣārī over the archers, who were fifty in number and placed them at a position, saying : If you see us suffering misfortune, do not leave your position until I send some one to you ; and if you see that we have defeated the people and we have over-powered them and dispersed them, even then do not leave your position till I send you (a message). He (al-Barā) said : Then the Apostle of Allāh, may Allāh bless him, defeated them, and by Allāh ! I noticed the women running on the mountain and their calfs and their anklets were exposed and they had raised their clothes (they were much disturbed). Then the companions of ‘Abd Allāh Ibn Jubayr said : Take to booty, O people ! take to booty. Your companions have over-powered, so what are you waiting for ? ‘Abd Allāh Ibn Jubayr

1 *Al-Qur’ān*, 8 : 17.

said: Have you forgotten what the Apostle of Allāh, may Allāh bless him, has said to you? They said: By Allāh! verily, we will join the people and share booty. He (al-Barā) said: When they reached them, their faces had been turned and they had been defeated. This is referred to in the verse: "When the Apostle of Allāh was inviting them to their other group" With the Apostle of Allāh, may Allāh bless him, there did not remain but twelve persons. Seventy of our men suffered death. In the Battle of Badr the Apostle of Allāh, may Allāh bless him, and his Companions had slain seventy polytheists and taken captive seventy (or like number), thus one hundred and forty polytheists had suffered. Abū Sufyān came forward and said thrice: Is Muḥammad[ؐ] among his people? He (al-Barā) said: The Apostle of Allāh, may Allāh bless him, stopped them from replying. Then he said: Is Ibn Abī Quḥāfah among his people? Is Ibn Abī Quḥāfah among his people? Is Ibn al-Khaṭṭāb among his people? Is Ibn al-Khaṭṭāb among his people? Is Ibn al-Khaṭṭāb among his people? Abū Ishāq said: He suspected ^{اتهم} ^{ليس فوقهم احد}. Al-Ḥasan Ibn Mūsā said: There is none above them. Then Abū Sufyān turned to his companions and said: They have been slain and you have sufficed for them. Thereupon 'Umar could not control himself from saying: By Allāh! you have spoken a lie—O enemy of Allāh! all the persons you have named are alive; what you dislike still remains. He (al-Barā) said: Then he said: A day (in retaliation) of the day of Badr! War has various chances. You will find mutilated corpses, which I did not command, nor I disliked. Then he began to recite *rajaz* (war song). He added: O Hubal, be elevated! O Hubal, be elevated. Thereupon the Apostle of Allāh, may Allāh bless him, said: Why do you not reply to him? They (Companions) said: O Apostle of Allāh! what reply should we give him? He said: Say: Allāh is Elevated and High. Abū Sufyān said: Al-'Uzzā is ours and there is no 'Uzzā¹ for you. The Apostle of Allāh, may Allāh bless him, said:

1 Al-'Uzzā was the name of an idol and it also means respect.

Why do you not reply to him? They said: What reply should we give? O Apostle of Allāh! He said: Say: Allāh is our Lord and there is no Lord for you.

Khālīd Ibn Khidāsh informed us: 'Abd al-'Azīz Ibn Abū Ḥāzim [P, 34] informed us: My father related to me on the authority of Sahl Ibn Sa'd; he said: On the day of Uḥud, the incisors of the Apostle of Allāh, may Allāh bless him, were broken, his face was wounded and his helmet had broken on his head. Fāṭimah, may peace be on her, was washing his wounds and 'Alī was pouring water from his shield (المجن i.e., الترس). When Fāṭimah realized that water was only adding to the blood, she took a piece of mattress, burnt it and applied it; then blood stopped (flowing).

Khālīd Ibn Khidāsh informed us: Al-Faḍl Ibn Mūsā al-Sīnānī informed us on the authority of Muḥammad Ibn 'Amr, he on the authority of Sa'd Ibn al-Mundhir, he on the authority of Abū Ḥumayd al-Sā'idī: Verily, the Apostle of Allāh, may Allāh bless him, set out on the day of Uḥud till he passed by Thānīyat al-Wadā'. There he came across an army of rough people. He asked: Who are they? They (Companions) said: He is 'Abd Allāh Ibn Ubayyi Ibn Salūl with six hundred allies, the Jews of Qaynuqā', who form the tribe of 'Abd Allāh Ibn Salām. He asked: Have they embraced Islām? They said: No, O Apostle of Allāh. He said: Tell them to go back. We do not accept help from polytheists against polytheists.

Abu al-Mundhir al-Bazzāz informed us: Sufyān al-Thawrī informed us on the authority of Ḥuṣayn, he on the authority of Abū Mālik: Verily, the Apostle of Allāh, may Allāh bless him, said funeral prayers over those slain at Uḥud.

GHAWWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AT ḤAMRĀ AL-ASAD

Then (occurred) the ghawwah of the Apostle of Allāh, may Allāh bless him against al-Ḥamrā al-Asad on Sunday, 8 Shawwāl, after

the commencement of the thirty-second month from *hijrah*. They said : When the Apostle of Allāh, may Allāh bless him, returned from Uḥud on the evening of Saturday, a group of the leading *Anṣārs* passed the night at his door (keeping watch) and the Muslims passed the night in dressing their wounds. When the Apostle of Allāh, may Allāh bless him, offered morning prayers on Sunday, he asked Bilāl to proclaim (or call) that the Apostle of Allāh, had ordered them to search their enemy, and that none who had not taken part in the fighting of the preceding days, should come out. Jābir Ibn 'Abd Allāh said (to the Prophet^ﷺ) : Verily, my father had left me behind on the day of Uḥud to look after my sisters and I had not taken part in the battle, so allow me to march with you. The Apostle of Allāh, may Allāh bless him, permitted him. Thus none of those who had not participated in the Battle of Uḥud, marched with him (Prophet^ﷺ) except him (Jābir). The Apostle of Allāh, may Allāh bless him, asked for his flag which was folded and not unfurled. He handed it over to 'Alī Ibn Abī Ṭālib and it has also been said, to Abū Bakr, may Allāh be pleased with both of them. He (Prophet^ﷺ) set out with his wounded face, a scarf on his forehead, his incisor broken, inner side of his lower lip wounded and right shoulder weakened by the stroke of Ibn Qamī'ah and his knees scratched. The inhabitants of al-'Awālī thronged to join him when they heard the cry. The Apostle of Allāh, may Allāh bless him, rode his horse [P. 35] and the people marched with him. He despatched three persons of the Banū Aslam as vanguard who were to follow the foot-prints of the (polytheists) people. Two of them met (the polytheists) at Ḥamrā al-Asad. It is ten miles from al-Madinah, on the way of al-'Aqīq to the left of *Dhu al-Hulayfah*, by the route of the valley. The people (polytheists) were noisy and counselling to return but Ṣafwān Ibn Umayyah was stopping them. They noticed these two men, overpowered them, killed them and proceeded on. The Apostle of Allāh, may Allāh bless him, reached there with his Companions and encamped at Ḥamrā al-Asad. He interred the two men in one grave; they were relatives. The Muslims enkindled fires

at five hundred places, which were visible from a long distance. The noise of their camp could be heard and their fires could be seen from a distance. By this, Allāh, the Most High and Blessed, humbled their enemy. The Apostle of Allāh, may Allāh bless him, returned to al-Madinah on Friday after an absence for five days. He had left Ibn Maktūm as his vicegerent at al-Madinah.

SARIYYAH OF ABŪ SALAMAH IBN 'ABD AL-ASAD AL-MAKHZŪMĪ

Then (occurred) the *sariyyah* of Abū Salamah Ibn 'Abd al-Asad al-Makhzūmī against Qaṭan, a mountain in the vicinity of Fayd, where there is a spring of Banū Asad Ibn Khuzaymah. It took place on the day of the appearance of the moon of al-Muharram, after the commencement of the thirty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was because (a report) had reached the Apostle of Allāh, may Allāh bless him, that Tulayḥah and Salamah, sons of Khuwaylid, were moving about among their people to induce them to fight against the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, called Abū Salamah and handed over a flag to him. He despatched one hundred and fifty *Muhājirs* and *Anṣārs* with him, and said : March till you reach the land of Banū Asad, and attack them before their parties attack you. Then he (Abū Salamah) set out and marched fast, leaving aside the usual path. He passed by al-Akḥbār and reached the border of Qaṭan where he attacked an open space and seized it. They captured three slave shepherds and all others escaped and they (shepherds) went to their people and scared them ; so they dispersed in all directions. Then Abū Salamah divided his men in three parties for going and in search of cattle and goats. They out came back safe. They had brought camels and goats but did not find any one there. Then Abū Salamah returned with all these to al-Madinah.

SARIYYAH OF 'ABD ALLĀH IBN UNAYS

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Unays against Sufyān Ibn Khālīd Ibn Nubayḥ al-Ḥudhālī at 'Uranah. He set out from al-Madīnah on 5 Muḥarram after the commencement of [P. 36] the thirty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was because (a report) had reached the Apostle of Allāh, may Allāh bless him, that Sufyān Ibn Khālīd al-Ḥudhālī, later of al-Liḥyān, used to halt at 'Uranah and adjoining places and was mobilizing the men of his tribe, and others (to fight against the Apostle of Allāh, may Allah bless him). Thereupon the Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn Unays to kill him. He (Ibn Unays) said: O Apostle of Allāh! describe him before me. He said: When you will see him, you will be frightened and bewildered and you will recall Satan. He said: I am not afraid of men, and I asked for permission to resort to pretext. He (Prophet^c) permitted me. Then I took my sword, and went out, pretending to be one of the Khuzā'ah, till I entered 'Uranah. There I met him with his followers from different tribes, and those who had joined him. I recognized him by the description (given by) the Apostle of Allāh, may Allāh bless him. I feared him and I found myself perspiring. Thereupon I said (to myself): Allāh and His Apostle are true. He asked: Who is this man? I said: A man from the Khuzā'ah, I heard about your mobilizing the people against Muḥammad^c, so I came to you to join you. He said: Yes, I have been mobilizing (forces) against him. Then I walked with him and talked to him, and he enjoyed my talk till I reached his tent. His companions dispersed, were separated from him and went to sleep; then I killed him when he was unprepared. I took his head and entered a cave in a mountain where a spider wove its web. People came in search, but they found nothing, and returned. Then I came out and travelled by night, hiding myself in the day, till I reached al-Madīnah. I found the Apostle of Allāh, may Allāh bless him, in the mosque. He saw me, and said: May your face

prosper ! I said : O Apostle of Allāh ! may your face prosper ! I put his head before him and gave full information about my (expedition). He bestowed a staff on me and said : Walk with it to the Paradise. It remained with him. When he was on the verge of his death he left a will to place it in his shroud (كَفَنَ). They did accordingly. His absence (from al-Madīnah) was for 18 days and he came back on Saturday, 23 Muḥarram.

SARIYYAH OF AL-MUNDHIR IBN 'AMR

Then (occurred) the *sariyyah* of al-Mundhir Ibn 'Amr al-Sā'idī to Bīr Ma'unah in Ṣafar after the commencement of the thirty-sixth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said : Abū Barā 'Āmir Mulā'ib al-Asinnah (a player of spears) Ibn Mālik Ibn Ja'far al-Kilābī came to the Apostle of Allāh, may Allāh bless him, and offered some presents which he did not accept. He (Prophet^ﷺ) invited him to embrace Islām, but he did not join it, nor did he go (from there). He said : If you send a few of your Companions with me to my people I hope they will respond to your preaching and will follow your orders. Thereupon he (Prophet^ﷺ) said : I fear the people of Najd (will slay them). He said : I take them in my protection, and no one will confront them. Then the Apostle of Allāh, may Allāh bless him, sent seventy *Anṣār* young men with him. They were known as al-Qurrā (readers of *al-Qur'ān*) and appointed [P. 37] al-Mundhir Ibn 'Amr al-Sā'idī as their leader. When they halted at Bīr Ma'unah which is a spring of Banū Sulaym and which lies between the territories of Banū 'Āmir and Banū Sulaym and both the places were counted as being connected with it. It lies in the territory of al-Ma'dīn. They halted, encamped there and let loose their camels. They despatched Ḥarām Ibn Milḥān in advance with the epistle of the Apostle of Allāh, may Allāh bless him, to 'Āmir Ibn al-Ṭufayl.

He ('Āmir) attackad Ḥarām, and killed him and then called the Banū 'Āmir against them (Muslims). They declined, saying : The protection of Abū Barā will not be dishonoured. Then he cried for the help of the tribes of 'Uṣayyah, Ri'l, and Dhakwān branches of Sulaym. They responded and chose him as their chief. The Muslims waited for a long time for Ḥarām. They then walked on his footsteps and were confronted by the people who surrounded them. They were numerically superior to them. They fought them and the Companions of the Apostle of Allāh, may Allāh bless him, were slain. They were seventy and included Sulaym Ibn Miḥḥān and al-Ḥakam Ibn Kaysān. When they had been surrounded, they had said : O Allāh ! We do not find any one to convey our *salām* to Thy Apostle except Thee, so convey our *salām* to him. Gabriel, communicated the news to him, may Allāh bless him. He (Prophet^ﷺ) said : And on them be peace. Al-Mundhir Ibn 'Amr had remained (alive) : They said (to him) : If you like we shall give you safety. He declined and came to the place where Ḥarām had fallen. There he fought them till he was slain. The Apostle of Allāh, may Allāh bless him, said : He walked quickly to die i. e. he advanced towards sure death. 'Amr Ibn Umayyah al-Ḍamri was with them. All of them were killed, except him ; then 'Āmir Ibn al-Ṭufayl said : My mother has to free a slave, so you are liberated on her behalf and he wounded his forehead. 'Amr Ibn Umayyah did not find 'Āmir Ibn Fuhayrah among the dead. He enquired about him from 'Āmir Ibn al-Ṭufayl who said to him : A man of Banū Kilāb whose name was Jabbār Ibn Sulmā had slain him. When he speared him, he ('Āmir) said : By Allāh ! I am lucky. He was raised to the heaven. Thereupon Jabbār Ibn Sulmā embraced Islām because of what he had seen of the slaying of 'Āmir Ibn Fuhayrah and his being raised to heaven. The Apostle of Allāh, may Allah bless him, said : The angels covered his corpse and elevated it to 'Illiyīn (heaven). The report of the people of Bīr Ma'ūnah reached the Aposlte of Allāh, may Allāh bless him, and the same night the report of the sufferings of Khubayb Ibn 'Adī and Marḥad Ibn Abī Marḥad reached him.

He (Prophet^ﷺ) despatched Muḥammad Ibn Maslamah. The Apostle of Allāh, may Allāh bless him, said : It is the doing of Abū Barā and so I dislike it. The Apostle of Allāh, may Allāh bless him, cursed their slayers after the morning prayers, saying : O Allāh ! Tighten Thy grip on the Muḍar. O Allāh ! (smite the land with) drought like that of Joseph. O Allāh ! keep an eye on Banū Liḥyān, 'Aḍal al-Qārah, Zighb, Ri'l, Dhakwān and Uṣayyah since they have disobeyed Allāh and His Apostle. The Apostle of Allāh, may Allāh bless him, was not grieved at any one more than those slain at Bīr Ma'ūnah. Allāh revealed verses about them which were subsequently abrogated. (It was) : Convey to our people from us that we met our Lord Who is pleased with us and we are pleased with Him. The Apostle of Allāh, may Allāh bless him, said : O Allāh ! guide Banu 'Āmir and avenge the violation of promise by 'Āmir Ibn al-Ṭufayl. 'Amr Ibn Umayyah walked on foot for four days. When he was at the outskirts of Qanāt, he met [P. 38] two men of the Banū Kilāb who had the security of the Apostle of Allāh, may Allāh bless him. He killed them unknowingly. Then he came before the Apostle of Allāh, may Allāh bless him, and informed him of the men of Bīr Ma'ūnah having been slain. Thereupon the Apostle of Allāh, may Allāh bless him, said : Did You return from them ? He informed the Prophet, may Allāh bless him, of his having killed two men of the Banū 'Āmir. He (Prophet^ﷺ) said : You have done an evil (act) ; they had security and protection from me. So I shall pay their ransom. Then he sent their ransom to their people.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us : Sa'id Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik : Verily, Ri'l, Dhakwān, 'Uṣayyah and Banū Liḥyān came to the Apostle of Allāh, may Allāh bless him, and sought his assistance against their people. He helped them with seventy persons of *al-Anṣār*. They were called *al-Qurrā* (readers of *al-Qur'ān*). They collected fuel by day and offered prayers by night. When they reached Bīr Ma'ūnah they (Ri'l, etc.)

treacherously killed them. This report reached the Prophet of Allāh, may Allāh bless him, who recited the *qanūl*¹ in the morning prayers for a month invoking Divine wrath on Ri'l, Dhakwān, 'Uṣayyah and Banū Liḥyān. He (Anas) said : Then we read a verse in *al-Qur'ān* for a long time which was either removed or forgotten. (It was) : convey to our people from us that we met our Lord Who was pleased with us and we were pleased with Him.

Yahyā Ibn 'Abbād informed us : 'Umārah Ibn Zādhān informed us : Makḥūl related to me ; he said : I asked Abū Ḥamzah Anas Ibn Mālik about the *Qurrā* (readers of *al-Qur'ān*). He said : Woe to thee ! they were slain in the life time of the Apostle of Allāh, may Allāh bless him. They brought sweet water for the Apostle of Allāh, may Allāh bless him, and collected fire-wood, and by night stood at al-Savāra for prayers.

1 قنوت literally means devotion to Allāh and to be obedient to Him. The *Qur'ān* says (2 : 110, and 30 : 25) كَلِّ لِه قَانْتُون i. e. *All are obedient unto Him*. It signifies also the act of standing with in the performance of the prayer. قنوت الوتر or دعاء القنوت means : Supplication while standing. The supplication commonly recited begins : with (اللهم انناستعينك الخ) O Allāh ! verily we beg of Thee aid to be obedient . . .

The other supplication is known as قنوت نازلہ which is recited to invoke torment on the enemy. The same is reproduced here :

اللهم اهدني في من هديت وعافني في من عافيت و تولني في من توليت
و بارك لي فيما اعطيت وفقني شر ما قضيت انك تقضي ولا يقضي عليك و انه
لا يذل من واليت ولا يعز من عاديت تباركت ربنا و تعاليت - ابو داؤد صفحہ ۲۰۱-۲

Translation : O Allāh ! guide me along with those whom Thou hast guided, keep me safe with those whom Thou hast kept safe, befriend me along with those whom Thou hast befriended, bless me in what Thou bestowest on me, protect me from the evil Thou hast decreed, Verily, Thou decreest and no decree is imposed on Thee, he whom Thou lovest is not humbled and he whom Thou likest not, is not respected. Blessed and Elevated be our Lord.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kay ān, he on the authority of Ibn Shihāb. 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik, and some learned men informed me: Verily, al-Mundhir Ibn 'Amr al-Sā'idī was slain on the day of Bīr Ma'ūnah and it is said about him that he went forward to embrace death. 'Āmir Ibn al-Ṭufayl had sought the assistance of Banū Sulaym against them (al-Mundhir and his companions). They responded and slew them except 'Amr Ibn Umayyah al-Ḍamri whom 'Āmir Ibn al-Ṭufayl had captured and subsequently released. When he came to the Apostle of Allāh, may Allāh bless him, the Apostle of Allāh, may Allāh bless him, said to him: Have you returned from among them? Was 'Āmir Ibn Fuhayrah also in this group? Ibn Shihāb said: 'Urwah Ibn al-Zubayr believed that he ('Āmir) was also killed that day, but his corpse was not found when they were interred. 'Urwah said: They saw that the angels had buried it.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us; he said: Mālik Ibn Anas informed us on the authority of Iṣḥāq Ibn 'Abd Allāh Ibn Abī Ṭalḥah, he on the authority of Anas Ibn Mālik; he said: A verse was revealed about the persons killed at Bīr Ma'ūnah but subsequently the same was abrogated. (It ran thus): Convey to our people that we met our Lord Who is pleased with us and we are pleased with Him. The Apostle of Allāh, may Allāh bless him, invoked Divine wrath for thirty mornings on those who had killed them. He invoked Divine wrath against Ri'l, Dhakwān and 'Uṣayyah who had disobeyed [P. 39] Allāh and His Apostle.

Al-Faḍl Ibn Dukayn informed us: Sufyān Ibn 'Uyaynah informed us on the authority of 'Āsim; he said: I heard Anas Ibn Mālik saying: I did not witness the Apostle of Allāh, may Allāh bless him, more grieved for any one than for those slain at Bīr Ma'ūnah.

SARIYYAH OF MARTHAD IBN ABĪ MARTHAD

Then (occurred) the *sarriyyah* of Marthad Ibn Abī Marthad al-Ghanawī towards al-Rajī' in Ṣafar after the commencement of the thirty-sixth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

'Abd Allāh Ibn Idrīs al-Awdī informed us: Muḥammad Ibn Ishāq informed us on the authority of 'Āsim Ibn 'Umar Ibn Qatādah Ibn al-Nu'mān al-Zafarī; (second chain) Ma'n Ibn 'Īsa al-Ashja'i informed us: Ibrāhīm Ibn Sa'd informed us on the authority of Ibn Shihāb, he on the authority of 'Umar Ibn Asīd Ibn al-'Alā Ibn Jāriyah who was an associate of Abū Hurayrah; he said: A group of the 'Aḍal and al-Qārah, who were connected with al-Hūn Ibn Khuzaymah, came to the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! there is Islām in us (i.e. has been introduced among us) so send some of your Companions to teach us *al-Qur'ān* and make us understand it and instruct us in the laws of Islām. The Apostle of Allāh, may Allāh bless him, sent a party of ten persons (1) 'Āsim Ibn Thābit Ibn al-Aqlaḥ, (2) Marthad Ibn Abī Marthad, (3) 'Abd Allāh Ibn Tāriq, (4) Khubayb Ibn 'Adī, (5) Zayd Ibn al-Dathinah, (6) Khālīd Ibn Abī al-Bukayr, (7) Mu'attib Ibn 'Ubayd, uterine brother of 'Abd Allāh Ibn Tāriq, both (the brothers) belonged to Balli tribe and were allies of Banū Zafar. He (Prophet^ﷺ) appointed 'Āsim Ibn Thābit as their leader, and another narrator said: (he appointed) Marthad Ibn Abī Marthad. They set out and reached al-Rajī' which is a spring of Hudhayl on the way to al-Hadah. Al-Hadah is seven miles from it (al-Rajī') and seven miles from 'Uṣfān. They ('Aḍal and al-Qārah) behaved treacherously to them and sought the help of Hudhayl against them (Muslims). Banū Liḥyān marched against them, but they (Muslims) did not fear them except those who had swords in their hands which they had concealed. The Companions of the Apostle of Allāh, may Allāh bless him, drew their swords. Thereupon they said: By Allāh! we do not want to fight with you. Verily, we want to take revenge from the

Makkans through you and we pledge and make promise that we will not fight with you. Then 'Āsim Ibn Thābit, Marthad Ibn Abī Marthad, Khālid Ibn al-Bukayr and Mu'attib Ibn 'Ubayd said: By Allāh! we shall not accept the pledge or promise of polytheists. They fought against them until they were killed. As regards Zayd Ibn al-Dathinah, Khubayb Ibn 'Adī and 'Abd Allāh Ibn Tāriq, they were captured as they had surrendered. The (polytheists) wanted (to cut) the head of 'Āsim Ibn Thābit to sell it to Sulāfah Bint Sa'd Ibn Shuhayd who had taken a vow to drink wine in the skull of 'Āsim as he had killed her two sons Musāfi' and Julās on the day of Uhud, but the wasps saved him. They said: [P. 40] Wait till evening when they (wasps) will go away. But Allāh made a flood sweep over the valley which carried away his corpse. They took with them three persons as prisoners, on reaching Marr al-Zahrān 'Abd Allāh Ibn Tāriq released his hand from rope and drew his sword. Some people had remained behind. They stoned him to death. His grave is at Marr al-Zahrān. They brought Khubayb and Zayd to Makkah where Ṣafwān Ibn Umayyah bought Zayd whom he slew to avenge his father; and Hujayr Ibn 'Abī Ihāb bought Khubayb Ibn 'Adī for his sister's son 'Uqbah Ibn al-Hārith Ibn 'Āmir Ibn Nawfal that he might kill him in revenge for his father. They kept them imprisoned as prisoners till the sacred months¹ passed. Then they took them to al-Tan'im² and killed them. Before being killed each of them offered two *rak'ahs* of prayers. Khubayb was the first person who offered prayers before being killed.³

'Abd Allāh Ibn Idrīs informed us: 'Amr Ibn 'Uthmān Ibn 'Abd Allāh Ibn Mawhab the *mawlā* of al-Hārith Ibn 'Āmir related

1 The sacred months are Rajab, Dhu al-Qa'dah, Dhu al-Hijjah and Muḥarram. During these months they abstained from blood-shed.

2 Al-Tan'im is a village beyond the limits of the sanctuary. It lies at a distance of two *fersahs* from Makkah on the route of Sarif.

3 صلاة الخوف are prayers offered by one condemned to death just before he is beheaded or is sent to gallows.

to me; he said: Mawhab said to me: Khubayb said to me: When they (polytheists) had entrusted him to me: O Mawhab! I want three things from you, (1) Let me have sweet (water) to drink, (2) Avoid providing me with what is slaughtered to idols, and (3) convey to me their intention of killing me beforehand.

'Abd Allāh Ibn Idrīs informed us on the authority of Muḥammad Ibn Ishāq, he on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah: A party of the Quraysh including Abū Sufyān intended to kill Zayd. A person said to him: O Zayd! say, by Allāh! do you like that you had been with the members of your family and in your place Muḥammad had been with us so that we could have beheaded him. He said: No! by Allāh! I do not like that even a thorn should prick Muḥammad and cause pain to him while I sit among the members of my family. He (Ibn Qatādah) said: Abū Sufyān said: I did not see any people more attached to their chief than the Companions of Muḥammad were to him.

GHAWZAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST THE BANU NAḌĪR

Then (occurred) the *ghawzah* of the Apostle of Allāh, may Allāh bless him, against Banu al-Naḍīr, Rabī' al-Awwal of the fourth year, after the commencement of the thirty-seventh month from his *hijrah*. The dwellings of Banu al-Naḍīr were in the territory of al-Ghars and its adjoining places where there lay the graveyard of Banū Khaṭmah. They were in alliance with Banū 'Āmir.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, set out on Saturday and offered prayers in the mosque of Qubā, and with him there were his Companions, the *Muhājirs* and *Anṣārs*. Then he went to Banu al-Naḍīr and had a talk with

them about their assisting him in the realization of the ransom of the two persons of Kilāb whom 'Amr Ibn Umayyah al-Ḍamri had slain. They said: O Abu al-Qāsim, we will do as you like. Then some of them went into secret consultation and decided to act treacherously against him (Prophet^s). 'Amr Ibn Jihāsh Ibn Ka'b Ibn Basīl al-Naḍari said: I shall ascend on the roof of a house from where I shall throw a stone down (on him). Thereupon [P. 41] Sallām Ibn Mishkam said: Do not do it. By Allāh! he will come to know what you intend to do with him. It would be a violation of our agreement with him. The Apostle of Allāh, may Allāh bless him, received information of what they intended to do. He rose in a hurry as if he was in need. Then he returned to al-Madīnah, and his Companions joined him. They said: You left and we did not know of it. He said; The Jews had intended to act treacherously; Allāh informed me and I left. The Apostle of Allāh, may Allāh bless him, sent Muḥammad Ibn Maslamah (with a message): Go out from my land and you shall not live here because of the treachery you had intended to commit. You are given ten days' time (to leave). He who is seen after this time would be beheaded. They passed several days in making preparations, and sent messengers to their supporters of Dhu al-Jadr. They hired sturdy camels. (In the meantime) Ibn Ubayyi also sent (a message) to them: Do not leave your houses and stay in your fort. Verily, there are two thousand people of my tribe and other Arab tribes are also with me. They will enter your fort to join you, and will die to the last man. The Qurayzah and your allies from the Ghaṭafān will come to your assistance. Huyayyi was tempted by what Ibn Ubayyi had said. He sent (a message) to the Apostle of Allāh, may Allāh bless him: We shall not leave our houses; you may do what you like. The Apostle of Allāh, may Allāh bless him, said the *takbīr* loudly, and the Muslims said the *takbīr* in response. He (Ibn Sa'd) said: The Jews had waged war¹ so the Prophet, may Allāh bless him, marched against them with

1 i. e., had initiated the war.

his Companions. He offered 'Asr prayers in the plain of Banu al-Naḍir. 'Alī¹ was the standard bearer. He (Prophet^ﷺ) had appointed Ibn Umm Maktūm as his vicegerent.

When they (Banu al-Naḍir) saw the Apostle of Allāh, may Allāh bless him, they climbed over their forts with arrows and stones. The Qurayṣah kept aloof and did not help them. Ibn Ubayyi and their allies of the Ghatafān deserted them, so they lost all hope of their help. The Apostle of Allāh, may Allāh bless him, besieged them and cut their trees of date-palms. Then they said: We go out of your land. He said: Today I shall not accept (this offer). But you can leave it and save your lives; carry what your camels can, except arms. The Jews accepted this condition. He (Prophet^ﷺ) had besieged them for fifteen days, during which time they were demolishing their houses² (with their own hands). He (Prophet^ﷺ) banished them from al-Madinah and appointed Muḥammad Ibn Maslamah (to execute) their banishment. They made their women folk and children ride and loaded their luggage on six hundred camels. Thereupon the Apostle of Allāh, may Allāh bless him, said: Among their people they (Jews) are like the Banu al-Mughīrah among the Quraysh. They went to Khaybar, and the hypocrites felt much grieved for them. The Apostle of Allāh, may Allāh bless him, confiscated their property and arms which consisted of fifty coats of mail, fifty hoods and three hundred-forty swords. The property of Banu al-Naḍir was personally for the Apostle of Allāh, may Allāh bless him, to meet his needs. He did not have its fifth part separated nor he allotted a share for any one. However he gave some of it to some of his Companions. The names of the *Muhājirs* on whom he bestowed and whose names have been handed down to us are: Abū Bakr al-Ṣiddiq, (received) Bīr Ḥajr, 'Umar Ibn al-Khaṭṭāb, Bīr Jarm, 'Abd al-Raḥmān Ibn 'Awf, Sawālah, Ṣuhayb Ibn Sinān, al-Ḍaraṭah, al-Zubayr Ibn al-'Awwām and Abū [P. 42] Salamah Ibn 'Abd al-

1 رضي الله عنه p. 58.

2 This shows that they followed what we call scorched earth policy.

Asad, al-Buwaylah, and Sahl Ibn Hunayf and Abū Dujānah, property which was known as that of Ibn Kharashah.

Muḥammad Ibn Ḥarb al-Makki and Hāshim Ibn al-Qāsim al-Kināni informed us; they said: Al-Layth Ibn Sa'd informed us on the authority of Nāfi', he on the authority of 'Abd Allāh Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, burnt the date-palm garden of al-Naḍir which was known as al-Buwayrah. Thereupon Allāh the most High revealed: "Whatsoever palm trees ye cut down or left standing on their roots, it was by Allāh's leave."¹

Hawdhah Ibn Khalifah informed us: 'Awf informed us on the authority of al-Ḥasan: Verily, the Prophet, may Allāh bless him, banished Banu al-Naḍir; he said: Go. Verily, it is the first of exile (حشر); and I am on its traces (أثر).

GHAWZAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO BADR AL-MAW'ID²

Then (occurred) the *ghazwah* Badr al-Maw'id of the Apostle of Allāh, may Allāh bless him, and that is different from the *ghazwah* of Badr al-Qitāl (in which fighting took place). It was on the (appearance of the) crescent of Dhu al-Qa'dah, after the commencement of the forty-fifth month from his *hijrah*.

They said: When Abū Sufyān Ibn Ḥarb wanted to return from the Battle of Uḥud; he cried: There will be a recurrence (of fighting) between you and us in the beginning of next year at Badr al-Ṣafra,³ where we will fight. Thereupon the Apostle of

1 *Al-Qur'an*, 59: 5.

2 This is generally known as the second Badr.

3 Al-Ṣafra is a village situated between Makkah and al-Madīnah.

Allāh, may Allāh bless him, said to 'Umar Ibn al-Khaṭṭāb: Say, yes, if Allāh will. Then the people dispersed and the Quraysh returned. They (Quraysh) informed their allies of the possible recurrence and made arrangements for marching out. When the period came to a close, Abū Sufyān was reluctant to march. (In the meantime) Nu'aym Ibn Mas'ūd al-Ashja'i arrived in Makkah, Abū Sufyān said to him: I made a promise to confront Muḥammad^c and his Companions at Badr. That time has come, but this is a year of drought while a year of plentitude and prosperity suits us. I do not like that Muḥammad should march and I should not march out (to meet him) as he will be emboldened. We will carry out twenty of your assignments for which Suhayl Ibn 'Amr will be a surety, only you will have to go to al-Madīnah and induce the Companions of Muḥammad to desert him. He said: Yes. They (Quraysh) made arrangements and made him ride a camel. He travelled fast and arrived at al-Madīnah. He informed them of Abū Sufayān's mobilization (of forces) and of what he had of plenty of arms and equipments. The Apostle of Allāh, may Allāh bless him, said: By him in Whose hand is my soul! I shall surely march even if a single person does not accompany me. Allāh helped the Muslims and dread went out (of their hearts). The Apostle of Allāh, may Allāh bless him, appointed 'Abd Allāh Ibn Rawāḥah as his vicegerent at al-Madīnah. 'Alī Ibn Abī Ṭalīb was his standard-bearer; he (Prophet^c), marched with one thousand and five hundred Muslims. There were only ten horses. They set out with their merchandize. Badr al-Ṣafrā was a place of assembling of the Arabs and a market was held there from the crescent (first day) of Dhu al-Qa'dah till the eighth and then people dispersed to their houses. They (Muslims) reached Badr on the first night of Dhu al-Qa'dah and the market commenced the next morning. There they stayed for eight days and sold [P. 43] what merchandize they had brought and made a profit of a *dirham* for a *dirham* (i.e. 100 p.c.) and returned. The people heard about their march. Abū Sufyān Ibn Ḥarb set out from Makkah with two thousand men of the Quraysh and

fifty horses. They reached Majannah, which was also known as Marr al-Zahrān; he said: Return. Verily, a year of plenty and prosperity suits us when we graze (our animals under the shade of) trees and drink milk. This year is the year of drought. I am going back and you should also return. The people of Makkah called this army, the army of *al-sawīq* (gruel of parched barley). They say: They had come out drinking gruel of parched barley. Ma'bad Ibn Abū Ma'bad al-Khuzā'i came to Makkah with the news of the Apostle of Allāh, may Allāh bless him, and his march to Badr with his Companions. Thereupon Ṣafwān Ibn Umayyah said to Abū Sufyān: I stopped you that day from (threatening them) by fixing a period; now they are emboldened as they have noticed that we stayed behind. Then they began preparations for the *ghazwah* of *Khandaq* (Ditch).

Hajjāj Ibn Muḥammad informed us on the authority of Muḥammad, he on the authority of Ibn Jurayj, he on the authority of Mujāhid:

"Those unto whom men said: Lo! the people have gathered against you".¹

He (Mujāhid) said: This is Abū Sufyān who had said on the day of Uḥud: O Muḥammad! this is the appointed time for the retaliation of Badr where you killed our people. Thereupon Muḥammad, may Allāh bless him, said: May be. Then the Prophet, may Allāh bless him, set out on the appointed time, till they stopped at Badr when it was the market time. The words of Allāh are "So they returned with grace and favour from Allāh and no harm touched them".²

The profit was what they earned from trade. This *ghazwah* is also known as that of Badr al-Ṣuḡhrā (small Badr).

1 *Al-Qur'ān*, 3 : 173.

2 *Al-Qur'ān*, 3 : 174.

**GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH
BLESS HIM, TO DHĀT AL-RIQĀ'.¹**

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, to Dhāt al-Riqā' in al-Muḥarram after the commencement of the forty-seventh month from his *hijrah*. They said: A person came to al-Madīnah with merchandize and informed the Companions of the Apostle of Allāh, may Allāh bless him, that the Anmār and the Tha'labah had mobilized their forces. This (news) reached the Apostle of Allāh, may Allāh bless him. He appointed 'Uthmān Ibn 'Affān, his vicegerent at al-Madīnah and marched out in the night of Saturday, 10 Muḥarram with four hundred of his Companions; it is also said (that they were) seven hundred. He proceeded until he reached their place at Dhāt al-Riqā' which is a mountain having red, black and white patches near to al-Nukhayl,² between al-Sa'd and al-Shuqrah.³ There he found no one except women folk whom he captured. Among them was a beautiful girl. The A'rāb (Bedouins) had escaped to the mountain peaks. When the time of prayers came, the Muslims feared that they would be attacked, so the Apostle of Allāh, may Allāh, bless him, offered the صلاة الخوف (prayers of fear)⁴ which was the first

1 Lit. Dhāt al-Riqā' means: having patches. Ibn Highām says: It was known *ghazwah* of Dhāt al-Riqā' because the Muslims had torn their flags. It is also said that it was named after a tree known as Dhāt al-Riqā'. This was a large tree having a trunk like that of a plane-tree, leaves like that of pumpkin and fruits resembling figs. The editors of Ibn Highām ascribe to Abū Dharr, the naming this *ghazwah*. Al-Suhaylī supports Ibn Sa'd's version that it was the land of various patches. Al-Bukhārī says on the authority of Abū Mūsā al-Ash'arī that the feet of the warriors were injured on account of walking on a stony and rough surface, and they were bandaged with patches. See Ibn Highām, Q. II, p. 204; Bukhārī, Vol. III p. 100. Suhaylī, Vol. I, p. 181.

2 Al-Nukhayl was a spring in the suburbs of al-Madīnah. Ibn Highām however considers it to be Nakhl, a place in Nejd in the territory of Ghaṭafān. See Q. II, p. 204.

3 Al-Sa'd is a mountain in Hijāz.

4 صلاة الخوف on the battle fields is offered by parties alternately. The

prayer of fear. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah. He purchased Jābir Ibn 'Abd Allāh's camel in this journey for an *ūqiyah* (of silver) and on condition that he would be allowed to go on it to al-Madīnah. He asked him of the debt [P. 44] of his father about which he (Jābir) informed him. Thereupon, the Apostle of Allāh, may Allāh bless him, invoked Allāh's pardon for him twenty-five times during the night. The Apostle of Allāh, may Allāh bless him, sent Jī'āl Ibn Surāqah at al-Madīnah with good tidings of his safety and that of the Muslims. He arrived at Širār on Saturday, 25 Muḥarram. Širār was a well in the days of *Jāhiliyyah* three miles away from al-Madīnah on the route to al-'Irāq. He (Prophet^ﷺ) remained absent (from al-Madīnah) for 15 nights.

'Affān Ibn Muslim informed us : Abān Ibn Yazīd informed us ; (second chain) Yaḥyā Ibn Abī Kathīr related to me on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Jābir Ibn 'Abd Allāh ; he said : When we were at Dhāt al-Riqā' and found a shady tree we left it for the Apostle of Allāh, may Allāh bless him. He (Jābir) said : A man from among the polytheists came and seized the sword of the Apostle of Allāh, may Allah bless him, which was hanging in the tree. He unsheathed it and said to the Apostle of Allāh, may Allāh bless him : Do you fear me ? He said : No. Then he said : Who will protect you from me ? He said : Allāh will protect me from you. He (Jābir) said : The Companions of the Apostle of Allāh, may Allāh bless him, threatened him, and he sheathed the sword and hung it. He (Jābir) said : Then the call for prayer was made, and he (Prophet^ﷺ) offered two *rak'ahs* with one group, and when it had retired he offered two *rak'ahs* with the other. Thus the Apostle of Allāh offered four *rak'ahs* and the people two *rak'ahs*.

(Continued from page 74)

Muslims confronting the enemy divide themselves into two parties. One of them offers one *rak'ah* with the *Imām* and then takes position against the enemy, and the party which had been facing the enemy comes to offer the prayers with the *Imām*, and offers one *rak'ah*. vide Buḥārī, Vol. III p. 101.

GHAWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO DŪMAT AL-JANDAL

Then (occurred) the *ghawah* of the Apostle of Allāh, may Allāh bless him, to Dūmat al-Jandal in Rabi' al-Awwal, after the commencement of the forty-ninth month from his *hijrah*. They (narrators) said: (The news) reached the Apostle of Allāh, may Allāh bless him, that a large number of men had assembled at Dūmat al-Jandal and that they treated cruelly the camel-riders when they passed by them, and intended to attack al-Madīnah. It (Dūmat al-Jandal) lies on the border of Syria at five days' journey from Damascus and fifteen or sixteen days' journey from al-Madīnah. The Apostle of Allāh, may Allāh bless him, called the people and appointed Sibā' Ibn 'Urfuṭah al-*Ghifāri* as his vicegerent at al-Madīnah and set out on 25 Rabi' al-Awwal with one thousand Muslims. He travelled during nights concealing himself in the days. He had for his guide a person of Banū 'Udhrah who was known as Madhkur. When he reached there, they were evacuating their habitations, but there were the traces of goats and sheep. He attacked their animals and herdsmen and he captured whom he could, and those who could, escaped. The news reached the inhabitants of Dūmah who dispersed. The Apostle of Allāh, may Allāh bless him, alighted in the plain but found none. He stayed there for several days and sent expeditions which returned without having come across any one. One of their men was captured. The Apostle of Allāh, may Allāh bless him, asked him about them. He said: They fled when they heard that you had seized their goats. He offered Islām to him, [P. 45] and he embraced it. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah when ten nights of Rabi' al-*Ākhir* had remained; there had not been any fighting. In this *ghawah* the Apostle of Allāh, may Allāh bless him, made an agreement with 'Uyaynah Ibn Ḥiṣn to the effect that he could graze (his animals) at Taghlamayn and territory adjoining to al-Marād. There was verdure in this territory while the land of 'Uyaynah was barren. Taghlaman lies at two miles from al-Marād which is thirty-six miles from al-Madīnah on the route to al-Rabadhah.

**GHAZWAH OF THE APOSTLE OF ALLĀH, MAY
ALLĀH BLESS HIM, TO AL-MURAYSI'**

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, to al-Muraysi' in *Shā'bān* in the fifth year from his *hijrah*.

They (narrators) said : Verily, Balmuṣṭaliq were a branch of the *Khuzā'ah*, and were allies of Bnuū Mudlij. They had halted at a well, known as al-Muraysi' which lies at a day's (journey) from al-Fur'. (The distance) between al-Fur' and al-Madīnah is eight *burds* (96 miles). Their chief and leader was al-Ḥārith Ibn Abī Ḍirār. He moved among his people and those of the Arabs whom he could approach, and exhorted them to fight against the Apostle of Allāh, may Allāh bless him. They responded and prepared themselves for marching with him. (The news) reached the Apostle of Allāh, may Allāh bless him, who sent Buraydah Ibn al-Ḥuṣayb al-Aslamī to collect information about this. He went there and met al-Ḥārith Ibn Abī Ḍirār and had a conversation with him. He returned to the Apostle of Allāh, may Allāh bless him, and furnished him with the information. Thereupon the Apostle of Allāh, may Allāh Bless him, called the people and they immediately set out. They had thirty horses, ten with the *Muhājirs* and twenty with the *Anṣārs*. Many of the hypocrites, who had never accompanied in any *ghazwah*, joined him (Prophet^o). He appointed Zayd Ibn Ḥārithah as his vicegerent. He had two horses Lizāz and al-Ẓarib¹ with him. He set out on Monday, 22 *Shā'bān*. (The news of) the march of the Apostle of Allāh, may Allāh bless him, and the execution of his spy commissioned to obtain information about the Apostle of Allāh, may Allāh bless him, reached al-Ḥārith Ibn Abī Ḍirār and those who were with him. (The news) grieved al-Ḥārith Ibn Abī Ḍirār and those who were with him. They were afraid of them and those of the Arabs, who had mobilized with him, dispersed. The Apostle of Allāh, may Allāh bless him, reached al-Muraysi' which is a spring. He

1 Ẓarrib in Beirut edition, p. 63.

pitched his tent there; 'Āyishah¹ and Umm Salamah were with him. They were ready for a clash. The Apostle of Allāh, may Allāh bless him, arranged the rows of his Companions, and gave the flag of the *Muhājirs* to Abū Bakr al-Ṣiddīq and that of the *Anṣārs* to Sa'd Ibn 'Ubadah. For a while they shot arrows and then the Apostle of Allāh, may Allāh bless him, ordered his Companions, and they made charge as if they were a single person. None of the opponents could escape there. Ten of them were slain and the remaining ones were captured. The Apostle of Allāh, may Allāh bless him, captured men, women and children as slaves and (seized) goats and sheep. From among the Muslims none but one was slain. Ibn 'Umar related that the Prophet, may Allāh bless him, [P. 46] attacked them when they were not prepared and their animals were drinking water at the spring. So their combatants were killed and their children were enslaved. But the first (version) is more approved. He ordered hands of the prisoners to be tied behind their backs. Buraydah Ibn al-Ḥuṣayb was given their charge. He ordered booty to be collected, and entrusted it to his *mawlā* (enfranchised slave) *Shuqrān*. The children were collected in one side, and Maḥmīyah Ibn Jaz' was put in charge of the *khums* and distribution of the shares of the Muslims. The slaves were distributed and dispersed and were taken possession of by the people. The sheep and goats were divided and one camel was taken to be equal to ten goats. The household effects were sold to the highest bidders. Two shares were allotted to a horse and one to a horse-man and one to a foot-soldier. There were two thousand camels, five thousand sheep and two hundred war prisoners of families. Juwayriyah Bint al-Ḥārith Ibn Abī Ḍirār was allotted to Thābit Ibn Qays Ibn Shammās and one of his cousins.² They promised to set her free for nine *ūqiyahs* of gold. She requested the Apostle of Allāh, may Allāh bless him, to pay her ransom. He paid it on her behalf and married her. She was a handsome girl. It is said

¹ رضي الله عنها in Beirut edition.

² When a slave girl was allotted to more than one persons, none of them could cohabit with her.

that her dower (مَدَق) was that every prisoner of Banu al-Muṣṭaliq was granted freedom. It is also said that her dower was that forty prisoners of her tribe were granted freedom. There were certain prisoners whom the Apostle of Allāh, may Allāh bless him, obliged by setting them free without ransom, while others were freed for ransom. The ransom of a woman and her offspring was fixed equal to six shares (of booty). They arrived at al-Madīnah with some prisoners, whose relatives paid their ransom; thus no woman of Banu al-Muṣṭaliq who did not return to her people remained. This is the proved version with us. Sinān Ibn Wabr al-Juhani, an ally of Banu Sālim, a branch of the *A ṣārs*, and Jahjah Ibn Sa'id al-Ghifari quarrelled over a spring. Jahjah struck Sinān in the hand. Thereupon Sinān cried: O *Anṣārs*! (help me). Jahjah cried: O Quraysh! O Kinānah! (come to my help). Thereupon the Quraysh rushed, and the Aws and the *Khazraj* came out. They took up arms. Then the people from the *Muhājirs* and the *Anṣārs* discussed the matter. Sinān gave up his right and they made peace. Thereupon 'Abd Allāh Ibn Ubayyi said: If we return to al-Madīnah, our respected ones will banish the mean persons. Then he turned to his people who were present and said: This you have done yourself. Zayd Ibn Arqam heard it and conveyed his words to the Prophet, may Allāh bless him. He (Prophet^ﷺ) ordered to move and set out at once, the people followed him. 'Abd Allāh Ibn 'Abd Allāh Ibn Ubayyi went forward and waited for his father on the way. When he saw him, he made him sit down and said: I shall not let you go unless you realize that you have been humbled and Muḥammad is honourable. The Apostle of Allāh, may Allāh bless him, passed by him and said: Let him go. By my life! We will treat him well as long as he is with us. In this *ghazwah* the necklace of 'Āyishah was lost. They were detained in its search and the verse of *tayammum*¹ was revealed. Thereupon, Usayd Ibn al-Ḥuḍayr said: It is not the first blessing of you O family of Abū Bakr. In this *ghazwah* happened the

1 *Al-Qur'ān*, 4 : 43 ; 5 : 6.

incident of 'Ayishah and her accusation by the accusers. Allāh the, Blessed, the High, revealed [P. 47] her innocence.¹ The Apostle of Allāh, may Allāh bless him, remained absent in this *ghazwah* for twenty-eight days and reached al-Madinah on the day of the crescent of Ramaḍān.

**GHAZWAH AL-KHANDAQ OF THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, AND THAT IS KNOWN AS
THE GHAZWAH OF AL-AḤZĀB.**

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, known as al-Khandaq (the Ditch) or al-Aḥzāb (armies) in Dhu al-Qa'dah in the fifth year from his *hijrah*.

They (narrators) said : When the Apostle of Allāh, may Allāh bless him, banished Banu al-Naḍir, they went to Khaybar. Some of their chiefs and heads went to Makkah, stayed with the Quraysh and induced them to march against the Apostle of Allāh, may Allāh bless him. They made a pact with them, and all of them agreed to fight with him and made a promise by fixing a time. Then they went from there to Ghatafān and Sulaym, and after making similar pacts with them also, they departed from there. The Quraysh made preparations and mobilized forces of their followers from among the Arabs ; they were four thousand men. They prepared a standard in the Dār al-Nadwah and it was borne by 'Uthmān Ibn Ṭalḥah Ibn Abī Ṭalḥah. They had three hundred horses and one thousand five hundred camels. They marched under the command of Abū Sufyān Ibn Ḥarb Ibn Umayyah. Banū Sulaym joined them at Marr al-Zahrān ; they were seven hundred men under the command of Sufyān Ibn 'Abd Shams, an ally of Ḥarb Ibn Umayyah. He was the father of Abu al-A'war al-Sulamī who was (later) with Mu'āwiyah at Siffin. The Banū Asad marched under the command

1. *Shibli, Sirat al-Nabī* (Eng. Trans., Karachi, 1968), under the *ghazwah al-Muraysi*.

of Ṭalḥah Ibn Khuwaylid al-Asadi. The Fazārah, with one thousand camels, marched under the command of 'Uyaynah Ibn Ḥiṣn. The Ashja' numbering four hundred men marched under Mas'ūd Ibn Rukhaylah. The Banū Murrah, numbering four hundred men, marched under al-Ḥārith Ibn 'Awf. Besides them, others also marched. Al-Zuhri has narrated that al-Ḥārith Ibn 'Awf had withdrawn along with the Banū Murrah and thus they did not take part (in the battle of) the Ditch. The Banū Murrah, have also related likewise. But the first version is more approved *i.e.*, they took part (in the battle of) the Ditch with al-Ḥārith Ibn 'Awf. Ḥassān Ibn Thābit satirised him (Ḥārith). All the people, who mobilized at the Ditch, were ten thousand strong. They are known as al-Aḥzāb, they were three armies and they were under the command of Abū Sufyān Ibn Ḥarb. When the news of their departure from Makkah, reached the Apostle of Allāh, may Allāh bless him, he called the people and furnished them with the information about their enemy. He consulted them about their affair. Salmān al-Fārisi advised the digging of a ditch. The Muslims approved it. The Apostle of Allāh, may Allāh bless him, encamped with them in the valley of the Sal', having Sal', on their rear. The Muslims on that day were three thousand. He (Prophet) appointed 'Abd Allāh Ibn Umm Maktūm, as his vicegerent at al-Madīnah and had the ditch dug around it. The Muslims dug the ditch hurriedly with the idea of completing it before the arrival of their enemy. The Apostle of Allāh, may Allāh bless him, worked with them, [P. 48] with his hand to encourage the Muslims. He assigned each side to a tribe. The Muhājirs were digging from the side of Rātij to Dhubāb and the Anṣār were digging from Dhubāb to the mountain of Banū 'Ubayd. In the whole of al-Madīnah the buildings were so closely constructed that it appeared to be a fort. The Banū 'Abd al-Ashhal dug from behind Rātij carrying the ditch beyond the mosque. The Banū Dīnār dug close to Jurbā to the site of the house of Ibn Abī al-Janūb (as it stands) today (*i.e.*, in the days of Ibn Sa'd). They completed its digging in six days. The Muslims removed their women folk and children to fortresses. The Apostle of Allāh, may Allāh bless him, emerged on Monday 8 Dhu

al-Qa'dah. His standard for the Muḥājirs was borne by Zayd Ibn Ḥārithah and that of al-Anṣār by Sa'd Ibn 'Ubādah. Abū Sufyān Ibn Ḥarb sent Huyayyī Ibn Akḥṭab on a secret mission to Banū Qurayzah requesting them for violating the agreement (عهد) they had made with the Apostle of Allāh, may Allāh bless him, and join them (polytheists). (At first) they declined, but subsequently they agreed. When it (the news) reached the Prophet, may Allāh bless him, he said: Allāh suffices for us and He is the best guardian".¹ He (Ibn Sa'd) said: The hypocrisy became manifest, the people dispersed, the calamity enhanced and the fear became intense; they feared about their children and women folk, and they were as Allāh, the Exalted the Most High, has said: "When they came upon you from above and from below you, and when eyes grew wild and hearts reached to the throats,".² The Apostle of Allāh, may Allāh bless him, and the Muslims did not cease resisting the enemy except when they went behind the Ditch and defended it. The Apostle of Allāh, may Allāh bless him, used to despatch Salamah Ibn Aslam with two hundred men and Zayd Ibn Ḥārithah with three hundred men to guard al-Madīnah. They used to recite *takbīr* (Allāh is Great) loudly. This they did because they feared the Banū Qurayzah (might attack) their children. 'Abbād Ibn Bishr with other Anṣār guarded the tent of the Apostle of Allāh, may Allāh bless him, and they kept watch throughout the night. The polytheists attacked by turn. One day Abū Sufyān Ibn Ḥarb led the charge. One day Khālīd Ibn al-Walīd led the charge. One day 'Amr Ibn al-'Āṣ led the charge. One day Hubayrah Ibn Abī Wahb led the charge. One day Dirār Ibn al-Khaṭṭāb al-Fihri led the charge. They did not cease dashing their horses; sometimes they were separated and sometimes they were joined. They encountered the Companions of the Apostle of Allāh, may Allāh bless him, and sent their archers in advance who shot arrows. Ḥibbān Ibn al-'Ariqah shot an arrow on Sa'd Ibn Mu'ādh and it pierced in the median vein in his arm. He

¹ *Al-Qur'an*, 3: 173

² *Al-Qur'an*, 33: 10

(Hibbān) said: Hold it, I am Ibn al-'Ariqah. Thereupon the Apostle of Allāh, may Allāh bless him, said: May Allāh make your face perspire in the fire of hell. It is also said: The person who shot the arrow was Abū Usāmah al-Jushāmī. Then their chiefs agreed to attack jointly some day in the morning. One day in the morning all the chiefs of the armies joined together and surveyed the Ditch to discover a narrow spot in it which their horses could cross (to encounter) the Prophet, may Allāh bless him, and his Companions. But they did not find (such a place). They said: This is a devise [P. 49] which the Arabs could not conceive of تصنع. It was said to him (Abū Sufyān): There is a man with him from Persia who had suggested it. The (polytheists) said: This is from him. Then they discovered a narrow place which the Muslims had ignored. 'Ikrimah Ibn Abī Jahl, Nawfal Ibn 'Abd Allāh, Ḍirār Ibn al-Khaṭṭāb, Hubayrah Ibn Abī Wahb and 'Amr Ibn 'Abd Wudd crossed (the Ditch) from there. 'Amr Ibn 'Abd Wudd was challenging for a fight and saying:

"My voice is choked from crying.

To their crowd, 'is there any combatant' (to accept my challenge)?"

He was ninety years old. 'Alī Ibn Abī Ṭālib said: I shall fight him, O Apostle of Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, bestowed his sword on him, placed a turban (on his head) and said: O Allāh! assist him ('Alī) against him (Ibn 'Abd Wudd). Then he fought him and each of them came close to his adversary. Dust was raised between them. 'Alī struck him and killed him. He said: Allāh is Great. We learnt that he had killed him. His 'Abd Wudd's companions turned their backs and fled and their horses assisted them in their flight. Al-Zubayr Ibn al-'Awwām attacked Nawfal Ibn 'Abd Allāh with his sword and cut him into two parts. Then they decided to meet on the following morning. They passed night in making preparations and they spread their forces. They placed the strongest force against the Apostle of Allāh, may Allāh bless him. Khālīd Ibn al-Walīd was among them. They fought throughout the day and they continued till a part of the night had passed. They (polytheists)

did not leave their positions nor the Apostle of Allāh may Allāh bless him, and his Companions found opportunity to offer *Zuhr* (afternoon), *ʿAṣr* (late after-noon), *Maghrib* (sunset) and *ʿIṣhā* (early night) prayers. Ultimately Allāh gave them defeat until they retreated and returned to their positions in the army. The Muslims also retired to the tabernacle (قبعة) of the Apostle of Allāh, may Allāh bless him. Usayd Ibn al-Ḥuḍayr at the head of two hundred Muslims took position at the Ditch. Khālīd Ibn al-Walīd with the cavalry of polytheists repeated the charge; he had been in ambush for the Muslims. They were engaged for sometime. Waḥshī was with the polytheists. He attacked al-Ṭufayl Ibn al-Nu'mān of Banū Salīmāh with his spear and slew him. Then they retreated. The Apostle of Allāh, may Allāh bless him, went into his tent and ordered Bilāl to recite the *adhān* which he hid. He then said *iqāmah*¹ and offered *al-Zuhr* prayers. Then he said *iqāmah* for every prayers and offered it with his Companions. (Thus he offered) all those prayers which he had missed. He said: They prevented us from offering middle prayers (*i. e., al-ʿAṣr*); may Allāh fill their bellies with fire. After that there was no fighting till they retreated except that they continued despatching skirmishers (طلائع) to raid during nights in the hope of plunder. The Apostle of Allāh, may Allāh bless him, and his Companions remained blockaded for more than ten nights during which time they suffered every kind of hardship. Then the Apostle of Allāh, may Allāh bless him, intended to make peace with the Ghatafān on condition of paying them one third of the fruits (annually) so that they might sow the seed of discord as a result of which they (polytheists) might withdraw. The Anṣār did not agree to this, so he abandoned the idea. Nu'aym Ibn Mas'ūd al-Ashja'i had embraced Islām in which he was sincere. He moved amidst the Quraysh, Qurayẓah and Ghatafān, and conveyed from one group to the other such words that they considered him to be their well-wisher. They accepted his words and he advised them to abandon fighting against the Apostle of Allāh, may Allāh bless him. Each group now [P. 50] distrusted the other. The Qurayẓah demanded a

¹ The addition of *قد قامت الصلوة* twice after *حي على الفلاح* in the *اذن* preceding congregational prayers.

pledge from the Quraysh so that they could emerge to fight with them. The Quraysh refused and blamed them. The Qurayzah mentioned the Sabbath in apology and said: We do not fight on this day because a group of our people had once deviated from (the observation of) Sabbath and they were metamorphosed into monkeys and boars. Thereupon Abū Sufyān Ibn Ḥarb said: I am not in need of the assistance of the brethren of monkeys and boars. Allāh sent a wind on Saturday night, which hit the polytheists. It was so violent that no tent or kettle remained at its place. The Apostle of Allāh, may Allāh bless him, sent Abū Ḥudhayfah Ibn al-Yamān to collect information about them. The Apostle of Allāh, may Allāh bless him, passed that night in offering prayers. Abū Sufyān Ibn Ḥarb said: O people of the Quraysh! you are not in a position to stay. Hoofs (*i.e.*, horses) and fat (*i.e.*, camels) are destroyed, the plain became dry, Banū Qurayzah deserted us and the wind played a havoc which you have seen, so you should ride (your camels) and I am also riding (mine). He then rose and sat on his camel whose folded calves were tied to its thighs. He beat it and it leapt with its three legs. But he did not untie its rope till it stood up. The people began to depart while Abū Sufyān was still standing. The whole army hurriedly marched. Then 'Amr Ibn al-'Āṣ and Khālīd Ibn al-Walīd stayed there with a rear guard of two hundred horsemen to guard them from the pursuit (by Muslims). Then Ḥudhayfah returned to the Apostle of Allāh, may Allāh bless him, and furnished him with full information about it. When the Apostle of Allāh, may Allāh bless him, (woke up) in the morning, there was no army present. They had already returned to their land. Thereupon the Apostle of Allāh, may Allāh bless him, permitted the Muslims to go back to their houses. They set out and were happy and pleased at this. Those who were killed in the battle of the Ditch were:

1. Anas Ibn Aws Ibn 'Utayk, a persons of Banū 'Abd al-Ashhal, slain by Khālīd Ibn al-Walīd.
2. 'Abd Allāh Ibn Sahl al-Ashhali.
3. Tha'labah Ibn 'Anamah Ibn 'Aīd Ibn Nābi', slain by

Hubayrah Ibn Abi Wahb. 4. Ka'b Ibn Zayd, a person of Banū Dīnār slain by Dīrār Ibn al-Khaṭṭāb.

Among the polytheists slain was 'Uthmān Ibn Munabbih Ibn 'Ubayd Ibn al-Sabbāq, a person of Banū 'Abd al-Dār Ibn al-Quṣayyi.

The polytheists had besieged them for fifteen nights and the Apostle of Allāh, may Allāh bless him, returned on Wednesday, 23 Dhu al-Qa'dah 5 H.

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said: Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik, he said: The Muhājirs and Anṣārs had emerged to dig the Ditch on a cold day. The Apostle of Allāh, may Allāh bless him, began to recite:

O Allāh! the welfare is the welfare of hereafter.

So grant it to the Anṣār and the Muhājirs.

They responded:

We are those who have pledged to Muḥammad

To fight as long as we live.

'Affān Ibn Muslim informed us; he said: Ḥammād Ibn Salamah informed us; Thābit informed us on the authority of Anas Ibn Mālik: Verily the Companions of the Prophet, may Allāh bless him, were reciting while digging the Ditch:

We are those who have pledged to Muḥammad

To fight until we live.

The Apostle of Allāh, may Allāh bless him, [P. 51] was responding:

O Allāh! the welfare is the welfare of hereafter

So grant it to the Anṣārs and the Muhājirs.

A Barley bread with smelling fat was brought to the Apostle of Allāh, may Allāh bless him. They ate from it and the Prophet, may Allāh bless him, said: Only the welfare is the welfare of hereafter.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us: 'Abd al-'Aziz Ibn Abi Ḥāzim informed us on the authority of his father,

he on the Authority of Sahl Ibn Sa'd ; he said : The Apostle of Allāh, may Allāh bless him, came to us while we were digging the Ditch and removing earth on our shoulders. Thereupon the Apostle of Allāh, may Allāh bless him, recited :

There is no subsistence but in the hereafter,
So grant it to the Anṣārs and the Muhājirs.

'Abd al-Wahhāb Ibn 'Aṭā informed us : Shu'bah informed us on the authority of Abū Ishāq al-Ḥamdānī, he on the authority of al-Barā Ibn 'Āzib ; he said : The Apostle of Allāh, may Allāh bless him, was removing earth with us on the day of al-Aḥzāb, and the dust had covered the whiteness of his belly, and he was reciting :

O Allāh ! if Thou hadst not guided us,
We would not have given alms nor offered prayers.
So let calmness descend on us,
And make our feet firm, if we have to encounter (the enemy).
Verily they have wronged,
When they wanted discord (أُتِفِقُوا), we denied.

He, may Allāh bless him, was repeating اَيْنَا (we denied) in loud voice.

Abu al-Walīd al-Ṭayālīsī informed us : Abū 'Awānah informed us on the authority of Abū Bishr, he on the authority of Sa'id Ibn Jubayr ; he said : The Battle of the Ditch was fought at al-Madīnah. He (Sa'id) said : Then came Abū Sufyān Ibn Ḥarb and those of the Quraysh who were with him and those of the Kinānah who followed him, 'Uyaynah Ibn Ḥiṣn and those of the Ghatafān who followed him, Ṭulayḥah and those of Banu Asad who followed him, and Abu al-A'war and those of Banū Sulaym who followed him. As regards the Qurayzah, there was a treaty between them and the Apostle of Allāh, may Allāh bless him. They violated it and assisted the polytheists. Thereupon Allāh, the High, revealed "And He brought those of the People of the Scripture who supported them down from their strongholds."¹

Then Gabriel, may peace be on him, came down and with him the wind. When he (Prophet) saw Gabriel, he said: three times: O! be happy.

Then Allāh sent a storm of wind which uprooted the tents, upset the kettles, camels' saddles were buried and pegs were broken. They fled in panic and none was looking at the other. Thereupon Allāh the most High revealed: "When there came against you hosts, and We sent against them a great wind and hosts ye could not see".¹

The Apostle of Allāh, may Allāh bless him, then came back.

Abū Bishr said: It has reached me that when the Apostle of Allāh, may Allāh bless him, returned to his house he had washed right side of his head when the left side had remained. He (Abū Bishr) said: He, (Gabriel), may peace be on him, said to him: Do I not see you washing your head? By Allāh, we did not get down from our beasts. Thereupon the Apostle of Allāh, may Allāh bless him commanded his Companions to march to Banū Qurayzah.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Hishām Ibn Ḥassān related to me: Muḥammad Ibn Sīrīn informed us: 'Ubaydah informed us: 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, informed us: Verily the Apostle of Allāh, may Allāh bless him, said on the day of the Ditch: May Allāh fill their graves and houses with fire; they prevented us from [P. 52] offering the middle prayers till the sun set.

'Amr Ibn 'Āṣim al-Kilābi informed us: Hammām Ibn Yaḥyā informed us on the authority of Qatādah, he on the authority of Abū Ḥassān, he on the authority of 'Ubaydah, he on the authority of 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him: Verily they did not offer, 'Aṣr prayers on the day of al-Aḥzāb till the sunset (غربت) or, he said: the sun returned (ابت), Thereupon the Prophet, may Allāh bless him, said: May Allāh fill their houses with fire as they prevented us from offering middle prayers

till the sun returned or disappeared. He ('Alī) said: Then we knew that the middle prayers is that of *al-'Aṣr*.

'Ārim Ibn al-Faḍl informed us: Ḥammād Ibn Zayd informed us on the authority of 'Āsim, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of 'Alī; he said: The Apostle of Allāh, may Allāh bless him, said on the day (of the Battle) of the Ditch: What was the matter with them, may Allāh fill their graves with fire as they kept us back from offering the middle prayers and that is *al-'Aṣr*.

Muḥammad Ibn Mu'āwiyah al-Naysāpūrī informed us: Ibn Lahī'ah informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Muḥammad Ibn 'Abd Allāh Ibn 'Awf, he on the authority of Abū Juma'ah, and he (Ibn Juma'ah) had seen the Prophet, (ادرك النبي) may Allāh bless him: Verily the Prophet, may Allāh bless him, offered *al-Maghrib* prayers in the year of al-Aḥzāb. When he was free, he said: Does any one of you know if I had offered *al-'Aṣr* prayers? They said: O Apostle of Allāh! may Allāh bless you, we have not offered. Then he commanded the *mu'adhdhin*. Then he said *iqāmah* and he offered *al-'Aṣr* prayers and subsequently repeated *al-Maghrib* prayers.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Abū Ishāq informed us on the authority of al-Muḥallab Ibn Abī Ṣufrah; he said: When the Apostle of Allāh, may Allāh bless him, had dug the Ditch and he feared that Abū Sufyān could lead a surprise attack by night, he said: If you have a surprise night attack then you should recite: *Ḥā Mīm*!¹ They will not be helped.

Al-Faḍl Ibn Dukayn informed us: Shurayk informed us on the authority of Abū Ishāq, he on the authority of Muḥallab Ibn Abī Ṣufrah; he said: One of the Companions of the Apostle of Allāh, may Allāh bless him, related to me; he said: The Prophet, may Allāh bless him, said on the night of the Ditch: I do not see the people but they may launch a surprise night attack, so your watch-word should be: *Ḥā Mīm*! they will not be helped.

1 Opening letters of *sūrah*, 40-61.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of Yahyā Ibn Sa'id ; he said : Sa'id Ibn al-Musayyib said : When it was the day of al-Aḥzāb, the polytheists besieged the Prophet, may Allāh bless him, and his Companions for twenty four days in the Ditch.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of Ibn al-Musayyib¹ ; he said : In the Battle of al-Aḥzāb the Prophet, may Allāh bless him, and his Companions had been besieged for more than ten days and every body suffered every kind of hardship. Then the Prophet, may Allāh bless him, said : O Allāh ! I recall Thy covenant and promise. O Allāh ! If Thou wilt Thou shalt not be worshipped. When they were in this condition, the Prophet, may Allāh bless him, sent (a message) to 'Uyaynah Ibn Ḥiṣn Ibn Badr : Will you like to return with those men of the Ghaṭafān who are with you, and sow a seed of discord among the armies if I assign you one third of the fruits of the Anṣārs ? 'Uyaynah replied : I shall do it, provided you pay me one half. The Prophet, may Allāh bless him, sent (the message) to Sa'd Ibn 'Ubadah and Sa'd Ibn Mu'ādh [P. 53] and informed them of it. They said : If you are commanded, then fulfil the command of Allāh. He said : If I had been commanded (by Allāh) to do it I would not have consulted you. But this is my opinion which I place before you. They said : Then we do not like, to give them anything except the sword.

Muḥammad Ibn Ḥumayd said : Ma'mar said on the authority of Ibn Abī Nujayḥ : At this stage. Nu'aym Ibn Mas'ūd al-Ashja'i came. Both the parties trusted him. He sowed the seed of discord among the people so the al-Aḥzāb (armies) retreated crushed, without fighting. These are His words : "Allāh averted their attack from the believers".²

1 ابن السائب in Beirut edition (p. 73), is not correct.

2 *Al-Qur'an*, 33 : 25

'Ubayd Allāh Ibn 'Abu al-Majīd al-Ḥanafī al-Baṣrī informed us: Kathīr Ibn Zayd informed us: he said: I heard 'Abd al-Raḥmān Ibn Ka'b Ibn Mālik (saying); he said: I heard Jābir Ibn 'Abd Allāh (saying); he said: The Apostle of Allāh, may Allāh bless him, cursed (دعا على) the armies (of the enemy) on Monday, Tuesday and Wednesday in the mosque. The same was accepted on Wednesday between *al-Zuhr* and *al-'Aṣr* prayers. We witnessed pleasure in his face. Jābir said: Whenever I met some difficulty, I waited for that moment and that day (Monday, Tuesday, Wednesday) and invoked Allāh's mercy and my prayer was accepted:

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ismā'il Ibn Khālīd informed us that he heard 'Abd Allāh Ibn Abī Awfā saying: The Apostle of Allāh, may Allāh bless him, cursed of *al-Aḥzāb* the polytheists and said: O Allāh! the Revealer of the Scriptures, the Hastener in reckonning! crush the armies. O Allāh! crush them and shake them.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ON BANŪ QURAYẒAH,

Then occurred the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against the Banū Qurayẓah in *Dhu al-Qa'dah* in the fifth year from his *hijrah*. They said: When the polytheists went back from the Ditch and the Apostle of Allāh, may Allāh bless him, returned (to al-Madīnah), he entered the apartment of 'Āyishah and Gabriel came to him close to Janā'iz¹ and said: (Meet your) helper against your combatant. Thereupon the Apostle of Allāh, may Allāh bless him, went to him fearing. He said: Verily Allāh commands you to march to Banū Qurayẓah. I also intend to go there and I shall shake their forts. Thereupon the Apostle of Allāh, may Allāh bless him, called 'Alī, may Allāh be pleased with him, and gave his banner to him. He sent Bilāl to

1 i.e., the place for biers.

proclaim among the people that the Apostle of Allāh, may Allāh bless him, commands you not to offer al-*ʿAṣr* prayers but in (the locality of) Banū Qurayzah. The Apostle of Allāh, may Allāh bless him, appointed ʿAbd Allāh Ibn Umm Maktūm as his lieutenant over al-Madinah then marched against them with three thousand Muslims and thirty six horses on Wednesday, 23 *Dhu al-Qa'dah*. He besieged them very closely (اشد الحصار) for fifteen days. They (Muslims) shot arrows which went inside and none knew what became of them. When the siege became very severe (اشد) they sent (a message) to the Apostle of Allāh, may Allāh bless him : [P. 54] Send Abū Lubābah Ibn ʿAbd al-Mundhir to us. He sent him to them. They consulted him in their affair. He pointed them with his hand signalling their slaughter. Then he repented saying : We are for Allāh and to Him we will return.¹ He said (to himself) I have betrayed Allāh and His Apostle. Then he retired and stuck to a mosque and did not come to the Apostle of Allāh, may Allāh bless him, until Allāh revealed (acceptance of) his repentance. Then they surrendered to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, gave directions to Muḥammad Ibn Maslamah about them. They were chained and kept aside. Then their women folk and children were brought and placed on one side. He gave them in the custody of ʿAbd Allāh Ibn Salām and collected their goods and what armours, household effects and clothes which were in the forts, were collected. There were found one thousand five hundred swords, three hundred coats of mail, two thousand spears, one thousand five hundred shields and leather shields, there was wine and wine-jars, (wine) was poured and its one fifth was not allotted. There they discovered many water-carrier camels and cattle. Al-Aws said to the Apostle of Allāh, may Allāh bless him, to give them (captives) to them, because they were their allies. The Apostle of Allāh, may Allāh bless him, authorised Sa'd Ibn Mu'ādh to give a decision about them. He passed an order : He who is subjected to razors (*i.e.*, the male) should be killed,

1 *Al-Qur'ān*, 33 : 26

women and children should be enslaved, and property should be distributed. Thereupon the Apostle of Allāh, may Allāh bless him, said: You have decided in confirmation to the judgement of Allāh, above the seven heavens. The Apostle of Allāh, may Allāh bless him, returned on Thursday 7 Dhu al-Ḥijjah. Then he commanded them to be brought into al-Madinah where ditches were dug in the market. The Apostle of Allāh, may Allāh bless him, sat with his Companions and they were brought in small groups. Their heads were struck off. They were between six hundred and seven hundred in number. The Apostle of Allāh may Allāh bless him, chose Rayḥānah Bint 'Amr for himself and ordered the booty to be collected. One fifth portion of goods and captives was separated and the remainder was sold to highest bidder. He divided it (price) to the Muslims. There were three thousand and seventy two shares—two shares for the horse and one share for its owner. The *khums* was entrusted to Maḥmīyah Ibn Jaz' al-Zubaydī. The Apostle of Allāh, may Allāh bless him, set free or gave (to some one) or made him servant as he liked. Likewise he did with the luggage he had received.

Kaṭhīr Ibn Ḥishām informed us: Ja'far Ibn Burqān informed us: Yazīd, *i. e.*, Ibn al-Aṣamm informed us; he said: When Allāh cleared away the enemy forces (كشفت الأحزاب) and the Prophet, may Allāh bless him, returned to his house he began to wash his head. (In the meantime) Gabriel, may peace be on him, came to him and said: May Allāh excuse you! you have put away your arms while the angels of Allāh have not yet put them away. Come with us to the fort of Banū Qurayzah. Thereupon the Apostle of Allah, may Allāh bless him, proclaimed among the people to march to the fort of Banū Qurayzah. Then the Apostle of Allāh, may Allāh bless him, took a bath and marched with them to the fort.

Abū Ghassān Mālik Ibn Ismā'il al-Nahdi informed us: Juwayriyah Ibn Asmā informed us on the authority of Nāfi', he on the Authority of Ibn 'Umar: Verily when the enemy forces (al-Aḥzāb) retreated, he (the Prophet), may Allāh bless him,

proclaimed among them that none should offer *al-Zuhr* prayers but in (the locality of) Banū [P. 55] Qurayzah. People feared the elapsing of the time of prayers and so they offered it, while the others said: We will not offer prayers but where the Apostle of Allāh, may Allāh bless him, has fixed, although the time may elapse. He (Ibn 'Umar) said: The Apostle of Allāh, may Allāh bless him, did not disapprove (the action of) either party.

Shihāb Ibn 'Abbād al-'Ahdī informed us: Ibrāhīm Ibn Ḥumayd al-Ruwāsi informed us on the authority of Ismā'il Ibn Abi Khālīd, he on the authority of al-Bahīyyi and others: The Prophet, may Allāh bless him, came to Qurayzah riding on a naked (or unsaddled) donkey while the people walked.

Mūsā Ibn Ismā'il informed us: Jarīr Ibn Ḥāzim informed us on the authority of Ḥumayd, he on the authority of Anas Ibn Mālik; he said: I am visualising the dust of the army of Gabriel, may peace be on him, rising in the lane of Banū Ghānam, when the Apostle of Allāh, may Allāh bless him, marched to Banū Qurayzah.

Al-Faḍl Ibn Dukayn informed us: 'Abd al-'Azīz Ibn Abi Salamah informed us: My uncle al-Mājīshūn informed me; he said: Gabriel, may peace be on him, came to the Apostle of Allāh, may Allāh bless him, on the day of al-Aḥzāb on a horse and wearing black turban, ends of which were falling in between his shoulders. There was dust on his front teeth and red villous garment (قطينه) under him. Then he said (to the Prophet^ﷺ): Have you put away your arms before we put them away? Verily Allāh commands you to march on Banū Qurayzah.

'Ārim Ibn al-Faḍl informed us: Ḥammād Ibn Zayd informed us on the authority of Yaḥyā Ibn Sa'id, he on the authority of Sa'id Ibn al-Musayyib, he said: The Prophet of Allāh, may Allāh bless him, besieged Banū Qurayzah for fourteen nights.

Al-Faḍl Ibn Dukayn informed us: Sufyān informed us; (Second chain) 'Amr Ibn Haytham informed us on the authority of Shu'bah, both of them on the authority of 'Abd al-Malik Ibn

'Umayr : 'Aṭiyyah al-Quraẓi informed us ; he said : I was among those who were taken captive on the day of Qurayẓah. They (Muslims) killed those who were of the age and spared those who were not of the age and I was among those who were not of the age.

'Amr Ibn 'Āṣim informed us : Sulaymān Ibn al-Mughīrah informed us on the authority of Ḥumayd Ibn Hilāl ; he said : There was a weak and not binding pact ولث between the Prophet, may Allāh bless him, and the Qurayẓah. When al-Aḥzāb marched in (great) force, they (Qurayẓah) violated the pact and helped the polytheists against the Apostle of Allāh, may Allāh bless him. Allāh sent invisible armies and wind, so they fled away and the latter (Qurayẓh) remained in their fort. He (Ḥumayd) said : The Apostle of Allāh, may Allāh bless him, and his Companions put down their arms. Then Gabriel, may Allāh bless him, came to the Prophet, may Allāh bless him, and then reached (خرج إليه) him. Then the Apostle of Allāh, may Allāh bless him, came down and he (Gabriel) was reclining by the chest of the horse. He (Ḥumayd) said : Gabriel said while dust was on his eyebrow : We have not yet removed the arms, so march on Banū Qurayẓah. He (Ḥumayd) said : The Apostle of Allāh, may Allāh bless him, said : My Companions are exhausted, will you allow them a few days' respite ? He (Ḥumayd) said : Gabriel, may peace be on him, said : March on them, I shall enter on this horse of mine into their forts which I shall demolish. He (Ḥumayd) said : Then Gabriel, may peace be on him, and those of the angels, who were with him, turned their backs and dust was seen rising in the lane of Banū Ḡhanam, a branch of al-Anṣār. The Apostle of Allāh, may Allāh bless him, emerged and one of his Companions came forward [P. 56] and said : O Apostle of Allāh ! sit, we will represent you. He said : What is that ? He (Companion) said : I have heard they will encounter you. He (Prophet) said : Moses was put to greater suffering. He (Ḥumayd) said : He approached them and said : O brethren of monkeys and boars ! fear me, fear me. He (Ḥumayd) said : Some one of them said to the other : This is Abū

al-Qāsim, we had not promised to do him evil. He (Ḥumayd) said: An arrow pierced into the median vein of the arm of Sa'd Ibn Mu'ādh. Then the blood stopped and wound was cured and he invoked Allāh not to let him die before his breast was cooled in respect of Banū Qurayzah. He (Ḥumayd) Said: Then grief over-powered them (Banū Qurayzah) in their for and they surrendered to be adjudged by Sa'd Ibn Mu'ādh. He (Ḥumayd) said: He decided that their warriors should be killed and their children would be enslaved. Ḥumayd said: Some of them said: The dwellings will be for the Muhājirs not for al-Anṣār. He (Ḥumayd) said: Al-Anṣār said: They are our brethren and we were with them. Thereupon he (the first proposer) said: I liked they should be independent of you. He (Ḥumayd) said: When he (Sa'd) was free from his engagement after he had decided about them, a goat walked over him while he was reclining on his side. He received a wound from its hoof; it did not heal and he died. The chief of Dūmat al-Jundal sent a mule and a garment of silk to the Apostle of Allāh, may Allāh bless him. The Companions of the Apostle of Allāh, may Allāh bless him, wondered at the garment. Thereupon the Apostle of Allāh, may Allāh bless him said: Verily turban cloth (مئذنة) of Sa'd Ibn Mu'ādh in heaven is better than this.

SARIYYAH OF MUḤAMMAD IBN MASLAMAH AGAINST AL-QURAṬĀ.

Then occurred the *sariyyah* of Muḥammad Ibn Maslamah against al-Quraṭā. He set out on 10 Muḥarram in the beginning of the fifty ninth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him, He (Prophet) despatched him against al-Quraṭā, an under-tribe of Banū Bakr a branch of the Kilāb. They used to halt at al-Bakarāt, a place in the vicinity of Ḍariyyah. Ḍariyyah is situated at (a distance of) seven stages from al-Madinah. He had ordered him to surround it from all sides. So he marched in the night and

remained concealed during day time. He attacked them, killed a few¹ of them, and the others fled away. He drove away their camels and goats and none of them came forward whom they could spear he returned to al-Madīnah. The Apostle of Allāh, may Allāh bless him, separated the *Khums* of what he had brought, and distributed the rest among his Companions. A camel was considered to be equal to ten goats. There were one hundred and fifty camels and three thousand goats. He remained absent for nineteen days and came back one day remaining of al-Muḥarram.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST BANU LIHYĀN.

Then occurred the *ghazwah* of the Apostle of Allāh, may Allāh bless him, on Banū Lihyān who lived in the vicinity of 'Uṣfān, in the month of Rabi' al-Awwal of the sixth year of his *hijrah*. They (narrators) said: The Apostle of Allāh, may Allāh bless him, felt much grieved for 'Āṣim Ibn Thābit and his companions. So he expressed that he wanted to march on Syria, and on the crescent night of the month [P. 57] of Rabi' al-Awwal while the people were not informed he mobilized a force of two hundred and twenty horses. He left behind 'Abd Allāh Ibn Umm Maktūm as his lieutenant over al-Madīnah; then he marched post haste till he reached the valley of Ghurān from where 'Uṣfān, the place of the suffering² of his Companions, was five miles. He sought Divine mercy for them and prayed for them. The Banū Lihyān heard about (their march) and fled into the peaks of the mountains. so he could not find any one of them. He stopped there for a day or two and despatched expeditions in all directions. They did not succeed in encountering any one of them. Then he came to 'Uṣfān and sent Abū Bakr with ten horsemen so that the Quraysh may hear and become terrified. They reached al-Ghamim but they returned as they had encountered none. The

1 ^٣ in Arabic text indicates three to ten person.

2 Al-Rāji', p. 67.

Apostle of Allāh, may Allāh bless him, then returned to al-Madīnah uttering repenters ! penitents worshippers our Lord ! and praising Him. He remained absent from al-Madīnah for fourteen nights.

'Abd Allāh Ibn Idrīs informed us on the authority of Muḥammad Ibn Ishāq : 'Āṣim Ibn 'Umar and 'Abd Allāh Ibn Abī Bakr related to me : Verily the Apostle of Allāh, may Allāh bless him, set out on the *ghazwah* of Banu Liḥyān and indicated that he wanted (to march) on Syria so that he may surprise them. So he set out from al-Madīnah, proceeded by the route of Ghurāb, Makhiṣ, al-Batra, Ṣaffaq and Dhāt al-Yasār. Then he marched through Bayn, and Ṣukhayrāt al-Thumām. Then he took the route of al-Sayalah and advanced poste-haste till he stopped at Ghurān. Thus narrated Ibn Idrīs. The dwellings of Banū Liḥyān were there, but here he discovered that they had taken shelter in mountain cliffs. When they failed in their plan they (the Companions) said : If we stop at 'Uṣfān, we will show the Makkans that we came there. Thereupon he set out with two hundred mounted men from among his Companions and halted al-'Uṣfān. Then he despatched two horsemen from among his Companions who reached the huts of al-Ghamim and returned. Jābir Ibn 'Abd Allāh used to say ; I heard the Apostle of Allāh, may Allāh bless him, saying : We are repenters, penitents if Allāh will, praising, worshipping our Lord. I take refuge with Allāh from the hardship of travelling, from exhaustion of returning and from evil eye on our children and wealth.

Rawḥ Ibn 'Ubādah informed us : Ḥusayn al-Mu'allim informed us on the authority of Yahyā Ibn Abī Kathīr, he on the authority of Abū Sa'id the *mawlā* of al-Mahdī, he on the authority of Abū Sa'id al-Khudri ; he said : The Apostle of Allāh, may Allāh bless him, despatched an expedition against Banū Liḥyān, a branch of Hudhayl and said : One of every two persons should go fast or, but the reward will be equal.

Ismā'il Ibn 'Abd al-Karīm al-Ṣan'ānī informed us : Ibrāhīm Ibn 'Aqīl Ibn Ma'qīl related to me on the authority of his father,

he on the authority of Wahb, he said: Jābir Ibn 'Abd Allāh informed me that he heard the Apostle of Allāh, may Allāh bless him, saying when he first raided 'Uṣfān and then returned: We are penitents, repentant, worshippers of our Lord and praisers of Him.

[P. 58] THE *GHAZWAH* OF THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, AGAINST AL-GHĀBAH,

Then occurred the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against al-Ghābah which lies at a distance of one *al-barīd* (12 miles) on the route to Syria, in the month of Rabi' al-Awwal in the sixth year from his *hijrah*. They (narrators) said: There were the milch-camels of the Apostle of Allāh, may Allāh bless him, numbering twenty, which grazed in al-Ghābah. Abū Dharr was with them. 'Uyaynah Ibn Ḥiṣn led a surprise attack on Wednesday night with forty horsemen, and carried away the camels killing a son of Abū Dharr. Then there was shouts and cries (an alarm of) *al-faza'*, *al-faza'* (there is a dread), was raised. Then it was proclaimed: O army of Allāh! ride on. This was the first occasion when cries with these words were raised. The Apostle of Allāh, may Allāh bless him, mounted and emerged on Wednesday morning wearing an iron helmet and waited. The first person to come out was al-Miqdād Ibn 'Amr who had a coat of arms, a helmet and a drawn sword. The Apostle of Allāh, may Allāh bless him, fastened a banner on his spear and said: March on till you meet the armies and I am also following on your footsteps. The Apostle of Allāh, may Allāh bless him, left behind 'Abd Allāh Ibn Umm Maktūm in charge of al-Madīnah; he also left Sa'd Ibn 'Ubādah at the head of three hundred men of his people to guard al-Madīnah. Al-Miqdād said: I marched on and reached the rearguard of the enemy. Abū Qatādah killed Mas'adah and the Apostle of Allāh, may Allāh bless him, gave him (Abū Qatādah) his (Mas'adah's) horse and arms. 'Ukkāshah Ibn Miḥṣan killed Athār Ibn 'Amr Ibn Athār; Al-Miqdād Ibn 'Amr Killed Ḥabīb

Ibn 'Uyaynah Ibn Ḥiṣn and Qirfah Ibn Mālik Ibn Ḥudhayfah Ibn Badr. Among the Muslims, Muhriz Ibn Naḍlah was killed, Mas'adah had killed him. Salamah Ibn al-Akwa' reached the people and he was on his feet. Then he began to shoot arrows on them and say.

I am Ibn al-Akwa'

Today is the day (the annihilation) of the ignoble.

Then he reached Dhu Qarad, which is in the territory of Khaybar adjoining al-Mustanākh, with them. Salamah said: Then we joined the Apostle of Allāh, may Allāh bless him, the people and the cavalry at 'Ishā' (early part of night). Then I said: O Apostle of Allāh! our men (القوم) are thirty. If you despatch me with a contingent of a hundred men. I shall seize the flock of animals which is with them and capture their chiefs. The Prophet, may Allāh bless him, said: You can do but be gentle. Then he said: Now they will mobilize in Ghaṭafān. Their cries reached Banū 'Amr Ibn 'Awf which came to their aid. The horsemen continued coming in. The men came on foot and on camels till they reached the Apostle of Allāh, may Allāh bless him, at Dhu Qarad. Then they seized ten she-camels and their men fled with the remaining she-camels which were ten in number. The Apostle of Allāh, may Allāh bless him, offered the prayer of fear (*i.e.*, with half the soldiers at a time) at Dhu Qarad. There he stopped for a day and a night to gather information. He allotted a camel to be slaughtered for every one hundred of his Companions. They were five hundred and according to another version they were seven hundred. Sa'd Ibn 'Ubādah sent loads of dates and ten camels which were sufficient for the Apostle of Allāh, [P. 59] may Allāh bless him, at Dhu Qarad. The proved version with us, concerning this *sariyyah* is that the Apostle of Allāh, may Allāh bless him, appointed Sa'd Ibn Zayd al-Ashhālī, as its chief, but the people ascribed it to al-Miqdād because of the words of Ḥassān Ibn Thābit.

The morning of the cavaliers of al-Miqdād.

Sa'd Ibn Zayd reproached him. He said: *Al-rawī* (the last letter of the rhyme) forced me to utilise this poetic license (i.e., substituting) al-Miqdād. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah on Monday and he had been absent for five days.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār al-'Ijlī informed us: Iyās Ibn Salamah al-Akwa' informed us on the authority of his father; he said: Rabāh, the slave of the Prophet, may Allāh bless him, and I set out with the camels of the Prophet, may Allāh bless him, and I took the horse of Ṭalḥah Ibn 'Ubayd Allāh with the intention of watering him along with the camels. When it was dark, 'Abd al-Raḥmān Ibn 'Uyaynah seized the camels of the Apostle of Allāh, may Allāh bless him, killed their herdsman and carried them away. He and his people were on horses. Then I said: O Rabāh! mount this horse, meet Ṭalḥah and inform the Apostle of Allāh, may Allāh bless him, that his herd had been seized. He (Salamah) said: I stood on a mount and facing towards al-Madīnah, I cried three times: *Yā ṣabāḥu!* (Woe the morning). Then I pursued the people and I had my sword and arrows with me. I began to shoot arrows at them and wound them, and that I could do where there were many trees. When a horseman turned to me, I sat by the root of a tree and shot an arrow at him. So no horseman came to me but I wounded him. When I shot arrows at them recited:

I am the son of al-Akwa',

Today is the day (of the annihilation) of the ignoble.

I encountered a man who was on his beast, I shot my arrow at him, and it pierced his liver. Then I said:

Take it, I am the son of al-Akwa'.

Today is the day (of the annihilation) of the ignoble.

When I was in the trees I shot them with arrows and when I was cornered, I mounted up the cliff and threw stones on them. This state of mine and theirs continued till I pursued them and recited *rajaz* (war song); and I released what Allāh had created

of the camels of the Prophet, may Allāh bless him, and kept them behind me. I took them (camels) from them. I did not stop shooting them till they dropped more than thirty spears and more than thirty sheets one by one to lighten them. When they dropped it I put a stone over it and gathered them on the way of the Apostle of Allāh, may Allāh bless him. When it was full day light 'Uyaynah Ibn Badr al-Fazārī came to help them; they were in a very narrow pass of a mountain. Then I climbed up the mountain and so I was above them. 'Uyaynah asked: What is this that I see? They replied: We suffered hardship at his hands and he has not parted from us from morning till now. He had seized all that we had and put them behind him. 'Uyaynah said: Unless he sees that there is a party behind him in search of him he will not leave you. He ('Uyaynah) said: There should be a party of your men to face it. Then a party of four men was picked up and they climbed up the mountain. When [P. 60] I heard their voice, I said to them: Do you know me? They said: Who are you? I said: I am the son of al-Akwa'. By Him! Who honoured the face of Muḥammad; any body pursuing me will not reach me and whenever I pursue them, they, will not escape me. A man from among them said: He is boastful. He (Salamah) said: I had not moved from my seat when I saw the horsemen of the Apostle of Allāh, may Allāh bless him, who were among the trees. The first of them was al-Akḥram al-Asadī, behind him was Abū Qatādah the 'horsemen' of the Apostle of Allāh, may Allāh bless him, and behind Abū Qatādah there was al-Miqdād. Then the polytheists turned their backs and fled away. I climbed down the mountain, came before al-Akḥram and holding the reins of his horse, I said: O Akḥram! beware of the people keep away from them, I am afraid they will rob you. So wait till the Apostle of Allāh, may Allāh bless him, and his Companions join us. He said: O Salamah! if you have faith in Allāh and the last day, and if you know that the heaven and hell are true, so do not interevne between martyrdom and me. Thereupon I left his reins. He met 'Abd al-Raḥmān Ibn 'Uyaynah and 'Abd al-Raḥmān turned back upon him. The exchanged

spear blows, al-Akhrām wounded 'Abd al-Rahmān who inflicted a spear blow and killed al-Akhrām. Then 'Abd al-Rahmān rode on al-Akhrām's horse. But Abū Qatādah attacked 'Abd al-Rahmān. They exchanged spear blows and he wounded Abū Qatādah who slew 'Abd al-Rahmān. Then Abū Qatādah mounted the horse of al-Akhrām. I then set out running behind the enemy and I was not seeing the dust (rising from the march) of the Companions of the Prophet, may Allāh bless him. They (enemy) were in the mountain pass where there was a spring known as Dhu Qarad. They wanted to drink from it when they saw me running behind them, they turned from it and took refuge in a narrow pass known as Dhu Dayr. The sun set and I met a person whom I shot, saying:

I am Ibn al-Akwa'.

Today is the day of the annihilation of the ignoble.

Thereupon he said: O you who will make my mother groan! are you the Akwa' of the morning? I said: Yes! (I am) thy enemy. I shot another arrow at the person whom I had hit in the morning; thus two arrows pierced in him. They had abandoned two horses which I took to the Apostle of Allāh, may Allāh bless him, who was at that time by the side of the stream (Dhu Qarad) from where I had driven them (unbelievers). The Prophet of Allāh was with five hundred men and Bilāl had slaughtered a camel from those which I had left behind. He was roasting its liver and hump for the Apostle of Allāh, may Allāh bless him. Then I came to the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! permit me and choose a hundred of your Companions, so that I may attack the unbelievers by night and leave not but as dead bodies excepting one to communicate the news to them. He said: Will you do it O Salamah? I said: Yes, by Him! Who honoured your face. The Apostle of Allāh, may Allāh bless him, smiled and I saw his molar teeth in the light of fire. He said: Now they are taking shelter in the land of Banū Ghaṭafān. Then a man of the Ghaṭafān tribe came in and said: Go to such and such man of the Ghaṭafān who has slaughtered a camel for them.

When they were skinning it, they noticed dust, (of the coming riders) [P. 61] and they abandoned it and fled away. When it was morning, the Apostle of Allāh, may Allāh bless him, said: Today our best horseman is Abū Qatādah and best footman is Salamah. Then the Apostle of Allāh, may Allāh bless him, allotted to me the share of a foot soldier as well as of a horseman. He then made me ride behind him on a she-camel with slit-ear on his return journey to al-Madīnah. An Anṣār who had never been beaten in running, began crying: Is there any one to compete (with me in running)? Is there none to compete (with me)? This he repeated several times, while I was riding behind the Apostle of Allāh, may Allāh bless him, who had made me his co-rider. I said to him: You do not show respect to noble persons nor you fear the honoured. He rejoined. No, except the Apostle of Allāh, may Allāh bless him. Then I said: O Apostle of Allāh! may my father and mother be sacrifice for you, let me compete with the man in running. Thereupon he said: If you so like. I said: Go! I (shall compete with) you. He leapt from his beast and I folded my feet and leapt from the she-camel. I allowed him the lead of one or two leaps of a camel, then I ran and reached him. I put my hand between his shoulders and said: I have forestalled you and Allāh (grants) success. Or (I said) similar expression. He (Salamah) said: He laughed and said: I doubt. Then we entered al-Madīnah.

SARIYYAH OF 'UKKĀSHAH IBN MIḤṢAN AL-ASADĪ TOWARDS AL-GHAMR.

Then occurred the sariyyah of 'Ukkāshah Ibn Miḥṣan al-Asadī on al-Ghamr. The Ghamr Marzūq which was the spring of Banū Asad, at (a distance of) two nights' (journey) from Fayd, on the first route to al-Madīnah. It took place in the month of Rabī' al-Awwal of the sixth year from the *hijrah* of the Apostle of Allāh,

may Allāh bless him. They said : The Apostle of Allāh, may Allāh bless him, despatched 'Ukkāshah Ibn Miḥṣan to al-Ghamr with forty Muslims. He set out and moved quickly. The enemy guessed the danger, escaped ; sojourned in the height of their land thinking their houses to be insecure. He sent Shujā' Ibn Wahb as vanguard. He saw the footsteps of the camels. They (his men) started and captured their spy whom they granted safety. He led them to the camels of his cousins. They attacked them and seized two hundred camels. They set the man (spy) free and drove the camels to al-Madīnah. They came to the Apostle of Allāh, may Allāh bless him. Thus there was no fighting.

THE SARIYYAH OF MUḤAMMAD IBN MASLAMAH, TOWARDS DHU AL-QAṢṢAH.

Then occurred the *sariyyah* of Muḥammad Ibn Maslamah against Dhu al-Qaṣṣah in the month of Rabī' al-Ākhir in the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said : The Apostle of Allāh, may Allāh bless him, despatched Muḥammad Ibn Maslamah with ten men towards Banū Tha'labah and Banū 'Uwāl, a branch of Banū Tha'labah who were at Dhu al-Qaṣṣah, lying at a distance of twenty four miles from al-Madīnah on the route of al-Rabadhah. They arrived there at night. The enemy had one hundred men. They surrounded them. They (parties) exchanged arrows for an hour in the night then al-A'rāb (Bedouins) attacked them [P. 62] with spears and killed them. Muḥammad Ibn Maslamah fell wounded. His ankle was injured so he could not move. They stripped them off their clothes. Then a Muslim passed by Muḥammad Ibn Maslamah. He bore him to al-Madīnah. Then the Apostle of Allāh, may Allāh bless him, despatched Abū 'Ubaydah Ibn al-Jarrāh with forty men to the site of people's encounter. There they found no one but they found camels and goats which they seized and returned.

THE *SARIYYAH* OF ABU 'UBAYDAH IBN AL-JARRĀḤ
TOWARDS DHU AL-QAṢṢAH.

Then occurred the *sariyyah* of Abū 'Ubaydah Ibn al-Jarrāḥ against Dhu al-Qaṣṣah in the month of Rabi' al-Ākhir in the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The lands of Banū Tha'labah and Anmār had no rains. From al-Mirāq to Taghlamayn there was no remains of water. Al-Mirāq lies at a distance of thirty six miles from al-Madīnah. Banū Muḥārib, Tha'labah and Anmār, went to that dry spot and agreed to capture the cattle of al-Madīnah which used to pasture at Hayfā, a place seven miles from al-Madīnah. Thereupon the Apostle of Allāh, may Allāh bless him, sent Abū 'Ubaydah Ibn al-Jarrāḥ, with forty Muslims. They offered *al-Maghrib* (sunset) prayers and marched towards them. They reached Dhu al-Qaṣṣah, when it was still dark (before the) morning. They attacked them and forced them to flee towards the mountains. He (Abū 'Ubaydah) captured one man who embraced Islām and so he set him free. He seized some camels from theirs and some property from theirs and brought the same to al-Madīnah. The Apostle of Allāh, may Allāh bless him, after setting apart one fifth divided it among them.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH AGAINST
BANŪ SULAYM AT AL-JAMŪM.

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against Banū Sulaym at al-Jamūm, in the month of Rabi' al-Ākhir, of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him sent Zayd Ibn Ḥārithah towards Banū Sulaym. He marched till he reached al-Jamūm in the vicinity of Baṭn Nakhl to its left. Baṭn Nakhl is at a distance of four *barīds* (48 miles) from al-Madīnah. They captured a woman of Muzaynah who was

called Ḥalimah. She led them to one of the quarters of Banū Sulaym. In that quarter they seized camels and goats and took some captives among whom was the husband of Ḥalimah the Muzani woman, when Zayd Ibn Ḥārithah returned with what he had got, the Apostle of Allāh, may Allāh bless him, set the Muzani woman free, and gave her husband to her in gift. Bilāl Ibn Ḥārith composed a verse referring to the incident :

By thy life ! he, to whom a request was made of fulfilling it, did not fall short ;

Nor did tire Ḥalimah, until they departed on their beasts together.

[P. 63] THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH
AGAINST AL-‘ĪṢ.

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against al-‘Īṣ in Jumāda al-‘Ūla in the sixth year from the *hijrah*. The distance between it and al-Madīnah is four nights' (journey) and its distance from Dh 'l-Marwah is one night's (journey). They (narrators) said : It (the news) reached the Apostle of Allāh, may Allāh bless him, that a caravan of the Quraysh was coming from Syria. Thereupon the Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārithah with one hundred and seventy horsemen to intercept it. They captured them and all that they possessed on that day, they seized a large quantity of silver belonging to Ṣafwān Ibn Umayyah and took captive all those who were in the caravan including Abu al-‘Āṣ Ibn al-Rabi'. He was the husband of Zaynab, the daughter of the Prophet^ﷺ. They were married before the call. He (Zayd) brought them to al-Madīnah. Abu al-‘Āṣ sought the protection of Zaynab the daughter of the Apostle of Allāh, may Allāh bless him. She gave him protection, and addressed the people after the Apostle of Allāh, may Allāh bless him, had offered *al-Fajr* prayers : I have given protection to Abu al-‘Āṣ. Thereupon the Apostle of Allāh, may Allāh bless him, said : I knew nothing about this but we have given protection to him whom you have given protection. He (Prophet^ﷺ) returned what was seized from him.

THE SARIYYAH OF ZAYD IBN ḤĀRITHAH TOWARDS AL-ṬARAF.

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against al-Ṭaraf, in Jumāda al-Ākhirah of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārithah to al-Ṭaraf, which is a spring adjoining al-Mirād before al-Nukhayl. It is at a distance of thirty six miles from al-Madinah on the route leading to al-Mahajjah through al-Baqarah. He set out with fifteen persons (to meet) Banū Tha'labah. He found camels and goats but the al-A'rāb (Bedouines) had fled away. Zayd came back to al-Madinah in the morning with twenty camels. He had no fighting, and remained absent for four nights. Their watchword was: *Amit, Amit*.

THE SARIYYAH OF ZAYD IBN ḤĀRITHAH AGAINST ḤISMĀ

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against Ḥismā, lying beyond Wādī al-Qurā, in Jumāda al-Ākhirah of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Diḥyah Ibn Khalifah al-Kalbī came back from (the Caesar) who had entertained him and had given him a robe. Al-Hunayd Ibn 'Āriḍ and his son 'Āriḍ Ibn al-Hunayd along with the people of Judhām encountered him at al-Ḥismā. They waylaid him and did not leave anything except used clothes with him. A party of Banu al-Dubayb heard this. They attacked them and seized Diḥyah's belongings and restored them to him. Diḥyah came to the Prophet, may Allāh bless him, and informed him about this. Thereupon he sent Zayd Ibn Ḥārithah with five hundred men and sent back Diḥyah also with him. Zayd travelled by night [P. 64] and remained in concealment by day. He had a guide of Banū 'Udhrah who led him in a manner by which he reached there

by morning. (Zayd's men) robbed and killed (some of) them, put them to trouble and killed al-Hunayd and his son. They seized their cattle and camels; and captured their women. They seized one thousand camels, five thousand goats and took one hundred women and children as captives. Then Zayd Ibn Rifā'ah al-Judhāmi set out with a party of his tribesmen to meet the Apostle of Allāh, may Allāh bless him. Then he showed to the Apostle of Allāh, may Allāh bless him, the epistle which he had written for him and his tribesmen, in the nights when he had come and embraced Islām. He said: O Apostle of Allāh! do not make unlawful which is lawful for us and do not make lawful what is unlawful for us. He (Prophet[∞]) said: What shall I do about the dead? Abū Yazīd Ibn 'Amr said: Set free those who are alive, and those who have been slain are under my feet (i.e. no compensation is required). The Apostle of Allāh may Allāh bless him, said: Abū Yazīd had spoken the truth. Then he sent 'Ali, may Allāh be pleased with him, to Zayd Ibn Hārithah ordering him to return to them their women and property. 'Ali set out and met Rāfi' Ibn Makīth al-Juhānī, the bearer of good news from Zayd Ibn Hārithah, who was riding on a she-camel, belonging to the tribe. 'Ali returned the she-camel to the men (of Zayd Ibn Rifā'ah). 'Ali met Zayd at al-Falḥatayn, which lies between al-Madinah and Dhu al-Marwah. He communicated the order of the Apostle of Allāh, may Allāh bless him, to him. On this, he returned to the people (Banu Judhām), all that he had seized.

THE SARIYYAH OF ZAYD IBN HĀRITHAH TOWARDS WĀDI AL-QURĀ

Then (occurred) the *sariyyah* of Zayd Ibn Hārithah to Wādi al-Qurā in Rajab of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Zayd as amīr in the sixth year.

THE SARIYYAH OF 'ABD AL-RAḤMĀN IBN 'AWF
TOWARDS DŪMAT AL-JANDAL

Then (occurred) the *sariyyah* of 'Abd al-Raḥmān Ibn 'Awf on Dūmat al-Jandal in *Sha'bān* of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, called 'Abd al-Raḥmān Ibn 'Awf, seated him before him, placed a turban on his head, and said: In the name of Allāh and in the way of Allāh fight him who believes not in Allāh, do not defraud, do not deceive, and do not kill Walid. He sent him (to meet) the Kalb in Dūmat al-Jandal. He also said: If they respond to your appeal then marry the daughter of their *malik*. Then 'Abd al-Raḥmān set out and arrived at Dūmat al-Jandal. He stayed there for three days inviting them to embrace Islām. Their chief al-Aṣḥagh Ibn 'Amr al-Kalbī, who was a Christian joined the fold of Islām. Many people of his tribe also accepted Islām. [P. 65] He who promised to pay *al-Jizyah* remained in his old faith. 'Abd al-Raḥmān married Tumāḍir, the daughter of al-Aṣḥagh and brought her to al-Madīnah. She was the mother of Abū Salamah Ibn 'Abd al-Raḥmān.

THE SARIYYAH OF 'ALĪ IBN ABĪ ṬĀLIB AGAINST
BANŪ SA'D IBN BAKR AT FADAK

Then (occurred) the *sariyyah* of 'Alī Ibn Abī Ṭālib on Banū Sa'd Ibn Bakr at Fadak, in *Sha'bān* of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The news reached the Apostle of Allāh, may Allāh bless him, that their forces, had collected and intended to assist the Jews of *Khaybar*. The Apostle of Allāh, may Allāh bless him, sent 'Alī Ibn Abī Ṭālib with one hundred men. He travelled in the night and remained in concealment in the day; he reached al-Hamaj, which was a spring between *Khaybar* and Fadak. (The Distance)

between Fadak and al-Madinah is six nights' (journey). They found there a man and inquired about the people from him. He said: I shall furnish you with information if you grant me amnesty. They granted him amnesty, and he led them. They (Muslims) attacked them and seized five hundred camels and two thousand goats. The Banū Sa'd fled away with their beasts of burden (camels). Their chief was Wabr Ibn 'Ulaym. 'Alī set apart a milch-camel named al-Ḥafḍha as a special share of the Prophet, may Allāh bless him. Then he separated al-*Khums* and divided the rest of the booty among his companions. He came back to al-Madinah and had no fighting.

THE SARIYYAH OF ZAYD IBN ḤĀRITHAH AGAINST UMM QIRFAH IN WĀDĪ AL-QURĀ

Then (occurred) the *sariyyah* of Zayd Ibn Ḥārithah against Umm Qirfah in the vicinity of Wādī al-Qurā, which is at a distance of seven nights' journey from al-Madinah, in the month of Ramaḍān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Zayd Ibn Ḥārithah set out with merchandise to Syria. He had with him goods belonging to the Companions of the Prophet, may Allāh bless him. When he was near Wādī al-Qurā, some men of the Fazārah, a branch of Banū Badr confronted him, beat him and his companions, and robbed what they had with them. Then Zayd recovered (from his wounds) and arrived before the Apostle of Allāh, may Allāh bless him, and informed him (about it). The Apostle of Allāh, may Allāh bless him, sent him back against them. They remained in concealment in the day and travelled in the night. Banū Badr became aware of them. Then in the morning Zayd and his companions said *takbīr* (Allāh is Great), surrounded those who were present there, and captured Umm Qirfah, whose name was Fāṭimah Bint Rabī'ah Ibn Badr and her daughter al-Jāriyah Bint Mālik Ibn Ḥudhyafah Ibn Badr. The

person, who had captured al-Jāriyah, was Maslamah Ibn al-Akwa'; he gifted her to the Apostle of Allāh, may Allāh bless him. Subsequently the Apostle of Allāh, may Allāh bless him, gifted her to Hazn Ibn Abi Wahb. Qays Ibn al-Muḥassir turned (عبد) towards Umm Qirfah, who was very old. He killed her mercilessly. He tied her legs with a rope and then tied her between two camels. Then he made them run and they killed her. He (Qays) killed al-Nu'mān and 'Ubayd Allāh the sons of Mas'adah Ibn Ḥakamah Ibn Mālik Ibn Badr. Zayd Ibn Ḥārithah now returned to [P. 66] the Prophet, may Allāh bless him (and knocked at his door). He rushed to him, dragging his clothes which he had put off; embraced and kissed him, asking him to give information. He (Zayd) informed him about victory which Allāh had granted him.

THE SARIYYAH OF 'ABD ALLĀH IBN 'ATĪK AGAINST ABŪ RĀFĪ'

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn 'Atik against Abū Rāfi 'Salām Ibn Abi al-Ḥuqayq al-Naḍari at Khaybar in the month of Ramaḍān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Abū Rāfi' Ibn Abi al-Ḥuqayq had exhorted Ghaṭafān and the polytheists of Arabia residing around them and thus there had concentrated a great force to fight the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn 'Atik, 'Abd Allāh, Ibn Unays, Abū Qatādah, al-Aswad Ibn Khuzā'i and Mas'ūd Ibn Sinān; and ordered them to kill him. They went to Khaybar and hid themselves in an ambush. When it was all quiet they came to his house and climbed up the staircase. They made 'Abd Allāh Ibn 'Atik proceed because he could speak the language of the Jews. He called for the door to be opened and said: I have brought a present for Abū Rāfi'. His wife opened the door. When she observed the weapons, she wanted

to cry out. They made a hint with the sword and so she remained quiet. They entered (the house) and recognized him by the whiteness of his complexion which was like the coptic cloth. They attacked him with their swords. Ibn Unays said: I was night-blind so I could not see and so I thrust my sword into his belly and reclined on it. Then I heard the sound of the gushing of blood and I realised that he had expired. The people attacked him all at once. Then they got down the stair-case. Her wife cried and so did the inmates of the house. The people (Muslims) hid themselves in a channel of Khaybar. Abū Zaynab al-Hārith set out with three thousand men with light to pursue them. As they could not find them they returned. The people remained in their hiding place for two days. When the search was given up, they set out for al-Madinah. Every one of them claimed that he had killed him. They came before the Apostle of Allāh, may Allāh bless him, who said: May your faces prosper. They said: May your face prosper, O Apostle of Allāh. Then they informed him about them. He took their swords, examined them. He discovered the marks of food on the edge of the sword of 'Abd Allāh Ibn Unays and declared that it was he who had killed him.

THE *SARIYYAH* OF 'ABD ALLĀH IBN RAWĀḤAH AGAINST USAYR IBN RĀZIM.

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Rawāḥah against Usayr Ibn Rāzīm the Jew, at Khaybar in Shawwāl of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: When Abū Rāfi' Salām Ibn Abi al-Huqayq was killed, the Jews made Usayr Ibn Rāzīm as their *amir*. He moved about among the Ghatafan and other (tribes) to mobilize them for a war, against the Apostle of Allāh, may Allāh bless him. The news reached the Apostle of Allāh, may Allāh bless him, so he sent 'Abd Allāh [P. 67] Ibn Rawāḥah with three persons secretly in the month of Ramaḍān. He made inquiries about

the extent of his information and negligence. Then he came before the Apostle of Allāh, may Allāh bless him, and informed him. Then the Apostle of Allāh, may Allāh bless him, summoned the people, thirty men responded. He sent them under the leadership of 'Abd Allāh Ibn Rawāḥah. They arrived before Usayr and said: Grant us amnesty till we convey to you what we have come for. He said: Yes, and the same from you for me. They said: Yes. Then we said: The Apostle of Allāh, may Allāh bless him, has sent us to you so that you come out to meet him and he may appoint you *'āmil* at Khaybar and confer favours on you. Tempted by this offer he set out with thirty Jews; every one of whom became a co-rider with a Muslim. When we reached Qarqarah Thibar, Usayr felt sorry. 'Abd Allāh Ibn Unays, who was a participant in the *sariyyah*, said: He stretched his hand to my sword. I understood his intention and took my camel aside and said: O enemy of Allāh! you are treacherous. He repeated the action twice. So I got down and let the people go forward till Usayr remained alone. Then I struck him with the sword and dislocated a large portion of his thigh and calf. He fell down from his camel and in his hand there was a bent stick of *shawḥāt*¹ with which he struck me and injured my head. Now we fell upon his companions and killed all of them except one whom we were unable to capture and none of the Muslims found him. Then we came to the Apostle of Allāh, may Allāh bless him, and reported the incident to him. Thereupon he said: Allāh delivered you from an oppressing people.

THE *SARIYYAH* OF KURZ IBN JĀBIR AL-FIHRĪ TOWARDS AL-'URANIYĪNS.

Then (occurred) the *sariyyah* of Kurz Ibn Jābir al-Fihri towards al-'Uraniyīn in Shawwāl of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: A party

¹ A tree from which bows were made.

of the 'Uraynah numbering eight came to the Apostle of Allāh, may Allāh bless him, and embraced Islām but the climate of al-Madīnah did not suit them. Thereupon the Apostle of Allāh, may Allāh bless him, ordered them to live with his milch-camels which used to graze at Dhu al-Jadr in the vicinity of Qubā close to 'Ayr at a distance of six miles from al-Madīnah. They remained there till they recuperated and became fat. One morning they made a raid on the milch-camels and drove them away. Yasār, the *mawlā* of the Apostle of Allāh, may Allāh bless him, with a party confronted them. He fought with them. They cut his hands and feet and pricked thorns in his tongue and eyes. Consequently he died. The news of this incident reached the Apostle of Allāh, may Allāh bless him. He sent twenty horsemen to pursue them and appointed Kurz Ibn Jābir al-Fihri their leader. They reached there, and surrounded them. They captured them, tied them, and seating them on their horses they brought them to al-Madīnah. The Apostle of Allāh, may Allāh bless him, was at al-Ghābah. They set out with them towards him and met him at al-Zaghābah, the place where flood water came from all directions. He gave orders and their hands and feet were amputated, their eyes were extracted. They were crucified. Then the verse was revealed to the Apostle of Allāh, may Allāh bless him.

"The only reward of those who make war upon Allāh and His messenger and strive after corruption in the land."¹

After that he did not extract [P. 68] eyes of any one.

The milch-camels were fifteen in number which yielded much milk. They brought them back to al-Madīnah. The Apostle of Allāh, may Allāh bless him, found one of the camels called al-Ḥinna missing. He inquired about it and was told that they had slaughtered it.

THE SARIYYAH OF 'AMR IBN UMAYYAH AL-DAMRI,

Then (occurred) the *sariyyah* of 'Amr Ibn Umayyah al-Damri and Salamah Ibn Aslam Ibn Ḥarīs against Abū Sufyān Ibn Ḥarab

1 *Al-Qur'ān*, 5 : 33

at Makkah. It was (undertaken) because Abu Sufyān Ibn Ḥarb had said to a party of the Quraysh : Is there not any one who will (kill) Muḥammad unexpectedly because he goes to the markets ? Thereupon one of the Bēdouines came to him and said : I am a man of most daring heart, among the people, sturdy in body and most quick in assault. If you support (قويتني) me, I shall go to him and (kill) him by surprise. I have a dagger like the inner feathers of a vulture, so I shall attack him, then I shall join a caravan and leave behind the people running because I know the ways fully. He (Abu Sufyān) said : You are our friend. Then he gave him a camel and provided him expenses and said : Keep this affair a secret. Accordingly he set out in the night and travelled for five nights on his beast, arriving on the sixth morning at Zahr al-Ḥarraḥ. Then he began to inquire about the Apostle of Allāh, may Allāh bless him, and he was led to him. He tied his beast and down came to the Apostle of Allāh, may Allāh bless him, who was in the mosque of Banū 'Abd al-Ashhal. When the Apostle of Allāh, may Allāh bless him, saw him, he said : Verily this is the person who has treacherous intentions. He rushed forward to make an assault on the Apostle of Allāh, may Allāh bless him. Usayd Ibn al-Ḥudayr caught hold of his trousers (أزار) and lo ! there was a dagger in it which fell. He was bewildered and said : My blood ! my blood ! (i. e., do not kill me). Usayd seized him by the neck and violently pushed him away. The Apostle of Allāh, may Allāh bless him, said to him : Tell me the truth, who art thou ? He said : Am I safe ? He (Prophet) said : Yes. Then he furnished with full information about the affair and what Abū Sufyān had done. The Apostle of Allāh, may Allāh bless him, set him free. Then he embraced Islām. The Apostle of Allāh, may Allāh bless him, sent 'Amr Ibn Umayyah and Salamah Ibn Aslam against Abū Sufyān Ibn Ḥarb and said to them : If you find him unawares, kill him. They entered Makkah and 'Amr Ibn Umayyah went to circumambulate the Ka'bah by night. Mu'āwiyah Ibn Abī Sufyān saw him, recognized him and informed the Quraysh about him. They (Quraysh) became terrified and they searched his person because he was a dare-devil in the days of Jāhiliyyah. They

said: 'Amr has not come with good intentions. The people of Makkah assembled and agreed (as to what to do with him). 'Amr and Salamah fled away. 'Amr met 'Ubayd Allāh Ibn Mālik Ibn 'Ubayd Allāh al-Taymī whom he killed. He also killed another person of Banu al-Du'il whom he heard singing (the following couplet):

I shall not be a Muslim till I live,

And I shall not join the faith of the Muslims.

He came across two messengers of the Quraysh whom they had sent to gather information. He killed one of them and captured the other and brought him to al-Madinah. When he was reporting it to the Apostle of Allāh, may Allāh bless him, he was laughing.

[P. 69] THE *GHAWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM TOWARDS AL-ḤUDAYBIYAH.¹

Then (occurred) the *ghawah* of the Apostle of Allāh, may Allāh bless him, towards al-Ḥudaybiyah. He set out to perform *al-'Umrah*² in *Dhu al-Qa'dah* of the sixth year from his *hijrah*. They (narrators) said: The Apostle of Allāh, may Allāh bless him, asked his Companions to (accompany him for) *al-'Umrah*.² They made hurried preparations. The Apostle of Allāh, may Allāh bless him, entered his house, took bath and put on two pieces of garment. He moved on his she-camel al-Qaṣwā and set out. This was left on Monday the crescent day of *Dhu al-Qa'dah*. He left 'Abd Allāh Ibn Umm Maktūm behind him to be in charge of al-Madinah. He emerged out unarmed but swords in sheaths. He carried³ sacrificial animals and his Companions also drove sacrificial animals. He offered *Zuhr* prayers at *Dhu al-Hulayfah*. Then he asked for the sacrificial animals which he was carrying to be brought before him. They were covered with cloth. Then he put scars on their right side and drove them. His Companions also put scars on them. They had

1 Ibn Hishām calls it 'Affair of al-Ḥudaybiyah' (*أمر الحديبية*) and does not include it in *Ghawāt*.

2 Lesser pilgrimage to Makkah which can be undertaken at any time unlike the *Hajj* for which the dates are fixed.

3 (*ساق*) literally drove.

their faces towards *al-qiblah* and they were seventy in number. Among them was the camel of Abū Jahl which had been seized in booty on the day of Badr. He put on *ihram* (unstitched) garment) and said *talbiyah*¹ (O Allāh! I am present). He sent 'Abbād Ibn Bishr in advance with twenty horsemen of the Muslim cavalry taken both from Muhājirs and al-Anṣār. One thousand six hundred Muslims set out with him, and it is also said they were one thousand four hundred; yet according to another version they were one thousand five hundred and twenty five men.² His wife Umm Salamah, may Allāh be pleased with her, accompanied him. (The news of) his emergence reached the polytheists. There was a consensus of opinion among them on preventing him from entering the Ḥaram. They encamped at al-Baldaḥ and two hundred horsemen were sent to Kurā' al-Ghamīm under the command of Khālīd Ibn al-Walīd and it is said under 'Ikrimah Ibn Abī Jahl, Busr Ibn Sufyān al-Khuzā'i, who had entered Makkah, heard their conversation and knew of their opinion. Then he returned to the Apostle of Allāh, may Allāh bless him, and met him at Ghadīr al-Ashṭaṭ beyond 'Uṣfān and apprised him of the situation. Khālīd Ibn al-Walīd with his cavalry came so close that he could see the Companions of the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, ordering 'Abbād Ibn Bishr (to proceed); he advanced with his horsemen and arrayed them opposite to him, and put them in line. The time of *al-Zuhr* prayer came and the Apostle of Allāh with his Companions offered prayers of *al-khawf*³. When the evening approached the Apostle of Allāh, may Allāh bless him, said: Stick to the right side of al-Aṣḥal because the spies of the Quraysh are at Marr al-Zahrān and Ḍajanān. Then he marched till he reached al-Ḥudaybiyah which lies at the limit of the Ḥaram area at a distance of nine miles from Makkah. The forelegs of his beast stuck to the place where people

1 *Talbiyah* means uttering the expression (O Allāh! I am present) after putting on *ihram*.

2 According to Ibn Hishām they were seven hundred.

3 Unstitched garments wrapped over by pilgrims the body.

4 *Ṣalāt al-Khawf* is offered in two congregations, one after the other.

ceased themselves, on a hillock from where it was coming down. So it stopped. The Muslims said: (Pass on! pass on) *Hal Hal*, to chide it. But it did not rise. They said: al-Qaṣwā has stopped. Thereupon the Prophet, may Allāh bless him, said: It has not stopped but it has been prevented (from moving forward) by Him Who had prevented the people of elephants. By Allāh, if they ask me for anything that retains the sanctity of Allāh, I shall grant. Then he urged it and it stood up. He returned to the sacred House site from where he had started and stayed with his people at a small spring with scanty water of [P. 70] al-Ḥudaybiyah. He took out an arrow from his quiver and ordered it to be fixed in it. It gushed out forthwith, till they filled their vessels sitting on the edge of it. For the Apostle of Allāh, may Allāh bless him, it rained several times at al-Ḥudaybiyah. Budayl Ibn Warqā and other riders of *Khuzā'ah* came to him and greeted him. Budayl said: We have come to you from your people of Ka'b Ibn Luwayyi and 'Āmir Ibn Luwayyi who have collected forces to meet you. They have she-camels with young ones, children and women and they have taken a vow not to let you go to the Sanctuary until their notables do not perish. The Apostle of Allāh, may Allāh bless him, said: We have not come to fight; we have come to circumambulate the Ka'bah, but we will fight any one who opposes us. Then Budayl returned and apprised the Quraysh of it. Then they sent 'Urwah Ibn Mas'ūd al-Thaqafi. The Apostle of Allāh, may Allāh bless him talked to him as he had talked to Budayl. Thereupon he returned to the Quraysh and apprised them of it. They said: We will stop him from coming to the House this year but he may come next year, enter Makkah and circumambulate the Ka'bah. Then came Mikraz Ibn Ḥaṣṣ Ibn al-Akhyaf and the (Prophet) talked to him as he had talked to his fellows. He returned to the Quraysh and apprised them of it. They sent al-Ḥulays Ibn 'Alqamah who was then (the commander of al-Aḥābiṣh (armies of various tribes), and he used to worship. When he saw the sacrificial animals having collars by which their hair had disappeared as they had been placed there for a long time. He returned without meeting the Apostle of Allāh, may Allāh bless him, prais-

ing him for what he had seen. He said to the Quraysh: By Allāh! you will have to find a way for him for what he has come or else I shall disperse the armed forces. They said: Let us have some time so that we may choose for us some one who may be acceptable to us. The first person whom the Apostle of Allāh, may Allāh bless him, sent to the Quraysh was Khirāsh Ibn Umayyah al-Ka'bi to apprise them of what he had come for. They held him there and wanted to kill him but the men of his tribe, who were there, defended him. Then he sent 'Uthmān Ibn 'Affān and said: Go to the Quraysh and inform them that we have not come for fighting. But we have come on a pilgrimage to the Ka'bah to pay respect to it. We have sacrificial animals which we shall slaughter and go back. He went to them and informed them. They said: This will never happen and he will not be allowed to enter Ḥaram this year. It (report) reached the Apostle of Allāh, may Allāh bless him, that 'Uthmān had been killed. This was the reason why the Apostle of Allāh, may Allāh bless him, called the Muslims to *bay'at al-Riḍwān* (to take an oath of allegiance) under the tree and received the *bay'ah* of 'Uthmān, may Allāh be pleased with him, by proxy, placing his left hand on his right one, and they offered *bay-'a*; then he said: He had gone for the sake of Allāh and for the sake of His Apostle. Then several envoys were exchanged between the Apostle of Allāh, may Allāh bless him, and the Quraysh. They agreed on peace and reconciliation. Thereupon they (Quraysh) sent Suhayl Ibn 'Amr with several men of them and he concluded a peace on the following terms which were reduced to writing. This is on what Muḥammad Ibn 'Abd Allāh and Suhayl Ibn 'Amr concluded peace. They agreed to suspend war for ten years during which time, people will be in peace and will not obstruct the others. There will be no secret stealing [P. 71] and no misappropriation. (The treaty ran): Verily between us this is a locked box. Verily he, who likes to enter into a pact with Muḥammad^ﷺ and conclude treaty with him, can do so. And he, who likes to enter into a pact with the Quraysh and conclude treaty with them, can do so. Verily whoever comes to Muḥammad^ﷺ without the permission of his guardian (ولي) will be returned and whoever comes to the Quraysh from the

Companions of Muḥammad^c, will not be returned. Verily Muḥammad^c will go back this year with his Companions and will enter (the Ka'bah) ! coming year with his Companions. He will stay here for three days and he will not enter with arms except the arms carried by travellers—swords in sheaths. Abū Bakr Ibn Abī Qaḥāfah, 'Umar Ibn al-Khaṭṭāb, 'Abd al-Raḥmān Ibn 'Awf, Sa'd Ibn Abī Waqqāṣ, 'Uthmān Ibn 'Affān, Abū 'Ubaydah Ibn al-Jarrāḥ, Muḥammad Ibn Maslamah, Ḥuwaytib Ibn 'Abd al-'Uzzā and Mikraz Ibn Ḥaṣṣ Ibn al-Akhyaf¹ were witnesses. 'Alī wrote its heading. It remained with the Apostle of Allāh may Allāh bless him, and its copy was with Suhayl Ibn 'Amr. (At this time) Abū Jandal Ibn Suhayl Ibn 'Amr came from Makkah to the Apostle of Allāh, may Allāh bless him, he was in iron shackles. On this Suhayl said : This is the first person whom I shall claim under it (treaty). The Apostle of Allāh, may Allāh bless him, returning him (Abū Jandal) to him (Suhayl), said : O Abū Jandal ! the treaty has been concluded just now, between the people and us, so endure it till Allāh makes a way out of it. The men of the Khuzā'ah came forward and said : We enter into a pact with Muḥammad^c and make covenant with him. The men of the Banū Bakr came forward and said : We enter into a pact with the Quraysh and conclude a covenant with them. When they completed the writing (of the treaty), Suhayl and his companions went back. The Apostle of Allāh, may Allāh bless him, slaughtered his sacrificial animals and got himself shaved (head). Khirāsh Ibn Umayyah al-Ka'bī performed the act of shaving his head. His Companions also slaughtered (their animals) the majority had their heads shaven while the rest of them got hair-clipped. Thereupon the Apostle of Allāh, may Allāh bless him said thrice : May Allāh show mercy to those who have shaved (their heads). It was said to him : O Apostle of Allāh pray also for those who have clipped the hair. He said : And to those who have clipped hair. The Apostle of Allāh, may Allāh bless him, stayed at al-Ḥudaybiyah for more than thirteen and less than nineteen days. It is said : (The halt was) for twenty days.

1 The last two were from among the Quraysh.—Tr.

Then the Apostle of Allāh, may Allāh bless him, returned and when they were al-Ḍajnān it was revealed to him.

Lo ! We have given thee (O Muḥammad) a signal victory.¹

Then Gabrael said to him : Congratulations to you, O Apostle of Allāh. The Muslims also congratulated.

Al-Faḍl Ibn Dukayn informed us : Sharīk informed us on the authority of Abū Ishāq; he said: I heard al-Barā saying: On the day of al-Ḥudaybiyah, we were one thousand four hundred in number.

Abū Dāwūd al-Ṭayālīsī Sulaymān Ibn Dāwūd informed us : Shu'bah informed us : 'Amr Ibn Murrah informed me : I heard 'Abd Allāh Ibn Abī Awfa the Companion of the Apostle of Allāh, may Allāh bless him, and he was present at the *Bay'at al-Riḍwān*; he said : On that day we were one thousand three hundred in number. (The number of the men of) the Aslam that day was one eighth of that of Muḥājirs.

Sulaymān Ibn Dāwūd al-Ṭayālīsī informed us : Shu'bah informed us on the authority of 'Amr Ibn Murrah : I heard Sālim Ibn Abi al-Ja'd; he said : I asked Jābir Ibn 'Abd Allāh, what was your number on the Day of the Tree (*Bay'at al-Riḍwān*) He said : We were one thousand five hundred. He recalled the thirst that they had experienced. [P. 72] He (Jābir) said : Water was brought in a small vessel to the Apostle of Allāh, may Allāh bless him, who placed his hand in it and water began to gush out from the space between his fingers, as if they were springs. He (Jābir) said : Then we drank and it sufficed us. He (al-Barā) said : I asked what was your number ? He replied : It would have sufficed if we had been one hundred thousand, but we were one thousand five hundred.

Abū Ḥudhayfah Musā Ibn Mas'ūd al-Nahdī informed us : 'Ikrimah Ibn 'Ammār informed us on the authority of Iyās Ibn Salamah, he on the authority of his father ; he said : We arrived at al-Ḥudaybiyah with the Apostle of Allāh, may Allāh bless him, and we were one thousand four hundred in number. There were fifty goats on its pond which drank water from it. He (Salamah) said: The Apostle of Allāh, may Allāh bless him, sat on its edge and

¹ *Al-Qur'ān*, 58 : 3

then either he invoked Divine blessing or spat, water began to gush out forthwith. He (Salamah) said: We drank and quenched our thirst.

'Ubayd Allāh Ibn Mūsā informed us: Isrā'il informed us on the authority of Ṭāriq; he said: I went out on pilgrimage, and (on the way) passed by a people who were offering prayers. I asked: Which mosque is this? They said: This is the Tree where the Apostle of Allāh, may Allāh bless him, took *Bay'at al-Riḍwān*. Then I went to Sa'id Ibn al-Musayyib whom I apprised of this. Thereupon he said: My father related to me and he was among those who had offered the *Bay'at* under the Tree. He (al-Musayyib) said: When we journeyed in the following year, we forgot it and we could not (locate the place). Sa'id said: Lo! the Companions of Muḥammad^o did not know it and you know it, you must be more-knowing.

Qabīṣah Ibn 'Uqbah and Muḥammad Ibn 'Abd Allāh al-Asadi informed us; they said: Sufyān informed us on the authority of Ṭāriq Ibn 'Abd al-Raḥmān; he said: I was with Sa'id Ibn al-Musayyib. They (persons present before him) were talking about the Tree (under which *bay'at* was taken). He laughed, and then said: My father related to me that he was with them and was present at it (*bay'at*) but they forgot it the following year.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Ziyād Ibn al-Jaṣṣās, he on the authority of al-Ḥasan, he on the authority of 'Abd Allāh Ibn Mughaffāl, (second chain) 'Abd al-Wahhāb said: Sa'id informed me on the authority of Qatādah, he on the authority of 'Abd Allāh Ibn Mughaffāl; he said: The Apostle of Allāh, may Allāh bless him, was taking *bay'at* under the Tree and my father was holding its branches above his head.

Yūnus Ibn Muḥammad al-Muwaddib and Aḥmad Ibn Ishāq al-Ḥaḍrami informed us; they said: Yazīd Ibn Buzay' informed us on the authority of Khālīd al-Ḥadhadhā, he on the authority of al-Ḥakam Ibn 'Abd Allāh al-A'raj, he on the authority of Ma'qil Ibn Yasār; he said: I was with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah and the people were offering *bay'at* and I was holding a branch from the branches of the Tree with my hand above the head of the Apostle of Allāh,

may Allāh bless him. He took the pledge from the people that they would not flee and did not take the pledge of death. Then we said to Ma'qil: What was your number? He replied: One thousand four hundred men.

Al-Mu'alla Ibn Asad informed us: Wuhayb informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of Ma'qil Ibn Yasār: Verily the Prophet, may Allāh bless him, was taking *bay'at* from the people under the Tree in the year of al-Ḥudaybiyah and Ma'qil Ibn Yasār was holding one branch from the branches of the Tree in his hand above his head. He took the pledge that day that they would not flee. He (al-Ḥakam) said: We asked: [P. 73] What was your number? He (Ma'qil) said: One thousand four hundred.

'Abd al-Wahhāb Ibn 'Aṭā informed us: 'Abd Allāh Ibn 'Awn informed us on the authority of Nāfi'; he said: The people used to go to a tree which they called the *Tree of al-Riḍwān* and offered prayers by it. He (Nāfi') said: It (report) reached 'Umar Ibn al-Khaṭṭāb; he warned them and ordered it to be cut and it was done.

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Ismā'il Ibn Abī Khālid, he on the authority of 'Āmir; he said: Verily the first person who offered *Bay'at al-Riḍwān* to the Prophet, may Allāh bless him, was Abū Sinān al-Asadi.

Muḥammad Ibn Sa'd said: I mentioned this narration to Muḥammad Ibn 'Umar, who said: This Abū Sinān Wahb al-Asadi died during the siege of Banū Qurayzah before al-Ḥudaybiyah, and he, who pledged on the day of al-Ḥudaybiyah, was Sinān Ibn Sinān al-Asadi.

Ismā'il Ibn 'Abd al-Karīm al-Ṣan'āni informed us: Ibrāhīm Ibn 'Aqil Ibn Ma'qil related to me on the authority of his father, he on the authority of Wahb Ibn Munabbih; he said: I asked Jābir Ibn 'Abd Allāh as to how many they were on the day of al-Ḥudaybiyah. He said: We were one thousand four hundred. I offered *Bay'at* to him under the Tree which was that of acacia.

'Umar was holding it in his hand. (All offered *bay'at*) except Jadd Ibn Qays who hid himself under the armpits of his camel. I asked him: How did they offer *bay'at* to him? He said: We offered *bay'at* (pledging) that we would not flee away but we did not pledge to lay down our lives. I asked him: Did the Prophet, may Allāh bless him, take the *bay'at* at Dhu al-Ḥulayfah? He said: No! but he offered prayers there, and he did not take the *bay'at* by any tree except the Tree at al-Ḥudaybiyah. The Prophet, may Allāh bless him invoked Divine blessings on the well (الْبَيْت) at al-Ḥudaybiyah.¹ They slaughtered seventy camels and each camel was shared by seven persons.

Jābir said: Umm Mubashshir informed me that she heard the Prophet, may Allāh bless him, saying before Ḥaḥṣah: Those, who offered *bay'at* under the Tree, will not enter fire (hell) if Allāh will. Ḥaḥṣah said: Undoubtedly! O Apostle of Allāh. The Apostle of Allāh, may Allāh bless him, scolded her. Thereupon she said:

"There is not one of you but shall approach it. That is a fixed ordinance of thy Lord."²

The Prophet, may Allāh bless him said: Allāh said:

"Then We shall rescue those who kept from evil, and leave the evil doers crouching there."³

Mūsā Ibn Mas'ūd al-Nahdī informed us: Sufyān informed us on the authority of Abū Ishāq, he on the authority of al-Barā Ibn 'Āzib; he said: The Prophet, may Allāh bless him, made peace with the polytheists on the Day of al-Ḥudaybiyah on three conditions, that if a polytheist came to him, he would be returned; if a Muslim went to them they would not return; and that he should enter (Ka'bah) in the following year, and to stay for three days and that he would not enter there but with necessary weapons like sword, bow and the like. Then Abū Jandal came chained in the shackles but he returned him.

1 In previous narration the narrator has used the word بَيْت (spring with scanty water).

2 *Al-Qur'an*, 21 : 71

3 *Al-Qur'an*, 21 : 72

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: When the Prophet, may Allāh bless him, wrote the document between him and the people of Makkah on the day of al-Ḥudaybiyah; he said: Write in the name of Allāh, the Compassionate the Merciful. They said: [P. 74] As regards Allāh, we know Him; but as regards *al-Raḥmān* (Compassionate) and *al-Raḥīm* (Merciful) we do not know. He ('Ikrimah) said: They wrote: In Thy name O Allāh! He said: The Apostle of Allāh, may Allāh bless him, wrote at the end of the document: Our obligations on you are like yours on us.

Mūsā Ibn Mas'ūd al-Nahdī informed us: 'Ikrimah Ibn 'Ammān informed us on the authority of Abu Zumayl, he on the authority of Ibn 'Abbās; he said: 'Umar Ibn al-Khaṭṭāb said: The Apostle of Allāh, may Allāh bless him, made peace with the people of Makkah on conditions and granted them such concessions (شبه) that if an *amīr* appointed by the Prophet of Allāh had done what the Prophet of Allāh did, I would not have listened to nor carried out. what he conceded to them, was that if an unbeliever joined the Muslims, he would be returned and he, who went to the unbelievers, would not be returned.

Abū Sahl Naṣr Ibn Bāb informed us on the authority of al-Ḥajjāj, he on the authority of Abū Ishāq, he on the authority of al-Barā Ibn 'Āzib; that he said: The people of Makkah made it a condition with the Apostle of Allāh, may Allāh bless him, on the day of al-Ḥudaybiyah that none of his Companions would enter Makkah with arms except the arms in sheaths.

Ishāq Ibn Yūsuf al-Azraq informed us: Sharik informed us on the authority of Abū Ishāq, he on the authority of al-Barā Ibn 'Āzib; he said: The polytheists made it a condition with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah, that he would not enter there with arms. Thereupon the Apostle of Allāh, may Allāh bless him, said: Except necessary weapons. He (al-Barā) said: It meant the sheath and what was in it, i. e., the sword and bow.

Muḥammad Ibn Ḥumayd al-ʿAbdī informed us on the authority of Maʿmar, he on the authority of Qatādah : When they travelled to al-Ḥudaybiyah, the polytheists stopped the Prophet, may Allāh bless him, and his Companions from (visiting) the Kaʿbah. Then they (Muslims) made peace with the polytheists on the terms that they (Muslims) would perform *ʿUmrah* in the following year in the same month in which they were prevented. Thereupon Allāh fixed it as sacred month for the performance of *ʿUmrah* instead of the month during which they were prevented.

"The forbidden month for the forbidden month, and forbidden things in retaliation." ¹

Abu al-Walīd Ḥishām al-Ṭayālīsī informed us : Abū ʿAwānah informed us on the authority of Ḥuṣayn, he on the authority of ʿUbayd Allāh Ibn ʿAbd Allāh Ibn ʿUtbah Ibn Masʿūd : Verily Abū Sufyān Ibn Ḥarb (said) when the Apostle of Allāh, may Allāh bless him, arrived at Makkah in the year of al-Ḥudaybiyah, a treaty was concluded between them and the Apostle of Allāh, may Allāh bless him, (its terms being) that he would not come with arms to them, that he would not stay in Makkah but for three nights, that if anyone of them came to him, would return him to them and that if anyone of Muslims would go to them, they would not allow him to return.

Abu Muʿāwiyah al-Ḍarīr and Muḥammad Ibn ʿUbayd informed us ; they said : Al-Aʿmash informed us on the authority of Abū Sufyān, he on the authority of Jābir ; he said : The Prophet, may Allāh bless him, slaughtered during the year of al-Ḥudaybiyah seventy animals, one animal for every seven persons. Muḥammad Ibn ʿUbayd added in his narration : We were, that day one thousand four hundred, and those who did not offer sacrifice were larger in number than those who offered.

ʿUbayd Allāh Ibn Mūsā informed us : Mūsā Ibn ʿUbaydah informed us on the authority of Iyās Ibn Salamah Ibn al-Akwaʿ, he on the authority of his father ; he said : We set out with the

¹ *Al-Qurʾān*, 2 : 149.

Apostle of Allāh, may Allāh bless him, on the *ghazwah* of al-Ḥudaybiyah and slaughtered [P. 75] one hundred animals and we were about thirteen hundred in number, with sufficient arms. There were footmen and horsemen. In his sacrificial animals was the camel of Abū Jahl. He halted at al-Ḥudaybiyah. The Quraysh made peace with him on the terms that the place of sacrifice would be where they had obstructed him (Prophet^c).

Ishāq Ibn 'Isā informed us: Mālik Ibn Anas informed me on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh; he said: We slaughtered with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah, a camel on behalf of seven and a cow on behalf of seven.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'id Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Jābir Ibn 'Abd Allāh; he said: The Companions of the Prophet, may Allāh bless him, slaughtered on the day of al-Ḥudaybiyah seventy animals one for every seven (persons).

'Affān Ibn Muslim informed us: Abū 'Awānah informed us on the authority of Abū Bishr Ibn Sulaymān Ibn Qays, he on the authority of Jābir Ibn 'Abd Allāh; he said: We slaughtered with the Apostle of Allāh, may Allāh bless him, on the day of al-Ḥudaybiyah, seventy animals, one animal on behalf of seven (persons).

Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān al-Thawrī informed us on the authority of Jābir; he said: We slaughtered on the day of al-Ḥudaybiyah seventy animals, an animal for every seven (persons). The Apostle of Allāh, may Allāh bless him, said to us that we should make separate parties to offer sacrifice.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Sa'id Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik: Verily they slaughtered on the day of al-Ḥudaybiyah seventy animals, one animal on behalf of every seven (persons).

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'id Ibn Abī 'Arūbah informed us on the authority of Qatādah; he said: It

has been mentioned to us that the Prophet of Allāh, may Allāh bless him, came out on the day of al-Ḥudaybiyah and saw some of his Companions who had clipped their hair. On this he said: May Allāh pardon those who have shaved (their heads). They said: O Apostle of Allāh! and those who have clipped their hair? He repeated the same three times (those who have shaved heads) and they also repeated likewise (those who have clipped their hair). Then the fourth time he said: And (may Allāh pardon) those who have clipped their hair.

‘Abd al-Wahhāb Ibn ‘Aṭā informed us: Hishām al-Dastawā’i informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Ibrāhīm, he on the authority of Abū Sa‘īd al-Khudrī: Verily the Apostle of Allāh, may Allāh bless him, saw his Companions had shaved their heads in the year of al-Ḥudaybiyah except ‘Uthmān Ibn ‘Affān and Abū Qatādah al-Anṣārī. Thereupon the Apostle of Allāh, may Allāh bless him, invoked Divine pardon three times for those who had shaved and once for those who had their hair clipped.

Yūnus Ibn Muḥammad al-Muwaddib informed us: Aws Ibn ‘Ubayd Allāh al-Naṣrī informed us: Buryad Ibn Abi Maryam informed us on the authority of his father Mālik Ibn Rabī‘ah. Verily he heard the Prophet, may Allāh bless him, saying: O Allāh! pardon those who have shaved (their heads). Then a man said: And those who have clipped their hair? Then the third or the fourth time, he said: And those who have clipped their hair. He (Mālik) said: I had my head shaved that day, and so it pleased me more than red camels or great honour would have done.

Ismā‘īl Ibn ‘Abd Allāh Ibn Abī Uways informed us on the authority of Mujammi‘ Ibn Ya‘qūb, he on the authority of his father, that he said; When the Apostle of Allāh, may Allāh bless him, set out (for Makkah) they (Muslims) shaved (their heads) [P. 76] at al-Ḥudaybiyah, and slaughtered (sacrificial animals); Allāh raised a wind which carried their hair dropping them in the Ḥaram.

Al-Faḍl Ibn Dukayn related to us on the authority of Sharīk, he on the authority of Layth, he on authority of Mujāhid: Lo! We have given thee (O Muḥammad) a signal

victory¹ He (Mujāhid) said: It was revealed in the year of al-Ḥudaybiyah.

Al-Faḍl Ibn Dukayn informed us on authority of Sufyān Ibn 'Uyaynah, he on the authority of Ibn Jurayj, he on the authority of Mujāhid: Lo! We have given thee (O Muḥammad) a signal victory.²

The Prophet, may Allāh bless him, slaughtered (sacrificial animals) at al-Ḥudaybiyah and got his head shaved.

Hāshim Ibn al-Qāsim al-Kināni informed us: Shu'bah informed us on the authority of Qatādah: I heard Anas Ibn Mālik saying: This verse was revealed when the Prophet, may Allāh bless him, was returning from al-Ḥudaybiyah:

Lo! We have given thee (O Muḥammad) a signal victory.

That Allāh may forgive thee of thy sin that which is past and that which is to come.³

Qabiṣah Ibn 'Uqbah informed us: Sufyān al-Thawrī informed us on the authority of Dāwūd, he on the authority of al-Sha'bī, he said: The migration (الهجرة) lasted between al-Ḥudaybiyah and the Victory (of Makkah) and al-Ḥudaybiyah was the victory.

Yūnus Ibn Muḥammad al-Muwaddib informed us: Mujammi' Ibn Ya'qūb informed us: My father related to me on the authority of his paternal uncle 'Abd al-Raḥmān Ibn Yazīd, he on the authority of Mujammi' Ibn Jāriyah.; he said: I was present with the Apostle of Allāh, may Allāh bless him, at al-Ḥudaybiyah. When we returned from there, the people were making their camels run. He (Mujammi') said: Some people said to others: What has happened to people? They said: A revelation has dawned upon the Apostle of Allāh, may Allāh bless him. He (Mujammi') said: We started running with the people till we found the Apostle of Allāh, may Allāh bless him, standing near Kurā' al-Ghamīm. When those of the people whom he wanted had assembled, he recited: We have given

1 *Al-Qur'an*, 48 : 1

2 *Ibid.*

3 *Al-Qur'an*, 48 : 1-2

thee (O Muḥammad) a signal victory¹. He (Mujammi') said : A person from the Companions of Muḥammad said : O Apostle of Allāh ! is it a victory ? He replied : By Him in Whose hand is my soul, ! it is surely a victory. He (Mujammi') said : Then (the booty of) Khaybar was allotted to the participants of al-Ḥudaybiyah in eighteen shares. The army consisted of one thousand five hundred persons out of whom three hundred were horsemen, and every horseman got two shares.

Mālik Ibn Ismā'il informed us : Zuhayr informed us : Abū Ishāq informed us ; he said : Al-Barā said : As for as we are concerned we call the day of al-Ḥudaybiyah and *Bay'at al-Riḍwān* the day of the Victory of Makkah.

'Ali Ibn Muḥammad informed us on the authority of Juwayriyah Ibn Asmā, he on the authority of Nāfi'; he said : A party of the Companions of the Apostle of Allāh, may Allāh bless him, set out after several years, and none of them could recognize the Tree and they differed among themselves (about it). Ibn 'Umar said : It was a blessing from Allāh.

'Abd Allāh Ibn al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us : Khālid al-Ḥadhadhā informed us : Abu al-Malīh informed me on the authority of his father ; he said : The rains overtook us on the day of al-Ḥudaybiyah, but the soles of our shoes did not become wet. The crier of the Apostle of Allāh, may Allāh bless him cried : Offer prayers in your camel-litters.

[P. 77] THE *GHAZWAH* OF THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, ON KHAYBAR.

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Khaybar in Jumāda al-'Ūlā in the seventh year from his *hijrah*. It lies at eight *barīds* (96 miles) from

1 *Al-Qur'ān*, 48 : 1

al-Madīnah, They (narrators) said : The Apostle of Allāh, may Allāh bless him, ordered his Companions to make preparations for a *ghazwah* against *Khaybar*. He began to mobilize those who were around him and used to fight along with him. Then he said : None but the desirous of *Jihād* should come out with us. The Jews who had remained in al Madīnah felt greatly distressed. He set out appointing Sibā' Ibn 'Urfuṭah al-Ghifārī to be in charge of al-Madīnah. His wife Umm Salamah accompanied him. When he halted at an open space belonging to them, they (Jews) did not move about in the night and no cock crowed till the sun rose. When it was morning, their hearts were trembling. They opened their forts and went for their routine duties with shovels, flasks and date-baskets. When they saw the Apostle of Allāh, may Allāh bless him, they said : Muḥammad and al-*Khamīs*, they meant the army. Then they turned their backs, fled towards their forts. The Apostle of Allāh, may Allāh bless him, began to say : Allāh is Great, *Khaybar* is ruined. When we halt in the open space belonging to people, then the morning of those warned is unlucky. The Apostle of Allāh, may Allāh bless him, delivered a sermon to the people and divided banners (رايات) among them. Before *Khaybar* there were no banners but flags (لواء). The banner of the Prophet, may Allāh bless him, was black and made of the covering garment (برد) of 'Āyishah and it was called al-'Uqāb (Eagle). His flag (لواء) was white which he gave to 'Alī. He gave a banner to al-Ḥubāb Ibn al-Mundhir and another banner to Sa'd Ibn 'Ubādah. Their password was: *Ya Maṣṣur amit*. Then the Apostle of Allāh, may Allāh bless him, fought against the polytheists who offered the fiercest possible battle. They killed a large number of his Companions and he also put to death a very large number of them. He captured the forts one after the other. There were several well defended forts. One of them was al-Naṭāḥ, and the others were fort of al-Sa'b Ibn Mu'ādh, the fort of Nā'im and the fort of Qal'at al-Zubayr. In its other part there were other forts. Among these were the fort of al-Ubayyi, the fort of al-Nizār and there were the forts of the armies as al-Qumūṣ, al-Waṭīḥ and Sulālim which was the fort of Banū Abī al-Ḥuqayq. He (Prophet) seized the treasure of the family of

Abū al-Ḥuqayq which they had put in a camel skin, and concealed it in a desolate place. Allāh led His Apostle to it and he took it out. He killed ninety three men of the Jews, among whom were Abū Zaynab al-Ḥārith, Marḥab, Usayr, 'Yāsir, 'Āmir, Kinānah Ibn Abī al-Ḥuqayq and his brother. We have mentioned them only because of their high position. Among the Companions of the Prophet, may Allāh bless him, who were slain at Khaybar, were Rabi'ah Ibn Aktham, Thaqf Ibn 'Amr Ibn Sumayt. Rifā'ah Ibn Masrūh 'Abd Allāh Ibn Umayyah Wahb an ally of Banū Asad Ibn 'Abd al-'Uzzā, Maḥmūd Ibn Maslamah, Abū Dayyāh Ibn al-Nu'mān, a participant of Badr, al-Ḥārith Ibn Ḥātib, a participant [P. 78] of Badr, 'Adi Ibn Murrah Ibn Surāqah, Aws Ibn Ḥabīb, Unayf Ibn Wā'il, Mas'ūd Ibn Sa'd Ibn Qays, Bishr Ibn al-Barā Ibn Ma'rūr, who died from (eating) a poisoned goat, Fuḍayl Ibn al-Nu'mān, 'Āmir Ibn al-Akwa', who committed suicide and was interred with Maḥmūd Ibn Maslamah in the same pit at al-Rajī' in Khaybar, 'Umārah Ibn 'Abbād Ibn Mulayl, Yasar, a Negro slave, and a person of the Ashja' (tribe). They were fifteen¹ persons in all. In this Ghazwah, Zaynab Bint al-Ḥārith, the wife of Sallām Ibn Mishkam gave poison to the Apostle of Allāh, may Allāh bless him. She presented him a poisoned goat, from which the Apostle of Allāh, may Allāh bless him, and several of his Companions, among whom was Bishr Ibn al-Barā Ibn Ma'rūr ate. (Bishr) died of it. It is said that the Apostle of Allāh, may Allāh bless him, ordered her to be slain and this is the approved version with us. The Apostle of Allāh, may Allāh bless him, ordered the booty to be collected, and appointed Farwah Ibn 'Amr al-Bayāḍi to be in charge of it. Then he issued order and it was divided into five shares one of which was dedicated to Allāh and the remaining four were not assigned to any one. Then the first share was separated for the Prophet of Allah, may Allāh bless him, as it had not been set apart from them. Then he directed the four fifth of the booty to be

1 The author has however given 17 names.

auctioned and the highest bidder was to get it. Farwah auctioned it and divided (the price) among his Companions. The person who was made in charge of counting the men was Zayd Ibn Thābit. He counted them to be one thousand four hundred and two hundred horses. Four hundred shares (were allotted) for horses. The one fifth (*al-Khums*) that was given to the Apostle of Allāh, may Allāh bless him he gifted it as he liked. He and gave weapons, garments to the members of his family of Banū 'Abd al-Muṭṭalib, to men women, orphans, and mendicants. He gave provision from al-Katibah (the name of a place) to his wives and Banū 'Abd al-Muṭṭalib and others. Then there arrived the men of al-Daws including Abū Hurayrah, then al-Ṭufayl Ibn 'Amr and the men of al-Ash'ar tribe. The Apostle of Allāh, may Allāh bless him, talked to his Companions about making them also recipients of the booty. They acted accordingly. Ja'far Ibn Abī Ṭālib and the people of two boats arrived from the Negus after the conquest of Khaybar. Thereupon the Apostle of Allāh, may Allāh bless him said: I do not know if I should express pleasure on the arrival of Ja'far or the victory at Khaybar. Safiyah Bint Huyayyi was among those whom the Apostle of Allāh, may Allāh bless him, had taken as slaves. Subsequently he set her free and married her. Al-Ḥajjāj Ibn 'Ilāṭ al-Sulami arrived at Makkah and told the Quraysh that the Jews had taken Muḥammad prisoner, his Companions had dispersed, and some had been killed. They (Jews) were bringing them (Muslims) to the Quraysh. Thus al-Ḥajjāj recovered his debt, (by pleasing them) and departed quickly. Al-'Abbās Ibn 'Abd al-Muṭṭalib met him and he (Ḥajjāj) gave him the correct information about the Apostle of Allāh, may Allāh bless him, but requested him to keep it a secret till he had departed. Al-'Abbās complied with it. When al-Ḥajjāj had set out, al-'Abbās made it known and expressed joy and freed a slave who was called Abū Zabibah.

Wahb Ibn Jarir Ibn Ḥāzim informed us, [P. 79] Hishām al-Dastawā'i informed us on the authority of Qatādah, he on the authority of Abū Naḍrah, he on the authority of Abū Sa'id

al-Khudri; he said: We set out for Khaybar when eighteen days of Ramaḍān had passed. Some people fasted and the others did not fast. Those who fasted were not blamed for fasting nor persons not fasting were blamed for their action.

Muḥammad Ibn 'Abī Allāh al-Anṣārī informed us: Ḥumayd al-Ṭawīl informed us on the authority of Anas; he said: We reached Khaybar by night. When it was *fajr* the Apostle of Allāh, may Allāh bless him, offered morning prayers. He rode and the Muslims rode with him. When the people of Khaybar rose in the morning, they came out with their shovels and date-baskets as they used to work in their field. They saw the Apostle of Allāh, may Allāh bless him, and said: Muḥammad! by Allāh! and the army. Then they returned fleeing to their city. Thereupon the Prophet, may Allāh bless him, said: Allāh is Great. Khaybar ruined. When we halt at a plain of a nation, the morning is of the warned is hapless. Anas said: I was co-rider with Ṭalḥah and my foot was touching the foot of the Apostle of Allāh, may Allāh bless him.

Rawḥ Ibn 'Ubadah informed us: Sa'id Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik, he on the authority of Abū Ṭalḥah; he said: The Apostle of Allāh, may Allāh bless him, was at Khaybar in the morning, when they (Jews) took their shovels and went to their farms and fields. When they saw the Apostle of Allāh, may Allāh bless him, with an army they turned their backs and fled away. Thereupon the Apostle of Allāh, may Allāh bless him, said: Allāh is Great, Allāh is Great, verily when we halt at a plain belonging to a people the morning of the warned is hapless.

Ḥawdhah Ibn Khalifah informed us: 'Awf informed us on the authority of al-Ḥasan; he said: When the Apostle of Allāh, may Allāh bless him, stopped in the vicinity of Khaybar, its inhabitants became terrified. They said:

1 The reference is to the verse of *al-Qur'ān* No. 177 of *Sūrah xxxvii*.

Muḥammad and the Yathribites have come. He (al-Ḥa an) said: When the Apostle of Allāh, may Allāh bless him, saw them frightened; he said: When we stop at a plain belonging to a people, the morning of the warned is hapless.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: Thābit informed us on the authority of Anas; he said: I was a co-rider with Abū Ṭalḥah on the day of Khaybar, and my foot was touching the foot of the Apostle of Allāh, may Allāh bless him. He (Anas) said: We arrived there when the sun had risen, and they had come out with their cattle, shovels, date-baskets and asses. He (Anas) said: The Apostle of Allāh, may Allāh bless him, said: Allāh is Great, Allāh is Great, when we stop at a plain belonging to a people, the morning of the warned is hapless. He (Anas) said: Then Allāh brought about their (Jews') defeat.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas: Verily the Prophet, may Allāh bless him, offered his morning prayers at Ghalas in the vicinity of Khaybar, then he raided them. Then he said: Allāh is Great, Khaybar is ruined. Verily when we halt at a plain belonging to a people, the morning of the warned is hapless. When he entered (the place) they came out, running in streets and saying: (Here is) Muḥammad and the army (Here is) Muḥammad and the army. He (Anas) said: Then he killed the combatants and took the children.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: 'Ubayd Allāh Ibn 'Umar informed us; he said: I think (اظن) he (informed us) on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: [P. 80] The Apostle of Allāh, may peace be on him, confronted (اتى) the inhabitants of Khaybar in the morning. He (Prophet) fought with them till they were forced to take shelter in their mansions (قصور) and he took possession of their land and palm-groves. Then he made peace with them on the condition that their blood would not be spilt and they would be entitled to take with them as much of their property as their beasts could carry and

the Prophet, may Allāh bless him, would have the yellow and the white (gold and silver) and [arms, and that he would banish them. They promised to the Prophet, may Allāh bless him, not to conceal, and anything if they did there would be no responsibility (on the Muslims) and no covenant. When the wealth was found which they had concealed in a camel's skin, he (Prophet) enslaved their women, took possession of their land and palm-groves. He returned them for on half (of the yield). Ibn Rawāḥah used to make an estimate (of the yield) and realize one half.

'Abd Allāh Ibn Numayr informed us: Yahya Ibn Sa'id informed us on the authority of Ṣāliḥ Ibn Kaysān, he said: On the day of Khaybar there were two hundred horses with the Apostle of Allāh, may Allāh bless him.

'Affān Ibn Muslim informed us: Suhayl informed us on the authority of his father, he on the authority of Abū Hurayrah; he said: The Apostle of Allāh may Allāh bless him, said on the day of Khaybar: Surely I shall hand over the banner to a person who loves Allāh and His Apostle and Allāh and His Apostle love him, and through him there will come the victory. He (Abū Hurayrah) said: 'Umar said: Before that day I never aspired for command. I stood and waited hoping that he would hand it over to me. But on the following day, he called 'Alī and handed it over to him and said to him: Fight and do not turn back till Allāh makes you victorious. He went close (to the ranks of enemy) and cried: O Apostle of Allāh! for what should I fight? He replied: (Fight) until they bear witness (to the truth) that there is no god save Allāh and that Muḥammad is the Apostle of Allāh. When they confess this, their persons and properties will be saved from me except in the discharge of their obligations and their reckoning will be with Allāh.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us: Iyās Ibn Salamah Ibn al-Akwa' informed us; he said: My father informed me; he said: My uncle challenged Marḥab the Jew to fight with him on the day of Khaybar. Thereupon Marḥab said:

Khaybar knows that I am Marḥab,

Noted for my using the arms and a seasoned warrior,

When the battles face him he becomes a flame of fire.

Thereupon my uncle 'Āmir recited :

Khaybar knows that I am 'Āmir.

Noted for the use of arms and a dauntless fighter not fearing death.

They exchanged two blows. The sword of Marḥab penetrated the shield of 'Āmir's shield and he fell down. Then the sword fell on his calf and cut his median vein, which cost him his life. Salamah Ibn al-Akwa' said : I came across the Companions of the Apostle of Allāh, may Allāh bless him, who declared: All the good deeds of 'Āmir were lost, as he had committed suicide. Salamah said : Then I approached the Apostle of Allāh, may Allāh bless him, weeping and asked : Were the deeds of 'Āmir vain ? He said : And who said this ? I said some of your Companions (said this). The Apostle of Allāh, may Allāh bless him, said : He who said this uttered, a lie. His reward has been doubled. When he set out to Khaybar he was reciting the war-song before the Companions of the Apostle of Allah, may Allāh bless him. With them the Propohet was driving his beasts, and he ('Āmir) reciting (the verses) :

[P. 81] By Allah, if there had not been Allāh, we would not have received guidance,

We would not have given charity nor offered prayers.

Verily those who opposed us (كفروا).

And they created trouble (فتنة) for us, we refused to yield (ايينا)

And we cannot do without Thy grace,

If we have to encounter (the enemy), keep our feet firm.

So bestow calm on us.

Thereupon the Apostle of Allāh, may Allāh bless him asked : Who is he? They said: O Apostle of Allāh! he is 'Āmir. He (turning to the dead body) said: May your Lord pardon you. He (narrator) said: He (Prophet) did not ask pardon for a man specifically but he

was martyred. When 'Umar Ibn al Khaṭṭāb heard this ; he said : O Apostle of Allāh! Why did you not give us an opportunity to be benefited by 'Āmir and he forestalled us in getting martyrdom. Salamah said: Then the Apostle of Allāh, may Allāh bless him, sent me to 'Ali and said : Today I shall hand over the banner to a man who loves Allāh and His Apostle, and Allāh and His Apostle love him. He (Salamah) said : I brought him guiding him because he was suffering from ophthalmia. The Apostle of Allāh, may Allāh bless him, applied his saliva to his eyes, then he handed over the banner to him. Then Marḥab came out brandishing his sword, and said :

Khaybar knows that I am Marḥab,

Noted for the use of arms and seasoned warrior,

When he is face to face with a battle he becomes a flame of fire.

Thereupon 'Ali, may Allāh's blessings and benedictions be on him, said :

I am he whose mother named him Ḥaydarah (lion)

Like the tiger of a forest, having an awful countenance,
(كرويه المنظره).

I weigh them (enemies) by the measure of *al-sandarāh* (birch tree).

Then he struck the head of Marḥab with the sword, and the victory was in his hands.

Bakr Ibn 'Abd al-Raḥmān the qāḍī of al-Kūfah informed us : 'Īsa Ibn al-Mukhtār Ibn 'Abd Allāh Ibn Abī Laylā al-Anṣārī related to me on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī Laylā al-Anṣārī, he on the authority of al-Ḥakam, he on the authority of Miqṣam, he on the authority of Ibn 'Abbās; he said : When Prophet, may Allāh bless him, gained victory over Khaybar, he made peace with them on (the condition) that they could (leave the place alive) with their families, but they could not take with them yellow or white (metals i.e, gold or silver). Then Kinānah and al-Rabī' were brought to him. Kinānah was the husband of Ṣafīyyah, and al-Rabī' his cousin and his uncle's son. The Apostle of Allāh, may Allāh bless him, said to them : Where are your utensils which you used to lend to the

people of Makkah? They said: We had to flee in such a way from place to place that we had to settle at a place and then we had to leave it, so we have spent every thing. He said to them: If you conceal anything from me and I come to know of it, it will be lawful for me (to shed) your blood and (to enslave) your children. They said: Yes. Then he called a person of al-Anṣār and said: Go to such and such a cultivable land. Then proceed to the palm-grove and look for a date-tree to your right or to your left and then try to find high date-tree, and bring whatever is in it. He (Ibn 'Abbās) said: He went and brought utensils and wealth to him. Thereupon he ordered their heads to be struck off and enslaved their children. He sent a man who brought Ṣafīyyah and passed with her by the place of their assassination. The Prophet of Allāh, may Allāh bless him, asked him: Why did you do so? He said [P. 82] O Apostle of Allāh! I wanted to infuriate her. He (Ibn-'Abbās) said: Then he handed her over to (the custody of) Bilāl and a man of al-Anṣār. She remained with him.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Jābir Ibn 'Abd Allāh; he said: At the time of the day (campaign) of Khaybar the people suffered from hunger, so they seized domestic donkeys and slaughtered them. They filled their kettles. It (report) reached the Prophet of Allāh, may Allāh's blessings be on him. Jābir said: The Apostle of Allāh, may Allāh bless him, ordered us and we overturned the kettles which were boiling. Then the Apostle of Allāh, may Allāh bless him, declared unlawful flesh of donkeys, mules, beasts with canine teeth and birds with talons. He also declared unlawful dead birds, and things snatched plundered.

'Affān Ibn Muslim informed us: Ḥammād Ibn Zayd informed us: 'Amr Ibn Dīnār informed us on the authority of Muḥammad Ibn 'Alī, he on the authority of Jābir Ibn 'Abd Allāh: Verily the Apostle of Allāh, may Allāh, bless him, prohibited (the eating of the) flesh of donkeys and permitted flesh of horses on the day of Khaybar.

Muhammad Ibn 'Abd Allāh al-Anṣārī informed us: Hishām Ibn Ḥassān informed us: Muhammad informed us: Anas Ibn Mālik informed us: he said; A person came to the Apostle of Allāh, may Allāh bless him, on the day of Khaybar and apprised him, that (the flesh of) donkeys was eaten. Then another person came to him and apprised him that the donkeys had been exhausted. Thereupon he ordered Abū Ṭalhah, and he cried: Verily Allāh and his Apostle prohibit you from eating the flesh of donkeys because it is filthy. So the kettles were overturned.

'Affān Ibn Muslim and Hāshim Ibn al-Qāsim informed us; they said: Shu'bah informed us on the authority of Abū Ishāq, he on the authority of al-Barā Ibn 'Āzib, he said: We found donkeys on the day of Khaybar. The crier of the Apostle of Allāh, may Allāh bless him, announced that the kettles should be overturned.

'Abd Allāh Ibn Muhammad Ibn Abī Shaybah informed us: 'Abd Allāh Ibn Numayr informed us on the authority of Muhammad Ibn Ishāq, he on the authority of 'Abd Allāh Ibn 'Amr Ibn Ḍamrah al-Fazārī, he on the authority of 'Abd Allāh Ibn Abī Salīṭ, he on the authority of his father Abū Ṣalīṭ, who was a participant in Badr; he said: The order of the Apostle of Allāh, may Allāh bless him, prohibiting the flesh of donkeys reached us on the day of Khaybar and we were hungry, but we overturned them (kettles).

Yazīd Ibn Hārūn informed us: Yahyā Ibn Sa'īd informed us on the authority of Bushayr Ibn Yasar: When Allāh conferred upon the Apostle of Allāh, may Allāh bless him, booty of Khaybar, he divided it into thirty six parts, each consisting of one hundred shares. He set apart half of them for contingencies and divided the other half among the Muslims. The share of the Prophet, may Allāh bless him, was included in those of the Muslims. His share included Naṭāh and what it contained and what he made into a *waqf*, included al-Waṭīḥah, al-Katibah and Sulālim and what they contained. When the property passed into the possession of the Prophet, may Allāh bless him, and his Companions, they had no labourers to till the land on their behalf.

Thereupon the Prophet, may Allāh bless him, made it over to the Jews on basis of sharing one half of its produce. They continued to do it until it was the time of 'Umar Ibn al-Khaṭṭāb. [P. 83] When the number of the Muslim labourers grew large and they learnt the tilling of the land, 'Umar banished the Jews towards Syria and divided the property among the Muslims which they hold till today (time of the author).

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Yaḥyā Ibn Sa'id, he on the authority of Bushayr Ibn Yasār; he said: When the Prophet, may Allāh bless him, conquered Khaybar, and seized it, he divided booty into thirty six shares. He took for himself eighteen shares and divided eighteen shares among people. There were one hundred horses and he allotted two shares for every horse.

Mūsā Ibn Dāwūd informed us: Muḥammad Ibn Rāshid informed us on the authority of Makḥūl: Verily the Apostle of Allāh, may Allāh bless him, allotted to a horseman on the day of Khaybar three shares, two for his horse and one for him.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ibn Lahī'ah informed us on the authority of Muḥammad Ibn Zayd: 'Umar the *mawla* (enfranchised slave) of Abi al-Laḥm informed me; he said: I fought with my master on the day of Khaybar and I witnessed its victory with the Apostle of Allāh, may Allāh bless him. I asked him to allot me (a share). He gave me some inserviceable furniture but did not allot (a share) to me.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ibn Lahī'ah informed us; Al-Ḥārith Ibn Yazīd al-Ḥaḍramī related to me on the authority of Thābit Ibn al-Ḥārith al-Anṣārī; he said: The Apostle of Allāh, may Allāh bless him, allotted a share to Sahlah Bint 'Āṣim Ibn 'Adī and her newly born daughter on the day of Khaybar.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Muḥammad Ibn Ishāq informed us on the authority

of Yazid Ibn Abi Ḥabīb, he on the authority of a man of al-Jayshān or he said on the authority of Abū Marzūq, the *mawla* (enfranchised slave) of Tujīb, he on the authority of Ḥanash, he said : I was present at the victory to Jarbah with Ruwayfi' Ibn Thābit al-Balawī. He (Ḥanash) said : He delivered a sermon to us. Then he (Ḥanash) said : I was present at the victory at Khaybar with the Apostle of Allāh, may Allāh bless him. I heard him saying : He, who believes in Allāh and the last day, should not irrigate the crop of the other (i.e. should not cohabit with a pregnant hand-maid before delivery). He, who believes in Allāh and the last day, should not cohabit with an enslaved woman till she is cleared (i.e. two periods have passed). He who believes in Allāh and the last day, should not sell the booty till it is divided. He, who believes in Allāh and the last day, should not ride the beast of the booty of the Muslims in a way that it becomes lean and then return it to the booty of the Muslims ; or wear a cloth and he return it to the booty of the Muslims when it is worn out.

‘Affān Ibn Muslim and Hāshim Ibn al-Qāsim informed us ; they said : Shu‘bah informed us ; he said : Al-Ḥakam said : ‘Abd al-Raḥmān Ibn Abi Laylā said (explaining) His words :

“And hath rewarded them with a near victory.”¹

He said : It refers to Khaybar.

And (explaining God's words).

And other (gain), which you have not been able to achieve, Allāh will compass it,”² he said : It referred to Persia and Rome.

Mūsā Ibn Dāwūd informed us : Layth Ibn Sa'd informed us, if Allāh will, on the authority of Sa'd Ibn A. bi Sa'id al-Maqburi, he on the authority of Abū Hurayrah ; verily he said : When Khaybar was conquered, a goat which was poisoned, was presented to the Apostle of Allāh, may Allāh bless him,

1 *Al-Qur'ān*, 48 : 18.

2 *Al-Qur'ān*, 48 : 21.

Thereupon the Prophet, may Allāh bless him said : Collect all the Jews who are here. [P. 84] Thereupon they collected them for him. The Apostle of Allāh, may Allāh bless him, said to them : I ask you about some thing, will you speak the truth to me? They answered : Yes, O Abu al-Qāsim. Thereupon the Apostle of Allāh, may Allāh bless him, said : Who is your father? They answered : Our father is so and so. Thereupon the Apostle of Allāh, may Allāh bless him, said ; You have told a lie, your father is so and so. They said : You have spoken the truth and you are virtuous. Then he asked : Will you speak the truth, if I ask you about something? They answered : Yes, O Abu al-Qāsim, if we will speak a false you will know our falsehood, as you did in our answer about our father. Then the Apostle of Allāh, may Allāh bless him, asked about the people of hellfire. They said : We will there be for a short period, then you will replace us. Thereupon the Apostle of Allāh, may Allāh bless him, said : You will live in it and we shall never replace you. Then he asked : Will you speak the truth if I ask you about something? They answered : Yes, O Abu al-Qāsim. He asked them : Did you put poison in this goat? They said : Yes. He asked : What made you do this? They answered : We wanted to get rid of you if you are a pretender, and it would not harm you if you are a prophet.

Bakr Ibn 'Abd Al-Raḥmān, the *qāḍī* of the inhabitants of al-Kūfah informed us : 'Isā Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi Laylā, he on the authority of al-Ḥakam, he on the authority of Miqṣam, he on the authority of Ibn 'Abbās ; he said : When the Apostle of Allāh, may Allāh bless him, wanted to leave Khaybar, the people said : Now we shall know if Ṣafīyyah is a slave-girl or a wife. If she is a wife, he would conceal her from public gaze, otherwise she would be a hand-maid. When he set out he ordered a veil for her. So she put on a veil and people knew that she was his wife. When she wanted to ride, he brought his thigh close to her to ride on it. She declined but placed

her knee on his thigh then he made her ride. When it was night, he entered a tent and she entered with him. Abū Ayyūb came there and passed the night by the tent with a sword keeping his head at the tent. When it was morning and the Apostle of Allāh, may Allāh bless him, perceived (some body) moving, he asked : Who is there ? He replied : I am Abū Ayyūb. He asked : Why are you here ? He replied : O Apostle of Allāh ! there is a young lass newly wedded (to you) with whose late husband you have done what you have done. I was not sure of safety, so I wanted to be close to you. Thereupon the Apostle of Allāh, may Allāh bless him, said twice : O Abū Ayyub ! may Allāh show you mercy.

‘Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : Thābit informed us on the authority of Anas ; he said : Ṣafiyyah had fallen in the share of Diḥyah. She was a handsome girl. The Apostle of Allāh, may Allāh, bless him, purchased her for seven heads (camels) and entrusted her to Umm Sulaym for make up and preparing her (تصنعها وتجهيزها) to become a bride. The Apostle of Allāh, may Allāh bless him, gave the *walimah* dinner of dates, and butter. The ground was cleansed well, and pieces of leather were spread, then butter, cheese and dates were brought. The people ate to their satisfaction. He (Anas) said : The people said : We do not know if he has married her or taken her as a slave-girl. He (Anas) said : If she put veil on her, she is his wife and if she has not put she is his slave-girl. He (Anas) said : When he wanted to make her ride, he covered her till she sat on the hinder part of the camel, and they knew [P. 85] that he had wedded her.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas ; he said : Ṣafiyyah Bint Ḥuyayyi was among the slaves. She fell in the share of Diḥyah al-Kalbī. Then she passed on to the Prophet, may Allāh bless him. He set her free and then married her and gave her liberty as her dower. Ḥammād said : ‘Abd al-‘Azīz said to Thābit : O Abū Muḥammad ! did you ask Anas, what he paid her as dower ? He said : He gave her soul (freedom)

as her dower. He (Ḥammād) said: Thābit moved his head as if he approved it.

THE *SARIYYAH* OF 'UMAR IBN AL-KHAṬṬĀB,
MAY ALLĀH SHOW HIM MERCY, AGAINST TURABAH

Then (occurred) the *sariyyah* of 'Umar Ibn al-Khaṭṭāb, may Allāh be pleased with him, against Turabah, in Sha'bān of seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent 'Umar Ibn al-Khaṭṭāb with thirty men against a branch of Hawāzin, at Turabah, which lies in the territory of al-'Ablā, at (a distance of) four nights' (journey) from Makkah on the way to Ṣan'ā and Najrān. He ('Umar) set out and a guide of Banū Hilāl set out with him. He marched by night and remained concealed in day. The news reached the Hawāzin, so they fled. 'Umar Ibn al-Khaṭṭāb arrived at their place. There he met no body; so he returned to al-Madīnah.

THE *SARIYYAH* OF ABŪ BAKR AL-ṢIDDIQ, MAY ALLĀH
BE PLEASED WITH HIM, AGAINST BANU KILĀB AT NAJD

Then (occurred) the *sariyyah* of Abū Bakr al-Ṣiddīq, against Banū Kilāb at Najd, in the territory of *Ḍariyyah*, in Sha'bān of the seventh year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Hāshim Ibn al-Qāsim al-Kinānī informed us: 'Ikrimah Ibn 'Ammār informed us: Iyās Ibn Salamah Ibn al-Akwa' informed us on the authority of his father; he said: I fought under Abū Bakr, when the Prophet, may Allāh bless him, sent him as our commander. He enslaved some people of the polytheists. We killed them and our pass-word was: *Amit amit!* He (Salamah) said: I slew with my hand members of seven families of the polytheists.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us: Iyās Ibn Salamah Ibn al-Akwa' informed us on the

authority of his father; he said: The Apostle of Allāh, may Allāh bless him, sent Abū Bakr against Fazārah and I set out with him. We reached a spring where Abū Bakr made a halt till we offered morning prayers. He ordered us and we attacked. Then we arrived at the spring, and Abū Bakr killed him whom he killed, and we were with him. Salamah said: Then I saw the necks of some people among whom there were children also. I decided that they would forestall me in climbing the mountain. I decided (to stop them) and threw an arrow between them and the mountain. When they saw the arrow, they stopped and lo! there was a woman of Banu Fazārah on whom there was a leather garment. With her was her daughter, the most beautiful girl of Arabia. I brought them driving to Abū Bakr. Abū Bakr added that girl to my share. I did not uncover her till I reached al-Madīnah. Then she passed night [P. 86] with me but I did not uncover her. Then the Apostle of Allāh, may Allāh bless him, met me in the market and said: O Salamah! give that woman in a gift to me. Thereupon I said; O Prophet of Allāh! by Allāh! she has captivated me but I have not uncovered her. He remained quiet. The next day the Apostle of Allāh, may Allāh bless him, met me in the market and (till then) I had not uncovered her, and he said: O Salamah! give that woman in gift to me, may your father be for Allāh. He (Salamah) said: I said: She is for you O Apostle of Allāh. He (Salamah) said: The Apostle of Allāh, may Allāh bless him, sent her to the inhabitants of Makkah giving her as a ransom for the Muslim prisoners who had been in the hands of the polytheists.

THE SARIYYAH OF BASHIR IBN SA'D AL-ANṢĀRĪ TOWARDS FADAK

Then (occurred) the *sariyyah* of Bashir Ibn Sā'd al-Anṣārī towards Fadak in *Shā'bān* of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Bashīr Ibn Sa'd with thirty men against Banū Murrah in Fadak. He marched (towards them), met the shepherds, and inquired about the people. He was told that they were in their desert. Thereupon he drove their camels and goats and returned to al-Madīnah. Then there arose cries which apprised them (of this attack). Then the Black ones of them reached him in the night. They exchanged arrows till the arrows of the companions of Bashīr were exhausted. When it was morning people of the Banu Murrah attacked them and the companions of Bashīr suffered. Bashīr encountered them till he got wounded and his ankle was broken. It is said that he died. They returned with their camels and goats. 'Utbah Ibn Zayd al-Hārithī arrived with their news before the Apostle of Allāh, may Allāh bless him. Then arrived after him Bashīr Ibn Sa'd.*

THE SARIYYAH OF GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ TOWARDS AL - MAYFA'AH.

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythī towards al-Mayfa'ah in the month of Ramaḍān of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Ghālib Ibn 'Abd Allāh against Banū 'Uwāl and Banū 'Abd Ibn Tha'labah who were at al-Mayfa'ah, which lies beyond Baṭn Naḥl towards al-Naqrah in the territory of Najd. (The distance) between it and al-Madīnah is eight *barīds* (96 miles). He sent him with one hundred and thirty men. Their guide was Yasār the *mawlā* (enfranchised slave) of the

* C/o. Ibn Hishām who agrees with this version and not with the first one mentioning the death of Bashīr.

Apostle of Allāh, may Allāh bless him. They made a surprise attack and took position in their territory. Then they killed him whom they met and drove their camels and goats, and turned to al-Madīnah not capturing any prisoner. In this *sariyyah* Usāmah Ibn Zayd killed a man who had uttered *Lā Ilāh Illa Allāh*:¹ Thereupon the Prophet, may Allāh bless him, said: Did you not split his heart to see if he was true or untrue. Thereupon Usāmah said: I shall not fight any one confessing that there is no god but Allāh.

[P. 87] THE *SARIYYAH* OF BASHIR IBN SA'D AL-ANṢĀRĪ
TOWARDS YAMAN AND JAMĀR

Then (occurred) the *sariyyah* of Bashīr Ibn Sa'd al-Anṣārī towards Yaman and Jamār in *Shawwāl* of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that 'Uyaynah Ibn Ḥiṣn has promised a party of the *Ghatafān* at al-Jināb to lead them to encounter the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, called Bashīr Ibn Sa'd, gave him a flag, and sent three hundred persons with him. They marched by night and concealed themselves in the day, till they arrived at Yaman and Jamār, which are close to al-Jināb, opposite to Salāḥ, *Khaybar* and *Wādī al-Qurā*. They halted at Salāḥ; then they came close to the people and seized a large number of camels and dispersed their herdsmen. They threatened the concentrated people who dispersed and went to the highlands of their country. Bashīr Ibn Sa'd set out with his companions and arrived at their abodes to find them but there was nobody there. Then he returned with the camels and met two men whom he captured and brought them to the Apostle of Allāh, may Allāh bless him. They joined the fold of Islām and he sent them back.

1 There is no god but Allāh.

(THE PERFORMANCE OF) THE 'UMRAH AL-QADIYYAH¹
BY THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM.

Then (occurred) the performance of the 'Umrah, in place of the one not performed, by the Apostle of Allāh, may Allāh bless him, in Dhu al-Qa'dah of the seventh year of his *hijrah*.

They (narrators) said : When the month of Dhu al-Qa'dah set in, the Apostle to Allāh, may Allāh bless him, ordered his Companions (to prepare for) performance of 'Umrah, to fulfil their plan of 'Umrah from which the polytheists had prevented them, at al-Ḥudaybiyah, and that none who was present at al-Ḥudaybiyah should remain behind. So none but those who had been martyred at Khaybar or had died could not join. The Muslims set out with the Apostle of Allāh, may Allāh bless him, with the intention of performing 'Umrah. So in the 'Umrah al-Qadiyyah, there were two thousand persons. He left Abū Rahm al-Ḡhifārī to be in charge of al-Madinah. The Apostle of Allāh, may Allāh bless him, carried with him sixty camels. He put Nājiyah Ibn Jundab al-Aslami in charge of his sacrificial animals. The Apostle of Allāh, may Allāh bless him, took with him the armours, helmets, coats of mail and spears. When he reached Dhu al-Ḥulayfah, he sent horsemen in advance, under the command of Muḥammad Ibn Maslamah, and the arms under the trust of Bashīr Ibn Sa'd. The Apostle of Allāh, may Allāh bless him, put on *iḥrām* (pilgrim's garment) at the door of the Mosque. He recited *talbiyah*² (I am present, O Allāh ! I am present), and the Muslims also were reciting *talbiyah* with him. Muḥammad Ibn Maslamah arrived at Marr al-Zahrān with the horsemen ; there he met a party of the Quraysh. They asked him and he replied : He is the Apostle of Allāh, may Allāh bless him, and if Allāh will, reach this place tomorrow morning. They went to the Quraysh and informed them. They were terrified. The Apostle of Allāh, may Allāh bless him, stopped at Marr al-Zahrān, and the arms having reached at Baṭn Yājaj in advance of him from where the idols of the *Ḥaram* were visible.

1 i.e. the Lesser Pilgrimage (عمره) which he was unable to perform in the previous year. See p. 129.

2 تلبیه reciting the words لبيك (here am I before Thee).

He left there [P. 88.] Awas Ibn Khawli behind him with two hundred men. The Quraysh emerged from Makkah evacuating it and climbed the tops of the hills. Then the Apostle of Allāh, may Allāh bless him, had sent sacrificial animal in advance, these had been stopped at Dhū Ṭuwā. The Apostle of Allāh, may Allāh bless him, set out on his she-camel al-Qaṣwā. The Muslims had girded their swords, and had encircled the Apostle of Allāh, may Allāh bless him, and they were reciting *talbiyah*. The Apostle of Allāh, may Allāh bless him, entered the narrow-pass in the mountain leading to al-Ḥajūn. ‘Abd Allāh Ibn Rawāḥah was holding the halter of his beast. The Apostle of Allāh, may Allah bless him, did not cease reciting *talbiyah* till he touched the Black Stone with his curved stick and having drawn his sheet under his right armpit and put it over the left shoulder. He circumambulated (the Ka’bah) on his beast and the Muslims circumambulated with him and they had put on their sheets on their left shoulders having drawn them under their right arm-pits.

‘Abd Allāh Ibn Rawāḥah recited (verses) :

O sons of the unbelievers ! clear the way for him,

Clear away, every blessing is with His Apostle.

We struck you on his return,

As we had done when he had halted here.

It is a stroke that removes the head from its resting place,

And makes a fast friend forget his friend.

O my Lord ; I believe in his words.

Thereupon ‘Umar said : Stop, O Ibn Rawāḥah. The Apostle of Allāh, may Allāh bless him, said : I am hearing him O ‘Umar. Then ‘Umar became quiet. The Apostle of Allāh, may Allāh bless him, said : Be silent O Ibn Rawāḥah. He said : Say there is no god but Allāh alone. He supported His servant, honoured his army defeated the armies alone. He (narrator) said : Ibn Rawāḥah repeated it and the people also repeated what he had said. Then the Apostle of Allāh, may Allāh bless him, made round between al-Ṣafā and al-Marwah¹ on his she camel (راحله) When he was free from the

¹ Two small hillocks not far from the Ka’bah; the pilgrims walk between them seven times to commemorate the running of Prophet Abraham’s wife Hajirah in search of water ; the technical term for it is سعى .

seventh round near al-Marwah the sacrificial animals were slaughtered near by al-Marwah, he said: This is the slaughtering place and every mountain pass (نَجَاح) of Makkah is the slaughtering place. He slaughtered (the animals) by the side of al-Marwah, and his head had been shaved there. So did the Muslims. Then the Apostle of Allāh, may Allāh bless him, ordered some persons to go to their companions at Baṭn Yājaḥ to stay with the arms, (to take care) and the others to come there to perform their rites of 'Umrah. They did accordingly. Then the Apostle of Allāh, may Allāh bless him entered al-Ka'bah, where he remained till al-Zuhr (after noon). Then he ordered Bilāl, and he recited the *adhān* on the roof of al-Ka'bah. The Apostle of Allāh, may Allāh bless him, married Maymunah Bint al-Ḥārith of the Hilāl tribe. When it was the time of *Zuhr* on the fourth day, Suhayl Ibn 'Umar and Ḥuwaytib Ibn 'Abd al-'Uzzā came to him and said to him: The time agreed is now over, so leave the place. The Apostle of Allāh, may Allāh bless him, did not stop in any house but a leather-tent was pitched for him at a sandy place. He lived in it till he went out from there. He ordered Abū Rāfi' to announce that the Muslims should start, and that none of the Muslims should remain after the evening. He (Prophet) brought with him 'Umārah Bint Ḥamzah Ibn 'Abd al-Muṭṭalib from Makkah and Umm 'Amārah Sulmā Bint 'Umayy, who was the mother of 'Abd Allāh Ibn Shaddād Ibn al-Hād. 'Alī, Ja'far and Zayd Ibn Ḥārithah disputed about her as to with whom she was to live. The Apostle of Allāh, may Allāh bless him, gave his decision in favour of Ja'far because her maternal aunt [P. 89] Asmā Bint 'Umayy was with him (i.e. his wife). The Apostle of Allāh, may Allāh bless him, rode till he stopped at Sarif, where all men joined him. Abū Rāfi' remained at Makkah till the evening when he brought Maymunah Bint al-Ḥārith. The Apostle of Allāh, may Allāh bless him, consummated the marriage at Sarif. He started in the early hours of morning and travelled till he arrived at al-Madīnah.

Sulayman Ibn Ḥarb informed us: Ḥammād ibn Zayd informed us; (second chain) Yahyā Ibn 'Abbād informed us:

Ḥammād Ibn Salamah informed us; both of them on the authority of Ayyūb, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, and his Companions arrived at Makkah, to perform 'Umrah al-Qaḍiyyah. The polytheists of the Quraysh said: Verily to you have come a people who have been disabled by the fever of Yathrib. He (Ibn 'Abbās) said: They (Unbelievers) sat at a place adjoining to the Black Stone. The Prophet, may Allāh bless him, ordered his Companions to walk three times, quickly as if running so that the polytheists could witness their strength; and they should walk between two columns ركن يمانى و حجر اسود.¹

Ibn 'Abbās said: Only Compassion prevented him from ordering them to run quickly throughout (طواف). When they had walked quickly, the Quraysh said: It had not disabled them.

THE SARIYYAH OF IBN ABI AL-'AWJĀ AL-SULAMI AGAINST BANŪ SULAYM

Then (occurred) the *sariyyah* of Ibn Abi al-'Awjā against Banū Sulaym in *Dhu al-Ḥijjah* in the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Ibn Abi al-'Awjā al-Sulami with fifty men against Banū Sulaym. He set out towards them. But one of their spies, who was with him, went ahead of him and warned them. They assembled, and when Ibn Abi al-'Awjā arrived there they were ready to meet him. He invited them to embrace Islām. They said: We are not in need of what you invite us to. Then they shot arrows continuously for an hour. Their supporters began to pour in and ultimately they surrounded them from all sides. The people fought bravely till many of them fell. Ibn Abi al-'Awjā was wounded while others were slain. Then he strove hard and ultimately reached the Apostle of Allāh, may Allāh bless him. Thus they arrived at al-Madinah on the first day of *Ṣafar* of the eighth year.

1 On one corner of the Ka'bah *Ḥajar Aswad* is set and the Rukn Yamāni is on the corner next to it.

THE *SARIYYAH* OF GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ AGAINST BANU AL-MULAWWIḤ AT AL-KADĪD

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythī against Banu al-MulawwiḤ at al-Kadīd in Ṣafar of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Abū Ma'mar 'Abd Allāh Ibn 'Amr informed us : 'Abd al-Wārith Ibn Sa'id informed us : Muḥammad Ibn Ishāq informed us on the authority of Ya'qūb Ibn 'Utbah, he on the authority of Muslim Ibn 'Abd Allāh al-Juhani, he on the authority of Jundab Ibn Makīth al-Juhani; he said : The Apostle of Allāh, may Allāh bless him sent Ghālib Ibn 'Abd Allāh al-Laythī a *sariyyah* against Banū Kalb Ibn 'Awf. He gave orders in writing that he should attack them by surprise. [P. 90] They were from Banu al-Layth. He (al-Juhani) said : We set out (and marched) till we reached al-Qudayd, where we met al-Ḥārith Ibn al-Barṣa al-Laythī. We captured him. He said : I have come to join the fold of Islām. I only came out to see the Apostle of Allāh, may Allāh bless him. We said : If you are a Muslim, then our tying for a day and a night will not harm you. And if you are other than this, we will be secure against you. He (al-Juhani) said : We tied him with a rope and entrusted him to Ruwayjil, a Negro who was with us, and left him behind. We said to him: If he quarrels with you, strike off his head. Then we marched on till we arrived at al-Kadīd at sun-set. We ambushed ourselves in the corner of a valley. My companions sent me to collect information. I moved forward till I came to a high mound opposite (to the tribe) from where I could see them and I was visible to them. I climbed up the mound and laid myself down on my side. He (al-Juhani) said : I was watching when a man came out of his tent and said to his wife. I see darkness on this mountain which I had not seen before this day. Look for your utensils the dogs have not carried away. He (al-Juhani) said : She saw and said : By Allāh, I do not find any of my utensils missing. He said to her: Give me my bow and arrow. She gave him his bow

and two arrows. He shot an arrow which, by Allāh, did not miss its target between my eyes. He (al-Juhani) said : I drew it out and remained where I was. Then he shot another which pierced my shoulder. I drew it out and put it aside. I again remained where I was. Thereupon he said to his wife : By Allāh, if there had been any person he would have moved on being struck. By Allāh two arrows of mine pierced into it. When it is morning, search them, lest the dogs may chew them. He (al-Juhani) said : Then he went (his abode). Then their (Banu al-Mulawwiḥ) cattle, camels and goats returned (from the desert). When they had milked them, they let them rest, and then retired to their beds in security. Then they slept, we made a raid and drove their cattle away. He (al-Juhani) said : An alarm was raised by those people. Consequently those (animals) which were beyond our reach, also came out, and we set out driving them too. We passed by Ibn al-Barṣā and took him and our comrades along with us. Those people reached us and found that there was only a valley between them and us. We were moving by the side of the valley. Suddedy Allāh sent (a deluge) over the valley and both the sides of the valley were submerged. By Allāh we had not noticed that day a cloud or rain. It was such a flood that none could swim across it, I saw them standing looking at us and we had let the animals go with the water. He (al-Juhani) had said thus ; but Muḥammad Ibn 'Umar narrated : We took them go up the stream. We were going in a way that they could not pursue us. He said : So I do not forget the war song of a singer from the Muslims and he was reciting :

Abu al-Qāsim (Prophet) denied that there was loss for me
Of the grass in a verdure where growth is in abundance,
The upper part of it is yellow like a thing gilt with
gold.

Muḥammad Ibn 'Umar in his narration added : This is the saying of one who never told a lie.

[P. 91] He said : They were between thirteen and nineteen

persons. 'Abd al-Wārith said : A person related this word on the authority of Muḥammad Ibn Ishāq, to whom a person of the Aslam had related, that their pass-word that day was : *Amit, amit.*

THE *SARIYYAH* OF THE SAME GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ TOWARDS THE PLACE AL-FADAK WHERE THE COMPANIONS OF BASHĪR IBN SA'D HAD MET WITH A MISHPAP

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythī towards the place al-Fadak where Bashīr Ibn Sa'd had met with a mishap in Ṣafar of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us : 'Abd Allāh Ibn al-Hārith Ibn al-Fuḍayl related to me on the authority of his father : The Apostle of Allāh, may Allāh bless him, equipped al-Zubayr Ibn al-'Awwām and said to him : March till you reach the place where the companions of Bashīr Ibn Sa'd had met with mishap. If Allāh makes you victorious do not show leniency to them. He equipped two hundred men and gave a flag to him. In the meantime Ghālib Ibn 'Abd Allāh al-Laythī returned from al-Kadīd from the *sariyyah* in which Allāh had made him victorious. The Apostle of Allāh, may Allāh bless him, said to al-Zubayr : Sit down. He sent Ghālib Ibn 'Abd Allāh with two hundred men and Usāmah Ibn Zayd accompanied them. He arrived at the place of mishap of Bashīr. 'Utbah Ibn Zayd accompanied him. They seized their camels, and put some of them to death.

Muḥammād Ibn 'Umar informed us : Aflaḥ Ibn Sa'id related to me on the authority of Bashīr Ibn Muḥammad Ibn 'Abd Allāh Ibn Zayd ; he said : Abū Mas'ūd 'Uqbah Ibn 'Amr, Ka'b Ibn 'Ujrah and Usāmah Ibn Zayd al-Hārithī set out with Ghālib for this *shriyyah*.

Muḥammad Ibn 'Umar informed us : Shibl Ibn al-'Aṭā Ibn 'Abd al-Raḥmān related to me on the authority of Ibrāhīm Ibn Huwayyishah, he on the authority of his father ;

he said. The Apostle of Allāh, may Allāh bless him, sent me with the *sariyyah* of Ghālib Ibn 'Abd Allāh against Banū Murrah. We attacked them in the morning and he had warned us, and ordered us not to disperse and had bound us in a brotherhood. Then he said: Do not disobey me because the Apostle of Allāh, may Allāh bless him, has said: He who obeyed my commander obeyed me, and he, who disobeyed him, disobeyed me. When you disobey me you will disobey your Prophet. He (Huwayyishah) said: He bound Abū Sa'id al-Khudri and me in a brotherhood. He said: We reached those people.

THE SARIYYAH OF SHUJĀ' IBN WAHB AL-ASADI AGAINST BANŪ 'ĀMIR AT AL-SIYYI.

Then (occurred) the *Sariyyah* of Shujā' Ibn Wahb al-Asadi against Banū 'Āmir at al-Siyyi in the month of Rabī' al-Awwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar [P. 92] al-Aslami informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Ishāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of 'Umar Ibn al-Ḥakam, he said: The Apostle of Allāh, may Allāh bless him, sent Shujā' Ibn Wahb with twenty four persons, to a concentration of the Hawāzin at al-Siyyi in the territory of Rukbah beyond al-Madīnah. It lies at (a distance of) five nights' journey from al-Madīnah. He (Prophet) ordered him to attack them. He marched in the night and remained in concealment in the day; it was one morning when they attacked them. They found a number of camels and goats and drove them till they arrived at al-Madīnah. They divided the booty among themselves and the share of each was fifteen camels, ten goats being equal to one camel. The warriors had remained absent for fifteen nights.

THE *SARIYYAH* OF KA'B IBN 'UMAYR AL-GHIFĀRĪ
TOWARDS DHĀT ATLĀḤ BEYOND WĀDĪ AL-QURĀ.

Then (occurred) the *sariyyah* of Ka'b Ibn 'Umayr al-Ghifārī towards Dhāt Atlāḥ which lies beyond Wādī al-Qurā in the month of Rabi' al-Awwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri; he said: The Apostle of Allāh, may Allāh bless him, sent Ka'b Ibn 'Umayr al-Ghifārī with fifteen men, and they reached Dhāt Atlāḥ, in the land of Syria. They encountered there a large concentration of the people. They invited them to embrace Islām, but they did not respond and resorted to shooting arrows. When the Companions of the Apostle of Allāh, may Allāh bless him observed this, they fought a fierce battle, and were killed. Among the slain was a wounded person, who laboured hard to move in the night, when it was cool, and ultimately reached the Apostle of Allāh, may Allāh bless him. He apprised him of what had happened. He was much grieved at it and wanted to send an expedition but he was informed that they had moved to another place; so he abandoned the idea.

THE *SARIYYAH* OF MŪTAḤ WHICH IS NEAR AL-BALQA,
AND IT IS CLOSE TO DAMASCUS.

Then (occurred) the *sariyyah* of Mūtaḥ which is near al-Balqā, and al-Balqā is close to Damascus, in Jumāda al-Ūlā in the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent al-Ḥārith Ibn 'Umayr al-Azdī, a person from Banū Lihb to the Malik of Buṣrā with an epistle. When he halted at Mūtaḥ,

Shurāḥbil Ibn 'Amr al-Ghassānī intercepted him, and killed him. No envoy of the Apostle of Allāh, may Allāh bless him, besides him, was ever killed. He (Prophet) felt deeply grieved and called his people. They came quickly and encamped at al-Jurf. They were three thousand strong. Then the Apostle of Allāh, may Allāh bless him, said: Zayd Ibn Hārithah will be commander (Amīr) of the people; if he is killed [P. 93] then Ja'far Ibn Abī Tālib (will take command); if he is killed then 'Abd Allāh Ibn Rawāḥah; if he is also killed, then the Muslims will elect a person by consensus of opinion to command them. The Apostle of Allāh, may Allāh bless him, prepared a white flag and handed it over to Zayd Ibn Hārithah. The Apostle of Allāh, may Allāh bless him, advised him to reach the site of the slaying of al-Hārith Ibn 'Umayr, and invite them to join the fold of Islām, if they respond, it is good, otherwise seek Divine succour and fight them. He accompanied them up to Thaniyyat al-Wadā' to bid them farewell. He stopped there and let them go. The Muslims cried: May Allāh defend you, and may you come back pious and bring booty. On this occasion 'Abd Allāh Ibn Rawāḥah recited:

But I beg al-Raḥmān (the Compassionate) for pardon,

And a heavy blow that removes the filth.

He (Ibn Sa'd) said: When they set out from al-Madīnah, the enemy heard of their march. They mobilized themselves to meet them. Shurāḥbil Ibn 'Abd had enlisted more than one hundred thousand men and sent his vanguard in advance. The Muslims halted at Mu'ān in the land of Syria. It (report) reached the people that Heraclius was encamping at Ma'āb in the territory of al-Balqa with one hundred thousand men from the tribes Bahrā, Wā'il, Bakr, Lakhm and Judhām. They (Muslims) stopped there for two nights to assess their position; and among themselves said: Let us write to the Apostle of Allāh, may Allāh bless him, and furnish him with the information. 'Abd Allāh Ibn Rawāḥah encouraged them to march forward, and they proceeded towards Mutah. The polytheists encountered them and they had brought

with them enormous equipment in arms, animals, *al-dibāj* (silk cloth), *al-ḥarīr* (silk-cloth) and gold. The Muslims and the polytheists now clashed with one another. On that day commanders fought on foot. Zayd Ibn Ḥārithah took the flag and fought and the Muslims fought under him in their ranks, till he was killed having been hit by a spear, may Allāh show him mercy. Then Ja'far Ibn Abī Ṭālib took the flag. He dismounted from his horse which was sorrel. He cut its houghs. It was the first horse to be hamstrung in (the History of) Islām. He fought with them till he was slain, may Allāh be pleased with him. A Roman struck him cutting him into two pieces, one of which was discovered. More than thirty wounds were found in that half, and it is said, they found seventy two wounds (on the body caused by) the blows of swords and the piercing of lances. Then 'Abd Allāh Ibn Rawāḥah took the flag and fought till he was killed, may Allāh show him mercy. Then the people agreed on Khālīd Ibn al-Walīd. He took the flag, but the people being exposed to attack suffered a defeat. The polytheists pursued them and killed those whom they could. That tract of land was raised (رفع) for the Apostle of Allāh, may Allāh bless him, and he saw the site of the battle before him. When Khālīd Ibn al-Walīd held the flag, the Apostle of Allāh, may Allāh bless him, said : Now there will be fierce fighting. When the people of al-Madīnah heard about the army of Mūtah returning, they met them at al-Jurf. The people began to throw dust on their faces saying: O you who have fled ! you fled from the way of Allāh. Thereupon the Apostle of Allāh may Allāh bless him, said: That are not those who have fled, but they will repeat the charge if Allāh will.

[P. 94] Bakr Ibn 'Abd al-Raḥmān, the *qādī* of al-Kūfah informed us : 'Isā Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī Laylā, he on the authority of Sālim Ibn Abī al-Ja'd, he on the authority of Abu al-Yasār, he on the authority of Abū 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, sent me to Syria. When I returned I passed by my companions who were fighting the polytheist at Mūtah. I said (to

myself): By Allāh! I shall not go today unless I see what happens in their affair. Ja'far Ibn Abī Ṭālib held the flag and he was wearing arms. The others besides him said: Zayd Ibn Ḥārithah held the flag and he was the leader of the people. Then Ja'far held the flag. When he wanted to make a charge, he turned back and threw away the arms. Then he attacked the enemy with his spear but he was killed. Then Zayd Ibn Ḥārithah took the flag and fought with his spear till he was slain. Then 'Abd Allāh Ibn Rawāḥah took the flag and attacked with his spear but was slain. Then the Muslims suffered the worst crushing defeat; that I have ever seen. So much so that I did not find two of them together. Then a person of al-Anṣār took the flag and ran with it. When he was in front of the men he fixed it. Then he said: Come to me O people. The people thronged round him. When a large number of them had assembled, he took the flag to Khālid Ibn al-Walid. Khālid said to him: I shall not take it from you because you are more deserving of it. The Anṣārī said: By Allāh! I have not seized it but for you. Thereupon Khālid took the flag and made charge on the enemy. Allāh made him (enemy) suffer the worst defeat that I have ever seen. The Muslims struck with their swords as they liked. He said: Then I came to the Apostle Allāh, may Allāh bless him, and furnished him with the information. It grieved him much. He offered *al-Zuhr* prayers and then he went in. Then he offered two extra *rak'ahs* after *al-Zuhr* prayers and turned his face towards the people. This shocked the people. Then he offered *al-'Aṣr* prayers and he did the same, Then he offered *al-Maghrib* prayers and did the same. Then he offered early night *عشاء* prayers, and did the same. When it was the time for morning *فجر* prayers, he entered the mosque and smiled. At that time no one came to him from any side of the mosque, till he had offered morning prayers. When he smiled, the people said: O prophet of Allāh! may our souls be sacrificed for you, none but Allāh knoweth the intensity of our grief since we have seen you doing what you have done. The Apostle of Allāh, may Allāh bless him, said: The change which you observed in me, was because the slaughter of my Companions had grieved me. Now I have seen them in heaven sitting on thrones facing each other

like brothers. In some of them I observed an aversion for using sword. And I saw Ja'far like an angel with two wings smeared with blood and feet dyed (in blood).

THE *SARIYYAH* OF 'AMR IBN AL-'ĀṢ TOWARDS DHĀT AL-SALĀSIL, WHICH IS BEYOND WĀDĪ AL-QURĀ.

Then (occurred), the *sariyyah* of 'Amr Ibn al-'Āṣ towards Dhāt al-Salāsīl, which is beyond Wādī al-Qurā. (The distance) between it [p. 95] and al-Madīnah being ten days' (journey). It took place in Jumāda al-Ākhirah of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that a party of the Quḍā'ah had assembled, and intended to advance to the seat of the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, summoned 'Amr Ibn al-'Āṣ, and prepared for him a white flag and a black banner. He sent him with three hundred selected Muhājirs and al-Anṣār. With them there were thirty horses. He ordered him to ask for aid from those of the Baliyy, the 'Udhrah and Balqayn by whom he would pass. He marched in the night and remained in concealment in the day. When he was close to the people, the news reached him, that there were heavy odds, so he sent Rāfi' Ibn Makīth al-Juhani to the Apostle of Allāh, may Allāh bless him, asking him to send help. He (prophēt) sent Abū 'Ubaydah Ibn al-Jarrāḥ with two hundred men. He prepared a flag for him and sent the notables of the Muhājirs and al-Anṣār, among whom were Abū Bakr and 'Umar. He ordered him to join 'Amr and that they should be in agreement and should not disagree. He joined 'Amr. Abū 'Ubaydah wanted to lead the prayers, but 'Amr said: You have only come to help me, I am the Amīr. Abū 'Ubaydah obeyed him in this matter. 'Amr used to lead the people in prayers. He resumed his march and

reached the lands of the Baliyy, gathering information about the various routes. Then he reached the borders of their territory and the land of the 'Udhrah and the Balqayn, he met there the enemies who had assembled. The Muslims attacked them. They fled to their land and dispersed. Then he returned and sent 'Awf Ibn Mālik al-Ashj'āi as a messenger to the Apostle of Allāh, may Allāh bless him. He ('Awf) informed him of their safe return and what had happened in the fighting.

THE *SARIYYAH* OF AL-KHABṬ, ITS AMIR WAS ABU 'UBAYDAH IBN AL-JARRĀH.

Then (occurred) the *Sariyyah* of al-Khabṭ.¹ Its Amir was Abū 'Ubaydah Ibn al-Jarrāh. And it took place in Rajab of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Abū 'Ubaydah Ibn al-Jarrāh with three hundred Muhājirs and al-Anṣār, among whom was 'Umar Ibn al-Khaṭṭāb, against a branch of the Juhaynah at al-Qabaliyyah which is adjacent to the coast of the sea, the (distance) between it and al-Madīnah being five nights' (journey). On the way they suffered from hunger, so they ate leaves of the trees and Qays Ibn Sa'd bought camels and slaughtered for them. The sea threw a big fish which they ate and returned without a clash.

THE *SARIYYAH* OF ABŪ QATĀDAH IBN RIB'Ī AL-ANṢĀRĪ TOWARDS KHUḌRAH THE TERRITORY OF MUḤĀRIB.

Then (occurred) the *Sariyyah* of Abū Qatādah Ibn Rib'ī al-Anṣārī towards *Khuḍrah* the territory of the Muḥārib [p. 96] in

1 Lit. the fallen leaves of the trees.

Najd, in *Shābān* of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Abū Qatādah with fifteen men against the *Ghaṭafān*; and ordered him to make a surprise attack on the enemy. He marched in the night and remained in concealment in the day. He made an onslaught on a large concentration of the enemy which he surrounded. One of them cried: O *Khudrah*! (lit. ash coloured horses and black clouded men). Some of them encountered the Muslims but he who came before them was slain. They (Muslims) drove their animals, there being two hundred camels and two thousand goats and they captured many slaves. Having collected the booty they separated the *khums*. The remainder was divided among the men of the *sariyyah*, every one of whom got twelve camels.¹ Every ten goats were regarded to be equal to one camel. In the share of Abū Qatādah there fell a pretty girl. The Apostle of Allāh, may Allāh bless him, asked him to make a gift of her to him (Prophet). He made a gift of her to him. The Apostle of Allāh, may Allāh bless him, then gave her in gift to Maḥmīyah Ibn Jaz'. They remained absent in this *sariyyah* for fifteen nights.

THE SARIYYAH OF ABŪ QATĀDAH IBN RIB'Ī AL-ANṢĀRĪ TOWARDS BAṬN IḌAM.

Then (occurred) the *sariyyah* of Abū Qatādah Ibn Rib'ī al-Anṣārī towards Baṭn Iḍam, on the first of the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, decided to launch a campaign against Makkah, he sent Abū Qatādah Ibn Rib'ī with eight men to attack Baṭn Iḍam, which

¹ The number of camels being two hundred, forty must have been set apart as al-*Khums*, thus one hundred sixty were left to be divided among the participants.

lies between Dhu Khushub and Dhu al-Marwah, at a distance of three *barids* (thirty six miles) from al-Madīnah. The object of the Apostle of Allāh, may Allāh bless him, was to leave the people guessing that his aim was in that direction, and this report was to be spread. Among the men of the *sariyyah* was Muḥallim Ibn Jaththāmah al-Laythi. Then 'Āmir a man from al-'Aḍbaṭ al-Ashja'i passed by them and greeted them after the manner of the Muslims. The people seized him, and Muḥallim Ibn Jaththāmah attacked him, killed him and took his camel, belongings and milk-cane, that was with him, as booty. When they returned to the Prophet, may Allāh bless him, this verse of al-*Qur'ān* was revealed:

O ye who believe ! when ye go forth (to fight) in the way of Allāh, be careful to discriminate say not unto one who offereth you peace: "Thou art not a believer", seeking the chance profits of this life (so that ye may despoil him). With Allāh are plenteous spoils.¹ To the end of the verse.

They proceeded and did not confront any concentration (of the enemy). So they returned till they reached Dhu Khushub, and it (report) reached them that the Apostle of Allāh, may Allāh bless him, had directed his attention to Makkah. They took the middle route and joined the Prophet, may Allāh bless him, at al-Suqyā.

THE GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, IN THE YEAR OF THE VICTORY.

The (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, in the year of the Victory, in the month of Ramaḍān in the eighth year from the *hijrah* [p. 97] of the Apostle of Allāh, may Allāh, bless him.

They (narrators) said: When (the month of) Shā'bān after the commencement of the twenty second month after the treaty of al-

1 *Al-Qur'ān*, Sūrah IV, verse 94. Tr.

Ḥudaybiyah, Banū Nufāḥah, who formed a branch of Banū Bakr, spoke to the notables of the Quraysh asking them to help them against the Khuzā'ah, with men and arms. They arrived disguised and masked at al-Watīr; among them there were Ṣafwān Ibn Umayyah, Ḥuwayṭib Ibn 'Abd al-'Uzzā, Mikraz Ibn Ḥafṣ Ibn al-Akhyaf. They led a night attack when they (Khuzā'ah) were not on their guard but feeling secure, and killed twenty of their men. Then the Quraysh repented for what they had done, and realized that it was a violation of the period of truce and (the terms of) the pact which had been made between them and the Apostle of Allāh, may Allāh bless him. 'Amr Ibn Sālim al-Khuzā'i set out with forty horse-men of the Khuzā'ah and came before the Apostle of Allāh, may Allāh bless him, to inform him as to what had befallen them, and to seek help from him. He got up dragging his sheet, and said: I shall not be helped if I do not help the Banū Ka'b with what I help myself. He added: Verily this cloud will shower rain to help the Banū Ka'b. Abū Sufyān Ibn Ḥarb arrived at al-Madinah before the Apostle of Allāh, may Allāh bless him, to ask him to renew the pact, and to prolong the period. He declined the request. Then Abū Sufyān stood and said: I have got permission before the people. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Abū Sufyān! do you say this? Then he returned to Makkah. The Apostle of Allāh, may Allāh bless him, made preparations but kept the matter a secret. He closed his ears and said: O Allāh! close their eyes and let them not see us but suddenly. When he decided to march, Ḥāṭib Ibn Abī Balṭa'ah wrote to the Quraysh informing them about it. The Apostle of Allāh, may Allāh bless him, sent 'Alī Ibn Abī Ṭālib and al-Miqdād Ibn 'Amr, who held his (Ḥāṭib's) messenger with the letter and brought him to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, sent (messages) to the Arabs around him, the chief tribes of whom were Aslam, Ghifār, Muzaynah, Juhaynah, Ashja' and Sulaym. Some of them reached al-Madinah and some of them joined him on the way. The number of the Muslims was ten thousand in the *Ghazwat al-Fath*. The Apostle of Allāh, may Allāh bless him, left behind

'Abd Allāh Ibn Umm Maktūm to be in charge of al-Madīnah. He set out on Wednesday, 10 Ramaḍān after al-'Aṣr. When he reached al-Ṣulṣul, he sent al-Zubayr Ibn al-'Awwām with two hundred Muslims in advance of him. The crier of the Apostle of Allāh, may Allāh bless him, cried: He who likes, may break the fast and he who likes may observe the fast. Then he continued his march and when he was at Qudayd, he prepared flags and banners and gave them to the tribes. He halted at Marr al-Zahrān at the time of at 'Isha ordered his Companions and they kindled ten thousand fires. The Quraysh had not received any report about his march. They were sorry as they apprehended his *ghazwah* against them. They therefore sent Abū Sufyān Ibn Ḥarb to collect information and said: If you meet Muḥammad obtain from him amnesty for us. Abū Sufyān Ibn Ḥarb, Ḥakīm Ibn Hizām and Budayl Ibn Warqā came out (of Makkah). When they saw the army, it frightened them. [P. 98] The Apostle of Allāh, may Allāh bless him, appointed 'Umar Ibn al-Khaṭṭāb, to keep watch on that night. Al-'Abbās Ibn 'Abd al-Muṭṭalib heard the voice of Abū Sufyān, and said: O Abū Ḥanẓalah. He said: I am here, what is behind you? He said: It is the Apostle of Allāh with ten thousand strong. Embrace Islām, may your mother and tribe be berieved of you. He took him under his protection and set out with him, and his companions. He got them admitted before the Apostle of Allāh, may Allāh bless him. They embraced Islām. He favoured Abū Sufyān saying: He who enters the house of Abū Sufyān will be safe and he who closes his door will also be safe. Then the Apostle of Allāh, may Allāh bless him, entered Makkah with his armed forces, riding his she-camel al-Qaṣwa, between Abū Bakr and Usayd Ibn Ḥudayr. Abū Sufyān was detained. He saw what was beyond his reach. He said: O Abu al-Faḍl! the sovereignty of your brother's son has risen high. Thereupon al-'Abbās said: Woe to thee! it is not sovereignty, it is prophethood. He said: Yes. The banner of the Apostle of Allāh may Allāh bless him, was that day wite Sa'd Ibn 'Ubādah. His remarks and threats about the Quraysh came to his knowledge so he took it from him and handed it over to his son Qays Ibn Sa'd. The Apostle of Allāh, may Allāh bless him, ordered Sa'd Ibn

'Ubādah to enter through Kadā, al-Zubayr Ibn al-'Awwām through Kudā, and Khālid Ibn al-Walīd through al-Liṭ. The Apostle of Allāh, may Allāh bless him, entered through Adhākhir, and prohibited fighting. He ordered six men and four women to be killed, they were (1) 'Ikrimah Ibn Abī Jahl, (2) Habbār Ibn al-Aswad, (3) 'Abd Allāh Ibn Sa'd Ibn Abī Sarḥ, (4) Miqyas Ibn Ṣabābah al-Laythī, (5) al-Ḥuwayrith Ibn Nuqaydh, (6) 'Abd Allāh Ibn Hilāl Ibn Khaṭal al-Adrami, (7) Hind Bint 'Utbaḥ, (8) Sārah, the *mawlāt* (enfranchised girl) of 'Amr Ibn Hāshim, (9) Fartanā and (10) Qarībah. Out of them, Ibn Khaṭal, al-Ḥuwayrith Ibn Nuqaydh and Miqyas Ibn Ṣabābah were slain. The whole army did not confront any concentration except Khālid who confronted Ṣafwān Ibn Umayyah, Suhayl Ibn 'Amr and 'Ikrimah Ibn Abī Jahl with a party of the Quraysh at al-Khandamah. They had resisted them from entering, and taking out their arms shot the arrows at them. Thereupon Khālid exhorted his companions and fought with them. He killed twenty four men of the Quraysh and four of the Hudhayl. The Quraysh suffered the worst of defeats. When the Apostle of Allāh, may Allāh bless him, appeared on the *ṭhaniyyah* of Adhākhir, he saw the fighting, and said: Did I not prohibit you from fighting? It was said to him: Khālid was forced to fight, so he fought. Then he said: Allāh's decree is the best. Two men of the Muslims were killed. They were Kurz Ibn Jābir al-Fihri and Khālid al-Ashqar al-Khuẓā'i who had lost their way. A leather-tent was pitched for the Apostle of Allāh, may Allāh bless him, at al-Ḥajūn. Al-Zubayr Ibn al-'Awwām went with his banner and pitched it by its side. The Apostle of Allāh, may Allāh bless him, came and entered it. It was said to him: Will you not halt in your house? He said: Has 'Aqil left any house for us? The Apostle of Allāh, may Allāh bless him, forced his entry into Makkah. Then the people embraced Islām willingly or unwillingly. The Apostle of Allāh, may Allāh bless him, circumambulated the Ka'bah on his beast. There were three hundred and sixty idols around the Ka'bah. [P. 99] When he passed by an idol, he pointed with the staff in his hand and said: "And say: Truth hath come and falsehood hath vanished away. Lo!

falaahood is ever bound to vanish.”¹ Consequently the idols fell down with faces downward, the chief of them being Hubal in front of al-Ka‘bah. Then he came to al-Maqām (of Ibrahim) which is near al-Ka‘bah and offered two *rak‘ahs* behind it. Then he sat by the side of the mosque and sent Bilāl to ‘Uthmān Ibn Ṭalḥah to bring the key of al-Ka‘bah. ‘Uthmān brought it. The Apostle of Allāh, may Allāh bless him, took it, opened the door and entered al-Ka‘bah. There he offered two *rak‘ahs* and came out. Then he closed the two shutters of the door and the key was with him. The people were made to assemble round al-Ka‘bah. That day he addressed them and called ‘Uthmān Ibn Ṭalḥah, whom he gave the key and said: Banu Abū Ṭalḥah! take it for all times to come, and none but an oppressor will seize it from you. He entrusted *al-Siqāyah* (the supplying of water to pilgrims) to al-‘Abbās Ibn ‘Abd al-Muṭṭalib, and said to him: I have given you an office which should not be niggardly to you, nor you should be niggardly to it.² Then the Apostle of Allāh, may Allāh bless him, sent Tamim Ibn Asad al-Khuzā‘i who marked anew the limits of the Sanctuary. The time of *al-Zuhr* came and Bilāl recited the *adhān* from the roof of al-Ka‘bah. The Apostle of Allāh, may Allāh bless him, said: War will not be fought with the Quraysh after this day till the day of resurrection, He meant on the basis of the infidelity (الكفر). The Apostle of Allāh, may Allāh bless him, stood at al-Ḥazwarah and said: Thou art the best part of the earth of Allāh, and the dearest part of the earth of Allāh to me. He meant Makkah. If I had not been banished from thy limits I would not have left thee. The Apostle of Allāh, may Allāh bless him, sent *sariyyahs* against the idols which were around al-Ka‘bah and had them demolished. These were al-‘Uzzā, Manāt, Suwā‘, Buwānah and *Dhu al-Kaffayn*. His crier cried at Makkah: He who believes in Allāh and the hereafter should not leave any idol in his house undemolished. When it was the second day after the Victory, the Apostle of Allāh, may Allāh bless him, delivered a sermon after *al-Zuhr*.

¹ *Al-Qur‘ān*, Sūrah, XVII, verse 81. Tr.

² اعطيتكم ماترواكم ولا تتركونها

He said: Allāh has made Makkah a sanctuary since He created the heavens and the earth. Consequently it will remain a sanctuary immune from bloodshed till the day of resurrection. It was made lawful for me for only a short time (ساعة) of the day. Then it regained its sanctity like yesterday's. Those of you present should convey to those not present. It is not lawful for us to take any thing from here as booty. He conquered it on Friday, 19 Ramaḍān. The Apostle of Allāh, may Allāh bless him, stopped there for fifteen nights, during which he was offering two *rak'ahs*.¹ Then he set out for Hunayn and appointed 'Attāb Ibn Usayd to be in charge of Makkah; and to lead the prayers; Mu'ādh was to instruct them *sunna* and *al-fiqh* (jurisprudence).

Muḥammad Ibn 'Ubayd al-Tanāfisi informed us: Muḥammad Ibn Ishāq informed us on the authority of Muḥammad Ibn Shihāb, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, set out from al-Madīnah in the year of Victory when ten days of Ramaḍān had elapsed. He fasted till he reached al-Kadid, then he ceased fasting. Consequently they (jurists) considered it to be the final decree of the Apostle of Allāh, may Allāh bless him.

Ya'qūb Ibn Ibrāhīm al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn [P. 100] Kaysān, he on the authority of Ibn Shihāb; verily 'Ubayd Allāh Ibn 'Abd Allāh informed him, that Ibn 'Abbas informed him: Verily the Apostle of Allāh, may Allāh bless him, set out in the year of Victory, in Ramaḍān. He observed fasting till he was at al-Kadid. Then people assembled round him, he took a wooden cup and drank (water) from it. Then he said: O people! it is permissible. The Apostle of Allāh, may Allāh bless him, enjoyed the permission. He, who observes fasting (in travelling), also follows him. But they were following the most recent command and they considered it as the superseding authority.

¹ Travellers are enjoined to offer diminished (قصر) prayers, i.e., two *rak'ahs* instead of four.

Hāshim Ibn al-Qāsim informed us: Layth Ibn Sa'd informed us: Ibn Shihāb related to me on the authority of 'Ubayd Allāh Ibn 'Abd Allāh 'Utbah Ibn Mas'ūd, he on the authority of Ibn 'Abbās, verily he informed him: Verily the Apostle of Allāh, may Allāh bless him, set out in the year of the Vicrory, in the month of Ramaḍān. He obsrved fasting till he reached al-Kadid. Then he discontinued. The Companions of the Apostle of Allāh, may Allāh bless him, followed him in the new practice and then the newest practice.

Abū 'Āsim al-Nabīl al-Ḍaḥḥāk Ibn Makhlad informed us on the authority of Sa'id Ibn 'Abd al-'Azīz al-Tanūkhī: 'Atiyyah Ibn Qays informed us on the authority of Qazā'ah, he on the authority of Abū Sa'id al-Khudrī; he said: The Apostle of Allāh, may Allāh bless him, permitted us, (to leave Madīnah) when two nights of Ramaḍān had passed, consequently we started and we were observing fast. When we reached at al-Kadid, the Apostle of Allāh, may Allāh bless him, ordered us to break (our fasts). In the morning we were at Sharjayn, some of us fasting, others not. When we reached Marr al-Zahrān, he informed us that we had to encounter the enemy and he ordered us to break the fasts.

Abu al-Walīd Hishām al-Ṭayālīsī informed us: Shu'bah informed us; (second chain) Muslim Ibn Ibrāhīm informed us on the authority of Hishām al-Dastawā'i; they said: Qatādah informed us on the authority of Abū Naḍrah, he on the authority of Abū Sa'id al-Khudrī; he said: We set out with the Apostle of Allāh, may Allāh bless him, when we conquered Makkah on eighteen or seventeen Ramaḍān. Some of us observed fasting and the others ceased fasting, and no faster blamed a non-faster, not a non-faster blamed a faster.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, fasted on the day of the Victory of Makkah when he arrived at Qudayd, a cup of milk was brought to him and he broke the fast and also ordered people to break their fasts.

Talq Ibn Ghannām al-Nakha'i informed us: 'Abd al-Rahmān Ibn Jurayṣ al-Ja'farī informed us: Hammād related to me on the authority of Ibrāhīm: Verily, the Apostle of Allāh, may Allāh bless him, conquered Makkah on 10 Ramaḍān and he was fasting although a traveller and a warrior.

Yazīd Ibn Hārūn informed us on the authority of Yaḥyā Ibn Sa'id, he on the authority of Sa'id Ibn al-Musayyib: Verily the Apostle of Allāh, may Allāh bless him, had set out with eight thousand or ten thousand men in the year of the Victory, and he proceeded to Hunayn with two thousand men from Makkah in addition.

Abū Dāwūd 'Umar Ibn Sa'd al-Ḥafarī informed us on the authority of Ya'qūb al-Qummī, he on the authority of Ja'far Ibn Abi al-Mughīrah, he on the authority of Ibn Abzā; he said: The Prophet, may Allāh bless him, entered Makkah with ten thousand men.

(P. 101) Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Kathīr Ibn 'Abd Allāh, he on the authority of his father, he on the authority of his (Kathīr's) grandfather; he said: We fought under the Apostle of Allāh, may Allāh bless him, in the year of the Victory and were more than one thousand. He meant his people of Muzaynah. So Allāh made us victorious at Makkah and Hunayn.

Ma'n Ibn 'Isā, Shabābah Ibn Sawwār and Mūsā Ibn Dāwūd informed us; they said: Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of Anas Ibn Malik; he said: The Apostle of Allāh, may Allāh bless him, entered Makkah in the year of the Victory and on his head there was a helmet. Then he removed it. Ma'n and Mūsā Ibn Dāwūd said in their version: A person came to him, and said: O Apostle of Allāh! Ibn Khaṭal is holding fast the curtains of al-Ka'bah. Thereupon the Apostle of Allāh, may Allāh bless him, said: Kill him. Ma'n said in his version: Mālik said: The Apostle of Allāh, may Allāh bless him, was not putting on *iḥrām* that day.

Ismā'il Ibn Abān al-Warrāq informed us; Abū Uways informed us: Al-Zuhri related to me: That Anas Ibn Mālik related to him: Verily he saw the Apostle of Allāh, may Allāh bless him, in the year of the Victory with a helmet on his head. When he removed it from his head, a person came to him and said: O Apostle of Allāh! Ibn Khaṭal is holding fast the curtains of al-Ka'bah. Thereupon the Apostle of Allāh, may Allāh bless him, said: Kill him wherever you find him.

Al-Faḍl Ibn Dukayn informed us: Sufyān i.e. al-Thawri informed us on the authority of Ibn Jurayj, he on the authority of a man of the Ṭāwūs; he said: The Apostle of Allāh, may Allāh bless him, never entered Makkah without *iḥrām* except on the day of the Victory when he entered it without *iḥrām*.

Al-Faḍl Ibn Dukayn informed us: Sharik informed us on the authority of 'Ammār al-Duhnī, he on the authority of al-Zubayr, he on the authority of Jābir; he said: Verily the Apostle of Allāh, may Allāh bless him, entered Makkah on the day of the Victory and he was wearing a black turban.

'Affān Ibn Muslim and Kathīr Ibn Hishām related to us, they said: Hammād Ibn Salamah informed us on the authority of Abu al-Zubayr he on the authority of Jābir: Verily the Apostle of Allāh, may Allāh bless him, entered Makkah on the day of the Victory and he was wearing a black turban.

'Abd Allāh Ibn al-Zubayr al-Ḥumaydi informed us: Sufyān Ibn 'Uyaynah informed us on the authority of Hishām, he on the authority of 'Urwah, he on the authority of his father, he on the authority of 'Āyishah: Verily the Apostle of Allāh, may Allāh bless him, entered from the side of upper Makkah and went out from the side of lower Makkah.

Suwayd Ibn Sa'id informed us: Abū 'Umar Ḥaḍḍ al-Ṣan'ānī Ibn Maysarah informed us on the authority of Hishām, he on the authority of 'Urwah, he on the authority of his father, he on the authority of 'Āyishah: that the Apostle of Allāh, may Allāh bless him, entered Makkah in the year of the Victory through Kada, a narrow path in the mountain on the side of the upper Makkah.

Ismā'il Ibn 'Abd Allāh Ibn Khālīd al-Sukkari informed us: Yahya Ibn Sulaym al-Ṭā'fi informed us on the authority of Ismā'il Ibn Umayyah, he on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily the Apostle of Allāh, may Allāh bless him entered Makkah from the upper side of the valley (الْبَيْتِ) and went out through the lower side of the alley.

Abu al-Walīd Hishām al-Ṭayālīsī, Shabābah Ibn Sawwār and Hāshim Ibn al-Qāsim or Abū Qaṭan 'Amr Ibn al-Haytham informed us on the authority of 'Amr Ibn Dīnār, he on the authority of 'Ubayd Ibn (P. 102) 'Umayr; he said: The Apostle of Allāh, may Allāh bless him said to his Companions on the day of the Victory of Makkah: Verily this is the day of fighting, so break the fast. Shabābah said: Shu'bah said: 'Amr Ibn Dīnār did not hear from 'Ubayd Ibn 'Umayr except three Traditions.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us: Muḥammad Ibn 'Amr informed us on the authority of Abū Salamah and Yahyā Ibn 'Abd al-Raḥmān Ibn Ḥāṭib; they said: on the day of the Victory of Makkah at the hands of the Apostle of Allāh, may Allāh bless him, 'Abd Allāh Ibn Umm Maktūm was before him, between al-Ṣafā and al-Marwah. He was reciting:

Bravo O valley of Makkah!

The land where there are many people and visitors of the sick.

The land where I walk without a guide.

The land where many pegs are thrust.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Sa'id Ibn al-Musayyib: Verily the Apostle of Allāh, may Allāh bless him, ordered (his followers) on the day of the Victory to kill Ibn Abī Sarḥ, Fartanā Ibn al-Zibā'rā and Ibn Khaṭal. Abū Barzah came and saw him (Ibn Khaṭal) holding fast the curtains of al-Ka'bah. He (Abū Barzah) ripped open his belly. A person of al-Anṣār had taken a vow to kill Ibn Abī Sarḥ if he saw him. 'Uthmān, whose foster-brother he (Ibn Abī Sarḥ) was, came and interceded for him with the Prophet, may Allāh bless him. The

Anṣārī was waiting for the signal of the Prophet to kill him 'Uthmān interceded and he let him go. Then the Apostle of Allāh, may Allāh bless him, said to the Anṣārī: Why did you not fulfil your vow? He said: O Apostle of Allāh! I had my hand on the hilt of the sword waiting for your signal to kill him. The Prophet, may Allāh bless him, said signalling would have been a breach of faith. It does not behave the Prophet to make signal.

Aḥmad Ibn al-Ḥajjāj al-Khurāsānī informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ma'mar informed us on the authority of al-Zuhri, he on the authority of one of the members of the family of 'Umar Ibn al-Khaṭṭāb; he said: On the day of the Victory when the Apostle of Allāh, may Allāh bless him, was at Makkah, he sent for Ṣafwān Ibn Umayyah Ibn Khalaf, Abū Sufyān Ibn Ḥarb and al-Ḥārith Ibn Hishām. 'Umar said: Allāh has given you supremacy over them, it is time you let them know what they had done.¹ The Prophet, may Allāh bless him, said: For me and for you is what Joseph had said to his brothers: Have no fear this day! May Allāh forgive you, and He is the Most Merciful of those who show mercy."² 'Umar said: I was put to shame before the Apostle of Allāh, may Allāh bless him, because of the aversion that was expressed by me. The Apostle of Allāh, may Allāh bless him, said to them, what he said.

Ismā'il Ibn 'Abd al-Karīm al-Ṣan'ānī informed us: Ibrāhīm Ibn 'Aqil Ibn Ma'qil related to me on the authority of his father, he on the authority of Wahb Ibn Jābir: At the time of the Victory, the Prophet, may Allāh bless him, ordered 'Umar Ibn al-Khaṭṭāb, who was in al-Baṭḥā, to come to al-Ka'bah to obliterate every picture (صورة) in it. The Prophet, may Allāh bless him, did not enter it till all the pictures were obliterated.

Mūsā Ibn (P. 103) Dāwūd informed us: Ḥammād Ibn Salamah informed us on the authority of 'Amr Ibn Dinār, he on the authority of Ibn 'Abbās, he on the authority of al-Faḍl: Verily the Prophet, may Allāh bless him, entered the Sanctuary and he was

1 i.e., How they had persecuted the Muslims before *hijrah*.

2 *Al-Qur'ān*, *Sūrah XII*, verse 92. Tr.

saying: *Subhān Allāh* (Glory be to Allāh), *Allāh Akbar* (Allāh is Great), and praying but not kneeling.

Khālīd Ibn Makhḥad al-Bajalī informed us: Sulaymān Ibn Bilāl informed us: 'Abd al-Raḥmān Ibn al-Ḥārith Ibn 'Iyāsh informed us on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grandfather; he said: The Prophet, may Allāh bless him, sat on the steps of al-Ka'bah in the year of the Victory. Then he praised Allāh and glorified Allāh, and in what he said was: There is no *hijrah* after the Victory.

Mūsā Ibn Dāwūd Ibn Lahī'ah informed us on the authority of al-A'raj, he on the authority of Abū Hurayrah; he said: On the day of the Victory, Makkah was engulfed in smoke and the words of Allāh, the Almighty and the Glorious are: "the day when the sky will produce visible smoke."¹

Abu al-Walid Hishām al-Ṭayālīsī informed us: Shu'bah informed us on the authority of Abū Iyās; he said: I heard 'Abd Allāh Ibn al-Mughaffil; he said: I saw the Apostle of Allāh, may Allāh bless him, on the day of the Victory of Makkah, on a she-camel going and reciting the *sūrah al-fath*² and repeating it and saying: Had the people not thronged around me I would have repeated it as it has been repeated.

Hāshim Ibn al-Qāsim informed us: Abū Ma'shar informed us on the authority of al-'Abbās Ibn 'Abd Allāh Ibn Ma'bad; he said: The Apostle of Allāh, may Allāh bless him, said on the following day of the Victory: Banish from your hearts vanity and the pride of your ancestors of the days of the *jahiliyyat*: All people are the children of Adam and Adam was (created) out of dust.

Ismā'il Ibn 'Abd al-Karīm al-Ṣan'ānī informed us: Ibrahim Ibn 'Aqil Ibn Ma'qil informed us on the authority of his father, he on the authority of Wahb Ibn Munabbih; he said: I asked

¹ *Al-Qur'ān*, Sūrah XLIV, verse 10. Tr.

² Sūrah No. 48.

Jābir Ibn 'Abd Allāh; Did you get spoils on the day of the Victory. He said: No.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of 'Alī Ibn Zayd Ibn Jud'ān, he on the authority of Abū Naḍrah, he on the authority of 'Imrān Ibn Ḥuṣayn; he said: I was with the Prophet, may Allāh bless him; in the year of the Victory. He halted there for eighteen nights and offered only two *rak'ahs* i.e., *Qaṣr*.

Al-Faḍl Ibn Dukayn informed us: Sufyān informed us on the authority of Yaḥyā Ibn Abī Ishāq; he said: I heard Anas Ibn Mālik saying: We set out with the Apostle of Allāh, may Allāh bless him, who was offering diminished prayers (قصر) till he arrived at Makkah. There we stayed for ten days and he continued offering diminished prayers till we returned (to Madīnah).

Yazīd Ibn Hārūn informed us: Muḥammad Ibn Ishāq informed us on the authority of al-Zuhri, he on the authority of 'Ubayd Allah Ibn 'Abd Allāh Ibn 'Utbah; he said: The Apostle of Allāh, may Allāh bless him, stayed at Makkah for fifteen days and he offered diminished prayers till he travelled to Ḥunayn.

Al-Faḍl Ibn Dukayn informed us: Al-Mas'ūdī informed us on the authority of al-Ḥakam: Verily the Apostle of Allāh, may Allāh bless him, started the journey in Ramaḍān from al-Madīnah, when six days had passed. He travelled for seven days till he arrived at Makkah. On the way he offered two *rak'ahs*. He stayed there for half the month, diminishing the prayers. Then he set out for Ḥunayn when two days in the month of Ramaḍān had remained.

Al-Faḍl Ibn Dukayn informed us: Sharik informed us on the authority of 'Abd al-Raḥmān Ibn al-Iṣbahānī (P. 104) he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Prophet, may Allāh bless him, stayed at Makkah, after the Victory for seventeen days, offering two *rak'ahs*, in prayers.

Muḥammad Ibn Ḥarb al-Makkī informed us: Bakr Ibn Muḍar informed us on the authority of Ja'far Ibn Rabī'ah he on authority of 'Irāk Ibn Mālik: Verily the Prophet, may Allāh

bless him, offered two *rak'ahs* in prayers for fifteen days at Makkah in the year of the Victory,

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Abū Naḍrah, he on the authority of 'Imrān Ibn Ḥuṣayn; he said : The Apostle of Allāh, may Allāh bless him, stayed at Makkah for eighteen nights during the Victory of Makkah and offered two *rak'ahs* instead of four in prayers.

'Affān Ibn Muslim informed us : Wuhayb informed us : 'Umārah Ibn Ghaziyyah informed us : Al-Rabī' Ibn Sabrah al-Juhani informed us on the authority of his father; he said: We set out with the Apostle of Allāh, may Allāh bless him, in the year of the Victory ; and he stayed (in Makkah) for fifteen days and nights.

Kathīr Ibn Hishām informed us : Al-Furāt Ibn Sulaymān informed us on the authority of 'Abd al-Karīm Ibn Mālik al-Jazari he on the authority of Mujāhid, he on the authority of manumitted slave-girl (a *mawlāt*) of Umm Hānī : Verily when the Apostle of Allāh, may Allāh bless him, conquered Makkah, he asked for a vessel, took a bath and then offered four *rak'ahs*.

Yahyā Ibn 'Abbād informed us : Fulayḥ Ibn Sulaymān informed us, Abū Murrah informed us: I heard Sa'id Ibn Abī Sa'id al-Maqburi saying : Abu Murrah (the *Mawlā*) manumitted slave of Umm Hānī informed me, that Umm Hānī informed him : Verily she entered the halting place of the Apostle of Allāh, may Allāh bless him, on the day of the Victory, to speak to him about a man for whom she wanted amnesty. She said : The Apostle of Allāh, may Allāh bless him, reached there and dust had set on his head and beard. It was covered by a cloth. Then he took a bath and changed the sides of the cloth and offered eight *rak'ahs* of *al-Duḥā* (noon).

Hāshim Ibn al-Qāsim informed us : Layth Ibn Sa'id informed us : Yazid Ibn Abī Ḥabīb related to me on the authority of Sa'id Ibn Abī Hind, that Abū Murrah the manumitted slave (*Mawlā*) of 'Aqil Ibn Abī Ṭālib informed him : That Umm Hānī

Bint Abū Ṭālib related to him : The Apostle of Allāh, may Allāh bless him,¹ in the year of the Victory, two persons of Banu Makhzūm came running to her. She took them under her protection. Then 'Alī came there and said : I shall kill both of them. When I heard him saying this, I went to the Apostle of Allāh, may Allāh bless him, who was at upper Makkah. When the Apostle of Allāh, may Allāh bless him, saw me, he welcomed me and said : Umm Hānī ! What brought you here ? I said : O Prophet of Allāh ! I have given protection to two men from among my husband's brothers. 'Alī wants to kill them. Thereupon the Apostle of Allāh, may Allāh bless him, said : We grant amnesty to him whom you have given protection. Then the Apostle of Allāh, may Allāh bless him, stood up for bath and Fāṭimah screened him with a cloth. Then he took his cloth and wrapped it. Then he offered eight *rak'ahs* of *al-ḍuḥā* (supererogatory noon prayers).

Abū Bakr Ibn Muḥammad Ibn Abī Murrat al-Makkī informed us : Sa'īd Ibn Sālim al-Makki informed us on the authority of a man whom he named ; he said : When the Apostle of Allāh, may Allāh bless him conquered Makkah, he appointed Sa'īd Ibn Sa'īd Ibn al-'Āṣ Ibn Umayyah administrator (عامل) of the market of Makkah. When [P. 105] the Prophet, may Allāh bless him, wanted to go to al-Ṭā'if, Sa'īd Ibn Sa'īd accompanied him and died a martyr's death at al-Ṭā'if.

Abū Bakr Ibn Muḥammad Ibn Abī Murrat informed us : Muslim Ibn Khālid al-Zanjī related to me on the authority of Ibn Jurayj ; he said : When the Prophet, may Allāh bless him, set out for al-Ṭā'if in the year of the Victory, he left Hubayrah Ibn Shihb Ibn al-'Ajlān al-Thaqafī to be in charge of Makkah. And when he wanted to return to al-Madīnah, he left 'Attāb Ibn Asīd to be in charge of Makkah and pilgrimage of the eighth year.

Muḥammad Ibn 'Ubayd informed us : Zakariyya Ibn Abī Zā'idah related to me on the authority of 'Āmir, he said :

1 Lacuna in both the editions.

Al-Ḥārith Ibn Mālik Ibn Bara said : I heard the Prophet, may Allāh bless him, saying on the day of the Victory : There will be no fighting for it after this day to the day of resurrection.

THE SARIYYAH OF KHĀLID IBN AL-WALĪD AGAINST AL-'UZZA.

Then (occurred) the *sariyyah* of Khālīd Ibn al-Walīd against al-'Uzzā on twenty fifth of the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : When the Apostle of Allāh, may Allāh bless him, had conquered Makkah, he sent Khālīd Ibn al-Walīd towards al-'Uzzā to demolish it. He set out with thirty horsemen of the Companions. They reached there and demolished it. Then he returned to the Apostle of Allāh, may Allāh bless him, and informed him (about it). He asked him : Did you notice any thing ? He answered : No. He said : Verily you have not demolished it, so go back to it and demolish it. Then Khālīd went back full of fury. He unsheathed his sword. There came out a woman who was naked of black complexion and with the (hair of) her head scattered. The attendant began to cry out. Khālīd struck her and cut into two parts. He, then, returned to the Apostle of Allāh, may Allāh bless him, and apprised him of it. Thereupon he said : Yes, that was al-'Uzzā. She was disappointed for ever to be adored in your country. She was at Nakhlah and was (the deity of) the Quraysh and all Banū Kinānah. It was the biggest of their idols. Its keepers were Banu Shaybān, a branch of Banū Sulaym.

THE SARIYYAH OF 'AMR IBN AL-'ĀṢ AGAINST SUWĀ'

Then (occurred) the *sariyyah* of 'Amr Ibn al-'Āṣ against Suwā' in the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: When he had conquered Makkah. The Prophet, may Allāh bless him, sent 'Amr Ibn al-Āṣ towards Suwā' the idol of Hudhayl, to demolish it. 'Amr Said: I reached there, and there was an attendant of it. He asked: What do you want? I replied: The Apostle of Allāh, may Allāh bless him, has ordered me to demolish it. He said: You cannot do it. I asked: Why? He said: You will be resisted. I said: Till now you are adhering to falsehood, woe! to you. Does it hear or see? Then he ('Amr) said: I approached it, broke it and ordered my companions, who demolished its treasure house. [P. 106] They did not find there any thing. Then I asked the attendant. What did you see? He said: I surrender to Allāh.

THE SARIYYAH OF SA'D IBN ZAYD AL-ASHHALI AGAINST MANĀT.

Then (occurred) the *sariyyah* of Sa'd Ibn Zayd al-Ashhali against Manāt, in the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, had conquered Makkah, he sent Sa'd Ibn Zayd al-Ashhali towards Manāt (the deity of) of al-Aws, al-Khazraj and Ghassān, at al-Mushallal. On the day of the Victory, the Apostle of Allāh, may Allāh bless him, sent Sa'd Ibn Zayd al-Ashhali to demolish it. He set out with twenty horsemen, and reached there. There was an attendant who asked him: What do you want? He said: (I want) to demolish Manāt. He rejoined: You and this. Then Sa'd walked to it. There came out a naked woman of dark complexion with the (hair of) her head scattered. She was cursing and beating her chest. The attendant said: O Manāt! display your wrath. Sa'd Ibn Zayd al-Ashhali struck and killed her. He, then, turned to the idol with his companions

who demolished it. They did not find any thing in her treasure. He returned to the Apostle of Allāh. may Allāh bless him, on 24th Ramaḍān.

SARIYYAH OF KHĀLID IBN AL-WALĪD AGAINST BANU JADHĪMAH, A BRANCH OF BANU KINĀNAH, RESIDING IN LOWER MAKKAH.

Then (occurred) the *sariyyah* of Khālīd Ibn al-Walīd against Banū Jadhīmah, a branch of Banū Kinānah, residing in Lower Makkah, at the distance of a day's (journey) towards Yalamlam, in Shawwāl of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was the day of Procyon.

They (narrators) said; When Khālīd Ibn al-Walīd came back after the demolition of al-'Uzzā and the Apostle of Allāh, may Allāh bless him, was still staying at Makkah, he sent him to Banū Jadhīmah to invite them to embrace Islām; he had not sent him to fight. He set out with three hundred and fifty persons of the Muhājirs, al-Anṣār and Banū Sulaym. Khālīd reached there and asked them: What are you? They said: (We are) Muslims. We offer prayers and bear witness to the truth of Muḥammad's prophethood. We have erected mosques in our open places and recite *adhān* there. He asked: What about these arms? They said: Hostility subsists between us and an Arab tribe. We apprehended that you were those people, so we equipped ourselves for armed resistance. He said: Put down the arms. They put down the arms and he ordered them to be made captives. The people captured them and some of them were chained behind their shoulders. He distributed them among his companions. When it was morning, Khālīd cried: He who has a captive, should strike him with the sword. As for as Banū Sulaym were concerned, they slew their captives, and as far as the Muhājirs and al-Anṣār were concerned, they set their captives

free. When it (report) reached the Prophet, may Allāh bless him, what [P. 107] Khālid had done, he said: O Allāh! I absolve myself from the guilt of what Khālid has done. He sent 'Alī Ibn Abī Ṭālib, who paid blood money of those who had been slain, and compensated their losses. Then he returned to the Apostle of Allāh, may Allāh bless him, and apprised him of it.

Al-'Abbās Ibn al-Faḍl al-Azraq al-Baṣrī informed us: Khālid Ibn Yazīd al-Jawnī informed us: Muḥammad Ibn Ishāq informed us on the authority of Ibn Abī Ḥadrad, he on the authority of his father; he said: I was with the horsemen who attacked Banū Jadhīmah under the command of Khālid Ibn al-Walid on the day of Procyon. We encountered one of their men with whom there were women. He began to fight us for them and said: Verse.

Leave the skirts of the waist wrapper and wait for
The scrawling of small snakes which are not frightened.
If three men resist the enemy, you will be defended.

He (narrator) said; He fought against three men and succeeded in climbing over the mountain.

He (narrator) said: When we confronted another man with whom there were women, he said: He fought on their behalf and was reciting verse.

She of white complexion and red hips knows,

He (the owner) of the flock of sheep and camels will defend
her.

I shall satisfy (her in this matter) to the extent a man satisfies.

He fought on their behalf till he made them climb up the mountain.

He (narrator) said: When we came across another man with whom there were women. He began to fight on their behalf reciting (verses).

She of white complexion, that makes one forget the bride,
knows,

A leaf will not fatten her leanness,

I shall travel very fast today

Like those who drive camels of protuberant chest and hollow backs.

He fought on their behalf till he made them climb up the mountain.

Thereupon Khālīd said : Do not pursue them.

Al-'Abbās Ibn al-Faḍl informed us, Sufyān Ibn 'Uyaynah informed us : 'Abd al-Malik Ibn Nawfal Ibn Musāḥiq al-Qurashī related to me on the authority of his father ; he said : The Apostle of Allāh, may Allāh bless him, sent us on the day of Nakhlah (when al-'Uzza was demolished), and said : Slay the people as long as you do not hear a *mu'adhdhin* or see a mosque. We happened to meet a man whom we asked : (Are you) an unbeliever or a Muslim ? He replied : If I am unbeliever, give me a respite. We said : If you are an unbeliever we will slay you. He said : Let me satisfy the requirments of the women. When he went near one of these women, she said : O Ḥubaysh ! embrace Islām now that you have exhausted the enjoyment of life.

Did you see ! when I searched you I found you.

At Ḥalyah or overtook you at al-Khawāniq.

Was not a lover worthy of (kindness) being bestowed upon,
Because he had undertaken travelling during nights and scorching heat.

There is no sin on me, as I had told thee when we were neighbours,

Reward my love before misfortune comes.

Reward my love before a calamity befalls,

And my *amir* removes us (at a distance).

Thereupon she said ; Yes, may you live for ten and seven years in succession or eight years consecutively. He (narrator)

said: Then we went close to him and struck his head. [P. 108] He (narrator) said: Then she came and began to suck him till she expired. Sufyān said: The woman had much compact flesh. The word النحس used in the narration means اللحم (flesh).

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH AGAINST ḤUNAYN, AND THE SAME WAS THE *GHAZWAH* OF HAWĀZIN.

Then (occurred) the *ghazwah* of the Apostle of Allāh against Ḥunayn, and it is also known as the *ghazwah* of Hawāzin, in *Shawwāl* of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. Ḥunayn is a valley, (The distance) between it and Makkah is equal to three nights' (journey).

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, conquered Makkah, the notables of the Hawāzin and the *Thaqif* moved from one side to the other. They assembled and rose in rebellion. Mālik Ibn 'Awf al-Naṣrī had brought them together and he was then thirty years old. He ordered them and they brought with them their wealth, their women folk and their children. They mobilized at Awṭās, and the supporters were coming to them. They agreed on marching against the Apostle of Allāh, may Allāh bless him. So the Apostle of Allāh, may Allāh bless him, set out from Makkah on Saturday 6th *Shawwāl*, at the head of twelve thousand Muslims—ten thousand of the men of al-Madīnah and two thousand of Makkah. Abū Bakr said: Today we will not be overpowered because of our small number. There set out with the Apostle of Allāh, may Allāh bless him, a number of polytheists among whom was Ṣafwān Ibn Umayyah. The Apostle of Allāh, may Allāh bless him, had borrowed from him one hundred coats of mail with accessories. He arrived at Ḥunayn on Tuesday 10th *Shawwāl*. Mālik Ibn 'Awf sent three persons to collect information about the Companions of the Apostle of Allāh,

may Allāh bless him. They returned to him but owing to fear, joints of their bodies had become loose. The Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn Abī Ḥadrad al-Aslamī, who entered their camp, went round it and brought information about them. When it was night, Mālik Ibn 'Awf turned to his companions and made them take position in the valley of Ḥunayn to attack Muḥammad and his Companions all at once. The Apostle of Allāh, may Allāh bless him, arrayed his Companions in the morning, and set them in ranks. He prepared flags and banners to hand them over to the persons. From among the Muhājirs, 'Alī Ibn Abī Ṭālib was holding a flag, Sa'd Ibn Abī Waqqāṣ was holding a banner, and 'Umar Ibn al-Khāṭṭāb was holding a banner. The flag of al-Khazaraj was being held by Ḥubāb Ibn al-Mundhir. It is said, another flag was being carried by Sa'd Ibn 'Ubādah. Usayd Ibn Ḥudayr was bearing the flag of al-Aws. Every branch of al-Aws and al-Khazaraj had a flag or a banner borne by one of their notables. The Arab tribes had their flags and banners borne by the persons noted among them. On the day he had set out from Makkah, the Apostle of Allāh, may Allāh bless him, sent the Sulaym as vanguard under the command of Khālid Ibn al-Walīd. He continued to command the vanguard till he halted at al-Ji'rānah. The Apostle of Allāh, may Allāh bless him, reached the valley [p. 109] of Ḥunayn well prepared. He rode his white mule, Duldul, and had put on two coats of mail, head cover and iron helmet. The Hawāzin appeared before them as some thing black in the darkness of the dawn, the like of which they had never seen. The forces emerged from the narrow passes of the valley and its branches and attacked them suddenly. The horsemen i.e. the horsemen of Banu Sulaym were repulsed and turned their back. The men from Makkah followed them. The Apostle of Allāh, may Allāh bless him, began to say: O supporters of Allāh! O supporters of His Apostle! I am the servant of Allāh and His Apostle. The Apostle of Allāh, may Allāh bless him, then returned to the camp and those, who had been repulsed, thronged there. On that day those who remained firm were al-'Abbās Ibn 'Abd al-Muṭṭalib, 'Alī Ibn Abī Ṭālib, al-Faḍl Ibn 'Abbās, Abū

Sufyān Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, Rabi'ah Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, Abū Bakr, 'Umar and Usamah Ibn Zayd, and the members of his family and his Companions. He began to say to al-'Abbās : Cry: O the body of al-Anṣār ! O people of *al-samurah* (acacia tree)¹ ! O people of the *sūrah al-Baqarah* (chapter of Heifer) ! Accordingly he cried and his voice was very loud. They turned to him as if he was a she-camel showing affection to her young ones. They responded: We are here, we are here. Then they attacked the polytheists. The Apostle of Allāh, may Allāh bless him, raised his eyes and saw their fighting, then he remarked: Now the battle has started.

I am the Prophet, there is nothing false in it.

I am the son of 'Abd al-Muṭṭalib.

Then he (Prophet) said to al-'Abbās Ibn 'Abd al-Muṭṭalib: Give me a few pebbles. He (al-'Abbās) gave him a few pebbles picking from the earth. He (Prophet) then said: May the faces be deformed. He threw them on the faces of the polytheists, and said: Flee away, for the sake of al-Ka'bah. Allāh cast fear in their hearts. They fled away in a way that none looked at the other. Then the Apostle of Allāh, may Allāh bless him, ordered them to kill whom they could. Thereupon the Muslims grew furious and killed them and also began to kill their children. (المرية) It (report) reached the Apostle of Allāh, may Allāh bless him, and he stopped them from killing the children. The symbol of the angels on the day of Ḥunayn was red turban. one side of which they had hung between their shoulders. The Apostle of Allāh, may Allāh bless him, said: He who kills a man and has a witness, will receive his belongings (سلب). The Apostle of Allāh, may Allāh bless him, ordered them to pursue the enemy. (In their pursuit) some of them reached al-Ṭā'if, some of them Nakhlah, and a party turned to Awṭās. The Apostle of Allāh may Allāh bless him, prepared a flag for Abū 'Āmir al-Ash'ari, and sent him to search them. Salamah Ibn al-Akwa' was with them. He reached their

¹ Those who had offered *bay'ah* under the tree on the occasion of al-Hudaybiyah.

camp, and they resisted. Abu 'Āmir killed nine combatants. Then, the tenth one wearing a yellow turban came out. He struck Abū 'Āmir and killed him. Abū 'Āmir had nominated Abū Mūsā al-Ash'arī as his successor. He fought them till Allāh granted him victory. He killed the slayer of Abū 'Āmir. The Apostle of Allāh, may Allāh bless him, said: O Allāh ! pardon Abū 'Āmir and place him among the highest of my *ummah* in the paradise. He also prayed for Abū Mūsā.

Among the Muslims slain were Ayman Ibn 'Ubayd Ibn Zayd al-Khazraji who was the son of Umm Ayman, uterine brother of Usāmah Ibn Zayd, Surāqah Ibn al-Hārith [P.110] and Ruqaym Ibn Tha'labah Ibn Zayd Ibn Lawdhān. Fighting with Banu Naṣr Ibn Mu'āwiyah was fierce and it was followed by a fight with Banu Ribāb. 'Abd Allāh Ibn Qays, who was Muslim, said: Banu Ribāb have now perished. The Apostle of Allāh, may Allah bless him, said: O Allāh ! recompense their misfortune. Mālīk Ibn 'Awf stood at one of narrow passes (ثنية) of the mountain till the weak ones among his companions passed and the last person of them came. Then he fled and enterenched himself in the abode of (قصر) Biliyyah. It has also been said: He entered the fort of Banū Thaḳīf. The Apostle of Allāh, may Allāh bless him, ordered the slaves and the spoils to be collected. When these were collected, he sent them to al-Jirānah. They waited there till the Apostle of Allāh, may Allāh bless him, returned from al-Ṭā'if. They (Muslims) were in their enclosures to ward off the sun. There were six thousand slaves, twenty-four thousand camels, more than forty thousand goats, and four thousand *ūqiyahs* of silver. The Apostle of Allāh, may Allāh bless him, delayed (the distribution) of the slaves lest a deputation might wait upon him (to obtain their freedom). He started distributing the money, and gave first the shares of those whose hearts were to be reconciled (مولفه القلوب).¹ Consequently Abū Sufyān Ibn Ḥarb was paid forty *ūqiyahs* of silver and one hundred camels. He (Abū Sufyān) said: And for my son Mu'āwiyah ?

¹ This refers to the leading Makkans who had recently joined the fold of Islam.

He (the Prophet) said : Give him forty *ūqiyahs* of silver and one hundred camels. He gave one hundred camels to Ḥakīm Ibn Ḥizām. He (Ḥakīm) asked for one hundred more. He (Prophet) gave the same to him. He (Prophet) gave al-Naṣr Ibn al-Ḥārith Ibn Kaladah one hundred camels ; he gave Asid Ibn Jāriyah al-Thaqafī one hundred camels ; he gave al-'Alā Ibn Ḥārithah al-Thaqafī fifty camels ; he gave Makhramah Ibn Nawfal fifty camels ; he gave al-Ḥārith Ibn Hishām one hundred camels ; he gave Sa'id Ibn Yarbū' fifty camels ; he gave Ṣafwān Ibn Umayyah one hundred camels ; he gave Qays Ibn 'Adī one hundred camels ; he gave 'Uthmān Ibn Wahb fifty camels ; he gave Suhayl Ibn 'Amr one hundred camels ; he gave Huwaytib Ibn 'Abd al-'Uzzā one hundred camels ; he gave Hishām Ibn 'Amr al-'Āmiri fifty camels ; he gave al-Aqra' Ibn Ḥābis al-Tamīmī one hundred camels ; he gave 'Uyaynah Ibn Ḥiṣn one hundred camels ; and he gave Mālīk Ibn 'Awf one hundred camels. He gave al-'Abbās Ibn Mirdās forty camels ; but he recited a verse respecting it, and so he gave him one hundred camels. It has also been said : (He gave him) fifty. He gave all these from *al-Khums* (one fifth of the booty set apart in the name of Allāh) With us this is the most approved version. Then he ordered Zayd Ibn Thābit to count the people and the spoils, and distributed them among the people. The share of every one of them was four camels and forty goats. If one happened to be a horseman, he got twelve camels and one hundred and twenty goats. If there were more than one horse (with one man) no share was allotted for the other (horse or horses).

A deputation of the Hawāzin waited on [P. 111] the Prophet, may Allāh bless him. They were fourteen persons and their head was Zuhayr Ibn Ṣurad. Among them was Abū Burqān, the foster uncle of the Apostle of Allāh, may Allāh bless him. They begged him to be generous with them regarding the captives. He (Prophet) asked them : Whether your children and women are dear to you or your wealth ? They said : We do not consider any thing equal to our women and children (احساب). Thereupon he (Prophet) said : Whatever belongs to me and to the family of

'Abd al-Muṭṭalib is yours, and I shall ask the people (about their shares). The Muhājirs and al-Anṣār said: What is ours, is at the disposal of the Apostle of Allāh, may Allāh bless him. Al-Aqra' Ibn Ḥābis said: Not, what is mine and of Banū Tamīm. 'Uyaynah Ibn Ḥiṣn said: Not, what is mine and of Banū Fazārah. Al-Abbās Ibn Mirdās said: Not, what is mine and of Banū Sulaym. Banū Sulaym said: What is ours, is at the disposal of the Apostle of Allāh, may Allāh bless him. Thereupon al-Abbās Ibn Mirdās said: You have insulted me. The Apostle of Allāh, may Allāh bless him, said: These people have come as Muslims, and this was why I delayed the distribution of the captives. I offered them a choice, and they did not consider any thing equal to their women and children. So he who possesses any slave should return him cheerfully. And he who is not willing (to return), should also return and it will be a debt on us to be repaid from those six shares of spoils which Allāh will graciously bestow on us. They (Muslims) said: We agree to it and surrender. Then they returned captured (women) and children, none backing out except 'Uyaynah Ibn Ḥiṣn who denied to return the old woman who had fallen to his share. Subsequently he also returned her.

THE APOSTLE OF ALLĀH HAD CLOTHED THE CAPTIVES IN FINE EGYPTIAN LINEN.

They (narrators) said: When al-Anṣār saw what the Apostle of Allāh, may Allāh bless him, had given to the Quraysh and the Arabs, they talked about it (among themselves). Thereupon the Apostle of Allāh, may Allāh bless him, said: O people of al-Anṣār! Will you not like that the people go back with goats and camels and you go back with the Apostle of Allāh to your dwellings? They said: We will be pleased with our share and lot, O Apostle of Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Allāh! be merciful to al-Anṣār, to the

sons of al-Anṣār, and to the grandsons of al-Anṣār. The Apostle of Allāh, may Allāh bless him returned, and they (people) dispersed. The Apostle of Allāh, may Allāh bless him, reached al-Ji'rānah on Thursday 5 Dhu al-Qa'dah. There he stayed for thirteen nights. When he wanted to return to al-Madīnah, he set out on Wednesday 18 Dhu al-Qa'dah in the night. He put on *ihrām*, for 'Umrah and entered Makkah, where he circumambulated (al-Ka'bah), walked (between al-Ṣafā and al-Marwah), and had his head shaved. At night he returned to al-Ji'rānah to pass the night there. Next day *i.e.*, Thursday, he returned to al-Madīnah. He crossed the valley of al-Ji'rānah till he emerged in Sarif. Then he took the way to Marr al-Zahrān, then to al-Madīnah, may Allāh bless him.

Abū 'Aṣim al-Ḍaḥḥāk al-Nabīl Maḥlad al-Shaybānī informed us: 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Ya'lā Ibn Ka'b al-Thaqafī informed us; (second chain) and 'Abd Allāh Ibn 'Abbās informed me on the authority of his father: Verily the Apostle of Allāh, may Allāh bless him, went to Hawāzin at the head of twelve thousand men and killed as many of them (Hawāzin) as he had killed [P. 112] of the men of the Quraysh on the day of Badr. The Apostle of Allāh, may Allāh bless him, took the dust of al-Baṭḥā and threw it on our faces, so we fled.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of al-Zuhri he on the authority of Kathīr Ibn 'Abbās Ibn 'Abd al-Muṭṭalib, he on the authority of his father; he said: On the day of Hunayn, the Muslims and the polytheists encountered, and Muslims turned their backs that day. I saw the Apostle of Allāh, that there was none with him except Abū Sufyān Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, who held the stirrup of the Prophet, may Allāh bless him, and the Prophet was not slow in his effort to reach the polytheists. He ('Abbās) said: Then I came to him and held his reins and he was riding his white mule. Then he said: O 'Abbās! say loudly: O people of al-samurah (the tree under which they had taken oath of allegiance). He said: I was of loud voice,

so I cried in a loud voice : Where are the people of *al-samurah* ? Thereupon they turned towards him like the youngs responding to the beckoning of a she-camel, (saying) : We are here, we are here, we are here. The polytheists confronted and encountered them. Al-Anṣār cried twice : O people of al-Anṣār. Then the call was restricted to Banū al-Ḥārith Ibn al-Khazraj and they cried : O Banū al-Ḥārith Ibn al-Khazraj ! The Prophet saw them fighting, raising his head and he was riding his mule. Then he said : Fighting has now reached its climax. Then he took pebbles in his hand and threw them on the enemy, and said : For the sake of Ka'bah flee away. He ('Abbās) said : By Allāh ! their affair changed ; edges (of their swords) became blunt, and Allāh made them flee. I visualise the Prophet, may Allāh bless him, riding (in pursuit) behind them.

Al-Zuhri said : Ibn al-Musayyib informed me : That day they (Hawāzin) suffered a loss of six thousand men taken as captives (by Muslims).¹ Then they came as Muslims and said : O Prophet of Allāh ! you are the best of human beings, and you have captured our children, women and property. He said : With me are only as many as you see. The best words are those which are the truest. So choose between your children and women, and your property. They said : We do not consider any thing equal to our children and women. Then the Prophet, may Allāh bless him, stood up to deliver a sermon and said : They have come as Muslims, and we have given them a choice between their children and women, and their property. They do not consider any thing equal to their children and women. So he, who has any one of them with him, should return the same willingly and that will be commendable ; and he, who does not like, should also return and this will be a debt, which we will repay when we get something. They said : O Prophet of Allāh ! we agree to surrender. He then said to them : I do not know, there may be some persons unwilling (to surrender), so send your representatives. The representatives came to him and said : They have agreed to surrender.

¹ i.e., those of the Hawāzin, who had escaped capture, returned to the Prophet after accepting Isl.-m.

‘Affān Ibn Muslim informed us: Hammād Ibn Salamah informed us: Ya‘lā Ibn ‘Aṭā informed us on the authority of Abū Hammām, he on the authority of Abū ‘Abd al-Raḥmān al-Fihri; he said: We were with the Apostle of Allāh, may Allāh bless him, on the occasion of the *ghazwah* of Hunayn. We marched there on a day intensely hot. We halted under the shade of the trees. When the sun declined, I put on my armour and mounted my horse, then I went to the Apostle of Allāh, may Allāh bless him, who was in his tent; [P. 113] I said: May peace be on you and mercy of Allāh on you, O Apostle of Allāh! (السلام عليك يا رسول الله ورحمته) the moment of departure has come. He said: Yes. Then he called out: O Bilāl! From beneath an acacia tree he rose casting his shadow like that of a bird, and saying: Here I am! may you be happy, and may I be sacrificed for you. He (Prophet) said: Put the saddle on my horse for me. Accordingly he took out a saddle both the flanks of which were of the fibres of the palm tree, but there was no sign of decay or defect in them. He (al-Fihri) said: He saddled (the horse) and then arrayed our ranks and files throughout the evening and the night. The horsemen on each side smelt those of the other. Then the Muslims turned their backs as Allāh has said. Thereupon the Apostle of Allāh, may Allāh bless him, said: O servants of Allāh! I am the servant of Allāh and His Apostle. Then he said: O groups of Muhājirs! I am the servant of Allāh and His Apostle. He (al-Fihri) said: Then the Apostle of Allāh, may Allāh bless him, jumped down from his horse, took a handful of dust. He who was closer to him than me, informed me, that he cast it on their faces and said: May their faces be deformed. Subsequently Allāh made them flee.

Ya‘lā Ibn ‘Aṭā said: Their sons related to me on the authority of their fathers that they said: None of us remained without dust in our eyes and mouths. We heard a rumbling between heaven and earth like that which is created when a new tray is rubbed by iron.

‘Affān Ibn Muslim and ‘Amr Ibn ‘Āṣim al-Kilābi informed us; they said: Hammām informed us: Qatādah informed us on the

authority of al-Ḥasan, he on the authority of Samurah : Verily the day of Ḥunayn was a rainy day. He (Samurah) said : So the Apostle of Allāh, may Allāh bless him, ordered a crier who cried : Verily prayers (are to be offered) in camel-litters.

‘Amr Ibn ‘Āsim informed us : Hammām informed us : Qatādah informed us ; (second chain) Hāshim Ibn al-Qāsim informed us : Shu’bah informed us ; he said : Qatādah informed me on the authority of Abu al-Mulayḥ, he on the authority of his father ; he said : We had rain at Ḥunayn, so the Apostle of Allāh, may Allāh bless him, ordered his crier who cried prayers (to be offered) in camel-litters.

‘Attāb Ibn Ziyād informed us : ‘Abd Allāh Ibn al-Mubārak informed us : ‘Abd al-Raḥmān al-Mas‘ūdī informed me on the authority of al-Qāsim, he on the authority of ‘Abd Allāh Ibn Mas‘ūd ; he said : The people of *Sūrah al-Baqarah* i. e., the Muslims were called and they came out with their swords which were like meteors. Consequently Allāh made the polytheists flee..

THE SARIYYAH OF AL-ṬUFAYL IBN ‘AMR AL-DAWSI AGAINST DHU AL-KAFFAYN.

Then (occurred) the *sariyyah* of al-Ṭufayl Ibn ‘Amr al-Dawsī against Dhu al-Kaffayn, the idol of ‘Amr Ibn Ḥumāmah al-Dawsī in Shawwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : When the Apostle of Allāh, may Allāh bless him, wanted to march on al-Ṭā’if, he sent al-Ṭufayl Ibn ‘Amr to demolish Dhu al-Kaffayn, the idol of ‘Amr Ibn Ḥumāmah al-Dawsī. He ordered him to seek the help of his people and then to join him at al-Ṭā’if. He set out promptly to reach his people and demolished Dhu al-Kaffayn, he put its face to fire and burnt it, reciting :

(P. 114) O Dhu al-Kaffayn! I am not among thy servants,
Our birth was prior to your birth,
I set thy heart to fire.

He (narrator) said: Four hundred persons of his kinsmen marched very swiftly and joined the Prophet, may Allāh bless him, at al-Ṭā'if, four days after his arrival. He brought a testudo and a catapult. He (Prophet) asked: O men of al-Azd! Who bears your banner? Al-Ṭufayl answered: In the days of the *Jāhiliyyah* al-Nu'mān Ibn Bāziyyah al-Lihbi, used to bear it. He (Prophet) said: You are right,

THE GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST AL-ṬĀ'IF.

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against al-Ṭā'if, in Shawwāl of the eighth year from his *hijrah*.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, set out from Ḥunayn, with the intention of going to al-Ṭā'if; he sent Khālīd Ibn al-Walid in advance with his vanguard. The Thaqīf had repaired their fort and stored provisions which could suffice them for a year. When they fled from Awṭās, they entered their fort, closed its doors and prepared for fighting. The Apostle of Allāh, may Allāh bless him, marched stopping close to the fort of al-Ṭā'if, where encamped. They (polytheists) showered arrows on the Muslims in such large numbers that they looked like the legs of locusts. The Muslims were wounded and twelve of them fell dead. Among (the dead) were 'Abd Allāh Ibn Abī Umayyah Ibn al-Mughīrah and Sa'īd Ibn al-'Āṣ. 'Abd Allāh Ibn Abī Bakr al-Ṣiddīq was shot at that day. His wound was healed, but after some time it opened again and he died of it. The Apostle of Allāh, may Allāh bless him,

shifted to the place where the mosque of al-Ṭā'if stands today. His wives Umm Salamah and Zaynab were with him. He pitched two tents for them and used to offer prayers between the tents during the siege of al-Ṭā'if. He besieged them for eighteen days. He set a *manjanīq* (ballista) and threw a prickly hedge (حسك)¹ round the fort with sticks. The *Ṭhaqif* shot arrows and a man was killed. Thereupon the Apostle of Allāh, may Allāh bless him, ordered their vines, to be cut and put to fire. The Muslims devastated many vineyards. Then they asked him to leave them for the sake of Allāh and for the sake of mercy. Thereupon the Apostle of Allāh, may Allāh bless him, said: I abstain from it for the sake of Allāh and for the sake of mercy. A crier of the Apostle of Allāh, may Allāh bless him, cried: Whichever of the slaves comes out of the fort to us, will be set free. More than thirteen men came out, among whom was Abū Bakrah who came out with a party, so he was called Abū Bakrah (the father of the party). The Apostle of Allāh, may Allāh bless him, set them free. He entrusted, each of them to a person who bore his expenses. This the (flight of their slaves) was too much for the people of al-Ṭā'if to bear. The Apostle of Allāh, may Allāh bless him, was not permitted (by Allāh) to conquer al-Ṭā'if, so the Apostle of Allāh, may Allāh bless him, consulted Nawfal Ibn Mu'āwiyah al-Dīlī and asked him: What is your opinion? He replied: The fox is in his hole, (P. 115) if you stay, you will catch it and if you leave, it will not harm you. Consequently the Apostle of Allāh, may Allāh bless him, ordered 'Umar Ibn al-Khaṭṭāb, and he announced that the people could depart. They grumbled at this and said: Should we depart while al-Ṭā'if is not yet conquered? Thereupon the Apostle of Allāh, may Allāh bless him, said: Fight in the morning. When they attacked in the morning, many people were wounded. Thereupon the Apostle of Allāh, may Allāh bless him, said: We will return, if Allāh so will. They were pleased and then they began to depart. The Apostle of

1 حَسَك caltrop or an instrument armed with four spikes, so arranged that one always stands upright, used to obstruct an enemy.

Allāh, may Allāh bless him, was laughing. The Apostle of Allāh, may Allāh bless him, said: Say: There is no god but Allāh alone. He fulfilled His promise, helped His servant and defeated the armies all alone. When they departed and went away from the tents, he said: Say: We are returning, repenting, and worshipping our Lord, and praising (Him). It was said: to him; O Apostle of Allāh! Invoke Allāh! against the Thaqif. Thereupon he said: O Allāh guide the Thaqif and bring them (to the right path).

'Amr Ibn 'Āṣim al-Kilābi informed us: Abu al-Aṣḥhab informed us: Al-Ḥasan informed us; he said: The Apostle of Allāh, may Allāh bless him, besieged the people of al-Ṭā'if. He (al-Ḥasan) said: A man was shot at from over the wall and was killed. So 'Umar came and said: O Prophet of Allāh! leave the Thaqif to us. He (Prophet), said: Allāh has not permitted me about the Thaqif. He ('Umar) said: Then how shall we fight the people against whom Allāh has not permitted (us to fight)? He (Prophet) said: Then depart from here. And they left.

Qabīṣah Ibn 'Uqbah informed us: Sufyān al-Thawrī informed us on the authority of Thawr Ibn Yazīd, he on the authority of Makhūl: Verily, the Prophet, may Allāh bless him, kept the *manjaniq* fixed against the people of al-Ṭā'if for forty days.

Naṣr Ibn Bāb informed us on the authority of al-Ḥajjāj, he meant Ibn Arṭāh, he on the authority of al-Ḥakam, he on the authority of Miqṣam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, said on the day of al-Ṭā'if: Whichever of their slaves come out to us, will be set free. Thereupon some of their slaves came out, among whom was Abū Bakrah. The Apostle of Allāh, may Allāh bless him, set them free.

Then the Apostle of Allāh, may Allāh bless him, sent the tax-collectors.¹

1 المصدقين i. e., the persons who collect *ṣadaqah* or tax.

They (*narrators*) said : When the Apostle of Allāh, may Allāh bless him, saw the new moon of al-Muḥarram of the ninth year from his *hijrah*, he sent tax-collectors who were collecting taxes from the Arabs. He sent 'Uyaynah Ibn Ḥiṣn to Banū Tamīm to collect the tax from them, he sent Buraydah Ibn al-Ḥusayb to al-Aṣlām and Ghifār to collect the tax from them, it has also been said that it was Ka'b Ibn Mālik ; he sent 'Abbād Ibn Bishr al-Aṣḥālī to Sulaym and Muzaynah, he sent Rāfi' Ibn Makīth to Juhaynah ; he sent 'Amr Ibn al-'Āṣ to Banū Fazārah ; he sent al-Ḍaḥḥāk Ibn Sufyān al-Kilābī to Banū Kilāb ; He sent Ibn al-Lutbiyyah al-Azdī to Banū Dhubyān ; he sent a person of the Sa'd Hudhaym (to collect) taxes from them. The Apostle of Allāh, may Allāh bless him, ordered his tax collectors to realise only what was in excess with them and leave their costly belongings with them.

[P. 116] THE SARIYYAH OF 'UYAYNAH IBN ḤIṢN AL-FAZĀRI AGAINST BANŪ TAMĪM (WHO WERE IN AL-SUQYĀ).

Then (*occurred*) the *sariyyah* of 'Uyaynah Ibn Ḥiṣn al-Fazāri against Banū Tamīm, who were (camping) between al-Suqyā and the land of Banū Tamīm. It took place in al-Muḥarram of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (*narrators*) said : The Apostle of Allāh, may Allāh bless him sent 'Uyaynah Ibn Ḥiṣn al-Fazāri, against Banū Tamīm, at the head of fifty horsemen, among whom there were neither Muḥājirs nor al-Anṣār. He marched in the night and remained concealed in the day, and attacked them in a desert, where they had come and were grazing their cattle. When they saw the party (of the Muslims) they turned their backs. He captured eleven of their men. They (Muslims) found eleven women and thirty

children in a quarter, and brought them to al-Madīnah. The Apostle of Allāh, may Allāh bless him, ordered, and they were imprisoned in the house of Ramlah Bint al-Ḥārith. Then several of their chiefs, among whom were 'Uṭārid Ibn Ḥājib, al-Zibriqān Ibn Badr, Qays Ibn 'Āsim, al-Aqra' Ibn Ḥābis, Qays Ibn al-Ḥārith, Nu'aym Ibn Sa'd, 'Amr Ibn al-Ahtam and Ribāḥ Ibn al-Ḥārith Ibn Mujāshi', came there. When they (captives) saw them, the women and children began to weep so they hurried and came to the door of the Prophet, may Allāh bless him, and cried: O Muḥammad! come to us. Thereupon the Apostle of Allāh, may Allāh bless him, came out. Bilāl had recited *iqāmah*¹ for the prayers, but they clung to the Apostle of Allāh, may Allāh bless him, to talk to him. He stayed there with them. Then he went and offered *al-Zuhr* prayers. He sat in the court yard of the mosque, and they made 'Uṭārid Ibn Ḥājib move forward and he talked to and addressed (the Prophet). The Apostle of Allāh, may Allāh bless him, ordered Ṭhābit Ibn Qays Ibn Shammās, who gave a reply to them. The following verse was revealed with a reference to them. "Lo! those who call thee from behind the private apartment, most of them have no sense."²

The Apostle of Allāh, may Allāh bless him, returned to them their prisoners and the captives.

Then the Apostle of Allāh, may Allāh bless him, sent al-Walīd Ibn 'Uqbah Ibn Abī Mu'ayṭ to Balmuṣṭaliq (Banu al-Muṣṭaliq), a branch of the Khuzā'ah to collect taxes from them. They had embraced Islām and built mosques. When they heard of the arrival of al-Walīd, twenty of their men came out cheerfully with camels and goats. When he saw them, he returned to al-Madīnah, and informed the Prophet, may Allah bless him, that they had encountered him with arms, and obstructed him from collecting taxes.³ The Apostle of Allāh, may Allāh bless

1 The words of *adhān* recited immediately before the prayers.

2 *Al-Qur'ān*, Sūrah XLIX, Verse 4.

3 Obviously al-Walīd misunderstood the motive of their coming out.

him, decided to send persons against them, who could fight. This (report) reached the people. Consequently, a party of horse-men, who had confronted al-Walid, came there and gave the Prophet, may Allāh bless him, the correct information. Thereupon this verse was revealed :

O ye who believe ! if an evil doer bring you tidings, verify it, lest ye smite some folk in ignorance and afterwards repent of what ye did."¹

The Apostle of Allāh, may Allāh bless him, recited *al-Qur'ān* before them and sent 'Abbād Ibn Bishr to collect *ṣad:qāt* from their property, and to teach them the laws of Islām and the reading of *al-Qur'ān*. He did not exceed what the Apostle of Allāh, may Allāh bless him, had ordered him to do nor made any default in realising the dues, and stayed [P. 117] with them for ten days. Then he returned happily to the Apostle of Allāh, may Allāh bless him.

THE SARIYYAH OF QUṬBAH IBN 'ĀMIR IBN ḤADĪDAH AGAINST KHATH'AM IN THE REGION OF BĪSHAH, NEAR TURABAH.

Then (occurred) the *sariyyah* of Quṭbah Ibn 'Āmir Ibn Ḥadidah against Khath'am, in the region of Bīshah, near Turabah, in Ṣafar of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Quṭbah Ibn 'Āmir Ibn Ḥadidah, at the head of twenty men against the tribe of Khath'am, in the region of Tabālah. He ordered them to make a surprise attack. They set out with ten camels riding them alternately. They captured a man and enquired from him. He pretended to be dumb, but soon after he

1 *Al-Qur'ān*. Sūrah XLIX, Verse 6.

cried out to the tribe to warn them. They struck his neck. Then they waited till the men of the tribe went to sleep, and then they led a surprise attack against them. They fought a fierce action a number of men were wounded, on both the sides. Qutbah Ibn 'Āmir killed whom he could. They drove camels, goats and women to al-Madīnah. A flood came and separated them from him, but they could not find way out of it. After the separation of al-*Khums* their shares consisted of four camels each, and a camel was considered equal to ten goats.

THE *SARIYYAH* OF AL-ḌAḤḤĀK IBN SUFYĀN AL-KILĀBĪ AGAINST BANŪ KILĀB.

Then (occurred) the *sariyyah* of al-Ḍaḥḥāk Ibn Sufyān al-Kilābī against Banū Kilāb in the month of Rabi' al-Awwal of the ninth year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent a force under al-Ḍaḥḥāk Ibn Sufyān Ibn 'Awf Ibn Abū Bakr al-Kilābī, against al-Quraṣā. Al-Aṣyad Ibn Salamah Ibn Qarṭ was with him. They encountered them at al-Zujj, the Zujj of Lāwah and invited them to embrace Islām. They refused, so they attacked them and forced them to flee. Then al-Aṣyad met his father Salamah who was on his own horse, in a pond of al-Zujj. He invited his father to embrace Islām promising him amnesty. He (father) abused him and his creed. Consequently al-Aṣyad hamstrung the horse of his father. When the horse fell on his hoofs, Salamah reclined on his spear in water. He (al-Aṣyad) held him till one of them (Muslims) came there and killed him. His son did not kill him.

THE *SARIYYAH* OF 'ALQAMAH IBN MUJAZZIZ AL-MUDLIJĪ AGAINST AL-ḤABASHAH

Then (occurred) the *sariyyah* of 'Alqamah Ibn Mujazziz al-Mudliji against al-Ḥabashah in the month of Rabi' al-Ākhar of

the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the [P. 118] Apostle of Allāh, may Allāh bless him, that the people of Juddah had seen the people of al-Ḥabashah (Abyssinia). Thereupon he sent 'Alqamah Ibn Mujazziz at the head of three hundred persons. He reached an island in the sea. When the (tide) rose in front of them they ran away from it. When it reached, some people hastened to go to their families and he permitted them. 'Abd Allāh Ibn Hudhāfah al-Sahmī also wanted to go so he ('Alqamah) appointed him the leader of those who were going. He had some humour in him. They halted on the way, enkindled fire to warm themselves and to cook (food). On this he said: I have resolved (not to proceed) unless you jump into this fire. Some of them stood up and thronged, till he had the impression that they were about to jump. Then he said: Sit down! I was simply jesting with you. They mentioned it to the Apostle of Allāh, may Allāh bless him. He said: Do not obey him who orders you to commit a sin.

THE SARIYYAH OF 'ALĪ IBN ABĪ ṬĀLIB TO DEMOLISH AL-FULS, THE IDOL OF ṬAYY

Then (occurred) the *sariyyah* of 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, towards al-Fuls, the idol of the Ṭayy, to demolish it, in the month of Rabī' al-Ākhar of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent 'Alī Ibn Abī Ṭālib, at the head of one hundred and fifty men of al-Anṣār (riding on) one hundred camels and fifty horses, with a black banner and white flag with him, to demolish al-Fuls. They launched a surprise attack early in the morning on the quarter of the family of Ḥātim. They demolished al-

Fuls and destroyed it. They filled, their hands with (took many) captives, camels and goats. Among the captives was the sister of 'Adi Ibn Ḥātim who had fled to Syria. In the treasure of al-Fuls, were found three swords — Rasūb, al-Mikhḍham and a sword known as al-Yamāni — as well as three coats of mail. The Apostle of Allāh, may Allāh bless him, appointed Abū Qatādadh, the custodian of the captives. He appointed 'Abd Allāh Ibn 'Atik custodian of cattle and property. When they halted at Rakak, they divided the spoils among them, and set apart Rasūb and al-Mikhḍham as the special share of the Prophet, may Allāh bless him. Then another sword also fell into his lot. They also set apart and distributed al-Khums and the members of family of Ḥātim and brought them to al-Madīnah.

THE *SARIYYAH* OF 'UKKĀSHAH IBN MIḤṢAN AL-
ASADĪ AGAINST AL-JINĀB THE TERRITORY OF
THE 'UDHRAH AND THE BALLĪ

Then (occurred) the *sariyyah* of 'Ukkāshah Ibn Miḥṣan al-Asadī against al-Jināb, the territory of the 'Udhrah and Balli in the month of Rabi' al-Ākhar of the ninth year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH MAY
ALLĀH BLESS HIM, ON TABŪK

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Tabūk, in Rajab of the ninth year from his *hijrah*.

[P. 119] They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that the Romans had

concentrated large forces in Syria, that Haraclius had disbursed one year's salary to his soldiers, and that tribes of Lakhm, Judhām, 'Āmilah and Ghassān had joined hands with him. They had sent their vanguards to al-Balqā. The Apostle of Allāh, may Allāh bless him, summoned the people to march. He set out and informed them about the place which he intended, so that they could make necessary preparations. He sent (messengers) to Makkah and to the tribes of Arabia (asking them) to send help. This took place in the days of intense heat. He ordered them to pay *sadaqah*. They brought the *sadaqāt* in plenty and strengthened (the army) in the path of Allāh. Some persons came with tears in their eyes (البكاؤن). Their number was seven and they needed transport. He (Prophet) replied: I do not find any thing to carry you. They returned but their eyes were full of tears because of grief as they had nothing to spend. They were (1) Sālim Ibn 'Umayr, (2) Haramiyyi Ibn 'Amr, (3) 'Ubabah Ibn Zayd, (4) Abū Laylā al-Māzini, (5) 'Amr Ibn 'Anamah (6) Salamah Ibn Šakhr and (7) al-'Irbād Ibn Sāriyyah.

According to some narrations: Among them were 'Abd Allāh Ibn al-Mughhaffal and Ma'qil Ibn Yasār.

Some have said: The weepers were the seven sons of Muqarim, who were from the Muzaynah. Some persons from among the hypocrites came to get the permission of the Apostle of Allāh, may Allāh bless him, to remain behind without any excuse, and he permitted them. They were more than eighty persons. Some persons from among the Bedwines also came with excuses and wanted his permission to stay behind. They put forward their excuses but he did not accept them. These were eighty-two persons 'Abd Allāh Ibn Ubayyi Ibn Salāl encamped at al-Thaniyyat al-Wadā' with his allies from among Jews and Hypocrites. It was said that his army was not smaller than the other one of the (i. e. Muslims). The Apostle of Allāh, may Allāh bless him, appointed Abū Bakr al-Šiddiq, in his place استخلف, to lead the prayers in the army. The Apostle of Allāh, may Allāh bless him, had left behind Muḥammad Ibn Maslamah to be in charge of al-Madinah. With us

this version is more approved than what some others have said that he had appointed some other ones. When the Apostle of Allāh, may Allāh bless him, marched, 'Abd Allāh Ibn Ubayyi with those who were with him remained behind. A party of Muslims, remained behind but without entertaining any doubt and scepticism, (1) Ka'b Ibn Mālik, (2) Hilāl Ibn Rabī' (3) Murārah Ibn al-Rabī', (4) Abū Khaythamah al-Sālimi and (5) Abū Dharr al-Ghifārī. The Apostle of Allāh, may Allāh bless him, ordered every branch of al-Anṣār and the tribes of Arabia to have their own flags or banners. He marched personally with his Companions till he arrived at Tabūk with thirty thousand men and ten thousand horses. He stayed there for twenty days and offered during the period only two *rak'ahs*. Abū Khaythamah al-Sālimi and Abū Dharr al-Ghifārī joined him there. At that time Heraclius was at Eemessa (Ḥims). The Apostle of Allāh, may Allāh bless him, then sent Khālīd Ibn al-Walīd at the head of four hundred and twenty horsemen in Rajab of the ninth year, in a *sariyyah* against Ukaydir Ibn 'Abd al-Malik, at Dumat al-Jandal. (The distance) between it and al-Madinah is equal to (fifteen nights' journey), Ukaydir belonged to the Kindah control over whom he had obtained, and he was a Christian. Khālīd reached there, he had emerged from his fort in the moonlight along with his [P. 120] brother Ḥassān, to hunt a wild cow. The horsemen of Khālīd Ibn al-Walīd attacked them. He (Khālīd) captured Ukaydir. His brother Ḥassān resisted and fought till he was killed. Those, who were with them, fled away. Then he entered the fort and Khālīd granted him amnesty against being slain, till he was produced before the Apostle of Allāh, may Allāh bless him, on the condition that he surrendered Dumat al-Jandal. He complied and he (Khālīd) concluded peace with him for two thousand camels, eight hundred heads of cattle, four hundred coats of mail and four hundred spears. He set apart the special share of the Prophet, may Allāh bless him. Then he divided the spoils after separating *al-Khumṣ* and what was set part for the Prophet, may Allāh bless him. Then he distributed the remainder of the spoils among his companions. For every one of them there

were five shares. Now Khālīd Ibn al-Walid set out with Ukaydir and his brother Muṣād, who was in the fort, and with what he had concluded peace on, to return to al-Madīnah. He presented Ukaydir to the Apostle of Allāh, may Allāh bless him. He (Ukaydir) offered him a present. He (Prophet) concluded peace with him on the condition of the payment of *al-Jizyah*; his life was spared as also of his brother. They were set free. The Apostle of Allāh, may Allāh bless him, gave him a document containing the grant of amnesty and the conditions of peace. He placed his thumb impression on it. The Apostle of Allāh, may Allāh bless him, appointed 'Abbād Ibn Bishr as his guard at Tabūk, he made rounds of the camp with his companions. Then the Apostle of Allāh, may Allāh bless him, returned from Tabūk without an encounter. He arrived at al-Madīnah in the month of Ramaḍān of the ninth year. Here he said: All praise be to Allāh for the reward and recompense He has granted us. Those, who had remained behind, came to him and took oaths before him. He accepted their excuse and pardoned them, but he postponed the case of Ka'b Ibn Mālik and his two companions, till a reference to the acceptance of their repentance was made in a revelation. The Muslims began to sell their arms, saying that *Jihād* had come to an end. This (report) reached the Apostle of Allāh, may Allāh bless him, who stopped them from it and said: A party of my people will continue fighting for truth till the emergence of Antichrist (الدجال).

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubāak informed us: Yūnus informed us on the authority of al-Zuhri: 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik informed me; he said: The Apostle of Allāh, may Allāh bless him, seldom decided to go on a *ghazwah* the name of which he did not keep secret by naming another place until the *ghazwah* of Tabūk. The Apostle of Allāh, may Allāh bless him, undertook it in intense heat. He had to traverse a long distance and fight against heavy odds. He clearly named them before the Muslims so that they could make preparations as their enemies had done. And he informed them of what he intended.

Muḥammad Ibn Ḥumayd al-ʿAbdī informed us on the authority of Maʿmar, he on the authority of ʿAbd Allāh Ibn Muḥammad Ibn ʿAqīl Ibn Abī Ṭālib: Referring to His words: "Who followed him in the hour of destitution,"¹ he said: They set out for the *ghazwah* of Tabūk, two men or three men on one camel, during intense heat. One day they suffered severely from thirst, so they slaughtered their camels to press their paunches and to drink water; there was such paucity of water, lack of cleanliness and want of expenses.

[P. 121] Abu ʿĀmir ʿAbd al-Malik Ibn ʿAmr al-ʿAqadī informed us: Sulaymān Ibn ʿAbd al-Raḥmān Ibn ʿAbd Allāh Ibn Ḥanzalah al-*Ghasīl* (washed² by angels) informed us: A son of ʿAbd al-Raḥman Ibn ʿAbd Allāh or a son of ʿAbd Allāh Ibn ʿAbd al-Raḥman Ibn Kaʿb Ibn Mālik related to me on the authority of his father, he on the authority of his (Abd al-Raḥmān's) grandfather: Verily the Prophet, may Allāh bless him, set out for the *ghazwah* of Tabūk on Thursday, and that was the last of his *ghazwahs*. He liked to start his journeys on Thursdays.

ʿAbd Allāh Ibn Jaʿfar al-Raqqī informed us: ʿIsā Ibn Yūnus informed us on the authority of al-Awzāʿī, he on the authority of Yaḥyā Ibn Abī Kathīr; he said: The Apostle of Allāh, may Allāh bless him, passed twenty nights in the *ghazwah* of Tabūk, offering the travellers' prayers (i. e. *qasr*).

Muḥammad Ibn ʿAbd Allāh al-Anṣārī informed us: Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik; he said: We returned from the *Ghazwah* of Tabūk. When we came near al-Madīnah, the Apostle of Allah, may Allāh bless him, said: Verily here are people at al-Madīnāh who had been with you when you were marching or crossing a valley. They said: O Apostle of Allāh! are they in al-Madīnah. He said: Yes! there are excuses that prevented them.

1 *al-Qurʾān*, Sūrah IX, Verse 117.

2 He was given his funeral bath by the angels.

Ismā'il Ibn 'Abd al-Karīm al-Ṣan'ānī informed us : Ibrāhīm Ibn 'Aqīl Ibn Ma'qīl related to me on the authority of his father, he on the authority of Wāḥb, he on the authority of Jābir; he said : On our return to al-Madīnah from the *Ghazwah* of Tabūk I heard the Prophet, may Allāh bless him, saying : Verily in al-Madīnah, there are people who were with you when you were marching or crossing a valley, but disease had prevented them (from physical presence).

THE ḤAJJ UNDER THE LEADERSHIP OF ABŪ BAKR AL-ṢIDDIQ

Then (occurred) the Pilgrimage of Abū Bakr al-Ṣiddīq with the people in *Dhu al-Ḥijjah* of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, appointed Abu Bakr al-Ṣiddīq, may Allāh be pleased with him, to be in charge of the *hajj*. He set out with three hundred persons from al-Madīnah. The Apostle of Allāh, may Allāh bless him, sent with him, twenty sacrificial animals, whom he had adorned with necklaces, and whose humps he had pierced with his own hands, Nājiyah Ibn Jundab al-Aslamī was in charge (of the sacrificial animals). Abu Bakr carried five sacrificial animals with him. When he reached al-'Arj, 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, joined him, and he was riding al-Qaṣwā, the she-camel of the Apostle of Allāh, may Allāh bless him. Thereupon Abū Bakr said to him : Has the Apostle of Allāh, given you charge of the pilgrimage. He said : No, But he has sent me to read to the people "Freedom from obligation"¹ and the dissolution agreements of all parties. Then Abū Bakr proceeded and performed Ḥajj with the people. 'Alī Ibn Abī Ṭālib

¹ *al-Qur'an* Chap. IX.

read to the people: "Freedom from obligations," on the day of sacrifice, near al-Jamrah, and revoked the covenant of every party; and he said: After this year no polytheists will make a pilgrimage nor a naked person will circumambulate (the Ka'bah). Then they returned to al-Madīnah.

Khālīd Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us: 'Amr Ibn al-Hārith informed us on the authority of Ibn Shihāb, he on the authority of Humayd Ibn 'Abd al-Rahmān, he on the authority of Abū Hurayrah; he said: Abū Bakr al-Ṣiddiq sent me [P. 122] with a party during the pilgrimage over which the Apostle of Allāh, may Allāh bless him, had appointed him the *amīr*, before Ḥajjat al-Wadā' (farewell pilgrimage), to announce to the people on the day of Sacrifice that after that year no polytheist would make pilgrimage, nor a naked person would circumambulate al-Ka'bah. Humayd used to say that the day of Sacrifice is the day of Great Pilgrimage,¹ because of the Tradition of Abū Hurayrah.

THE SARIYYAH OF KHĀLID IBN AL-WALĪD AGAINST BANŪ 'ABD AL-MADĀN AT NAJRAN.

Then (occurred) the *sariyyah* of Khālīd Ibn al-Walīd against Banū 'Abd al-Madān at Najrān in the month of Rabi' al-Awwal in the tenth year from the *hijrah* of the Prophet, may Allāh bless him.

THE TWOFOLD SARIYYAH OF 'ALĪ IBN ABĪ ṬĀLIB, MAY ALLĀH'S PEACE BE ON HIM, AGAINST AL- YAMAN.

Then (occurred) the *sariyyah* of 'Alī Ibn Abī Ṭālib against al-Yaman; it has also been said: It was undertaken twice, once in the

¹ It may be noted that the annual Ḥajj in which animals are sacrificed is called Ḥajj-Akbar (Great pilgrimage).

month of Ramaḍān of the tenth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent 'Alī to al-Yaman and prepared a banner for him. He put the turban on his head with his own hand, and said : Go and do not pay attention to anything. When you reach there, do not fight them (Yamanites) until they fight you. He set out with three hundred horsemen, and it was the first cavalry detachment that ever entered this region, which was the territory of the Maḍhijj. He spread his companions there. They brought booty, spoils, women, children, camels, goats and other things which they could catch hold of. 'Alī put the spoils in the charge of Buraydah Ibn al-Ḥuṣayb al-Aslamī. He deposited with him all that they had captured. Then he met their concentration and invited them to embrace Islām. They refused and threw arrows and stones, on which he arrayed his companions and handed over his banner to Mas'ūd Ibn Sinān al-Aslamī. Then 'Alī with his companions, led an attack against them and killed twenty men. They were dispersed and fled away. He restrained from pursuing them but he invited them to embrace Islām. They promptly responded ; and a party of their chiefs took oath of allegiance, and said : We also represent those of our people who are behind us. Here are our *ṣadaqāt*, take what is due of Allāh. 'Alī collected the booty and divided it into five parts. He wrote on one arrow 'for Allāh' and cast a lot, first arrow came up for *al-Khums*. 'Alī distributed the remainder of the booty among his companions. Then he returned and joined the Prophet, may Allāh bless him, at Makkah, where he had arrived to perform the Ḥajj of the tenth year.

ACCOUNT OF THE 'UMRAH OF THE PROPHET, MAY ALLĀH BLESS HIM.

Hawdhah Ibn Khalifah, Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Shihāb Ibn 'Abbād al-'Abdī informed us ; they said : Dāwūd

Ibn 'Abd al-Rahman al-'Abdī informed us on the authority of 'Amr Ibn Dīnār, he on the authority of [P. 123] 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, performed 'Umrah four times, one 'Umrah al-Hudaybiyah, from which he was prevented¹, two 'Umrāt al-Qaḍā in the year following truce, three 'Umrah at Jī'rānah, and the fourth which was performed with his Ḥajj.

Aḥmad Ibn Ishāq al-Ḥaḍrami informed us: Wuhayb informed us: 'Abd Allāh Ibn 'Umar Ibn Khuthaym informed us on the authority of Sa'īd Ibn Jubayr: Verily the Apostle of Allāh, may Allāh bless him, performed 'Umrah in the year of al-Hudaybiyah in Dhu al-Qa'dah. He performed 'Umrah in the year he made peace with the Quraysh in Dhu al-Qa'dah. And he performed 'Umrah on his return from al-Ṭā'if in Dhu al-Qa'dah from al-Jī'rānah.

Ḥajjāj Ibn Nuṣayr informed us: Abū Bakr *i.e.*, al-Hudhali informed us on the authority of 'Ikrimah: he said: The Apostle of Allāh, may Allāh bless him, performed 'Umrah three times in Dhu al-Qa'dah prior to performing Ḥajj.

Mūsā Ibn Dāwūd al-Ḍabbī informed us: 'Abd Allāh Ibn al-Mu'ammal informed us on the authority of Ibn Abi Mulaykah; he said: The Prophet, may Allāh bless him, performed 'Umrah four times, and each in Dhu al-Qa'dah.

Al-Faḍl Ibn Dukayn informed us: Zakariyā Ibn Abī Zā'idah informed us on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, did not perform 'Umrah but in Dhu al-Qa'dah.

Qabīṣah Ibn 'Uqbah informed us: Sufyān, he meant al-Thawrī, informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭā; he said: All the 'Umarahs of the Prophet were performed in Dhu al-Qa'dāh.

1 'Umrāt al-Ḥaṣr: In 6 H. had decided to perform 'Umrah but he was prevented by the Makkans and the truce of al-Hudaybiyyah was signed. The author has counted it as 'Umrah because of the intention of the Prophet to perform 'Umrah.

'Affān Ibn Muslim, Abu al-Walid Hishām al-Ṭayālīsī and 'Amr Ibn 'Āṣim al-Kilābī informed us; they said: Hammām informed us on the authority of Qatādah; he said: I asked Anas Ibn Mālik: How many times did the Apostle of Allāh, may Allāh bless him, perform 'Umrah? He said: Four times. One of his 'Umrahs was when the polytheists prevented him from visiting the Sanctuary (حرم) from al-Hudaybiyah in Dhu al-Qa'dah. His next 'Umrah was in the following year when they concluded treaty with him in Dhu al-Qa'dah. His next 'Umrah from al-Ji'rānah when he divided the spoils of Ḥunayn, in Dhu al-Qa'dah. His last 'Umrah was with his Ḥajj.

Muḥammad Ibn Sādiq informed us: Ibrāhīm Ibn Ṭahmān informed us on the authority of Abu al-Zubayr, he on the authority of 'Utbah, the mawla of Ibn 'Abbās; that he said: When the Apostle of Allāh, may Allāh bless him returned from al-Ṭā'if, he halted at Ji'rānah and divided the booty there, and then he performed 'Umrah on 28 Shawwāl.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us on the authority of Dāwūd Ibn 'Abd al-Raḥmān, he on the authority of 'Abd al-'Azīz Ibn 'Abd Allāh, he on the authority of Mutarrish al-Ka'bi, thus he said: The Apostle of Allāh, may Allāh bless him, came from al-Ji'rānah and performed 'Umrah in the night, then he returned, as if he had come to pass the night. He said: For this reason his 'Umrah remained unknown to many people. Dāwūd said: It was in the year of the Victory.

Mūsā Ibn Dāwūd informed us: Ibn Lahī'ah informed us on the authority of 'Iyād Ibn 'Abd al-Raḥmān, he on the authority of Muḥammad Ibn Ja'far: Verily the Prophet, may Allāh bless him, performed 'Umrah coming from al-Ji'rānah. He said: Seventy prophets had performed 'Umrah coming from there.

Muḥammad Ibn al-Sabbāh informed us: 'Abd al-Raḥmān Ibn Abī al-Zinād informed us on the authority of Hishām Ibn 'Urwaḥ, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle Allāh, may Allāh bless him,

performed 'Umrah three times, one in Shawwāl and two in Dhu al-Qa'dah.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us : Sufyān, he meant al-Thawri, informed us on the authority of Maṣṣūr, he on the authority of Ibrāhīm; he said : The Apostle of Allāh, may Allāh bless him, did not perform 'Umrah but once.

Huṣaym informed us : Al-Mughīrah informed us on the authority of al-Sha'bi : Verily the Apostle of Allāh, may Allāh bless him, stayed (in Makkah to perform) 'Umrah, three times.

Huṣaym informed us on the authority of Ismā'il Ibn Abu Khālid; he said : I asked 'Abd Allāh Ibn Abu Awfa : Did the Prophet enter al-Ka'bah¹ during his 'Umrahs. He replied : No.

HAJJAT AL-WADĀ' (FAREWELL PILGRIMAGE)

Then (took place) the Ḥajj (Pilgrimage) of the Apostle of Allāh, may Allāh bless him, with the people in the tenth year from his *hijrah*. This is the same Ḥajj which the people call. Ḥajjat al-Wadā' ; the Muslims also called it Ḥajj at al-Islām.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, remained in al-Madīnah for ten years. Every year he sacrificed (animals) but did not trim or shave hair (of his head). (When necessary) he fought battles and did not perform Ḥajj. In Dhu al-Qa'dah of the tenth year from his *hijrah* the Apostle of Allāh, may Allāh bless him, resolved to set out for Ḥajj and proclaimed it among the people. A large number of men came to al-Madīnah to accompany the Apostle of Allāh, may Allāh bless him, in his Ḥajj. Besides this, he had not performed Ḥajj since he was called to Prophethood, till Allāh caused his death.

1 Obviously the references to actual building of al-Ka'bah.

2 تمتع lit. enjoying. Here it refers to freedom from the obligations of *iḥrām*.

Ibn 'Abbās disliked to call it the Ḥajjat al-Wadā' (Farewell) rather than he would call it the Ḥajjat al-Islām. The Apostle of Allāh, may Allāh bless him, set out from al-Madīnah, having taken a bath, dressed his hair with oil and groomed them, and having put on two pieces of cloth of Ṣuhār — waist wrapper (إزار) and sheet. It was on Saturday, 25 Dhu al-Qa'dah. He offered two *rak'ats* of al-Zuhr prayers at Dhu al-Hulayfah. With him were all of his wives in their camel-litters. He pierced the humps of sacrificial animals and put necklace around their necks. Then he rode his she-camel. At al-Bayda, he put on his *iḥrām*. When he mounted her, Nājiyah Ibn Jundub al-Aslami was in charge of his sacrificial animals. There is a difference of opinion as to the raising of his voice saying: (لبيك) Here I am. The people of al-Madīnah say that he said *labbayk* (Here I am), for Ḥajj alone. Others maintain that he combined 'Umrah with his Ḥajj. Some others say that he entered Makkah after *ḥajj* following 'Umrah, and he joined it with Ḥajj. There are narrations in support of each of these versions and Allāh knoweth the best. He passed through the halting places and led his Companions in prayers in the mosques which the people had erected and their locations were known. On Monday, he was at Marr al-Zahrān, and the sun set at Sarif. Then in the mornidg he took a bath and entered Makkah in the day, riding his she-camel al-Qaṣwa. He entered from the side of upper Makkah, Kada till he reached the door of Banu Shaybah. When he saw al-Ka'bah, he raised his hands and said: O Allāh! add to the respect, honour, dignity and awe to al-Ka'bah and add to the respect, honour, dignity and awe and piety to one who performs Ḥajj or 'Umrah and thus dignifies al-Ka'bah.

[P. 125] Then he commenced (performance of rituals), circum-ambulated al-Ka'bah and walked swiftly in three rounds from al-Hujr to al-Hujr, having wrapped his sheet in a way so as to cover the left shoulder and leave the right uncovered. Then he offered two *rak'ats* of prayers behind al-Maqām.¹ Then he moved between al-Ṣafa and al-Marwah on his beast.

¹ refers to the *Maqām* of Ibrāhīm.

Since he was anxious about al-Abṭah, so he returned to his halting place. On the day preceding *al-tarwiyah* (8 *Dhu al-Hijjah*) he delivered a sermon at Makkah after *al-Zuhr*. Then he proceeded to Mina on 8 *Dhu al-Hijjah* and passed the night there. In the morning he set out for 'Arafāt, and when staying there on the peak of 'Arafāt, he said: Every part of 'Arafāt except the valley of 'Uranah is a halting place. He remained on his beast making invocations. When the sun set, he began to move fast. When he saw a pit, he would turn (his beast) till he arrived at al-Muzdalifah and halted there close to fire. Then he offered *al-Maghrib* and *al-'Isha* prayers reciting one *adhān* and two *iqāmahs*. He passed night there. When it was dawn he permitted the weak, the children and the women to reach Mina before the people thronged there. Ibn 'Abbās said: He began to pat our thighs saying; O my children! will you not throw (pebbles) before the sun rises. He referred to Jamrat al-'Aqabah. When the morning shone, the Prophet of Allāh, may Allāh bless him, offered morning prayers. Then he rode his beast and stopped at Quzah and said: Every part of al-Muzdalifah except the valley of Muḥassir is a place of halting. Then he set out before the sunrise. When he reached Muḥassir he goaded (the she-camel) to move fast. He did not cease saying: Here I am, till he threw pebbles on Jamrat al-'Aqabah. Then he slaughtered sacrificial animals, had his head shaved, had his moustaches and the hair on the cheeks clipped had his nails pared. He ordered his hair and nails to be buried. Then he applied perfumes and put on the shirt. His crier called at Mina: These are the days for eating and drinking, and in some narrations, dwelling (تعبد) is also mentioned. He used to throw pebbles on *al-Jimār* every day at the time of the declining of the sun. On the day following sacrifices he delivered a sermon after *al-Zuhr* riding on his she-camel called al-Qaṣwa. Then the last day 13, *Dhu al-Hijjah* came and he said: These are the three days during which a muḥājir will stay after *al-ṣadar*. He meant Makkah. Then he bid farewell to al-Ka'bah and returned back to al-Madīnah.

Hushaym Ibn Bushayr informed us: Humayd al-Tawil informed us: Bakr Ibn 'Abd Allāh al-Muzani informed me; he said: I heard Anas Ibn Mālik relate, and he said: I heard the Prophet, may Allāh bless him, saying: Here I am during the performance of Ḥajj and 'Umrah both. He (Bakr) said: I related this to Ibn 'Umar. He (Bakr) said: Thereupon Ibn 'Umar said: He said Here I am during the performance of Ḥajj alone. He (Bakr) said: I met Anas to whom I related the words of Ibn 'Umar. Thereupon he said: They consider us to be like children; I heard the Apostle of Allāh, may Allāh bless him, saying: Here I am together for 'Umrah and Ḥajj.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Muḥammad Ibn 'Amr informed us on the authority of Yahya Ibn 'Abd al-Raḥmān Ibn Ḥātib, he on the authority of his father, he on the authority of 'Āyishah; verily she said: We set out with the Apostle of Allāh, may Allāh bless him, (divided) into three sections viz., those who combined 'Umrah and Ḥajj, those who said: *Labbayk* for Ḥajj alone, and those who said: [P. 126] *Labbayk* for 'Umrah alone. As regards life until who combined between 'Umrah and Ḥajj, it is not permissible to enjoy the amenities of life until he has performed all the rites. As regards one who says: *Labbayk* for Ḥajj alone, verily he is not allowed to what is prohibited till he has performed all the rites. As regards one, who says: *Labbayk* for 'Umrah alone, he is allowed to enjoy them after he has circumambulated (the Ka'bah) walked (between Ṣafa and Marwah) and till the time of Ḥajj comes.

'Abd al-Wahhāb Ibn 'Aṭa informed us; Sa'id Ibn Abu 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas: Verily the Prophet, may Allāh bless him, clearly mentioned both of them.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Humayd informed us on the authority of Anas, he said: The Apostle of Allāh, may Allāh bless him, said *Labbayk* for 'Umrah and Ḥajj together.

'Affān Ibn Muslim informed us: Wuhayb informed us: Ayyūb informed us on the authority of Abu Qilābah, he on the

authority of Anas; he said : The Apostle of Allāh, may Allāh bless him, offered four *rak'ats* of *al-Zuhr* prayers at al-Madīnāh. Then he offered two *rak'ats* of *al-'Aṣr* prayers at Dhu al-Ḥulayfah, and passed the night there till it was morning. When his she-camel moved swiftly he said : Glory be to God, Allāh is Great. She bore him to al-Bayda. He (Anas) said : When we arrived at Makkah, the Apostle of Allāh, may Allāh bless him, ordered them to wound off. When on the day of *al-tarwīyah*, they said *Labbayk* for Ḥajj. The Apostle of Allāh, may Allāh bless him, slaughtered seven sacrificial animals with his own hand standing. The Apostle of Allāh, may Allāh bless him, sacrificed two horned rams of mixed white and black colour.

'Affān informed us : Wuhayb informed us : Ayyūb informed us on the authority of al-Sadūsi ; he said : I heard Ibn 'Abbās saying : The Apostle of Allāh, may Allāh bless him, and his Companions arrived on the morning of 4 (Dhu al-Ḥijjah), intending to perform Ḥajj. The Apostle of Allāh, may Allāh bless him, ordered them to change their intention to that of 'Umrah except those who had sacrificial animals with them. He said : Shirts were worn, perfumes were burnt (*مُرْتَبَه*) and women were cohabited with.

'Affan Ibn Muslim informed us : Ḥammād Ibn Salamah informed us ; Qays Ibn Sa'd informed us on the authority of Aṭā, he on the authority of Jābir Ibn 'Abd Allāh; he said : The Apostle of Allāh, may Allāh bless him, arrived on 4, Dhu al-Ḥijjah. When we had circumambulated al-Ka'bah, and done the walking between al-Ṣafa and al-Marwah, the Apostle of Allāh, may Allāh bless him, said : Change indention to that of 'Umrah except those who have sacrificial animals with them. On the day of *al-tarwīyah* (8 Dhu al-Ḥijjah) they decided to perform Ḥajj. On the day of sacrifice, they circumambulated (al-Ka'bah), but did not undertake round (*طَوَاف*) between al-Ṣafa and al-Marwah.

'Amr Ibn Ḥakkām Ibn Abu al-Waḍḍāḥ informed us ; Shu'bah informed us on the authority of Ayyūb, he on the authority of Abu al-'Āliyah al-Barra, he on the authority of Ibn 'Abbās ; he

said : The Apostle of Allāh, may Allāh bless him, said : *Labbayk* for Ḥajj. Then he arrived (at Makkah) on 4 *Dhu al-Ḥijjah*, and led us in morning prayer at al-Baṭṭa. Then he said ; One who so desires can complete the rites of 'Umrah.

Al-Haytham Ibn Khārijah informed us : Yaḥya Ibn Ḥamzah informed us on the authority of Abu Wahab, he on the authority of Makḥūl : He was asked, how the Prophet, may Allāh bless him, and those of his Companions who were with him, performed the rites of Ḥajj. He answered: The Apostle of Allāh, may Allāh bless him, and those of his Companions who were with him performed the rites of Ḥajj, and there were women and children with them. Makḥūl said: They enjoyed the amenities of life after Ḥajj, completing the rites of 'Umrah they did what has been made lawful for them from women and perfumes.

Al-Haytham Ibn Khārijah informed us : Yaḥya Ibn Ḥamzah informed us on the authority of [P. 127] al-Nū'mān that Makḥūl related to him : Verily the Apostle of Allāh, may Allāh bless him, said : *Labbayk* for Ḥajj and 'Umrah together.

Khālaf Ibn al-Walid al-Azdi informed us : Yaḥya Ibn Zakariya Ibn Abī Zā'idah informed us : Ḥajjāj informed us on the authority of al-Ḥasan Ibn Sa'd, he on the authority of Ibn 'Abbās ; he said : Abu Ṭalḥah informed me : Verily the Prophet, may Allāh bless him, combined Ḥajj and 'Umrah.

Ma'n Ibn 'Īsa informed us : Mālik Ibn Anas informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Nawfal, he on the authority of 'Urwah, he on the authority of 'Āyishah: Verily the Prophet, may Allāh bless him, performed the rites of Ḥajj only.

Ma'n Ibn 'Īsa and Muṭarrif Ibn 'Abd Allāh informed us on the authority of Mālik Ibn Anas, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father, he on the authority of 'Āyishah : Verily the Apostle of Allāh, may Allāh bless him, performed the rites of Ḥajj only.

Muṭarrif Ibn 'Abd Allāh informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of Ja'far Ibn Muḥammad,

he on the authority of his father, he on the authority of Jābir Ibn 'Abd Allāh: Verily the Prophet, may Allāh bless him, performed the rites of Ḥajj only.

Sa'id Ibn Sulaymān informed us: Sharīk informed us on the authority of Abu Ishāq, he on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās, he on the authority of the Prophet, may Allāh bless him: Verily he said: Here I am, O Allāh! here I am, here I am. There is no partner with Thee, here I am. Verily all praises and blessings are to Thee and in sovereignty there is no partner with Thee.

Wakī' Ibn al-Jarrāḥ and Hāshim Ibn al-Qāsim al-Kinānī informed us on the authority of al-Rabī' Ibn Ṣabīḥ, he on the authority of Yazīd Ibn Abān, he on the authority of Anas Ibn Mālik: The Apostle of Allāh performed Ḥajj in old camel-litter and sheet. Wakī' said: Its value was four dirhams or less. Hāshim Ibn al-Qāsim said: I think its price to be four dirhams. When he started he said: O Apostle (I want) a Ḥajj without hypocrisy or fame.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Hishām Ibn Abī 'Abd Allāh informed us on the authority of Qatādah he on the authority of Abu Ḥassān, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, said *Lābbayk* for Ḥajj at *Dhu al-Ḥulayfah*, at *al-Zuhr*.

Muḥammad Ibn Bakr al-Bursānī informed us: Ibn Jurayj informed me: Ja'far Ibn Muḥammad informed me, that he had heard his father Muḥammad Ibn 'Alī relate, that he had heard Jābir Ibn 'Abd Allāh relate: Verily the Prophet, may Allāh bless him, sacrificed on the occasion of his Ḥajj one hundred camels and ordered a piece of flesh to be taken out from each of them. The (pieces) were put in a kettle. Then two persons ate their flesh and drank soup. I asked: Who ate flesh and took the soup with the Prophet, may Allāh bless him. He replied: 'Alī. Ja'far said to me: He referred 'Alī Ibn Abī Ṭālib who had eaten meat with the Prophet, and taken the soup. He (Jābir) said: Ja'far said this to Ibn Jurayj.

Mūsā Ibn Ismā'il informed us: Al-Walid Ibn Muslim informed us on the authority of 'Umar Ibn 'Abi al-'Ātikah, he on the authority of 'Ali Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abū Umāmah, he on the authority of one who saw the Prophet, may Allāh bless him, going to Mina with Bilāl by his side. In his hand Bilāl had a wooden stick on which there were two pieces of brocade cloth protecting him from the sun.

[P. 128] Al-Haytham Ibn Khārijah informed us: Yahya Ibn Ḥamzah informed us on the authority of al-Awzā'i, he on the authority of Yahya Ibn Abi Kathīr: Verily Gabriel came to the Prophet, may Allāh bless him, and said; Raise your voice in saying *Labbayk* (I am); since it is the watchword of al-Ḥajj.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān al-Thawri, he on the authority of 'Abd Allāh Ibn Abi Labīd: Al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab informed me on the authority of Khallād Ibn al-Sā'ib, he on the authority of Zayd Ibn Khālid al-Juhani; he said: The Apostle of Allāh, may Allāh bless him, said: Gabriel came to me and said: Raise your voice and say *Labbayk*; since it is the watchword of al-Ḥajj.

Al-Ḍaḥḥāk Ibn Makhhlad al-Shaybāni informed us: Ibn Jurayj informed us on the authority of Yahya Ibn 'Ubayd, he on the authority of his father, he on the authority of 'Abd Allāh Ibn al-Sā'ib; he said: I saw the Prophet, may Allāh bless him, reciting (Quranic verse) between al-Rukn al-Yamāni and al-Ḥajar al-Aswad: "Our Lord! Give unto us in this world that which is good and in the Hereafter that which is good and guard us from the doom of Fire."¹

Hāshim Ibn al-Qāsim informed us: Al-Mas'ūdi informed us: Muḥammad Ibn 'Ali related to me on the authority of Usāmah Ibn Zayd; he said: The Apostle of Allāh, may Allāh bless him, offered prayers inside al-Ka'bah.

Muḥammad Ibn 'Umar informed us: Mūsā Ibn Muḥammad Ibn Ibrāhīm informed us on the authority of his father, he on the

1 *Al-Qur'ān*, Sūrah II, verse 210.

authority of 'Usāmah Ibn Zayd ; (second chain) Muḥammad Ibn 'Umar informed me : Ibn Abi Dhi'b informed us on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Umar, he on the authority of his father : Verily the Apostle of Allāh, may Allāh bless him, offered two *rak'ats* of prayers inside al-Ka'bah.

Muḥammad Ibn 'Umar informed us : Qays related to me on the authority of Yazīd Ibn Abi Ziyād, he on the authority of Mujāhid, he on the authority of 'Abd al-Raḥmān Ibn Umayyah ; he said : I asked 'Umar : What did the Apostle of Allāh, may Allāh bless him, do in al-Ka'bah ? He replied : He offered two *rak'ats* of prayer.

Muḥammad Ibn 'Umar informed us : Hishām Ibn Sa'īd related to me on the authority of Nāfi', he on the authority of Ibn 'Umar ; he said : The Apostle of Allāh, may Allāh bless him, entered al-Ka'bah along with Bilāl. Ibn 'Umar said : I asked Bilāl whether the Apostle of Allāh, may Allāh bless him, offered prayers inside it. He said : yes ; in the front part of al-Ka'bah and (the distance) between him and the wall was three cubits.

Muḥammad Ibn 'Umar informed us : Sayf Ibn Sulaymān related to me on the authority of Mujāhid, he on the authority of Ibn 'Umar ; he said : I arrived (at al-Ka'bah). Then I was told : The Apostle of Allāh, may Allāh bless him, had entered al-Ka'bah. He (Ibn 'Umar) said : I turned (towards it) but found that he had come out. I saw Bilāl standing at the door. I asked him (about him) and he replied : The Apostle of Allāh, may Allāh bless him, had offered two *rak'ats* of prayers.

Muḥammad Ibn 'Umar informed us : 'Umar Ibn Qays informed us on the authority of al-Walīd Ibn 'Abd Allāh Ibn Abi Mughīth ; he said : When the Apostle of Allāh, may Allāh bless him, wanted to enter al-Ka'bah, he took out his shoes.

Muḥammad Ibn 'Umar informed us : Shaybān Ibn 'Abd al-Raḥmān informed us on the authority of Jābir, he on the authority of Qaza'ah, he on the authority of 'Āyishah ; she said : One day,

when the Apostle of Allāh, may Allāh bless him, had been inside the Ka'bah and looked distressed, I heard him saying something. I asked him: What is the matter O Apostle of Allāh? He said: I have done today [P. 129] something which I wish I had not done; I entered al-Ka'bah. May be one of my *Ummat* who does not get an opportunity of entering it, he would return with violent grief in his bosom. We have been commanded only to circumambulate (al-Ka'bah) and we have not been commanded to enter it.

Mūsā Ibn Dāwūd informed us: Nāfi' Ibn 'Umar informed us on the authority of Ibn Abi Mulaykah: Verily the Apostle of Allāh, may Allāh bless him, circumambulated (al-Ka'bah) before (the day of) 'Arafah.¹

Hāshim Ibn al-Qāsim al-Kināni informed us: Shu'bah informed us on the authority of Bukayr Ibn 'Aṭa al-Layṭhi; he said: I heard 'Abd al-Raḥmān Ibn Ya'mar saying: I heard the Apostle of Allāh, may Allāh bless him, saying at 'Arafāt: Al-Ḥajj is really (stopping at) 'Arafāt or (stopping there) on the day of 'Arafah. Whoever has the opportunity of being present on the night of jointly offering two prayers (at a time) before morning, his Ḥajj is complete. And he said: The days of (halting at) Mina are three, but he who returns hurriedly in two days, also is not guilty (مُتَّعِبٌ) neither he who remains for three days is guilty.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us 'Abd Allāh Ibn Abi al-Ṣafar informed us; he said: I heard al-Shu'bi relating on the authority of 'Urwah Ibn Muḍarris Ibn Aws Ibn Ḥārithah Ibn La'am; he said: I came to the Prophet, may Allāh bless him, at al-Muzdalifah and asked him: O Apostle of Allāh! have I performed al-Ḥajj? He replied: He who has offered prayers with us here, and has been present at 'Arafāt for a night and a day before, and removed his dirt by shaving head has completed his Ḥajj.

Ma'n Ibn 'Īsa informed us: Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his

¹ 'Arafah, 9 Dhu al-Ḥijjah, the day when Ḥajj is performed.

father; he said: Usamah was asked while I was sitting there: How was the Apostle of Allāh, may Allāh bless him, moving when returning from Ḥajjat al-Wadā'. He said: He was moving fast and when he came across a pit, he turned the halter of his (she-camel).

Hushaym informed us: 'Abd al-Malik informed us on the authority of 'Aṭā, he on the authority of Ibn 'Abbās: Verily when the Prophet, may Allāh bless him, was returning from 'Arafāt 'Usamah was his co-rider, and when he was returning from the place where joint prayers are offered (al-Muzdalifah) al-Faḍl Ibn 'Abbās was his co-rider. He (Ibn 'Abbās) said: He continued saying *Labbayk* till he threw pebbles at *Jamrat al-'Aqabah*.

Muḥammād Ibn Bakr al-Bursāni informed us: Ibn Jurayj informed us: 'Aṭā informed me: Ibn 'Abbās informed me: Verily the Prophet, may Allāh bless him, made al-Faḍl Ibn 'Abbās his co-rider. 'Aṭā said: Ibn 'Abbās informed me that al-Faḍl had informed him that the Prophet, may Allāh bless him, did not cease saying *Labbayk*, till he threw pebbles on *Jamrat al-'Aqabah*.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ibn Jurayj informed me on the authority of Abu al-Zubayr, he on the Authority of Abu Ma'bad, the *mawla* of 'Abd Allāh Ibn 'Abbās, he on the authority of Ibn 'Abbās, he on the authority of al-Faḍl Ibn 'Abbās: Verily in the evening on 'Arafah (9, *Dhu al-Ḥijjah*) and in the morning of joint offering prayers, said to the people when they were returning: Move calmly and steadily. He was restraining his she-camel from moving fast till he entered Mina. When he came downwards from Muḥassir, he said: It is necessary for you to collect small pebbles for throwing them at al-Jamurah. The Prophet, may Allāh bless him, pointed as if he was throwing them at some one.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ibn Jurayj informed us on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh; he said: I saw the Prophet, may Allāh bless him, throwing pebbles as if he was throwing them at some one.

'Abd al-Wahhāb Ibn 'Aṭā informed us : 'Awf informed us on the authority of Ziyād Ibn Ḥuṣayn, he on the authority of Abu al-'Āliyah [P. 130] al-Riyāḥi : 'Abd Allāh Ibn 'Abbās informed us ; he said : The Apostle of Allāh, may Allāh bless him, said to me in the morning of al-'Aqabah : Collect (pebbles) for me. Thereupon I collected pebbles for throwing. When I put them in his hand, he said : Yes, like these, and avoid going to an excess because those before you have perished in consequence of it.

Muḥammad Ibn Bakr al-Bursāni and 'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Ibn Jurayj ; he said : Abu al-Zubayr informed me that he had heard Jābir Ibn 'Abd Allāh saying : The Prophet, may Allāh bless him, used to throw pebbles on the day of sacrifice at noon time and subsequently after the declining of the sun.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us : Ibn Jurayj informed us : Abu al-Zubayr informed me that he had heard Jābir Ibn 'Abd Allāh saying : I saw the Prophet, may Allāh bless him, throwing pebbles from his beast on the day of sacrifices ; and he was saying : Learn performing the rites, as I do not know if I shall perform (Ḥajj) after this year.

Muṭarrif Ibn 'Abd Allāh al-Yasāri informed us ; Al-Zanji Ibn Khālīd informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father : Verily the Prophet, may Allāh bless him, was throwing pebbles, at Jimār walking (on foot) coming and going back.

'Affān Ibn Muslim informed us : Ḥammām informed us on the authority of al-Ḥajjāj, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās : Verily the Prophet made sacrifice then he had (his head) shaved.

Muḥammad Ibn Bakr al-Bursāni informed us : Ibn Jurayj informed us : Mūsā Ibn 'Uqbah informed me on the authority of Nāfi', he on the authority of Ibn 'Umar : Verily the Apostle of Allāh, may Allāh bless him, had his head shaved during the Ḥajjat al-Wadā'.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Zubayr informed us: Mūsā Ibn 'Uqbah informed us on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, had his head shaved on the occasion of the Ḥajjat al-Wadā'.

Sulaymān Ibn Ḥarb informed us: Sulaymān Ibn al-Mughīrah informed us on the authority of Thābit, he on the authority of Anas; he said: I saw the Apostle of Allāh, may Allāh bless him, while the barber was shaving his head, and the people standing around him to collect his hair in the hands and not let any of them fall (on the ground).

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Ibn Shihāb informed me: Verily the Prophet, may Allāh bless him, left (Muzdalifah) on the day of sacrifices and arrived (at al-Ka'bah for circumambulation) before the declining of the sun. Then he proceeded to Mina and offered the prayers there. Ibn Jurayj said: 'Aṭa said: A person going (from Mina to Makkah) should offer *al-Zuhr* prayer at Mina, and I offer *al-Zuhr* prayers before going (to Makkah) and *al-'Aṣr* on the way, and I consider this to be right.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Hishām Ibn Hujayr and others informed me on the authority of Ṭāwūs; he said: The Apostle of Allāh, may Allāh bless him, ordered his Companions to go (from Mina to Makkah) during the day and he sent his wives during the night. He circumambulated al-Ka'bah on his she-camel. Then he came to Zamzam and said: Give me, and a bucket was given to him. He drank (water) from it, gargled and dropped it in the bucket. Then he ordered it to be poured in the well *i.e.*, Zamzam.

'Abd al-Wahhāb Ibn 'Aṭa informed us [P. 131] on the authority of Ibn Jurayj: 'Amr Ibn Muslim informed me that Ṭāwūs related to them: Verily the Prophet, may Allāh bless him, circumambulated al-Ka'bah on his beast.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Hishām Ibn Hujayr informed me that he heard Ṭāwūs

asserting (يَزعم) : Verily the Prophet, may Allāh bless him, came to Zamzam and said : Pass on to me. A bucket was passed on to him. He drank water from it. Then he poured some of it into the bucket and then he ordered the water in the bucket to be poured into the well. Later he went to the drinking place of al-Nabīdh to drink water there. Ibn 'Abbās asked al-'Abbās : Verily it is as if polluted by the hands today and there is pure water in al-Ka'bah. The Prophet, may Allāh bless him, declined to drink any water other than this. He said : Ṭāwūs used to say : With the drinking of water at the drinking place of al-Nabīdh, al-Ḥajj comes to an end.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj : Ibn Ṭāwūs informed me on the authority of his father. Verily, the Apostle of Allāh, may Allāh bless him, drank (water) from the drinking place of al-Nabīdh and Zamzam. If it had not been a *Sunnah*, I would not have taken (water of al-Nabīdh).

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj : Ḥusayn Ibn 'Abd Allāh informed us : A person called Ibn 'Abbās and the people were around him : Is it a *Sunnah* that you are drinking water from al-Nabīdh or is it so because it is easier for you to get it than honey and milk ? Thereupon Ibn 'Abbās said : A few cups full of water from al-Nabīdh¹ were brought to the Apostle of Allāh, may Allāh bless him, and with him were his Companions from Muhājirs and al-Anṣār. He, may Allāh's blessings be on him, drank from it and soon left it, thirst was quenched. Then he raised his head and said : You did well, you may do like it. Ibn 'Abbās said : The approval of the Apostle of Allāh, may Allāh bless him, is dearer to us than having floods of honey and milk.

'Abd al-Wahhāb informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭa : Verily the Apostle of Allāh, may

1 It may be noted that the narrator has used the term *al-Nabīdh* which is a kind of drink, but he means really, the water from the drinking place of al-Nabīdh.

Allāh bless him, came, (to Makkah), from Mina drew a bucket himself and nobody drew it with him. Then he drank water from it and pouring what had remained in the bucket into the well, he said: May it not happen that people ever come to you in your drinking place so none should draw (the bucket) except me. He (Aṭā) said: He drew a bucket alone and nobody assisted him in drawing it.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us: Zuhayr related to us: Abu Ishāq informed us: Ḥārithah Ibn Wahb al-Khuzā'i related to me and his mother was the wife of 'Umar; he said: I offered prayers behind the Apostle of Allāh, may Allāh bless him, at Mina and the number of the people there was large. The Apostle of Allāh, may Allāh bless him, offered two *rak'ats* leading us in prayer on the occasion of Ḥajjat al-Wadā'.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Sa'd Ibn Abi 'Arūbah informed us on the authority of Qatādah, he on the authority of Shahr Ibn Ḥawshab, he on the authority of 'Abd al-Raḥmān Ibn Ghānam, he on the authority of 'Amr Ibn Khārijah; he said: The Apostle of Allāh, may Allāh bless him, delivered a sermon to us at Mina and I was sitting below the neck of his she-camel which was chewing the cud and her saliva was falling between my shoulders. He (Apostle) said: Verily Allāh has fixed for every person (إنسان) a share in inheritance, so making a will is not allowed in favour of an heir. Beware, the child belongs to the woman and to the adulterer nothing but stores.¹ Beware [P. 132] he who claims his descent from any one except his father or if a slave (مولا) claims to be the slave of other than his owner (مولا) willingly, he will be under the curse of Allāh, of His Angels and of all human beings.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimishqi informed us: Al-Walid Ibn Muslim informed us: Hishām Ibn al-Ghāz informed us: Nāfi' informed me on the authority of Ibn 'Umar; Verily

1 In case of a child born to a woman by an adulterer, it belongs to the mother and the adulterer father receives nothing but stoning.

the Prophet may Allāh bless him, halted between al-Jamarāt on the day of sacrifices during the Ḥajj which he performed. He asked : What is the day today ? They said : It is the day of sacrifices. He asked : What city is this ? They replied : This is sacred city. He asked : What month is this ? They said : This is the sacred month. Thereupon he said : This is the day of Greater Ḥajj (الحج الأكبر) Your persons, properties and honour are as sacred as the sanctity of this day, this month and this city till you meet your Lord. Have I communicated (to you the message) ? They said : O Allāh ! Yes. He said : O Allāh ! bear witness to this. O Allāh ! bear witness to this, O Allāh ! bear witness to this. Then he said farewell to the people.

Khalaf Ibn Walid al-Azdi informed us : Yaḥya Ibn Zakariya Ibn Abi Zā'idah informed us : Abu Mālik al-Ashja'i related to me : Nubayṭ Ibn Shariṭ al-Ashja'i related to me ; he said : Verily, I was co-rider with my father during Ḥajjat al-Wadā'. In the meantime the Prophet, may Allāh bless him, spoke and I stood on the posteriors of the beast and placed my feet on the shoulders of my father. He (Nubayṭ) said : I heard him (Prophet) saying : Which day is most sacred ? They said : It is today. He said : Which month is most sacred ? they said : It is the month. He said : Which city is the most sacred ? they replied : This city. He said : Verily your lives and properties are as sacred as this day, this month and this city, until you meet your Lord. Have I communicated (the message) ? He (Nubayṭ) said : They said : Yes. He said : O Allāh ! bear witness ; O Allāh ! bear witness ; O Allāh ! bear witness.

Yūnus Ibn Muḥammad al-Mu'addib informed us : Rabī'ah Ibn Kulthūm Ibn Jabr informed us : My father related to me on the authority of Abu Ghādiyah, one of the Companions of the Apostle of Allāh, may Allāh bless him ; he said : The Apostle of Allāh, may Allāh bless him delivered a sermon on the day of al-'Aqabah.¹ He said : O people ! verily your persons and properties are as sacred as this day, this month and this city of yours

¹ 10 Dhu al-Ḥijjah, when pebbles are thrown on Jamarat al-'Aqabah which is a pillar.

until you meet your Lord, Behold ! beware ! Have I communicated (the message) ? He (Abu Ghādiyah) said : We said : Yes. He said : O Allāh ! bear witness. Beware ! You should not become disbelievers after me, so that some of you strike the necks of others.

Sa'd Ibn Sulaymān informed us : Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu Ishāq : Yahya Ibn Umm al-Husayn and al-'Ayzār Ibn al-Hurayth related to me on the authority of Umm al-Husayn ; she said : I saw the Apostle of Allāh, may Allāh bless him, on the evening of 'Arafāt on a camel saying, wrapping his sheet in this manner ; and Abu Bakr pointed out by wrapping it on his left shoulder and under his right arm. She said : I heard him saying : O people even if a deformed Negro slave, becomes your amir (إمام), listen to him provided, that he enforces Book of Allāh.

Sa'id Ibn Sulaymān informed us : 'Abd Allāh Ibn al-Mubārak informed us on the authority of Salamah Ibn Nubayt, he on the authority of his father, he said : I saw the Apostle of Allāh, may Allāh bless him, delivering a sermon on the day of 'Arafah sitting on [P. 133] a red camel.

'Abd Allāh Ibn 'Umar and Abu Ma'mar al-Minqari informed us : 'Abd al-Wārith Ibn Sa'id the *mawla* of Banu al-'Anbar related to us : Ḥumayd Ibn Qays al-Makki informed us on the authority of Muḥammad Ibn Ibrāhīm, he on the authority of 'Abd al-Raḥmān Ibn Mu'ādh al-Taymi, and he was one of the Companions of the Apostle of Allāh, may Allāh bless him, he said : The Apostle of Allāh, may Allāh bless him, delivered a sermon and we were at Mina. He said : Our ears were opened and so we could hear what he was saying although we were in our places. He said : He began to teach them the rites (of Ḥajj), when he reached the description of throwing pebbles at al-Jimār, he said: Small pebbles. He put the two fingers—index fingers—one over the other. Then he ordered the Muhājirs to get down in front of the mosque and ordered al-Anṣār to get down behind it ; other peoples got down after them.

Muhammad Ibn 'Abd Allāh al-Anṣārī informed us; Sufyān informed us on the authority of 'Āsim Ibn 'Ubayd Allāh, he on the authority of 'Abd al-Raḥmān Ibn Zayd Ibn al-Khaṭṭāb, he on the authority of his father; he said: The Apostle of Allāh, may Allāh bless him, on the occasion of Ḥajjat al-Wadā' said: Take care of your slaves! feed them with what you eat yourselves and clothe them with what you wear yourselves. If they (slaves) commit a fault which you do not want to pardon, sell the servants of Allāh (i.e. your slaves) and do not torture them.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us: Al-Hirmās Ibn Ziyād al-Bāhili related to me; he said: I was a co-rider with my father on the day of sacrifices and the Apostle of Allāh was delivering a sermon to the people from his she-camel at Mina.

Abu al-Walid al-Hishām al-Ṭayālisi informed us: 'Ikrimah Ibn 'Ammār informed us; al-Hirmās Ibn Ziyād informed us; he said: When the Apostle of Allāh, may Allāh bless him, was returning; my father was my co-rider on a camel behind him. I was a young boy, I saw the Prophet, may Allāh bless him, delivering a sermon to the people, and he was on his she-camel which had a slit ear, on the day of sacrifices at Mina.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of Muhammad, he on the authority of Abu Bakrah: Verily the Prophet, may Allāh bless him, delivered a sermon on the occasion of his Ḥajj. He said: Beware! Time has been revolving in the same state as on the day when Allāh had created the heavens and the earth. A year has twelve months of which four are sacred; three consecutive Dhu al-Qa'dah, Dhu al-Ḥijjah and al-Muḥarram (and one of them) Rajab of Muḍar which intervenes between Jumāda and Shā'bān. Then he asked: What day is today? We said: Allāh and His Apostle know the best. Then he kept quiet and we guessed that he would give another name to it. He said: Is not today the day of sacrifice? We said: Yes. He asked: Which month is this? We said: Allāh and His Apostle know the best. He (Abu Bakrah) said: He kept quiet

and we guessed he would give other name to it. He asked: Is it not Dhu al-Hijjah? We said: Yes. He asked: What city is this? We said: Allāh and his Apostle know the best. Then he kept quiet and we guessed he would give other name to it. He asked: Is it not the sacred city? We said: Yes. He said: Verily your persons and properties, and the narrator said that he believed that he also added 'and your honour', were as sacred as this day, this month and this city. Soon you will meet your Lord and He will ask you about [P. 134] your activities. Beware! Do not become misguided after me nor strike necks of each other. Beware! Have I communicated (the message)? Beware! he who is present should convey it to one who is absent. Possibly he to whom it is conveyed, might guard it better than he who hears it. Beware! Have I communicated (the message)?

Muḥammad said: It happened that some of those who received communication were more intelligent than those who heard it.

Abu al-Walid Hishām al-Tayālisi informed us: Abu 'Awānah informed us on the authority of Abu Bishr, he on the authority of Mujāhid; he said: Abu Bakr travelled for pilgrimage and 'Alī recited *adhān* in Dhu al-Qa'dah. He said: The people of Jāhiliyah performed pilgrimage for two years in every month of the year. The pilgrimage of the Prophet, may Allāh bless him coincided the month of Dhu al-Hijjah. He, therefore, said: This day time has revolved to its state when Allāh created heaven and earth.

Abu Bishr said: When the people abandoned truth they added intercalary months.

Yazid Ibn Hārūn and Ma'n Ibn 'Isa informed us; they said: Ibn Abi Dhi'b informed us on the authority of al-Zuhri: Verily the Apostle of Allāh may Allāh bless him, sent 'Abd Allāh Ibn Hudhāfah on his beast to prohibit from fasting in the days of *al-Tashriq*.¹ He said: These are the days of eating, drinking and remembering Allāh (ذِكْرُ اللَّهِ).

1 The three days following 'Id al-Adḥa are known as *ayyām al-Tashriq*.

Ma'n said in his narration. The Muslims abstained from fasting during these days.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us: Isrā'il informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Alī, he on the authority of Budayl Ibn Warīqa; he said: The Apostle of Allāh, may Allāh bless him, ordered me to proclaim during the days of *al-Tashrīq* that they were the days of eating and drinking so no body should fast in these days.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Muḥammad Ibn Ishāq, he on the authority of Ḥakīm, he on the authority of Mas'ūd Ibn al-Ḥakam al-Zūraqī, he on the authority of his mother; she said: I am visualising the white mule of the Apostle of Allāh, may Allāh bless him, when he stopped at the *Shi'b* al-Anṣār and said: O people! these are not the days of fasting. They are the days of eating, drinking and remembering Allāh.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ibn Jurayj: 'Aṭa informed me on the authority of Jābir Ibn 'Abd Allāh; he said: We the Companions of the Apostle of Allāh, recited *Labbayk*; for Ḥajj only not joining it with any other things. We arrived at Makkah on the morning of the fourth of *Dhu al-Ḥijjah*. The Prophet, may Allāh bless him, ordered us to end it and begin our normal life and change it to 'Umrah. It (report) reached him, that we were saying: When there were only five days between us and 'Arafah why did he order us to end it? (It would mean) that drops of semen would be falling from sexual organs at the time of reaching Mina. The Prophet, may Allāh bless him, stood and delivered a sermon to us and said: (Report of) what you have said has reached me. Verily I am more pious and virtuous than you but I would have resumed normal activities of life if I did not have sacrificial animals with me. If I had anticipated what I came to know afterwards, I would not have brought sacrificial animals with me. He (Jābir) said: 'Alī arrived from al-Yaman. He (Prophet) asked him: For what did you say *Labbayk*? He said: For the same, as the Prophet

did. He said : Bring your sacrificial animals and continue to wear *ihrām* as you have been doing. He (Jābir) said : Surāqah said to him : O Apostle of Allāh ! [P. 135] have you considered about our 'Umrah ? Is it for this year only or for ever ? He replied : For ever. Ismā'il said : He said this or some thing like this.

Ismā'il Ibn Ibrāhīm informed us on the authority of Yaḥya Ibn Al-Ishāq, he on the authority of Anas Ibn Mālīk, he said : I heard the Prophet, may Allāh bless him, saying *Labbayk* for 'Umrah and Ḥajj.

Ismā'il Ibn Ibrāhīm informed us on the authority of Ḥumayd, he on the authority of Anas Ibn Mālīk, he said : I heard the Prophet, may Allāh bless him, saying *Labbayk* for 'Umrah and Ḥajj.

Ismā'il Ibn Ibrāhīm informed us on the authority of Dāwūd Ibn Abi Hind, he on the authority of al-Sha'bi; he said : The verse : "Today I perfected your religion for you"¹ was revealed to the Prophet, may Allāh bless him, when standing at 'Arafah at the Mawqaf-i-Ibrāhīm, when polythesim had become weak and the minaret of al-Jāhiliyyah had fallen down and no naked person circumambulated (al-Ka'bah).

Ismā'il Ibn Ibrāhīm informed us : Layth i. e. Abū Sulaym informed us on the authority of Ṭāwūs, he on the authority of Ibn 'Abbās : Verily the Apostle of Allāh, may Allāh bless him, recited *Labbayk*; till he threw pebbles on al-Jamurah, on the day of sacrifice.

Hāshim Ibn al-Qāsim informed us : Ishāq Ibn 'Amr Ibn Sa'id Ibn al-'Āṣ informed us on the authority of his father; he said : I arrived with Ibn 'Umar on the day of departure from Makkah after the completion of Ḥajj. Some Yamani friends, saddles of whose camels were of leather and halters of ropes, passed by us. Thereupon 'Abd Allāh said : He who wants to see the comrades who had came to perform Ḥajj in the year in which the Apostle of Allāh, may Allāh bless him, and his Companions had performed the Ḥajjat al-Wadā', should see them.

1 *Al-Qur'ān, Sūrah, 5 Verse 3.*

Muhammad Ibn 'Abd Allāh al-Asadi and Qabiṣha Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of Layth, he on the authority of Ṭāwūs, he on the authority of Ibn 'Abbās: Verily he disliked to call it the Ḥajjat al-Wadā'. He (Ṭāwūs) said: I suggested it to be called the Ḥajjat al-Islām. He said: Yes the Ḥajjat al-Islām.

Al-Faql Ibn Dukayn informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of Ibrāhīm Ibn Maysarah; he said: Ṭāwūs disliked to call it the Ḥajjat al-Wadā' but called it Ḥajjat al-Islām.

Al-Ḍaḥḥāk Ibn Makhlad al-Shaybāni informed us on the authority of Ibn Jurayj: Ismā'il Ibn Muhammad Ibn Sa'id informed me on the authority of Ḥumayd Ibn 'Abd al-Raḥmān Ibn 'Awf, he on the authority of al-Sā'ib Ibn Yazīd Ibn Ukht Namir, he on the authority of al-'Ala Ibn al-Ḥaḍrami; he said: The Apostle of Allāh, may Allāh bless him, said: After performing rites, (of Ḥajj) a Muhājir should stay for three days only.

Abu al-Walid Hishām Ibn 'Abd al-Malik al-Ṭayālisi and 'Amr Ibn 'Āṣim al-Kilābi informed us; they said: Hammām informed us: Qatādah informed us; he said: I asked Anas: How many Ḥajjs did the Prophet, may Allāh bless him, perform? He replied: One Ḥajj only.

Muhammad Ibn 'Abd Allāh al-Asadi informed us; Sufyān informed us on the authority of Ibn Jurayj, he on the authority of Mujāhid; he said: The Apostle of Allāh, may Allāh bless him, performed Ḥajj twice before Hijrah and one after Hijrah.

Ismā'il Ibn Ibrāhīm al-Asadi informed us: Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad, he on the authority of Umm al-Mūminīn and he (Ibrāhīm) on the authority of Al-Qāsim [P. 136] he on the authority of 'Umm al-Mūminīn, they said: 'Āyishah said: O Apostle of Allāh: people are returning after performing two pilgrimages (نسك) while I am returning after

performing only one. He said : Wait. When you are clean, go to al-Tan'im and say *Labbayk*. Then join us on such and such a mountain. He (narrator) said : I think : He said : This thing will be commensurate with the hardship you undergo or the expenditure you incur or some thing else that he said.

THE *SARIYYAH* OF USĀMAH IBN ZAYD IBN ḤĀRITHAH.

Then (occurred) the *sariyyah* of Usāmah Ibn Zayd Ibn Ḥārithah against the people of Ubna which is the highest peak in the territory of al-Balqā.

They (narrators) said : On Monday, 26 Šafar of the eleventh year from the *Hijrah* of the Apostle of Allāh, may Allāh bless him, the Apostle of Allāh, may Allāh bless him, ordered the people to make preparations for the campaign of al-Rūm. The next day, he called Usāmah Ibn Zayd and said to him : Proceed to the place of your father's assassination and trample them (the enemy) under your horses. I have appointed you commander of this army. Attack the people of Ubna early in the morning and set fire (to their camp). March so quick that you may reach them before the report. If Allāh bless you with victory, make a short stay there. Take guides with you and send spies and scouts before you. On Wednesday, began the sickness of the Apostle of Allāh, may Allāh bless him, He suffered from fever and headache. On Thursday, he prepared a flag for Usāmah, with his own hand. Then he said: Fight in the name of Allāh, in the way of Allāh, and kill him who disobeys (كفر) Allāh. Then he (Usāmah) came out with his flag and gave it to Buraydah Ibn al-Ḥuṣayb al-Aslami, and encamped at al-Jurf. There remained none from among the first and leading Muhājirs and prominent al-

Anṣār, who was not called to join this army. Among them were Abū Bakr al-Ṣiddīq, 'Umar Ibn al-Khaṭṭāb, Abū 'Ubaydah Ibn al-Jarrah, Sa'd Ibn Abi Waqqāṣ, Sa'id Ibn Zayd, Qatādah Ibn al-Nu'mān and Salamah Ibn Aslam Ibn Ḥerish. Some of people talked about it and said: This lad is appointed commander over the first Muhājirs. Thereupon the Apostle of Allāh, may Allāh bless him, got extremely angry. He came out with a bandage round his head, and a sheet covering him. He ascended the pulpit, then praised Allāh and eulogized Him. Then he said: After that, O people! What is this talk a report of which has reached me, from you about my appointing Usāmah a commander? You criticise the appointment of Usāmah as commander and you had also criticized the appointment of his father. By Allāh, he was created to be the commander, and his son is created to be the commander after him. They are among the dearest of people to me. Both of them are expected to do every thing good. Expect goodness from him, and he is one of the best of you. Then he descended (from the *minbar*) and entered his house. This took place on Saturday, 10 Rabi' al-Awwal. The Muslims who were to go with Usāmah came to bid farewell to the Apostle of Allāh, may Allāh bless him, and went to the camp at al-Jurf. The condition of the Apostle of Allāh, may Allāh bless him, became serious. [P. 137] But he continued saying: Let the army of Usāmah proceed. On Sunday, the pain of the Apostle of Allāh, may Allāh bless him, became very severe. At that time Usāmah came from his camp but the Prophet had become unconscious. It was the day when they had given medicine to him. Usāmah bent his head and kissed him. The Apostle of Allāh, may Allāh bless him, was speechless, but he raised his hands towards heavens and then placed them on Usāmah. He (Usāmah) said: I know he was praying for me. Usāmah returned to his camp. Then he again came there on Monday and the Apostle of Allāh, may Allāh bless him, showed signs of improvement, may Allāh's blessing and favours be on him. He (Prophet) said to him: March early in the morning under the blessings of

Allāh. Usāmah bade farewell to him and returned to his camp. Then he ordered the people to march. While he intended to mount on his beast a messenger from his mother Umm Ayman came to him, to tell him that the Apostle of Allāh, was on the verge of death. He came and with him came 'Umar and Abu 'Ubaydah. They reached the Apostle of Allāh, may Allāh bless him, who was on the verge of death. He passed away, may Allāh bless him with such favours as He likes and is pleased with. When sun declined on Monday, 12, Rabi' al-Awwal those Muslims who were encamping at al-Jurf returned to al-Madīnah. Buraydah Ibn al-Ḥuṣayb came with the flag of Usāmah folded. He brought it to the door of the Apostle of Allāh, may Allāh bless him, and pitched it there. When the *bay'ah* had been offered to Abu Bakr, he ordered Buraydah Ibn al-Ḥuṣayb to take the flag to the house of Usāmah. Buraydah took it to the site where they had encamped earlier at (al-Jurf). When the Arabs turned apostate, Abu Bakr was requested to detain Usāmah. He refused. Abu Bakr asked Usāmah to permit 'Umar to remain behind. He agreed. On the first day of the month of Rabi' al-Ākhar of the eleventh year, Usāmah set out and proceeded against the people of Ubna, marching for twenty nights. He attacked them and their watch-word was; ya *Maṣṣūr Amit*. He killed him who met him, enslaved him whom he could, set fire to their boats, and burnt their dwellings, farms and palm-groves which turned into whirlwind of smoke. He drove his horses into their plains. They (Muslims) stopped there to collect what spoils they could. Usāmah was riding his father's horse Sabḥah. He attacked and killed the slayer of his father. He allotted two shares for a horse and one for its owner. He took for himself also like this. When it was evening, he ordered the people to move. This time they travelled faster and reached Wādī al-Qura in nine nights. Then he sent good news to al-Madīnah informing the people of their safety. Then he proceeded to al-Madīnah where he reached in six days. None of the Muslims had suffered. Abu Bakr came out with the Muhājirs and the people of al-Madīnah to receive him. They expressed joy at their safety. He entered (Madīnah) riding his father's horse

Sabḥah with the flag before him borne by Buraydah Ibn al-Ḥuṣayb. He reached the mosque and entered and offered two *rak'ats* of prayers. Then he went to his house. The report of what Usāmah had done reached Hercules who was (encampiog) at Emessa. Consequently he sent an army to be stationed at al-Balqa. It remained there till the (Muslim) forces marched into Syria during the Caliphate of Abu Bakr and 'Umar.