

The Madinah Constitutional Document (*Sahifah*)

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Chapter One: The Origin of the *Sahifah* (Document)

Section: The circumstances surrounding the writing of the *Sahifah* (document) of Al-Madinah

It is from the established matters that the Prophet (peace be upon him) had a constitutional document written down and that he adopted it for the regulation of some of the relationships in Madinah, the capital of the newly arising Islamic State.

The following has been narrated with the most authentic of chains of transmission in the “Sunan of Abu Dawud” (3/154/3000) and in another printed version of his “Sunan” (3/114/3002):

Az-Zuhri related from Abdur Rahman bin Abdullah bin Ka'b bin Malik from his father who was one of the three whose repentance had been accepted (i.e. Ka'b bin Malik):

وَكَانَ كَعْبُ بْنُ الْأَشْرَفِ يَهْجُو النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُخْرِضُ عَلَيْهِ كُفَّارَ قُرَيْشٍ وَكَانَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، -
حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلُهَا أَخْلَاطٌ مِنْهُمْ الْمُسْلِمُونَ وَالْمُشْرِكُونَ يَعْبُدُونَ الْأَوْثَانَ وَالْيَهُودَ وَكَانُوا يُؤْذُونَ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَصْحَابَهُ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ بِالصَّبْرِ وَالْعَفْوِ فَبَيَّهَمُ أَنْزَلَ اللَّهُ: ﴿لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (آل عمران؛ 3: 186).
فَلَمَّا أَتَى كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَذَى النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَرَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَعْدَ بْنَ مُعَاذٍ أَنْ

polytheists who worshipped idols whilst some were Jews. They used to seek to bring harm/abuse to the Prophet (ﷺ) and his Companions. Then Allah, the Most High, commanded His Prophet to show patience and to overlook. Allah revealed in respect to them

“You will surely be tested in your possessions and in your selves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination” (TMQ 3:186).

When Ka’b bin Al Ashraf refused to desist from hurting the Prophet (ﷺ) the Prophet (ﷺ) ordered Sa’d bin Mu’adh to send a small group to kill him. He sent Muhammad bin Maslamah. He then mentioned the story of his killing.

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When they killed him, the Jews and the polytheists were greatly alarmed. The next day they came to the Prophet (ﷺ) and said: “Our Companion was attacked at night and killed.” The Prophet (ﷺ) then informed them about that what he had been saying. The Prophet (ﷺ) then called them so that he could write a document of agreement between him and them for them to refer back to (for issues). And so, he wrote a document (*Sahifah*) of agreement between him, them (the non-Muslims) and the Muslims in general.”

The following was also related via Abu Dawud in “Dalaa’il An-Nubuwwah” of Al-Baihaqi (3/198):

كَانَ كَعْبُ بْنُ الْأَشْرَفِ يَهْجُو فَذَكَرَهُ، وَحَدَّثَ عَبْدُ الْكَرِيمِ أُمُّ

“Ka’b bin Al-Ashraf used to mock the Prophet (ﷺ) ... He then went on to mention it (i.e. the narration). And the Hadith of Abdul-Kareem is more complete ...”. We will come to the Hadith of Abdul-Kareem later.

Al-Albani said: The *Isnad* (Chain of narration) is Sahih. **I say:** Yes (that is correct) and what has been mentioned in terms of the existence of instability (*Idtiraab*) in the *Isnad* does not negatively impact that.

That is because:

1) Either it was related by Abdur Rahman Bin Abdullah Bin Ka'b Bin Malik from his father Abdullah Bin Ka'b Bin Malik, who used to guide Ka'b Bin Malik after he became blind, who related from his father, the Sahaabiy Ka'b Bin Malik, one of the three whose repentance was accepted, as has been recorded in numerous Ahaadeeth of Al-Bukhaari and Muslim. And so, the Hadith is Sahih (authentic) upon their conditionality.

2) Or, it was related by Abdur Rahman Bin Abdullah Bin Ka'b Bin Malik from his grandfather (directly), the Sahaabiy Ka'b Bin Malik. That is because Abdur Rahman used to guide his grandfather on behalf of his father Abdullah on some occasions. Also, the Arabs used to frequently call their grandfathers, father. (In addition, the grandfather, is also a father, definitely, as stated in the Qur'an. Just as it represents a linguistic necessity built upon sensory and rational necessity). Indeed, it is a continuous and constant customary norm. Therefore, the statement in the chain of transmission "From his father" means from his grandfather.

3) Or it was related by Abdur Rahman Bin Ka'b Bin Malik from his father, the Sahaabiy Ka'b bin Malik, and not from Abdur Rahman Bin Abdullah Bin Ka'b Bin Malik. Az-Zuhriy heard (i.e. took the narrations) from both Abdur Rahman Bin Abdullah Bin Ka'b Bin Malik and from his namesake and his paternal uncle Abdur Rahman Bin Ka'b Bin Malik.

The inconsistency only comes from Az-Zuhriy as he related from his memory and recalled this on an occasion and recalled that on another occasion due to the closeness of the lineages and names, whilst sometimes he would prefer safety and related Mursal (with an interrupted chain of narrators).

All of that has been related about him by the Imaams in respect to this narration and other than him such as Malik, Mu'ammarr, Yunus and 'Aqeel among others.

The narration (of Ka'b Bin Malik) has also been related in a more complete

form in the “Sunan Al-Baihaqi Al-Kubra” (9/183/18408), in another printed edition of his “Sunan Al-Kubra” (9/308/18628) and in “Dalaa’il An-Nubuwwah” by Al-Baihaqi (3/196). The following is from the text recorded in the “Dalaa’il”:

Abdul-Kareem Bin Al-Haitham related from Abu I-Yamaan from Shu’aib from Az-Zuhriy who said: Abdur Rahman bin Abdullah bin Ka’b bin Malik, who (meaning Ka’b bin Malik) was one of the three whose repentance was accepted, said:

أَنَّ كَعْبَ بْنَ الْأَشْرَفِ الْيَهُودِيَّ كَانَ شَاعِرًا، وَكَانَ يَهْجُو رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُحْرِضُ عَلَيْهِ كُفَّارَ قُرَيْشٍ فِي شِعْرِهِ، وَكَانَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدِيمَ الْمَدِينَةِ وَأَهْلُهَا أَحْلَاطًا مِنْهُمْ الْمُسْلِمُونَ الَّذِينَ يَجْمَعُهُمْ دَعْوَةُ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمِنْهُمْ الْمُشْرِكُونَ الَّذِينَ يَعْبُدُونَ الْأَوْثَانَ، وَمِنْهُمْ الْيَهُودُ وَهُمْ أَهْلُ الْخَلْقَةِ وَالْحُصُونِ، وَهُمْ خُلَفَاءُ لِلْبَحْيَيْنِ: الْأَوْسِ، وَالْخَزْرَجِ، فَأَرَادَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ قَدِمَ الْمَدِينَةَ اسْتِصْلَاحَهُمْ كُلَّهُمْ، وَكَانَ الرَّجُلُ يَكُونُ مُسْلِمًا وَأَبُوهُ مُشْرِكًا، وَالرَّجُلُ يَكُونُ مُسْلِمًا وَأَخُوهُ مُشْرِكًا. وَكَانَ الْمُشْرِكُونَ وَالْيَهُودُ مِنْ أَهْلِ الْمَدِينَةِ حِينَ قَدِمَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُؤْذُونَ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَصْحَابَهُ أَشَدَّ الْأَذَى فَأَمَرَ اللَّهُ تَعَالَى رَسُولَهُ وَالْمُسْلِمِينَ بِالصَّبْرِ عَلَى ذَلِكَ وَالْعَفْوِ عَنْهُمْ فَفِيهِمْ أَنْزَلَ اللَّهُ جَلَّ ثَنَاهُ: ﴿لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ (آل عمران؛ 3: 186). وَفِيهِمْ أَنْزَلَ اللَّهُ: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَصُوا﴾ وَاصْتَعَا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، (البقرة؛ 2: 109). فَلَمَّا أَبَى كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَذَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَذَى الْمُسْلِمِينَ، وَأَمَرَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَعْدَ بْنَ مُعَاذٍ أَنْ يَبْعَثَ رَهْطًا لِيَقْتُلُوهُ، فَبَعَثَ إِلَيْهِ سَعْدُ بْنُ مُعَاذٍ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ ثُمَّ الْحَارِثِيُّ، وَأَبَا عَبْسٍ الْأَنْصَارِيُّ، وَالْحَارِثُ بْنُ أَبِي سَعْدٍ بَنِي مُعَاذٍ فِي خَمْسَةِ رَهْطٍ أَتَوْهُ عَشِيَّةً، وَهُوَ فِي مَجْلِسِهِمْ بِالْعَوَالِي، فَلَمَّا رَأَاهُمْ كَعْبُ بْنُ الْأَشْرَفِ أَتَكَرَّ شَأْنُهُمْ وَكَانَ يُدْعَرُ مِنْهُمْ. فَقَالَ لَهُمْ: مَا جَاءَ بِكُمْ؟ فَقَالُوا: جَاءَتْ بِنَا إِلَيْكَ حَاجَةٌ. قَالَ: فَلَيْدُنْ إِلَى بَعْضِكُمْ فَلْيُحَدِّثْنِي بِمَا قَدْنَا إِلَيْهِ بَعْضُهُمْ فَقَالَ: جِئْنَاكَ لِنَبْعَثَكَ أَدْرَاعًا لَنَا لِنَسْتَنْفِقَ أَثْمَانَهَا فَقَالَ وَاللَّهِ لَمِنْ فَعَلْتُمْ ذَلِكَ لَقَدْ جُهِدْتُمْ قَدْ نَزَلَ بِكُمْ هَذَا الرَّجُلُ، فَوَاعَدَهُمْ أَنْ يَأْتُوهُ عِشَاءً حِينَ يَهْدِي عَنْهُمْ النَّاسُ، فَجَاعُوا فَنَادَاهُ رَجُلٌ مِنْهُمْ فَقَامَ لِيُخْرِجَ فَقَالَتْ امْرَأَتُهُ مَا طَرَفُوكَ سَاعَتَهُمْ هَذِهِ لَشَيْءٍ بِمَا تُحِبُّ. فَقَالَ: بَلَى إِنَّهُمْ قَدْ خَدَّنُونِي خَدِيقَتَهُمْ، فَاعْتَنَفَهُ أَبُو عَبْسٍ، وَضَرَبَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ بِالسَّيْفِ، وَطَعَنَهُ بَعْضُهُمْ بِالسَّيْفِ فِي خَاصِرَتِهِ، فَلَمَّا قَتَلُوهُ فَرَعَتِ الْيَهُودُ وَمَنْ كَانَ مَعَهُمْ مِنَ الْمُشْرِكِينَ، فَغَدَلُوا عَلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ أَصْبَحُوا فَقَالُوا: إِنَّهُ طَرِقَ صَاحِبُنَا اللَّيْلَةَ وَهُوَ سَيِّدٌ مِنْ سَادَاتِنَا فَقَتِلَ، فَذَكَرَهُمْ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الَّذِي كَانَ يَقُولُ فِي أَشْعَارِهِ وَيَنْهَاهُمْ بِهِ، وَدَعَاهُمْ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى أَنْ يَكْتُبَ بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ كِتَابًا يَنْتَهُونَ إِلَى مَا فِيهِ، فَكُتِبَ

النَّبِيِّ، صلى الله عليه وسلم، بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَّةً صَحِيفَةً كَتَبَهَا رَسُولُ اللَّهِ، صلى الله عليه وسلم، تَحْتَ الْعَذَقِ الَّذِي كَانَ فِي دَارِ ابْنَةِ الْخَارِثِ، وَكَانَتْ تِلْكَ الصَّحِيفَةُ بَعْدَ رَسُولِ اللَّهِ، صلى الله عليه وسلم، عِنْدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

“That the Jew Ka’b bin Al-Ashraf was a poet and he use to mock the Messenger of Allah (peace be upon him) and incite the disbelievers of Quraish against him in his poetry. The Messenger of Allah (peace be upon him) came to Madinah and its people were a blended mix, consisting of the Muslims who were unified by the Da’wah (call) of the Messenger of Allah (peace be upon him), the Mushrikeen (polytheists) who worshiped idols and the Jews who were people of weaponry and fortresses and were allies of the inhabitants (of Yathrib); the Aws and the Khazraj. When the Messenger of Allah (peace be upon him) arrived in Al-Madinah, he wanted to remedy the situation of them all. A man would be a Muslim and his father a Mushrik (polytheist), and a man would be Muslim and his brother a Mushrik. When the Messenger (peace be upon him) came to Al-Madinah, the polytheists and Jews used to seek to bring great harm/abuse to the Messenger of Allah (peace be upon him) and his companions. Allah, the Most High, commanded his Messenger and the Muslims to persevere patiently upon that and overlook them. Allah, glorified be His praise, revealed in respect to them: *“You will surely find in your possessions and in yourselves. And you will surely hear from those who were given the Scripture for you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination”* (TMQ 3:186).

And Allah also revealed in respect to them: *“Many of the People of the Scripture wish that you could turn you back to disbelief after you have believed, out of envy from those [who are] after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Verily, Allah is capable of all matters”* (TMQ 2:109).

Then, when Ka’b bin Al-Ashraf refused to refrain from harming the Messenger of Allah (peace be upon him) and harming the Muslims, the

Messenger of Allah (peace be upon him) commanded Sa'd Ibn Mu'adh to dispatch a small party to kill him. Sa'd Ibn Mu'adh dispatched Muhammad bin Maslamah Al-Ansari, along with Al-Harith, Abu 'Abs Al-Ansari and Al-Harith the nephew of Sa'd bin Mu'adh, as part of a group of five who approached him at night whilst he was in their seated gathering at Al-'Awaaliy. When Ka'b bin Al-Ashraf saw them, he resented their affair – RH – instead of affair should it be presence? and was frightened by them. He said to them: "What has brought you here?" They replied: "A need has brought us to you". He said: "Then, let some of you draw near to me to discuss with me this need". So, some of them drew near to him and said to him: "We have come to you to sell you our armour plates so that we can spend from its price". He (Ka'b) replied: "By Allah, if you were to do that! You have become overburdened since this man has settled among you". He then arranged for them to come to meet him in the evening when he was less busy with the people. They came and a man from among them called for him. He then arose to leave his house and his wife said to him: "They are not knocking at your door at this time for something that you will like". He replied: "Indeed, they have already spoken to me about their matter". Then (when he left) Abu 'Abs grabbed hold of him and Muhammad Bin Salamah struck him with his sword whilst some of them thrust him in his side with their swords. Then, after they had killed him the Jews and the polytheists with them were greatly alarmed and set off early to see the Messenger of Allah (peace be upon him) when they awoke in the morning. They said: "Verily, our companion was called upon at night, who is one of our main noblemen and was killed". Then the Messenger of Allah (peace be upon him) reminded them of what he (Ka'b) use to say in his poetry. He had forbidden them from this and then the Messenger of Allah (peace be upon him) invited them to write between him, them and the Muslims a document, which they would refer back to (in order to resolve or arbitrate issues). And so the Prophet (peace be upon him) wrote between himself, them and the Muslims in general, a document. The Messenger of Allah (peace be upon him) had it written under the grape vines – RH – Grape wineyard? which were in the property of the daughter of Al-Harith. That *Sahifah* (document), following – RH should this be following the passing of the Messenger of Allah

(peace be upon him) came to be in the possession of 'Ali Ibn Abi Taalib, may Allah be pleased with him".

I say: This Isnaad (chain of transmission) is also Sahih (authentic) as

فَبَلَّغَكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصَبَّرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (آل عمران؛ 3: 186). وَفِيهِمْ أَنْزَلَ اللَّهُ تَعَالَى: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا خَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَدُوا وَاصْطَفُوا حَتَّى نَأْتِيَ اللَّهَ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾، (البقرة؛ 2: 109). فَلَمَّا أَتَى كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَذَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَذَى الْمُسْلِمِينَ، أَمَرَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَعْدَ بْنَ مُعَاذٍ، وَمُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ، ثُمَّ الْحَارِثِيَّ، وَأَبَا عَيْسَى بْنَ خَبَرِ الْأَنْصَارِيَّ، وَالْحَارِثَ ابْنَ أَخِي سَعْدِ بْنِ مُعَاذٍ، فِي خُمْسَةِ زَهْطٍ، فَأَتَوْهُ عَشِيَّةً فِي مَجْلِسِهِ بِالْعَوَالِي، فَلَمَّا رَأَاهُمْ كَعْبُ بْنُ الْأَشْرَفِ أَنْكَرَ شَأْنَهُمْ، وَكَانَ يَدْعُرُ مِنْهُمْ، وَقَالَ لَهُمْ: مَا جَاءَ بِكُمْ؟، قَالُوا: جَاءَ بِنَا حَاجَةٌ إِلَيْكَ، قَالَ: فَلْيَدْنُوا إِلَيَّ بَعْضُكُمْ لِيُحَدِّثَنِي بِهَا، فَدَنَا إِلَيْهِ بَعْضُهُمْ، فَقَالَ: قَدْ جِئْنَاكَ لِنَبِيْعَكَ أَذْرَاعًا لَنَا لِنَسْتَنْفِقَ أَثْمَانَهَا، فَقَالَ: وَاللَّهِ لَعَنَ فَعَلْتُمْ لَقَدْ جِهَدْتُمْ مِنْذُ نَزَلَ بِكُمْ هَذَا الرَّجُلُ، فَوَاعَدَهُمْ أَنْ يَأْتَوْهُ عَشَاءَ حِينَ يَهْدِي عَنْهُ النَّاسُ، فَجَاؤُوهُ فَنَادَاهُ رَجُلٌ مِنْهُمْ، فَقَامَ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَتْ امْرَأَتُهُ: مَا طَرَفُكَ سَاعَتَهُمْ هَذِهِ بِشَيْءٍ مِمَّا تُحِبُّ، قَالَ: بَلَى، إِنَّهُمْ قَدْ حَدَّثُونِي حَدِيثَهُمْ، فَخَرَجَ إِلَيْهِمْ، فَأَعْتَنَقَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ، وَقَالَ لِأَصْحَابِهِ: يَسْبِقُكُمْ وَإِنْ قَتَلْتُمُونِي وَإِيَّاهُ جَمِيعًا، فَطَعَنَهُ بَعْضُهُمْ بِالسَّيْفِ فِي خَاصِرَتِهِ، فَلَمَّا قَتَلُوهُ فَرَعَتِ الْيَهُودُ، وَمَنْ كَانَ مَعَهُمْ مِنَ الْمُشْرِكِينَ، فَغَدَرُوا عَلَى النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ أَصْبَحُوا، فَقَالُوا: قَدْ طَرَقَ صَاحِبُنَا اللَّيْلَةُ، وَهُوَ سَيِّدٌ مِنْ سَادَاتِنَا، فَقَتِلَ غِيلَةً، فَذَكَرَ لَهُمْ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الَّذِي كَانَ يَقُولُ فِي أَشْعَارِهِ وَيُؤَذِّيهِمْ بِهِ، فَدَعَاهُمْ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَكْتُبَ بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَةً صَحِيفَةً فِيهَا جَامِعُ أَمْرِ النَّاسِ، فَكَتَبَهَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“That the Jew Ka’b bin Al-Ashraf was a poet and he use to mock the Messenger of Allah (peace be upon him) and his companions and incite the disbelievers of Quraish against them in his poetry. The Messenger of Allah (peace be upon him) came to Madinah and its people were a mix; consisting of the Muslims who were unified by the Da’wah (call) of the Messenger of Allah (peace be upon him), the Mushrikeen (polytheists) who worshiped idols and the Jews including those from them who were people of weaponry and fortresses and they were the allies of the inhabitants (of Yathrib); the Aws and the Khazraj. When the Messenger of Allah (peace be upon him) arrived in Al-Madinah he wanted to remedy the situation of them all and make a treaty with them. A man would be a Muslim and his father a Mushrik (polytheist) and a man would be Muslim and his brother a Mushrik. When the Messenger (peace be upon him) came to Al-Madinah, the polytheists and Jews would bring great harm/abuse to the Messenger of Allah (peace be upon him) and his companions. Allah, the Most High, commanded his Prophet (peace be upon him) and the Muslims to persevere patiently upon that and overlook them. Allah, the Most High, revealed in

respect to them: “You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah – indeed, that is of the matters [worthy] of determination” (TMQ 3:186). And Allah also revealed in respect to them: “Many of the people of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Verily, Allah is capable of all matters” (TMQ 2:109). Then, when Ka’b bin Al-Ashraf refused to refrain from harming the Messenger of Allah (peace be upon him) and harming the Muslims, the Messenger of Allah (peace be upon him) commanded Sa’d Ibn Mu’adh - As above – command or request and Muhammad bin Maslamah Al-Ansari, along with Al-Harithy, Abu ‘Eisaa bin Habr Al-Ansaari and Al-Harith the nephew of Sa’d bin Mu’adh, as part of a group of five. They then approached him at night whilst he was in their seated gathering at Al-‘Awaaliy. When Ka’b bin Al-Ashraf saw them, he resented their affair – RH as before – presence? and was frightened of them. He said to them: “What has brought you here?” They replied: “A need has brought us to you”. He said: “Then, let some of you draw near to me to discuss with me this need”. So, some of them drew near to him and said to him: “We have come to you to sell you our armour plates so that we can spend from its price”. He (Ka’b) replied: “By Allah, If you were to do that then Indeed, you have become overburdened since this man has settled amongst you”. He then arranged for them to come to meet him in the evening when he was less busy with the people.

They came and a man from among them called for him. He then arose to leave his house and his wife said to him: “They are not knocking at your door at this time for something that you will like”. He replied: “Indeed, they have already spoken to me about their matter”. So, he went out to meet them. Muhammad bin Maslamah then grabbed hold of him and said to his companions: “Don’t let him get away even if you kill me and him at the same time”. Some of them then thrust him in his side with their swords.

Then, after they had killed him the Jews and the polytheists with them were greatly alarmed and set off early to see the Messenger of Allah (peace be

upon him) when they awoke in the morning. They said: “Verily, our companion was called upon at night, who is one of our main noblemen, and was killed”. Then the Messenger of Allah (peace be upon him) reminded them of what he (Ka’b) used to say in his poetry and how he would harm them with it.

Then, the Messenger of Allah (peace be upon him) invited them in order for there to be written between him and them and the Muslims in general, a *Sahifah* (document), which would encompass the affair of the people. And then the Messenger of Allah (peace be upon him) had it written.”

The incident was also related in the “Mu’jam” of At-Tabaraani (16/482/15504) via another path. ‘Abdaan bin Ahmad related from Abu At-Taahir bin As-Sarh from Ibn Wahb from Ibn Lahee’ah from ‘Aqeel who related from Ibn Shihab from Abdur Rahman bin Ka’b bin Malik:

أَنَّ كَعْبَ بْنَ الْأَشْرَفِ الْيَهُودِيَّ، كَانَ شَاعِرًا وَكَانَ يَهْجُو رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَصْحَابَهُ وَيُحَرِّضُ عَلَيْهِمْ، فَقَالَ: "مَنْ لِكَعْبٍ؟"، فَلَمَّا أُلِيَ أَنْ يَنْزِعَ عَنْ أَدَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَدَى الْمُسْلِمِينَ، أَمَرَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَعْدَ بْنَ مُعَاذٍ، وَمُحَمَّدَ بْنَ مَسْلَمَةَ، وَأَبَا عَيْسَى بْنَ الْحَارِثِ ابْنَ أَخِي سَعْدِ بْنِ مُعَاذٍ فِي خَمْسَةٍ فَأَتَوْا كَعْبًا، فَذَكَرَ مِثْلَهُ

“That the Jew Ka’b bin Al-Ashraf was a poet and he used to mock the Messenger of Allah (peace be upon him) and his companions and incite against them, saying “Who if for Ka’b?” Then, when he refused to refrain from harming the Messenger of Allah (peace be upon him) and harming the Muslims, the Messenger of Allah (peace be upon him) commanded Sa’d bin Mu’adh,* Muhammad bin Maslamah, Abu ‘Eisaa bin Al-Harith the nephew of Sa’d bin Mu’adh, as part of a group of five. They then approached Ka’b ... And he mentioned the same (i.e. as the previous narration)”.

The story of Ka’b bin Al-Ashraf was reported in detail within the Seera of Ibn Hisham (2/51)

Ibn Ishaq said (from the Hadith about Ka’b bin Al-Ashraf):

أَنَّهُ لَمَّا أُصِيبَ أَصْحَابُ بَدْرٍ، وَقَدِمَ زَيْدُ بْنُ حَارِثَةَ إِلَى أَهْلِ السَّافِلَةِ، وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ إِلَى أَهْلِ الْعَالِيَةِ بِشِيرَيْنِ بَعْثَهُمَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى مَنْ بِالْمَدِينَةِ مِنَ الْمُسْلِمِينَ يَفْتَحُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَقَتْلَ مَنْ قُتِلَ مِنَ الْمُشْرِكِينَ. كَمَا حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُغِيثِ بْنِ أَبِي بُرْدَةَ الظَّفَرِيُّ وَعَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ مُحَمَّدٍ بْنُ عَمْرِو بْنِ خَزْمٍ، وَعَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ، وَصَالِحُ بْنُ أَبِي أُمَامَةَ بْنِ سَهْلٍ كُلٌّ قَدْ حَدَّثَنِي بَعْضُ حَدِيثِهِ قَالُوا: قَالَ كَعْبُ بْنُ الْأَشْرَفِ وَكَانَ رَجُلًا مِنْ طَيْئٍ ثُمَّ أَحَدَ بَنِي نَبْهَانَ وَكَانَتْ أُمُّهُ مِنْ بَنِي النَّضِيرِ حِينَ بَلَغَهُ الْحَبَرُ: أَحَقُّ هَذَا؟ أَتَرَوْنَ مُحَمَّدًا قَتَلَ هُوَ ۖ الَّذِينَ يُسَمِّي هَذَانِ الرِّجَالِ - يَعْنِي زَيْدًا وَعَبْدَ اللَّهِ بْنَ رَوَاحَةَ - فَهُوَ ۖ أَشْرَفُ الْعَرَبِ وَمُلُوكُ النَّاسِ وَاللَّهُ لَئِنْ كَانَ مُحَمَّدٌ أَصَابَ هُوَ ۖ الْقَوْمَ لَبِطُنُ الْأَرْضِ خَيْرٌ مِنْ طَهْرِهَا. فَلَمَّا تَيَقَّنَ عَدُوُّ اللَّهِ الْحَبَرَ، خَرَجَ حَتَّى قَدِمَ مَكَّةَ، فَنَزَلَ عَلَى الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ بْنِ ضُبَيْرَةَ السُّهْمِيِّ وَعِنْدَهُ عَاتِكَةُ بِنْتُ أَبِي الْعَيْصِ بْنِ أُمَيَّةَ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ فَأَنْزَلَتْهُ وَأَكْرَمَتْهُ وَجَعَلَ يُحَرِّضُ عَلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُنْشِدُ الْأَشْعَارَ وَيَبْكِي أَصْحَابَ الْقَلْبِ مِنْ قُرَيْشٍ، الَّذِينَ أُصِيبُوا بِبَدْرٍ

“When the people of Badr (Quraish) were afflicted, Zaid bin Harithah went to the people of As-Safilah and Abdullah bin Rawaahah went to the people of Al-‘Aaliyah as bearers of glad tidings dispatched by the Messenger of Allah (peace be upon him) to the Muslims of Al-Madinah to give the news of the victory that Allah, ‘Azza Wa Jalla, had bestowed upon him and about who from among the polytheists had been killed ... Ka’b bin Al-Ashraf, who was a man from the Tayyi tribe, one of Bani Nabhan and whose mother was from Bani Nadeer, said upon hearing the news: “Is this true? Do you believe that Muhammad, those men whom these two (Zaid and Abdullah Ibn Rawaahah) have named? That is because they were from the nobles of the Arabs and the kings of the people. By Allah, if Muhammad had killed these people, the belly of the earth is better than its surface!” Then, when the enemy of Allah ascertained the truth of the news, he departed until he reached Makkah. He set down at the residence of Al-Muttalib bin Abi Wada’ah bin Dubairah As-Sahmiy who was married to Atikah the daughter of Abu l-‘leas bin Umayyah bn Abdi Shams bin Abdi Manaf. She received him and honoured him with hospitality. He then began to incite the people against the Messenger of Allah (peace be upon him), reciting poetry and weeping over the people of the well from Quraish who had been killed at Badr. He said:

*Badr’s mill churn d out th blood of its p opl .
At v nts lik Badr you should w p and cry.
Th b st of th p opl w r slain round its cist rns,*

Don't think it strange that the Kings were left lying.
 Some people whose anger plays a role say
 "Ka'b bin al-Ashraf is utterly justified."
 They are right. O that the earth when they were killed
 Had split asunder and engulfed its people!
 How many noble handsome men, the refuge of the homeless, were slain,
 Liberated when the stars gave no rain,
 Who bore others' burdens, ruling and taking their due forth.
 I was told that all the Banu al-Mughirah were humiliated
 And brought low by the death of Abu'l-Hakam
 And the two sons of Rabi'ah along with him, and Munabbih
 Was hounded and stroyed in the manner of Tubba?

Hassan Ath-Thabit responded to him saying:

Does Ka'b weep for him incessantly
 And lives in humiliation hating nothing?
 In the valley of Badr I saw some of them, killed,
 Eyes shedding tears for them.
 Weep for you have made a sordid slave shed tears
 Like a pup following a little bitch.
 Allah has granted satisfaction to our leader
 And put to shame and prostrated those who fought him.
 Those whose hearts were torn with fear
 Escaped and fled from them
 Swiftly, they fled from the fugitives
 Escaped and fled from them.

Then, Ka'b bin Al-Ashraf returned to Al-Madinah and composed inappropriate poems about the Muslim women to the point that he offended them. As narrated to me from Abdullah bin Al-Mugheeth bin Abi Burdah, the Messenger of Allah (peace be upon him) then said: "Who will deal with (i.e. eliminate) Bin Al-Ashraf for me?" Muhammad bin Maslamah, the brother of Banu Abi l-Ash'hal said: "I will deal with him for you O Messenger of Allah. I will kill him". He (peace be upon him) replied: "If you

are capable of carrying it out, then do it". Muhammad bin Maslamah then went back to his locality and remained for three days, neither eating nor drinking more than he required to remain living. This was mentioned to the Messenger of Allah (peace be upon him) who then called for him. He (peace be upon him) said to him: "Why have you left the food and drink?" He replied: "O Messenger of Allah, I said that I would do something for you and I don't know if I will be able to fulfil it". He (peace be upon him) replied: "To try is all that is required of you". He (then) said: "O Messenger of Allah, it will be necessary for us to say certain things (i.e. use deception)". He (peace be upon him) replied: "Say what you believe needs to be said as this is Halaal for you in this regard".

Then Muhammad bin Maslamah, Silkan bin Salamah bin Waqsh (known as Abu Naa'ilah) of Banu Abdi l-Ash'hal who was the foster-brother of Ka'b bin Al-Ashraf, 'Abbad bin Bishr bin Waqsh of Banu Abdi l-Ash'hal, Al-Harith bin Aws bin Mu'adh of Banu Abdi l-Ash'hal and Abu 'Abs bin Jabr of Banu Harithah, gathered together to plan to kill him. They then headed to the enemy of Allah Ka'b bin Al-Ashraf, albeit preceded by Silkan bin Salamah Abu Naa'ilah who went to him and spoke with him for a while, reciting poetry to each other, as Abu Naa'il was himself a poet. He (Abu Naa'il) then said: "Woe to you son of Al-Ashraf, I have come to you about a matter that I wish to bring up with you, so keep it to yourself". He replied: "Go ahead". He said: "The arrival of this man has been an affliction for us. The Arabs (Bedouins) have become hostile to us and are attacking us as one and have cut off our travelling paths to the point that our families are facing ruin and suffering. We have all become overburdened and our families have become overburdened". Ka'b then said: "I am the son of Al-Ashraf and by Allah I informed you, O son of Salamah, that the matter would turn out just as I told you it would". Silkan said: "I had wanted for you to sell us food and in return we would give you a security, firm contract and be faithful to that". He asked: "Would you give me your sons as a security?". "Is it your wish to disgrace us? I have some companions with me who think as I do. I wanted to bring them to you so that you sell to them and deal with us in a good manner in respect to that. We will give you an abundant supply of coats of mail (i.e. weapons) as a surety". [Silkan didn't want him to be put off by the weapons

if they came to him with it]. He (Ka'b) said: "The coats of mail (weaponry) will be satisfactory". Silkan then returned to his companions and informed them of what had taken place. He told them to take their weapons, set off and then join up with him. They then met up at the house of the Messenger of Allah (peace be upon him)" ...

Addition: Ibn Hishaam said: It is said that he (Ka'b) said: "Will you give to me your women as a surety?" He replied: "How could we give you our women whilst you are the most youthful of the people of Yathrib and one who can give the most?" He (then) said: "Will you give me your sons as a surety?".

Ibn Ishaq related that Thawr Bin Zaid related from Ikrimah the mawla of Ibn 'Abbas that Ibn 'Abbas said: "The Messenger of Allah (peace be upon him) accompanied them to Baqee' Al-Gharqad and then sent them off saying: "Set off in the name of Allah. O Allah aid them". He (peace be upon him) then returned to his house. It was a moonlit night and they continued on until they reached his fortified residence. Abu Naa'ilah then called out to him. He (Ka'b) had recently married and he leapt up from his blanket. His wife took hold of an end of it and said to him: "You are a **man of warfare**. The people of war do not leave their house at this hour". He replied: "It is Abu Naa'ilah. If he **found RH – knew?** that I was sleeping, he would not have wakened me". She said: "By Allah, I have discerned evil in his voice". Ka'b then said: "Even if a brave young man is called to be thrust by a sword he still responds to that call".

He went down to them and spoke to them for a while. Then they said: "Would you like to walk with us O Ibn Al-Ashraf, to Shi'b al-Ajuz, so that we can talk the remainder of this night of ours, over there?" "If you like" he replied. They set out walking together and walked for a while. Then Abu Naa'ilah combed his hand through the hair of (Ka'b) to the temples, smelt it, and said: "I have never known perfume to smell so good as it does tonight." Then he walked on for a while, and did the same thing again, so that Kalb relaxed his guard. He then walked on for a while, and did it again, (this time) taking hold firmly of the hair by both temples. Then he said: "Strike the enemy of Allah!" Their swords rained blows upon him, but to no avail.

Muhammad bin Maslamah said later: "When I saw that our swords were of no avail, I remembered a long, thin dagger which I had in my scabbard, and took hold of it. By this time the enemy of Allah had yelled out so loudly that lamps had been lit in all the strongholds around us. I plunged the dagger into his breast and pressed upon it so heavily that it reached his pubic region, and the enemy of Allah fell. Al-Harith bin Aws bin Mu'adh had been wounded in the head or the leg, struck by one of our swords.

He continued: We left, passing through the quarters of the Banu Umayyah bin Zayd and the Banu Qurayzah, and then through Bu'ath, until we ascended the Harrah of al-'Urayd. Our companion al-Harith bin Aws was lagging behind us, bleeding heavily, so we waited for him a while, and then he came to us, having followed our tracks. We then carried him to the Messenger of Allah (peace be upon him) which we reached at the end of the night. He was standing in prayer, so we greeted him, and he came out to meet us. We told him that the enemy of Allah had been killed and he spat upon the wound of our companion. He then returned and we all returned to our families. The next morning, the Jews were in a state of fear on account of our attack upon the enemy of Allah, and there was not a Jew there except that he feared for his life".

The story of Ka'b bin Al-Ashraf was also related in detail in "Al-Maghaziy" of Al-Waqidiy (1/189).

Related from Az-Zuhriy from Ibn Ka'b bin Malik and Ibrahim bin Ja'far from his father and Jabir bin 'Abdullah who said:

"That the Jew Ka'b bin Al-Ashraf was a poet and he use to mock the Messenger of Allah (peace be upon him) and his companions and incite the disbelievers of Quraish against them in his poetry. The Messenger of Allah (peace be upon him) came to Madinah and its people were a mix; consisting of the Muslims who were unified by the Da'wah (call) of the Messenger of Allah (peace be upon him), the Mushrikeen (polytheists) who worshiped idols and the Jews including those from them who were people of weaponry and fortresses and they were the allies of the inhabitants (of Yathrib); the

Aws and the Khazraj. When the Messenger of Allah (peace be upon him) arrived in Al-Madinah he wanted to remedy the situation of them all and make a treaty with them. A man would be a Muslim and his father a Mushrik (polytheist) and a man would be Muslim and his brother a Mushrik.

When the Messenger (peace be upon him) came to Al-Madinah, the polytheists and Jews would bring great harm/abuse to the Messenger of Allah (peace be upon him) and his companions. Allah, the Most High, commanded his Prophet (peace be upon him) and the Muslims to persevere patiently upon that and overlook them. Allah, the Most High, revealed in respect to them: *"You will surely be tested in your possessions and in yourselves. And you will surely be tested from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of deduction"* (TMQ 3:186). And Allah also revealed in respect to them: *"Many of the People of the Scripture wish they could turn you back to disbelieve after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Verily, Allah is capable of all matters"* (TMQ 2:109).

Ibn al-Ashraf refused to abstain from abusing the Prophet (peace be upon him) and the Muslims which he had done to a great extent. Then when Zayd bin Haritha arrived with tidings from Badr about the killing of the polytheists and the capture of prisoners from them, and had seen the prisoners chained, Ibn al-Ashraf was dejected and degraded and said to his people: "Woe unto you! By Allah, the bowels of the earth are better for you than its surface today! The best of the people have been killed and taken prisoner. What will you do?" They replied, "Enmity towards him will last as long as we live." He said: "What are you whilst he has trampled his people, and defeated them? Rather, I will go to the Quraysh and incite them and weep for their dead so they will, perhaps, issue a command and then I will go out with them (in war)." Ka'b departed until he arrived in Makkah, stopping at the residence of Abu Wada'ah bin Dubairah As-Sahmiy who was married to Atikah the daughter of Usaid bin Abu l-'Eas. He then began to mourn the Quraysh, saying:

Badr's mill churn'd out the blood of its people.
 At vents like Badr you should weep and cry.
 The best of the people were slain round its cisterns,
 Don't think it strange that the Kings were left lying.
 Some people whose anger pleased some say
 "Ka'b bin al-Ashraf is utterly justified."
 They are right. O that the earth when they were killed
 Had split asunder and engulfed its people!
 How many noble handsome men, the refuge of the homeless, were slain,
 Libal when the stars gave no rain,
 Who bore others' burdens, ruling and taking their due forth.
 I was told that all the Banu al-Mughirah were humiliated
 And brought low by the death of Abu'l-Hakam
 And the two sons of Rabi'ah along with him, and Munabbih
 Was hounded in the manner of Tubba?

Hassan Ath-Thabit responded to him saying:

Does Ka'b weep for him incessantly
 And lives in humiliation hating nothing?
 In the valley of Badr I saw some of them, killed,
 Eyes shedding tears for them.
 Weep for you have made a sordid slave shed tears
 Like a pup following a little bitch.
 Allah has granted satisfaction to our leader
 And put to shame and prostrated those who fought him.
 Those whose hearts were torn with fear
 Escaped and fled from them
 Swiftly, the few defeated fugitives
 Escaped and fled from them.

The Messenger of Allah (peace be upon him) called for Hassan and then he informed him about where Ka'b's was staying. Hassan said:

*Did they not convert you all from me to Asad?
 Your uncle is an experienced slave of David.
 By your life, Asad does not fulfil what was due to his neighbour,
 Neither Khalid, nor the fat belly of Zaynab.
 And 'Attab is a slave who does not fulfil protection
 A liar in the affairs of this land.
 A school monk who does as he is told.*

When his insults reached Atikah, she threw out his saddle and said: Why is this Jew with us? Have you not seen what Hassan does with us? So, Ibn al-Ashraf moved on and whenever he moved on to another group, the Messenger of Allah (peace be upon him) called for Hassan and said to him: "Ibn al-Ashraf has set down at the residence of so-and-so person". Ibn al-Ashraf would continue to insult and deride him until his saddle was thrown out of that place, and when he was not able to find shelter he headed back to Al-Madinah.

When news of Ibn al-Ashraf's arrival reached the Prophet (peace be upon him), he said, "O Allah, grant me satisfaction over Ibn al-Ashraf however you wish in respect to his evil pronouncements and words of poetry". The Messenger of Allah (peace be upon him) said: "Who will deal with Ibn al-Ashraf, for he has brought harm to me?" Muhammad bin Maslamah answered: "I will do it, O Messenger of Allah, I will kill him." He (peace be upon him) replied: "Then you can do so!". Muhammad bin Maslamah then stayed a few days without eating, so the Messenger of Allah (peace be upon him) called for him and said: "O Muhammad, you have kept away from food and drink?" He replied: "O Messenger of God, I have agreed to do something for you which I do not know that I can deliver upon". The Messenger of Allah (peace be upon him) said: "Do your best." He added: "Consult with Sa'd bin Mu'adh about the matter".

Muhammad bin Maslamah then assembled a group from the Aws including 'Abbad bin Bishr, Abu Na'ilah Silkan bin Salamah, al-Harith bin Aws and Abu Abs bin Jabr. They said: "O Messenger of Allah, we will kill him, but grant us

permission to use deceit in speech as it will be necessary for us". He (peace be upon him) replied: "You have permission to use such speech".

Abu Na'ilah then went out to see Ka'b. When Ka'b saw him, he resented his affair ** – RH – presence?. He was quite alarmed and feared he would be ambushed. Abu Na'ilah then said to him: "We have a need from you". Ibn al-Ashraf said, while he was in the company of his people and in their gathering: "Come closer to me and inform me of your need" and his colour had changed out of fear – RH - RH - should this read from fear to normality? As in he is no longer in fear?. Abu Na'ilah and Ibn Maslama were his foster brothers, so they talked for some time and exchanged poetry with each other. Then Ka'b became contented and asked, from time to time: "What is your need!" whilst Abu Na'ilah would recite poetry to him, as Abu Na'ilah was himself a poet. Ka'b then said: "Your need is perhaps that you desire those who are in our company to get up and leave?" And when the people heard that, they stood up to leave. Abu Na'ilah said: "I dislike that the people hear only parts of our speech and then begin to speculate. The arrival of this man (Muhammad (peace be upon him)) upon us is a trial. The (Bedouin) Arabs have warred against us and have targeted us as one. The roads are cut off from us. The people are overburdened and their dependants are suffering. He takes charity from us and we do not find the means to eat." Ka'b said: "By Allah, did I not warn you about this, O Ibn Salamah, that the matter would turn out like this?"

Abu Na'ilah said: "I have along with me some companions who share a similar opinion to mine. I would like to bring them to you to purchase food and dates from you and for you to be good to us in that regard that. In return, we will deposit as a surety whatever will make you assured" Ka'b said: "My shelves are filled with Ajwah dates in which one's back teeth disappear. O Abu Na'ilah, I did wish to see this suffering from you. Indeed, you were among the most generous of people to me. You are my brother and I competed over breast milk with you!" Silkan then said: "Keep quiet about us and what I have told you about Muhammad". Ka'b said: "I will not mention a word of it". Then he said: "O Abu Na'ilah, tell me the truth of what you want. What is it that you all desire from this affair?" He replied: "To abandon

him and withdraw from him". Ka'b said: "Indeed, you make me happy, O Abu Na'ilah. And what will you deposit with me as a surety? Your sons and your women?" Abu Na'ilah replied: "Surely you seek to dishonour us and expose our affairs. But we will deposit coats of mail (i.e. weaponry) with you and whatever satisfies you". Ka'b said: "Indeed, coats of mail (weaponry) is sufficient". Silkan only said this so that they would not be looked upon negatively when they (later) came to him with weapons.

Abu Na'ilah (later) departed for the appointed time of meeting. His companions came and gathered, and they agreed to go to him in the evening to meet with him. They came to the Prophet (peace be upon him) at night and informed him of what had occurred. The Prophet (peace be upon him) then walked with them until he reached al-Baqee', where he faced them and said: "Proceed, upon the blessings of Allah and His aid – is that Nasr? Should it be with his Help?".

[It has also been said (reported) that he met them after they prayed Isha', on a bright moonlit night, which was like day, on the fourteenth of Rabe' ul-Awwal, at the beginning of the twenty-fifth month after Hijrah].

He (the narrator) said: They went on until they came to Ibn al-Ashraf. When they finally reached his fortress, Abu Na'ilah called out to him. Ibn al-Ashraf had recently contracted a marriage, but he jumped out of bed while his wife grabbed a part of his blanket (to restrain his movement) saying: "Where are you going? Surely you are a warring man – RH man of warfare? and such a man does not go out at this hour?" He replied: "I have an appointment. It is only my brother Abu Na'ilah. By Allah, if he had found me sleeping, he would not wake me up". He struck the blanket with his hand saying: "If a young (strong) man is invited to a stabbing, he answers." He then went down to them and greeted them.

They sat down and talked for an hour until he was comfortable and relaxed with them. They said to him: O Ibn al-Ashraf, would you like to walk to Sharj al- Ajuz, so we can talk about it for the rest of the night?" He said: They continued walking until they faced the direction of Sharj. Then Abu Na'ilah

put his hand in the head of Ka'b saying, "Woe unto you, how excellent is this perfume of yours, Ibn al-Ashraf," as Ka'b had been be oiled with youthful musk, water and ambergris, reaching with his hand to where the hair was massed at his temple, where there was a nice curl. Then he walked on again for a while and repeated what he had done similarly, until Ka'b was composed, while his two hands were interwoven in his hair. Then he grasped the crown of his head and said to his companions: "Kill the enemy of Allah."

They struck with their swords but the blades failed to make contact and were to no avail. Some of the blows – RH – were? pushed away others while he remained stuck – RH – Not sure what this means, does it mean obstructed by? to Abu Na'ilah. Muhammad bin Maslamah said: "I remembered a short knife of mine which was with my sword. I pulled it out and thrust it in his navel. Then I pressed heavily on it and cut him until, finally, I reached his pubic region. The enemy of Allah shouted, and not a fortress of the Jews remained but it lit a flame. Ibn Sunaynah, one of the Jews of the Banu Harithah, even though there were three miles between them, remarked: "Indeed, I smell the air of spilled blood in Yathrib". Some of them (the party) struck al-Harith bin Aws (accidentally) with a sword, while they were killing Ka'b, and wounded him in his leg.

When they finished killing him they cut off his head and took it with them. They went out hurrying for they were fearful of a Jewish ambush. They took the path over Banu Umayyah bin Zayd, then over Quraizhah, where the fires in their fortresses were high. Then on to Bu'ath, until they reached the district of al-Urayd. Al-Harith was bleeding a lot and was lagging behind them so he called out to them saying: "Give my Salaam (greetings) to the Messenger of Allah". So they felt compassionate towards him and then carried him until they reached the Prophet (peace be upon him).

When they reached Baqee' al-Gharqad they made *Takbir*. The Messenger of Allah (peace be upon him) had stayed up that night in prayer. When he heard the *Takbir* (Allahu Akbar) proclaimed at al-Baqee' he made *Takbir* in turn and knew that they had killed Ka'b.

They continued on until they found the Messenger of Allah (peace be upon him) standing at the door of the Masjid. He said to them: "May your faces prosper!" They replied: "And your face too, O Messenger of Allah". They threw Ibn al-Ashraf's head before him, and he praised Allah for his death. They then brought their companion al-Harith before the Prophet. The Prophet spat in his wound and it no longer bothered him. 'Abbad bin Bishr said about that (in poetic prose):

*"I call d to him but h did not hast n to my voic
 But h app ar d rising from abov th castl
 So I call d again, and h said: Who is this call r?
 I r pli d: Your broth r 'Abbad bin Bishr.
 Muhammad th n said: Hurry to us.
 W hav com for your gratitud and hospitality
 And your support for us. Sur ly, w hav com in hung r
 With a half load of grain and dat s
 and th s our w apons as s curity/pl dg , tak th m
 For a full month or a half.
 H said to hims lf, a p opl who ar hungry and in n d
 Sur ly th y lack w alth but ar without pov rty.
 H approach d us coming down swiftly
 And h said you hav com for a matt r
 But in our right hands ar whit swords
 Practic d in th slitting of th unb li v r.
 Ibn Maslamah th on who struck mbrac d him
 Lik a lion and smoth r d him.
 Str ngth n d by his sh ath d sword upon him
 Abu Abs Ibn Jabr pi rc d him.
 I arriv d with my two companions and wh n
 W kill d th filth h was lik a slaught r d animal.
 A nobl group took off his h ad.
 Th y w r r nown d for fid lity and pi ty
 And Allah was th sixth among us, and w
 R turn d with th b st bl ssings and gr at victory".*

Ibn Abi Habibah commented (in respect to this poetry): “I saw the one who said this poetry”. Ibn Abi I-Zinad said: “If it were not for this saying of Ibn Abi Habibah I would not have regarded to be confirmed (authentic)”.

Then when the Messenger of Allah (peace be upon him) awoke following the night of the killing of Ka’b bin Al-Ashraf he said, “Whoever from among you can get the better of men (leaders) from among the Jews, kill him”. The Jews became fearful. Not one of their leaders ventured out. They did not speak for they feared they would be sought out in their homes at night just as Ibn al-Ashraf had been.

Ibn Sunaynah was from the Jews of the Banu Harithah and an ally of Huwayyisah bin Mas’ud who Muhayyisah (his brother) who had embraced Islam attacked Ibn Sunaynah and killed him. Huwayyisah, his older brother, then began to beat Muhayyisah saying: “O enemy of Allah, did you kill him? By Allah, much of the fat that is in your belly has come from his wealth.” Muhayyisah replied: “By Allah, if he who commanded me to kill him, commanded me to kill you, I would kill you”. Huwayyisah then said: “By Allah, if Muhammad had commanded you to kill me you would have killed me?” Muhayyisah replied: “Yes”. Huwayyisah then said: “By Allah, indeed a religion which reaches this level is a wondrous religion” and Huwayyisah embraced Islam that day. Muhayyisah said (in respect to this): “It is true, and I did not see anyone force it upon him” saying:

*“My moth r’s son blam s m if I w r ord r d to kill him
I would hav smit his nap with a sharp sword,
A blad whit as salt, from polishing.
My downward strok n v r miss s its mark.
It would not pl as m to kill you voluntarily (i. . without b ing command d)
And v n if I own d all that li s b tw n Busra and Ma’rib.*

The Jews and the polytheists among them were alarmed and fearful. When they awoke in the morning they came to the Prophet (peace be upon him) and said: “Our companion, who was one of our noblemen, was called upon at night and assassinated for no crime or incident committed by him that we

were aware of". The Messenger of Allah (peace be upon him) answered: "If he had remained as others of similar opinion remained, he would not have been assassinated. But he caused harm to us and insulted us with poetry, and none from among you will do such a thing, except that he shall be put to the sword." The Messenger of Allah (peace be upon him) then invited them to write a document between them establishing which they would refer to and abide by. A document was then written between them and him (peace be upon him) under the date palm at the house of Ramlah bint al-Harith. The Jews became cautious and were fearful and humbled from the day Ibn al-Ashraf was murdered" [End of narration].

Some of the incident was reported in another section of "Al-Maghaziy" of Al-Waqidiy (1/121):

"When the Quraish returned to Makkah, Abu Sufyan bin Harb stood before them and said: "O people of the Quraysh, do not weep for your dead, do not lament over them and no poet, should lament and mourn over them. Display strength and honour, for if you lament and weep over them with poetry, that anger of yours will depart, and the enmity against Muhammad and his companions will be blunted. And if your mourning reached Muhammad and his companions they would rejoice in your misfortune. The greatest of your afflictions would then be their joy. Perhaps you will achieve your revenge. Oil and women are forbidden to me until I have made war with Muhammad". The Quraish then remained for a month and no poets made them weep and no mourner lamented over them.

When the prisoners arrived, Allah humbled the disbelievers, the hypocrites and the Jews. There did not remain a Jew or a hypocrite in Madinah except that he was tamed and put to check because of the battle of Badr. Abdullah bin Nabtal said at that time: "If only we had gone out with him and won spoils of war. Allah has separated in their dawn disbelief from faith". The Jews among them said among each other: "This is what is described in the Scripture. By Allah, a flag will not be raised for him after this day except that it will be victorious". Ka'b ibn al-Ashraf said: "Today, the bowels of the earth are better than the earth above. Those are the nobles of the people, their

lords, the kings of the Arabs and the people of the holy sanctuary and security. They have been killed” He departed for Makkah and set down at the residence of Abu Wada’ah bin Dubairah. He then began to broadcast insults of the Muslims to the heirs of the dead of Badr from the Quraish. He sent out these verses saying:

*“Badr’s mill ground out the blood of its people
At vents like Badr you should weep and cry.
The best of the people were slain around its cisterns,
Don’t think it strange that the Kings are being killed.
Some people whose anger humiliates me say
Ka’b b. al-Ashraf is utterly afraid.
They speak the truth. O that the earth when they were killed
Had split asunder and engulfed its people.
I was told that Harith bin Hisham
Is doing well and gathering troops
To visit Yathrib with armies
For only that noble handsome man protects the ancient reputation”.*

Al-Waqidiy said: Abdullah bin Ja’far, Muhammad bin Salih and Ibn Abi Zinad dictated it to me. They said: “The Messenger of Allah (peace be upon him) called for Hassan bin Thabit al-Ansari and informed him of Ka’b’s stay in the home of Abu Wada’ah. He then began to disparage (in poetry) those who stayed with him until Ka’b was made to return to Al-Madinah. When he sent out these verses of poetry the people took them from him and publicized the lamenting. He made those whom he met among the youth and slaves recite these verses in Makkah. The Quraysh mourned over their dead with that poetry until there did not remain a house in Makkah except that there was mourning in it. The women cut their hair, and the camel or horse of one of the men would be brought and they would lament around it. The women went out to the streets and put curtains in the alleys and the roads to set aside areas for mourning and weeping and they believed in the vision (dream) of ‘Aatikah and Juhaym bin al-Salt”.

In “Al-Jaami’ As-Sahih Al-Mukhtasar” Al-Imam Al-Bukhari allocated a chapter entitled the “The chapter of the killing of Ka’b bin Al-Ashraf”, in which he recorded numerous AHadith; in full length and summarized form. They were related from Jabir bin Abdullah, may Allah be pleased with him, via the path of his Shuyookh; Ali bin Abdullah Al-Madeeniy, Qutaibah bin Sa’eed and Abdullah bin Muhammad, all of whom related from Sufyan bin ‘Uyainah. Similarly, Al-Imam Al-Baihaqi, with Sahih (authentic) chains, reported via Ibn Al-Madeeniy and Ibn Abi ‘Umar who both related from Sufyan bin ‘Uyainah, and what he recorded is more complete in wording than what Al-Bukhari recorded. And there is nothing in these reports which mentions the writing of the *Sahifah* (document of Al-Madinah).

The following came in the “Sunan Al-Kubra” of Al-Baihaqi (2/229/18567):

مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ؟. فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمَةَ: أُحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ».

قَالَ: أَنَا لَهُ يَرْسُولُ اللَّهِ فَأَذَنْ لِي أَنْ أَقُولَ قَالَ: 1 w g w p H , f g u w u 1 p n , f f p , b g J p d n 1 : J , p , f f ; ; u

insulted Allah and His Messenger?" Muhammad bin Maslamah asked: "Would you like that I kill him O Messenger of Allah?". He (peace be upon him) replied: "Yes". He said: "I will deal with him O Messenger of Allah, so permit me to use (deceptive) speech". He (peace be upon him) replied: "You can employ such speech".

Muhammad bin Maslamah then went to him (Ka'b) and said: "This man (i.e. the Prophet (peace be upon him)) has afflicted us with charity (i.e. taking it from us). This caused us suffering and we are tired of this. When the wretched man heard this, he said: "By Allah, you will be put to more trouble by him or get more tired of him. I knew that your affair would turn out like this". He (Ibn Maslamah) said: "Indeed, we cannot give him up until we see what he does, and we hate to abandon him after having followed him until we see how his affair will turn out. I have come now for you to loan me dates". He said: "Yes I will do that upon the condition that you pledge me your women as a security (for the loan)". He said: "Do we pledge our women to you whilst you are the most handsome of the Arabs?" He replied: "Then pledge me your sons as a security". He (ibn Maslamah) said: "The people will then disparage our sons upon the basis that we pledged them for a mere Wasq or two Wasqs of dates (Or perhaps he said: "Then one of our sons will be insulted and it will be said that he was mortgaged for a Wasq or two of dates). He (Ka'b) asked: "What will you mortgage to me as a security then". He answered: "We can pledge you weapons". He said: "All right". Then Muhammad b. Maslamah agreed an appointed time to come to see him later.

Muhammad then returned to his companions. He then set off and Abu Naa'ilah, who was the foster brother of Ka'b, set off with him. Two other men also accompanied him. He said (to them): "I will attempt to grab hold of his head. So, when I have inserted my hands into his hair (and grabbed hold), deal with him".

They reached his residence at night and he (Muhammad) commanded his companions to stand in the shade of the date palms. Muhammad then approached and called out: "O son of Al-Ashraf!". His wife then said: "Where

are you leaving to at this hour (of the night)?” He replied: “It is only Muhammad bin Maslamah and my brother Abu Na’ilah”. He then descended covered in a single garment whilst a pleasant fragrance was coming from him. Muhammad said to him: “How splendid is your physique and how pleasant is your fragrance!”. He replied: “I have (as my new wife) the daughter of so and so person and she is the most pleasant in fragrance of all Arabs”. He (Ibn Maslamah) asked: “Do you permit me to smell it?” He replied: “Yes”. Muhammad then inserted his hand in the hair of his head and said: “Would you also permit me to let my companions smell it?” He replied: “Yes”. So, he inserted his hands in his head and let his companions smell. He then placed them once again in his head until he (Ka’b) felt secure and safe. He then entwined his hand in his hair and grabbed hold of his forelock. He then said to his companions: “Deal with the enemy of Allah!”. They then attacked him and killed him. Following that, they went to the Messenger of Allah (peace be upon him) and informed him of what had taken place” [End of Quote].

[Al-Baihaqi said: “Al-Bukhari related this is his Sahih from ‘Ali bin Abdullah and Muslim related it from Abdullah bin Muhammad, and both related it from Sufyan bin Uyainah”].

The following are some of the Ahadith recorded by Al-Bukhari, Muslim and others from the people of the Sunan, Masaanid (pl. of Musnad) and Ma’aajim (pl. of Mu’jam):

The following was reported in Sahih Al-Bukhari (5/90/4037):

مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ فَقَامَ مُحَمَّدٌ بْنُ مُسْلِمَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَتُحِبُّ أَنْ أَقْتُلَهُ قَالَ نَعَمْ قَالَ فَأَذْنُ لِي أَنْ أَقُولَ شَيْئًا قَالَ قُلْ فَأَتَاهُ مُحَمَّدٌ بْنُ مُسْلِمَةَ فَقَالَ إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً وَإِنَّهُ قَدْ عَنَانَا وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ قَالَ وَأَيْضًا وَاللَّهِ لَتَمْلِكُنَّهُ قَالَ إِنَّا قَدْ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ وَقَدْ أَرَدْنَا أَنْ تُسَلِّفَنَا وَسَقَا أَوْ وَسَقَيْنِ وَحَدَّثَنَا عَمْرُو بْنُ غَيْرٍ مَرَّةً فَلَمْ يَذْكُرْ وَسَقَا أَوْ وَسَقَيْنِ أَوْ فَقُلْتُ لَهُ فِيهِ وَسَقَا أَوْ وَسَقَيْنِ فَقَالَ أَرَى فِيهِ وَسَقَا أَوْ وَسَقَيْنِ فَقَالَ نَعَمْ اِزْهَنُونِي قَالُوا أَيُّ شَيْءٍ تُرِيدُ قَالَ اِزْهَنُونِي نِسَاءَكُمْ قَالُوا كَيْفَ نَزْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ قَالَ فَارْزُقُونِي أَبْنَاءَكُمْ قَالُوا كَيْفَ نَزْهَنُكَ أَبْنَاءَنَا فَيُسَبُّ أَحَدُهُمْ فَيُقَالُ رُحْنٌ يَوْسَقِي أَوْ وَسَقَيْنِ هَذَا عَارٌ عَلَيْنَا وَلَكِنَّا نَزْهَنُكَ اللَّامَةُ قَالَ سَفِيَانُ يَعْنِي السِّتْلَاحَ فَوَاعَدَهُ أَنْ يَأْتِيَهُ فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَائِلَةَ وَهُوَ أَخُو كَعْبٍ مِنَ الرِّضَاعَةِ فَدَعَاَهُمْ إِلَى الْحِصْنِ فَنَزَلَ إِلَيْهِمْ فَقَالَتْ لَهُ

امْرَأَتُهُ أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ فَقَالَ إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ وَقَالَ عَمْرٍو قَالَتْ أَسْمَعُ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ قَالَ إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيْعِي أَبُو نَائِلَةَ إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بَلِيلٍ لَأَجَابَ قَالَ وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ قِيلَ لِسُفْيَانَ سَمَّاهُمْ عَمْرٍو قَالَ سَتَى بَعْضُهُمْ قَالَ عَمْرٍو جَاءَ مَعَهُ بِرَجُلَيْنِ وَقَالَ عَمْرٍو أَبُو عَبْسٍ بْنُ جَرٍّ وَالْحَارِثُ بْنُ أَوْسٍ وَعَبَّادُ بْنُ بَشْرٍ قَالَ عَمْرٍو جَاءَ مَعَهُ بِرَجُلَيْنِ فَقَالَ إِذَا مَا جَاءَ فَلْيَلِي قَائِلًا بِشَعْرِهِ فَأَشْمُهُ فَإِذَا رَأَيْتُمُونِي اسْتَمَكَّكَتُ مِنْ رَأْسِهِ فَلِدُونَكُمْ فَأَضْرِبُوهُ وَقَالَ مَرَّةً ثُمَّ أَشْمُكُمْ فَتَنَزَّلَ إِلَيْهِمْ مُتَوَشِّحًا وَهُوَ يَنْفُخُ مِنْهُ رِيحَ الطَّيِّبِ فَقَالَ مَا رَأَيْتُ كَالْيَوْمِ رِيحًا أَيْ أَطْيَبَ وَقَالَ عَمْرٍو قَالَ عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ قَالَ عَمْرٍو فَقَالَ أَتَأْذُنُ لِي أَنْ أَشْمَ رَأْسَكَ قَالَ نَعَمْ فَشَمَّهُ ثُمَّ أَشْمَ أَصْحَابَهُ ثُمَّ قَالَ أَتَأْذُنُ لِي قَالَ نَعَمْ فَلَمَّا اسْتَمَكَّنَ مِنْهُ قَالَ دُونَكُمْ فَفَتَلَوْهُ ثُمَّ أَتَوَا النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرُوهُ

Allah's Messenger (peace be upon him) said: "Who is willing to kill Ka'b bin Al-Ashraf who has insulted Allah and His Messenger?" Thereupon, Muhammad bin Maslamah stood up saying: "O Allah's Messenger (peace be upon him), Would you like me to kill him?" He (peace be upon him) said: "Yes". Muhammad bin Maslamah asked: "Then allow me to say a (false) thing (i.e. to deceive Ka'b)". He (peace be upon him) said: "You may say it".

Muhammad bin Maslamah then went to Ka'b and said: "That man (i.e. Muhammad (peace be upon him)) demands Sadaqah (charity) from us, and he has brought us hardship, and I have come to – RH – seek a loan – for - something from you". On that, Ka'b said: "By Allah, you will get tired of him!" Muhammad bin Maslamah said: "Now as we have followed him, we do not want to abandon him until we see how his matter will turn out. We wanted for you to loan us a Wasq or two (i.e. quantity of food). [Note: 'Amr related to us more than once and he did not mention a Wasq or two Wasqs]. Ka'b said: "Yes, (I will loan that to you), but you should mortgage something to me as a security". Muhammad bin Maslamah and his companion said, "What do you want?" Ka'b replied: "Mortgage your women to me as a security". They responded: "How can we mortgage our women to you whilst you are the most handsome of the Arabs?" Ka'b said: "Then mortgage your sons to me" They replied: "How can we mortgage our sons to you? One of them will be insulted and it would be said that he was mortgaged for a Wasq or two? That would cause us great disgrace. Instead, we will mortgage our weapons to you as a security". He then agreed to come to him later at a set time.

He came to Ka'b at night accompanied by Abu Na'ilah who was Ka'b's foster brother. He (Ka'b) invited them to come into his fort and then went down to them. His wife asked him: "Where are you going at this hour?" He replied: "It is only Muhammad bin Maslamah and my (foster) brother Abu Na'ilah". His wife said: "I hear a voice as if blood is dripping from it". He replied: "They are only my brother Muhammad bin Maslamah and my foster brother Abu Na'ilah. An honourable man should respond to a call at night even if he is being invited to be thrust with a blade".

Muhammad bin Maslamah came with two men. (Some narrators mention that the men were 'Abu bin Jabr, Al Harith bin Aus and `Abbad bin Bishr). He said to them: "When Ka'b comes, I will talk about his hair and smell it, and when you see that I have got hold of his head, approach him and strike him. I will do this once and then let you smell it".

Ka'b bin Al-Ashraf came down to them wrapped in his clothes and smelling of a scented fragrance. Muhammad bin Maslamah remarked: "I have never smelt a better scent than this". Ka'b replied: "I have got the best-perfumed woman and most perfect of all Arabs". Muhammad bin Maslamah asked Ka'b: "Would you allow me to smell your head?" Ka'b said: "Yes". Muhammad smelt it and made his companions smell it as well. Then he made the request to Ka'b again: "Would you let me (smell your head again)?" Ka'b said: "Yes". Then when Muhammad got a strong hold of him, he said (to his companions): "Get at him!" So, they killed him and went to the Prophet (ﷺ) and informed him" [End of Quote].

Al-Bukhari recorded this incident in summarized (short) form and also in full (long) form in a number of places in his Sahih: (2/888/2375), (3/1103/2867), (3/1103/2868) and (4/1482/3811). Al-Hamidiy also related it in his Musnad with some summarization (2/527/1250). As did An-Nasaa'iy in his Sunan Al-Kubra in full length (5/193/8641) and Al-Baihaqi in his Sunan Al-Kubra (5/193/8641). He summarized it and also added: "The Messenger of Allah (peace be upon him) then said: "War is deceit"". Al-Hakim recorded it in his "Al-Mustadrak" (3/492/5840) in an extremely abbreviated manner and added the sentence: "Then the Prophet (peace be upon him) said when he

regarded them (i.e. the group who killed Ka'b): "May your faces be successful". Just as many others related this incident.

The incident is also found related in Sahih Muslim (5/184/4765): "Az-Zuhri related from 'Uyainah from 'Amr who heard Jabir saying that the Messenger of Allah (peace be upon him) said:

مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ». فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ يَا رَسُولَ اللَّهِ أُحِبُّ أَنْ أَقْتُلَهُ قَالَ «نَعَمْ». قَالَ أَتَذُنُّ لِي فَلَأُقِلَّ قَالَ «قُلْ». فَأَتَاهُ فَقَالَ لَهُ وَذَكَرَ مَا بَيْنَهُمَا وَقَالَ إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَلَافَةً وَقَدْ عَنَّا. فَلَمَّا سَمِعَهُ قَالَ وَأَيْضًا وَاللَّهِ لَتَمْلُئَنَّهُ. قَالَ إِنَّا قَدْ اتَّبَعْنَاهُ الْآنَ وَنُكْرُهُ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيْ شَيْءٍ يَصِيرُ أَمْرُهُ - قَالَ - وَقَدْ أَرَدْتُ أَنْ تُسَلِّفَنِي سَلَفًا قَالَ فَمَا تَرْهَنُنِي قَالَ مَا تُرِيدُ. قَالَ تَرْهَنُنِي نِسَاءَكُمْ قَالَ أَنْتَ أَجْمَلُ الْعَرَبِ أَنْتَ هُنَا نِسَاءُنَا قَالَ لَهُ تَرْهَنُونِي أَوْ دَكِّمُ. قَالَ يُسَبُّ ابْنُ أَحَدِنَا فَيُقَالُ رُهْنٌ فِي وَسْقَيْنِ مِنْ تَمْرٍ. وَلَكِنْ نَرْهَنُكَ اللَّامَةَ - يَعْنِي السِّلَاحَ - قَالَ فَتَنَعَم. وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَيْسٍ بْنِ جَبْرِ وَعَبَّادِ بْنِ بَشِيرٍ قَالَ فَجَاءُوا فَدَعَوْهُ لَيْلًا فَنَزَلَ إِلَيْهِمْ قَالَ سَفِينًا قَالَ غَيْرَ عَمْرٍو قَالَتْ لَهُ امْرَأَتُهُ إِنِّي لَأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ قَالَ إِنَّمَا هَذَا مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعُهُ وَأَبُو نَائِلَةَ إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ لَيْلًا لَأَجَابَ. قَالَ مُحَمَّدُ ابْنِي إِذَا جَاءَ فَسَوْفَ أُمِدُّ يَدِي إِلَى رَأْسِهِ فَإِذَا اسْتَمَعْتُ مِنْهُ فَدُونَكُمْ قَالَ فَلَمَّا نَزَلَ نَزَلَ وَهُوَ مُتَوَشِّحٌ فَقَالُوا نَجِدُ مِنْكَ رِيحَ الطَّيِّبِ قَالَ نَعَمْ تَحْتِي فَلَانَتْ هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ. قَالَ فَتَأْذُنُ لِي أَنْ أَشُمَّ مِنْهُ قَالَ نَعَمْ فَشَمُّ. فَتَنَاقَلُوا فَشَمُّ ثُمَّ قَالَ أَتَأْذُنُ لِي أَنْ أَعُودَ قَالَ فَاسْتَمَكَنَ مِنْ رَأْسِهِ ثُمَّ قَالَ دُونَكُمْ. قَالَ فَفَقَتَلُوهُ

"Who will kill Ka'b bin Al-Ashraf? He has maligned Allah and His Messenger". Muhammad bin Maslamah said: "O Messenger of Allah, would you like me to kill him?" He replied: "Yes". He said: "Permit me then to talk (to him in the way I deem fit including deception)". He said: "Talk (as you like)". He then went to him (Ka'b) and talked to him, referred to the old friendship between them and said: "This man (i.e. the Messenger (peace be upon him)) has demanded charity (from us) and this has put us to a great hardship". When he heard this, Ka'b said: "By Allah, you will be put to more trouble by him". Muhammad bin Maslamah replied: "verily, we have become his followers now and we do not like to forsake him until we see how his affair turns out. I had wanted that you provide me a loan". He said: "What will you give me as a pledge of security?" He asked: "What do you want?" He answered: "Pledge me your women as a security". He replied: "You are the most handsome of the Arabs. Should we then pledge our women to you?" He said: "Then pledge me your sons". He replied: "One of our sons may be

insulted and it will be said that he was pledged for (a mere) two Wasqs of dates. Rather, we can pledge you our weapons as a security". He said: "All right". Then Muhammad bin Maslamah agreed that he would come to him along with Al-Harith, Abu 'Abs bin Jabr and 'Abbad bin Bishr.

Later, they came and called upon him during the night (at his residence). He came down to them. [Sufyan commented that all the narrators except 'Amr have stated that his wife said: "I hear a voice which sounds like the voice desiring blood". He then replied to her saying: "It is only Muhammad bin Maslamah and Abu Na'ilah, his foster-brother. When a young (strong) man is called at night, even if it is to be thrust by a blade, he should respond to such a call"].

Muhammad said to his companions: "As he comes, I will extend my hands towards his head and when I hold him fast, you should do your job. So, when he came down covered loosely by a garment, they said to him: "We find that you have a very fine perfumed fragrance". He replied: "Yes, I have with me a woman who is the most finely scented of the women of Arabia". He (Muhammad) said: Would you allow me to smell (the scent on your head)". He said: "Yes, you may smell". Then he took the hair (in his hands) and smelt it. Then he said: "Would you allow me to do so (once again)". He then held his head fast and said to his companions: "Set upon him". He (the relator) said: And then they killed him" [End of Quote].

In the Mustakhraj of Abu 'Awanah (8/102/5541) the following was reported from Jabir, may Allah be pleased with him, who said:

مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: نَعَمْ، قَالَ: فَأُؤَدُّ لِي أَقُولَ شَيْئًا فَأَتَاهُ، فَقَالَ لَهُ: إِنَّ هَذَا الرَّجُلَ سَأَلَنَا الصَّدَقَةَ وَقَدْ عَنَانَا، وَقَدْ اتَّبَعْنَاهُ، وَخُنَّ نَكْرُهُ أَنْ نَدْعُهُ حَتَّى نَنْظُرَ إِلَى أَيْ شَيْءٍ يَصِيرُ أَمْرُهُ، قَالَ: وَقَدْ أَرَدْتُ أَنْ تُسَلِّفَنِي سَلْفًا، قَالَ: فَأَيُّ شَيْءٍ تَرْهَنُونَ، قَالُوا: وَمَا تَرِيدُ مِنَّا؟ قَالَ: تَرْهَنُونِي نِسَاءَكُمْ، قَالُوا: أَنْتَ أَجْمَلُ الْعَرَبِ كَيْفَ نَرْهَنُكَ نِسَاءَنَا؟ يَكُونُ ذَلِكَ عَارًا عَلَيْنَا، قَالَ: تَرْهَنُونِي أَوْ دُكْمٍ، قَالُوا: سُبْحَانَ اللَّهِ يُسَبُّ ابْنُ أَخِي، فَيُقَالُ لَهُ: رَهْنَتْ بِوَسْقِي أَوْ وَسْقَيْنِ مِنْ تَمْرٍ، قَالُوا: نَرْهَنُكَ اللَّامَةَ؟ قَالَ: نَعَمْ يُرِيدُ السِّتْلَاحَ، فَلَمَّا أَنَا نَادَاهُ فَخَرَجَ إِلَيْهِ وَهُوَ يَتَطَيَّبُ، فَلَمَّا أَنْ جَلَسَ إِلَيْهِ وَكَانَ قَدْ جَاءَ مَعَهُ بَنْفَرٌ ثَلَاثَةٌ أَوْ أَرْبَعَةٌ وَرِيحُ الطَّيِّبِ يَنْفُحُ مِنْهُ، قَالَ: فَذَكَّرُوا لَهُ، قَالَ: عِنْدِي ثَلَاثَةٌ وَهِيَ مِنْ أَعْطَرِ نِسَاءِ النَّاسِ، قَالَ: تَأْذُنِي لِي فَأَشْمُ؟ قَالَ: نَعَمْ، قَالَ: فَوَضَعَ يَدَهُ فِي رَأْسِهِ فَشَمَّهُ،

قَالَ: أَعُوذُ؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمَكَّنَ مِنْ رَأْسِهِ، قَالَ: دُونَكُمْ فَضَرَبُوهُ حَتَّى قَتَلُوهُ، قَالَ يُونُسُ: أَنَبَأَ ابْنُ وَهْبٍ عَنِ ابْنِ عُيَيْنَةَ، بِمِثْلِهِ، حَدَّثَنَا مُوسَى بْنُ إِسْحَاقَ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: أَنَبَأَ ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، - : مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَقَدْ آذَى اللَّهَ وَرَسُولَهُ، وَذَكَرَ الْحَدِيثَ، وَقَالَ: فَقَتَلَهُ، فَرَجَعَ إِلَى النَّبِيِّ - ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَهُ

“The Messenger of Allah (peace be upon him) said: “Who will deal with Ka’b bin Al-Ashraf? For verily, he has defamed Allah and His Messenger”. Muhammad bin Maslamah, may Allah be pleased with him, stood and said: “O Messenger of Allah, would you like me to kill him?”. He replied: “Yes”. He said: “Then permit me to say things (i.e. use deception)”.

He (Bin Salamah) then went to him and said to him (Ka’b): “Indeed this man (i.e. the Prophet) has asked Sadaqah from us and this has caused us hardship. We have chosen to follow him and we dislike to abandon him until we see how his matter will turn out”. He continued: “And I had wanted to take a loan from you”. He (Ka’b) asked: “And what will you pledge to me as a security? They (i.e. Ibn Maslamah and those accompanying him) asked: “What do you want from us? He answered: “Pledge me your women as a security”. They replied: “You are the most handsome of Arabs so how could we possibly pledge our women to you as a security? That would be a shameful disgrace for us” He said: “Then pledge me your sons as a security”. They responded: Glory be to Allah, one of our sons would be insulted and it would be said to him: You were pledged as a security for a mere Wasq or two of dates!” They said: “We can pledge you weapons?” He said: “Yes, I agree”.

When he (Bin Maslamah) later came to his (Ka’ab) residence, he called to him. He then came out and he had a perfumed fragrance. He went to sit with him (Bin Maslamah) who had a group of three or four accompanying him and the smell of the fragrance was coming from him. They then mentioned that perfumed fragrance to him and he (Ka’b) said: “I have a certain woman and she is the most finely perfumed women of all people”. He (Bin Maslamah) asked: “Would you permit me to smell it?” He replied: “Yes”. He then placed his hand in the hair of his head and smelled it. He then asked:

“Can I have another smell?” He replied in the affirmative and then when he (Bin Maslamah) had grasped hold of his head he said: “Set upon him” and then they struck him until they had killed him.

[Yunus said: Ibn Wahb related from Ibn ‘Uyainah, similar to this. And Musa bin Ishaq Al-*Ansari* told us that Abdah bin Abdur Rahim said: Ibn ‘Uyainah related from ‘Amr who said: Jabir bin Abdullah, may Allah be pleased with him, said: The Messenger of Allah (peace be upon him) said: “Who will deal

He (Bin Salamah) then went to him and said to him (Ka'b): "Indeed this man (i.e. the Prophet) has asked Sadaqah from us and this has caused us hardship and worn us out". He continued: "We have chosen to follow him and we dislike to abandon him until we see how his matter will turn out. And we had wanted to take a loan of a Wasq (specific quantity of food) or two from you". He (Ka'b) asked: "And what will you pledge to me as a security? They asked: "What do you want from us? He answered: "Pledge me your women as a security". They replied: "Glory be to Allah, You are the most handsome of Arabs. If we were to pledge our women to you as a security that would be a shameful disgrace upon us?" He said: "Then pledge me your sons as a security". They responded: "Glory be to Allah, one of our sons would be insulted and it would be said to him: You were pledged as a security for a (mere) Wasq or two of dates!" They said: "We can pledge you weapons?" He said: "Yes (I agree)".

When he (Bin Maslamah) later came to his (Ka'ab's) residence, he called to him. He then came out and he had a perfumed fragrance effusing from his head. He went to sit with him (Bin Maslamah) who had a group of three or four accompanying him and the smell of the fragrance was coming from him. They then mentioned that perfumed fragrance to him and he (Ka'b) said: "I have a certain woman and she is the most finely perfumed women of all people". He (Bin Maslamah) asked: "Would you permit me to smell it?" He replied: "Yes". He then placed his hand in the hair of his head and smelled it. He then asked: "Can I have another smell?" He replied in the affirmative. So he inserted his hand in the hair of his head and then when he (Bin Maslamah) had grasped hold of his head he said: "Set upon him" and then they struck him until they had killed him". [End of Quote].

In the Mustradak of the Sahihatain of Al-Haakim (3/492/5841) there is reported a narration from Abu 'Abs bin Jabr, may Allah be pleased with him, who was one of the heroes of that blessed mission:

كَانَ كَعْبُ بْنُ الْأَشْرَفِ، يَقُولُ: الشَّعْرَ وَيَخْدُلُ عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَخْرُجُ فِي غَطَفَانٍ، فَقَالَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لِي بِابْنِ الْأَشْرَفِ؟ فَقَدْ آذَى اللَّهَ وَرَسُولَهُ؟» فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْحَارِثِيُّ: أَنَا يَا رَسُولَ اللَّهِ، أَتَحِبُّ أَنْ أَقْتُلَهُ؟

فَصَمَتَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: «أَنْتَ سَعْدُ بْنُ مُعَاذٍ فَاسْتَشِرْهُ». قَالَ: فَجِئْتُ سَعْدَ بْنَ مُعَاذٍ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: امْضِ عَلَى بَرَكََةِ اللَّهِ، وَادْهَبْ مَعَكَ يَا ابْنَ أَخِي الْحَارِثِ بْنِ أَوْسٍ بْنِ مُعَاذٍ، وَبَعْبَادُ بْنُ بَشْرِ الْأَشْهَلِيِّ، وَيَا ابْنَ عَبْسٍ بْنِ جَبْرِ الْحَارِثِيِّ، وَيَا ابْنَ نَائِلِ سِلْكَانَ بْنِ قَيْسِ الْأَشْهَلِيِّ، قَالَ: فَلَقَيْتُهُمْ فَذَكَرْتُ ذَلِكَ لَهُمْ فَجَاءُونِي كُلُّهُمْ إِلَّا سِلْكَانَ، فَقَالَ: يَا ابْنَ أَخِي أَنْتَ عِنْدِي مُصَدِّقٌ، وَلَكِنْ أَحِبُّ أَنْ أَفْعَلَ مِنْ ذَلِكَ شَيْئًا حَتَّى أَشَافِيَ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «امْضِ مَعَ أَصْحَابِكَ»، قَالَ: فَخَرَجْنَا إِلَيْهِ لَيْلًا حَتَّى جِئْنَاهُ فِي حِصْنٍ، فَقَالَ عَبَادُ بْنُ بَشْرِ فِي ذَلِكَ شِعْرًا شَرَحَ فِي شِعْرِ قَتْلِهِمْ وَمَذْهَبِهِمْ، فَقَالَ:

صَرَحْتُ بِهِ فَلَمْ يَغْضُ لِيصَوْتِي *** وَوَأَفَى طَالِعًا مِنْ فَوْقِ جَذْرِ
فَعُدْتُ لَهُ فَقَالَ: مَنْ الْمُنَادِي؟ *** فَقُلْتُ: أَحُوكَ عَبَادُ بْنُ بَشْرِ
وَهَذِي دَرْعُنَا زَهْنًا فَخُذْهَا *** لَشَهْرَيْنِ وَفَى أَوْ نَصْفِ شَهْرٍ
فَقَالَ: مَعَاشِرُ سَغِيُوا وَجَاعُوا *** وَمَا عُدِمُوا الْعِغَى مِنْ غَيْرِ فَقَرِ
فَأَقْبَلْ نَحُونَا يَهْوِي سَرِيْعًا *** وَقَالَ لَنَا: لَقَدْ جِئْتُمْ لِأَمْرِ
وَفِي أَيْمَانِنَا بَيْضٌ حِدَادٌ *** مُجَبَّةٌ بِهَا نَكْوِي وَنَقْرِي
فَقُلْتُ لِصَاحِبِي لَمَّا بَدَانِي *** تَبَادُرُهُ السُّيُوفُ كَذَّبِجَ عَيْرٍ
وَعَانَقَهُ ابْنُ مَسْلَمَةَ الْمُرَادِي *** يَصِيحُ عَلَيْهِ كَاللَّيْلِ الْهَزِيرِ
وَشَدَّ بِسَيْفِهِ صَلْتًا عَلَيْهِ *** فَطَطَّرَهُ أَبُو عَبْسٍ بْنُ جَبْرِ
وَكَانَ اللَّهُ سَادِسَنَا وَلِيًّا *** بِأَنْعَمِ نِعْمَةٍ وَأَعَزِّ نَصْرِ
يُوجَاءُ بِرَأْسِهِ نَفَرٌ كَرَامٌ *** أَتَاهُمْ هُوْدٌ مِنْ صِدْقٍ وَبِرِ

“Ka’b bin Al-Ashraf used to recite poetry that troubled the Prophet (peace be upon him) and went out to Ghatafan. The Prophet (peace upon him) then said: “Who will deal with the son of Al-Ashraf for me as he has indeed insulted Allah and His Messenger?” Muhammad bin Maslamah Al-Harithiy said: “I, O Messenger of Allah, would you like me to kill him?” The Messenger of Allah (peace be upon him) remained silent upon that and said: “Fetch Sa’d bin Mu’adh and consult him”. He (bin Maslamah) said: So, I brought Sa’d bin Mu’adh and mentioned the matter to him. He said: “Proceed with the blessing of Allah and take with you the nephew of Al-Harith bin Aws bin Mu’adh, ‘Abbad bin Bishr Al-Ash’haliy, Abu ‘Abs bin Jabr Al-Harithiy and Abu Na’il Silkan bin Qais Al-Ash’haliy”. He said: So I met with them and mentioned the matter to them all apart from Silkan who did not attend. He

said: O nephew, I believe you but I would not like to partake in that at all until I speak to the Messenger of Allah (peace be upon him). He then mentioned this matter to the Prophet (peace be upon him) and he said to him: "Proceed along with your companions". He (the relator) said: So we went out at night until we reached his fortress.

In relation to that 'Abbad bin Bishr composed poetry explaining the killing and journey, saying:

I came to him and he said who is calling upon me ?

I said: Your brother 'Abbad bin Bishr.

This is our wrong as a people of security so take it.

Which will be fulfilled in two months or half a month " p a a a l p / " p a a e a t t y y w e

قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «مَنْ لِي بِابْنِ الْأَشْرَفِ»، فَقَالَ مُحَمَّدُ بْنُ سَلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: فَصَمَّتْ رَسُولُ اللَّهِ، صلى الله عليه وسلم، فَقَالَ مُحَمَّدٌ: أَقَرَّ صَاحِبَتًا، فَقَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «أَتَيْتِ سَعْدَ بْنَ مُعَاذٍ فَاسْتَشِيرَهُ»، فَاسْتَشَارَهُ، فَقَالَ: اذْهَبْ وَاخْرُجْ مَعَكَ أَبِي عَبْسِ بْنِ جَبْرِ، وَابْنُ حَارِثِ بْنِ أُوَيْسِ بْنِ مُعَاذٍ، وَبِعَبَادِ بْنِ بَشِيرٍ، وَبِأَبِي نَائِلَةَ سُلْكَانَ بْنِ سَلَامَةَ، قَالَ: فَخَرَجْنَا حَتَّى وَقَعْنَا فِي حِصْنِهِ، فَصَرَخَ بِهِ عَبَادُ بْنُ بَشِيرٍ، ثُمَّ قَالَ:

صَرَخْتُ لَهُ فَلَمْ تَعْرِضْ لِيصَوْنِي *** وَلَوْنَا طَالِعًا مِنْ فَوْقِ خِدْرِ
فَصِخْتُ بِهِ فَقَالَ: مَنْ الْمُنَادِي *** فَقُلْتُ أَخُوكَ عَبَادُ بْنُ بَشِيرٍ
فَهَلْذِي دِرْعُنَا رَهْنَا فُخْذُهُمَا *** لِيُشْهِرَ إِنْ وَفَا أَوْ يَنْصِبَ شَهْرٍ
فَقَالَ: مَعَاشِرُ شُعَبُوا وَعَاجُوا *** وَمَا عَلِمُوا الْعَنَاءَ مِنْ غَيْرِ قُفْرِ
فَأَقْبَلَ نَحُونَا تَمْشِي سَرِيعًا *** وَقَالَ لَنَا لَقَدْ جِئْتُمْ لِأَمْرٍ
فَمِلْنَا وَكَأَنَّنا تَبَادَرْتُهُ *** السُّيُوفُ كَحَدِّجٍ عَثَرِ
وَسَبَسَ نَسْبُهُ صَلِيَتْ عَلَيْهِ *** فَفَطَرَهُ أَبُو عَبْسِ بْنِ جَبْرِ
وَكَانَ اللَّهُ سَادِسَنَا وَأَبْنَا *** بِأَنْعَمِ نِعْمَةٍ وَأَعَزِّ نَصْرِ
يُوجَاءُ أَشَدُّ نَفَرٍ كِرَامٍ *** مُوْ نَاهُوكَ مِنْ قَصْدٍ وَبِرِ

“The Messenger of Allah (peace be upon him) said: “Who will deal with the son of Al-Ashraf for me?”. Muhammad bin Maslamah then asked: “Would you like me to kill him O Messenger of Allah?”. The Messenger of Allah (peace be upon him) was then silent. Muhammad then said: “He has consented by way of silence”. The Messenger of Allah (peace be upon him) then said: “Fetch Sa’d bin Mu’adh and consult him”. And so he consulted him and he (Sa’d) told him: “Take along with you Abu ‘Abs bin Jabr, Al-Harith bin Uwais bin Mu’adh, ‘Abbad bin Bishr and Abu Na’ilah Sulkan bin Salamah”. He (the narrator) said: “We then set out until we reached his (Ka’b’s) fortress. ‘Abbas Bin Bishr yelled out and then said (in poetic prose):

I call d out to him and – RH- was not r p ll d by? my voic .

And a colour rising from above caution.

He awoke to it and said: Who is calling (for me)?

I said: Your brother ‘Abbad bin Bishr.

This (her) is your weapon as a pledge of security so take them.

For a month or half a month to be fulfilled.

*H said: A gath ring who hav b com frustrat d and turn d.
 Who hav not scap d suff ring without falling into impov rishm nt.
 So com towards us, l t us walk quickly.
 And h said to you: I hav com to you to fulfil a matt r.
 So w mov d b for h could r act.
 Swords moving as if to slaught r a sh p.
 Blazing upon him.
 And Abu 'Abs bin Jabr fatally struck him.
 And Allah was th sixth of us and our prot ctor/guardian.
 B stowing upon us th most gracious favour and most honourabl victory
 Th n th nobl party r turn d.
 Thos who ar charact ris d byr solv and right ousn ss". [End of Quote].*

There are additional reports which indicate to a document or agreement of peace (*Muhalafah*) which may be referring to this *Sahifah* (constitutional document):

Imam Muslim in his Sahih (2/1146/1507) related that Jabir bin Abdullah said:

كتب النبي، صلى الله عليه وسلم، على كل بطن عقوله ثم كتب أنه يحل لمسلم أن يتوالى مولى رجل مسلم بغير إذنه ثم
 أخبرت أنه لعن في صحيفته من فعل ذلك

"The Prophet (peace be upon him) wrote that blood-money is due upon every tribe. He then wrote (made it obligatory) that it is not permissible for a freed slave to take a Muslim (other than the one who freed him) as his Mawla (Patron) without the permission (of his former master who set him free).

He (the narrator further added): I was informed that he (the Noble Prophet) cursed the one who did that (and that it was recorded) in his *Sahifah* (in a document)" [End of Quote].

Imam An-Nasaa'iy also related this in his Sunan (4/241/7033), in addition to Imam Ahmad bin Hanbal in his Musnad (3/321/14485), Al-Baihaqi in in Sunan Al-Kubra (8/107/16157) and (8/108/16158), Imam Abu Ya'la in his

Musnad (4/161/2228), Ibn Al-Jaroud in “Al-Muntaqa” (1/197/779), and Imam Abdur Razaq As-San’aniy in his Musannaf (9/6/16154), among others. Ahmad Bin Hanbal also related it in his Musnad (3/342/14727) via a different path:

حدثنا أبو الزبير قال سألت جابرا عن الرجل يتولى مولى الرجل بغير إذنه فقال كتب رسول الله، صلى الله عليه وسلم، على كل بطن عقولهم ثم كتب أنه يحل أن يتولى مولى رجل مسلم بغير إذنه

“Abu Az-Zubair asked Jabir about the man who assumes the position of being the Mawla (patron) of a Muslim man without his permission. He (Jabir) said: “The Prophet (peace be upon him) wrote that blood-money is due upon every tribe. He then wrote (made it obligatory) that it is not permissible for a freed slave to take a Muslim (other than the one who freed him) as his Mawla (Patron) without the permission (of his former master who set him free)”.

I say: This is in agreement with some of what came stated in the *Sahifah* and these chains of narration are *Sahih*.

In the Musannaf of Ibn Abi Shaibah (12/417/33927) the following was related: Ibn ‘Abbas said:

قَالَ: كَتَبَ رَسُولُ اللَّهِ، صلى الله عليه وسلم، كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: أَنْ يَغْتَلُوا مُعَاقِلَهُمْ، وَأَنْ يُغَدُّوا عَائِنَهُمْ بِالْمَعْرُوفِ وَالْإِصْلَاحِ بَيْنَ الْمُسْلِمِينَ

“The Messenger of Allah (peace be upon him) wrote a document between the *Muhajrin* and the *Ansar*: That they pay their blood money for those whom it was due and that they ransom their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

It is also recorded, like this, in the Musannaf of Ibn Abi Shaibah (9/318/28150).

It was related in the Musnad “Al-Jaami’ Al-Mu’allal” of Abu Al-Fadl (3/373/6771). It was related from Ibn ‘Abbas that he said:

كتب رسول الله (كتابا بين المهاجرين والأنصار أن يعقلوا معاقلهم وأن يقدوا عانيهم بالمعروف والإصلاح بين المسلمين

“The Messenger of Allah (peace be upon him) wrote a document between the *Muhajirin* and the *Ansar*: That they pay their blood money for those whom it was due and that they ransom their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

It was also related by Ahmad (1/271/2444).

And it was also related in the Musnad “Al-Jaami’ Al-Mu’allal” of Abu Al-Fadl (20/141/8505) from Abdullah bin ‘Amr, who said:

أَنَّ النَّبِيَّ كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: أَنْ يُعْقِلُوا مَعَاقِلَهُمْ، وَأَنْ يَقْدُوا عَانِيَهُمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحَ بَيْنَ الْمُسْلِمِينَ

“That the Prophet (peace be upon him) wrote a document between the *Muhajirin* and the *Ansar*: That they pay their blood money for those whom it was due and that they ransom their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

This was also recorded by Ahmad (1/271/2443 and (2/204/6904) with different transmitters.

Both were mentioned in Al-Awsat of Ibn ul-Mundhir (10/145/2443) [According to the numbering of the electronic Shamela library program]. Ibn ‘Abbas related:

كتب كتابا بين المهاجرين والأنصار أن يعقلوا معاقلهم، وأن يفكوا عانيهم بالمعروف، وإصلاح بين المسلمين

“That the Messenger of Allah (peace be upon him) wrote a document between the *Muhajirin* and the *Ansar*: That they pay their blood money for those whom it was due and that they free their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

In addition, in “Ad-Diyat” of Ibn Abi ‘Asim (352/240) [According to the numbering of the electronic Shamela library program] it was related from Ibn ‘Abbas and from ‘Amr bin Shu’aib who related from his father who related from his grandfather that:

كتب كتابا بين المهاجرين والأنصار: «أن يعقلوا معاقبتهم، ويفدوا عانيهم بالمعروف، والإصلاح بين المسلمين

“That the Prophet (peace be upon him) wrote a document between the *Muhajirin* and the *Ansar*: That they pay their blood money for those whom it was due and that they ransom their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

I say: As for this, then it is not relied upon greatly due to the weakness of Al-Hajjaj bin Artat (one of the transmitters) as his *Tadlis* (misrepresentation) was excessive. He has therefore brought instability (*Iditraab*) to the *Isnad* (*transmission chain*) here. If it was authenticated, then it is as if it is alluding to some of the rulings contained in the *Sahifah* (constitutional document).

Imam Ibn Kathir (May Allah’s mercy be upon him) attempted to summarize some of this:

The following came in “Al-Bidayah Wa An-Nihayah” (Ibn Kathir’s book of Seera) (3/224):

“Al-Imaam Ahmad related from ‘Affan from Hammad bin Salamah from ‘Asim Al-Ahwal from ‘Asim bin Malik who related:

قال حالف رسول الله بين المهاجرين وا نصار في دار أنس بن مالك

“The Messenger of Allah (peace be upon him) made a *Muhalafah* (alliance/pact) between the *Muhajirin* and the *Ansar* in the house of Anas bin Malik”.

Imam Ahmad, Al-Bukhari, Muslim and Abu Dawud also related it from multiple paths from ‘Asim bin Sulaiman Al-Ahwal from Anas bin Malik, who said:

قال حالف رسول الله بين قريش وا نصار في داري

“The Messenger of Allah made a Muhalafah (alliance/pact) between the Quraish and the *Ansar* in my house”.

Imam Ahmad said: Nasr bin Bab related to us, from Hajjaj bin Artat, who said: “It was related to us by Suraij from ‘Abbad, from Hajjaj, from ‘Amr b. Shu’aib, from his father and grandfather, to the that:

أن النبي كتب كتابا بين المهاجرين وا نصار أن يعقلوا معاقلهم وأن يفتدوا عانيهم بالمعروف وا صلاح بين المسلمين

“That the Messenger of Allah (peace be upon him) wrote a document between the *Muhajirin* and the *Ansar*: That they pay their blood money for those whom it was due and that they free their captives in a good and fitting manner and in a way that rectifies and mends between the Muslims”.

Ahmad said: Suraij related to us from ‘Abbad, from Hajjaj, from al-Hakam, from Qasim, from Ibn ‘Abbas, a similar report, which Ahmad was alone in relating.

The matter was related in Sahih Muslim from Jabir:

كتب رسول الله على كل بطن عقولة

“The Messenger of Allah wrote that each tribe has blood money rights” [End of Ibn Kathir’s text].

Here we say: The joining together as brothers (*Al-Mu’akhaah*) or the pact (*Muhalafah*) which was mentioned by Anas bin malik, may Allah be pleased with him, represents a completely different matter, other than this *Sahifah* (constitutional document). It is independent to it and proceeds it, as will be fully explained in detail within a coming chapter, by Allah’s permission.

In summary: It is certain and definite, that a particular *Sahifah* (document), between the Muslim tribes and between them and the Jewish tribes, was written shortly after the killing of Ka'b bin Al-Ashraf. This was definitely a few months after the battle of Badr. That is because it is inconceivable that the arrival of the news of Badr and then the move of Ka'b bin Al-Ashraf to Makkah and his subsequent mourning of the killed of Quraish, followed by the news of that reaching back to Al-Madinah and then the exchange between Hassan bin Thabit and him, including Hasan's disparaging of the women hosting Ka'b, that all of this could have possibly taken place in less than three months, at the very lowest of estimations. The date which Al-Waqidiy mentioned for the killing of the criminal Ka'b bin Al-Ashraf which was "The 14th of Rabee' ul-Awwal of the 25th month (after Al-Hijrah)" is very conceivable to be accurate.

Section: Examples of the harm and abuse undertaken by the Jews and the polytheists and the acts of Ka'b bin Al-Ashraf

The narrations which we have presented so far may well provide a sufficient explanation of the acts of Ka'b bin Al-Ashraf specifically and the harm which the Muslims suffered from the Jews and polytheists in general. There are, in addition, more narrations which the compilers of the books of Hadith connected to this reality. For example:

It was related in the Sunan Al-Kubra of Al-Baihaqi (9/309/18630) that Abdullah bin Abi Bakr bin Hazm and Salih bin Abi Umamah bin Sahl bin Hanif related:

بَعَثَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ فَرَّغَ مِنْ بَدْرِ بِشِيرَيْنِ إِلَى أَهْلِ الْمَدِينَةِ، زَيْدُ بْنُ حَارِثَةَ، وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا بَلَغَ ذَلِكَ كَعْبُ بْنُ الْأَشْرَفِ قَالَ: وَبِئْسَ أَهْلٌ هَذَا؟ هُوَ أَمْلُوكُ الْعَرَبِ وَسَادَةُ النَّاسِ، يَعْنِي قَتْلَى قُرَيْشٍ، ثُمَّ خَرَجَ إِلَى مَكَّةَ فَجَعَلَ يَبْكِي عَلَى قَتْلَى قُرَيْشٍ وَيُحَرِّضُ عَلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“The Messenger of Allah (peace be upon him), following Badr, sent Zaid bin Al-Harithah and Abdullah bin Rawahah as bearers of glad tidings (of the victory) to the people of Al-Madinah. When the news reached Ka'b bin Al-Ashraf he said: “Woe, is this really true? Those were the kings of the Arabs and the masters of the people (referring to the slain Quraish)”. He then departed for Makkah and started to mourn the slain of Quraish (i.e. with emotive poetry) and incite (the Quraish) against the Messenger of Allah (peace be upon him)”.

Also, in the Sunan Al-Kubra of Al-Baihaqi (9/309/18629), it was related that Ibn 'Abbas, may Allah be pleased with them both, said:

لَمَّا أَصَابَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُرَيْشًا يَوْمَ بَدْرِ فَقَدِمَ الْمَدِينَةَ، جَمَعَ الْيَهُودُ فِي سُوقٍ فَيُنْقَاعُ فَقَالَ: (يَا مَعْشَرَ يَهُودَ أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشًا). فَقَالُوا: (يَا مُحَمَّدُ يَعْزُبُكَ مِنْ نَفْسِكَ أَنْكَ قَتَلْتَ نَفَرًا مِنْ قُرَيْشٍ كَانُوا أَغْمَارًا يَعْرِفُونَ الْقِتَالَ، إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفْتَ أَنَّ نَحْنُ النَّاسُ، وَأَنْتَ لَمْ تَلَقَ مِثْلَنَا). فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ مِنْ قَوْلِهِمْ: ﴿قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ لَوْ كَانُوا يَعْلَمُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ (12) قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ

اللَّهُ: أَصْحَابُ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيِّنُ، ﴿وَأُخْرَى كَافَّةً يَرَوْنَهُمْ مِنْهُمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ﴾
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ، (آل عمران؛ 3: 12 - 13)

“When the Messenger of Allah (peace be upon him) defeated the Quraish on the day of Badr and returned to Al-Madinah, he gathered the Jews in the market of Qanuqaa’ and said: “O Jews who have gathered here, embrace Islam before what befell the Quraish befalls you”. They replied: “O Muhammad, do not deceive yourself. You have killed a small group of the Quraish, who were inexperienced and did not know how to fight. If you were to fight against us, you would know that we are the real deal and indeed you have never met the like of us”. Then Allah ‘Azza Wa Jalla revealed in response to their statement: *Say to thos who disbelieve, “You will be overcom and gather d togeth r to Hell, and w r tch d is th r sting plac ”. Alr ady th r has b n for you a sign in th two armi s which m t - on fighting in th caus of Allah (r f rring to th companions of th M ss ng r at Badr) And anoth r of disbeli v rs. Th ysaw th m [to b]twic th ir [own] numb r by [th ir] y sight. But Allah supports with His victory whom H wills. Ind d, in that is a l sson for thos poss ssing vision” (TMQAali ‘Imran: 12-13). [End of Quote].*

This narration was also related in the Sunan of Abu Dawud (4/616/3001) (with the same wording albeit with a slight).

Section: The joining together as brothers “Al-Mu’akhaah) between the Muhajirin and the Ansar

In Sahih ul-Bukhari (2/803/2172), it was related from ‘Asim that he said:

قال قلت لأُتس رضي الله عنه أبلغك أن النبي، صلى الله عليه وسلم، قال: (حلف في الإسلام)؛ فقال قد حالف النبي، صلى الله عليه وسلم، بين قريش والأنصار في داري

“I said to Anas, may Allah be pleased with him: “Has it reached you that the Prophet (peace be upon him) said: “There is no *Hilf* (alliance) is Islam”?” He

replied: “Verily, the Prophet (peace be upon him) made a *Hilf* (alliance/pact) between the Quraish and the *Ansar* in my house”.

This Hadith was also recorded by Al-Bukhari in his Sahih (6/2673/6909), in his Adab ul-Mufrad (1/200/569), Sahih Muslim (4/1960-1961/2529), Sahih Ibn Hibban (10/379/4520), Sunan Abu Dawud (3/129/2926), Musnad of Ahmad bin Hanbal (3/111/12110), (3/145/12494), (3/281/14018), (3/281/14018), 3/281/14019, Musnad of Al-Hamidiy (2/507/120), Al-Aahad Wa l-Mathaniy of Imam ‘Amr bin ‘Asim Ash-Shaibaniy (3/382/1792), Al-Baihaqi’s Sunan Al-Kubra (6/262/12301) and by Imam Abu Ya’la in his Musnad (7/90/4023), (7/90/4024) and (7/91/4028).

Anas bin Malik, may Allah be pleased with him, was alone in using the wording “*Haalafa*” i.e. to make a treaty/pact. Whilst, all others used the word “*Aakhaa*” i.e. to make brothers. It appears, that he used this wording “*Haalafa*”, instead of “*Aakhaa*”, to reinforce his lack of conviction concerning what the people were conveying from the Prophet (peace be upon him), in respect to him having said: “There is no *Hilf* (alliance making) in Islam”. That is as he observed that this “*Mu’akhaah*” (making of brothers) comprised, within it, all that the people use to make treaties upon in the pre-Islamic (Jaahiliyah) period when they made alliances or pacts. He was correct in respect to that, because this “*Mu’akhaah*” which the Prophet (peace be upon him) implemented, between his companions, was more comprehensive and deeper than the pact making of the pre-Islamic era. However, he was not correct to rely upon the utilization of that wording in response, in order to place doubt in the statement of “There is no *Hilf* in Islam” being attributable to the Prophet (peace be upon him). That is because this *Nasikh* (abrogator) came late following the glorious opening of Makkah and its complete wording was: “There is no *Hilf* (alliance) in Islam and any alliance made in the pre-Islamic period of ignorance (*Jahiliyah*), then Islam only increases it in strength”. And this Hadith has reached us by way of *Tawatur* (concurrent transmissions). This Hadith means by necessity: “Do not make a new *Hilf* in Islam after this day and any alliance that was made in the pre-Islamic period of *Jahiliyah* (ignorance) remains standing and in implementation. Islam only increases it in strength. In addition, by greater

reasoning: Alliances or pacts (Tahaluf) which were made in islam, prior to this prohibition, remain in place, apart from what the Prophet himself (peace be upon him) nullified.

Narrations revealing the strength of this “*Mu’akhaah*” (forming of brotherhood) and its depth, the like of which the history of humankind has known no parallel:

The following was recorded in Sahih Al-Bukhari (5/31/3780) under the chapter heading “The Prophet (peace be upon him) forming a brotherhood between the *Muhajirin* and the *Ansar*” as related by Ibrahim bin Sa’d from his father from his grandfather who said:

لَمَّا قَدِمُوا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ الرَّبِيعِ قَالَ لِعَبْدِ الرَّحْمَنِ إِنِّي أَكْثَرُ الْأَنْصَارِ مَا فَأَقْسِمُ مَا لِي نِصْفَيْنِ وَلِي امْرَأَتَانِ فَإِنْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمَّيْهَا لِي أُطْلِقَهَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ أَتَيْنَ سُوقَكُمْ فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ فَمَا انْقَلَبَ إِلَّا وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ ثُمَّ تَابَعَ الْغُلُوْثُ ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَهْمُمْ قَالَ تَزَوَّجْتُ قَالَ كَمْ سَمَّيْتَ إِلَيْهَا قَالَ نَوَءٌ مِنْ ذَهَبٍ أَوْ وَرَنَ نَوَءٍ مِنْ ذَهَبٍ شَكَ إِبْرَاهِيمُ

“When the *Muhajirin* (emigrants) arrived in Al-Madinah, Allah's Messenger (peace be upon him) established the bond of brotherhood between Abdur Rahman bin ‘Awf and Sa’d bin Ar-Rabee’. Sa’d said to Abdur Rahman: “I am the wealthiest of all the *Ansar*, so I want to divide my wealth in half between us, and I have two wives, so see which of the two you like the most and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." Abdur-Rahman said, "May Allah bless you in your family and property; where is your marketplace?" So, they guided him to the marketplace of Bani Qainuqaa'. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow on him. The Prophet (peace be upon him) asked: “What is this (scent)?” He replied: “I got married”. The Prophet (peace be upon him) asked: “How much Mahr did you give her?” He replied: “I gave her a datestone of gold or

a gold piece equal to the weight of a date-stone”. (The narrator, Ibrahim, is in doubt as to which was correct.)

It was also related in Sahih Al-Bukhari (5/31/3781) from Anas, may Allah be pleased with him, who said:

قَالَ قَدِيمٌ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَخِي رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَكَانَ كَثِيرَ الْمَالِ فَقَالَ
سَعْدٌ قَدْ عَلِمْتُ الْأَنْصَارُ أَلَيَّ مِنْ أَكْثَرِهَا مَا سَأَفْقِسُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ وَلِي امْرَأَتَانِ فَاَنْظُرْ أَعْجِبُهُمَا إِلَيْكَ فَأُطْلِقْهُمَا
'لَكَ فِي أَهْلِكَ فَلَمْ يَرْجِعْ يَوْمَئِذٍ حـ

قَالَتْ الْأَنْصَارُ أَقْسِمُ بَيْنَنَا وَبَيْنَهُمُ النَّخْلُ قَالَ ۖ قَالَ يَكْمُونَنَا الْمُتُونَةُ وَيُشْرِكُونَنَا فِي التَّمْرِ قَالُوا سَمِعْنَا وَأَطَعْنَا

“Divide the date palm trees between us and them (i.e. the *Muhajirun*)” He replied: “No”. He said: “It is sufficient for us to assist (i.e. in the work) and they share the dates with us” They said: “We listen and obey”.

We find the details and features of this “*Mu’akhaah*” (bonding of brotherhood) in Ibn Hajar’s “*Fat’h ul-Bariy* (7/270): “We have presented in respect to the qualities of the *Ansar* the chapter heading of the forming of brotherhood by the Prophet (peace be upon him) between the *Muhajirin* and the *Ansar*. Ibn Abdul Barr said that the formation of brotherhood occurred on two occasions; an occasion between the *Muhajirin* specifically which was in Makkah and an occasion between the *Muhajirin* and the *Ansar*, and it is the latter which is intended here. Ibn Sa’d mentioned, with the chains of transmission of Al-Waqidiy from a group of the Taabi’in who said:

“When the Prophet (peace be upon him) arrived in Al-Madinah he formed a bond of brotherhood between the *Muhajirin* and the *Ansar* upon the basis of Al-Muwasaah (supporting one another) and they use to inherit from one another. They numbered ninety; some from the *Muhajirin* and some from the *Ansar*. It was also said that they numbered one hundred. When the Aayah related to “those tied by the womb” (8:75) was revealed, the inheritance between them in accordance with that brotherhood (*Mu’akhaah*) was negated. In the chapter of the “*Faraa’id*” (rules of inheritance), the Hadith of Ibn ‘Abbas will be mentioned: “When they arrived in Al-Madinah the Muhajiriyy would inherit from the *Ansariyy*, instead of those joined by the womb, through the bond of brotherhood that the Messenger of Allah (peace be upon him) instituted, then the following was revealed ...”

Ahmad related similar to this from ‘Amr bin Sh’aib from his father from his grandfather. As-Suhailiy said: “He (peace be upon him) established a brotherhood (of pairs) amongst his companions to rid the loneliness of being estranged, to sooth them from the impact of the separation from the families and clan and so that they could support and strengthen each other. Then, when Islam became strong, the unity came together and the

loneliness disappeared, the inheriting was abolished and he made the believers, all of them together, a brotherhood. This is when “Verily, the believers are but brothers” was revealed. This meant, in terms of affection and the prevalence of the Da’wah whilst they had differed at its beginning. It has been said that this took place five months after the Hijrah (migration), and it has been said that it occurred nine months after the Hijrah. It has also been said that it happened when he was building the Masjid, just as it was said that it was before its building and it was said that it happened after 13 months prior to Badr.

According to Abu Sa’eed in “Sharaf Al-Mustafa” the formation of this brotherhood among them took place in the Masjid whilst Ibn Ishaq mentioned the pact of brotherhood saying:

“The Messenger of Allah (peace be upon him) told his companions after they had migrated to form a brotherhood in pairs of brothers. He and ‘Ali represented a pairing of brothers, Hamzah and Zaid bin Harithah were paired as brothers, Ja’far bin Abi Talib and Mu’adh bin Jabal were brothers. Ibn Hisham commented here that Ja’far was in Abyssinia at that time and as such this requires examination, while this matter has been discussed previously.

Ibn Al-Kathir suggested that this brotherhood was set aside until he (Ja’far) came (to Al-Madinah). In the Tafsir of Sunaid it was stated that Mu’adh and Ibn Mas’ood, Abu Bakr and Kharija bn Zaid, and ‘Umar and ‘Atban bin Malik were all made brothers.

We have previously mentioned, in the beginning of the chapter of the prayer, the statement of ‘Umar in which he said: “I had a brother from the *Ansar*”. It had been interpreted to have been ‘Atban and it is possible that his formation of a brotherhood with him had been delayed. Similarly, Abu Ad-Dardaa’ and Salman, Mus’ab bin ‘Umair and Abu Ayub, Abu Hudhaifah bin ‘Utbah and ‘Abbad bin Bishr were made brothers. And it has been said that rather it was ‘Ammar and Thabit bin Qais, because Hudhaifah only embraced Islam at the time of the battle of Uhud. Abu Dharr and Al-Mundhir

bin ‘Amr were also made brothers. He commented that the Hijrah of Abu Dharr came later and the answer to that is the same as the case of Ja’far. Hatib bin Abi Balta’ah and ‘Uwaim bin Sa’idah, and Salman and Abu Ad-Dardaa’ were made brothers. He commented that the Islam of Salman and similarly, Abu Ad-Dardaa’, came later and the answer to that is the same that was provided in respect to Ja’far. The initiation of the brotherhood was from the beginning of his arrival in Al-Madinah and he continued to renew it in accordance with who embraced Islam or who arrived in Al-Madinah. The brotherhood bond between Salman and Abu Ad-Dardaa’ is authentic as has been transmitted in the chapter and by Ibn Sa’d. And (it has also been reported that) he (peace be upon him) established brotherhood between Abu Ad-Dardaa’ and ‘Auf bin Malik, however the *Sanad* (chain of transmission) is *Da’if* (weak). The relied upon account, in respect to this, is what has been related in the *Sahih* (what is authentic). The brotherhood of Abdur Rahman bin ‘Awf and Sa’d bin Ar-Rabee’ is also mentioned in this chapter heading (related to the institutionalization of brotherhood). Ibn Abd ul-Barr also named a group of others (in addition to these).

Ibn Taymiyyah, in a book refuting Ibn Al-Mutahhir Ar-Rafidiy, denied the “*Mu’akhaah*” (institutionalization of brotherhood) between the *Muhajirin* and specifically the formation of a brotherhood between the Prophet (peace be upon him) and ‘Ali, because it was legislated so that some would assist others and to bring together their hearts. As such, there is no meaning in the formation of a brotherhood between the Prophet (peace be upon him) and one of them or between one Muhajir and another Muhajir. This refutation is based on *Qiyas* (analogical reasoning) and disregards the *Hikmah* (wisdom) of the formation of the brotherhood. That is because some of the *Muhajirin* were stronger than others in terms of wealth, clan backing and strength. As such, the higher was made brothers with the lower, so that the lower could find support from the higher and the higher seek assistance from the lower. It is on this basis that the brotherhood between the Prophet (peace be upon him) and ‘Ali becomes apparent, as he used to undertake this with ‘Ali before the Prophethood and then continued upon that. Similarly, in the case of Hamzah and Zaid bin Harithah, because Zaid had been their Mawlaa. Their brotherhood has been established and they were

from the *Muhajirin*. We will come to the statement of Zaid bin Harithah: “Verily the daughter of Hamzah is the daughter of my brother (niece)” in the chapter concerning the “‘Umrat ul-Qadaa”.

Al-Hakim and Ibn Abd ul-Barr, related, with a *Hasan* chain of transmission, from Abu Ash-Sha’t’haa’ from Ibn ‘Abbas, who said that: “The Prophet (peace be upon him) made Az-Zubair and Ibn Mas’ud brothers” and they were both from the *Muhajirin*. Ad-Diyaa’ also recorded this in “Al-Mukhtarah” of “Al-Mu’jam Al-Kabir” of At-Tabarani. Ibn Taymiyyah states that the Ahadeeth of “Al-Mukhtarah” are more authentic and stronger than the Ahadeeth of “Al-Mustadrak”.

The story of the first formation of brotherhood which Al-Hakim recorded from Jamee’ bin ‘Umair from Ibn ‘Umar was: The Messenger of Allah (peace be upon him) established a brotherhood (of pairs) between Abu Bakr and ‘Umar, between Talhah and Az-Zubair, between Abdur Rahman and ‘Uthman, and he mentioned a group. He said: ‘Ali then said: “O Messenger of Allah, you have made pacts of brotherhood between your companions, so who will my brother be?” He replied: “I am your brother”. If this is added to what has been mentioned previously, it strengthens it. That is whilst we have presented in the chapter of “Al-Kafalah”, shortly preceding the “Book of Wakalah”, the discussion concerning the Hadith: “There is no *Hilf* (making of an alliance/pact) in Islam”, which doesn’t require revisiting.” [End of Quote]

Details concerning this historic “*Mu’akhaah*” (pact of brotherhood) and the personalities involved in it:

The following came related in “At-Tabaqat Al-Kubra”, of Ibn Sa’d (2/12): Abdullah bin Muhammad bin ‘Umar bin ‘Ali related from his father:

لما قدم رسول الله، صلى الله عليه وسلم، آخى بين المهاجرين بعضهم ببعض وآخى بين المهاجرين والأنصار فلم تكن مؤاخاة إلا قبل بدر آخى بينهم على الحق والمؤاساة فآخى رسول الله، صلى الله عليه وسلم، بينه وبين علي بن أبي طالب

“When the Messenger of Allah (peace be upon him) came to Al-Madinah, he established a pact of brotherhood between the *Muhajirin*, some of them with others from among them, and he also established a brotherhood (of pairs) between the *Muhajirin* and the *Ansar*. The establishment of brotherhood did not take place except prior to Badr. He (peace be upon him) established brotherhood between them upon the basis of the truth and providing assistance/support. Then he made a brotherhood pairing between himself and ‘Ali Ibn Abi Talib”.

Also, in “At-Tabaqat Al-Kubra”, of Ibn Sa’d (2/12): Abdullah bin Muhammad bin ‘Umar bin ‘Ali related from his father:

أن النبي، صلى الله عليه وسلم، حين آخى بين أصحابه وضع يده على منكب علي ثم قال أنت أخي ترثني وأرثك فلما نزلت آية الميراث قطعت ذاك

“That when the Prophet (peace be upon him) established a pact of brotherhood between his companions, he placed his hand upon the shoulder of ‘Ali and then said: “You are my brother, you inherit from me and I inherit from you”. Then when the Aayah related to inheritance was revealed that was cut off (i.e. the right of inheritance based on this brotherhood pairing).

Ibn Sa’d, in his “Tabaqat Al-Kubra” (2/12) also related from ‘Asim bin ‘Umar bin Qatadah who said:

قالوا آخى رسول الله، صلى الله عليه وسلم، بين علي بن أبي طالب وسهل بن حنيف

“The Messenger of Allah (peace be upon him) established a brotherhood (of pairs) between ‘Ali bin Abi Talib and Sahl bin Hanif”.

In “Ikhtisaar Al-Maghazi Wa s-Siyar” of Ibn Abdul Barr (p.20 Shamela Electronic Book Program) stated under the heading: “The formation of brotherhood by the Messenger of Allah (peace be upon him) between the *Muhajirin* and the *Ansar*”:

“The Messenger of Allah (peace be upon him) established the brotherhood between the *Muhajirin* and the *Ansar*, after building the Masjid. It has been said that the brotherhood was established whilst the Masjid was being built, between the *Muhajirin* and the *Ansar*, upon the basis of providing assistance/support and upon the truth. According to that, they would inherit from each other and not based upon blood relation, until the following was revealed: **“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah”** (8:75). Abu Dawud At-Tayalisi related from Ibn ‘Abbas: “The Messenger of Allah (peace be upon him) made a brotherhood between his companions; the *Muhajirin* and the *Ansar*, and they inherited from each other, until: **“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah”** (8:75) was revealed.

Sa’eed bin Dawud stated: “We have conveyed and recorded from our Shuyukh (i.e. teachers) that he (peace be upon him): Established a brotherhood, on that day, between Abu Bakr As-Siddiq and Kharija bin Zaid bin Abu Zuhair, and between ‘Umar ibn ul-Khattab and ‘Uwaim bin Sa’idah”. He said: And it has been said that it was made between ‘Umar ibn ul-Khattab and Mu’adh bin ‘Afraa’. He said: And it has (also) been said: The brotherhood was established between ‘Umar and ‘Atban bin Malik, ‘Uthman bin ‘Affan and ‘Aws bin Thabit, ‘Ali ibn Abi Talib and Sahl bin Hanif, Zaid bin Haritha and Usaid bin Al-Hudair, Abu Marthad Al-Ghanwiy and ‘Ubadah bin Samit, Az-Zubair and Ka’b bin Malik, Talha and Ubayy bin Ka’b, Sa’d bin Abi Waqqas and Sa’d bin Mu’adh, Abdur Rahman bin ‘Auf and Sa’d bin Ar-Rabee’, Abdullah bin Jahsh and ‘Asim bin Thabit, Abu Hudhaifa bin ‘Utbah and ‘Abbad bin Bishr. ‘Utbah bin Ghazwan and Abu Dujana, Mus’ab bin ‘Umair and Abu Ayub, Ibn Mas’ud and Mu’adh bin Jabal, Abu Salamah bin Abdul Asad and Sa’d bin Khuthaimah, ‘Ammar RH-Bin Yasir? and Hudhaifa bin Al-Yaman, Abu ‘Ubaidah and Muhammad bin Maslama, Uthman bin Mazh’un and Abu Al-Haitham bin At-Taihan, and between Salman Al-Farisi and Abu Ad-Dardaa’.

Al-Hafizh Abu ‘Umar, may Allah be pleased with him, said: Sanid mentioned this and did not attribute through a line of transmission to anyone, merely saying that it was conveyed to him. What is authentic, according to the

scholars of the biographies and reports, in respect to the establishment of brotherhood, which was undertaken by the Messenger of Allah (peace be upon him) between the *Muhajirin* and the *Ansar*, when he arrived in Al-Madinah, is that: He established brotherhood between Abu Bakr As-Siddiq and Kharija bin Zaid bin Abu Zuhair, 'Umar ibn ul-Khattab and 'Atban bin Malik, Uthman bin 'Affan and Aws bin Thabit bin Al-Mundhir (the brother of Hassan bin Thabit) and that he established brotherhood between 'Ali bin Abi Talib and himself (peace be upon him). He said to him: "You are my brother in the Dunya (life of this world) and the hereafter". (Following the mention of the line of transmission) Ibn 'Abbas related: "That the Prophet (peace be upon him) said to 'Ali: "You are my brother and my companion". (Following the mention of the line of transmission) Ibn 'Abbas related: Ali use to say: "By Allah, I am the brother of the Messenger of Allah (peace be upon him) and his Wali". (Following the mention of the line of transmission) 'Abbad bin Abdullah said: I heard 'Ali saying: "I am Abdullah (the slave of Allah) and the brother of His Messenger and none will say that after me except a great liar and fabricator". (Following the mention of the line of transmission) Abu Suleiman Al-Jahaniy, meaning Zaid bin Wahb, said: I heard 'Ali saying from the Minbar (pulpit): "I am Abdullah (the slave of Allah) and the brother of His Messenger. No one has said that before me and none will say it after me except for a great liar and fabricator".

And he (peace be upon him) established brotherhood between Ja'far bin Abi Talib, whilst he was in the land of Al-Habashah (Abyssinia) and Mu'adh bin Jabal, Abdur Rahman bin 'Awf and Sa'd bin Ar-Rabee', Az-Zubair and Salamah Bin Sarimah bin Waqsh, Talha and Ka'b bin Malik, Abu 'Ubaidah and Sa'd bin Mu'adh, Sa'd (i.e. bin Abi Waqqas) and Muhammad bin Maslamah, Sa'eed bin Zaid and Ubayy bin Kas'b, and between Mus'ab ibn 'Umair and Abu Ayub, 'Ammar and Hudhaifa bin Al-Yaman, the ally of Bani Al-Ash'hal.

It has also been said that he (peace be upon him) established brotherhood between 'Ammar and Thabit bin Qais, Abu Hudhaifah bin 'Utbah and 'Abbad bin Bishr, Abu Dharr and Al-Mundir bin 'Amr, Ibn Mas'ud and Sahl bin Hanif, Salman Al-Farisi and Abu Ad-Dardaa', Bilal and Abu Ruwaihah Al-Khath'ami (an ally of the *Ansar*), Hatib bin Abi Balta'a and 'Uwaim bin Sa'ida, Abdullah

bin Jahsh and 'Asim bin Thabit, Ubaidah bin Al-Harith and 'Umair bin Al-Humam, At-Tufail bin Al-Harith ('Ubaida's brother) and Sufyan bin Bishr bin Zaid, from Bani Jashm bin Al-Harith bin Al-Khazraj, Al-Husain bin Al-Harith (their brother) and Abdullah bin Jubair, Uthman bin Mazh'un and Al-Abbas bin 'Ubadah, 'Utbah bin Ghazwan and Mu'adh bin Ma'is, Safwan bin Bayda' and Rafi' bin Al-Mua'lla, Al-Midad bin 'Amr and Abdullah bin Rawahah, Dhu ash-Shimalain and Yazid bin Al-Harith, from Bani Haritha bin Tha'laba bin Ka'b bin Al-Khazraj, Abu Salamah bin Abdul Asad and Sa'eed bin Khaithama, 'Umair bin Abi Waqqas and Khubaib bin 'Adiy, Abdullah bin Mazh'un and Qutbah bin 'Amir bin Hudaida, Shamas bin Uthman and Hanzhala bin Abi 'Amir, Al-Arqam bin Abi Al-Arqam and Talha bin Zaid, from Bani Abdul Ash'hal, 'Aqil bin Al-Bakir and Mubashir bin Abdul Mundhir, Abdullah bin Makhrama and Farwa bin 'Amr Al-Bayadi, Khunais bin Hadhafah and Al-Mundhir bin Muhammad bin 'Uqba bin Uhaiha bin Al-Jalah, Abu Subra bin Abi Ruhm and 'Ubadah bin Al-Kashkash, Musattah bin Athatha and Zaid bin Al-Muzayyin, Abu -l-Murthad Al-Ghanawi and 'Ubadah bin Samit, Bin 'Akasha bin Muhasan and Al-Mujadhir bin Ziyad Al-Balwa, an ally of the *Ansar*, 'Amir bin Fuhaira and Al-Harith bin As-Summah, Muhajji' Mawla 'Umar and Suraqah bin 'Amr bin 'Atiya, from Bani Ghanam bin Malik bin An-Najar.

The Messenger of Allah (peace be upon him) had also established a brotherhood among the *Muhajirin* prior to the Hijrah, upon the basis of the truth in addition to the provision of assistance/support. He made a brotherhood between Abu Bakr and 'Umar, Hamza and Zaid bin Haritha, Uthman and Abdur Rahman bin 'Awf, Az-Zubair and Abdullah ibn ul-Mas'ud, 'Ubaida bin Al-Harith and Bilal, Mus'ab bin 'Umair and Sa'd bin Abi Waqqas, Abu 'Ubaida and Salim the Mawla of Abu Hudhaifah, and between Sa'eed bin Zaid and Talha bin 'Ubaidullah. Then when he arrived in Al-Madinah he established the brotherhood between the *Muhajirin* and the *Ansar*, upon what has previously been mentioned" [End of Quote].

The following was mentioned in "'Uyoon ul-Athar Fee Funoon il-Maghaziy Wa sh-Shama'il Wa s-Sair" of Ibn Sayed An-Nas (1/332):

“The establishment of brotherhood occurred twice. The first was between the *Muhajirin*, among themselves, prior to Hijrah, upon the basis of the Haqq (truth) and provision of support/assistance. The Prophet (peace be upon him) established a brotherhood (of pairs) between them (in pairs). He established brotherhood between Abu Bakr and ‘Umar, Hamza and Zaid bin Harithah, Uthman and Abdur Rahman bin ‘Awf, Az-Zubair and Ibn Mas‘ud, ‘Ubaidah bin Al-Harith and Bilal, Mus‘ab bin ‘Umair and Sa’d ibn Abi Waqqas, Abu ‘Ubaidah and Salim the Mawla of Abu Hudhaifa, Sa‘eed bin Zaid and Talha bin Ubaidullah, and between ‘Ali and himself (peace be upon him).

(After mentioning the full line of transmission) Abdullah ibn ‘Umar related: “The Messenger of Allah (peace be upon him) established a brotherhood pact among his companions. He made Abu Bakr and ‘Umar brothers and continued to do so between so and so person and so and so person until ‘Ali remained. He was a courageous man who persevered upon his matter if he wished for something. So, the Messenger of Allah (peace be upon him) said: “Would you not be pleased for me to be your brother?” He replied: “Of course, O Messenger of Allah, I would be pleased”. He said: “Then you are my brother in the life of this world and the next”.

Kathir said: I asked Jamee’ bin ‘Umair: “You bear witness to this as being said by Abdullah ibn ‘Umar?” He replied: “Yes, I bear witness. When he (peace be upon him) arrived in Al-Madinah he made a brotherhood between the *Muhajirin* and the *Ansar*, upon the basis of the provision of support/assistance and upon the truth, at the house of Anas bin Malik. They would inherit from each other in accordance with that, instead of blood relations, until the following was revealed at the time of the battle of Badr: **“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah”** (8:75) and so it (the inheriting) was abrogated.

The “*Mu’akhaah*” (brotherhood pact in pairs) took place after his (peace be upon him) building of the Masjid. It has also been said that it happened during the building of the Masjid. Abu ‘Umar said that it occurred 5 months following his (peace be upon him) arrival in Al-Madinah.

(After mentioning the full line of transmission) Anas bin Malik related: “The *Muhajirun* said: “O Messenger of Allah, we have not seen anything like the people to whom we have come to. They excelled in provision of support/assistance when they have little and they excelled in giving from when they have a lot. They have sufficed us with food and have provided us a share in the goodness (produce) to the point that we feared that they would take all of the reward from us”. He (peace be upon him) answered: “No, as long as you praise them (i.e. show gratitude) and make Du’a (supplication) for them””. Ibn ‘Umar said (regarding the *Ansar*): “You have shown us that no Muslim man has a greater right to his Dinar and Dirham (i.e. money), than his Muslim brother”. Muslim related it from Abu Kuraib whilst At-Tirmidhi and An-Nasaa’i related it via Hannad, both of whom related it from Abu Mu’awiyah.

Ibn Ishaq said: “The Messenger of Allah (peace be upon him) established a brotherhood (of pairs) between his companions of the *Muhajirin* and the *Ansar*. He said: “Be brothers for the sake of Allah, in pairs, one pair after another”. He then took the hand of ‘Ali bin Abi Talib and said: “This is my brother”. As such, the Messenger of Allah (peace be upon him) and ‘Ali were brothers, Hamza and Zaid bin Haritha were brothers and on the day of Uhud Hamza bequeathed to him (i.e. inheritance based on that institutionalised brotherhood)” ...

[**Comment:** Sunaid bin Dawud mentioned that Zaid bin Haritha and Usaid bin Al-Hudair were brothers, which is fine, because they represented an *Ansari* (helper) and a *Muhajiri* (emigrant). As for the brotherhood established between Hamza and Zaid, then we have mentioned that in respect to the first instance]. (Returning to Ibn Ishaq): And Ja’far bin Abi Talib and Mu’adh bin Jabal were brothers [**Comment:** Al-Waqidiy denied this due to Ja’far being absent and in Abyssinia at the time. Sunaid viewed that the brotherhood was between Ibn Mas’ud and Mu’adh bin Jabal]. (Returning to Ibn Ishaq): Abu Bakr bin Abi Qahafah and Kharija bin Zaid bin Abi Zuhair were brothers, ‘Umar bin Al-Khattab and ‘Atban bin Malik were brothers, Abu ‘Ubaida bin Al-Jarrah and Sa’d bin Mu’adh were brothers, ‘Abdur Rahman bin ‘Awf and Sa’d bin Ar-Rabee’ were brothers, and Az-Zubair bin Al-‘Awwam

and Salama bin Salaama bin Waqsh were brothers. It has also been said: Rather, Az-Zubair and Abdullah bin Mas'ud. [**I say:** This was in respect to the first pact of brotherhood established prior to the Hijrah]. Uthman bin Affan and Aws bin Thabit bin Al-Mundhir were brothers, Talha bin Ubaidullah and Ka'b bin Malik were brothers, Sa'eed bin Zaid and Ubayy bin Ka'b were brothers, Mus'ab bin 'Umair and Abu Ayub Khaild bin Zaid were brothers, Abu Hudhaifa bin 'Utbah and 'Abbad bin Bishr were brothers, 'Ammar bin Yasir and Hudhaifa bin Al-Yaman were brothers. [**Comment:** It has also been said: Rather, Thabit bin Qais bin Ash-Shimas and Abu Dharr and Al-Mundhir bin 'Amr were brothers, however, Al-Waqidi denied that due to Abu Dharr being absent from Al-Madinah, saying: He was not present at Badr, Uhud or Al-Khandaq (battle of the trench), but rather he arrived (in Al-Madinah) after that. He also had Tulaib bin 'Umair and Al-Mundhir bin 'Amr as brothers]. (Returning to Ibn Ishaq): And Hatib bin Ubayy Balta'a and 'Uwaim bin Sa'ida were brothers, Salman Al-Farisi and Abu Ad-Dardaa' were brothers, Bilal and Abu Ruwaiha Abdullah bin Abdur Rahman Al-Khath'ami were brothers.

According to Sunaid bin Dawud, in relation to what Abu 'Umar informed him, the brotherhood was between Abu Murthad and 'Ubadah bin Samit, Sa'd and Sa'd bin Mu'adh, Abdullah bin Jahsh and 'Asim bin Thabit bin Abi Al-Aflah, 'Utnah bin Ghazwan and Abu Dujana, Abu Salamah bin Abdul Asad and Sa'd bin Khuthaimah, and between 'Uthman bin Mazh'un and Abu I-Haitham bin At-Taihan. Others added: And between 'Ubaidah bin Al-Harith and 'Umair bin Al-Humam, At-Tufail bin Al-Harith (the brother of Ubaidah) and Sufyan bin Nisr bin Zaid from Bani Jashm bin Al-Harith bin Al-Khazraj, Al-Husain (their other brother) and Abdullah bin Jubair, Uthman bin Mazh'un and Al-'Abbas bin 'Ubadah bin Nadlah, Safwan bin Baydaa' and Rafi' bin Al-Mua'lla, Al-Miqdad and Ibn Rawahah, Dhu ash-Shimalain and Yazid bin Al-Harith from Bani Haritha, 'Umair bin Abi Waqqas and Khubaib bin 'Adiy, Abdullah bin Mazh'un and Qutbah bin 'Amir bin Hudaida, Shimas bin Uthman and Hanzhala bin Abi 'Amir, Al-Arqam bin Abi Al-Arqam and Talha bin Zaid, Zaid bin Al-Khattab and Ma'n bin 'Adiy, 'Amr bin Suraqah and Sa'd bin Zaid from Bani Abdul Ash'hal, 'Aqil bin Al-Bakeer and Mubashar bin Abdul Mundhir, Abdullah bin Makhrama and Farwa bin 'Amr Al-Bayadi, Khunais bin Hadhafah and Al-Mundhir bin Muhammad bin 'Uqbah bin

Uhaiha bin Al-Jalah, Subra bin Abi Ruhm and Ubadah bin Al-Khashkhash. Musattah bin Athatha and Zaid bin Al-Muzayen, 'Akasha bin Muhassan and Al-Mujadhar bin Dhiyad who was an ally of the *Ansar*, 'Amir bin Fuhaira and Al-Harith bin As-Summa, and between Muhajja' the Mawla of 'Umar and Suraqah bin 'Amr bin 'Atiyah from Bani Ghanam bin Malik bin An-Najjar.

All of this addition is from Abu 'Umar and it is said: They numbered one hundred; fifty from the *Muhajirin* and fifty from the *Ansar*. (Note: The name of Zaid bin Al-Muzayen as related by Abu 'Umar was written as Al-Muzayen, whilst Ibn Mafuz said Al-Mizyan and Ibn Hisham said Al-Muzani).

Ibn Ishaq said: When 'Umar (ibn Al-Khattab) registered the accounts in Ash-Sham (Greater Syria) where Bilal had previously gone and settled as a Mujahid, 'Umar said to Bilal: "To whom will you make your accounts (Diwan)?" He replied: "To Abu Ruwaiha, I will never separate from him, due to the brotherhood that the Messenger of Allah (peace be upon him) convened between me and him". And he incorporated the Diwan (accounts) of Al-Habasha (Abyssinia) to Khath'am due to Bilal's position in respect to them and it still remains among Khath'am until this day in Ash-Sham.

(After mentioning the full line of transmission) Abu 'Umamah said: "When the Prophet (peace be upon him) made brothers between the people, he established a pact of brotherhood between himself and 'Ali". (After mentioning the full line of transmission) Anas bin Malik related: "Abdur Rahman bin 'Awf migrated to Al-Madinah and then the Messenger of Allah (peace be upon him) made a pact of brotherhood between him and Sa'd bin Ar-Rabee'. Sa'd then said to him: "O Abdur Rahman, indeed I am from the wealthiest of the *Ansar* and I will divide my wealth between us. And I have two wives and so I will divorce one of them. Then when her waiting period comes to an end, you can marry her". He replied: "May Allah bless you in your family (wives) and your wealth"". Al-Bukhari related it from Humaid from Anas in a longer version than this" [End of Quote].

The following came stated in "Tarikh Dimashq" by Ibn 'Asakir (30/94): Abdullah bin Muhammad bin 'Umar bin 'Ali related from his father saying:

قال أخى رسول الله، صلى الله عليه وسلم، بمكة بين أبي بكر الصديق وعمر بن الخطاب فلما قدم رسول الله، صلى الله عليه وسلم، المدينة نقض تلك المؤاخاة إا اثنتين المؤاخاة التي بينه وبين علي بن أبي طالب والتي بين حمزة بن عبد المطلب وزيد بن حارثة قال وحدثنا الزبير بن بكار قال وحدثني إسماعيل بن أبي أويس عن أبيه عن حزام بن عثمان الأنصاري ثم السلمي عن عبد الرحمن ومحمد ابني جابر بن عبد الله بن عمرو بن حرام الأنصاري ثم السلمي أن رسول الله، صلى الله عليه وسلم، حين أخى بين المهاجرين والأنصار أخى بين أبي بكر الصديق وخارجة بن زيد بن أبي زهير الخزرجي

“The Messenger of Allah (peace be upon him) made a pact of brotherhood in Makkah between Abu Bakr As-Siddiq and ‘Umar bin Al-Khattab. Then when the Messenger of Allah (peace be upon him) arrived in Al-Madinah, he invalidated that brotherhood (i.e. amongst the companions) apart for the brotherhood pact between him and ‘Ali bin Abi Talib and the pact which was between Hamza bin Abdul Muttalib and Zaid bin Haritha”. He said: It was related from Jabir bin Abdullah bin ‘Amr bin Haram Al-Ansari: “That when the Messenger of Allah (peace be upon him) made the brotherhood pact between the *Muhajirin* and the *Ansar*, he made a brotherhood between Abu Bakr As-Siddiq and Kharija bin Zaid bin Abi Zuhair Al-Khazraji” [End of Quote].

In “Al-Mufahhim lima Ashkala min Talkhees Kitaab Muslim” (21/38) it was stated:

قال أبو عمر: والصحيح عند أهل السير والعلم بالآثار والخبر في المؤاخاة التي عقدها رسول الله، صلى الله عليه وسلم، بين المهاجرين والأنصار حين قدومه إلى المدينة بعد بنائه المسجد على المواساة والحق،... إلخ، فساقه كما سلف، ثم قال: [قلت: وقد جاء في كتاب مسلم من حديث أنس: أنه أخى بين أبي عبيدة ابن الجراح وبين أبي طلحة، وقال أبو عمر: إنه أخى بين أبي عبيدة وبين سعد بن معاذ. والأولى ما في كتاب مسلم... إلخ

Abu ‘Umar said: “The correct view as held by the scholars of Seera and reports in respect to the “*Mu’akhaah*” (brotherhood) which the Messenger of Allah (peace be upon him) concluded between the *Muhajirin* (emigrants) and the *Ansar* (helpers), when he came to Al-Madinah, was that it took place **after his building of the Masjid** and it was upon the basis of the provision of assistance/support and the Haqq (truth) ...” He then proceeded with it details as have previously been mentioned and then said: “I said: And it came

stated in the book of Muslim as related by Anas: "That he concluded a brotherhood between Abu 'Ubaida bin Al-Jarrah and between Abu Talha". Abu 'Umar said: He concluded a brotherhood between Abu 'Ubaida and Sa'd bin Mu'adh. And the first is not in the book of Muslim ..." [End of Quote].

I say: That is not necessarily the case. The speech of Abu 'Umar could be based upon a number of reports which support one another whilst there is no rational or Shar'iy (legal) prevention (Mani') for the Prophet (peace be upon him) having concluded a brotherhood between Abu 'Ubaidah and Sa'd bin Mu'adh and Abi Talha at the same time. A person can have a number of brothers by blood at the same time and this could be the same. Or he (peace be upon him) could have concluded a brotherhood between Abu 'Ubaida and Sa'd bin Mu'adh first and then concluded a brotherhood between him and Abu Talha when he became Muslim at a later time. In any case, the number of the *Ansar* was much greater than the *Muhajirin* at that time and they were competing among themselves to provide accommodation to the *Muhajirin* and take care of them. Consequently, would it be strange for a Muhajir to have multiple brothers from the *Ansar*?!

Section: When was the “*Mu’akhaah*” (brotherhood pact) concluded and when was the *Sahifah* (of Al-Madinah) written?

The texts that have already been presented should be sufficient and from them we deduce the following:

1) The correct view is that this brotherhood between the *Muhajirin* and the *Ansar* could not possibly have taken place prior to the death of As’ad bin Zurarah (May Allah be pleased with him), during the building of the Masjid, about seven months following the arrival of the Prophet (peace be upon him). It is not conceivable that it took place in his lifetime without him having been mentioned in it, as he was chief of the *Ansar* and one of the Naqeebs (selected leaders of the *Ansar* at the second pledge of ‘Aqabah). Therefore, the statement of Abu ‘Umar ibn Abd AlBarr:

والصحيح عند أهل السير والعلم بالآثار والخبر في المؤاخاة التي عقدها رسول الله، صلى الله عليه وسلم، بين المهاجرين والأنصار حين قدومه إلى المدينة بعد بنائه المسجد على المواساة والحق

“The correct view as held by the scholars of Seera and reports in respect to the “*Mu’akhaah*” (brotherhood) which the Messenger of Allah (peace be upon him) concluded between the *Muhajirin* (emigrants) and the *Ansar* (helpers), when he came to Al-Madinah, was that it took place **after his building of the Masjid** and it was upon the basis of the provision of assistance/support and the Haqq (truth) ...”

is very conceivable, and particularly as the completion of the building of the Masjid and the celebration for its opening, represented a good occasion for such a step to be undertaken. In addition, it must have been undertaken prior to the battle of Badr because Ubaida bin Al-Harith (bin Al-Muttalib bin Abd Manaf bin Qusayy Al-Qurashi Al-Muttalibi) is mentioned in it along with his brother ‘Umair bin Al-Humam (bin Al-Jamuh bin Zaid bin Haram bin Ka’b) and they were both martyred at the battle of Badr, may Allah be pleased with them. **They were brothers in life and in death, and we hope from Allah that they be like that also, on the Day of Judgement.**

2) The correct view is that this brotherhood between the *Muhajirin* and the *Ansar* was not written in origin as its nature was incompatible with that. That is because all of the narrations, without exception, do not mention a written document at all. An examination of the books of Seera, history and Hadith reveal the absence of the mention of any charter, written document or code prior to the *Sahifah* of Al-Madinah. The exception to that included:

a) The pages (*Sahaa'if*) of the Qur'an: From among the most well-known of these was the *Sahifah* (written document) mentioned in relation to Umar's embracing of Islam which included Surah TaHa within it. Also, the *Sahifah* which 'Umar wrote by hand and was sent to Hisham bin Al-'Aas. It contained within it:

﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ * وَأَنبِئُوا إِلَىٰ رِبِّكُمْ وَأَسْلَمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ تَنصَرُونَ * وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ تَشْعُرُونَ﴾

"Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful". And turn [in repentance] to your Lord and submit to Him, for the punishment comes upon you; then you will not be helped. And follow the best of what was revealed to you from your Lord, for the punishment comes upon you suddenly while you do not perceive " [TMQ 39:53-55]

b) The Majallah of Luqman: Al-Majallah and likewise As-Sijli are a *Sahifah* (written document) that is turned or (its pages) turned over. That is like what came mentioned in "Dala'il An-Nubuwwah" of Al-Baihaqi (2/419). (After mentioning the full line of transmission) 'Asim bin 'Umar bin Qatadah Al-Ansaariy related from the Shuyukh (elders) of his people, that they said:

"Suwaid bin As-Samit, the brother of Bani 'Amr bin 'Awf, came to Makkah as a pilgrim for Hajj of 'Umrah. Suwaid was described by his people as being the

model of perfection among them, due to his age, skin and hair. He (the narrator) said:

فَتَصَدَّقَ لَهُ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَدَعَاهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى الْإِسْلَامِ، فَقَالَ سُؤَيْدٌ: فَلَعَلَّ الَّذِي مَعَكَ مِثْلُ الَّذِي مَعِي، فَقَالَ لَهُ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا الَّذِي مَعَكَ؟» فَقَالَ مَجَلَّةٌ لُقْمَانَ، يَعْنِي حِكْمَةً لُقْمَانَ، فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَعْرِضْهَا عَلَيَّ»، فَعَرَضَهَا عَلَيْهِ، فَقَالَ: (إِنَّ هَذَا الْكَلَامَ حَسَنٌ، وَالَّذِي مَعِي أَفْضَلُ مِنْهُ: قُرْآنُ أَنْزَلَهُ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ هُوَ هُدًى وَنُورٌ)، فَتَلَا عَلَيْهِ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْقُرْآنَ، وَدَعَاهُ إِلَى الْإِسْلَامِ، فَلَمْ يَبْعُدْ مِنْهُ، وَقَالَ: إِنَّ هَذَا لَقَوْلٌ حَسَنٌ، ثُمَّ انْصَرَفَ فَقَدِمَ الْمَدِينَةَ عَلَى قَوْمِهِ، فَلَمْ يَلْبَثْ أَنْ قَتَلَتْهُ الْخَزْرَجُ، وَكَانَ رَجُلًا مِنْ قَوْمِهِ يَقُولُونَ: إِنَّا لَنَرَى أَنَّهُ قَتِلَ وَهُوَ مُسْلِمٌ، وَكَانَ قَتْلُهُ قَبْلَ بُعَاثٍ

Then, the Messenger of Allah (peace be upon him) approached him and invited him to Allah ‘Azza Wa Jalla and to Islam. Suwaid said: “It may be that what you have is like that which I have”. So, the Messenger of Allah (peace be upon him) asked: “And what do you have?” He responded by saying that he had the Majallah of Luqman, meaning the Hikmah (wisdom) of Luqman. The Messenger of Allah (peace be upon him) then said: “Show it to me” and so he did. He (peace be upon him) said: “This speech is good but what I have is better than it. It is a Qur’an that Allah ‘Azza Wa Jalla has revealed and it is guidance and light”. The Messenger of Allah (peace be upon him) then recited the Qur’an to him and invited him to Islam. He didn’t distance himself from it and said: “Verily, this is a good speech”. He then left and later arrived to Al-Madinah to his people. It was not long thereafter that he was killed by the Khazraj. There were men from his people who would say: “We view that he was killed whilst he was a Muslim” and his killing occurred before the war of Bu’ath” [End of Quote].

c) **The *Sahifah* (written document) of the (oppressed and accursed) Boycott** which the Quraish hung inside the Ka’ba along; its story, the story of the termites eating it and then its well-known *Mutawatir* story concerning its nullification.

d) **The pages (Suhuf)** which the Messenger of Allah (peace be upon him) gave to the commanders of the military expeditions, containing instructions,

and they were sealed or patched together. An example of that is what came stated in Al-Waqidi's "Kitab ul-Maghazi" (1/13):

(سَرِيَّةُ نَخْلَةٍ): ثُمَّ سَرِيَّةُ أَمِيرِهَا عَبْدِ اللَّهِ بْنِ جَحْشٍ إِلَى نَخْلَةٍ، وَنَخْلَةُ وَادِي بُسْتَانٍ ابْنِ عَامِرٍ فِي رَجَبٍ عَلَى رَأْسِ سَبْعَةِ عَشَرَ شَهْرًا. قَالُوا: قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ: دَعَانِي رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ صَلَّى الْعِشَاءَ فَقَالَ: (وَافٍ مَعَ الصَّبْحِ مَعَكَ سِلَاحُكَ؛ أَبْعَثْكَ وَجْهًا)؛ قَالَ فَوَافَيْتُ الصَّبْحَ وَعَلَيَّ سِنْفِي وَقَوْسِي وَجَعْبَتِي وَمَعِيَ دَرَقَتِي، فَصَلَّى النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالنَّاسِ الصَّبْحَ ثُمَّ انْصَرَفَ فَيَجِدُنِي قَدْ سَبَقْتُهُ وَاقِفًا عِنْدَ بَابِهِ وَأَجِدُ نَفَرًا مَعِيَ مِنْ قُرَيْشٍ. فَدَعَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أُبَيَّ بْنَ كَعْبٍ فَدَخَلَ عَلَيْهِ فَأَمَرَهُ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَتَبَ كِتَابًا. ثُمَّ دَعَانِي فَأَعْطَانِي صَحِيفَةً مِنْ أَدِيمِ خَوْلَانٍ فَقَالَ: (قَدْ اسْتَعْمَلْتُكَ عَلَى هَؤُلَاءِ النَّفَرِ فَأَمُضْ حَتَّى إِذَا سِرْتَ لَيْلَتَيْنِ فَانْشُرْ كِتَابِي، ثُمَّ امْضِ لِمَا فِيهِ)؛ قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ نَاحِيَةٍ؟ فَقَالَ: (اُتْلُكَ التَّجْدِيدَ، تَوْمَ رَكِيَّةٍ). قَالَ فَاَنْطَلَقَ حَتَّى إِذَا كَانَ بَيْنَ ابْنِ ضَمِيرَةَ نَشَرَ الْكِتَابَ فَقَرَأَهُ فَإِذَا فِيهِ سِرٌّ حَتَّى تَأْتِيَ بَطْنَ نَخْلَةٍ عَلَى اسْمِ اللَّهِ وَبَرَكَاتِهِ وَتُكْرِهَنَّ أَحَدًا مِنْ أَصْحَابِكَ عَلَى الْمَسِيرِ مَعَكَ، وَامْضِ لِأَمْرِي فِيمَنْ تَبِعَكَ حَتَّى تَأْتِيَ بَطْنَ نَخْلَةٍ فَتَرَصَّدْ بِهَا عَيْرَ قُرَيْشٍ

“The expedition to Nakhla commanded by Abdullah bin Jahsh (Nakhla is a valley in the Bustan (Orchard) of Ibn ‘Amir) took place in the month of Rajab, the seventeenth month AH.

They said: Abdullah bin Jahsh said: The Messenger of Allah (peace be upon him) called for me when he prayed Isha’, and said: “Come to me at dawn with your weapons, as I will send you on a mission”. He said: So, I approached at dawn with my sword, my bow, my quiver and my shield. The Prophet prayed Subh (i.e. Fajr) with the people, and then he left and found me. He found me having preceded him already standing at his door whilst I found a group of the Quraysh (i.e. *Muhajirun*) with me there. The Messenger of Allah (peace be upon him) called for Ubayy bin Ka’b and commanded him to write a document. Then he called me and gave me the sheet of leather from Khawlan, saying: “I have appointed you over this group. Proceed until you have travelled for two nights. Then open my letter and do as it says”. I said: “O Messenger of God, in which direction?” He replied, “Go towards Najdiyya until you reach a small well”. The narrator said: Abdullah bin Jahsh hastened, until he reached the well of Ibn Dumayra. He then opened the letter and read it. It said: “Go, in the name of Allah and with His blessings, until you come to the valley of Nakhla, but do not force any one of your

companions to go with you. Proceed according to my commands with whoever follows you, until you reach the valley of Nakhla and lie in wait for the caravan of Quraysh from there" [End of Quote].

3) The correct view is that this "Mu'ahkaah" (brotherhood pact) was purely on an individual basis i.e. This man in his personal individual description was paired with that man, in his personal individual description. There was no mention in it of tribes, blood money (relationship), war or peace. It was therefore fundamentally different to the *Sahifah* of al-Madinah.

4) The correct view is that there was a "Mu'akhaah" (pact of brotherhood), between the individuals of the *Muhajirin*, prior to the Hijrah. That included the forming of a brotherhood between the Prophet (peace be upon him) and 'Ali bin Abi Talib (may Allah be pleased with him). The most preponderant view is that this "Mu'akhaah" was nullified or made obsolete by the "Mu'akhaah" that took place in Al-Madinah, with the exception of the brotherhood established between the Prophet (peace be upon him) and 'Ali bin Abi Talib (may Allah be pleased with him), in addition to the brotherhood between Hamza bin Abdul Muttalib and Zaid bin Haritha (may Alla be pleased with them). There is therefore no validity to what was stated by Ibn Taymiyah, in grievance to the Shi'ah and driven by loathsome wretched Madh'habi partisanship and factionalism.

Summary Conclusion: Wherever we find a narration about a *Sahifah* or a written document between the *Muhajirin* and the *Ansar*, or concerning blood money rights, war or peace, we know, by necessity, that it bears no relation to this "Mu'akhaah" (formation of brotherhood). It would either be related to the *Sahifah* of Al-Madinah or something that came or was written (much) later than it.

There is also no validity in what came related in "As-Seera An-Nabawiyah" by Ahmad Abu Zaid (p. 71) under the heading "The date of the writing of the treaty (Mu'ahadah) with the Jews":

“One of the contemporary researchers found preponderant that the document was actually two documents in origin and then the historians combined them into one. One of them dealt with the treaty of the Messenger of Allah (peace be upon him) with the Jews and was written prior to the great battle of Badr. That is whilst the second clarified the commitments (duties) of the Muslims from the *Muhajirin* and the *Ansar*, their rights and obligations. He said: “It is preponderant in my view that the peace agreement (*Muwada’ah*) document with the Jews was written before the great battle of Badr. As for the second document, then it was written after it”. The classical sources have expressed that which supports this preponderance. Abu ‘Ubaid Al-Qasim bin Salam said: “The Wathiqah (document) was written on two occurrences, when the Prophet (peace be upon him) arrived in Al-Madinah, prior to the dominance of Islam and its becoming strong and before he was commanded to take the Jizyah from Ahl ul-Kitab (the people of the book)”.

Al-Baladhari said: “When the Messenger of Allah (peace be upon him) arrived in Al-Madinah he made a treaty (*Muwada’ah*) with the Jews and wrote between himself and them a document. He stipulated upon them that they should not support or side with his enemies, to support him against those who attack him and that he would not fight in defence of the Ahl udh-Dhimmah. He did not then wage war against anyone, they did not defame him and he did not dispatch a military expedition, until Allah ‘Azza Wa Jalla revealed: “*P rmission [to fight] has b n giv n to thos who ar b ing fougth, b caus th y w r wrong d. And ind d, Allah is capabl of providing th m victory. [Th y ar] thos who hav b n vict d from th ir hom s without right*” (TMQ 22:39-40)”.

In this way Al-Baladhari clarifies that the peace agreement (*Muwada’ah*) with the Jews was written before the sending of the first raiding party (Sariya). That is whilst it is known that the Sariya (raiding party) of Hamza took place in Ramadan of the first year of Hijrah i.e. a year and some days before the battle of Badr. The battalion of Hamza was the first battalion formed by the Prophet (peace be upon him). Al-Baladhari stated in another place when talking about the expedition of Bani Qainuqaa’: “The reason for

it was that the Messenger of Allah (peace be upon him), when he arrived in Al-Madinah, made a peace agreement with its Jews and wrote a document between himself and them. Then, when the Muslims were victorious at Badr and came back to Al-Madinah with abundant booty, the Jews rebelled and broke the covenant". In this manner, Al-Baladhari asserted that the peace agreement with the Jews took place prior to Badr. At-Tabari said: "Then the Messenger of Allah (peace be upon him) remained in Al-Madinah after his return from Badr. When he had arrived in Al-Madinah he had made a peace agreement with its Jews upon the stipulation that they do not assist anyone against him and that if he was attacked in Al-Madinah by an enemy they would support him. Then when the Messenger of Allah (peace be upon him) killed those whom he had killed from the *Mushrikin* (polytheists) of Quraish, they demonstrated – RH – should this be remonstrated? envy and rebelliousness towards him and demonstrated the breaching of the covenant". In these *Mutawatir* (concurrent transmissions indicating decisiveness) testimonies, there is enough to establish preponderance to conclude that the peace agreement document with the Jews was written in the first year of the Hijrah. In addition, an analysis of its articles and texts indicate that they are not indicative of any tension between the Prophet (peace be upon him) and the Jews. As such, due to all of this, the claims of the Islamic encyclopaedia fall down and their doubts are refuted" [End of Quote].

As such, we find that this researcher, who has not been named, reversed the timing of the issues, placing the "*Mu'akhaah*" (formation of brotherhood) after Badr and the *Sahifah* prior to Badr, just as he had confused the issues objectively:

1) He, therefore took the "*Mu'akhaah*" (formation of brotherhood), through pure imagination, to be an independent document, which is contrary to the *Mutawatir* (decisive concurrent) transmissions which do not make any mention of a written document at all.

2) He then took this imaginary written document to be one of the two documents which the historians, according to his claim, forged into one

single document. If he had only read the texts of the “*Sahifah*” related to the believers (i.e. the *Muhajirin* and the *Ansar*) he would not have found a single letter related to the “*Mu’akhaah*”, the inheritance between them or what resembles that in terms of individual affairs. Rather, he would – missing word – suggest “found or concluded” have that it related to the regulation of the constitutional tribal relationships, general (public) security affairs, issues of blood money, the freeing of captives and what is similar to these.

3) He also mixed between the case of the original situation of peace and a truce (*Muwada’ah*) with the Jews and others including all of states, nations, authorities, collectives, societies and tribes of the world and between the “confederal union” with the Jewish tribes which arose from the *Sahifah*. He came up with this mixing up without any basis.

The “*Muwada’ah*” (peace and truce) represents the original situation that the Prophet (peace be upon him) and his companions were upon with the whole world, including the criminal and hostile Quraish, when he arrived at Al-Madinah and prior to the revelation –ommission – should we add “of”? the statement of Allah ‘Azza Wa Jalla:

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنفُسِهِمْ ظُلُمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ * الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ﴾

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is capable of providing them victory. [They are] those who have been expelled from their homes without right” [TMQ 22:39-40]

That is because the “*Muwada’ah*” (peace and truce) is the natural and original situation and is not in need of being convened in order to establish it. Then, if war was to take place, the “*Muwada’ah*” would cease and it would not return until the war ends by way of a truce, treaty or peace agreement.

Consequently, the “*Muwada’ah*” represents a status that could be present or absent. Therefore, the statement of the Messenger of Allah (peace be upon him): “Leave the Abyssinians be as long as they leave you be” means

by necessity: Affirm and continue upon the status quo of the *Muwada'ah* (peace and truce) as long as Abyssinia does so. As such, in respect to the statement used by the scholars of Seera and reports concerning the Prophet (peace be upon him) like: "When he arrived in Al-Madinah he made peace with all of the Jews who were residing there", it is not permissible to be understood to mean that he established an official "*Muwada'ah*" or contracted a covenant (official treaty). Rather, it means that he affirmed and continued upon the original status quo of the truce and peace existing between them.

If we were to pay attention to what was related from him (peace be upon him): "If had kept to, what others than him who shared his view, kept to, he would not have been assassinated. However, he abused us and ridiculed us through poetry, and none of you would have done that unless he had a sword" we would see that it confirms this view of ours perfectly. That is because there is nothing mentioned in it concerning a covenant or treaty that had been breached by Ka'b bin Al-Ashraf. Rather, he didn't continue upon and affirm to the peace (*Muwada'ah*) that others had kept to.

Imam Ibn ul-Qayyim (may Allah's mercy be upon him) was aware of some of this. He stated in his book "*Ahkam Ahu dh-Dhimmah*" (3/1404):

وَهُوَ غَلَطٌ لِأَنَّ هَذِهِ الْمَرْأَةَ كَانَتْ مُوَادَعَةً مُهَادَنَةً؛ إِذِ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَمَّا قَدِمَ الْمَدِينَةَ وَادَعَ جَمِيعَ الْيَهُودِ الَّذِينَ كَانُوا بِهَا مُوَادَعَةً مُطْلَقَةً، وَلَمْ يَضْرِبْ عَلَيْهِمْ جِزْيَةً، وَهَذَا مَشْهُورٌ عِنْدَ أَهْلِ الْعِلْمِ بِمَنْزِلَةِ التَّوَاتُرِ بَيْنَهُمْ. قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: (لَمْ أَعْلَمْ مُؤَالِفًا مِنْ أَهْلِ الْعِلْمِ بِالسِّيَرِ «أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَمَّا نَزَلَ الْمَدِينَةَ وَادَعَ يَهُودَ كَأَفَّةٍ عَلَى غَيْرِ جِزْيَةٍ»، وَهُوَ كَمَا قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى، وَذَلِكَ أَنَّ الْمَدِينَةَ كَانَ فِيهَا خَوْلًا ثَلَاثَةَ أَصْنَافٍ مِنَ الْيَهُودِ: بَنُو قَيْنُقَاعَ، وَبَنُو النَّضِيرِ، وَبَنُو قُرَيْظَةَ. وَكَانَ بَنُو قَيْنُقَاعَ وَبَنُو النَّضِيرِ خُلَفَاءَ الْخَزَرَجِ، وَكَانَتْ قُرَيْظَةُ خُلَفَاءَ الْأَوْسِ، فَلَمَّا قَدِمَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هَادَتْهُمْ وَوَادَعَهُمْ مَعَ إِقْرَارِهِ لَهُمْ وَلَيْسَ كَانَ خَوْلَ الْمَدِينَةِ مِنَ الْمُشْرِكِينَ مِنْ خُلَفَاءِ الْأَنْصَارِ عَلَى حِلْفِهِمْ وَعَهْدِهِمُ الَّذِي كَانُوا عَلَيْهِ حَتَّى إِثْنُهُ عَاهَدَ الْيَهُودَ أَنْ يُعِينُوهُ إِذَا حَارَبَ ثُمَّ نَقَضَ الْعَهْدَ بَنُو قَيْنُقَاعَ ثُمَّ النَّضِيرُ ثُمَّ قُرَيْظَةُ

"And it is a mistake because this woman was at peace and under a truce (Muhadanah). That is because when the Prophet (peace be upon him) came to Al-Madinah he made peace with all of the Jews residing there in an unrestricted manner and he did not impose Jizyah upon them. This is well-

known by the people of knowledge to the level of *Tawatur* (decisive concurrent transmission) among them. Ash-Shafi'iy (may Allah's mercy be upon him) said: "I do not – missing text? Suggestion - "find from any of " of any from the people of knowledge of Seera who disagree upon the point "That when the Messenger of Allah (peace be upon him) settled in Al-Madinah, he made peace with all of the Jews without the imposition of the Jizyah". It is as Ash-Shafi'iy (May Allah's mercy be upon him) stated. That is because Al-Madinah had three groups of Jews surrounding it: Banu Qainuqaa', Banu An-Nadir and Banu Quraizha. Banu Qainuqaa' and Banu An-Nadir were allies of the Khazraj, while Banu Quraizha were allies of the Aws. Then when the Messenger of Allah (peace be upon him) came to Al-Madinah, he made a truce and peace treaty with them with his approval of them, alongside those who were around Al-Madinah from the polytheists, who were allies of the *Ansar*, upon the basis of their alliance and covenant that they had previously been upon. He even took a covenant from the Jews that they would support him if he was fought against. Then, Banu Qainuqaa' broke the covenant, followed by An-Nadir and then Quraizha" [End of Quote].

That is even if some of the expressions used here were possibly not the most accurate, like his statement describing the Jewish woman as being under a "truce" (*Muhadanah*), as there had not even been any fighting, for a truce to have come into effect followed it. It may be that this was merely a slip of expression.

As for what Ustadh Ahmad bin Zaid mentioned in terms of statements or views of the historians, then most of them are either invalid or inconclusive:

1) The statement of Abu 'Ubaid Al-Qasim bin Salam:

إن الوثيقة كتبت حدثان مقدم النبي، صلى الله عليه وسلم، المدينة، قبل أن يظهر الإسلام ويقوى، وقبل أن يؤمر بأخذ الجزية من أهل الكتاب

"The Wathiqah (document) was written on two occurrences (*Hadathani*), when the Prophet (peace be upon him) arrived in Al-Madinah, prior to the

dominance of Islam and its becoming strong and before he was commanded to take the Jizyah from Ahl ul-Kitab (the people of the book)”

is vague because the word “Hadathani” does not establish for us a determined time frame that can be taken into consideration. Islam only manifested in a prevalent manner and truly became powerful following the defeat of the confederates (Ahzab i.e. battle of the trench). That is because the Prophet (peace be upon him) began to go on the offensive against the people and they were no longer on the offensive against him. In addition, we do not know when he was commanded to take the Jizyah from the people. That is whilst his statement “take the Jizyah from Ahl ul-Kitab (the people of the book)” is a repetition of a well-known error, as the truth is that the Jizyah was taken even from the polytheists, including the Majus, as has come stated in the Hadith of An-Nu’man bin Muqarrin, recorded in Sahih Muslim and other collections.

2) As for the statement of Al-Baladhari

وكان رسول الله، صلى الله عليه وسلم، عند قدومه المدينة وأدغ اليهود، وكتب بينه وبينهم كتاباً واشترط عليهم أن يمالؤوا عدوه، وأن ينصروه على من دأبوا، وأن يقاتلوا عن أهل النعمة، فلم يحارب أحداً ولم يهجه، ولم يبعث سرية حتى أنزل الله، عز وجل: ﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ﴾

“When the Messenger of Allah (peace be upon him) arrived in Al-Madinah he made a treaty (*Muwada’ah*) with the Jews and wrote between himself and them a document. He stipulated upon them that they should not support or side with his enemies, to support him against those who attack him and that he would not fight in defence of the Ahludh-Dhimmah. He did not then wage war against anyone, they did not defame him and he did not dispatch a military expedition, until Allah ‘Azza Wa Jalla revealed: *“Permission [to fight] has been given to those who are being fought, because they were wrong. And indeed, Allah is capable of providing them victory. [They are] those who have been victorious from their homes without right”* (TMQ 22:39-40)”.

This speech is contradictory because he (peace be upon him) had not been permitted in origin to engage in fighting prior to the revelation of the Aayah and was not in a state of war with anyone. There was also no expectation for Al-Madinah to be attacked. Therefore, the sentence from his speech: “He stipulated upon them that they should not support or side with his enemies, to support him against those who attack him”, which summarized some of what came stated in the “*Sahifah*”, is inconceivable and has no reality to it during that time period. Even more atrocious is the statement: “And that he would not fight in defence of the Ahl udh-Dhimmah”, assuming there was no error in the printing. Firstly, there were no “Ahl udh-Dhimmah” there in origin. Secondly, how could it be that they are obliged to support him against those who attack him, whilst he is not obliged to support them against those who attack them?!

3) The statement of Al-Baladhariy concerning Banu Qainuqaa’:

وكان سببها أن رسول الله، صلى الله عليه وسلم، لما قدم المدينة وأدخَّ يهودها، وكتب بينه وبينها كتاباً، فلما أصاب أصحاب بدر وقدم المدينة غنائماً موفوراً، بغت وقطعت العهد

“The reason for it was that the Messenger of Allah (peace be upon him), when he arrived in Al-Madinah, made a peace agreement with its Jews and wrote a document between himself and them. Then, when the Muslims were victorious at Badr and came back to Al-Madinah with abundant booty, the Jews rebelled and broke the covenant”,

then this also has no meaning to it. That is because the “*Muwada’ah*” (state of peace) is the origin and does not need to be officially mutually contracted or written. That is while Ka’b bin Al-Ashraf was the first to transgress, - missing text – suggested addition – engage in acts of war and cut the “*Muwada’ah*” (state of peace or truce) which, as previously mentioned, has been established via *Mutawatir* (decisive concurrent) transmissions and he then wrote the “*Sahifah*” which was not the purpose of establishing a “*Muwada’ah*” but rather to establish a “Confederal Union (*Ittihad Conf darali*)”. Thereafter, Bani Qainuqaa’ exited from the “union” and waged war, followed by Banu An-Nadir and then Quraizhah betrayed it.

4) Concerning the statement of At-Tabari:

ثم أقام رسول الله، صلى الله عليه وسلم، بالمدينة منصرفه من بدر، وكان قد وادَعَ حين قدم المدينة يهودها على أن يعينوا عليه أحداً، وأنه إن داهى بما عدو نصره، فلما قتل رسول الله، صلى الله عليه وسلم، من قتل ببدر من مشركي قريش أظهروا له الحسد والبغي، وأظهروا نقض العهد

“Then the Messenger of Allah (peace be upon him) remained in Al-Madinah after his return from Badr. When he had arrived in Al-Madinah he had made a peace agreement with its Jews upon the stipulation that they do not assist anyone against him and that if he was attacked in Al-Madinah by an enemy, they would support him. Then when the Messenger of Allah (peace be upon him) killed those whom he had killed from the *Mushrikin* (polytheists) of Quraish, they **demonstrated – displayed or exhibited?** envy and rebelliousness towards him and **demonstrated – remonstarted?** the breaching of the covenant”,

then it is in line with the speech of Al-Baladhariy above and the refutation to it is the same, although it is much better. That is because he did not assert that the old “*Muwada’ah*” (agreement of peace/truce), prior to Badr, was a written document, as Al-Baladhariy slipped up in, just as his text does not include something equal to the atrocious sentence “And that he would not fight in defence of the Ahl udh-Dhimmah”. Despite that, the statement of At-Tabari “breaching of the covenant (*Naqdh Al’Ahd*)” is not something that fits with reality. That is because there was no prior “Ahd” (covenant) in origin but rather a “*Muwada’ah*” upon its original state. That is unless we were to consider its acceptance and adherence to it as being an “Ahd” (Covenant/treaty) implicitly?!

As the statement of Ahmad Abu Zaid:

في هذه الشهادات المتواترة ما يكفي للترجيح بأن وثيقة موادة اليهود كتبت في السنة الأولى من الهجرة، ثم إن تحليل بنودها ونصوصها دل على أنها تعكس أي توتر في علاقة النبي، صلى الله عليه وسلم، مع اليهود، وبهذا كله تسقط دعوى الموسوعة الإسلامية، وينقض شكها

“In these *Mutawatir* (concurrent transmissions indicating decisiveness) testimonies, there is enough to establish preponderance to conclude that the peace agreement document with the Jews was written in the first year of the Hijrah. In addition, an analysis of its articles and texts indicate that they are not indicative of any tension between the Prophet (peace be upon him) and the Jews. As such, due to all of this, the claims of the Islamic encyclopaedia fall down and their doubts are refuted”,

then there are significant, indeed fatal errors in it.

1) The statements or views of the historians are not called testimonies (*shahada*) unless it is from a contemporary (first-hand) witness. Otherwise, such a view is merely an opinion based upon correct or incorrect information or premises. A large number of conforming or similar opinions is not called *Tawatur* (i.e. established definitely by concurrent transmission) and they do not hold the value of *Tawatur* (decisive) testimonies of affirmation.

2) Some constitutions could be written following a civil war and yet its texts do not reflect the existence of any tension between the parties involved. That is because the purpose of the constitution is to lay down the regulation of the state (i.e. Unitary or union form etc...). As such, the date of the tension or conflict that occurred leading up to it, is neither written or mentioned within it. Consequently, in respect to the statement “They (i.e. the texts) are not indicative of any tension between the Prophet (peace be upon him) and the Jews”, then the opposite is also correct. That is because the writing of a confederal constitution or international treaty in itself, is not an evidence for the existence of a tension, conflict or war proceeding it. There could have been just as there may well not have been. This would only be known via other historical indications which are looked at independently from the document that is under examination, or from the texts of the document itself which indicate to the ending of a conflict or cessation of fighting or the solving of problems of compensations and blood monies etc...

Ustadh Ahmad Abu Zaid wishes to refute the claims of the “Islamic Encyclopaedia” which he had formulated shortly before that in “As-Seera An-Nabawiyah” by Ahmad Abu Zaid (p: 70) as follows:

بعد أن ذكرت الموسوعة ما ينطوي عليه عقد تلك المعاهدة من سياسة نبوية حكيمة، وبعد أن أشارت إلى أن ابن إسحق حفظ نص تلك المعاهدة، قالت: هذا النص يبدو أنه يرجع في تاريخ كتابته إلى السنة الأولى من الهجرة، لأنه يعكس العلاقات المتوترة بين النبي، صلى الله عليه وسلم، واليهود

“After the encyclopaedia mentioned what the contracting of that treaty (Mu’ahadah) contained in terms of wise prophetic policy making and after it indicated to Ibn Ishaq having preserved the text of that treaty, it stated: It appears that this text does not go back, in respect to the date of its writing, to the first year of the Hijrah, because it reflects the tense relations between the Prophet (peace be upon him) and the Jews”.

The truth is that the *Sahifah* of Al-Madinah was written at the beginning of the third year of Hijrah based upon the evidence of the historical transmitted texts that we have presented earlier. As such, the encyclopaedia was correct regarding this matter. As for the deduction of the orientalists, who are the authors of the encyclopaedia, that the text (i.e. *Sahifah*)

يعكس العلاقات المتوترة بين النبي، صلى الله عليه وسلم، واليهود

“reflected tense relations between the Prophet (peace be upon him) and the Jews”,

then this is not convincing and out of place. People have given free reign to their imaginations here. That is whilst history is merely events and realities that have passed by and its reports must be taken from first-hand witnesses and records of those living at the time, not from imagination or even logical deductions. Yes, it is true that **the circumstances surrounding the writing of the *Sahifah*** reveal that it was written due to the occurrence of a tension in the relations with some of the Jews (Ka’b in Al-Ashraf specifically). However,

its text does not include anything indicating to any prior tension or conflict, not even remotely!

Chapter Two: The Text of the *Sahifah* (Constitutional Document)

Section: The Text of the *Sahifah* of Al-Madinah:

The following came stated in “As-Seera An-Nabawiyah” of Ibn Hisham, which is well known by the name “Seera Ibn Hisham” (1/501): Ibn Ishaq stated:

قَالَ ابْنُ إِسْحَاقَ: وَكَتَبَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَادَّعَى فِيهِ يَهُودَ وَعَاهِدَهُمْ وَأَقْرَبَهُمْ عَلَى دِينِهِمْ وَأَمْوَالِهِمْ وَشَرَطَ لَهُمْ وَاشْتَرَطَ عَلَيْهِمْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَبَنِي تَيْمٍ وَفَلَحَقَ بِهِمْ وَجَاهَدَ مَعَهُمْ إِيَّاهُمْ أُمَّةً وَاحِدَةً مِنْ دُونِ النَّاسِ. الْمُهَاجِرُونَ مِنْ قُرَيْشٍ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ؛ وَبَنُو عَوْفٍ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، كُلُّ طَائِفَةٍ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو سَاعِدَةَ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو الْحَارِثِ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو جُشَمٍ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو عَمْرِو بْنِ عَوْفٍ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو النَّبِيتِ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو الْأَوْسِ عَلَى رِبْعَتِهِمْ يَتَعَاقَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَإِنَّ الْمُؤْمِنِينَ لَا يَتَّخِذُونَ مُفْرَحًا بَيْنَهُمْ أَنْ يَغْطُوهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ، [قَالَ ابْنُ هِشَامٍ: الْمُفْرَحُ الْمُثْقَلُ بِالْذَّنْبِ وَالْكَثِيرُ الْعِيَالِ]. قَالَ الشَّاعِرُ: إِذَا أَنْتَ لَمْ تَبْرَحْ تَوَدِّي أَمَانَةً *** وَتَحْمِلُ أُخْرَى أَفْرَحَتْكَ الْوَدَائِعُ]. وَأَنْ لَا يُخَالِفَ مُؤْمِنٌ مُؤْمِنٌ دُونَهُ. وَإِنَّ الْمُؤْمِنِينَ الْمُتَّعِينَ عَلَى مَنْ بَعَى مِنْهُمْ أَوْ ابْتَغَى دَسِيعَةً ظَلَمَ أَوْ إِثْمًا أَوْ عُذْوَانًا، أَوْ فَسَادًا بَيْنَ الْمُؤْمِنِينَ وَإِنْ أَيْدِيَهُمْ عَلَيْهِ جَمِيعًا، وَلَوْ كَانَ وَلَدٌ أَحَدِهِمْ. وَ لَا يَقْتُلُ مُؤْمِنٌ مُؤْمِنًا فِي كَافِرٍ. وَ لَا يَنْصُرُ كَافِرًا عَلَى مُؤْمِنٍ. وَإِنْ ذِمَّةُ اللَّهِ وَاحِدَةٌ يُجِيرُ عَلَيْهِمْ أَذْنَاهُمْ. وَإِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ دُونِ النَّاسِ. وَإِنَّهُ مَنْ تَبَعَنَا مِنْ يَهُودَ فَإِنَّ لَهُ النَّصْرَ وَالْأُسُوءَةَ غَيْرَ مَظْلُومِينَ وَ مَتَنَاصِرِينَ عَلَيْهِمْ. وَإِنْ سَلِمَ الْمُؤْمِنِينَ وَاحِدَةً لَا يُسَالِمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ إِلَّا عَلَى سَوَاءٍ وَعَدْلٍ بَيْنَهُمْ. وَإِنْ كُلُّ غَارِيَةٍ غَزَتْ مَعَنَا يُعْقِبُ بَعْضُهَا بَعْضًا. وَإِنَّ الْمُؤْمِنِينَ يُبِي بَعْضُهُمْ عَلَى بَعْضٍ بِمَا نَالَ دِمَاءَهُمْ فِي سَبِيلِ اللَّهِ. وَإِنَّ الْمُؤْمِنِينَ الْمُتَّعِينَ عَلَى أَحْسَنِ هُدًى وَأَقْوَمِهِ. وَإِنَّهُ لَا يُجِيرُ مُشْرِكٌ مَا لِقُرَيْشٍ وَ نَفْسَهَا، وَ لَا يَحُولُ دُونَهُ عَلَى مُؤْمِنٍ. وَإِنَّهُ مَنْ اعْتَبَطَ مُؤْمِنًا قَتْلًا عَنْ بَيْتَةٍ فَإِنَّهُ قَوْدٌ بِهِ إِلَّا أَنْ يَرْضَى وَلِيُّ الْمُقْتُولِ. وَإِنَّ الْمُؤْمِنِينَ عَلَيْهِ كَافَّةٌ وَ لَا يَحِلُّ لَهُمْ إِلَّا قِتَالُهُمْ عَلَيْهِ. وَإِنَّهُ لَا يَحِلُّ لِمُؤْمِنٍ أَقْرَبَ بِمَا فِي هَذِهِ الصَّحِيفَةِ وَأَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَنْصُرَ مُحَدِّثًا وَ لَا يُؤَيِّيه وَأَنَّهُ مَنْ نَصَرَهُ أَوْ آوَاهُ فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَغَضَبَهُ يَوْمَ الْقِيَامَةِ. وَ لَا يُؤْخَذُ مِنْهُ صَرْفٌ وَ عَدْلٌ. وَإِنْكُم مَهْمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَإِنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ. وَإِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ لِلْيَهُودِ دِينُهُمْ وَلِلْمُسْلِمِينَ دِينُهُمْ وَمَوَالِيَهُمْ وَأَنْفُسُهُمْ إِلَّا مَنْ ظَلَمَ وَكَلَّمَ

[illegible]

their captives on a reasonable fair basis and according to justice among the believers.

Banu 'Auf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Sa'idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Al-Harith are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu 'Amr bin 'Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.

Verily, the believers shall not leave any indebted person from among them without him being provided for, on a fair and reasonable basis, in respect to ransom or blood money. A believer shall not enter into alliance with the Mawla (freed slave who maintains loyalty or a client) of a believer without the latter's consent. The believers and God-fearing stand together against the one who rebels or seeks to insert injustice, crime, aggression or corruption among the believers. Their hands are all united against him, even if he was the son of one of them.

A believer shall not kill another believer for the sake of a disbeliever. He shall not support a disbeliever against a believer. The protection of Allah is one and its extension upon the least of them is applied to all of them. The believers are allies and protectors of one another to the exclusion of the people.

Whoever from the Jews follows us; receives support and assistance. They are not wronged and support is not provided to others against them.

The peace of the believers is one. No peace is made by a Muslim separate to another Muslim in the fighting in the way of Allah, except upon the basis of mutual even handedness and justice. In respect to every military attachment that goes out with us, it will be followed one after the other. The believers will retaliate for the blood of one another [that is shed] in the way of Allah.

The God-fearing believers are upon the best and most correct guidance. No polytheist shall protect a property or person belonging to Quraysh; nor shall he protect him against a believer. **Whosoever, as has been established by evidence,** has killed a believer (without right), then he is subject to retaliation unless the blood heir of the one killed is satisfied (i.e. with blood money). The believers must stand against him altogether and it is not permissible for them except to stand against him. It is not permissible for a believer who affirms what is stated in this document and believes in Allah and the last day, to provide assistance or shelter to a criminal. And whoever helps or shelters him, will have the curse and anger of Allah upon him on the Day of Judgement. Nothing will then be accepted from him.

Whatever you have differed upon in any matter, then it must be referred to Allah 'Azza Wa Jalla and to Muhammad (peace be upon him).

The Jews shall share in the spending with the believers when they are in a state of war.

The Jews of the Banu 'Awf, their allies and themselves, are an Ummah (collective) alongside the believers. The Jews have their *Dīn* (religion) and the believers have their *Dīn*, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household. The same applies to the Jews of Banu An-Najjar that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Al-Harith that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Al-Aws that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Tha'labah that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household. Jafnah are only a clan of Tha'labah and hence they are like them. And the same applies to Banu Ash-Shatna that applies to the Jews of Banu 'Awf. Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the *Sahifa*). The allies of Tha'labah are like them. And the close or intimate friends/associates of the Jews are like them.

None from among them shall go out [to war] without the permission of Muhammad (peace be upon him). But none shall be prevented from taking retaliatory vengeance for wounds inflicted.

Whoever acts on his own account (in vengeance) [involves] himself and his family, except him who has been wronged. Allah is accepting of what is most upright.

The Jews must bear their expenses and they are due sincerity and upright conduct without bad conduct (being undertaken against them). No one must perpetrate a crime against his ally. Support must be provided to the wronged (oppressed). The Jews shall share in the spending with the believers when they are in a state of war.

Yathrib shall be an inviolable place for the people of this *Sahifah* (document). The neighbour is like the self; not being harmed and not having a crime

perpetrated against him. No woman is to be provided protection except with the consent of her family.

Any occurrence or quarrel between the people of this document, the corruption (or harm) of which is feared, must be referred to Allah 'Azza Wa Jalla and to Muhammad (peace be upon him).

Allah is (witness) over that which is most God-fearing and upright in this document.

No protection is provided to Quraish or to those who support/help them. They must support one another against whoever attacks Yathrib.

If they (the Jews) are invited to a Sulh (peace treaty) which they (the believers) are concluding and conforming to, then they must conclude and conform to it. And if they (the Jews) invite to something similar to that, then the believers should respond to that, except with the one who makes war on account of the *Din* (religion). And each people are to fulfil their share from their side **in accordance with** those they are responsible for.

The Jews of Al-Aws, their allies and selves, are upon the same as the people of this document, in terms of receiving purely upright conduct from the people of this document.

Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the *Sahifa*). **No person earns anything except that he earns it against himself.**

Verily Allah is (witness) over that which is most truthful and righteous in this *Sahifah* (document). This document does not protect any wrongdoer or sinful person (criminal).

The one who exits is safe and secure and the one who remains is safe and secure in Al-Madinah, except for one who transgresses and perpetrates a sin (crime).

Verily, Allah is the protector of the one **who acts are** good and has God-fearing. And Muhammad is the Messenger of Allah (peace be upon him)” [End of Quote].

This is literally the same text that came mentioned in the “Seera of Ibn Hisham” [Edited by Taha Abdur Ra’ouf Sa’d (2/106)], in the “Tahdhib Seera Ibn Hisham” by Abdus Salam Harun (p: 150, Shamela electronic version), in “Sharh Ar-Rawd Al-Unuf” [1st Edition, Dar Ihya’ At-Turath Al-‘Arabi, Beirut] (4/171) and also in “Al-Bidayah Wa An-Nihayah” by Al-Imam Ibn Kathir (3/273) [Hajar (version) 4/556], in addition to innumerable other sources of reference.

Ibn Ishaq had taken this in written form from Uthman bin Muhammad bin Uthman bin Al-Akhnas bin Shariq. The evidence for that is the following what came recorded in “As-Sunan Al-Kubra” of Al-Baihaqi (8/184/16369):

“Ibn Ishaq related from Uthman bin Muhammad bin Uthman bin Al-Akhnas bin Shariq that he said: “I took this document from the family of ‘Umar ibn Al-Khattab (may Allah be pleased with him). It was attached to the document of Sadaqah which ‘Umar wrote to the governors (It stated):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلَجَحَقَ بِهِمْ وَجَاهَدَ مَعَهُمْ، أَهَمُّ أُمَّةٍ وَاحِدَةٍ دُونَ النَّاسِ. الْمُهَاجِرُونَ مِنْ قُرَيْشٍ عَلَى رِعْيَتِهِمْ يَتَعَاقَلُونَ بَيْنَهُمْ وَهُمْ يَقِلُّونَ عَائِنَهُمْ بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ. وَبَنُو عَوْفٍ عَلَى رِعْيَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأَوَى، وَكُلُّ طَائِفَةٍ تَقْدِرِي عَائِنَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ (ثُمَّ ذَكَرَ عَلَى هَذَا النَّسَقِ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ، ثُمَّ بَنِي جُشَمَ، ثُمَّ بَنِي النَّجَّارِ، ثُمَّ بَنِي عَمْرِو بْنِ عَوْفٍ، ثُمَّ بَنِي النَّبَيْتِ، ثُمَّ بَنِي الْأَوْسِ)، ثُمَّ قَالَ: (وَإِنَّ الْمُؤْمِنِينَ يَتَرَكُونَ مُفْرَحًا مِنْهُمْ أَنْ يُعْطَوْهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلٍ)

In the name of Allah. Ar-Rahman Ar-Rahim. This is a document from Muhammad, the Prophet (peace be upon him), between the believers and Muslims from Quraish and Yathrib, and those who followed them, joined with them and strove alongside them, that they are one single Ummah (nation) to the exclusion of all the people.

The *Muhajirun* of the Quraish are responsible for paying blood money to those they are responsible for and ransoming their captives on a reasonable fair basis and according to the justice which exists between believers. Banu ‘Auf are responsible for paying blood money to those they are responsible for. Each group will ransom their captives on a reasonable fair basis and according to justice from the believers. (He then mentioned the same wording in respect to Banu Al-Harith, Banu Sa’idah, Banu Jusham, Ban An-Najjar, Banu ‘Amr bin ‘Awf, Banu An-Nabit and Ban Al-Aws). He then said: “Verily, the believers shall not leave any destitute or indebted person from among them without paying his ransom or blood money on a fair and reasonable basis”.[End of Quote]

I say: We shall discuss the authenticity of this *Isnad* (chain of narration) in an independent section.

After presenting the text of the *Sahifah* of Al-Madinah, as quoted by Ibn Ishaq, Ibn Sayed An-Nas stated the following in his “Uyun Al-Athar Fee Funun Al-Maghazi Wa As-Shama’il Wa As-Sair” (1/330):

هكذا ذكره ابن إسحاق، وقد ذكره ابن أبي خيثمة فأسنده: حدثنا أحمد بن حنبل أبو الوليد حدثنا عيسى بن يونس حدثنا
 كثير بن عبد الله بن عمرو المزني عن أبيه عن جده أن رسول الله، صلى الله عليه وسلم، كتب كتابا بين المهاجرين والأنصار
 فلذكره بنحوه

“This is how Ibn Ishaq mentioned it and Ibn Abi Khaithama mentioned it with the *Isnad*: Ahmad bin Janab Abu Al-Walid related from ‘Iesa bin Yunus from Katheer bin ‘Abdullah bin ‘Amr Al-Muzani from his father from his grandfather that: “The Messenger of Allah (peace be upon him) wrote a document between the *Muhajirin* (emigrants) and the *Ansar* (helpers) ... (and he went on to mention it)”.

This path (of transmission) is independent, completely independent from the path of the narration of Ibn Ishaq. Ibn Sayed an-Nas did not quote the whole of the text from Ibn Abi Khaithama and sufficed with the text of Ibn

Ishaq, which indicates that they conform to one another or to their closeness to each other in terms of wording. However, unfortunately, that part of the book “At-Tarikh Al-Kabir” by Ibn Abi Al-Khaithama still remains missing.

In addition, some of the clauses of the *Sahifah* came from the narration of Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani, through independent paths:

The following came in “As-Sunan Al-Kubra” of Al-Baihaqi (8/106/16809):

“Kathir bin Abdullah bin ‘Amr bin ‘Awf related from his father from his grandfather, who said: “The following was in the document of the Prophet (peace be upon him):

إِنَّ كُلَّ طَائِفَةٍ تَفْدَى عَائِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ مِنَ الْمُؤْمِنِينَ وَإِنَّ عَلَى الْمُؤْمِنِينَ أَنْ يَبْتَزُّوا مُفْرَحًا مِنْهُمْ حَتَّى يُعْطَوْهُ فِي فِدَاءٍ أَوْ عَقْلٍ. أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ وَأَبُو بَكْرِ الْقَاضِي قَا حَدَّثَنَا أَبُو الْعَبَّاسِ: مُحَمَّدُ بْنُ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ أَخْبَرَنَا مُعَاوِيَةُ بْنُ عَمْرِو عَنْ أَبِي إِسْحَاقَ هُوَ الْفَزَارِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ فَذَكَرَهُ. قَالَ الْأَصْمَعِيُّ فِي الْمُفْرَحِ بِالْحَاءِ: هُوَ الَّذِي قَدْ أَفْرَحَهُ الدَّيْنُ يُعْنَى أَثْقَلَهُ

“Each group will ransom their captives on a reasonably fair basis and according to justice from the believers. Verily, the believers shall not leave any destitute or indebted person from among them without paying his ransom or blood money on a fair and reasonable basis”.

We were informed this by Abu Abdullah Al-Hafizh and Abu Bakr Al-Qadi who both said: Abu Al-‘Abbas informed us from Muhammad bin Ya’qub, from Muhammad bin Ishaq As-Saghani, from Mu’awiya bin ‘Amr, from Abu Ishaq (Al-Farazi), from Kathir bin Abdullah who mentioned it.

Al-Asma’iy said that the word “Mufrah” (destitute/indebted) [mentioned in the *Sahifah*] is written with a “حاء” (Haa’) and means: The one who has become overburdened by debt” [End of Quote]

The following came recorded in “Al-Matalib Al-‘Aliyah Bi Zawa’id Al-Masanid Ath-Thamaniya” (2/2/1442):

“Abu Bakr related from Hafs bin Ghiyath, from Kathir bin Abdullah bin ‘Amr bin ‘Awf, from his father, from his grandfather (may Allah be pleased with him) from the Prophet (peace be upon him) that he said:

قَالَ: يَتْرُكُ مُفْرَحٌ فِي الْإِسْلَامِ أَوْ قَالَ: مُفْرَجٌ. حَدِيثٌ ضَعِيفٌ، وَالْمُرَادُ: يَتْرُكُ ذُو دَيْنٍ إِنْ قُضِيَ، يُقَالُ: أَفْرَحَهُ الدَّيْنُ إِذَا أَنْقَلَهُ، وَيُرْوَى بِالْجِيمِ أَيْضًا

“The indebted (Al-Mufrah) is not left in Islam” **of this?** he said: “Mufraj”. It is a *Da’if* (weak) Hadith. The meaning is: The one who has a debt is not left except that it is settled. It is said: That the word Mufrah relates to when a debt has become over burdensome. It (the Hadith) has also been related with a “جيم” (Jeem) (i.e. Mufraj instead of Mufrah)” [End of Quote]

In “Ittihaf Al-Khaira Al-Muhra” (3/378/2933) in the “Chapter: The one who has a debt is not left except that it is settled” the following came mentioned:

“Abu Bakr bin Abi Shaiba related from Hafs bin Ghiyath, from Kathir bin Abdullah bin ‘Amr bin ‘Awf, from his father, from his grandfather, from the Prophet (peace be upon him), that he said:

يَتْرُكُ مُفْرَجٌ فِي الْإِسْلَامِ، أَوْ قَالَ: مُفْرَجٌ. هَذَا إِسْنَادٌ ضَعِيفٌ، لِضَعْفِ كَثِيرِ بْنِ عَبْدِ اللَّهِ

“The Mufrah (indebted) is not left in Islam” or he said: “Mufraj”. This *Isnad* (chain of narration) is *Da’if* because of Kathir bin Abdullah” [End of Quote].

The following came transmitted in ‘Al-Mu’jam” of At-Tabarani (14/435/13512):

“Ibrahim bin Duham related from his father, from Marwan bin Mu’awiyah, from Kathir bin Abdullah bin ‘Amr bin ‘Awf, from his father, from his grandfather who said: The Messenger of Allah (peace be upon him) said:

مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَعَظْبُهُ يَوْمَ الْقِيَامَةِ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ عَدُوًّا ، مَنْ قَتَلَ غَيْرَ قَاتِلِهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَعَظْبُهُ يَوْمَ الْقِيَامَةِ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ عَدُوًّا ، وَمَنْ أَخَذَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَعَظْبُهُ يَوْمَ الْقِيَامَةِ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ عَدُوًّا .

“Whoever takes charge of other than his Mawaali (freed slaves who maintain loyalty or an ally) will have the curse and anger of Allah upon him on the Day of Judgement. Allah will not accept anything from him. Whoever kills other than his killer will have the curse and anger of Allah upon him on the Day of Judgement. Allah will not accept anything from him. Whoever perpetrates a crime or gives sanctuary to a criminal will have the curse and anger of Allah upon him on the Day of Judgement. Allah will not accept anything from him” [End of Quote].

The following came recorded in Al-Bukhari’s “Khuluq Af’aal Al-‘Ibaad” (p75-79 According to the Shamela electronic program):

“Ibrahim bin Al-Mundir related from Ishaq bin Ja’far bin Muhammad, from Kathir bin Abdullah bin ‘Amr bin ‘Awf, from his father, from his grandfather, that the Prophet (peace be upon him) wrote:

وإنكم ما اختلفتم في شيء فإن مرده إلى الله وإلى محمد

“Whatever you have differed upon in any matter, then it must be referred to Allah ‘Azza Wa Jallah and to Muhammad (peace be upon him)” [End of Quote].

It was also recorded in “Al-Amwal” of Al-Qasim bin Salam (Abu Ubaid) (p 260-580) via a third completely independent path from the previous two:

[Yahya bin Abdullah bin Kathir related from Abdullah bin Salih, from Al-Laith bin Sa’d, from ‘Uqail bin Khalid, from Ibn Shihab, that he said:

“It reached me that the Messenger of Allah (peace be upon him) wrote the following document:

بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، كَتَبَ بِهَذَا الْكِتَابِ: هَذَا الْكِتَابُ مِنْ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَأَهْلِ يَثْرِبَ وَمَنْ تَبِعَهُمْ، فَلَحَقَ بِهِمْ، فَحَلَّ مَعَهُمْ وَجَاهَدَ مَعَهُمْ: أَهْمُ أُمَّةٍ وَاحِدَةٌ دُونَ النَّاسِ وَالْمُهَاجِرُونَ مِنْ قُرَيْشٍ - قَالَ ابْنُ بُكَيْرٍ: عَلَى رِبَاعَتِهِمْ، [قَالَ أَبُو عُبَيْدٍ: وَالْمَحْفُوظُ عِنْدَنَا رِبَاعَتُهُمْ]، يَتَعَاقَلُونَ بَيْنَهُمْ مَعَاقِلَهُمُ الْأُولَى - [وَقَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ: رِبَاعَتُهُمْ] - وَهُمْ يَفْدُونَ عَانِيَتَهُمْ بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَبَنُو عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ. وَبَنُو الْحَارِثِ بْنِ الْحَزْرَجِ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو سَاعِدَةَ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو جُشَمٍ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو النَّجَّارِ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو عَمْرِو بْنِ عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ وَبَنُو النَّبِيتِ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ. وَبَنُو الْأَوْسِ عَلَى رِبَاعَتِهِمْ يَتَعَاقَلُونَ مَعَاقِلَهُمُ الْأُولَى وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَتَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ، وَأَنَّ الْمُؤْمِنِينَ يَتَرَكُونَ مُفْرَحًا مِنْهُمْ أَنْ يُعِينُوهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ، وَأَنَّ الْمُؤْمِنِينَ الْمُتَّبِعِينَ أَيْدِيَهُمْ عَلَى كُلِّ مَنْ بَغَى وَابْتَغَى مِنْهُمْ دَسِيعَةً ظَلَمَ أَوْ لَغَمَ، أَوْ عُذْلَوْنَ أَوْ فَسَادَ بَيْنَ الْمُؤْمِنِينَ، وَأَنَّ أَيْدِيَهُمْ عَلَيْهِ جَمِيعِهِ، وَلَوْ كَانَ وَلَدٌ أَحَدِهِمْ؛ يَقْتُلُ مُؤْمِنًا مُؤْمِنًا فِي كَافِرٍ، وَ يَنْصُرُ كَافِرًا عَلَى مُؤْمِنٍ؛ وَالْمُؤْمِنُونَ بَعْضُهُمْ مَوَالِي بَعْضٍ دُونَ النَّاسِ؛ وَأَنَّهُ مَنْ تَبِعَنَا مِنَ الْيَهُودِ فَإِنَّ لَهُ الْمَعْرُوفَ وَالْأَسْوَدَ غَيْرَ مَظْلُومِينَ، وَ مَنْ تَنَاصَرَ عَلَيْهِمْ؛ وَأَنَّ سَلَمَ الْمُؤْمِنِينَ وَاحِدًا، وَ يُسَالِمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ، إِذَا عَلَى سَوَاءٍ وَعَدْلٍ بَيْنَهُمْ؛ وَأَنَّ كُلَّ غَارِيَةٍ عَزَتْ يُعْتَبُ بِعَظْمِهَا بَعْضُهَا؛ وَأَنَّ الْمُؤْمِنِينَ الْمُتَّبِعِينَ عَلَى أَحْسَنِ هَذَا وَأَقْوَمِهِ؛ وَأَنَّهُ يَجِيرُ مُشْرِكًا مَا لِقُرَيْشٍ وَ يُعِينُهَا عَلَى مُؤْمِنٍ؛ وَأَنَّهُ مَنْ اعْتَبَطَ مُؤْمِنًا قِتَالًا فَإِنَّهُ قَوْدٌ، إِذَا أَنْ يَرْضَى وَلِيُّ الْمَقْتُولِ بِالْعَقْلِ، وَأَنَّ الْمُؤْمِنِينَ عَلَيْهَا كَافَّةٌ؛ وَأَنَّهُ يَحِلُّ لِمُؤْمِنٍ أَقْرَبُ مَا فِي هَذِهِ الصَّحِيفَةِ أَوْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَنْصُرَ مُحَدِّثًا أَوْ يُؤَيِّدَهُ فَمَنْ نَصَرَهُ أَوْ آوَاهُ فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَغَضَبِهِ إِلَى يَوْمِ الْقِيَامَةِ، يَقْتُلُ مِنْهُ صَرْفٌ وَ عَدْلٌ؛ وَأَنْتُمْ مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَإِنَّ حُكْمَهُ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى وَإِلَى الرَّسُولِ، صلى الله عليه وسلم، وَأَنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ، وَأَنَّ يَهُودَ بَنِي عَوْفٍ وَمَوَالِيَهُمْ وَأَنْفُسُهُمْ أُمَّةٌ مِنَ الْمُؤْمِنِينَ، لِلْيَهُودِ دِينُهُمْ وَلِلْمُؤْمِنِينَ دِينُهُمْ، إِذَا مَنْ ظَلَمَ وَأَتَمَّ، فَإِنَّهُ يُوْتَعُ إِذَا نَفْسُهُ وَأَهْلُ بَيْتِهِ، وَأَنَّ يَهُودَ بَنِي النَّجَّارِ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ، وَأَنَّ لِيَهُودَ بَنِي الْحَارِثِ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ، وَأَنَّ لِيَهُودَ بَنِي جُشَمٍ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ، وَأَنَّ لِيَهُودَ بَنِي سَاعِدَةَ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ، وَأَنَّ لِيَهُودَ الْأَوْسِ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ، إِذَا مَنْ ظَلَمَ فَإِنَّهُ يُوْتَعُ إِذَا نَفْسُهُ وَأَهْلُ بَيْتِهِ، وَأَنَّهُ يَخْرُجُ أَحَدٌ مِنْهُمْ إِذَا بَادَنَ مُحَمَّدٌ، صلى الله عليه وسلم، وَأَنَّ بَيْنَهُمُ النَّصْرَ عَلَى مَنْ حَارَبَ أَهْلَ هَذِهِ الصَّحِيفَةِ وَأَنَّ بَيْنَهُمُ النَّصِيحَةَ وَالنَّصْرَ لِلْمَظْلُومِ، وَأَنَّ الْمَدِينَةَ جَوْفُهَا حَرَمٌ لِأَهْلِ هَذِهِ الصَّحِيفَةِ، وَأَنَّهُ مَا كَانَ بَيْنَ أَهْلِ هَذِهِ الصَّحِيفَةِ مِنْ خِلَافٍ يُخِفُ فَسَادُهُ فَإِنَّ أَمْرَهُ إِلَى اللَّهِ وَإِلَى مُحَمَّدٍ النَّبِيِّ، وَأَنَّ بَيْنَهُمُ النَّصْرَ عَلَى مَنْ دَهَمَ يَثْرِبَ، وَأَنَّهُمْ إِذَا دَعَا الْيَهُودَ إِلَى صُلْحٍ خَلِيفَ لَهُمْ فَأَتَهُمْ يُصَالِحُونَهُ، وَإِنْ دَعَوْنَا إِلَى مِثْلِ ذَلِكَ فَإِنَّهُمْ هُمْ عَلَى الْمُؤْمِنِينَ، إِذَا مَنْ حَارَبَ الدِّينَ، وَعَلَى كُلِّ أَنْاسٍ حَصْنَتُهُمْ مِنَ التَّفَقُّةِ، وَأَنَّ يَهُودَ الْأَوْسِ

وَمَوَالِيَهُمْ وَأَنْفُسُهُمْ مَعَ الْبَرِّ الْمُحْسِنِ مِنْ أَهْلِ هَذِهِ الصَّحِيفَةِ؛ وَأَنَّ بَيْنِي الشُّطْنَةُ بَطْنُ مَنْ جَنَّةَ، وَأَنَّ الْبَرَّ دُونَ الْإِيمِ فَلَا يَكْسِبُ
كَاسِبٌ إِلَّا عَلَى نَفْسِهِ، وَأَنَّ اللَّهَ عَلَى أَصْدَقِ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَهُ، يَحُولُ الْكِتَابُ دُونَ ظَلَمٍ وَآثَمٍ، وَأَنَّهُ مَنْ خَرَجَ
آمِنٌ وَمَنْ قَعَدَ آمِنٌ إِلَّا مَنْ ظَلَمَ وَآثَمَ، وَإِنْ أَوْ هُمْ بِهَذِهِ الصَّحِيفَةِ الْبَرِّ الْمُحْسِنِ

“This is a document from Muhammad, the Prophet, the Messenger of Allah, between the believers and Muslims from Quraish and the people of Yathrib, and those who followed them, then joined with them, resided with them and strove with them, that they are one Ummah to the exclusion of the people – should this be of all others?.

The *Muhajirun* of the Quraish are upon their standard practise when dealing with their cases of blood money, responsible among themselves for dealing with their cases of blood money. And they ransom their captives on a reasonable fair basis and according to justice among the believers.

Banu ‘Auf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Al-Harith bin Al-Khazraj are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Sa’idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu ‘Amr bin ‘Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their

captives on a reasonable basis and according to justice among the believers. Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.

Verily, the believers shall not leave any indebted person from among them without assisting him, on a fair and reasonable basis, in respect to ransom or blood money.

The believers and God-fearing stand against the one who rebels from among them or seeks to insert injustice, crime, aggression or corruption among the believers. Their hands are all united against him, even if he was the son of one of them. A believer shall not kill another believer for the sake of a disbeliever. And he will not support a disbeliever against a believer. The believers are allies and protectors of one another to the exclusion of the people – of all other people?.

Whoever from the Jews follows us, receives good treatment and assistance. They are not wronged and support is not provided to others against them.

The peace of the believers is one. No peace is made by a Muslim separate to another Muslim in fighting in the way of Allah, except upon the basis of mutual even handedness and justice. In respect to every military attachment that goes out, they (i.e. those participating) will follow, one after the other. The God-fearing believers are upon the best and most correct guidance.

No polytheist shall protect a property for Quraysh; nor shall he assist him against a believer. Whomsoever it has been established by evidence that he has killed a believer (without right), then he is subject to retaliation unless the blood heir of the one killed is satisfied with blood money. The believers stand against him altogether.

It is not permissible for a believer who affirms what is stated in this document or believes in Allah and the last day, to provide assistance or shelter to a criminal. So, whoever helps or shelters such a person, will have

the curse and anger of Allah upon him on the Day of Judgement. Nothing will be accepted from him.

Whatever you have differed upon in any matter, then its verdict returns to Allah, Glorified and Exalted be He, and to the Messenger (peace be upon him).

The Jews shall share in the spending with the believers when they are in a state of war.

The Jews of the Banu 'Awf, their allies and themselves, are an Ummah (collective) from the believers. The Jews have their *Dīn* (religion) and the believers have their *Dīn*, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household. The same applies to the Jews of Banu An-Najjar that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Al-Harith that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf. The same applies to the Jews of Al-Aws that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice), as he will only be hurting himself and his household.

None from among them shall go out [to war] without the permission of Muhammad (peace be upon him). They must support one another against those who make war against the people of this *Sahifah* (document). Mutual sincerity is demanded and support for the wronged (oppressed).

Al-Madinah shall be an inviolable place for the people of this *Sahifah* (document). Any occurrence or quarrel between the people of this document, the corruption (or harm) of which is feared, its matter is referred to Allah and to Muhammad, the Prophet (peace be upon him). They must support one another against whoever attacks Yathrib.

If they (the believers) invite the Jews to a Sulh (peace treaty) with an ally of theirs, then they must (also) conclude a truce with that ally. And if they invite us to something similar to that, then it is a right for them upon the believers (that we respond affirmatively), except for the one who makes war against the *Dīn* (religion). And each people take responsibility for their share of the Nafaqah (maintenance expenditure).

The Jews of Al-Aws, their allies and selves, are upon the same as the people of this document, in terms of receiving upright conduct from the people of this document. Banu Shatna are a clan of Jafna.

Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the *Sahifa*). **No person earns anything except that he earns it against himself.** Verily Allah is (witness) over that which is most truthful and righteous in this *Sahifah* (document).

The one who exits is safe and secure and the one who remains in Al-Madinah is provided the best safety and security, except for the transgressor and sinful (criminal).

This document is for the one who acts upright and does good” [End of Quote]

Abu ‘Ubaid said commenting upon this text:

Regarding the statement (i.e. in the *Sahifa*): “So and so tribe is responsible over their Rabaa’ah” (And Ribaa’ah is most correct in my view), he said: This is how it was narrated to us by Ibn Bukair from Al-Laith bin Sa’d. Ar-Rabaa’ah means al-Ma’aaqil (cases of blood money). It could be said: “So and so is responsible for the Rabaa’ah of his people”: When he is appointed to discharge their affairs or is a delegate to the leaders on behalf of them.

Concerning the statement: “Verily, the believers shall not leave any indebted person (Mufrah) without assisting him in ransom and blood money”, then “Al-Mufrah” means: The one overburdened with debt. It (the *Sahifa*) is

saying: They must assist him. If he was a captive, they must pay the ransom to free him and if he had perpetrated a crime warranting blood money, they would pay it on his behalf.

As for the statement: "A polytheist shall not protect the property of Quraish", then this refers to the Jews who had peace agreements with them. It (the *Sahifa*) is saying: Your peace agreement does not include protecting the properties of his enemies or to aid them against him.

Regarding the statement: "Whoever has killed a believer without right (I'tibaat), there is retaliation". The term "I'tibaat" employed here means that he kills him whilst he was innocent and his blood was prohibited. The origin of "I'tibaat" is related to camels, referring to when they are slaughtered without any just cause or purpose.

Concerning the statement "Unless the blood heirs of the one killed are satisfied with blood money", then this indicates that he (peace be upon him) has provided a choice between the retaliation or blood money for the blood heirs of the one killed. This is similar to another Hadith of his: "Whoever has someone (related to him) killed (i.e. murdered) then he has one of two options: If he wills, he kills or if he wills, he takes blood money". This refutes the view of those who say that the Waliy (close relative or blood heir) does not have a right to blood money, in respect to the case of the deliberate killing, unless it is through the good will of the killer or reconciliation **from him to him upon it.**

As for the statement "As for the statement it is not permissible for a believer to support a criminal or provide him with shelter", then the meaning of criminal here refers to anyone who has transgressed a Hadd (limit) from the Hudood (limits) of Allah 'Azza Wa Jalla. As such, no one can prevent the establishment of the Hadd punishment upon him. This is also similarly to another statement of his (peace be upon him): "Whosoever's intercession has prevented a Hadd from the Hudood of Allah, has opposed Allah and His command".

Concerning the statement “Nothing will be accepted from him”, then Hushaim related he had heard from Mak’hul, who said: “It refers to Taubah (repentance) and Fidyah (ransom)”. This is preferable to me than the opinion stating that it refers to the obligation and voluntary act. That is due to the statement of Allah (Glorified be He and Most High): “And no compensation will be taken from him” (2:48). Everything that is ransomed with, is its compensation.

Regarding the statement: “The Jews shall spend with the believers as long as they are at war”, then this spending is specific to war, stipulating upon them that they assist him against his enemy. We view that he would only make the Jews contribute according to this condition that he stipulated upon them, in terms of spending, if they fight with the Muslims. Otherwise, they would not have had a share in the spoils of war of the Muslims. [End of Quote]

The *Sahifa* was also related in “Al-Amwal” of Ibn Zanjawaih (2/466/750) via Abu Ubaid:

[Abdullah bin Salih related from Al-Laith, from Uqail, from bin Shihab that he said: It reached me that the Messenger of Allah (peace be upon him) had this document written:

“This is a document from Muhammad, the Prophet, the Messenger of Allah, between the believers and Muslims from Quraish and the people of Yathrib, and those who followed them, then joined with them, resided with them and strove with them, that they are one Ummah to the exclusion of **the people – all others?**.”

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basis and according to justice among the believers. Banu Al-Khazraj are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Sa'idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu 'Amr bin 'Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers. Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.

Verily, the believers shall not leave any indebted person from among them without assisting him, on a fair and reasonable basis, in respect to ransom or blood money. A believer shall not enter into alliance with the Mawla (freed slave who maintains loyalty or is an ally) of a believer without the latter's consent.

The believers and God-fearing stand against the one who rebels from among them or seeks to insert injustice, crime, aggression or corruption among the believers. Their hands are all united against him, even if he was the son of one of them. A believer shall not kill another believer for the sake of a disbeliever. And he will not support a disbeliever against a believer. The believers are allies and protectors of one another to the exclusion of the people - as before, all others.

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that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf. The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf. The same applies to the Jews of Al-Aws that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice), as he will only be hurting himself and his household.

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The one who exits is safe and secure and the one who remains in Al-Madinah is provided the best safety and security, except for the transgressor and sinful (criminal).

This document is for the one who acts upright and does good” [End of Quote].

The text recorded by Imam Abu Ubaid here conforms to the text of Imam Zanjawaih with the exception of one additional paragraph found in the text of Imam Zanjawaih. It is like it just fell out of Imam Abu Ubaid’s text. There are more than ten differences between the text presented by these two Imams and the text of Ibn Ishaq, which represents the text which is most relied upon in the Seera. It may be that comparing the two texts together in a table is the best manner to make clear this view of ours:

Sahifah text comparison table

	Text of Ibn Ishaq	Text of Imams Abu Ubaid and Zanjawaih	
1	هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ، صلى الله عليه وسلم، (لِلْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلَحِقَ بِهِمْ وَجَاهَدَ مَعَهُمْ، أَهْلُ أُمَّةٍ وَاحِدَةٌ دُونَ النَّاسِ	هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ، صلى الله عَلَيْهِ وَسَلَّمَ، (لِلْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلَحِقَ بِهِمْ وَجَاهَدَ مَعَهُمْ، أَهْلُ أُمَّةٍ وَاحِدَةٌ دُونَ النَّاسِ	

This is a document from Muhammad, the Prophet (peace be upon him), between the Muslims and believers from Quraish and Yathrib, and those who followed them, joined with them and strove alongside them, that they are one single Ummah (nation) to the exclusion of all the people.

		they are one Ummah to the exclusion of the people.	
2	<p>الْمُهَاجِرُونَ مِنْ قُرَيْشٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ بَيْنَهُمْ وَهُمْ يَقْدُونَ عَانِيَهُمْ بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>The <i>Muhajirun</i> of the Quraish are upon their standard practise responsible for dealing with their cases of blood money among them. And they ransom their captives on a reasonable fair basis and according to justice among the believers.</p>	<p>الْمُهَاجِرُونَ مِنْ قُرَيْشٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ بَيْنَهُمْ مَعَاوِلَهُمُ الْأُولَى، وَهُمْ يَقْدُونَ عَانِيَهُمُ بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>The <i>Muhajirun</i> of the Quraish are upon their standard practise when dealing with their cases of blood money, responsible among themselves for dealing with their cases of blood money. And they ransom their captives on a reasonable fair basis and according to justice among the believers.</p>	2
3	<p>وَبَنُو عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاوِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu 'Auf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	<p>وَبَنُو عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاوِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu 'Auf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	3
4	<p>وَبَنُو الْحَارِثِ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاوِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p>	<p>وَبَنُو (الحارث بن) الْمُزَنَجِ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاوِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ،</p>	4

	Banu Al-Harith are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.	Banu Al-Harith (Al-Khazraj) are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.	
5	<p>وَبَنُو سَاعِدَةَ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ،</p> <p>Banu Sa'idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	<p>وَبَنُو سَاعِدَةَ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ،</p> <p>Banu Sa'idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	5
6	<p>وَبَنُو جُشَمٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	<p>وَبَنُو جُشَمٍ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	6

7	<p>وَبَنُو النَّجَّارِ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	7	<p>وَبَنُو النَّجَّارِ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
8	<p>وَبَنُو عَمْرِو بْنِ عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu ‘Amr bin ‘Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	8	<p>وَبَنُو عَمْرِو بْنِ عَوْفٍ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu ‘Amr bin ‘Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
9	<p>وَبَنُو النَّبِيتِ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will</p>	9	<p>وَبَنُو النَّبِيتِ عَلَى رِبَاعَتِهِمْ يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will</p>

	ransom their captives on a reasonable basis and according to justice among the believers.	ransom their captives on a reasonable basis and according to justice among the believers.	
10	<p>وَبَنُو الْأَوْسِ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	<p>وَبَنُو الْأَوْسِ عَلَى رِبَاعَتِهِمْ يَتَعَاوَلُونَ مَعَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>	10
11	<p>وَإِنَّ الْمُؤْمِنِينَ يَتْرَكُونَ مَفْرَحًا مِنْهُمْ أَنْ يُعْطَوْهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ.</p> <p>Verily, the believers shall not leave any indebted person from among them without him being provided for, on a fair and reasonable basis, in respect to ransom or blood money.</p>	<p>وَإِنَّ الْمُؤْمِنِينَ يَتْرَكُونَ مَفْرَحًا مِنْهُمْ أَنْ يُعْطَوْهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ،</p> <p>Verily, the believers shall not leave any indebted person from among them without assisting him, on a fair and reasonable basis, in respect to ransom or blood money.</p>	11
12	<p>وَإِنَّ الْمُؤْمِنِينَ يَتْرَكُونَ مَفْرَحًا مِنْهُمْ أَنْ يُعْطَوْهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ،</p> <p>A believer shall not enter into alliance with the Mawla (freed slave who maintains loyalty or</p>	<p>وَإِنَّ يُحَالِفَ مُؤْمِنٌ مُؤْمِنًا دُونَهُ (عند ابن زنجويه فقط)</p> <p>A believer shall not enter into alliance with the Mawla (freed slave who maintains loyalty or a client) of a</p>	12

	a client) of a believer without the latter's consent.	believer without the latter's consent [Only in the text of Zanjawaih].	
13	<p>وَإِنَّ الْمُؤْمِنِينَ الْمُتَّقِينَ عَلَى مَنْ بَغَى مِنْهُمْ أَوْ ابْتَغَى دَسِيعَةً ظَلَمَ أَوْ إِثْمًا أَوْ عُذْوَانٍ، أَوْ فَسَادٍ بَيْنَ الْمُؤْمِنِينَ وَإِنْ أَيْدِيَهُمْ عَلَيْهِ جَمِيعًا، وَلَوْ كَانَ وَلَدٌ أَحَدِهِمْ</p> <p>The believers and God-fearing stand together against the one who rebels or seeks to insert injustice, crime, aggression or corruption among the believers. Their hands are all united against him, even if he was the son of one of them.</p>	<p>وَأَنَّ الْمُؤْمِنِينَ الْمُتَّقِينَ أَيْدِيَهُمْ عَلَى كُلِّ مَنْ بَغَى وَابْتَغَى مِنْهُمْ دَسِيعَةً ظَلَمَ أَوْ إِثْمًا، أَوْ عُذْوَانٍ أَوْ فَسَادٍ بَيْنَ الْمُؤْمِنِينَ، وَأَنَّ أَيْدِيَهُمْ عَلَيْهِ جَمِيعًا، وَلَوْ كَانَ وَلَدٌ أَحَدِهِمْ</p> <p>The believers and God-fearing stand against the one who rebels from among them or seeks to insert injustice, crime, aggression or corruption among the believers. Their hands are all united against him, even if he was the son of one of them.</p>	13
14	<p>وَلَا يَقْتُلُ مُؤْمِنٌ مُؤْمِنًا فِي كَافِرٍ</p> <p>A believer shall not kill another believer for the sake of a disbeliever.</p>	<p>لَا يَقْتُلُ مُؤْمِنٌ مُؤْمِنًا فِي كَافِرٍ</p> <p>A believer shall not kill another believer for the sake of a disbeliever</p>	14
15	<p>وَلَا يَنْصُرُ (مُؤْمِنٌ) كَافِرًا عَلَى مُؤْمِنٍ</p> <p>(A believer) shall not support a disbeliever against a believer.</p>	<p>وَلَا يَنْصُرُ (مُؤْمِنٌ) كَافِرًا عَلَى مُؤْمِنٍ</p> <p>(A believer) shall not support a disbeliever against a believer.</p>	15
16	<p>وَإِنَّ دِمَّةَ اللَّهِ وَاحِدَةٌ يُجِيرُ عَلَيْهِمْ أَذْنَاهُمْ</p> <p>The protection of Allah is one and its extension upon the least of them is applied to all of them.</p>		16

17	وَالْمُؤْمِنُونَ بَعْضُهُمْ مَوَالِي بَعْضٍ دُونَ النَّاسِ وَأَنَّ الْمُؤْمِنِينَ بَعْضُهُمْ (مَوَالِي بَعْضٍ) دُونَ النَّاسِ. The believers are allies and protectors of one another to the exclusion of the people.	17
18	وَأَنَّهُ مَنْ تَبِعَنَا مِنَ الْيَهُودِ فَإِنَّ لَهُ النَّصْرَ وَالْأُسُوءَ غَيْرَ مَظْلُومِينَ، وَ مَنْ تَبِعَنَا مِنْ يَهُودَ فَإِنَّ لَهُ النَّصْرَ وَالْأُسُوءَ غَيْرَ مَظْلُومِينَ وَ مَنْ تَبِعَنَا مِنْ يَهُودَ فَإِنَّ لَهُ النَّصْرَ وَالْأُسُوءَ غَيْرَ مَظْلُومِينَ Whoever from the Jews follows us; receives support and assistance. They are not wronged and support is not provided to others against them.	18
19	وَأَنَّ سِلْمَ الْمُؤْمِنِينَ وَاحِدٌ، وَ يُسَلِّمُ الْمُؤْمِنُ دُونَ مُؤْمِنٍ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ، إِلَّا عَلَى سَوَاءٍ وَعَدْلٍ بَيْنَهُمْ The peace of the believers is one. No peace is made by a Muslim separate to another Muslim in the fighting in the way of Allah, except upon the basis of mutual even handedness and justice.	19
20	وَأَنَّ كُلَّ غَارِيَةٍ غَزَتْ يُعَقِّبُ بَعْضُهُمْ بَعْضًا In respect to every military attachment that goes out with us, it will be followed one after the other.	20

21	<p>وَأَنَّ الْمُؤْمِنِينَ يُدِّفُونَ بَعْضُهُمْ عَلَى بَعْضٍ بِمَا نَالُوا دِمَاءَهُمْ فِي سَبِيلِ اللَّهِ</p> <p>The believers will retaliate for the blood of one another [that is shed] in the way of Allah.</p>	21
22	<p>وَأَنَّ الْمُؤْمِنِينَ الْمُتَّقِينَ عَلَى أَحْسَنِ هَدًى وَأَقْوَمِهِ</p> <p>The God-fearing believers are upon the best and most correct guidance.</p>	22
23	<p>وَأَنَّهُ لَا يُجِيرُ مُشْرِكٌ مَّا لِلْقُرَيْشِ وَلَا لِقُرَيْشٍ وَلَا نَفْسَهَا، وَلَا يَحُولُ دُونَهُ عَلَى مُؤْمِنٍ</p> <p>No polytheist shall protect a property or person belonging to Quraysh; nor shall he protect him against a believer.</p>	23
24	<p>وَأَنَّهُ مَنْ اعْتَبَطَ مُؤْمِنًا قَتْلًا عَنْ بَيِّنَةٍ فَإِنَّهُ قَوْدٌ بِهِ إِنْ أَرِضَى وَلِيَّ الْمَقْتُولِ (بِالْعَقْلِ)</p> <p>Whomever it has been established by evidence that he has killed a believer (without right), then he is subject to retaliation unless the blood heir of the one killed is satisfied with blood money.</p>	24
25	<p>وَأَنَّ الْمُؤْمِنِينَ عَلَيْهِمْ كَافَّةٌ</p> <p>The believers stand against him altogether and it is not</p>	25

	permissible for them except to stand against him.		
26	وَأَنَّهُ لَا يَجِلُّ لِلْمُؤْمِنِ أَقَرُّ بِمَا فِي هَذِهِ الصَّحِيفَةِ أَوْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُنْصَرَ مُحَدَّثًا وَلَا يُؤْوَى بِهِ. It is not permissible for a believer who affirms what is stated in this document and believes in Allah and the last day, to provide assistance or shelter to a criminal.	وَأَنَّهُ لَا يَجِلُّ لِلْمُؤْمِنِ أَقَرُّ بِمَا فِي هَذِهِ الصَّحِيفَةِ أَوْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُنْصَرَ مُحَدَّثًا أَوْ يُؤْوَى بِهِ. It is not permissible for a believer who affirms what is stated in this document or believes in Allah and the last day, to provide assistance or shelter to a criminal.	26
27	وَأَنَّهُ مَنْ نَصَرَهُ أَوْ آوَاهُ فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَغَضَبَهُ يَوْمَ الْقِيَامَةِ. وَلَا يُؤْخَذُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ And whoever helps or shelters him, will have the curse and anger of Allah upon him on the Day of Judgement. Nothing will then be accepted from him.	فَمَنْ نَصَرَهُ أَوْ آوَاهُ فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَغَضَبَهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ So, whoever helps or shelters such a person, will have the curse and anger of Allah upon him on the Day of Judgement. Nothing will be accepted from him.	27
28	وَأَنَّكُمْ مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ، صلى الله عليه وسلم، Whatever you have differed upon in any matter, then it must be referred to Allah 'Azza Wa Jalla and to Muhammad (peace be upon him).	وَأَنَّكُمْ مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَإِنَّ حُكْمَهُ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى وَإِلَى الرَّسُولِ، صلى الله عليه وسلم، Whatever you have differed upon in any matter, then its verdict returns to Allah, Glorified and Exalted be He, and to the Messenger (peace be upon him).	28
29	وَأَنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ	وَأَنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ،	29

	The Jews shall share in the spending with the believers when they are in a state of war.	The Jews shall share in the spending with the believers when they are in a state of war.	
30	<p>وَإِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ لِلْيَهُودِ دِينُهُمْ وَلِلْمُسْلِمِينَ دِينُهُمْ وَمَوَالِيَهُمْ وَأَنْفُسُهُمْ إِلَّا مَنْ ظَلَمَ وَاتَّبَعَ فِتْنَةَ يُونُسَ إِنَّ نَفْسَهُ وَأَهْلَ بَيْتِهِ</p> <p>The Jews of the Banu 'Awf, their allies and themselves, are an Ummah (collective) alongside the believers. The Jews have their Dīn (religion) and the believers have their Dīn, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household.</p>	<p>وَأَنَّ يَهُودَ بَنِي عَوْفٍ وَمَوَالِيَهُمْ وَأَنْفُسُهُمْ أُمَّةٌ مِّنَ الْمُؤْمِنِينَ، لِلْيَهُودِ دِينُهُمْ، وَلِلْمُؤْمِنِينَ دِينُهُمْ، إِلَّا مَنْ ظَلَمَ وَاتَّبَعَ فِتْنَةَ يُونُسَ إِنَّ نَفْسَهُ وَأَهْلَ بَيْتِهِ</p> <p>The Jews of the Banu 'Awf, their allies and themselves, are an Ummah (collective) from the believers. The Jews have their Dīn (religion) and the believers have their Dīn, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household.</p>	30
31	<p>وَإِنَّ يَهُودَ بَنِي النَّجَّارِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu An-Najjar that applies to the Jews of Banu 'Awf.</p>	<p>وَأَنَّ يَهُودَ بَنِي النَّجَّارِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu An-Najjar that applies to the Jews of Banu 'Awf.</p>	31
32	<p>وَإِنَّ يَهُودَ بَنِي الْحَارِثِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu Al-Harith that applies to the Jews of Banu 'Awf.</p>	<p>وَأَنَّ يَهُودَ بَنِي الْحَارِثِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ،</p> <p>The same applies to the Jews of Banu Al-Harith that applies to the Jews of Banu 'Awf.</p>	32
33	<p>وَإِنَّ يَهُودَ بَنِي سَاعِدَةَ (مِثْلَ) مَا لِيَهُودِ بَنِي عَوْفٍ</p>	<p>وَأَنَّ يَهُودَ بَنِي جُشَمٍ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p>	33

	The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf.	The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf.	
34	وَإِنَّ لِيَهُودَ بَنِي جُشَمٍ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf.	وَأَنَّ لِيَهُودَ بَنِي سَاعِدَةَ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf.	34
35	وَإِنَّ لِيَهُودَ بَنِي الْأَوْسِ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ The same applies to the Jews of Banu Al-Aws that applies to the Jews of Banu 'Awf.	وَأَنَّ لِيَهُودَ الْأَوْسِ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ، إِذَا مَنْ ظَلَمَ فَإِنَّهُ يُوْتِعُ إِذْ نَفْسُهُ وَأَهْلَ بَيْتِهِ The same applies to the Jews of Banu Al-Aws that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice), as he will only be hurting himself and his household.	35
36	وَإِنَّ لِيَهُودَ بَنِي ثَعْلَبَةَ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ، إِذَا مَنْ ظَلَمَ وَأَتَمَّ فَإِنَّهُ يُوْتِعُ إِذْ نَفْسُهُ وَأَهْلَ بَيْتِهِ The same applies to the Jews of Banu Tha'laba that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household.		36
37	وَإِنَّ جَفْنَةَ بَطْنٍ مِنْ ثَعْلَبَةَ كَأَنْفُسِهِمْ	<u>وَأَنَّ بَنِي الشَّطْنَةِ بَطْنٌ مِنْ جَفْنَةَ</u> Banu Shatna are a clan of Jafna.	61

	Jafnah are only a clan of Tha'labah and hence they are like them.		
38	وَإِنْ لَبَنِي الشَّطْنَةِ مِثْلُ مَا لِيَهُودَ بَنِي عَوْفٍ And the same applies to Banu Ash-Shatna that applies to the Jews of Banu 'Awf.	وَأَنَّ بَنِي الشَّطْنَةِ بَطْنٌ مِنْ جَفْنَةَ Banu Shatna are a clan of Jafna.	61
39	وَإِنْ الْبِرُّ دُونَ الْإِثْمِ Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the <i>Sahifa</i>).	وَأَنَّ الْبِرَّ دُونَ الْإِثْمِ فَلَا يَكْسِبُ كَاسِبٌ إِلَّا عَلَى نَفْسِهِ Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the <i>Sahifa</i>). No person earns anything except that he earns it against himself.	62
40	وَإِنْ مَوَالِيَ ثَعْلَبَةَ كَانَتْهُمْ The allies of Tha'labah are like them.		40
41	وَإِنْ بَطَانَةَ يَهُودَ كَانَتْهُمْ And the close or intimate friends/associates of the Jews are like them.		41
42	وَإِنَّهُ لَا يَخْرُجُ مِنْهُمْ أَحَدٌ إِلَّا بِإِذْنِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ None from among them shall go out [to war] without the	وَإِنَّهُ لَا يَخْرُجُ أَحَدٌ مِنْهُمْ إِلَّا بِإِذْنِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ None from among them shall go out [to war] without the	42

	permission of Muhammad (peace be upon him).	permission of Muhammad (peace be upon him).	
43		وَأَنَّ بَيْنَهُمُ النَّصْرُ عَلَى مَنْ حَارَبَ أَهْلَ هَذِهِ الصَّحِيفَةِ They must support one another against those who make war against the people of this <i>Sahifah</i> (document).	43
44	وَإِنَّهُ لَا يُنْجِزُ عَلَى ثَأْرِ جُرْحٍ But none shall be prevented from taking vengeance for wounds inflicted.		44
45	وَإِنَّهُ مَنْ فَتَكَ فَيَنْفُسِهِ فَتَكَ وَأَهْلَ بَيْتِهِ إِلَّا مَنْ ظَلَمَ Whoever acts on his own account (in vengeance) [involves] himself and his family, except him who has been wronged.		45
46	وَإِنَّ اللَّهَ عَلَى أَمْرٍ هَذَا Allah is accepting of what is most upright.		46
47	وَإِنَّ عَلَى الْيَهُودِ نَفَقَتَهُمْ وَالصَّبِيحَةَ وَالْبِرَّ دُونَ الْإِثْمِ The Jews must bear their expenses and they are due sincerity and upright conduct without bad conduct (being undertaken against them).		47
48	وَإِنَّهُ لَمْ يَأْتِ أَمْرُهُ بِخَلِيفَةٍ		48

	No one must perpetrate a crime against his ally.		
49	وَإِنَّ بَيْنَهُمُ النَّصِيحَةَ وَالنَّصْرَ لِلْمَظْلُومِ (Mutual sincerity is demanded) and support must be provided to the wronged (oppressed).	وَأَنَّ بَيْنَهُمُ النَّصِيحَةَ وَالنَّصْرَ لِلْمَظْلُومِ Mutual sincerity is demanded and support for the wronged (oppressed).	49
50	وَإِنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ The Jews shall share in the spending with the believers when they are in a state of war.		50
51	وَإِنَّ يَثْرِبَ حَرَامٌ جَوْفُهَا لِأَهْلِ هَذِهِ الصَّحِيفَةِ Yathrib shall be an inviolable place for the people of this <i>Sahifah</i> (document).	وَأَنَّ الْمَدِينَةَ جَوْفُهَا حَرَمٌ لِأَهْلِ هَذِهِ الصَّحِيفَةِ، Al-Madinah shall be an inviolable place for the people of this <i>Sahifah</i> (document).	51
52	وَإِنَّ الْجَارَ كَالنَّفْسِ غَيْرَ مُضَارٍّ وَلَا آثِمٌ The neighbour is like the self; not being harmed and not having a crime perpetrated against him		52
53	وَإِنَّهُ لَا يُجَارُ حُرْمَةً إِلَّا بِإِذْنِ أَهْلِهَا No woman is to be provided protection except with the consent of her family.		53
54	وَإِنَّهُ مَا كَانَ بَيْنَ أَهْلِ هَذِهِ الصَّحِيفَةِ مِنْ حَدَثٍ أَوْ اشْتِجَارٍ يُخَافُ فُسَادُهُ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّهُ مَا كَانَ بَيْنَ أَهْلِ هَذِهِ الصَّحِيفَةِ مِنْ حَدَثٍ يُخِيفُ فُسَادُهُ فَإِنَّ أَمْرَهُ إِلَى اللَّهِ وَإِلَى مُحَمَّدٍ النَّبِيِّ		54

	Any occurrence or quarrel between the people of this document, the corruption (or harm) of which is feared, must be referred to Allah 'Azza Wa Jalla and to Muhammad (peace be upon him).	Any occurrence or quarrel between the people of this document, the corruption (or harm) of which is feared, its matter is referred to Allah and to Muhammad, the Prophet (peace be upon him).	
55	وَإِنَّ اللَّهَ عَلَىٰ أُنْثَىٰ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَهُ Allah is (witness) over that which is most God-fearing and upright in this document.		55
56	وَإِنَّهُ لَا يُجَارُ قُرَيْشٌ وَلَا مَنْ نَصَرَهَا No protection is provided to Quraish or to those who support/help them.		56
57	وَإِنَّ بَيْنَهُمُ النَّصْرَ عَلَىٰ مَنْ دَهَمَ يَثْرِبَ They must support one another against whoever attacks Yathrib.	وَإِنَّ بَيْنَهُمُ النَّصْرَ عَلَىٰ مَنْ دَهَمَ يَثْرِبَ They must support one another against whoever attacks Yathrib.	57
58	وَإِذَا دُعُوا إِلَىٰ صُلْحٍ يُصَالِحُونَهُ وَيَلْبَسُونَهُ فَإِنَّهُمْ يُصَالِحُونَهُ وَيَلْبَسُونَهُ If they (the Jews) are invited to a Sulh (peace treaty) which they (the believers) are concluding and conforming to, then they must conclude and conform to it.	وَإِذَا دُعُوا إِلَىٰ صُلْحٍ خَلِيفَ لَهُمْ فَإِنَّهُمْ يُصَالِحُونَهُ، If they (the believers) invite the Jews to a Sulh (peace treaty) with an ally of theirs, then they must (also) conclude a truce with that ally.	58

	criminal conduct (i.e. from the parties of the <i>Sahifa</i>). No person earns anything except that he earns it against himself.	Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the <i>Sahifa</i>). No person earns anything except that he earns it against himself.	
63	وَأَنَّ اللَّهَ عَلَىٰ أَصْدَقِ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَرُهُ Verily Allah is (witness) over that which is most truthful and righteous in this <i>Sahifah</i> (document).	وَأَنَّ اللَّهَ عَلَىٰ أَصْدَقِ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَرُهُ، Verily Allah is (witness) over that which is most truthful and righteous in this <i>Sahifah</i> (document).	63
64	وَإِنَّهُ لَا يَحُولُ هَذَا الْكِتَابُ دُونَ ظَالِمٍ وَلَا ظَالِمٍ This document does not protect any wrongdoer or sinful person (criminal).	لَا يَحُولُ الْكِتَابُ دُونَ ظَالِمٍ وَلَا ظَالِمٍ، This document does not protect any wrongdoer or sinful person (criminal).	64
65	وَأَنَّهُ مَنْ خَرَجَ آمِنًا وَمَنْ قَعَدَ آمِنًا بِالْمَدِينَةِ، إِلَّا مَنْ ظَلَمَ أَوْ أَثَمَ The one who exits is safe and secure and the one who remains is safe and secure in Al-Madinah, except for one who transgresses and perpetrates a sin (crime).	وَأَنَّهُ مَنْ خَرَجَ آمِنًا، وَمَنْ قَعَدَ بِالْمَدِينَةِ آمِنًا أَبَرَّ الْأَمْنِ، إِلَّا ظَالِمًا وَأَثَمًا The one who exits is safe and secure and the one who remains in Al-Madinah is provided the best safety and security, except for the transgressor and sinful (criminal).	65
66		وَأَنَّ أَوْ هُمْ بِحَدِّهِ الصَّحِيفَةِ الْبَرُّ الْمُحْسِنُ This document is for the one who acts upright and does good.	66

67	<p>وَإِنَّ اللَّهَ جَارٌ لِّمَنۡ يَّرۡوَاتِقَىٰٓ، وَمُحَمَّدٌ رَّسُولُ اللَّهِ، صلى الله عليه وسلم،</p> <p>Verily, Allah is the protector of the one who does good? good and has God-fearing. And Muhammad is the Messenger of Allah (peace be upon him).</p>	67
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Section: The revised text (of the *Sahifa*)

If we were to rely upon these two previous texts and were to select from them the most explicit and most precise expressions, and if we were to add important expressions that came mentioned in one of them, like for example: “The believers are (**allies and protectors**) of one another to the exclusion of the people” or “Unless the blood heir of the one killed is satisfied (**with blood money**)” or add that which the context dictates, so as to remove any erroneous impression that could arise, like: “(**Abelie er**) shall not support a disbeliever against a believer” instead of “He does not support a disbeliever against a believer”, if we were to do that, we would attain the following revised and edited text:

A table of the revised text

	The First Section: Definition of the Ummah and the founding of Islamic subject status
1	<p>هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلَحِقَ بِهِمْ وَجَاهَدَ مَعَهُمْ، أَهْلَهُمْ <u>أُمَّةً وَاحِدَةً دُونَ النَّاسِ</u></p> <p>This is a document from Muhammad, the Prophet (peace be upon him), between the Muslims and believers from Quraish and Yathrib, and those who followed them, joined with them and strove alongside them, that they are one single Ummah (nation) to the exclusion of all the people.</p>
2	<p>الْمُهَاجِرُونَ مِنْ قُرَيْشٍ عَلَى رِبَاعَتِهِمْ (أَوْ: رِبَاعَتِهِمْ) يَتَعَاقَلُونَ بَيْنَهُمْ وَهُمْ يَدُونُ غَائِبَهُمْ بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>The <i>Muhajirun</i> of the Quraish are upon their standard practise when dealing with their cases of blood money, responsible among themselves for dealing with their cases of blood money. And they ransom their captives on a reasonable fair basis and according to justice among the believers.</p>

3	<p>وَبَنُو عَوْفٍ عَلَى رِبْعَتِهِمْ (أَوْ: رَبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu 'Auf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
4	<p>وَبَنُو الْحَارِثِ عَلَى رِبْعَتِهِمْ (أَوْ: رَبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Al-Harith are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
5	<p>وَبَنُو سَاعِدَةَ عَلَى رِبْعَتِهِمْ (أَوْ: رَبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Sa'idah are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
6	<p>وَبَنُو جُشَمٍ عَلَى رِبْعَتِهِمْ (أَوْ: رَبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Jusham are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
7	<p>وَبَنُو النَّجَّارِ عَلَى رِبْعَتِهِمْ (أَوْ: رَبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Najjar are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom</p>

	their captives on a reasonable basis and according to justice among the believers.
8	<p>وَبَنُو عَمْرِو بْنِ عَوْفٍ عَلَى رِبْعَتِهِمْ (أَوْ: رِبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu 'Amr bin 'Awf are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
9	<p>وَبَنُو النَّبِيتِ عَلَى رِبْعَتِهِمْ (أَوْ: رِبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu An-Nabit are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
10	<p>وَبَنُو الْأَوْسِ عَلَى رِبْعَتِهِمْ (أَوْ: رِبَاعَتِهِمْ) يَتَعَاقِلُونَ مَعَاqِلَهُمُ الْأُولَى، وَكُلُّ طَائِفَةٍ مِنْهُمْ تَقْدِي عَانِيَهَا بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ</p> <p>Banu Aws are upon their standard practise responsible for dealing with their cases of blood money. Each group will ransom their captives on a reasonable basis and according to justice among the believers.</p>
	The Second Section: The obligations of the Muslims and mutual support among them
11	<p>وَإِنَّ الْمُؤْمِنِينَ لَا يَتْرُكُونَ مُفْرَحًا مِنْهُمْ أَنْ يُعْطَوْهُ بِالْمَعْرُوفِ فِي فِدَاءٍ أَوْ عَقْلِ.</p> <p>Verily, the believers shall not leave any indebted person from among them without him being provided for, on a fair and reasonable basis, in respect to ransom or blood money.</p>
12	وَأَنْ لَا يُخَالِفَ مُؤْمِنٌ مُؤْمِنًا دُونَهُ

	The peace of the believers is one. No peace is made by a Muslim separate to another Muslim in the fighting in the way of Allah, except upon the basis of mutual even handedness and justice.
20	<p>وَأِنْ كُلَّ عَاذَةٍ عَزَتْ مَعَنَا يُعْقِبُ بَعْضُهَا بَعْضًا</p> <p>In respect to every military attachment that goes out with us, it will be followed one after the other.</p>
21	<p>وَأِنَّ الْمُؤْمِنِينَ يُبِيُّ بَعْضُهُمْ عَلَى بَعْضٍ بِمَا نَالَ دِمَاءُهُمْ فِي سَبِيلِ اللَّهِ</p> <p>The believers will retaliate for the blood of one another [that is shed] in the way of Allah.</p>
22	<p>وَأِنَّ الْمُؤْمِنِينَ الْمُتَّقِينَ عَلَى أَحْسَنِ هَذَا وَأَقْوَمِهِ</p> <p>The God-fearing believers are upon the best and most correct guidance.</p>
23	<p>وَأِنَّهُ لَا يُجِيرُ مُشْرِكٌ مَا لِقُرَيْشٍ وَنَفْسَهَا، وَلَا يَحُولُ دُونَهُ عَلَى مُؤْمِنٍ</p> <p>No polytheist shall protect a property or person belonging to Quraysh; nor shall he protect him against a believer.</p>
24	<p>وَأِنَّهُ مَنْ أَعْتَبَطَ مُؤْمِنًا قَتْلًا عَنْ بَيِّنَةٍ فَإِنَّهُ قَوْدٌ بِهِ إِنْ أَنْ يَرْضَى وَلِي الْمَقْتُولِ بِالْعَقْلِ.</p> <p>Whomsoever it has been established by evidence that he has killed a believer (without right), then he is subject to retaliation unless the blood heir of the one killed is satisfied with blood money.</p>
25	<p>وَأِنَّ الْمُؤْمِنِينَ عَلَيْهِ كَافَّةٌ وَبِحِلٍّ لَهُمْ إِنْ قِيَامٌ عَلَيْهِ</p> <p>The believers stand against him altogether and it is not permissible for them except to stand against him.</p>
26	<p>وَأِنَّهُ لَا يَحِلُّ لِمُؤْمِنٍ أَقَرَّ بِمَا فِي هَذِهِ الصَّحِيفَةِ وَأَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَنْصُرَ مُجْدِّيًا وَلَا يُؤْوِيَهُ.</p> <p>It is not permissible for a believer who affirms what is stated in this document and believes in Allah and the last day, to provide assistance or shelter to a criminal.</p>

27	<p>وَأَنَّهُ مَنْ نَصَرَهُ أَوْ آوَاهُ فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَعَظْبُهُ إِلَى يَوْمِ الْقِيَامَةِ. وَ لَا يُؤْخَذُ مِنْهُ صَرْفٌ وَ عَدْلٌ</p> <p>And whoever helps or shelters him, will have the curse and anger of Allah upon him on the Day of Judgement. Nothing will then be accepted from him.</p>
28	<p>وَإِنكُمْ مَهْمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ، صلى الله عليه وسلم.</p> <p>Whatever you have differed upon in any matter, then it must be referred to Allah 'Azza Wa Jalla and to Muhammad (peace be upon him).</p>
	<p>The Third Section: Alliance (or: Confederal Union) between the Muslims and the Jews</p>
29	<p>وَإِنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ</p> <p>The Jews shall share in the spending with the believers when they are in a state of war.</p>
30	<p>وَإِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ لِلْيَهُودِ دِينُهُمْ وَلِلْمُسْلِمِينَ دِينُهُمْ مَوَالِيَهُمْ وَأَنْفُسُهُمْ إِلَّا مَنْ ظَلَمَ وَأَثَمَ فَإِنَّهُ يُؤْتِعُ إِلَّا نَفْسَهُ وَأَهْلَ بَيْتِهِ</p> <p>The Jews of the Banu 'Awf, their allies and themselves, are an Ummah (collective) alongside the believers. The Jews have their <i>Din</i> (religion) and the believers have their <i>Din</i>, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household.</p>
31	<p>وَإِنَّ لِيَهُودِ بَنِي النَّجَّارِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu An-Najjar that applies to the Jews of Banu 'Awf.</p>
32	<p>وَإِنَّ لِيَهُودِ بَنِي الْحَارِثِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ</p>

	The same applies to the Jews of Banu Al-Harith that applies to the Jews of Banu 'Awf.
33	<p>وَإِنَّ لِيَهُودَ بَنِي سَاعِدَةَ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu Sa'idah that applies to the Jews of Banu 'Awf.</p>
34	<p>وَإِنَّ لِيَهُودَ بَنِي جُشَمٍ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu Jusham that applies to the Jews of Banu 'Awf.</p>
35	<p>وَإِنَّ لِيَهُودَ بَنِي الْأَوْسِ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ</p> <p>The same applies to the Jews of Banu Al-Aws that applies to the Jews of Banu 'Awf.</p>
36	<p>وَإِنَّ لِيَهُودَ بَنِي ثَعْلَبَةَ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ، إِلَّا مَنْ ظَلَمَ وَأَتَمَّ فَإِنَّهُ يُوْنَعُ إِلَّا نَفْسَهُ وَأَهْلَ بَيْتِهِ</p> <p>The same applies to the Jews of Banu Tha'laba that applies to the Jews of Banu 'Awf, except for the one who transgresses (commits injustice) and commits a sin (crime), as he will only be hurting himself and his household.</p>
37	<p>وَإِنَّ جُفْنَةَ بَطْنٍ مِنْ ثَعْلَبَةَ كَأَنفُسِهِمْ</p> <p>Jafnah are only a clan of Tha'labah and hence they are like them.</p>
38	<p>وَإِنَّ لِبَنِي الشَّطْنَةِ مِثْلَ مَا لِيَهُودَ بَنِي عَوْفٍ</p> <p>And the same applies to Banu Ash-Shatna that applies to the Jews of Banu 'Awf.</p>
39	<p>وَأَنَّ الْبِرَّ دُونَ الْإِثْمِ فَلَا يَكْسِبُ كَاسِبٌ إِلَّا عَلَى نَفْسِهِ</p> <p>Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the <i>Sahifa</i>). No person earns anything except that he earns it against himself.</p>
40	<p>وَإِنَّ مَوَالِي ثَعْلَبَةَ كَأَنفُسِهِمْ</p>

	The allies of Tha'labah are like them.
41	<p>وَإِنَّ بَطَانَةَ يَهُودَ كَانَتْ مِنْهُمْ</p> <p>And the close or intimate friends/associates of the Jews are like them.</p>
	The Fourth Section: Shared obligations and general rulings
42	<p>وَإِنَّهُ لَا يَخْرُجُ مِنْهُمْ أَحَدٌ إِلَّا بِإِذْنِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>None from among them shall go out [to war] without the permission of Muhammad (peace be upon him).</p>
43	<p>وَأَنَّ بَيْنَهُمُ النَّصْرَ عَلَى مَنْ حَارَبَ أَهْلَ هَذِهِ الصَّحِيفَةِ</p> <p>They must support one another against those who make war against the people of this <i>Sahifah</i> (document).</p>
44	<p>وَإِنَّهُ لَا يُنْجَزُ عَلَى ثَأْرِ جُرْحٍ</p> <p>But none shall be prevented from taking vengeance for wounds inflicted.</p>
45	<p>وَإِنَّهُ مَنْ فَتَكَ فَبِنَفْسِهِ فَتَكَ وَأَهْلَ بَيْتِهِ إِلَّا مَنْ ظَلَمَ.</p> <p>Whoever acts on his own account (in vengeance) [involves] himself and his family, except him who has been wronged.</p>
46	<p>وَإِنَّ اللَّهَ عَلَىٰ أَيْمَرٍ هَذَا</p> <p>Allah is accepting of what is most upright.</p>
47	<p>وَإِنَّ عَلَى الْيَهُودِ نَفَقَتَهُمْ وَالنَّصِيحَةَ وَالْإِيمَانَ دُونَ الْإِثْمِ</p> <p>The Jews must bear their expenses and they are due sincerity and upright conduct without bad conduct (being undertaken against them).</p>

48	<p>وَأَنَّهُ لَمْ يَأْتُمْ أَمْرُهُ بِخَلِيفَةٍ</p> <p>No one must perpetrate a crime against his ally.</p>
49	<p>وَأَنَّ بَيْنَهُمُ النَّصِيحَةَ وَالنَّصْرَ لِلْمَظْلُومِ</p> <p>Mutual sincerity is demanded and support for the wronged (oppressed).</p>
50	<p>وَإِنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ</p> <p>The Jews shall share in the spending with the believers when they are in a state of war.</p>
51	<p>وَإِنَّ يَثْرِبَ حَرَمٌ لِأَهْلِ هَذِهِ الصَّحِيفَةِ</p> <p>Yathrib shall be an inviolable place for the people of this <i>Sahifah</i> (document).</p>
52	<p>وَإِنَّ الْجَارَ كَالنَّفْسِ غَيْرَ مُضَارٍّ وَآتِمُّ</p> <p>The neighbour is like the self; not being harmed and not having a crime perpetrated against him</p>
53	<p>وَأَنَّهُ لَا بَحَارَ حُرْمَةٍ إِلَّا بِإِذْنِ أَهْلِهَا</p> <p>No woman is to be provided protection except with the consent of her family.</p>
54	<p>وَأَنَّهُ مَا كَانَ بَيْنَ أَهْلِ هَذِهِ الصَّحِيفَةِ مِنْ حَدَثٍ أَوْ اشْتِجَارٍ يُخَافُ فَسَادُهُ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>Any occurrence or quarrel between the people of this document, the corruption (or harm) of which is feared, must be referred to Allah 'Azza Wa Jalla and to Muhammad, the Messenger of Allah (peace be upon him).</p>

55

وَإِنَّ اللَّهَ عَلَىٰ أَتَقَىٰ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَهُ

	Allah is (witness) over that which is most God-fearing and upright in this document.
56	<p>وَأِنَّهُ لَا يَجَارُ قُرَيْشٌ وَمَنْ نَصَرَهَا</p> <p>No protection is provided to Quraish or to those who support/help them.</p>
57	<p>وَأِنْ بَيْنَهُمُ النَّصْرُ عَلَى مَنْ دَهُمَ يَتْرَبْ</p> <p>They must support one another against whoever attacks Yathrib.</p>
58	<p>وَأَنَّهُمْ إِذَا دَعُوا الْيَهُودَ إِلَىٰ صُلْحٍ خَلِيفَ لَهُمْ فَإِنَّهُمْ يُصَالِحُونَهُ وَيَلْبَسُونَهُ</p> <p>If they (the believers) invite the Jews to a Sulh (peace treaty) with an ally of theirs, then they must (also) conclude a truce with that ally.</p>
59	<p>وَأِنْ دَعَوْنَا إِلَىٰ مِثْلِ ذَلِكَ فَإِنَّهُ هُمْ عَلَى الْمُؤْمِنِينَ، إِذْ مَنْ حَارَبَ الدِّينَ، عَلَى كُلِّ أَنَسٍ حَصْنَتُهُمْ مِنْ جَانِبِهِمُ الَّذِي قَبْلَهُمْ</p> <p>And if they (the Jews) invite us to something similar to that, then the believers should respond to that, except with the one who makes war on account of the <i>Din</i> (religion). And each people are to fulfil their share from their side to those they are responsible for.</p>
60	<p>وَأَنَّ يَهُودَ الْأَوْسِ، مَوَالِيَهُمْ وَأَنْفُسُهُمْ، عَلَى مِثْلِ مَا لِأَهْلِ هَذِهِ الصَّحِيفَةِ، مَعَ الْبَرِّ الْمَحْضِ (أَوْ: الْمُحْسِنِ) مِنْ أَهْلِ هَذِهِ الصَّحِيفَةِ</p> <p>The Jews of Al-Aws, their allies and selves, are upon the same as the people of this document, in terms of receiving purely upright conduct from the people of this document.</p>
61	
62	<p>وَأَنَّ الْبِرَّ دُونَ الْإِثْمِ لَا يَكْسِبُ كَاسِبٌ إِلَّا عَلَىٰ نَفْسِهِ</p> <p>Good and upright conduct is demanded and not bad or criminal conduct (i.e. from the parties of the <i>Sahifa</i>). No person earns anything except that he earns it against himself.</p>
63	<p>وَأَنَّ اللَّهَ عَلَىٰ أَصْدَقِ مَا فِي هَذِهِ الصَّحِيفَةِ وَأَبْرَهُ</p>

	Verily Allah is (witness) over that which is most truthful and righteous in this <i>Sahifah</i> (document).
64	<p>وَإِنَّهُ لَا يَحُولُ هَذَا الْكِتَابُ دُونَ ظَالِمٍ وَلَا ظَالِمَةٍ</p> <p>This document does not protect any wrongdoer or sinful person (criminal).</p>
65	<p>وَإِنَّهُ مَنْ خَرَجَ آمِنٌ وَمَنْ قَعَدَ بِالْمَدِينَةِ آمِنٌ أَبَرَّ الْأَمْنِ، إِلَّا مَنْ ظَلَمَ أَوْ أَتَمَّ</p> <p>The one who exits is safe and secure and the one who remains in Al-Madinah is provided the best safety and security, except for the transgressor and sinful (criminal).</p>
66	<p>وَأَنَّ أَوْ هُمْ يَحْدِثُ الصَّحِيفَةَ الْبَرَّ الْمُحْسِنُ</p> <p>This document is for the one who acts upright and does good.</p>
67	<p>وَإِنَّ اللَّهَ جَارٌ لِمَنْ بَرَّ وَاتَّقَى، وَمُحَمَّدٌ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،</p> <p>Verily, Allah is the protector of the one who does good and is God-fearing. And Muhammad is the Messenger of Allah (peace be upon him).</p>

Imaam Abu Ubaid Al-Qasim bin Salam, may Allah have mercy upon him, discussed the obscure expressions of this *Sahifa* in his book “Al-Gharib” and in other places. Imam Zanjawaih (2/471/751) transmitted this with **some element of disposal**:

“Abu Ubaid said: Regarding the statement (i.e. in the *Sahifa*): “So and so tribe is responsible over their Rabaa’ah” (And Ribaa’ah is most correct in my view), he said: This is how it was narrated to us by Ibn Bukair from Al-Laith bin Sa’d. Ar-Rabaa’ah means al-Ma’aaqil (cases of blood money). It could be said: “So and so is responsible for the Rabaa’ah of his people”: When he is appointed to discharge their affairs or is a delegate to the leaders on behalf of them.

Concerning the statement: “Verily, the believers shall not leave any indebted person (Mufrah) without assisting him in ransom and blood money”, then “Al-Mufrah” means: The one overburdened with debt. It (the *Sahifa*) is saying: They must assist him. If he was a captive, they must pay the ransom to free him and if he had perpetrated a crime warranting blood money, they would pay it on his behalf.

As for the statement: “A polytheist shall not protect the property of Quraish”, then this refers to the Jews who had peace agreements with them. It (the *Sahifa*) is saying: Your peace agreement does not include protecting the properties of his enemies or to aid them against him.

Regarding the statement: “Whoever has killed a believer without right (I’tibaat), there is retaliation”. The term “I’tibaat” employed here means that he kills him whilst he was innocent and his blood was prohibited. The origin of “I’tibaat” is related to camels, referring to when they were slaughtered without any just cause or purpose.

Concerning the statement: “Unless the blood heirs of the one killed are satisfied with blood money”, indicates that he (peace be upon him) has provided a choice between the retaliation or blood money for the blood heirs of the one killed. This is similar to another Hadith of his: “Whoever has someone (related to him) killed (i.e. murdered) then he has one of two options: If he wills, he kills or if he wills, he takes blood money”.

As for the statement “It is not permissible for a believer to support a criminal or provide him with shelter”, then the meaning of criminal here refers to anyone who has transgressed a Hadd (limit) from the Hudood (limits) of Allah ‘Azza Wa Jalla. As such, no one can prevent the establishment of the Hadd punishment upon him. This is also similarly to another statement of his (peace be upon him): “Whoever’s intercession has prevented a Hadd from the Hudood of Allah has opposed Allah and His command”.

Regarding the statement: “The Jews shall share with the spending with the believers as long as they are at war”, then this the spending which is specific

to war, stipulating upon them that they assist him against his enemy. We view that he would only make the Jews contribute according to this condition that he stipulated upon them, in terms of spending, if they fight with the Muslims. Otherwise, they would not have had a share in the spoils of war of the Muslims.

As for the statement: "The Jews of Banu 'Awf are an Ummah from the believers", then this only intends their provision of support to the believers and their assistance to them against their enemies, through the spending which was stipulated upon them. As for the *Dīn* (religion), then they have no relationship to that. Do you not see that this was made clear when it said: "The Jews have their *Dīn* (religion) and the believers have their *Dīn*" and its statement: "They do not hurt except himself" which means that he does not destroy except himself, where the expression used here refers to when someone falls into a matter that destroys him, whilst it is also possible to make others fall into destruction.

This document, in respect to what was related, occurred when the Messenger (peace be upon him) had arrived in Al-Madinah, prior to Islam becoming prevalent and strong and prior to him being commanded to take the Jizyah from the Ahl ul-Kitab (people of the Book). They (i.e. the Jews) were three groups: Banu Al-Qaynuqaa', An-Nadir and Quraizha. The first group betrayed. Banu Qaynuqaa', who were allies to Abdullah bin Ubayy, violated the peace treaty (*Muwada'ah*) and so the Messenger of Allah (peace be upon him) forced them to leave Al-Madinah. They were followed by An-Nadir and then Quraizha. And we have mentioned the forced eviction and killing of them in this book of ours" [End of Quote].

We have previously stated that the statement mentioned above by Abu Ubaid: "This document, in respect to what was related, occurred when the Messenger (peace be upon him) had arrived in Al-Madinah, prior to Islam becoming prevalent and strong and prior to him being commanded to take the Jizyah from the Ahl ul-Kitab (people of the Book)" is an error that holds no meaning from which nothing beneficial can be hoped to be obtained.

We also observe, through a mere reading over of the *Sahifa*, that it represents, in its sum, constitutional texts which regulate the relationship between the different groups of a society which has been formed upon a tribal basis, where tribes represent important units and each tribe is equivalent to a **state**. These entities or states were: The *Muhajirun* (emigrants) from Quraish, Banu 'Awf bin Al-Khazraj, Banu Al-Harith bin Al-Khazraj, Banu Sa'idah bin Ka'b bin Al-Khazraj, Banu Jusham from the Khazraj, Banu An-Najjar and they were Taimullah bin Tha'labah bin 'Amr bin Al-Khazraj, Banu 'Amr bin 'Awf bin Malik bin Al-Aws, Ahl (the people of) Qubaa' and Banu An-Nabit (and this was 'Amr bin Malik bin Al-Aws). Then, there was the remainder of the Aws as a whole and they were Banu Murra bin Malik bin Al-Aws (they were Al-Ja'aadarah), Banu Jusham bin Malik bin Al-Aws and Banu Imra'u l-Qais bin Malik bin Al-Aws. It would be incorrect to mention the other clans of the Aws altogether and Allah knows best. That is because all of the clans of the Khazraj had embraced Islam collectively. Even those from them who were not believers embraced Islam outwardly. However, the clans of the Aws, then there were those from them who had not embraced Islam collectively, with the exception of Banu 'Amr bin 'Awf, who were the people of Qubaa' and Banu An-Nabit. As for the other Aws clans, then their embracing of Islam followed the *Sahifah* and as such the *Sahifah* mentioned them included under their general name (title) (i.e. rather than specifically). This also indicates that they were an alliance or single political unit. Then from the Jews (mentioned in the *Sahifa*) there were: The Jews of Banu 'Awf, the Jews of Banu An-Najjar, the Jews of Banu Al-Harith, the Jews of Banu Sa'idah, the Jews of Banu Jusham, the Jews of Al-Aws, the Jews of Banu Tha'labah (and the preponderant view in my opinion is that this was Tha'labah bin 'Amr bin 'Awf bin Malik bin Al-Aws, including Jafnah) and Banu Ash-Shatnah which was a Jewish tribe ("And the same applies to Banu Ash-Shatna that applies to the Jews of Banu 'Awf"). In total they numbered 17 entities.

It is also observable that the *Sahifa* does not include any mention of Banu Quraizah, Banu An-Nadir or Banu Qaynuqaa' by their well-known names. That is whilst it is impossible for them not to be included within it as it was written as a result of the killing of one of the chiefs of Banu An-Nadir. That

means that they must have been mentioned in it alongside their allies from the *Ansar*, so that their inclusion within it would represent an acknowledgment, reiteration and reminder of the prior old alliance. At the same time, it represents an ingenious tactic which denied their claimed original right of independent existence within Al-Madinah.

It is incorrect to say that the *Sahifah* in encompassing the relationship with the Jewish tribes which had independent fortresses and villages, like Banu Quraizhah, Banu An-Nadir and Banu Qaynuqaa', and which were equivalent to states, meant that it represented a purely international agreement, like the treaty of Al-Hudaibiyah!

It is incorrect to say that for the following reasons:

1) The majority of the texts or the *Sahifah* of Al-Madinah regulate the relationship between different Muslim tribes and groups whilst decisively stating that they are "One Ummah to the exclusion of the people – all others?". It also regulates matters related to security in Al-Madinah, specifies the sanctuary of Al-Madinah geographically and it regulates the relationships of social support between the convening parties. These are all constitutional subject areas.

2) Al-Hudaibiyah was a peace treaty and truce between two independent states which had been at war, concerning which the Quraish rejected even the Prophet (peace be upon him) being given the title reflecting his prophetic standing, as he was in their view, only Muhammad, and nothing other than that. That is whilst the *Sahifah* of Al-Madinah states that all matters are referred back to Muhammad, the Prophet or Messenger of Allah (peace be upon him). It is as though all of the parties had acknowledged him as the high head of the "league" or "collective of states" or "alliance" which they had formed, in accordance to the dictates of the document. Acknowledging Muhammad (peace be upon him) with the title of messengership and prophethood in the document did not mean by necessity that they all believed in him and followed him as they could be representative of purely diplomatic terms i.e. where the title is provided to

each party in accordance to what they have titled themselves, just as is apparent from the relationship of the Jews with him in Al-Madinah.

This “league or union (*Rabitah*)” which the *Sahifah* of Al-Madinah founded resembles:

1) The “Organisation internationale de la Francophonie”. It is novel that the French constitution touches upon it, abides to some of its rulings and states that the President of France is also its president or head, exactly like the *Sahifah* of Al-Madinah.

2) The “British commonwealth” which is also laid down within British laws which include various regulatory rulings. These laws are considered by the scholars of constitutions to possess a constitutional quality.

However, despite that, the truth is that this “league or union” was stronger and more cohesive than the French and British models. It is therefore more correct that we speak here of a “Unionist (or federal) Alliance” and not just a league or union of peoples. Such a “unionist (or federal) alliance” is our preferred expression for what is usually called “Confederation”.

Perhaps the distinguishing essential difference between the “federation” or “confederation” and the “unionist (or federal) alliance” is the issue of “At-Taabi’iyah” (subject status). In the federation it has an independent subject status which the emigrant to the land can obtain. The holder of the federation subject status is immediately and automatically considered to be a holder of the subject status of the “Province” he lives in (in the case where this “Province” is a member state of the federation), albeit with some secondary points of difference in respect to the details and particulars specified by constitutions and regimes. Consequently, the “federation” has independence and autonomous self-authority, in contrast to the “Unionist (or federal) Alliance” as nobody attains its subject status except for the one who has obtained the subject status of one of the member states prior to that. In that case he would at that time automatically and immediately hold the subject status of the “Unionist (or federal) Alliance” i.e. the “confederal”

subject status. Therefore, the independence of the “Unionist Alliance” and its authority is not autonomous. Rather, it is derived and taken from the member states. In addition, the constitution of the “Unionist (or federal) Alliance” (i.e. the “Confederal Constitution”) cannot be changed except by the agreement of all of the members. That is because it represents a constitution and an alliance treaty at one and the same time.

Consequently, it is necessary to be absolutely certain that the *Sahifah* of Al-Madinah was a constitutional document established upon the basis of a “Unionist (or federal) Alliance” i.e. “Confederal Union”, at the head of which was our master Abu Al-Qasim Muhammad bin Abdullah, the Messenger of Allah and seal of Prophets, peace be upon him and his family. It is absolutely inconceivable to have been anything other than that.

It is true that the drafting of the paragraphs of the document of the *Sahifah* of Al-Madinah were mostly contrary to the style of legal or law formulation and contrary to the drafting of Fiqh as has been presented within the books of Fiqh, especially “Kashaf Al-Qinaa’ ‘An *Matn* Al-Iqnaa’” (A very detailed and comprehensive book of Hanbali Fiqh”. This was necessary and it would be inconceivable for it to have come in a manner contrary to how it came. That is because it was written via the dictation of our master Muhammad, the Messenger of Allah and seal of Prophets (peace be upon him), who had been provided with “Jawami’ Al-Kalam” (Brevity in speech with the utmost eloquence) and to whom speech was “Summarized concisely”. The style used in it, is the same style of the revelation. It is a speech of a specific kind and does not fall under the category of the speech of jurists, Sultans, philosophers or Al-Mutakallimin (speculative theologians). Despite that, this distinct style does not remove it from being a constitutional document. That is because it undoubtedly and unquestionably is a constitutional document albeit with a distinct legislative style.

Chapter Three: Establishing the authenticity of the *Sahifah*

Section: Establishing the authenticity of the *Sahifah*

One important issue remains and this is that an objector may say in objection that the *Sahifah* of Al-Madinah has been transmitted in a Mursal (i.e. related by a Taabi' without mention of the Sahabi in the chain) manner and we are not aware of any Muttasil (i.e. continuous and complete) chain of transmission for it. Consequently, it does not stand up as a proof and it is not permissible for it to be used for the purpose of deduction. **We say:** The matter is not like that. Rather, it is a transcription of a written document that has been transcribed by transmitters generation following generation, which is apparent from the closeness of the worded expressions and which we could call congruous or in accord. It has come via a host of transmission paths which are without doubt continuous and complete in their chain of transmission and which we will come to discuss in due course. As such, whilst seeking guidance from Allah, **we say:** It is Sahih (authentic) and stands up as evidence and proof. Had this *Sahifah* come from the Jews or the Christians we would have these objectors going fully along with it. These are the same people who have **pained – needs better wording** our heads with their **own** Mursal and Munqati' (interrupted) chains of narrations which they claim to have been written whilst being guarded by the holy spirit!

We will now present a detailed and meticulous study of the chains of transmission of the *Sahifah* of Al-Madinah, one chain following another:

The first Isnad (chain of transmission): As recorded by Al-Baihaqi:

“Abu Abdullah Al-Hafizh, related from Abu Al-'Abbas Muhammad bin Ya'qub, from Ahmad bin Abdul Jabbar, from Yunus bin Bukair, from Ibn Ishaq, from **Uthman bin Muhammad bin Uthman bin Al-Akhnas bin Shariq who said: It was taken from the family of 'Umar bin Al-Khattab, may Allah be pleased with him. It had been attached to the written document of As-Sadaqah which 'Umar had written to the go ernors**”.

- As for Imam **Al-Baihaqi**, then he is: Al-Hafizh, Al-'Alamah, the established, the Faqih (jurist), Sheikh ul-Islam, Abu Bakr Ahmad bin Al-Husain bin 'Ali bin Musa Al-Khusrawjirdi. This is according to "Siyar A'alam An-Nubulaa" (35/145/86).

- **Abu Abdullah Al-Hafizh** is: Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamduwaih; the Imam, Al-Hafizh, the Naqid (critic), Al-'Alamah, Sheikh ul Muhaddithin, Abu Abdullah bin Al-Bayyi' Ad-Dabbiy At-Tahmaniy An-Naisaburiy Ash-Shafi'iy and author of literary works. This is according to "Siyar A'alam An-Nubulaa" (33/157/100).

- **Abu Al-'Abbas Muhammad bin Ya'qub** bin Yusuf bin Ma'qil bin Sinan Al-Umawiy, Mawla Bani Umayyah An-Naisaburiy **Al-Asammu** (the deaf) (DOD: 346 ah). He was the Muhaddith of his age without a competing claim. This is according to "Tarikh ul-Islam" (7/841/243). Nobody questions the scholars like these except for the one whose mind is defective.

- **Ahmad bin Abdul Jabbar**: We have summarized his case in the addendum under the heading: "The authentication of Ahmad bin Abdul Jabbar Al-'Utaridiy". In it we stated: [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaridiy, Abu 'Umar Al-Kufi, has no issue or problem associated with him. **His recei ing of the Seera is authentic and he is reliable to be used as e idence.** He was from the tenth (i.e. level of chain). He passed away in the 72nd year (meaning 172 AH) at the age 95]. This is to correct the major failing which Imam Al-Hafizh ibn Hajar Al-Asqalani was party to, when he said in "Taqrir At-Tahdhib" (1/81/64): [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaridiy, Abu 'Umar Al-Kufi, is **Da'if** (weak) **and his recei ing of the Seera is authentic**, from the tenth (i.e. level of chain). It has not been established that Abu Dawud related from him. He passed away in the 72nd year (meaning 172 AH) at the age 95]. It is also to refute Abdul Qadir Al-Muhammadi, one of the adherents of Al-Hafizh and among the claimants of "An-Nazhar Wa t-Tahqiq" (Examination and verification), who wrote upon the "Ahl ul-Hadith" online portal on 19/03/2007, when discussing the lines of transmission of the *Sahifah* of Al-Madinah. He mentioned a number of

incomplete transmissions from **some** of the Imams and concluded by stating:

[Al-Hafizh ibn Hajar said: He is *Da'if* (weak) and his hearing or receiving of the Seera is Sahih (authentic). **I said:** It is not understood from this statement of Ibn Hajar that he is Thiqah (trustworthy) in respect to the Seera! Rather, his intention was merely to repel the suspicion of Tadlees (i.e. misrepresentation in the chain of transmission) from him because he had been accused of that, as has previously been mentioned. That is because he heard (received) the "Maghaziyy" (i.e. Seera) from an early age, alongside his father, from Yunus bin Bukair Ash-Shaibani. He was accused "that the books that he narrates from (actually) belonged to his father and that he had claimed to have received (heard) them alongside him". Al-Hafizh (Al-Asqalani) wanted to establish that he had received it himself and Al-Khatib had transmitted a story that makes clear the authenticity of his receiving from Yunus. That is in the case where he transmitted, with its chain, from Muhammad bin Al-Hasan bin Humaid bin Ar-Rabee' from his father, the following: "... That they asked Abu Kuraib about the Maghaziyy (i.e. Seera) and he said: "Go to see a young man in Al-Kunas (place). His name is Al-'Utaridiy and he received (heard it) alongside us and his father". So, we came to him and he said: "I don't know where it is. Since the time of hearing it I have not looked in it. However, it is in Qimatr (what books are preserved in) which contains books, so seek it there". I sought and found it and there were pigeon droppings upon it. He had recorded it with his father with an old script. I asked him to give it to me and allow me to publish it, and so he did". If this story is affirmed, then the narrator classifies his memory (by heart) as being weak as he had forgotten it and did not recall it. It also made clear the weakness of his concern to it (the book) as he had left it in the tower with pigeons, to the point that it had pigeon droppings upon it! Consequently, the man is *Da'if* (weak) just as the Imams who specialise in this matter have stated] [End of Quote]. This is also a recorded text in the archives of "The Ahl ul-Hadith Portal" in the Shamela e-program library (2 - 51/390).

- **Yunus bin Bukair:** We have also summarized his case in the addendum under the heading: "The authentication of Yunus bin Bukair". In the

conclusion of the addendum we stated in correction to the speech of Al-Hafizh in his “At-Taqrīb”: [Yunus bin Bukair bin Wasil Ash-Shaibani, Abu Bakr Al-Jamal Al-Kufi, is **Thiqah (trusted), an Imam in respect to the Seera and the Maghazi and he is in respect to it an established source of evidence**, from the ninth (generation). He passed away in the 99th year (meaning + 100 i.e. 199)]. We also refuted the contention of Abdul Qadir Al-Muhammadi and his casuistic argumentation, which allude to him being a man of whims, who wanted to classify the *Sahifah* of Al-Madinah as being weak (*Da’if*), employing every possible stratagem to accomplish that. Our detailed refutation can be found in the addendum “The authentication of Yunus bin Bukair”.

- **Ibn Ishaq**: He is Abu Bakr Muhammad bin Ishaq bin Yasar, the indisputable Imam of the scholars of Seera, Maghazi and history; representing the final point of reference in respect to them. A consensus has virtually been established concerning his authenticity, truthfulness and leadership in the field. Despite that, our companions called Abdul Qadir Al-Muhammadi could not overcome his whims. So, after affirming that by stating: [As for Ibn Ishaq, then regarding him there is a lot that has been said, the sum of which is: That he is Saduq (truthful), Mudlis (i.e. conceal a narrator in the *Isnad*) in respect to the Hadith. He is the Imam of the Maghazi and Seera and is the final point of reference in respect to them], he was nevertheless unable to escape from his whims and so he mentioned what he believed would cast a bad or negative shadow upon Ibn Ishaq, when he stated: [‘Abbas Ad-Dawri said: Ahmad bin Hanbal was asked about Ibn Ishaq and so he said: “These Ahadeeth (i.e. concerning the Maghazi and Seera) are written (i.e. transmitted) from him. However, if he comes with the Halal and the Haram, we would want a people to be like this” He then clasped his hands together, placing his two thumbs over his fingers].

In response **I ask**: What does this signify?

Firstly: Imam Ahmad bin Hanbal is exclusively a scholar of Fiqh and Hadith and is not from the scholars of Seera, Maghazi, history or Tafsir. He does not have a deep knowledge of its main transmitters just as he doesn’t have a

great deal of transmissions from the companions of Ibn Ishaq for him to have examined what they brought. Indeed, he was indiscriminate or over general when he stated that the books of Maghazi, Fitan (trials and tribulations) and Tafsir had no basis. **And from among the greatest of his errors**, was his speech regarding the Imam Al-Hujjah (the competent authority) of Al-Maghazi (Seera of military expeditions); Muhammad bin 'Umar Al-Waqidiy, whose condition and reality we have studied in a painstaking precise manner over a period of many years and which we will present shortly under the title "Fairness to Al-Waqidiy".

Secondly: Concerning Ibn Ishaq, he said "There is a lot that has been said (concerning him)". According to what right or defence has the one called Abdul Qadir Al-Muhammadi presented this small part from this "There is a lot that has been said" whilst completely ignoring all that has been said which completely refutes that part he has mentioned. An example of that is the statement of Imam Ibn Qayyim Al-Jawziyah in his "Tahdhib Sunan Abi Dawud Wa Iedaah Mushkilaatuhu" (2/373 – Shamela electronic library): [Concerning the Hadith of Ibn Ishaq which contains "Verily His throne is above the heavens like the Qubbah (dome)" and Al-Mundiri's finding of fault in it. He then said: The scholars of Ithbaat (authentication) said: There is nothing in this which permits you to reject the Hadith. As for accusation against Ibn Ishaq in relation to it, then the answer is: That Ibn Ishaq is the object which Allah has placed knowledge and trustworthiness. 'Ali Ibn Al-Madiniy also said: His Hadith in my view are **Sahih**. Ash-Shu'bah said: **"Ibn Ishaq is the Ameer ul-Mu'minin in respect to the Hadith"**. He also said: he is Saduq (truthful) and 'Ali bin Al-Madiniy also said: "I have not found from him except two Munkar (defective and rejected) Hadith". This last statement reflects the greatest level of praise in the case that only two Hadeeth were rejected in spite of the great number of Hadith that he related. 'Ali also said: "I heard Ibn 'Uyainah saying: "I have not (heard?) anyone speaking about Ibn Ishaq except that his speech held appreciation or esteem. **And there is no doubt that the people of his time period were more knowledgeable about him than those who spoke about him after them"**. Muhammad bin Abdullah bin Abdul Hakam said: I heard Ash-Shafi'iy saying: Az-Zuhri said: Knowledge will remain in this area as long as that visionary young man

remains in it (intending Ibn Ishaq).” Ya’qub bin Shaibah said: I asked Yahya bin Ma’een: “How is the status of Ibn Ishaq?” He replied: “He was not like that (i.e. to be questioned). I asked: “Do you hold anything in yourself (negative) **in respect to his adith” Hassas Hadith?”** He answered: “No, he was truthful”. Yazid bin Harun said: I heard Shu’bah saying: **“If I possessed authority, I would have appointed Ibn Ishaq over the scholars of Hadith”**. Ibn ‘Adiy said: “I have **examined** the Ahadeeth of the great scholar Ibn Ishaq and I did not find in his Hadith that which presents an opportunity for us to ascertain that he is weak (*Da’if*). He may have erred or been mistaken, just as others err. And it was not known among the trustworthy transmitters that his narration was a lie”. Ya’qub bin Shaibah said: I asked Ibn ul-Madiniy about Ibn Ishaq? And he said: “His Hadith are **Sahih** (authentic) in my view”. I asked: “What about what Malik said about him?” He replied: “Malik did not sit with him and did not know him or every matter that was spoken in Al-Madinah!”. I said: “Hisham bin ‘Urwah has also spoken about him?” He replied: “That which Hisham said is not an authoritative source. It could be that he (i.e. Ibn Ishaq) met the woman whilst he was a boy and heard from her. Truthfulness is evident in his Hadith: He relates on an occasion: Saying Abu Az-Zinad told me, and sometimes he says: Abu Az-Zinad mentioned and he says: Al-Hasan bin Dinar related to me from Ayub from ‘Amr bin Shu’aib (in relation to Salaf and Ba’i (i.e. issues related to trade)). And he related more than all the people from ‘Amr bin Shu’aib]. There is also what came in the book “Nasb Ar-Rayah Takhrij Ahadeeth Al-Hidayah” by the great scholar Jamal Ad-Din Az-Zai’aliy, with assistance from Ayman Salih Sha’ban (1/252): [Abdullah ibn Mubarak said: Ibn Ishaq is **Thiqah, Thiqah, Thiqah** (a trustworthy source)]. If the fair critic was to contemplate the speech of the Imam of the Imams in respect to finding faults in Hadith, ‘Ali Ibn Al-Madiniy, who was also one of the great Imams of Hadith and from the greatest Imams of the science of Al-Jarh wa t-Ta’dil (science related to the examination of the narrators of Hadith for their soundness), concerning Ibn Ishaq in general, and what he said about the Hadith of “Salaf and Ba’i” in particular, he would know that he defends him even in respect to the accusation of Tadlees (i.e. the concealment of a narrator in the *Isnad*). That is because even this suspicion or doubt has no basis for it. It only represented the omission of some links of transmission or summarizing them for the purpose of

preserving the flow of the events and historical stories. This is a well-known methodology. It is necessary and there is nothing wrong with it. Necessity dictates that methodology in respect to the books of Seera and history and it doesn't fall under the category of Tadlees (i.e. deliberate manipulation of the chains of transmission) from the outset or in terms of form.

If more information is desired in terms of the "There is a lot that has been said (concerning him)" concerning the Imam Al-Hafizh Al-Hujjah, the Amir ul-Mu'minin in respect to the Hadith, Muhammad bin Ishaq bin Yasar Al-Qurashi, then the addendum under the title "Muhammad bin Ishaq bin Yasar, Amir ul-Mu'minin in respect to the Hadeeth" can be referred back to. It contains more evidence concerning his being a great Imam and refuting the ridiculous accusation of Tadlees (i.e. deliberate manipulation of the chains of transmission that has been attributed to him).

- **Uthman bin Muhammad bin Uthman bin Al-Akhnas bin Shariq**: He is usually referred to by the name Uthman bin Muhammad Al-Akhnasi or Uthman bin Muhammad bin Al-Mughirah or just Uthman Al-Akhnasi. The one called Abdul Qadir Al-Muhammadi, who posted on the Ahl ul-Hadith online portal on 19/03/2007, stating the following, **in imitation to** Al-Hafizh bin Hajar, when discussing the chains of transmission of the *Sahifah* of Al-Madinah: [As for Uthman bin Muhammad bin Mughirah Al-Akhnas Ath-Thaqafi Al-Hijazi, then he is a Saduq (truthful person) who has Awham (erroneous narrations) and Manaakir (Hadith rejected by others)]. This was also recorded in the archives of the Ahl ul-Hadith portal in the Shamela e-library (2 - 51/390). This is all that he (Abdul Qadir) said in order to support his falsehood: One single line collating all of the knowledge of those who came before and have passed by since!! Even his statement: "Manaakir" came from another source because it was not from the speech of Al-Hafizh ibn Hajar, who stated in "Taqrīb At-Tahdhīb" (1/386/4515): [Uthman bin Muhammad bin Al-Mughirah bin Al-Akhnas bin Shariq Ath-Thaqafi Al-Akhnasiy Hijazi is **Saduq (a truthful person) who has Awham**, from the **sixth** (i.e. level of chain)].

In the addendum comprising of nine pages under the heading: “The authentication of Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi”, we have firmly established a correction of the summary of Al-Hafizh (Ibn Hajar) who fell extremely short in his appraisal, in addition to establishing proof that the correct statement regarding him is: [Uthman bin Muhammad bin Al-Mughirah bin Al-Akhnasi Ath-Thaqafi al-Akhnasi is **Thiqah** (trustworthy in narration), a **jurist, scholar in Maghazi and history**, from the **fourth**]. The addendum can be referred back to as it contains many important historical benefits in addition to a discussion of the defects in the well-known Hadith of significance “Whoever has taken the responsibility of judiciary (or is appointed as judge), then he has been slaughtered without a knife”. May it bring some delight by Allah’s permission.

- Aali (the family of) ‘Umar bin Al-Khattab, may Allah be pleased with him:

In the addendum entitled “The authentication of Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi” we stated: [As for the Aali (the family of) ‘Umar bin Al-Khattab, among whom Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi found the written document of the “*Sahifah* of Al-Madinah”, then they are without doubt Abdullah ibn ‘Umar, ‘Asim bin ‘Umar and their brothers, children and wives. All of whom, by the praise of Allah, are Thiqaat (trustworthy and accepted relators) of the firmest degree, at the height of trustworthiness, truthfulness and God-fearing, whilst a liar or fabricator has not been known from among them – Allah forbid].

In conclusion: The Hadith is Muttasil (a continuous unbroken chain from beginning to end) and Sahih (authentic), each link in the chain is from the Thiqaat (trustworthy and accepted narrators), through which evidence and proof (Al-Hujjah) is established. It is not how the one named Abdul Qadir Al-Muhammadi claimed when he made a gross error stating: “This *Isnad* (chain of narration) **is not rejoiced at**, as it contains Al--‘Utaridiy and Ibn Bukair, in addition to the suspicion or doubt of the occurrence of an interruption, in the case where Uthman did not state who from among the family of ‘Umar bin Al-Khattab he had taken it (i.e. the *Sahifah*) from. It could be that he could have been mistaken in that or that the mistake originated from Bukair as he is well known to commit violations, in the case where he would take

the speech of Ibn Ishaq and connect himself to the Hadith (i.e. the chain of narration)]. Bravo, is this the result of proper research and examination is undertaken? May Allah's refuge be sought.

- **The second *Isnad* (chain of transmission)**: This is the chain as recorded by Ibn Sayed An-Nas in his "Uyun Al-Athar Fee Funun Al-Maghazi wa Ash-Shama'il Wa As-Siyar", transmitted by Ibn Abu Khaithama:

[Ahmad bin Jinab Ab Al-Walid related from 'Eisa bin Yunus, from Kathir bin Abdullah bin 'Amr al-Muzani, from his father from his grandfather]. Al-Baihaqi also mentioned the *Isnad* (chain of transmission) in a summarized form: [Kathir bin Abdullah bin 'Amr bin 'Awf related from his father, from his grandfather ... It was related to us by Abu Abdullah Al-Hafizh and Abu Bakr Al-Qadi who said Abu Al-'Abbas related to us from Muhammad bin Ya'qub from Muhammad bin Ishaq Ad-Daghani, from Mu'awiyah bin 'Amr from Abu Ishaq (Al-Farazi) from Kathir bin Abdullah, who stated it (i.e. the Hadith)].

Firstly, **we say**: Concerning the statement of Ibn Sayed An-Nas in his "Uyun Al-Athar Fee Funun Al-Maghazi wa Ash-Shama'il Wa As-Siyar" (1/330), after presenting the text of the *Sahifah* of Al-Madinah from Ibn Ishaq in its complete and full length: [This is how Ibn Ishaq mentioned it and Ibn Abu Khaithama also mentioned it (i.e. the text of the *Sahifah*). He then presented the *Isnad* (chain of transmitters) and then stated: **He mentioned it in the same way**], it is not conceivable that he said that unless the two texts conformed to each other or were mutually similar. It is not permitted to expect other than that from the Imam of the Musannaf and a great Hafizh like Ibn Sayed An-Nas, otherwise it would represent a form of treachery and deceit. The truth is that he found it sufficient not to mention the text of Ibn Abu Khaithama due to the presence of the text of Ibn Ishaq (which was the same). At that time the people would write by their own hands and they didn't have computers to facilitate copying and pasting.

There is therefore no significance in what the one named Abdul Qadir Al-Muhammadi stirred up when he said: [This Hadith does not conform to the Hadith of Ibn Ishaq. It rather came in a summarized form like the

forthcoming narrations. Ibn Sayed An-Nas merely mentioned it as he stated i.e. like the document that Ibn Ishaq related. It was then followed up by those who followed it up, whilst not **being established to him**. **That is because Ibn Sayed An-Nas did not mention** to us its text, which is considered to be from among that which has been lost from the history of Ibn Abu Khaitham. This is supported by the fact that Al-Baihaqi related it in a summarized form as can be seen].

As for Al-Baihaqi having related it in a summarized form, then that was due to the suitability of that section of the text in respect to the (topic of the) chapter he was addressing. Al-Baihaqi follows this approach a lot and particularly in his “Sunan Al-Kubra”. It was also practised by Al-Bukhari before him in his “Sahih” and by the majority of the compilers of Hadith. There is no relationship between this and it having reached them in a summarized or complete form and by greater reason, reaching other than them, in a summarized or complete form. adityh.

The following was mentioned concerning him in “Dhail At-Taqqid Fee Ruwaat As-Sunan Wa Al-Asaneed” (1/247/483):

“Muhammad bin Muhammad bin Muhammad bin Ahmad bin Abdullah bin Muhammad bin Yahya bin Muhammad bin Muhammad bin Abu Al-Qasim bin Muhammad bin Abdullah bin Abdul ‘Aziz bin Sayed An-Nas bin Abu Al-Walid bin Mundhir bin Abdul Jabbar bin Sulaiman Al-Ya’mariy Al-Hafizh Fat’h ud-Din Abu Al-Fat’h bin Ash-Sheikh Abu ‘Umar bin Ash-Sheikh Abu Bakr, who is known under the name of Ibn Sayed An-Nas Al-Ya’mari. He **received – read?** Sahih Al-Bukhari at the hands of Al-‘Izz Abdul ‘Aziz bin Abdul Mun’im Al-Harani and Sahih Muslim from Muhammad Abdul ‘Aziz bin Al-Hafizh Abu Al-Futuh Nasr Abu Al-Farah Al-Husari. He received Sunan Abu Dawud at the hands of Al-Mu’ayed At-Tousi and Abdur Rahim bin Yusuf bin Khatib Al-Mizza. He received Al-Ghilaniyat via his father’s reading of it and Al-Ghilaniyat from Ghazi Al-Halawi via his reading. He received the Jami’ of At-Tirmidhi from Muhammad bin Ibrahim bin Tarjam Amazani, via his reading, and Wa’l Abu ‘Ali Ya’qub bin Ahmad bin Fada’il Al-Halabiy related the Sunan of Ibn Majah to him via his reading. He **received** the “(Seera) An-Nabawiyah

Tahdhib Ibn Hisham” from Abu Al-Ma’aliy Ahmad bin (...), via his reading, with the exception of a small part of it, which he received from other than him. He received the majority of the “Maghazi” of Musa bin ‘Uqbah from Al-‘Izz Ahmad bin Ibrahim Al-Fariqiya, in addition to the book “Adh-Dhuriyah At-Tahirah” by Ad-Dulabi. He received some of the “Maghazi” of Abu Abdullah Muhammad bin ‘Abid Al-Qurashi Al-Katib from Al-Khadr bin Al-Husain bin Al-Khadr bin ‘Abdan. He received the majority of the book “At-Tabaqat Al-Kubra” of Muhammad bin Sa’d from Abdul Muhsin bin As-Sahib Muhyi ud-Din Muhammad bin Ahmad bin Jaradah Al-‘Uqaili, via his reading. He received “Al-Mu’jam As-Saghir” of At-Tabarani from Muhammad bin Abdul Mu’mín bin Abu Al-Fat’h As-Suwariy, via his reading, in addition to the reading of Al-Hafizh Abu Al-Hajjaj Al-Mizzi and the Musnad of Abu Ya’la Lamousli. He received the “Mu’jam” of Ibn Jami’ from ‘Umar ibn Al-Qawwas, via his reading, at Gharbil from Ghouta in the Damascus province. He received “Ash-Shifa) of Al-Qadi ‘Iyad from Al-Qadi ‘Ilm ud-Din Muhammad bin Al-Husain bin Rashiq Ar-Rib’iy, via the reading of his father through his hearing it from Ibn Jubair. He received many books of knowledge and his Shuyukh were numerous. He was proficient in the Hadith, Adab (literature) and other areas and became well known by the favour of his capable explanation of a large portion of At-Tirmidhi. He also authored a work on the Prophetic Seera which contained many benefits which he called **“Uyun Al-Athar Fee Funun Al-Maghazi wa Ash-Shama’il Wa As-Siyar”**. He summarized it and **maned** the summarized version “Nur ul-Uyun”. His poetry included the book: “Bushra Al-Labib Bi-Dhikra Al-Habib”. He used to narrate from it and from “Uyun Al-Athar” among other written works or compilations of his. He passed away suddenly on the 11th of Sha’ban in Cairo, in the year 734 AH, whilst he was born in the year 671 AH. He stayed in Damascus in the company of Ibn Al-Mujawir and he received (knowledge) from him. His companion Al-Qutb Al-Halabi received knowledge from him in addition to Ahmad bin As-Sabouni and Al-Jamal Ibrahim bin Muhammad bin Abdur Rahim Al-Amyouti”. [End of Quote].

The following also came mentioned (about Ibn Sayed An-Nas) in the “Mu’jam of the companions of Sheikh Al-Islam Ibn Taymiyyah” (p. 161 [Shamela E-library]):

“Muhammad bin Muhammad bin Muhammad bin Ahmad bin Abdullah bin Muhammad bin Yahya bin Muhammad bin Muhammad bin Abu Al-Qasim bin Muhammad bin Abdullah bin Abdul ‘Aziz bin Sayed An-Nas bin Abu Al-Walid bin Mundhir bin AbdulJabbar bin Sulaiman, Abu Al-Fat’h Fat’h ud-Din Al-Ya’mariy Ash-Shafi’iy [671-734 AH]. He was born in the month of Dhu l-Qa’dah into a household of some leadership and power, and his paternal uncle had been a military commander in Seville. When his father settled in the lands of Egypt his father brought along with him the Ummuhat (mothers i.e. main sources) of the books of knowledge including the Musannaf of Ibn Abi Shaibah, his Musnad, the Musannaf of Abdur Razzaq, Al-Muhalla, Al-Istidhkar and other large compilations. At a young age his father brought him to learn from Shams ud-Din Al-Maqdasi. He also received knowledge at the hands of Al-Qutb Al-Qastalani, Ibn Al-Anmatiy, Ghazi, Ibn Al-Khaimiy and Shamiya bint Al-Bakri. He sought knowledge by himself and wrote by his own hand. He took a great deal from the companions of Al-Kindi and Ibn Tabarzadh. He travelled to Damascus and his arrival coincided with the death of Al-Fakhr bin Al-Bukhari which pained him. He took a great deal from As-Suwariy, Ibn ‘Asakir, Ibn Al-Mujawir and Ash-Sheikh Al-Mizziy encouraged him to take knowledge from Ash-Sheikh Ibn Taymiyyah. He then met him and received knowledge from him. He (Ibn Sayed An-Nas) said regarding him (Ibn Taymiyyah): [I found him to be from those who had attained a great share of knowledge from the Islamic sciences. He had virtually absorbed the Sunan (i.e. Hadith) and Athar (reports) to memory. If he spoke concerning Tafsir he carried his own banner (i.e. he was distinguished). If he provided a judicial verdict he was fully aware of its purpose or aware and if a Hadeeth was mentioned to him, then he was the possessor of its knowledge and of its narration. Or if he attended to giving and dictation you would not see anyone more expansive in his giving and higher in knowledge than him. He was distinguished in every art over his contemporaries. No eye that saw him had seen the like of him and no eye had witnessed a scene like when he would be discussing Tafsir and his session would be attended by a great crowd whilst he would quote from the sea of his sweet and pure knowledge. They would indulge from his excellent merit in the garden and the stream. That continued until some people from

his land were afflicted by envy and the people of criticism began to incite against him in relation to his Hanbali views in matters of Aqeedah (belief). And so they took hold of some of his speech concerning that and sought to make that a cause of blame due to it. They prepared arrows to accuse him of deviancy and claimed that he had violated their way and divided their group. And so he disputed with them and they disputed with him, he boycotted some of them and they boycotted him. He then disputed with another group who from those who had no path and claimed that they were upon the most precise knowledge of what was hidden in these matters (i.e. of Aqeedah) and upon its manifest truth. He exposed those groups and mentioned the calamities of what they claimed. So they reached out to the first group of those who disputed with him and sought assistance from those who held malice against him. As a result, they made his affair reach the ears of the rulers and all of them strove to declare his Kufr and worked against his thought. They then prepared a document and incited the spiteful to spread it amongst the noble. They strove to make it reach the ruling kings of the lands of Egypt. He was then taken, arrested and placed in prison as soon as he arrived. They then convened sessions for the spilling of his blood and they gathered for that purpose from the residents of the locality and inhabitants of the schools, from among those who had been involved in the dispute and were crafty in their deception, and from those who were openly calling him a disbeliever and most prominent of those boycotting him, whilst calling him "Raib ul-Manun" (Doubter of fate). Your Lord knows what was hidden in their hearts and what they declared. Those who were openly declaring his disbelief were not worse than those who were deceitful. The scorpions crept towards him but Allah drove back the plotting of them all. He saved him by the hands of those whom Allah had chosen and Allah is dominant over His affair. Following that, he was not spared from one trial after another and throughout his remaining life he did not move from one ordeal except that he was afflicted by another. That was until he took his matter to some of the judges. They imprisoned him and he remained in that prison until the time of his parting to the mercy of Allah Ta'alaa and his passing. And to Allah do all matters return and He is all aware of the treacherous among the people and what the hearts conceal. Its day was witnessed, the streets became narrow for his Janazah (burial) and were filled

from Muslims coming from every place seeking blessings in its gathering for the Day when the witnesses will stand, holding fast to his casket until they broke its poles. That was on the 20th night of Dhu l-Qa'dah in the year 728 AH, at the Damascus guarded fortress. He was born in Harran on the 10th of Rabee' ul-Awwal in the year 661 AH, may Allah have mercy upon him and us all" [End of Quote].

(Continued) He (Ibn Sayed An-Nas) received from him some of the book "Al-Juz'" by Ibn 'Arafah. Adh-Dhahabi said: "He (Ibn Sayed) almost reached Al-Fakhr (i.e. Al-Bukhari) but missed him by two days. His teachers from the scholars numbered close to one thousand. He transcribed in his own writing, sifted (through knowledge) and was assigned to testimony for a period. He had good morals (character), was cheerful and someone who was jovial playful. **He was Saduq (truthful) in respect to the Hadeeth and he was an authoritati e source in respect to what he transmitted.** He had a sharp penetrating eye in respect to art, experience in respect to transmitters, knowledge of differences in opinion and was outstanding in the knowledge of the language and had abundant virtues. He said: And had I dedicated myself to knowledge as I should have done, I would have travelled to him. However, he would seek distraction from that through writing, while his arrangements were without cost. He was cheerful, intelligent, easy to get on with and did not carry any anxiety with him" (End].

(Continued) Al-Barzali said: "He was one of the eminent people of knowledge. Perfection (excellence) and memorisation, in respect to the Hadith and in terms of comprehending their deficiencies or points of weakness and their Asaneed (chains of transmission). He was knowledgeable of those which were Sahih and those which were faulty. He was a knowledge base of the Seera and he excelled in the Arabic language. He was characterised by good classification, soundness in Aqeedah, quick reading, being well presented, greatly humble, good company, light-hearted, funny and intelligent. He had beautiful poetry and exceptional prose. He was loved by the students of Hadith and no one like him has come after him, as a whole (i.e. with all these qualities combined)" [End of Quote].

(Continued) Ibn Hajar said: “He memorised “At-Tanbih” and his (scholarly) teachers numbered perhaps close to a thousand. He spent a lot of time in the company of Ibn Daqiq Al-‘Eid. He completed the study of Usul ul-Fiqh under him. He returned to him and used to love and be fond of him, listen to his speech and commend him. He received the knowledge of the Arabic language from Bahaa’ ud-Din Ibn An-Nuhas. He wrote **in?** both the Maghreb and Egyptian scripts and perfected them. Al-Kamal Al-Adfuwi said (regarding him): “He memorised “At-Tanbih” in Fiqh and authored his book in Seera called: “Uyun ul-Athar”. It is a good book in its subject area and set out to explain (the Sunan of) At-Tirmidhi. Had **he restricted himself in respect to that upon the art (knowledge area) of the Hadith** rather than the discussion of the Asaneed (chains of transmission), it would have been more complete and better. However, he sought to follow his teacher Ibn Daqiq Al-‘Eid and consequently came to an **end** before accomplishing what he had wanted to accomplish” [End of Quote].

He also authored books which **dazzled** and became famous. These include: “Nur ul-Uyun” and “Bushra Al-Labib Bi-Dhikra Al-Habib”. It was a summarised work in the area of the Seera which Ibn Hajar commended. He also authored Prophetic poetic works which he explained in a volume and long poetic proses among other works] [End of speech from the “Mu’jam of the companions of Sheikh Al-Islam Ibn Taymiyyah” (p. 161 [Shamela E-library]).

Let us contemplate the speech of Imam Adh-Dhahabi (in the above text), the uncontested Imam of the scholars of Hadith and history of his age, when he said about this Imam (Ibn Sayed An-Nas): **“He was Saduq (truthful) in respect to the Hadeeth and he was an authoritati e source in respect to what he transmitted”**. We would then realise the magnitude of the crime that the one named Abdul Qadir Al-Muhammadi perpetrated against this Imam and against the truth!

Let us now focus upon the study of this second path of transmission (of the *Sahifah* of Al-Madinah):

As for the eminent accomplished Imam Al-Hafizh Abu Bakr Ahmad **bin Abu Khaithama**, the author of “At-Tarikh Al-Kabir”, and ‘Eisa bin Yunus bin Abu Ishaq As-Sabee’l Al-Hamdani, then they are Imams from among the Thiqat and Athbat (Those who are trustworthy and reliable in terms of transmission), and there is a consensus over that. As for **Ahmad bin Janab** (Ab Al-Walid Al-Masisi), then he is **Thiqah (trustworthy) by consensus** and he is Thiqah Thabit (trustworthy and reliable) in respect to ‘Eisa bin Yunus specifically. With the inclusion of Al-Baihaqi, they are all well-known Athbat and Thiqat (trustworthy and reliable) Imams up until the chain reaches Kathir bin Abdullah. Consequently, there is no need to study the circumstance or condition of anyone other than Kathir bin Abdullah bin ‘Amr bin ‘Awf. We have undertaken that in an attached section specified for that under the heading: “Fairness to Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani”. In it we have established the invalidity of what Al-Hafizh (Al-Asqalani) mentioned in his “Taqrib At-Tahdhib” (1/460/5617) when he said: [Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani Al-Madani is **Da’if** (weak). Those who attributed lying to him were excessive; from the seventh]. That is in the case where it is obligatory to replace the text with the following: [Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani Al-Madani; **there is no issue with him** and those who attributed lying to him were in error, from the seventh]. In this manner, the injustice is raised from this man and he is dealt with fairly within the boundaries of moderation.

As a consequence of that, the quality of the *Isnad* is affirmed and its being Hasan (good). Indeed, it is possible that it is sufficient as an evidence to be used as proof by itself, to establish an evidential argument. So, how about if we were to add to it the first *Isnad*, the authenticity of which we have already established?!

- **The third *Isnad* (chain of transmission)**: The *Isnad* of Ubaid Al-Qasim bin Salam recorded in his great book “Al-Amwal” (260/518): Yahya bin Abdullah bin Bukair and Abdullah bin Salih related to me and both said: Al-Laith bin Sa’d related to us saying: ‘Uqail related to me from Ibn Shihab, that he said: It reached me that the Messenger of Allah (peace be upon him) ...].

This appears from the onset to be from the Mursal narrations of Az-Zuhriy which are generally not of the highest level of quality. However, this *Isnad* (chain of transmission) is of the highest level of quality. Indeed, it may even be the from the most authentic chains of this Dunya (world).

The correct view is that this *Isnad* is not from among the general Mursal narrations, rather it is a Balagh (proclamation) and Az-Zuhriy has seven or eight other Balaghat (proclamations), all of which are authentic (Sahih), This indicates that the Balaghat of Az-Zuhriy are contrary to the general Mursal narrations, in respect to the extent of their quality (or soundness). The text in its origin was essentially from a document, even if Az-Zuhriy, evidently dictated it from his memory.

There is therefore no cause to doubt the authenticity of this chain of transmission (*Isnad*) in itself and particularly as most of its paragraphs or articles have come mentioned from other authentic paths, of the highest level of authenticity.

Whatever its case may be, the discussion of this matter in complete detail has an independent section dedicated to it.

Chapter Four: Independent indications for the *Sahifah* of Al-Madinah

Section: The 'Alawiyah *Sahifah*

It has been established via *Tawatur* (decisive concurrent transmission), that Amir ul-Mu'minin Imam 'Ali, may Allah's pleasure and peace be upon him, had a *Sahifah* (document) and it appears from the different transmitted texts, that the *Sahifah* of Al-Madinah was a part of this 'Alawiyah *Sahifah*:

- The following came recorded in "Al-Jami' As-Sahih Al-Mukhtasar" of Imam Al-Bukhari, with the most authentic of chains:

حدثنا قتيبة بن سعيد حدثنا جرير عن الأعمش عن إبراهيم التيمي عن أبيه قال: قال علي رضي الله تعالى عنه: ما عندنا كتاب نقرؤه إلا كتاب الله غير هذه الصحيفة، قال فأخرجها، فإذا فيها أشياء من الجراحات، وأسنان الإبل، قال وفيها: «المدينة حرم ما بين غير إلى ثور فمن أحدث فيها حدثاً أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل، ومن وإلى قوماً بغير إذن مواليه فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل، وذمة المسلمين واحدة يسعى بها أدناهم: فمن أخفر مسلماً فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل»

"Qutaibah bin Sa'id related to us from Jarir from Al-Aa'mash from Ibrahim At-Taimi from his father who said: 'Ali, may Allah the Most High be pleased with him, said: "We have no Book to recite except the Book of Allah (Qur'an) and this *Sahifah* (document). Then 'Ali took out the paper, and behold, there was written in it, legal verdicts about the retaliation for wounds and the ages of the camels (to be paid as Zakat or as blood money). It was also stated in it: "Al-Madinah is a sanctuary from the 'Ayr (mountain) to the Thawr (mountain). So, whoever commits a crime in it or provides shelter to such a criminal, will incur the curse of Allah, the angels and all the people, and nothing will be accepted from him on the Day of Judgement. And whoever takes allegiance from some people without the permission of his real masters, will incur the curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. **And the protection granted by the Muslims is one; to be**

secured by all the Muslims, even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim (or breaks his covenant with him), will incur the curse of Allah, the angels, and all the people, and nothing will be accepted from him on the Day of Judgement” [End of Quote]

- It also came in in “Al-Jami’ As-Sahih Al-Mukhtasar” with the path: [Muhammad bin Kathir informed related from Sufyan from Al-Aa’mash from Ibrahim At-Taimi from his father from ‘Ali, may Allah the Most High be pleased with him, said the same as above]. It was also recorded in the Sunan of Abu Dawud with the same worded text (*Matn*) and chain or transmission.

- It was recorded in the Sahih of Ibn Hibban with the path: [Al-Fadl bin Al-Habbab related it to us from Muhammad bin Kathir with exactly the same *Isnad* and *Matn* (same worded text)].

- It came in another placing in “Al-Jami’ As-Sahih Al-Mukhtasar” with a slight summarization via the path: {Muhammad related from Wakee’ from Al-Aa’mash from Ibrahim At-Taimi from his father who said: ‘Ali addressed us ... and then he mentioned the same as above}.

- It was also recorded in “Al-Jami’ As-Sahih Al-Mukhtasar” with the path: [‘Umar bin Hafs bin Ghiyath related from Ubayy from Al-Aa’mash from Ibrahim At-Taimi who related from his father who said: ‘Ali, may Allah the Most High be pleased with him, addressed us from upon the Minbar (pulpit) made from dried bricks whilst wearing a sword, upon which the *Sahifah* was attached ... He then mentioned the same as above].

- The *Isnad* came stated in Sahih Muslim with (some) additions:

وحدثنا أبو بكر بن أبي شيبة وزهير بن حرب وأبو كريب جميعاً عن أبي معاوية قال أبو كريب حدثنا أبو معاوية حدثنا الأعمش عن إبراهيم التيمي عن أبيه قال خطبنا علي بن أبي طالب فقال من زعم أن عندنا شيئاً نقرأه إ كتاب الله وهذه الصحيفة، (قال وصحيفة معلقة في قراب سيفه)، فقد كذب: فيها أسنان الإبل، وأشياء من الجراحات، وفيها قال النبي، صلى الله عليه وسلم: «المدينة حرم ما بين غير إلى ثور فمن أحدث فيها حدثاً أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين يقبل

الله منه يوم القيامة صرفا و عد ؛ وذمة المسلمين واحدة يسعى بها أدناهم؛ ومن ادعى إلى غير أبيه أو انتمى إلى غير مواليه فعليه لعنة الله والملائكة والناس أجمعين يقيّل الله منه يوم القيامة صرفا و عد «

[Abu Bakr bin Abu Shaibah, Zuhair bin Harb and Abu Kuraib all related from Abu Mu'awiyah. Abu Kuraib said Abu Mu'awiyah related to us from Abu Al-Aa'mash from Ibrahim At-Taimi from his father who said: 'Ali bin Abi Talib addressed us and said: "Whoever claims that we have anything which we read other than the Book of Allah and this *Sahifah* (document) (He said: And the *Sahifah* was attached to the scabbard of his sword) then he has lied: (This *Sahifa*) contains (verdicts) pertaining to the ages of camels (i.e. for Zakah) and (the recompense) for the injuries. And within it the Prophet (peace be upon him) said: Al-Madinah is a sacred territory from 'Ayr to Thawr. He who perpetrates a crime or gives protection to a criminal, then the curse of Allah, His angels and all people is upon him. Allah will not – missing word, accept? - anything from him on the Day of Judgement. **The responsibility of the Muslims is one; even the lowest in rank can undertake the responsibility (on behalf of others)**, and he who claims anyone else as his father besides his own father or gives his loyalty to other than the one (who freed him), then the curse of Allah, His angels and all people is upon him. Allah will not accept anything from him on the Day of Judgement].

Imam Muslim said: [The Hadith of Abu Bakr and Zuhair ends at the statement "even the lowest in rank can undertake the responsibility" and they both did not mention what followed. Also, the statement "Attached to the scabbard of the sword" was not mentioned in both their narrations.

- It was also stated in Sahih Muslim: ['Ali bin Hajar As-Sa'di related from 'Ali bin Mus'hir, from Abu Sa'id Al-Ashajj from Wakee' who all related from Al-Aa'mash with the same chain or transmitters (*Isnad*) as that of the Hadith of Abu Kuraib from Abu Mu'awiyah until the end (of the chain), with the following addition to the Hadith:

فمن أخفر مسلما فعليه لعنة الله والملائكة والناس أجمعين يقيّل الله منه يوم القيامة صرف و عدل

“He who violated the covenant with a Muslim, then the curse of Allah, His angels and all the people is upon him. Nothing would be accepted from **him?** on the Day of Judgement”.

Muslim said: There is nothing in both of their Hadiths that mention “whoever makes a false claim of paternity to other than his father”, just as there is no mention of the “day of judgement” in the Riwayah (narration) of Wakee’].

- Similarly, in Sahih Muslim, the following came recorded: [Abu Bakr bin An-Nadr related it from Abu An-Nadr, from Ubaidullah Al-Ashja’iy, from Sufyan from Al’Aa’mash, with the same *Isnad* (chain of transmission), without mentioning the Day of Judgement, but adding:

وذمة المسلمين واحدة يسعى بها أدناهم فمن أخفر مسلما فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة عدل و صرف

“The protection granted by Muslims is one and must be respected by the humblest of them. And whoever breaks the covenant made by a Muslim, then the curse of Allah, his angels and all the **whole – remove word** people upon him, and nothing would be accepted from him on the Day of Judgement”.

It came recorded in both long and summarized forms in the Sunan of At-Tirmidhi, the Musnad of Ahmad bin Hanbal, Sunan Al-Kubra, the Sunan Al-Kubra of Al-Baihaqi, the Musnad of Abu Dawud At-Tayalisi and the Musnad of Abu Ya’la, among other collections, via numerous paths. Every one of which is Sahih and through which definite evidence is established.

- It came in the “Musnad” of Imam Ahmad bin Hanbal:

حدثنا محمد بن جعفر حدثنا شعبة عن سليمان عن إبراهيم التيمي عن الحرث بن سويد قال قيل لعلي، رضي الله تعالى عنه، أن رسولكم كان يخصكم بشيء دون الناس عامة قال: ما خصنا رسول الله، صلى الله عليه وسلم، بشيء لم يخص به الناس إلا بشيء في قراب سيفي هذا فاخرج صحيفة فيها شيء من أسنان الإبل وفيها أن المدينة حرم من بين ثور إلى عائر من

أحدث فيها حدثاً أو آوى محدثاً فإن عليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل، وذمة المسلمين واحدة: فمن أخفر مسلماً فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل، ومن تولى مولى يغير أذنهم فعليه لعنة الله والملائكة والناس أجمعين يقبل منه يوم القيامة صرف و عدل

“Muhammad bin Ja’far related from Shu’bah, from Soleiman, from Ibrahim At-Taimi, from Al-Harith bin Suwaid who said: It was said to ‘Ali (may Allah, the Most High, be pleased with him): “Did your Messenger enjoin upon you (i.e. believers) a matter to the exclusion of the general people”. He replied: “The Messenger of Allah (peace be upon him) did not enjoin upon us any matter which he did not enjoin upon the people, with the exception of that which is in the scabbard of this sword of mine”. He then took out a document (*Sahifah*) which contained information (or ordinances) concerning the ages of camels (i.e. for Zakah) and stated that “Al-Madinah is a sanctuary from the ‘Ayr (mountain) to the Thawr (mountain). Whoever commits a crime in it or provides shelter to a criminal, then the curse of Allah, the angels and all the people will be upon him and nothing will be accepted from him on the Day of Judgement. **The protection granted by Muslims is one.** And whoever breaks the covenant made by a Muslim, then the curse of Allah, his angels and all the whole people is upon him, and nothing would be accepted from him on the Day of Judgement. And whoever takes loyalty of a Mawla (freed slave, client) without their permission, then the curse of Allah, his angels and all the whole people is upon him, and nothing would be accepted from him on the Day of Judgement”.

The same is also recorded in the book “Fada’il As-Sahabah”.

It has been said that Shu’bah was at **variance – odds?** with this as he had related it from Al-Aa’mash from Ibrahim At-Taimi from Al-Harith bin Suwaid from ‘Ali. Ad-Daraqutni said in “Al-‘Ilal”: **[And the correct is** the Riwayah (narration) of Ath-Thawri and those who followed him].

I say: The view of Ad-Daraqutni is not to be taken for granted because Shu’bah related the other Hadith from Al-Aa’mash, from Ibrahim At-Taimi from his father, from ‘Ali. This is what came stated in the Musnad of Abu Dawud At-Tayalisi. Shu’bah is Thiqah Thabt (trustworthy and reliable) in

terms of evidence and as such there may be two narrations: The first is the well-known one from Al-Aa'mash, from Ibrahim At-Taimi, from his father from 'Ali, which the majority recorded. It was the narration which Al-Aa'mash perfected and would usually narrate and suffice with. Then that narration was followed by the second rarer one from Al-Aa'mash, from Ibrahim At-Taimi, from Al-Harith bin Suwaid from 'Ali. This may have been in the book (i.e. collection) of Al-Aa'mash, recorded following the previous one. He would not bring it forth apart from to those who specifically requested it and he would urge that the books be examined. This is in line with the custom of Shu'bah in respect to pressing the Shuyukh hard and putting them to the test. This view is supported by the fact that this narration was preceded by an explicit question which the people asked 'Ali: ""Did the Messenger of Allah enjoin upon you (i.e. believers) a matter ..." and it is implicitly understood, even if it did not come mentioned explicitly in the other paths. In any case, whatever the matter may be, Abu Ibrahim Yazid bin Sharik At-Taimi and Al-Harith bin Suwaid are both Thiqah (trustworthy). Indeed, Al-Harith bin Suwaid is even stronger and more reliable!

- There is also in the Musnad of Ahmad bin Hanbal another Hadith related to this subject area:

حدثنا بهز حدثنا إمام أنبأنا قتادة عن أبي حسان أن علياً رضي الله تعالى عنه، كان يأمر بالأمر فيؤتى فيقال قد فعلنا كذا وكذا فيقول صدق الله ورسوله قال فقال له الأشر: (إن هذا الذي تقول قد تفشى في الناس، أي شيء عهده إليك رسول الله، صلى الله عليه وسلم؟!)، قال علي، رضي الله تعالى عنه: (ما عهد إلى رسول الله، صلى الله عليه وسلم، شيئاً خاصة دون الناس إلا شيء سمعته منه فهو في صحيفة في قراب سيفي)، قال فلم يزالوا به حتى أخرج الصحيفة قال فإذا فيها: «من أحدث حدثاً أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين يقبل منه صرف و عدل»، قال وإذا فيها: «ان إبراهيم حرم مكة وإني أحرم المدينة حرام ما بين حرتيها وحماها كله يختلى خلاها و ينفر صيدها و تلتقط لقطتها لمن أشار بها و تقطع منها شجرة ا ان يعلف رجل بغيره و يحمل فيها السلاح لقتال»، قال وإذا فيها: «المؤمنون تكافؤ دماؤهم، ويسعى بذمتهم أدناهم، وهم يد على من سواهم، ا يقتل مؤمن بكافر، و ذو عهد في عهده»

"Bahz related to us from Hammam, from Qatadah, from Abu Hassan: That 'Ali (may Allah the Most High be pleased with him) was commanding a matter. It was brought and then it was said: "We did such and such a thing"

and he would say: "Allah and His Messenger spoke the truth". He (the narrator) said: Al-Ashtar then said to him ('Ali): "This thing that you say has spread among the people. Is there anything that the Messenger of Allah (peace be upon him) enjoined upon to you?!" He replied: "The Messenger of Allah (peace be upon him) did not enjoin upon me anything specific that he did not enjoin upon the general people, apart from a thing that I heard from him and it is in the *Sahifah* (document) in the scabbard of my sword". He (the narrator) said: They were still with him until **he took out the *Sahifah* (document)**. And it contained within it: "Whoever perpetrates a crime or provides shelter to a criminal, then the curse of Allah, the angels and all of the people will be upon him; nothing will be accepted from him". He (the narrator) said: It contained within it: "Verily, Ibrahim made Makkah an inviolable sanctuary and I make Al-Madinah an inviolable sanctuary. What lies between two stony areas (i.e. mountains) and its sanctuary is all inviolable. Its shrubs are not uprooted, its game is not chased away, Luqatah (fallen/lost items) are not picked up unless it is by a person who has identified it, no tree is cut unless it is so that a man can give fodder to his camel and a weapon is not carried in it for fighting". He (the narrator) said: It contained within it: **"The believers are equal in respect to their blood, their offer of protection is conferred by the lowest of them (in status) and they are one hand against other than them"**. Indeed, no believer is killed for a disbeliever and nobody who has a covenant, during his covenant".

I say: If the Abu Hassan mentioned here (in the *Isnad*) is Fudail bin Zaid Ar-Riqashiy, who is Thiqah (trustworthy) from among the distinguished Taab'een (successors), then the Hadith is very authentic. However, Qatadah is not well-known to relate from him. Consequently, if the Abu Hassan is instead the one whom Qatadah is well-known to relate from, then he is Muslim bin Abdullah Al-Basri, Al-A'raj Al-Ajrad (the lame, the hairless). He is also Thiqah (trustworthy), however, **according to would is apparent, he did not meet 'Ali**. Consequently, the *Isnad* (chain of transmission) would be Munqat' (interrupted). Despite that, the authenticity of the *Matn* (worded text of the narration) makes one realise that he took it from someone who was trustworthy (Thiqah) and precise (Mutqin). It could be from Ubaidah Al-Salmani, the distinguished trustworthy Taabi' (successor), in the case where

he would be the connecting link between Abu Hassan and 'Ali, like the reported chains in Sahih Muslim and other collections.

The statement of Imam 'Ali:

ما خصنا رسول الله، صلى الله عليه وسلم، بشيء لم يخص به الناس إلا بشيء في قراب سيفي هذا فاخرج صحيفة

“The Messenger of Allah (peace be upon him) did not enjoin upon us any matter which he did not enjoin upon the people, with the exception of that which is in the scabbard of this sword of mine”. He then took out a document (*Sahifah*)”,

like what also came in the narration of Imam Ahmad, provides the understanding that the original copy of the *Sahifah* itself had been kept in origin by the Prophet (peace and blessings be upon him). Thereafter, 'Ali took possession of it and it remained with him. This is in harmony with the Sahih narration of Al-Baihaqi which stated that the *Sahifah* of Al-Madinah went into the possession of 'Ali following the death of the Prophet (peace and blessings be upon him).

It is clear that the narrators were concerned mainly with some of what came in the 'Alawiyah *Sahifah* and especially the important principles contained within it. As for what was mentioned within it concerning the ages of camels for Zakat, blood money for wounding and what was similar to that, then some of them (the narrators) mentioned these issues in a general manner only, whilst others did not care to mention them at all. Similarly, it appears that they may not have been concerned to mention what it contained in respect to the regulation of the relationship with the Jews, in the case where all of that held no significance at the time when Abu Al-Hassan read it to them or **published – displayed?** it before them to read (may Allah be pleased with him). There is therefore no contradiction between the absence of mentioning something from the contents of the 'Alawiyah *Sahifah* within the narrations and the fact that the organisation or regulation of the relations with the Jews represented a major and significant portion of the *Sahifah* of

Al-Madinah, as was related in full by Ibn Ishaq in his Maghazi and also in “As-Seera An-Nabawiyah” of Ibn Hisham.

It is also noticeable that the *Sahifah* of Al-Madinah does not contain any mention of the ages of camels and blood money of wounds, in contrast to the ‘Alawiyah *Sahifah*. This is not a major problem as the majority of the narrations of the ‘Alawiyah *Sahifah* do not attribute that (i.e. the ages of camels and wounds) to the Prophet (peace be upon him) in an explicit manner, in contrast to the other statements (which are explicitly attributed to him). As such, it may be that the camels and wounds represented an independent *Sahifah* (document) or two documents: A *Sahifah* detailing the wounds and matters related to Al-Qisas (law of retributive justice) “*Sahifah* Al-Jarahat (wounds)” and a *Sahifah* of the “ages of camels”, which in turn appears to be taken from the well-known *Sahifah* of Zakat. That is as there is no meaning for the specification of the ages of camels within a *Sahifah* unless that was related to Zakat. Then there is the description and specification of the inviolable sanctuary of Al-Madinah and this may also be an independent *Sahifah* “The sanctity of Al-Madinah”. It could be that this is what was indicated to in the Hadith of Rafi’ bin Khudaij, may Allah be pleased with him, which will be presented shortly. Imam ‘Ali may have only added that to the end of the “*Sahifah* of Al-Madinah” just as he may have added other matters to it from what was heard from the Prophet (peace be upon him) which he received external to the “*Sahifah* of AL-Madinah”, “*Sahifah* of the wounds”, “*Sahifah* of Zakat” and the *Sahifah* of the “Sanctity of Al-Madinah”. This is similar to what was stated by Muhammad Hamidullah Al-Haidar Al-Abadi Al Hindi (died 1424 AH), may Allah have mercy upon him, when he said in the introduction of his valuable large and comprehensive work “Collection of political documents of the Prophet era and that of the Rightly Guided Khilafah”, when discussing the ‘Alawiyah *Sahifah*:

وكانت تشتمل كما يظهر على ثلاث وثائق على الأقل: دستور المدينة، وحرم المدينة، وأسنان الإبل والجراحات

[It comprised, as is apparent, of at least three documents: The constitution of Al-Madinah, the sanctity of Al-Madinah and the ages of camels and (blood-money of) wounds].

The inclusion of *Sahifah* of Al-Madinah within the 'Alawiyah *Sahifah* is reiterated by additional paragraphs or clauses from it being attributed to the 'Alawiyah *Sahifa* as found within the narrations of the Shi'ah.

The following came related in "Al-Kafi" of Al-Kulaini (5/46/8262):

[Muhammad bin Yahya related from Ahmad bin Muhammad, from Muhammad bin Yahya, from Talha bin Zaid, from Abu Abdullah, from his father (peace be upon him) who said: "I read in the **Kitab (written document)** of 'Ali (peace be upon him) that the Messenger of Allah (peace and blessings be upon him and his family) **wrote a Kitab** (written document) between the *Muhajirin* (emigrants) and the *Ansar* (helpers) in addition to those who had joined with them from the people of Yathrib (It included within it):

أن كل غزاة غزت بما يعقب بعضها بعضا بالمعروف والقسط بين المسلمين

"Each military expedition that goes out, follows each other consecutively, according to a good manner and justice between the Muslims",

فإنه تجار حرمه إ بإذن أهلها

"A woman is not offered protection (by others) except with the permission of her family (people)",

وإن الجار كالنفس غير مضار و آثم

"The neighbour is like one's self; not being harmed and not transgressed against (by criminality)",

وحرمه الجار على الجار كحرمه امه وأبيه

“The inviolable sanctity of a neighbour in respect to his neighbour is like the inviolable sanctity of his mother and his father”,

يسالم مؤمن دون مؤمن في قتال في سبيل الله إ على عدل وسواء

“A believer does not make peace to the exclusion of a believer in respect to fighting in the way of Allah, except upon the basis of justice and even handedness”.

In “Wasaa’il Ash-Shi’iyah” (247/20/20001) it came recorded as follows:

[Muhammad bin Yahya related from Ahmad bin Muhammad, from Muhammad bin Yahya, from Talha bin Zaid, from Abu Abdullah from his father (peace be upon him) who said:

قرأت في كتاب لعلي (عليه السلام) إن رسول الله (صلى الله عليه وآله) كتب كتابا بين المهاجرين و انصار ومن لحق بهم من أهل يثرب أن كل غزاة غزت بما يعقب بعضها بعضها بالمعروف والقسط بين المسلمين؛ فإنه تجاوز حرمة إ بإذن أهلها؛ وإن الجار كالنفس غير مضار و اثم؛ وحرمة الجار على الجار كحرمة أمه وأبيه؛ يسالم مؤمن دون مؤمن في قتال في سبيل الله إ على عدل وسواء؛ محمد بن الحسن بإسناده عن أحمد بن محمد نحوه

“**I read in the Kitab** (written document) of ‘Ali (peace be upon him), that the Messenger of Allah (peace and blessings be upon him) wrote a Kitab (written document) between the *Muhajirin* (emigrants) and the *Ansar* (helpers) in addition to those who had joined with them from the people of Yathrib, (establishing) that each military expedition that goes out, follows each other consecutively, according to a good manner and justice between the Muslims, a woman is not offered protection (by others) except with the permission of her family (people), the neighbour is like one’s self; not being harmed and not transgressed against (by criminality), the inviolable sanctity of a neighbour in respect to his neighbour is like the inviolable sanctity of his mother and his father, (and) that a believer does not make peace to the exclusion of a believer in respect to fighting in the way of Allah, except upon the basis of justice and even handedness”(Muhammad bin Al-Hasan with its *Isnad* is related from Ahmad bin Muhammad, similarly”.

- In his “Mawsoo’ah At-Tarikh Al-Islamiy”, Sheikh Muhammad Hadi Al-Yousufi Al-Gharawi attributed it (the narration) to “Al-Kafi” and “At-Tous” in “AT_Tahdhib”, with both of their *Isnads* (chains of transmission). He then stated: [It was related from Talha bin Zaid from his father Al-Baqir (peace be upon them both) that he said:

قرأت في كتاب لعلي (عليه السلام): أن رسول الله (صلى الله عليه وآله) كتب كتابا بين المهاجرين والأنصار ومن لحق بهم منهم من أهل يثرب؛ ثم لم يزد على ثلاثة أسطر من العهد قليلا. وأكمل النص ابن اسحاق قال: كتب رسول الله كتابا بين المهاجرين والأنصار، وادع فيه يهود وعاهدهم، وأقرهم على دينهم وأموالهم، وشرط لهم واشترط عليهم: بسم الله الرحمن الرحيم. هذا كتاب من محمد النبي بين المؤمنين والمسلمين من قريش ويثرب، ومن تبعهم فلحق بهم وجاهد معهم: أنهم أمة واحدة من دون الناس،... إلخ

“I read in the Kitab (written document) of ‘Ali (peace be upon him): “That the Messenger of Allah (peace and blessings be upon him) wrote a Kitab (written document) between the *Muhajirin* (emigrants) and the *Ansar* (helpers) in addition to those who had joined with them from the people of Yathrib”. He did not then increase upon three lines from the covenant except a little. Ibn Ishaq completed the text saying: “The Messenger of Allah wrote a Kitab (written document) between the *Muhajirin* (emigrants) and the *Ansar* (helpers). He made a peace agreement in it with the Jews and made a covenant with them. He affirmed (or acknowledged) them upon their religion and properties, making conditions and stipulations upon them: “In the Name of Allah Ar-Rahman Ar-Rahim. This is a document from Muhammad, the Prophet (peace be upon him), between the believers and Muslims from Quraish and Yathrib, and those who followed them, joined with them and strove alongside them, that they are one single Ummah (nation) to the exclusion of all the people ... etc].

This can also be found in “Bihar Al-Anwar” among other sources.

It appears that the ‘Alawiyah *Sahifah*, following the death of the Amir ul-Mu’minin (leader of the believers) Al-Hasan bin ‘Ali and the martyrdom of

Imam Al-Hussein bin 'Ali, may Allah be pleased with them both, came to be in the possession of their brother Muhammad bin Al-Hanafiyah:

That is as the following came stated in "At-Tabaqat Al-Kubra" of Ibn Sa'd (5/105):

"Al-Mu'alla bin Asad related from Abdul Aziz bin Al-Mukhtar, from Khalid, from Abu Al-Aryan Al-Majashi'I who said: "Al-Mukhtar dispatched us among 1000 riders to Muhammad bin Al-Hanafiyah. He said: We were with him. He said: Ibn 'Abbas used to mention Al-Mukhtar saying: "He perceived our vengeance, paid our debts and spent upon us". He said: That is while Muhammad bin Al-Hanafiyah did not say either good or bad about him. He said: The news reached Muhammad that they were saying that they possessed something, i.e. in terms of knowledge. He said: So, he stood among us and said: "Verily by Allah, we have not inherited anything from the Messenger of Allah, except for what is between these two tablets (or covers)!" He then said: "O Allah and this *Sahifah* (document) in the scabbard of my sword". He said: Then I asked: "What was in the *Sahifah*?" he said: "Whoever commits a crime or shelters a criminal".

Section: The Hurmah (Inviolable) Sanctity of Al-Madinah

The inviolable sanctity of Al-Madinah also came stated in Sahih Muslim upon the lips of Rafi' bin Khadij:

وحدثنا عبد الله بن مسلمة بن قعنب حدثنا سليمان بن بلال عن عتبة بن مسلم عن نافع بن جبير أن مروان بن الحكم خطب الناس فذكر مكة وأهلها وحرمتها ولم يذكر المدينة وأهلها وحرمتها فناده رافع بن خديج فقال مالي أسمعت ذكرت مكة وأهلها وحرمتها ولم تذكر المدينة وأهلها وحرمتها وقد حرم رسول الله، صلى الله عليه وسلم، ما بين بيتها وذلك عندنا في أديم خولاني إن شئت أقرأتك قال فسكت مروان ثم قال: (قد سمعت بعض ذلك)

“Abdullah bin Maslamah related from Sulaiman bin Bilal, from ‘Utbah bin Muslim, from Nafi' bin Jubair who reported that Marwan bin al-Hakam addressed the people and made mention of Makkah, its inhabitants and its sacredness, but he made no mention of Al-Madinah, its inhabitants and its sacredness. Rafi' bin Khadij called out to him and said: “What is this? I hear you making mention of Makkah, its inhabitants and its sacredness, but you are not mentioning Al-Madinah, its inhabitants and its sacredness. That is while the Messenger of Allah (peace be upon him) has declared sacred (the area) between its two mountainous areas? And we have it (recorded) with us written on **Khawlani parchment**. If you like, I will read it out to you”. Thereupon Marwan became silent, and then said: “I too have heard some part of it”.

I say: It may be that the Khawlani parchment had within it a copy of the previously mentioned *Sahifah* of Al-Madinah. This is very conceivable as an important document such as this would be expected to have numerous copies: The original copy kept by the Prophet (peace be upon him) and thereafter came to be in the possession of ‘Ali bin Abi Talib (may Allah be pleased with him). Then some copies in the hands of some of the *Ansar* and in the possession of the Jews etc.

The inviolable sanctuary (Hurmah) of Al-Madinah is a firmly established *Mutawatir* (decisively reported) matter from various paths. We will suffice by mentioning the following:

- Imam Al-Bukhari recorded the following in his Sahih (2/661/1768):

حدثنا أبو النعمان حدثنا ثابت بن يزيد حدثنا عاصم أبو عبد الرحمن الأحول عن أنس عن النبي قال المدينة حرم من كنا إلى كذا يقطع شجرها و يحدث فيها حدث من أحدث فيها حدثا فعليه لعنة الله والملائكة والناس أجمعين

“Abu An-Nu’man related from Thabit bin Yazid, from ‘Asim bin Abdur Rahman Al-Ahwal, from Anas bin Malik that the Prophet (peace be upon him) said: “Madinah is an inviolable sanctuary from this place to that place. Its trees should not be cut and no crime should be perpetrated in it and whoever perpetrates a crime in it, then he will incur the curse of Allah, the angels, and all the people”.

- Just as it came exemplified in “As-Sunan Al-Kubra” of Al-Baihaqi as related by Sa’id Al-Kudhri:

أنبا حماد بن إسماعيل بن إبراهيم قال حدثنا أبي عن وهيب عن يحيى بن أبي إسحاق أنه حدثه عن أبي سعيد مولى المهري أن أبا سعيد الخدري قال خرجنا مع رسول الله، صلى الله عليه وسلم، قال: قال اللهم إن إبراهيم حرم مكة فجعلها حراما وإني حرمت المدينة حراما ما بين مأزميها أن يراق فيها دم و يحمل فيها سلاح لقتال و يخطب فيها شجرة إ لعلف اللهم بارك لنا في مدينتنا اللهم بارك لنا في صاعنا اللهم بارك لنا في مدنا اللهم بارك لنا في مدنا اللهم بارك لنا في مدينتنا اللهم اجعل مع البركة بركتين والذي نفسي بيده ما من المدينة من شعيب و نقب إ عليه ملكان يحرسانها

“Hammad bin Isma’il bin Ibrahim related from Ubayy, from Wuhaib, from Yahya bin Abu Ishaq, from Abu Sa’id the Mawla of Al-Mahri that Abu Sa’id Al-Khudri said: “We went out with the Messenger of Allah (peace be upon him) and he said: “O Allah, verily Ibrahim declared Makkah to be sacredly inviolable and made it an inviolable sanctuary and I have declared Al-Madinah to be an inviolable sanctuary; what lies between the two mountains (i.e. of ‘Aer and Uhud). That no blood be shed in it, no weapons for fighting carried in it and no tree will be struck except for the purpose of fodder (i.e. to feed animals). O Allah, bless us in this Madinah of ours. O Allah make alongside this blessing two (additional blessings). And by the one in whose hand is my soul, there is no ravine or mountain path of Al-Madinah except that there are two angels standing guard over them”.

I say: This *Isnad* (chain of transmission) is Sahih upon the conditionality of Muslim.

Section: The Hadith of Jabir bin Abdullah: “Every clan is responsible for (the payment of) its blood money”

- Imam Muslim related the following in his Sahih (2/1146/1507):

وحدثني محمد بن رافع حدثنا عبد الرزاق أخبرنا بن جريج أخبرني أبو الزبير أنه سمع جابر بن عبد الله يقول **كتب** النبي صلى الله عليه وسلم، على كل بطن عقوله ثم كتب أنه يحل لمسلم أن يتوالى مولى رجل مسلم بغير إذنه ثم أخبرته أنه لعن في **صحيفته** من فعل ذلك

“Muhammad bin Rafi’ related from Abdur Razzaq, from Ibn Juraij, from Abu Az-Zubair who informed that he heard Jabir bin ‘Abdullah saying: “The Prophet (peace be upon him) wrote that every clan is responsible for the payment of its blood money. He then wrote: “That it is not permissible for a Muslim to take a Mawla of a Muslim as his ally without his permission”. He then informed: That he cursed the one who did that in his *Sahifah* (document)”.

Imam An-Nasa’i related it in his Sunan (8/52/4829), in his “Sunan Al-Kubra” (4/241/7033), Imam Ahmad bin Hanbal in his Musnad (3/321/14485), (3/342/14727) and (3/349/14820), Al-Baihaqi in his “Sunan Al-Kubra” (8/107/16157) and (8/108/16158), Imam Abu Ya’la in his Musnad (4/161/2228), Ibn Al-Jarud in his “Al-Muntaqa” (1/197/779) and Imam Abdur Razzaq As-San’ani in his Musannaf (9/6/16154), among others.

Section: The Hadith of Abdullah bin ‘Amr bin Al-‘Aas: “That they pay the ransom of their captives”.

- Imam Abu Bakr bin Abi Shaibah related the following in his Musannaf (5/419/27577) and (6/496/3325):

حدثنا حفص بن غياث عن حجاج عن الحكم عن مقسم عن ابن عباس قال كتب رسول الله، صلى الله عليه وسلم، كتابا بين المهاجرين والأنصار أن يعقلوا معاقلمهم وأن يقدوا عانيهم بالمعروف وا صلاح بين المسلمين

“Hafs bin Ghiyath related from Hajjaj, from Al-Hakam, from Miqsam from Ibn ‘Abbas, that he said: “The Messenger of Allah (peace be upon him) **wrote a Kitab** (written document) between the *Muhajirin* (emigrants) and the *Ansar* (helpers); that they should pay the blood money for those they are responsible for (i.e. in terms of blood money in their clan) and that they should pay the ransom for their captives in a fitting and good manner and in a way that is conciliatory among the Muslims”.

Imam Abu Ya’la also recorded it in his Musnad (4/367/2484): [Abu Bakr related it to us with the same in terms of *Sanad* (chain) and *Matn* (worded content)].

- Imam Ahmad bin Hanbal recorded the following in his Musnad (1/271/2443):

حدثنا سريج حدثنا عباد عن حجاج عن عمرو بن شعيب عن أبيه عن جده أن النبي، صلى الله عليه وسلم، كتب كتابا بين المهاجرين والأنصار أن يعقلوا معاقلمهم وأن يقدوا عانيهم بالمعروف والإصلاح بين المسلمين

“Suraij related from ‘Abbad, from Hajjaj, from ‘Amr bin Shu’aib, from his father, from his grandfather: That the Prophet (peace be upon him) **wrote a Kitab** (written document) between the *Muhajirin* and the *Ansar*; that they should pay the blood money for those they are responsible for (i.e. in terms of blood money in their clan) and that they should pay the ransom for their captives in a fitting and good manner and in a way that is conciliatory among the Muslims”.

Ahmad bin Hanbal also related it in his Musnad (2/204/6904): [Nadr bin Bab related it from Hajjaj with the same in terms of *Sanad* (chain) and *Matn* (worded content)].

Chapter Five: Addendums in respect to 'Ilm Ar-Rijal (Knowledge of the transmitters)

Section: The authentication of Ahmad bin Abdul Jabbar Al-'Utaridiy

It may be most appropriate to begin with the summary of Al-Hafizh (Al-Asqalani) in his "Taqrib At-Tahdhib", followed immediately by our correction of him in a concise abridged manner like that employed in "Taqrib At-Tahdhib", before presenting the evidence for our correction.

- The following came stated in "Taqrib At-Tahdhib" (1/81/64): [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaridiy, Abu 'Umar Al-Kufi, is ***Da'if (weak)*** and his receiving of the Seera is authentic, from the tenth (i.e. level of chain). It has not been established that Abu Dawud related from him. He passed away in the 72nd year (meaning 172 AH) at the age 95].

I state: This represents a major failing from Al-Hafizh ibn Hajar:

- It is correct and fair, which we will provide evidence for shortly, for it to be said: [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaridiy, Abu 'Umar Al-Kufi, **has no issue or problem associated with him. His receiving of the Seera is authentic and he is reliable to be used as evidence.** From the tenth (i.e. level of chain). He passed away in the 72nd year at the age 95].

- Al-Hafizh considered him to be from the third class, whose number totalled fifty, in his "Tabaqat Al-Mudallisin" (1/37/67) stating: [Ahmad bin Abdul Jabbar Al-'Utaridiy Al-Kufi was a well-known Muhaddith (scholar of Hadith), whom they spoke about. Ibn 'Adiy said: I do not know of any Munkar (i.e. contrary to that which is authentic) report from him. Rather, they attributed to him that he had not heard from those he had narrated from].

I say: This statement is Batil (false/invalid) and should be removed from the book without being replaced with anything else.

I now present the texts of the Imams concerning this man:

- The following came mentioned in the book “Ath-Thiqat” (by Imam Ibn Hibban) (8/45/12178): [Ahmad bin Abdul Jabbar Al-‘Utaridiy, Abu ‘Umar, is from the people of Al-Kufa. It was related from Abu Bakr bin ‘Ayash and Ibn Idris that our companions narrated from him. He may have erred but **I have not seen in his Hadith anything that obliges that he be moved in terms of trustworthiness to the Sunan of Majruhin** (i.e. to the category of weak, abandoned and untrustworthy transmitters)].

- The following came stated in “Al-Jarh Wa At-Ta’dil” (by Ibn Abu Hatim) (6/33/9424): [Abdul Jabbar bin Kathir bin Sannan Al-Hanzhali Ar-Ruqi related from his father and from Muhammad bin Bishr the Hadith of the Prophet (peace be upon him), when he was commanded to present himself to the Arab tribes. My father related from him. My father was asked about him and so he said “Sheikh”].

- The following came stated in “Tahdhib At-Tahdhib” (by Ibn Hajar) (1/44/88):

“(D - is there a name missing? Abu Dawud): Ahmad bin Abdul Jabbar bin Muhammad bin ‘Umair bin ‘Utarid bin Hajib bin Zurarah At-Tamimi Al-‘Utaridiy; Abu ‘Umar Al-Kufi, related from Ibn Ghiyath, Abu Bakr bin ‘Ayash, Abu Mu’awiyah, Yunus bin Bukair and others. It has also been said that Abu Dawud related from him. Al-Mizzi said: I didn’t take a position upon that. The author of “Ash-Shuyukh An-Nubal” did not mention him, nor did Abu ‘Ali As-Sifar, Al-Mahamaliy Abu Sahl bin Ziyad At-Qattan, Al-Baghawi, Ibn Dawud, Ridwan bin Jalinus, ibn Al-Buhturi, Abu ‘Awanah, Al-Asamm and Khalq. Ibn Abu Hatim said: I wrote about (or from) him but refrained from relating from him due to the great amount of talk of the people concerning him. Al-Matin said: He used to lie. Abu Ahmad Al-Hakim said: He is not strong in their view and was left by ‘Uqdah. Ibn ‘Adiy said: “I saw that the people of Iraq were agreed upon his weakness. Ibn ‘Uqdah did not relate from him. He mentioned that he had some writing (Qimtar) from him but that he did not use to have any hesitation (or caution) in respect to narrating from anyone”. Ibn ‘Adiy said: “He is not known to have narrated a Munkar Hadith (i.e. one

which is rejected because it opposes what is authentic). Rather, they only classified him as *Da'if* (a weak transmitter) upon the premise that he had not met those he related from". Al-Asamm said: "I asked Abu 'Ubaidah bin Ahki Hannad bin As-Sariy concerning Al-'Utaridiy and he said: (He is) Thiqah (trustworthy)". Abu Bakr bin Sadaqah said: "I heard Abu Kuraib saying: Ahmad bin Abdul Jabbar heard (i.e. received directly) from Abu Bakr 'Ayash". Hamza As-Sahmiy said: "I asked Ad-Daraqutni concerning him and he said: There is no issue (or problem) in respect to him. Abu Kuraib commended him. He was asked about the Maghazi of Yusuf and said: Go to see a young man in Al-Kunas (place) who heard it alongside us with his father".

Al-Khatib said: "Al-'Utaridiy related from his father, from Yunus some pages that he had lost from Al-Maghazi and this indicates to his careful consideration. As for the statement of Al-Matin stating that he used to lie. Then this is unspecified. If he meant by this, that he used to fabricate Hadith, then that is non-existent in respect to the Hadith of Al-'Utaridiy. If he meant by this, that he used to relate from those he had not met, then that is Batil (false/invalid) because Abu Kuraib testified that he (Al-'Utaridiy) had heard from Abu Bakr bin 'Ayash. He had died before his Shuyukh (teachers) apart from Ibn Idris who had died a year prior to Ibn 'Ayash. It is conceivable that his father started early with him and Allah knows best. It has been said that the birth of Ahmad (i.e. Al-'Utaridiy) was in the year 177 and Ahmad bin Kamil said that he died in the year 71. That is whilst Ibn Sammak said that he died in the month of Sha'ban of the year 272 in Kufa. I said: And similar to that was said by Ibn Al-Muadi, Ibn 'Uqdah, Abu Ash-Sheikh and Al-Qurab. Ibn Hibban said in his "Ath-Thiqat": He may have erred but I have not seen in his Hadith anything that obliges that he be moved in terms of trustworthiness to the Sunan of Majruhin (i.e. to the category of weak, abandoned and untrustworthy transmitters). Al-Khalili said: **There are no Munkar narrations in his Hadith however he related from those who were from the past and accusations were made against him for that reason**".

In respect to the questions of Al-Hakim posed to Ad-Daraqutni, our Shuyukh (scholars) have differed concerning him. And he was not from the people of the Hadith and his father was Thiqah (trustworthy)" [End of Quote].

- The following came mentioned in “Tahdhib Al-Kamal” (by Al-Hafizh Al-Mizzi) (1/378/65):

“Ahmad bin Abdul Jabbar bin Muhammad bin ‘Umair bin ‘Utarid bin Hajib bin Zurarah At-Tamimi Al-Utaridiy, Abu ‘Umar Al-Kufi, related from Hafs bin Ghiyath, Abdullah bin Idris, his father Abdul Jabbar bin Muhammad Al-‘Utaridiy and Abu Mu‘awiyah Muhammad bin Khazim Ad-Darir, **(from whom) he took his Tafsir**, Muhammad bin Fudail bin Ghazwan, Wakee’ bin Al-Jarrah, Yunus bin Bukair Ash-Shaibani, (from whom) **he took the Maghazi of Muhammad bin Ishaq**, and Abu Bakr bin ‘Ayash. The following all related from him: Abu Dawud, Abu Sahl Ahmad bin Muhammad bin Abdullah bin Ziyad Al-Qattan An-Nahwiyy, Abu Bakr Ahmad bin Hisham bin Humaid Al-Husari, Abu Bakr Ahmad bin Hisham Al-Anmatiy, Abu ‘Ali Isma’il bin Muhammad As-Saffar, Al-Hussein bin Isma’il Al- Mahamiliyy, Al-Hussein bin Humaid bin Ar-Rabi’ Al-Lakhmi, Hamzah bin Muhammad bin Al-‘Abbas Ad-Dahqan, Ridwan bin Ahmad bin Al-Jalinus As-Saidalani, Sa’id bin Abdullah Al-Mahrani, Abu Ja’far Abdullah bin Isma’il bin Ibrahim (well-known as Ibn Bariya Al-Hashimi), Abu Bakr Abdullah bin Abu Dawud, Abdullah bin ‘Urwah Al-Harawi, Abu Al-Qasim Abdullah bin Muhammad bin Abdul ‘Aziz Al-Baghawi, Abu Bakr Abdullah bin Muhammad bin ‘Ubaid bin Abu Ad-Dunya, Abu ‘Amr Uthman bin Ahmad bin Abdullah bin Yazid Ad-Daqqaq (well-known as ibn As-Sammak), ‘Ali bin Muhammad Bin ‘Ubaid Al-Hafizh, ‘Umar bin Muhammad bin Bujair Al-Bujairiy, Al-Qasim bin Zakariya Al-Mutriz, Muhammad bin Abdullah bin Sa’id Al-Mahrani, Muhammad bin Abdul Hamid Al-Astrabadhi, Abu Ja’far Muhammad bin ‘Amr bin Al-Bukhtari Ar-Razzaz, Muhammad bin Al-Mundhir Al-Harawi Shukr, Abu Al-‘Abbas Muhammad bin Ya’qub Al-Asamm An-Naisaburi, Maimun bin Ishaq Al-Basari and Abu ‘Awanah Ya’qub bin Ishaq bin Ibrahim bin Yazid Al-Isfra’ini.

Abdur Rahman Ibn Abu Hatim said: “I wrote from (or about) him but refrained from relating from him due to the great amount of talk of the people concerning him”.

Muhammad bin Abdullah Al-Hadrami said: “He used to lie”.

Al-Hakim Abu Abdullah Al-Hafizh said: "He is not strong in their view. He was abandoned (i.e. his relations) by Abu Al-'Abbas Ahmad bin Muhammad bin Sa'id (i.e. Ibn 'Uqdah)".

Abu Ahmad bin 'Adiy said: "I saw that the people of Iraq were agreed upon his weakness.

Ahmad bin Muhammad bin Sa'id (i.e. Ibn 'Uqdah) did not relate from him. He mentioned that he had some writing (Qimtar) from him but that he did not use to have any hesitation (or caution) in respect to narrating from anyone".

Ibn 'Adiy said: "He is not known to have narrated a Munkar Hadith (i.e. one which is rejected because it opposes what is authentic or due to a defect). **Rather, they only** classified him as *Da'if* (a weak transmitter) upon the premise that he had not met those he related from".

Abu Bakr Al-Khatib said: From what we were informed by Abu Al-'Izz Ash-Shaibani, from Abu Al-Yaman Al-Kindi, from Al-Hasan Muhammad bin Ahmad bin Ibrahim bin Sarma As-Sa'igh who related that some of our Shuyukh said to us: **"Those who discredited Al-'Utaridiy only did so because they said that the books that he narrated from were the books of his father and that he (falsely) claimed to have heard them alongside his father"**. We were informed by Abu Sa'id As-Sirfi that Abu Al-'Abbas Al-Asamm said: I heard Abu 'Ubaidah As-Sarriy bin Yahya bin Ahki Hannad and my father asked him concerning Al-'Utaridiy and he said: "He is Thiqah (trustworthy)". Abu Sa'd Al-Maliniy Ijazah related from Abdullah bin 'Adiy, from Muhammad bin Ahmad bin Hamdan, from Abu Bakr bin Sadaqah who said: I heard Abu Kuraib saying: "Ahmad bin Abdul Jabbar had heard (i.e. received directly) from Abu Bakr bin 'Ayash". 'Ali bin Muhammad bin Nadr said: I heard Hamza bin Yusuf saying: I asked Ad-Daraqutni concerning Al-'Utaridiy and he said: "There is no issue (or problem) with him. Abu Kuraib commended him. He was asked about the (book) Maghazi of Yunus bin Bukair and he said: Go to see a young man in Al-Kunas (place), called Al-'Utaridiy, who heard it alongside us with his father. So, we came to him and he said that he did not know where it was (i.e. the book). He then found it in the tower of pigeons and narrated from it". Abu Al-Qasim Al-Azhari said: Muhammad bin Humaid bin Muhammad Al-Lakhmi said to us: I heard Al-Qadi Abu Al-Hasan

Muhammad bin Salih Al-Hashimi saying: Muhammad bin Al-Hussein bin Humaid bin Ar-Rabi' related from his father who said: Abu Kuraib Muhammad bin Al-'Alaa' began to read to us the book of Al-Maghazi by Yunus bin Bukair. He read to us one session or two and then some of the people of Hadith began to be noisy. He then interrupted his reading and made an oath that he would not read to us. We then returned to him and asked him to resume but he refused. He said: "Go to Abdul Jabbar Al-'Utaridi because he heard its reading alongside us from Yunus". We asked: "And if he has already passed away?" He said: "Then listen to it from his son because he was present with us". So, we set off from him with a group of the people of Hadith. We asked about Abdul Jabbar and it was said to us that he had passed away. We then asked about his son and were directed to his house. We arrived to him, sought permission to speak to him and made him aware of our story with Abu Kuraib; that he had directed us to his father and then to him. Ahmad was playing with a pigeon and said to us: "Since the time that we heard it, I have not looked in it, however it is in a storage place containing books and so seek it there". I went ahead, sought it and found it with pigeon droppings upon it. It was found that it had been recorded in an old script and so I asked him to give it me so that I publish it, which he did" This was what was said or close to it.

Al-Khatib said: Abu Kuraib was from the distinguished, truthful and pious scholars and Abu 'Ubaidah As-Sarriy bin Yahya was also a great scholar; Thiqah (trustworthy) from the generation of Al-'Utaridiy. One of these testified that he had heard (or received directly) and the other testified to his 'Adalah (trustworthiness). That establishes his good condition or status and the permissibility of relating from him. That is in the case where no statement or view has been established by other than these two which would oblige discarding his Hadith or casting aside his reports. As for the statement of Al-Hadrami concerning Al-'Utaridiy when he said that "He used to lie", then this is an unspecified statement which requires examination and explanation. If he intended by this statement that he fabricated Hadith, then that is non-existent in respect to the Hadith of Al-'Utaridiy. And if he meant that he used to narrate from those he had not met, then that is also Batil (false/invalid) because Abu Kuraib testified for him that he had heard (or

received) alongside him from Yunus bin Bukair. It has also been established that he heard from Abu Bakr 'Ayash. As such, it should not be sought to be denied that he heard from Hafs bin Ghiyath, bin Fudail, Wakee' and Abu Mu'awiyah. That is because Abu Bakr 'Ayash passed away prior to all of them. As for Ibn Idris, then he passed away a year before Abu Ayash, yet this still does not prevent him having heard from him. That is because his father was from the main scholars of Hadith and it is conceivable that he started early with him (i.e. when he was very young). Indeed, Al-'Utaridiy related from his father from Yunus bin Bukair some papers from the Maghazi of Ibn Ishaq and it appears that he missed hearing it directly from Yunus and so heard (or received) it from his father who had heard from him. This indicates to his seeking the truth and his reliability in respect to relating, and Allah knows best. It has been said that he was born the 10th of Al-Ad'haa (i.e. Dhu l-Hijjah), in the year 177 AH and Abu Ya'la Al-Khalil bin Abdullah Al-Khalili Al-Qazwini stated that he died in the year 270 AH. Ahmad bin Kamil Al-Qadi said that he died in the year 271 AH, whilst Abu 'Amr bin As-Sammak and Ahmad bin Mahmud Bin Subaih said that he passed away on the year 272 AH. As-Sammak added that he passed away in Al-Kufa in the month of Sha'ban" [End of Quote].

I say: The speech of Imam Ahmad bin 'Adiy: "He is not known to have narrated a Munkar Hadith (i.e. one which is rejected because it opposes what is authentic or due to a defect). Rather, they **only** classified him as *Da'if* (a weak transmitter) upon the premise that he had not met those he related from" dictates decisively that he does not know the reason for his being classified as *Da'if* (weak), apart from that which had been said about him "That he had not met those he related from". That is because the wording '**only**' (إِنَّمَا) is from the forms of limitation or restriction (in the Arabic language). Consequently, there is no meaning to what the one called Abdul Qadir Al-Muhammadi claimed, when he wrote on the Ahl ul-Hadith platform, on 19/03/2007, during his discussion about the Asanid (chains of transmission) of the "***Sahifah of Al-Madinah***", stating: [I say: It is not understood from this statement of Ibn Hajar that he (i.e. Al-'Utaridiy) is Thiqah (trustworthy) in respect to the Seera! Rather, his intention was merely to repel the suspicion of Tadlees (i.e. misrepresentation in the chain of

transmission) from him because he had been accused of that, as has previously been mentioned". This was taken from the archives of the Ahl ul-Hadith platform, found in the Shamela e-library - 2 (51/390). There is no meaning to his speech because the classification of the man being *Da'if* (weak) has one single reason, which is the accusation of Tadlees (misrepresentation) with his use of the wording "He related to us" (حَدَّثَنَا), which brought the accusation of lying against him, instead of "Al-'An'anah" (الْعَنْعَنَة) [i.e. in his chain instead of stating "So and so told us" or "He informed us" or "I heard", it was to be said "so and so" reported "from" so and so "from" so and so etc.. with the repetition of "An' (from)"], which is employed by the Thiqat Mudallisin (those misrepresenting who are trustworthy). All of this Batil (falsehood/invalidity), as has been explained and will be, explained further.

- The **final word** in this matter came in the "Tarikh of Baghdad" [by Al-Khatib Al-Baghdadi] (4/262/2004):

"(He is) Ahmad bin Abdul Jabbar bin Muhammad bin 'Umair bin 'Utarid bin Hajib bin Zurarah, Abu 'Umar At-Tamimi, who is well-known as Al-'Utaridiy, from Al-Kufa. He came to Baghdad and narrated in it from Abdullah bin Idris Al-Awadi, Abu Bakr bin 'Ayash, Hafsa bin Ghiyath, Muhammad bin Fudail, Wake' and Abu Mu'awiyah. From Abu Mu'awiyah he had his Tafsir and from Yunus bin Bukair he had the Maghazi of Muhammad bin Ishaq. He was related from by Abu Bakr Ad-Dunya, Abu Al-Qasim Al-Baghawi, Qasim bin Zakariya Al-Mutriz, Yahya bin Muhammad bin Saa'id, Abu Bakr bin Abu Dawud, Al-Hussein bin Isma'il Al-Mahamiliy, Ridwan bin Ahmad As-Saidalani, Isma'il bin Muhammad As-Saffar, Muhammad bin 'Amr Ar-Razzaz, Abu 'Amr bin As-Sammak, Hamza bin Muhammad Ad-Dahqan, Abu Sahl bin Ziyad Al-Qattan and Abu Ja'far bin Bariyah Al-Hashimi, among others.

Abu 'Umar Abdul Wahid bin Muhammad bin Abdullah bin Mahdi related to us from Al-Qadi Abu Abdullah Al-Hussein bin Isma'il Al-Mahamiliy, in the form of dictation, in the year 329 AH, that: Ahmad bin Abdul Jabbar bin Muhammad said: Yunus (meaning bin Bukair) related to us from Mis'ar bin Kaddam, from Ash'ab bin Abi Ash-Sha'tha', from a man from Kinanah, who

said: I heard the Messenger of Allah (peace be upon him) saying: *"O p o p l , say La illaha illallah (Th r is no d ity oth r than Allah) and you will succ d"*. Hilal bin Muhammad bin Ja'far Al-Haffar related from Isma'il bin Muhammad As-Saffar, from Ahmad bin Abdul Jabbar Al-'Utaridiy, from Abu Bakr bin 'Ayash, from 'Asim bin Zir bin Hubaish, from Abdullah who said: I heard the Messenger of Allah (peace be upon him) saying: *"Who v r li s upon m int ntionally, th n l t him tak his s at from th fir "*. Al-Qadi Abu Bakr Ahmad bin Al-Hussein bin Ahmad Al-Harasiy related from Abu Al-'Abbas Muhammad bin Ya'qub Al-'Asamm, from Ahmad bin Abdul Jabbar Al-'Utaridiy who related that his father informed him that **"I was born in the year 177 AH, on the 10th of Al-Ad'haa in the month of Dhu l-Hijjah"**.

Abu Sa'id Al-Malini related to us from Abdullah bin 'Adiy al-Hafizh, who said: [(Concerning) Ahmad bin Abdul Jabbar Al-'Utaridiy, I saw that the people of Iraq were in agreement upon his being *Da'if* (weak). Ahmad bin Muhammad bin Sa'd did not use to relate from him and he mentioned that he had a lot from him. Ibn 'Adiy said: **"(Concerning) Al-'Utaridiy, I do not know from him a Munkar Hadith that he related. Rather, they only classified him as being Da'if because he had not met the people whom he related from"**. Ahmad bin Abu Ja'far Al-Qati'iy related to us from Abu 'Umar and Uthman bin Muhammad bin Ahmad bin Al-'Abbas Al- Makhrami, from Ja'far bin Muhammad bin Nadir Al-Khuldiy who said: Muhammad bin Abdullah Al-Hadrami said: **[Ahmad bin Abdul Jabbar Al-'Utaridiy used to lie]**. Some of our Shuyukh (scholars/teachers) told me that those who discredited Al-'Utaridiy only did so because they said: **That the books that he narrated from were the books of his father and that he claimed to ha e heard them alongside his father"**. Abu Sa'id Muhammad bin Musa bin Al-Fadl bin Shadhan As-Sirfi related to us from Abu Al-'Abbas Muhammad bin Ya'qub Al-'Asamm, who said: I heard Abu 'Ubaidah As-Sarriy bin Yahya bin Akhi Hannad asking my father about Al-'Utaridiy Ahmad bin Abdul Jabbar and he said: *"(He is) Thiqah (trustworthy)"*. Abu Sa'd Al-Malini Ijazah informed us from Abdullah bin 'Adiy, from Muhammad bin Ahmad bin Hamdan, who said: Abu Bakr bin Sadaqah informed me: He said: I heard Abu Kuraib saying: Ahmad bin Abdul Jabbar Al-'Utaridiy had (indeed) heard (or received directly) from Abu Bakr bin 'Ayash. 'Ali bin Muhammad bin Nadr informed

me: He said: I heard Hamza bin Yusus saying: I asked Abu Al-Hasan Ad-Daraqutni about Ahmad bin Abdul Jabbar Al-Utaridiy and he said: There is no issue (or problem) in respect to him. He was commended by Abu Kuraib. And he was asked about the Maghazi of Yunus bin Bukair and so he said: "Pass by a young man in Al-Kunas (place), called Al-'Utaridiy, who heard (received) with us alongside his father. We came to him and he said: **"I don't know where it is (i.e. the transcripts). He then found it in the pigeon tower and narrated from it"**. Abu I-Qasim Al-Azhariy informed me: He said: Abu Bakr Muhammad bin Humaid bin Muhammad Al-Lakhmi said: I heard Al-Qadi Abu Al-Hasan Muhammad bin Sakih Al-Hashimi saying: Muhammad bin Al-Hussein bin Humaid bin Ar-Rabi' told me: He said: [Abu Kuraib Muhammad bin Al-'Alaa' began reading Al-Maghazi of Yunus bin Bukair to us. He read to us for a session or two and then some of the people of Hadith made a noise and din. As a result, he interrupted his reading and made an oath that he would not read to us again. We (later) returned to him and asked him to resume but he refused and told us: "Go to Abdul Jabbar Al-'Utaridiy as he attended its (original) listening with us from Yunus". So we asked him: "And what if he has passed away?" He replied: **"Then listen from his son Ahmad, because he was in attendance alongside him"**. So, we set off from his with a group from the people (students) of Hadith and then enquired about Abdul Jabbar and we were told that he had passed away. We then asked about his son and we were directed to his residence. We arrived and sought permission to speak to him. We made him aware of our story with Abu Kuraib and how he had directed us to his father and to him. Ahmad was playing with a pigeon and said: "Since the time that I heard it, I have not looked in it. However, it is kept in a place of storage containing books and so seek it there. I did that and sought it out. **I located it and it had pigeon droppings upon it. He had listened to (and transcribed) it with his father in an old script, so I asked him to give it to me so that I could publish it, which he did**". This was what was said or close to it.

I say: **Abu Kuraib was from the distinguished, truthful and pious scholars and Abu 'Ubaidah As-Sarriy bin Yahya was also a great scholar; Thiqah (trustworthy) from the generation of Al-'Utaridiy. One of these testified that he had heard (or received directly) and the other testified to his**

'Adalah (trustworthiness). That establishes his good condition or status and the permissibility of relating from him. That is in the case where no statement or view has been established by other than these two which would oblige discarding his Hadith or casting aside his reports. As for the statement of Al-Hadrami concerning Al-'Utaridiy when he said that "He used to lie", then this is an unspecified statement which requires examination and explanation. If he intended by this statement that he fabricated Hadith, then that is non-existent in respect to the Hadith of Al-'Utaridiy. And if he meant that he used to narrate from those he had not met, then that is also Batil (false/invalid) because Abu Kuraib testified for him that he had heard (or received) alongside him from Yunus bin Bukair. It has also been established that he heard from Abu Bakr 'Ayash. As such, it should not be sought to be denied that he heard from Hafs bin Ghiyath, bin Fudail, Wakee' and Abu Mu'awiyah. That is because Abu Bakr 'Ayash passed away prior to all of them. As for Ibn Idris, then he passed away a year before Abu Ayash, yet this still does not prevent him having heard from him. That is because his father was from the main scholars of Hadith and it is conceivable that he started early with him (i.e. when he was very young). **Indeed, Al-'Utaridiy related from his father from Yunus bin Bukair some papers from the Maghazi of Ibn Ishaq and it appears that he missed hearing it directly from Yunus and so heard (or received) it from his father who had heard from him. This indicates to his seeking the truth and his reliability in respect to relating, and Allah knows best.** I read from Al-Hasan bin Abu Bakr who related from Ahmad bin Kamil Al-Qadi who said: Al-'Utaridiy died in Kufa in the year 271 AH. Al-Hasan said: Abu 'Amr bin As-Sammak said: Al-'Utaridiy passed away in Kufa in the month of Sha'ban in the year 272 AH. We were informed by Abu Nu'aim Al-Hafizh who said: I heard Abu Muhammad Abdullah bin Muhammad bin Ja'far bin Hayyan saying: I heard Ahmad bin Mahmud bin Subaih saying: Ahmad bin Abdul Jabbar Al-'Utaridiy passed away in the year 272 AH". [End of Quote].

- In respect to the word Qimatr (which came in the narration where the students sought out Al-'Utaridiy to read to them the book of Al-Maghazi by Yunus bin Bukair) then it has various possible meanings in the classical dictionaries but the most correct in the context of the narration is what was

mentioned in Mukhtar As-Sihhah (1/230): [**Qimatr and Qimatrah: “What the books are preserved in maintained in”**].

(Translators note: I have left here the translation of what came in Lisan Al-‘Arab and Mukhtar As-Sihhah concerning the meaning of the word Qimatr, because it would not benefit the English reader, in addition to it being difficult to reproduce productively. I have just selected the part in Mukhtaar As-Sihhah where it states the desired meaning clearly)

I say:

Firstly: Yunus bin Bukair passed away in the year 199 AH and Abdullah Ibn Idris in the year 192 AH, as agreed upon by the transmitters. If we were to assume that he passed away at the beginning of the year, in Muharram, for instance, then Ahmad bin Abdul Jabbar would have completed the 14th year of his life on the 10th of Dhu l-Hijjah of the previous year 191 Ah. This was about the same age as Imam Abu Hatim Ar-Raziy when he **embarked upon his journey**, at a time when he was beardless and yet to have a single hair upon his face. What is decisively certain is that Abdul Jabbar brought his son along with him, from an early age, to the Shuyukh (scholars). That is because he had heard or learnt directly from Abu Bakr ‘Ayash, who passed away a year or two after Abdullah ibn Idris. That was confirmed by the testimony of the Imam Al-Hujjah Ath-Thabt (authoritative and reliable source) Abu Kuraib Muhammad bin Al-‘Alaa’ Al-Hamdani. That generation contained a group of those whom their fathers began their listening and learning with scholars at a very early age. For example, Ishaq bin Ibrahim Ad-Dabari, one of the relators of Abdur Razzaq, was seven years old when his father took him to receive (the knowledge) and At-Tabarani was receiving at the age of 13. As such, there is no cause for doubting that he (Ahmad bin Abdul Jabbar) received from the scholars alongside his father. Indeed, that represented receiving of two men, alongside the writing of Abdul Jabbar and the reading of Ahmad upon his father a second time, whilst his father himself was from the Shuyukh Ath-Thiqat (Trustworthy and reliable scholars). This therefore counts as a third hearing or instance of receiving and represents the height of reliability.

Secondly: Contemplate the speech of Ahmad bin Abdul Jabbar, when he said: “Since the time that I heard it, I have not looked in it. However, it is kept in a place of storage containing books and so seek it there. I did that and sought it out. I located it and it had pigeon droppings upon it. He had listened to (and transcribed) it with his father in an old script, so I asked him to give it to me so that I could publish it, which he did”. This indicates that its book, which was the book of his father, was preserved and maintained inside a Qimatr (i.e. special place for the preservation of books). This Qimatr was in the pigeon tower, which is the highest place in the house, which is aired naturally by the constant movement of the wind. There is no fear in respect to what is kept in such a place from flooding or dampness compared to what is feared in respect to that which is on the lower floors of the houses of Iraq. The pigeon tower is therefore reinforced and it was not possible for rain to reach it. That is also clear from the testimony of Al-Hussein bin Humaid bin Ar-Rabi’ when he said that he found the book written in an old script, in a sound condition and free of defect. He then asked Ahmad bin Abdul Jabbar if he could publish it. The presence of the pigeon droppings upon the Qimatr did not bring harm to the book as Al-Hussein bin Humaid bin Ar-Rabi’ testified to the book being in sound condition, with no defect, and suitable to be published. This is, and Allah knows best, how Imam Al-Khatib Al-Baghdadi understood this story which he presented. And as such, he did not see any cause to discredit or cast doubt upon Ahmad bin Abdul Jabbar.

There is therefore no meaning to the claim of the one named Abdul Qadir Al-Muhammadi, who wrote on the Ahl ul-Hadith platform on 19/03/2007, when speaking about the chains of transmission of the **Sahifah of Al-Madinah**: [If this story is affirmed, then the narrator classifies his memory (by heart) as being weak as he had forgotten it and did not recall it. It also made clear the weakness of his concern to it (the book) as he had left it in the tower with pigeons, to the point that it had pigeon droppings upon it! Consequently, the man is *Da’if* (weak) just as the Imams who specialise in this matter have stated] – 2 (51/390) in the Shamela e-library. His speech holds no meaning at all for the following reasons:

1) The book was preserved and kept safe in a Qimatr manufactured specifically for that purpose. The pigeon tower is the best place for preservation in houses such as that which Ahmad bin Abdul Jabbar resided in, as he was not from the rich who were able to rent a house which had an independent storage facility for books. In addition, the publisher Al-Hussein bin Humaid bin Ar-Rabi' testified to the sound condition of the book and its readiness to be published.

2) As for the statement "the Imams who specialise in this matter have stated", then Abu Kuraib, Ad-Daraqutni, Abu Ahmad bin 'Adiy and Al-Khatib Al-Baghdadi did not classify him as being *Da'if* (weak in terms of transmission). The fact Ad-Daraqutni, who was the uncontested Imam of his era, did not classify him as *Da'if* should be sufficient in itself. So, which Imams is this man called Abdul Qadir Al-Muhammadi talking about?!

***For every ailment there is a medicine that can be used for treatment
Except for foolishness which cannot be treated***

The summary conclusion is therefore: The invalidity or falseness of the summary of Al-Hafidh (Ibn Hajar) concerning his status and the correctness of our summary of his status, with certainty and without the least amount of doubt: [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaridiy, Abu 'Umar Al-Kufi, has no issue or problem associated with him. His receiving of the Seera is authentic and he is reliable to be used as evidence. He was from the tenth (i.e. level of chain). He passed away in the 72nd year (meaning 272 AH) at the age 95].

Section: The authentication (*tautheeq*) of Yunus bin Bukair

Perhaps the best place to start in respect to the rich and balanced biography of the Imam Al-Hafizh Yunus bin Bukair bin Wasil Al-Kufi Ash-Shaibani, is what is found in the book “Siyar A’alam An-Nubulaa”:

- The following came stated in “Siyar A’alam An-Nubulaa” [With Tashkil and in conformity to the print] (17/254/71):

“Yunus bin Bukair bin Wasil Al-Kufi – The Imam, the Hafizh, the truthful (Saduq); author of Al-Maghazi and As-Siyar (Seera). He is known as: Abu Bukair. His Kinayah is Abu Bakr Al-Kufi, Al-Hammal, and he is the father of Bakr and Abdullah.

He related from: Hisham bin ‘Urwah, Sulaiman Al-Aa’mash, Talha bin Yahya, Zakariya bin Abu Za’idah, Muhammad bin Ishaq (from who he related a great deal), ‘Umar bin Darr, Kahmas bin Al-Hasan, Matar bin Maymun Al-Muharibi, An-Nadr Abu ‘Umar Al-Khazzar, As-Sariy bin Isma’il, Abu Khaldah Khalid bin Dinar, Asbat bin Nadr, ‘Ali bin Al-Hazawwar, Yunus bin Abu Ishaq, Abu Ka’ab (the author of “Al-Harir”, Hajjaj bin Abu Zainab, Shu’bah and Khalq.

And the following related from him: Sa’duwaih, Ibn Numair, Ishaq bin Musa Al-Khatumi, Abu Khaithama, Abu Kuraib, Hajjaj bin Abu Zainab, Hannad, Yahya bin Ma’een, Muhammad bin Muthanna, ‘Ubaid bin Ya’ish, Abu Sa’id Al-Ashajj, Sufyan bin Wakee’, ‘Uqbah bin Mukram Ad-Dibbiy, Muhammad bin Uthman bin Karamah, Ahmad bin Muhammad bin Yahya Al-Qattan, Ahmad bin Abdul Jabbar Al-‘Utaridiy and others. ‘Abbas related from Ibn Ma’een (who said): [He (i.e. Abu Bukair) was Saduq (truthful/honest)]. Mudar bin Muhammad and Uthman bin Sa’id related from Ibn Ma’een: He was Thiqah (trustworthy/reliable). Uthman bin Sa’id said concerning him: [He has no issue or problem associated with him]. Ibrahim bin Abdullah bin Al-Junaid related from Yahya bin Ma’een who said: [He (Abu Bukair was Thiqah Saduq (Truthful and reliable))]. However, he was in the company of Ja’far bin Yahya Al-Barmakiy, who was well to do. Then a man said to him: “They accuse him (i.e. Abu Bukair) of being a Zindiq (heretic) for this and that

reason". And so, he said: [It is a lie]. Then Yahya continued: [I saw the two sons of Abu Shaib'ah approach him but he sent them away. They requested a book from him but he did not give it to them. They then went off speaking about him". Ahmad bin Abdullah Al-'Ijliyy said: [(Concerning) Bakr bin Yunus Abu Bukair: He has no issue or problem associated with him. His father was in charge of the court of unjust acts under (the rule) of Ja'far and some people classified them both (i.e. him and his father) as being *Da'if* (weak in respect to acceptance of narration)]. Ibn Abu Hatim said: [Abu Zur'ah was asked: "What matter do you disapprove of in respect to him?" He replied: "As for in respect to the Hadith, then I don't know him" Abu Hatim said: His place (position) is of Sidq (truthfulness)]. Abu Ubaid related from Abu Dawud who said: [He is not a Hujjah (authoritative source) with me. He took the speech of Ibn Ishaq and then linked it to the Ahadeeth. He heard (received) from Ibn Ishaq by relation (بالرّي)]. An-Nasa'i said: [He is not strong] and once he said: [He is *Da'if*] (weak). Ibn Hibban classified him as being strong in addition to others. It was also related from Ibn Ma'een, that he said: [He is Thiqah (reliable, trustworthy), except he is a Murji' who follows the Sultaan (authority)]. Abu Ishaq Al-Juzjaniyy said: [His matter should be considered carefully (or verified)]. 'Ali bin Al-Madini said: [I wrote (recorded) from him but I do not narrate from him]. Muhammad bin Uthman bin Abu Shaibah said: [Yahya bin Al-Himani said to me: "I do not permit the relation (i.e. of Hadith) from Yunus"]. Muhammad bin Abdullah bin Numair and Ubaid bin Ya'ish said: [He is Thiqah (trustworthy, reliable). Muslim related from him in the *Shawahid* but not the *Usool* (Translator's note: The *Usool* are the Hadith with the strongest chain (*Isnad*) and the *Shawahid* are those which are not as strong. It is said that Muslim began each chapter (or topic) with the *Usool* and followed with the *Shawahid*).

Abdur Rahman bin Salih related: Yunus related to us from Yunus bin 'Amr, from his father, from Al-Baraa', from Zaid bin Harithah, that he said: "*O Messenger of Allah! You have established a brotherhood between me and Hamza bin Abdul Muttalib*".

Yunus passed away in the year 199 AH when he was close to 80 years of age.

Abu Ja'far bin Al-Muqayyir and a group (Jama'ah) informed us: They said: Yahya bin Qumaira related from Shuhda, from Abu Ghalib Al-Baqilani, from Abu 'Ali bin Shadhan, from Ahmad bin Uthman Al-Adami, Abdullah bin Isma'il Al-Hashimi, Abu Sahl bin Ziyad and Uthman bin As-Sammak who (all) said: Ahmad bin Abdul Jabbar informed us from Yunus bin Bukair, from Hisham bin 'Urwah, from his father, from 'A'ishah, who said: *"My mother was trying to fast with some fatness, to please him to the Messenger of Allah (peace be upon him). That didn't work until I fasted with cucumbers. I then attained the best of all possible fasts"* [End of Quote].

- The following came in the book "Al-Kamil Fee Du'afaa Ar-Rijal" (8/521/2084):

"(Concerning) Yunus bin Bukair Ash-Shaibani Kufi; known by the title Abu Bakr – I heard from Ibn Hammad: As-Sa'di said: [(Concerning) Yunus bin Bukair, his matter should be considered carefully (or verified) due to his divergence from the path (Tariq)]. Yusuf bin Ibrahim At-Tabari related from Ahmad bin Abu Khaithama, from Ubaid bin Ya'ish, from Yunus bin Bukair and Abu Bakr Ash-Shaibani and he was Thiqah (Trustworthy, reliable). Abu Ya'la related I heard Al-Qasim bin Abu Shaibah saying: Yunus Bin Bukair related to us; (who was) a Sheikh from Numair. It was related to us that Muhammad bin Yahya Bin Adam and Al-Hussein bin 'Iyad, both of whom are from Egypt, said: It was related to us that Ibrahim bin Abu Dawud asked Muhammad bin Abdullah bin Numair concerning Yunus bin Bukair? He replied: [Satisfactory/accepted Thiqah (trustworthiness, reliability) and he spoke at length]. He said: I asked Yahya bin Ma'een about Yunus bin Bukair and said: (He is) Saduq Muslim (Truthful)]. Muhammad bin 'Ali related from Uthman: I asked Yahya bin Ma'een about Yunus bin Bukair and concerning his Hadith. He said: [Thiqah (trustworthy, reliable). Uthman said: [There is disagreement concerning Yunus]. In another situation Uthman said: [Therefore, Yunus bin Bukair has no issue or problem associated with him].

Abdan related from 'Uqbah bin Mukram, from Yunus bin Bukair, from Hisham bin 'Urwah, from his father from 'A'ishah, that the Nabi (peace be upon him) said: *"The clothing is (donned) with the stone"*. This was also

related in a Mawsul (connected completely from beginning to end) form by Mughirah bin Abdur Rahman and Mubash'shir bin Ubaid, among others.

Ibn Najiya related from Muhammad bin Isma'il Al-Bukhari, from Ubaid bin Ya'ish, from Yunus bin Bukair, from Hisham bin 'Urwah, from Abi Az-Zinad, from Al-Aa'raj, from Abu Hurairah: That the Messenger of Allah (peace be upon him) said: *"Ad-Dajjal will not descend upon (i.e. enter) Al-Madinah"*.

'Abdan related from Baqiya, from Ibn Mukram, from Yunus bin Bukair, from Hisham bin 'Urwah, from Abu Az-Zinad from Al-Aa'raj, from Abu Hurairah: [That the Messenger of Allah (peace be upon him) said: *"I saw the son of Maryam, will descend and remain among the people for forty years"* It was said: "O Abu Hurairah, will a year be like a year?" He said: "This is how it was said"].

'Abdan related from 'Uqbah bin Mukram, from Yunus bin Bukair, from Hisham bin 'Urwah, from Abu Az-Zinad, from Al-Aa'raj, from Abu Hurairah: That the Messenger of Allah (peace be upon him) said: *"If a dog licks (or drinks from) a vessel of anyone of you, then wash it several times"*.

'Abdan related from 'Uqbah, from Yunus bin Bukair, from Hisham bin 'Urwah, from his father, from Abdullah bin 'Umar: The Messenger of Allah (peace be upon him) said: *"Perform the prayer in the shade and do not pray in the scorching place of the camels"*.

He said: These Ahadeeth from Hisham (bin 'Urwah) are known by way of Yunus bin Bukair who related from him.

Abdullah bin Muhammad bin Abdul Aziz related from Abdur Rahman bin Subaih, from Yunus bin Bukair, from Yunus bin 'Amr, from his father, from Al-Barraa' bin 'Azib, from Zaid bin Harithah, who said: *"OMission of Allah you have established a brotherhood between myself and Hamza bin Abdul Muttalib"*. The Yunus bin 'Amr mentioned in this *Isnad* (chain of transmitters) here, is Yunus bin Abu Ishaq As-Sabi'iy while the name of Abu Ishaq is 'Amr bin Abdullah.

Ibn As-Saa'id related from Ahmad bin Abdul Jabbar At-Tamimi, from Yunus bin Bukair, from Muhammad bin Ishaq. From 'Ataa, from Abu Hurairah, who said: "The people of Tihamah used to deal with sheep as we deal with sheep and camels". Ibn As-Saa'id said: [I have not seen in respect to this, that it was related from Abu Hurairah except via Yunus bin Bukair and he related it from Abu Ishaq and other than him. It was also related from 'Ataa by a group and all of them halted it (i.e. the *Isnad*) at 'Ataa.

Abu Ya'la related from 'Uqbah bin Mukram, from Yunus bin Bukair, from Sulaiman Al-Aa'mash, from Anas bin Malik who related: *[The Messenger of Allah (peace be upon him) went to a man to visit him (due to sickness) and he had become like a chick in terms of frailty due to the severity of the illness. The Messenger of Allah (peace be upon him) said to him: "Have you been making supplication or asking Allah (i.e. for his health)?" He replied: "Indeed, yes I have been. I say: O Allah, please hasten in the Dunyaa (life of this world) my punishment of the hereafter (i.e. replace it)". The Messenger of Allah (peace be upon him) then said: "You would not be able to bear that. Rather, it would be better if you said: My Lord, grant me good in the life of this world and grant me good in the hereafter and protect me from the punishment of the fire". He then said it and recorded].* Abu Ya'la related from 'Uqbah, from Yunus, from Sulaiman Al-Aa'mash who said: [I heard him mentioning it (i.e. the Hadith) from Anas, in a Marfou' manner. He said: "If a man marries a woman, then if she was a virgin he engages with her seven times. And if she had previously been married, then he engages with her three times and thereafter **distribute it**".

He said: These two Hadith from Al-Aa'mash and Anas are known through Yunus.

Ahmad bin Hafs related from Ishaq bin Musa Al-Ansari, from Yunus bin Bukair bin Wasil Ash-Shaibani, from Hisham bin Sa'd Al-Qurashi, from Zaid bin Aslam, from Ibn 'Umar, who said: [That the Prophet (peace be upon him) stoned a Jewish woman]. He said: There is attributed to Yunus bin Bukair what has been mentioned from the Ghara'ib (i.e. hadith that has only been related via one narrator) among others. The Imams like Ibn Ma'een and Ibn

Numair, among others, have authenticated him (i.e. declared him to be Thiqah)” [End of Quote].

- The Imam Al-Hafidh Ahmad bin Hajar Al-Asqalani attempted a balanced reconciliation between the views expressed, however he did not render it entirely accurately. He said in his “Taqrib At-Tahdhib” (3/124): “Yunus bin Bukair bin Wasil Ash-Shaibani; Abu Bakr Al-Jamal Al-Kufi, is **Saduq (truthful person) who made errors**. He is from the ninth. He died in the year 99 (i.e. 199 AH)” .

I say: The truth is that the man is Thiqah Saduq (Trustworthy, reliable and truthful), just as the Imam of the Imams of the science of Al-Jarh and At-Ta’dil, Abu Zakariyah Yahya bin Ma’een, had attested to. He had known him as he (Yunus bin Bukair) was from the generation of the scholars of Abu Zakariya. He attended his sessions (or lessons), pursued his news and studied his Hadith thoroughly. Imam Abu Zakariya had recorded thousands and thousands of Ahadeeth paths and no one in the entire world has got close to him in respect to that. Despite that, it is still necessary to respond to those who declared him unreliable or were unsure about him. That is because, in spite of the distinguished position of Imam Abu Zakariya, he is nevertheless not infallible and had not encompassed the knowledge of every matter.

As for what was mentioned in respect to his (i.e. Yunus bin Bukair’s) relationship with the authority and his Madh’hab in respect to Shi’ism or the absence of such a thing, then all of that does not concern us. This is, most likely, to be the cause behind the speech of Al-Himani (who was a partisan Shi’ah zealot who suffered foolishness) and the cause for Al-Juzjani’s hesitation concerning him “Due to his divergence from the path”. This is typical of the habit of Al-Juzjani who was a criminal loathsome Nasibi, underhanded in his Madh’hab and whose opinion holds no value. This is how we deal with the speech of those who speak based on a premise of hostility or envy; similar to Abdullah and Uthman, the two sons of Abu Shaibah (i.e. who spread false information about Yunus bin Bukair).

The speech of Abu Dawud remains to be examined: [He is not a Hujjah (authoritative source) with me. He took the speech of Ibn Ishaq and then linked it to the Ahadeeth. He heard (received) from Ibn Ishaq by relation (بالرّي).] If this is affirmed, it is a serious matter, which could make his Hadith fall from the level of being used as evidence in an unrestricted manner. This is also, most likely, what Imam Al-Hafizh (Al-Asqalani) relied upon when he said in his summary of the biography (of Yunus) in his “Taqrib”: [He is Saduq (a truthful person) who made errors], just as it is what An-Nasa’i relied upon, who was from those who were extreme in their obstinance.

Concerning this, **we say**: This represents no more than speculation from Abu Dawud, which many followed, whilst not mentioning to us a clear evidence to support that. One of their aims behind classifying the narration of Yunus bin Bukair as being Gharib (i.e. narrated through his path alone), was to cut addition out from the Seera and possibly chains of transmission which were not found via alternative paths and not found in the well-known Seera which was widely circulated among the people; especially that of the Tahdhib of Ibn Hisham. The response to that is:

Firstly: Yunus bin Bukair has greater authentication and reliability than the majority of the relaters of the Seera from Ibn Ishaq, like: Ziyad bin Abdullah Al-Baka’iy, from whom Ibn Hisham took the Seera; had it not been for whom, no one would have known of him, and Salamah bin Al-Fadl Al-Abrash. He (Yunus) has precedence over them.

Secondly: Yunus bin Bukair had made that clear himself in an unambiguous manner, in the case where the following came stated in “As-Seera An-Nabawiyah) of ibn Ishaq (p1 Shamela e-library): [In the name of Allah AR-Rahman Ar-Rahim: Ahmad bin Abdul Jabbar related from Yunus bin Bukair that he said: “Everything from the Hadith of Ibn Ishaq is Musnad (i.e. traceable through chain of transmission). He dictated it to me or read to me or related it to me. And what is not Musnad, then it was studied at the hands of Ibn Ishaq] [End of Quote].

Therefore, the truth is apparent for all those possessing sight: It is that most of what came in the Seera has come in a non Musnad manner. It rather represents a study at the hands of Ibn Ishaq from that manuscript or those manuscripts that he presented to the people. That is in the case where the Asaneed (chains of transmission) were often omitted in order to preserve the fluency and smoothness of the sequence and historical stories. This is a well-known method, which is inevitable and there is no problem or issue with it. It is dictated by necessity in respect to the books of Seera and history. As for what Yunus bin Bukair related, then they are from the Hadith of Ibn Ishaq, which were related to him, dictated to him or read from his memory or the origin of his book – and that is the end of that.

It also makes clearly evident the ignorance of the one named Abdul Qadir Al-Muhammadi and those similar to him from the blind followers (Muqallidin) of Al-Hafizh bin Hajar, who wrote the following in the Ahl ul-Hadith platform (19/03/2007) during his discussion of the chains of transmission of the ***Sahifa of Al-Madinah***: [The man is therefore Saduq (truthful) if pursued (i.e. his narration is strengthened or supported by additional factors/narrations), whilst there is speech – should this be, while further discussion is needed when he is alone in transmittion? to be had when he is alone in the transmission, as he is in here (in the case). That is in addition to him being alone in relating from Ibn Ishaq. And the speech of Abu Dawud in respect to him is clear. Then, in addition, Ibn Ishaq related it In his “Maghazi” without an *Isnad* (chain of transmission)?]. This was recorded like this in the archives of the Ahl ul-Hadith platform 2 - (51/390) of the Shamela e-library. Even the statement of his: [The man is therefore Saduq (truthful) if pursued (i.e. his narration is strengthened or supported by additional factors)] holds no meaning, as the following should have been said: [He is relied upon for evidence or evidence is established by him – if he is pursued i.e. his reports are supported] or [His Hadith are authenticated if he is pursued i.e. supported]. That is because the speech only revolves around when the Saduq (truthful one) is relied upon for evidence, in relation to the definition of Al-Hafizh bin Hajar.

Consequently, it is obligatory to rectify the biography of this reliable and trustworthy (Thiqah) Hafizh and historian (i.e. Yunus bin Bukair) found in "At-Taqrīb" by replacing the wording of Al-Hafizh bin Hajar **"He is Saduq (a truthful person) who made errors"** to the correct wording, which is: **"Thiqah (i.e. trustworthy and reliable)"**. The rectified text of At-Taqrīb would then state: [Yunus bin Bukair bin Wasil Ash-Shaibani, Abu Bakr Al-Jamal Al-Kufi, is **Thiqah** (trustworthy-reliable), **an Imam in the Seera and the Maghazi, and he is an reliable and authoritative source in respect to it**, from the ninth (i.e. level of chain). He passed away in the year 199 AH].

Section: Muhammad bin Ishaq bin Yasar, Amir ul-Mu'minin (leader of the believers) in respect to the Hadith:

The one named Abdul Qadir Al-Muhammadi, who wrote on the Ahl ul-Hadith platform on the date 19/03/2007, stated the following when discussing the chains of transmission of the **Sahifah of Al-Madinah**: [As for Ibn Ishaq, then regarding him there is a lot that has been said, the sum of which is: That he is Saduq (truthful), Mudlis (i.e. conceal a narrator in the *Isnad*) in respect to the Hadith. He is the Imam of the Maghazi and Seera and is the final point of reference in respect to them]. Abbas Ad-Dawri said: Ahmad bin Hanbal was asked about Ibn Ishaq and so he said: "These Ahadeeth (i.e. concerning the Maghazi and Seera) are written (i.e. transmitted) from him. However, if he comes with the Halal and the Haram, we would want a people to be like this" He then clasped his hands together, placing his two thumbs over his fingers]. This was recorded like this in the archives of the Ahl ul-Hadith platform 2 - (51/390) of the Shamela e-library.

- The following came stated in "Al-Irshad Fee Ma'rifah 'Ulamaa' Al-Hadith", by Al-Khalili (1/163 – Shamela e-library):

[Abu Bakr bin Ishaq bin Yasar, the Mawla of Qais bin Makhrama Az-Zuhri, is a distinguished scholar, from the people of Al-Madinah. Az-Zuhri said to him whilst in his session (class): "Whoever wishes to learn the Maghazi (i.e. Seera), then he should seek it from that young man". Shu'bah said: "He is the Amir ul-Mu'minin (leader of the believers) in respect to the Hadith". Ibn Ma'een said: "There is no issue or problem (Ba's) with him. Al-Bukhari only did not record from him in his Sahih because of his narration of the long Hadith and those related to the Maghazi (battles). He did use his relations as evidence and he related a lot from him in respect to what was said related to the days of the Prophet (peace be upon him) and his circumstances, in addition to history. He is an 'Alim (scholar) possessing wide knowledge and is Thiqah (trustworthy-reliable)". My grandfather related to me, from 'Ali bin Muhammad bin Mahrawaih, from Ahmad bin Abu Khaithama, who said: "I asked Yahya bin Ma'een about Muhammad bin Ishaq?" He said: "'Asim bin 'Umar bin Qatadah said: "'Ilm (knowledge) will remain among the people as

long as Ibn Ishaq remains living””. Ibn Ma’een said: “Ibn Ishaq received from ‘Asim, and he used to say nothing except good in respect to him”. Ibn Abu Khaithama said: Ibrahim bin Al-Mundhir related from ‘Umar bin Uthman At-Taimi who said: “I heard that Ibn Shihab used to listen to Ibn Ishaq and obtained from him the Hadith of ‘Asim bin ‘Umar from Qatadah”. He said: Ibrahim bin Al-Mundhir related from Ibn ‘Uyaynah who said: “By Allah, I heard (learned or received) from Ibn Shihab and he saw Ibn Ishaq”. He said: “‘Ilm (knowledge) will remain in this city (Al-Madinah) as long as this one remains”. Ibn ‘Uyaynah asked me: “What do your companions say regarding Muhammad bin Ishaq?” I said: “They say: He is a liar”. I said: “Don’t do that (yourself) because I saw him behind the grave awaiting Yazid bin Khusaifa and so I said: What are you doing here? He said: I am waiting for Yazib bin Khusaifa, I learned from him Ahadeeth which have benefited me”. My grandfather related from ‘Ali bin Muhammad bin Mahrawaih, from Ibn Abu Khaithama, from Harun bin Ma’ruf who said: “I heard Abu Mu’awiyah Muhammad bin Khaz saying: Muhammad bin Ishaq was from among the people with the best memory. The situation was that if a man had five or more Ahadeeth Muhammad bin Ishaq would come and store them. The man would say: Memorise them on my behalf and so if I forget them you would have them preserved for me”. Ibn Idris Al-Hafizh said: **“How could Muhammad bin Ishaq not be Thiqah (trustworthy – reliable) whilst he had taken from Abdur Rahman Al-Aa’raj and related from him. Then (in addition) he related from Abu Az-Zinad from Al-Aa’raj and from Abu Az-Zinad from his father, from Al-Aa’raj?”**

The scholars who related from Muhammad bin Ishaq included: Az-Zuhri, Salih bin Kaisan, ‘Uqail bin Khalid and Yunus bin Yazid. His contemporaries included: Shu’bah, Ath-Thawri, Hammad bin Salamah, Hammad bin Zaid, Sharik bin Abdullah and others besides them. An indication of his great amount of knowledge is that he related from a group who passed away a while after him, like Sufyan, Shu’bah and Sharik. He had a paternal uncle called Musa bin Yasar who related a transcript (Nuskha) from Abu Hurairah, which Muhammad bin Ishaq and Dawud bin Qais Al-Madani related from him.

The Hadith of Muhammad bin Ishaq, from Az-Zuhriy, from Muhammad bin Jubair bin Mut'im, from his father, from the Prophet (peace be upon him), stating: *"May Allah cause a slave (of His) to flourish (or shine)"* contains 'Ilal (defects) and Idtirab (inconsistency). Ya'la and Muhammad the sons of 'Ubaid related it, in addition to Yahya bin Sa'id Al-Umawwiyy, Muhammad bin Yazid Al-Wasitiy, Ahmad bin Khalid Al-Wahbiy, from Ibn Ishaq, from Az-Zuhriy himself. Abdullah bin Numair related it from Ibn Ishaq, from Abdus Salam bin Harb, from Az-Zuhriy and Yunus bin Bukair related it from Muhammad bin Ishaq, from 'Amr bin Abu 'Amr Al-Madaniy, from Muhammad bin Jubair bin Mut'im, from his father. It has become evident that Muhammad bin Ishaq did not hear it from Az-Zuhriy but rather undertook Tadrīs (manipulation of the chain of transmissions) and Salih bin Kaisan related it from Az-Zuhriy. I heard my grandfather and Al-Qasim bin 'Alqamah both saying: We heard Abdur Rahman bin Abu Hatim saying: I heard Muslim bin Al-Hajjaj An-Naisabouriy saying: Ishaq bin Rahawaih Al-Hanzhaliy informed us from his book saying: I heard Yahya bin Adam saying: I heard Abdullah bin Idris saying: I was with Malik bin Anas and a man said to him: "I was in Ar-Rayy (place) in the presence of Abu Ubaidullah the Wazir of Al-Mahdi and Muhammad bin Ishaq was also there". Ibn Ishaq said: "Come, present to me the sciences (i.e. knowledge) of Malik as I will be the one to show its faults". So, Malik said: "He is a Dajjal from the Dajjals (i.e. deceiver or imposter), saying (to you) present to him my knowledge". Ibn Idris said: "And I had not heard the plural of Dajjal being used except from him". My grandfather and Ibn 'Alqamah said: Abdur Rahman bin Abu Hatim related from Abu Sa'id Al-Ashajj, from Ibn Idris who said: "I was with Malik bin Anas and a man said: Muhammad bin Ishaq said: "Show me the Maghazi (i.e. Seera of battles) for verily I am the one who can show its faults". Malik then said: "He is a Dajjal from the Dajjals (deceivers or imposters) to say such a thing, we are the ones who banished him from Al-Madinah". My grandfather related from 'Ali bin Muhammad bin Mahrawaih, from Ibn Abu Khaithama, from Ibrahim bin Al-Mundhir, from Mus'ab bin Uthman, from 'Amir bin Sa'd, who said: "When Hisham bin 'Urwah mentioned Muhammad Ibn Ishaq he would say: "Who let him in to see my wife, when did he enter and when did he hear from her?" As if he was denying its occurrence"] [End of Quote].

I say: If the fair critic was to consider the speech of Imam Ibn Idris Al-Hafizh: **“How could Muhammad bin Ishaq not be Thiqah (trustworthy – reliable) whilst he had taken from Abdur Rahman Al-Aa’raj and related from him. Then (in addition) he related from Abu Az-Zinad, from Al-Aa’raj and from Abu Az-Zinad, from his father, from Al-Aa’raj?”** he would know that it repels from him even the accusation of Tadlees (manipulation or alteration of the chain of transmission).

- The following came stated in “Tahdhib Sunan Abu Dawud Wa Iedaah Muskilaatihi”, by Ibn Qayyim Al-Jawziyah (2/372, Shamela e-library):

[Concerning the Hadith of Ibn Ishaq which contains within it

وَأَنَّ عَرْشَهُ فَوْقَ سَمَآوَاتِهِ كَالْقُبَّةِ

“And indeed His throne is above His heavens like a dome”

and the finding defects **for-in?** it by Al-Mundhiriyy. He then said: The people of attestation or assertion said: “There is nothing in respect to this which permits you to reject the Hadith. As for your accusation against Ibn Ishaq in relation to it, then the answer to that is: Ibn Ishaq represents a focal point that Allah has made in terms of knowledge (‘Ilm) and trustworthiness (Amanah)”. Ali bin Al-Madiniyy said: “His Hadith, in my view, are **Sahih** (authentic)”. Shu’bah said: **“Ibn Ishaq is the Amir ul-Mu’minin (Leader of the believers) in respect to the Hadith”**. He also said: “He is Saduq (truthful)”. Ibn ul-Madiniyy also said: “I have not found except two rejected Hadith from him” and this represents the highest level of praise and commendation, in the case where he did not find except two rejectable (Munkar) Hadith, in spite of the great number of Hadith that he related. ‘Ali (bin Al-Madiniyy) also said: “I heard Abu ‘Uyaynah saying: “I have not heard anyone speaking (critically) about Ibn Ishaq except regarding his opinion in relation to Al-Qadar, **and there is no doubt that the people of his time period are more knowledgeable about him than those who spoke about him after them**”. Muhammad bin Abdullah bin Al-Hakam said: “I heard Ash-

Shafi'iy saying: Az-Zuhriy said: "Knowledge will remain in this area (Al-Harrah) as long as that visionary young man remains in it (meaning Ibn Ishaq)". Ya'qub bin Shaibah said: I asked Yahya bin Ma'een: "How is (the Ibn Ishaq)?" I asked Yahya bin Ma'een: "How is the status of Ibn Ishaq?" He replied: "He was not like that (i.e. to be questioned). I asked: "Do you hold anything in yourself (negative) in respect to his Hadith?" He answered: "No, he was truthful". Yazid bin Harun said: I heard Shu'bah saying: **"If I possessed authority, I would have appointed Ibn Ishaq over the scholars of Hadith"**. Ibn 'Adiy said: "I have **examined** the Ahadeeth of the great scholar Ibn Ishaq and I did not find in his Hadith that which presents an opportunity for us to ascertain that he is weak (*Da'if*). He may have erred or been mistaken, just as others make errors. And it was not known among the trustworthy transmitters that his narration was a lie". Ya'qub bin Shaibah said: I asked Ibn ul-Madiniy about Ibn Ishaq? And he said: "His Hadith are **Sahih** (authentic) in my view". I asked: "What about what Malik said about him?" He replied: "Malik did not sit with him and did not know him or every matter that was spoken in Al-Madinah!". I said: "Hisham bin 'Urwah has also spoken about him?" He replied: "That which Hisham said is not an authoritative source. It could be that he (i.e. Ibn Ishaq) met the woman whilst he was a boy and heard from her. Truthfulness is evident in his Hadith: He relates on an occasion: Saying Abu Az-Zinad told me, and sometimes he says: **Abu Az-Zinad mentioned and he says: Al-Hasan bin Dinar related to me from Ayub from 'Amr bin Shu'aib** (in relation to Salaf and Bai' (i.e. issues related to trade)). And he related more than all the people from 'Amr bin Shu'aib].

We say: If the fair critic was to consider the speech of the Imam of the Imam's of finding defects, 'Ali bin Al-Madiniy, who is also from the major Imams of the Hadith and of Al-Jarh and At-Ta'deel (i.e. science of the examination of the conditions of the narrators), concerning Ibn Ishaq, in general, and in respect to "Salaf and Bai'", in particular, he would know that it repels from him even the accusation of At-Tadlis (manipulation or alteration of the chain of transmission). That is because even this doubt or suspicion, has no basis for it. Rather, what occurred only reflects the omission of chains of transmission or shortening them due to the necessity of preserving the flow of the events and historical stories. This is a well-

known methodology. It is necessary and there is nothing wrong with it. Necessity dictates that methodology in respect to the books of Seera and history.

- The following came mentioned in the work “Nasb Ar-Rayah Takhrij Ahadeeth Al-Hidayah” by Al-‘Alamah Jamal ud-Din Az-Zai’aliy, with the assistance of Ayman Salih Sha’ban (1/252): [Abdullah bin Al-Mubarak said: “Muhammad bin Ishaq is Thiqah, Thiqah, Thiqah (i.e. trustworthy – reliable)”].

- The following came stated in “Tuhfah Al-Ahwadhi” by Al-Mubakfuri (1/89): [Ibn ul-Humam said in his “Fat’h ul-Qadir”: (It (i.e. the authentication of Ibn Ishaq) is the clear truth. What has been transmitted from Malik is not established and even if it was authentic, the people of knowledge did not accept it. How could that be the case when Shu’bah said regarding him, that he was the “Ameer ul-Mu’minin (Leader of the believers) in respect to the Hadith” and those like Ath-Thawri, Ibn Idris, Hammad bin Zaid, Yazid bin Zurai’, Ibn ‘Alaih, Abdul Warith and Ibn ul-Mubarak related from him. Ahmad, Ibn Ma’een and the people (i.e. scholars) of the Hadith permitted him, to the point that he said that Malik went back on what he had said about Ibn Ishaq, that he sought to rectify the situation with him and sent him a gift]. [End of extract from ‘At-Tuhfah’].

- The following was also stated in “Tuhfah Al-Ahwadhi” by Al-Mubakfuri (4/273): [Ibn ul-Humam stated in his “Fat’h ul-Qadir”: “As for Ibn Ishaq, then he is Thiqah, Thiqah (trustworthy - reliable), there is no doubt in our view in respect to that and similarly no doubt among the examiners of the Muhaddithin (scholars of Hadith)”]. [End of extract from ‘At-Tuhfah’].

- Sub-section: Some of those who were given the title Amir ul-Mu’min (Leader of the believers) in respect to the Hadith:

- Abu Az-Zinad: The following came stated in Nawawi’s Sharh (explanation) of (Sahih) Muslim (1/86): [Ath-Thawri used to call Abu Az-Zinad the Amir ul-Mu’minin in Hadith].

- Hisham bin Abu Abdullah Ad-Dastawa'iy: He was an Imam who was Thiqah (trustworthy – reliable) and Hujjah (authoritative source). He was from among those who were called ;Amir ul-Mu'minin in Hadith' Abu Dawud At-Tayalisiy called him that and Shu'bah said: "Indeed, Hisham has preserved (or memorised) from Qatadah, more (or better) than me".

- Abu Bakr Muhammad bin Ishaq bin Yasar: And we have just mentioned him in detail.

- Sufyan Ath-Thawri: Shu'bah, Ibn 'Uyaynah, Abu 'Asim, Ibn Ma'een, Wakee', Ibn ul-Mubarak and others said: "Sufyan is the Amir ul-Muminin in the Hadith".

- Shu'bah bin Al-Hajjaj: He was the Amir ul-Mu'minin in respect to the Hadith according to what Ath-Thawri said and the majority of the Imams, after him, agreed with him upon that.

- The Imam of the people of Al-Madinah: Anas bin Malik. That is as the following came mentioned in "Ghara'ib Malik bin Anas" by ibn ul-Muzhaffar (61/116): ['Ali bin Ahmad bin Sulaiman related to us from Ahmad bin Sa'id bin Abu Maryam, that he heard Yahya bin Ma'een saying: "Malik is the Amir ul-Mu'minin in respect to the Hadith"]. The following also came mentioned in "Bughyat ul-Multamis Fee Saba'iyat Hadith Imam Malik" (p: 74): [Ahmad bin Sa'id bin Abu Maryam said: Ibn Ma'een was asked about the Hadith which no one besides Malik related and he said: "Malik is the Amir ul-Mu'minin in respect to the Hadith"].

- Abdullah bin Al-Mubarak bin Wadih, the Imam Sheikh ul-Islam, 'Aalim (scholar) of his age and the Amir (leader) of the god-fearing in his time; Abu Abdur Rahman Al-hanzhaliy. He was born in the year 128 AH and took to seeking knowledge when he was twenty years of age. His Hadith are an authoritative source by consensus. Ibn Ma'een said regarding him: "The Amir ul-Mu'minin in respect to the Hadith".

- Abu Sa'id Yahya bin Sa'id bin Farrukh At-Tamimi Al-Basri Al-Ahwal Al-Qattan Al-Hafizh "Ameer ul-Mu'minin in respect to the Hadith".

- Ishaq bin Ibrahim Al-Hanzhaliy, well-known as Ibn Rahawaih. The following came mentioned in "Bughyat ul-Bahith", by Nur ud-Din Al-Haithami (p: 9): [And what he (Al-Bukhari) heard from his Ustadh (teacher); the 'Amir ul-Mu'minin in respect to Hadith and Fiqh', Ishaq bin Ibrahim Al-Hanzhaliy (well-known as Ibn Rahawaih) strengthened his resolve (or determination) upon that. Al-Bukhari was with him when he said: "If you were to collect them (i.e. narration) in a book that was a summary of the Sunnah of the Messenger of Allah (peace be upon him)?" He (Al-Bukhari) said: "That then struck my heart and so I began to collect 'Al-Jami' As-Sahih' (i.e. Sahih ul-Bukhari)]]].

- The mountain of memorization (or preservation), the Imam of the Dunya; Abu Abdullah Muhammad bin Isma'il bin Ibrahim bin Al-Mughira bin Bardizbah Al-Ja'fi Al-Bukhari, the 'Amir ul-Mu'minin in respect to the Hadith' and the leader of its science. The Imams have held a consensus upon his authenticity, trust and thorough study. He passed away in the year 256 Ah.

- Abu Al-Hasan 'Ali bin 'Umar bin Ahmad bin Mahdi Ad-Daraqutni; the 'Amir ul-Mu'minin in respect to the Hadith'. Al-Hakim Abu Abdullah Al-Hafizh said: "Ad-Daraqutni had not seen his like (i.e. there was no body comparable to him)". Abu At-Tayeb At-Tabari said: "Ad-Daraqutni was the Amir ul-Mu'minin in respect to the Hadith".

Section: The authentication of Uthman bin Muhammad bin Al-Mughira Al-Akhnasi

The one named Abdul Qadir Al-Muhammadi, who wrote on the Ahl ul-Hadith platform on the date 19/03/2007, when discussing the chains of transmission of the **Sahifa (document) of Al-Madinah**, **in imitation – should that be in relation to?** to Al-Hafizh Ibn Hajar, stated:

[As for Uthman bin Muhammad bin Mughirah Al-Akhnas Ath-Thaqafi Al-Hijazi, then he is a Saduq (trustworthy person) who has Awham (erroneous narrations) and Manaakir (Hadith rejected by others)].

This was also recorded in the archives of the Ahl ul-Hadith portal in the Shamela e-library (2 - 51/390). Even the wording “Manaakir” employed here, was taken from another source and was not from the speech of Al-Hafizh Ibn Hajar. It may therefore be more appropriate to begin with the summary of Ibn Hajar as found in his “Taqrib At-Tahdhib” and then follow that directly by correcting it in a concise manner following the same methodology as “Taqrib At-Tahdhib”, before going on to provide detailed evidence establishing the validity of our correction:

- The following was stated in “At-Taqrib At-Tahdhib” (1/386/4515): [Uthman bin Muhammad bin Al-Mughirah bin Al-Akhnas bin Shariq Ath-Thaqafi Al-Akhnasi (Hijazi) is Saduq who had Awham, from the sixth (i.e. level of transmission)].

- This represents an error and major omission from Al-Hafizh and it was correct for it to have been said: [Uthman bin Muhammad bin Al-Mughirah bin Al-Akhnas bin Shariq Ath-Thaqafi Al-Akhnasi (Madaniy) is **a Thiqah (trustworthy - reliable) Faqih (jurist), a scholar in Al-Maghazi and history,** from **the fourth** (i.e. level of transmission)]. In addition, he is normally mentioned by the name: Uthman bin Muhammad Al-Akhnasi, or Utham bin Muhammad bin Al-Mughirah, or Uthman Al-Akhnasi. In the following section we will make clear by way of evidence every part of our statement, word for word.

We will first present the texts of the Imams concerning this man:

- The following came stated in “At-Tarikh Al-Kabir” (6/249/2305):

[Uthman bin Muhammad Al-Mughirah bin Al-Akhnas bin Sariq Ath-Thaqafi Al-Akhnasiy (Hijazi) related **from** Sa’id Al-Maqbari and Az-Zuhriy. Az-Zuhri, Abdullah bin Ja’far Al-Makhrami and Muhammad bin ‘Amr bin ‘Alqamah related from him].

I say: Here, Al-Bukhari did not assert authoritatively that Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi heard (directly) from Sa’id Al-Maqbari.

- In “Al-‘Ilal Al-Kabir” by At-Tirmidhi (161) 273), the following came stated:

“Muhammad bin Yahya related to us from Mu’alla bin Mansur, from Abdullah bin Ja’far Al-Makhrami, from Uthman bin Muhammad Al-Akhnasi, from Sa’id Al-Maqbari, from Abu Hurairah, who said:

أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ

“That the Prophet (p a c b upon him) curs d th man who marri d a woman in ord r to divorc h r so that sh may go back to h r first husband and th man (th first husband) for whom that is don ”.

I asked Muhammad about this Hadith and he said: “It is a Hasan Hadith: Abdullah bin Ja’far Al-Makhrami is Saduq Thiqah, **Uthman bin Muhammad Al-Akhnasi is Thiqah, and I used to belie e that Uthman had not heard (directly) from Sa’id Al-Maqbari**” [End of Quote].

I say: Here, Al-Bukhari verified that Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi heard (directly) from Sa’id Al-Maqbari and asserted its solidity authoritatively.

- The following came stated in “At-Tabaqat Al-Kubra” [Mutammim At-Tabi’in] (p: 271):

[Muhammad bin ‘Umar related from Abdur Rahman bin Abu Az-Zinad from his father, who said: **“They were ten sitting in a single sitting who were known by it.** They included among them Ya’qub bin ‘Utbah and none of them had as many virtues as him, not even the sound of a cat could be heard in his house”. Muhammd bin ‘Umar said: **“Those ten were of the same age group, they were Fuqahaa’ (jurists) and ‘Ulamaa’ (Scholars).** They included: Ya’qub bin ‘Utbah, Uthman bin Muhammad bin Al-Akhnas, Abdullah, Abdur Rahman, Al-Harith Banu ‘Ikramah bin Abdur Rahman bin Al-Harith bin Hisham, Sa’d bin Ibrahim, As-Salt bin Zabid, Salih bin Kaisan, Abdullah bin Yazid bin Hurmuz and Abdullah bin Yazid Al-Hudhiliy. Ya’qub was Thiqah (trustworthy – reliable), he had many Ahadeeth, knowledge of transmission and Seerah among other areas].

- The following was also stated in “At-Tabaqat Al-Kubra” [Mutammim At-Tabi’in] (p: 327):

[233 – (He is) Abdullah bin Yazid bin Hurmuz the Mawla of Ad-Dawsiyin and who was known by the Kunya (name by first son or daughter) of Abu Bakr. His father was responsible for the Mawali on the day of Al-Harrah. Muhammad bin ‘Umar related from Muhammad bin Abdullah bin Kathir bin As-Salt who said: “Abdullah bin Yazid bin Hurmuz used to have gathered at his house at Bani Laith Al-Harith and Abdullah the sons of ‘Ikramah bin Abdur Rahman, Sa’d bin Ibrahim, Salih bin Kaisan, Rabi’ah, Abu ‘Ubaidah bin Muhammad ‘Ammar bin Yasir and As-Salt bin Zabid. They would talk about Fiqh and narrate (or speak) to one another”. He said: “They did not depart from each other except for food”. Abdullah bin Wahb related from Bakr bin Mudar who said: Abdullah bin Yazid bin Hurmuz said: “I did not learn knowledge any day that I learned except (that it was) for myself”. It was related from Mutarrif bin Abdullah Al-Yasari that he said: I heard Malik bin Anas saying: “The people used to wear turbans and they included among them Abdullah bin Yazid bin Hurmuz”. Mutarrif bin Abdullah related from Anas bin Malik that he said: “Abdullah bin Yazid bin Hurmuz was very deaf”.

Al-Mutarraf said: "I saw him and met with him when I was young and he was from among the people of piety" [End of Quote].

I say: Uthman bin Al-Mughirah Al-Akhnasi was therefore not an unknown person. Rather, he was the tenth from among the ten 'Ulamaa' (scholars) and Fuqahaa' (jurists) of Al-Madinah who were similar in age. He is therefore in the category or level of his paternal uncle the Thiqah (trustworthy – reliable) jurist Ya'qub bin 'Utbah bin Al-Maghirah bin Al-Akhnas, the Imam Sa'd bin Ibrahim and their likes. It is proper to categorize all of them to be from the fifth (i.e. level of transmission) [The children of the Tabi'in] because they were born approximately in the year 50 AH. Sa'd bin Ibrahim was born in the year 53 AH and he passed away when he was 72 years old in the year 125 or 126 AH. Ya'qub bin 'Utbah passed away in the year 128 AH but his age at passing is unknown to me. It is likely that Abdullah bin Yazid bin Hurmuz and Abdullah bin Zaid Al-Hudhiliy were the youngest from among them as the first passed away in the year 148 and the latter in the year 149 AH, whilst their ages at death have not been mentioned. However, Salih bin Kaisan saw Ibn 'Umar and Ibn Az-Zubair (and they differed in respect to him having heard or received from them both whilst Yahya bin Ma'een affirmed that). He is therefore sub-middle of the Tabi'in i.e. from the fourth level of transmission. He was older than Az-Zuhriy but he lived to an old age meaning that his death came later until 130 AH and perhaps 140 AH. It is therefore possible that his birth was around the year 45 AH. In the same way, I find the same to be most likely in respect to Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi because Az-Zuhriy related from him. He is therefore from the fourth (level of transmission) and it is very unlikely that he is from the fifth. As for him being from the sixth generation (or level of transmission), as claimed by Al-Hafizh, then that is an impossibility. And Allah knows best.

- The following came stated in "Ath-Thiqat" [by Ibn Hibban] (7/203/9683):

[Uthman bin Muhammad bin Al-Mughirah bin Al-Akhnas bin Shariq Ath-Thaqafi Al-Akhnasi related from Sa'id bin Al-Maqburi and Az-Zuhriy. Muhammad bin 'Amr bin 'Alqamah and Abdullah bin Ja'far Al-Makhrami

related from him. His Hadith from other than the narration (Riwayah) of Al-Makhrami are considered to be from him because Al-Makhrami is not anything in respect to the Hadith. Al-Baghawi related to us in Baghdad. He said: Abdullah bin 'Umar Al-Khattabi said: Ad-Darawardiy related from Abdullah bin Sa'id bin Abu Hind, from Uthman bin Muhammad Al-Akhnasi, from Sa'id Al-Maqburi, from Abu Hurairah: That the Messenger of Allah (peace be upon him) said: "Whoever is appointed over the judiciary has been slaughtered by other than a knife"].

I would like to quickly comment upon the statement of Ibn Hibban mentioned above "Because Al-Makhrami is not anything in respect to the Hadith" and **say**: Ibn Hibban was alone in respect to this view and at odds with the majority of the Imams and the authentication of Al-Bukhari of him has already preceded.

- However, the following came stated in "Al-Jarh Wa-t-Ta'dil" [by Ibn Abu Hatim] (6/166/910):

[Uthman bin Muhammad Al-Akhnasi. He is the son of Muhammad bin Al-Mughirah bin Al-Akhnas bin Shariq Al-Akhnasiy Ath-Thaqafi. He related from Sa'id bin Al-Musayyib and Abu Dh'ib and Abdullah bin Ja'far Al-Makhrami related from him. I heard my father saying that. Abu Muhammad said: And he related from Sa'id Al-Maqburi and Abdur Rahman Al-Aa'raj. Abdur Rahman said: My father mentioned that from Ishaq bin Mansur, from Yahya bin Ma'een who said: "Uthman bin Muhammad Al-Akhnasi is **Thiqah (trustworthy - reliable)**" Abdur Rahman related to us from Muhammad bin Ahmad bin Al-Baraa' who said: ['Ali bin Al-Madini said that Uthman bin Muhammad Al-Akhnasi related Ahadeeth Manakir (i.e. defective from an angle or unknown to others or contrary to what other Thiqat have related)] from Sa'id bin Al-Musayyib from Abu Hurairah.

- The above was summarized in "Al-Kashif" [by Adh-Dhahabi] (2/13/3737):

[Uthman bin Al-Mughirah bin Al-Akhnas related from Ibn ul-Musayyib and Al-Aa'raj while Ibn Abu Dh'ib and a group related from him. **He is Thiqah**

(trustworthy – reliable) according to Ibn Ma’een and Ibn Al-Madini said: “He related Ahadeeth Manakir (i.e. defective from an angle or unknown to others or contrary to what other Thiqat have related) (from Ibn ul-Musayyib”].

- The following is what came stated in “Al-‘Ilal” of Ibn Al-Madini (73/112):

[(Concerning) the ‘Ilal (defects) of the Hadith “Whoever is appointed over the judiciary ...” ‘Ali (Al-Madini) said: (Concerning) The Hadith of the Abu Hurairah from the Prophet (peace be upon him) “Whoever is appointed over the judiciary then he has been slaughtered without a knife”. He said: It was related by Ibn Abu Dh’ib from Uthman bin Muhammad Al-Akhnasi and this **Uthman related Hadith Manakir** (i.e. defective from an angle or unknown to others or contrary to what other Thiqat have related)] **from Sa’id bin Al-Musayyib from Abu Hurairah**. And Abdullah bin Ja’far related it contradicting Ibn Abu Dh’ib in its Isnaad (chain of transmission). He related it from Al-Akhnasi, from Al-Maqburi and Abdur Rahman Al-Aa’raj, from Abu Hurairah. And the Hadith in my view is the Hadith of Al-Maqburi.

I say: This is an error and Uthman bin Muhammad bin Al-Mughirah did not relate anything from Sa’id bin Al-Musayyib. However, the narrators were inconsistent in respect to the Hadith “Whoever is appointed over the judiciary then he has been slaughtered without a knife”. Some of them made it related from “Sa’id” bin Al-Musayyib instead of “Sa’id” bin Al-Maqburi. As a result, the Imam ‘Ali bin Al-Madini thought that this was from Uthman bin Muhammad bin Al-Mughirah, and as such he said what he said.

- The following came mentioned in “Al-‘Ilal” of Ad-Daraqutni [The defects (‘Ilal) found within the Prophetic Ahadeeth] (10/397/2082):

[He was asked concerning the Hadith of Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him): “Whoever is appointed over the judiciary then he has been slaughtered without a knife”. He said: “It is narrated by ‘Amr bin Abu ‘Amr Dawud bin Khalid bin Dinar and by ‘Umarah bin Ghaziya. Sufyan Ath-Thawri narrated it from him and who related from

him has been differed upon. That is as Ibrahim bin Harasah related it from Ath-Thawri, from 'Umarah bin Ghaziyah, from Sa'id Al-Maquri, from Abu Hurairah. Bakr bin Bakkar differed with him and Bukair was differed upon. That is as Al-Hasan Az-Za'farani related it from Bakr bin Bakkar, from Ath-Thawri, from Zaid bin Aslam, from Sa'id bin Abu Sa'id, from Abu Hurairah. Az-Za'farani said: And in it (i.e. the chain [*Isnad*]) was Al-Murrah, from Sa'id or Abu Sa'id; Murrah related to us from Abu Hurairah.

And 'Umar bin Shabbah, Abu Abdullah Al-Asfatiy and Abu Al-Azhar An-Naisaburiy related it from Bakr bin Bakkar, from Ath-Thawri, from Zaid bin Aslam, from Abu Sa'id Al-Maqburi without doubt, from Abu Hurairah. And it has been said: (That it was) from Ath-Thawri, from Abu 'Abbad Abdullah bin Sa'id Al-Maqburi, from his father, from Abu Hurairah. 'Isam bin Yusuf said: It was from Ath-Thawri, from a man he did not name, from Al-Maqburi. And it was (also) related from Abdullah bin Sa'id bin Abu Hind, and who related from him has been differed upon. That is as Kharija bin Mus'ab related it from Abdullah bin Sa'id bin Abu Hind, from Al-Maqburi, from Abu Hurairah. Safwan bin 'Eisa differed with him. He related it from Abdullah bin Sa'id bin Abu Hind, from Muhammad bin Uthman, from Sa'id Al-Maqburi, from Abu Hurairah. He meant Uthman bin Muhammad Al-Akhnasi here. And Hammad bin Khalid Al-Khayyat related it from Ibn Abu Dh'ib, from Uthman bin Muhammad Al-Akhnasi and said: From Sa'id bin Al-Musayyib, from Abu Hurairah, **but he was mistaken (i.e. in respect to Sa'id bin Al-Musayyib), as it was rather Sa'id Al-Maqburi.** And Yusuf bin Sayyar said: (It was related) From Uthman Al-Akhnasi, from Sa'id bin Al-Musayyib in Mursal form (i.e. missing the name of the Sahabi), from the Prophet (peace be upon him). **And he was mistaken in respect to his statement: Ibn ul-Musayyib.**

And it was related by Abdul 'Aziz bin Al-Muttalib, from Uthman Al-Akhnasi, from Sa'id Al-Maqburi; it was said by Al-'Abbas bin Abu Salamah from Abdul 'Aziz and he did not continue upon him. And Abdullah bin Ja'far Al-Makhrami related it from Uthman Al-Akhnasi and he said: From Sa'id bin Al-Maqburi and Al-Aa'raj, from Abu Hurairah. And from Al-Mahfuzh from Al-Maqburi, from Abu Hurairah].

Consequently, it can be seen that Imam Ad-Daraqutni had grasped many paths (for the Hadith) which were missed by Imam 'Ali Al-Madini and that he ascertained that the mention of Sa'id bin Al-Musayyib was undoubtedly erroneous and that Al-Akhnasi held no responsibility for that error.

The following are even more paths for this Hadith:

- The following came recorded in "Akhbar Al-Qudaa" by Imam Abu Bakr Muhammad bin Khalaf bin Hayyan bin Sadaqah Ad-Dabbiy Al-Baghdadi, who was known by the title "Wakee'" [DOD: 306 AH] (1/7):

["Whoever has been made a judge, has been slaughtered without a knife": Al-Hasan bin Yahya bin Abu Rabi' Al-Jurjani related from Abu 'Amir Al-'Aqadi, from Abdullah bin Ja'far Al-Mukharimi, from Uthman bin Muhammad Al-Akhnasi, from Abdur Rahman Al-Aa'raj, from Abu Hurairah: That the Prophet (peace be upon him) said: "Whoever has been made a judge, has been slaughtered without a knife".

'Eisa bin Ja'far Al-Warraq related from Mansur bin Salamah Abu Salamah Al-Khuza'iy, from Abdullah bin Ja'far, from Uthman bin Muhammad, from Al-Aa'raj and Al-Maqburi, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said:

مَنْ جُعِلَ قَاضِيًا فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ

"Whoever has been made a judge among the people, then he has been slaughtered without a knife".

Al-'Abbas bin Muhammad bin Hatim Ad-Dawri related from Hisham bin Ubaidullah Ar-Razi, from Abdullah bin Ja'far bin Abdur Rahman bin Al-Miswar Ibn Makhrama. From Uthman bin Muhammad, from Al-Aa'raj and Al-Maqburi, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Whoever has been made a judge among the people, then he has been slaughtered without a knife"

Ishaq bin Al-Hasan related from Hisham Ar-Razi; he was then confused or erred in the *Isnad* ... He said: Hisham bin Ubaidullah bin Bilal Ar-Razi related from Abdullah bin Ja'far Al-Makhrami, from Muhammad bin Ibrahim ... He said: I believe it to be from Al-Muqbari and Al-Aa'raj, from Abu Hurairah, from the Prophet (peace be upon him): The same Hadith (i.e. Whoever has been made a judge). His statement: **Muhammad bin Ibrahim is an error** and therefore the correct statement (or view) is what Ad-Dawriy said.

Abdullah bin Ja'far bin Mus'ab bin Abdullah Az-Zubairi related from his grandfather, from Al-Mughira bin Abdur Rahman, from Abdullah (meaning Ibn Sa'id Ibn Abu Hind), from Uthman bin Muhammad Al-Akhnasi, from Sa'id Al-Maqburi, from Abu Hurairah: That the Messenger of Allah (peace be upon him) said: "Whoever has been made a judge among the people, then he has been slaughtered without a knife".

Isma'il bin Ishaq Al-Qadi related from Muhammad bin Abu Bakr Al-Muqaddami, from Humaid bin Al-Aswad and Safwan bin 'Eisa, from Abdullah bin Sa'id Ibn Abu Hind, from Uthman bin Muhammad Al-Akhnasi, from Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him) who said: "Whoever has been made a judge among the people, then he has been slaughtered without a knife".

Isma'il bin Ishaq related from Muhammad bin Abu Bakr, from Bashar bin 'Eisa, from Ibn Abu Dh'ib, from Uthman Al-Akhnasi, from Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him), who said: "Whoever has been made a judge among the people, then he has been slaughtered without a knife".

Abu Ja'far Muhammad bin Abdur Rahman bin Nafi' As-Sairafiy (may Allah's mercy be upon him) related from Ma'n bin 'Eisa, from Ibn Abu Dh'ib, from Uthman bin Muhammad Al-Akhnasi, from **Sa'id bin Al-Musayyib (!)**, from Abu Hurairah, from the Prophet (peace be upon him), who said: "Whoever has been made a judge then he has been slaughtered without a knife".

'Abbas bin Muhammad Ad-Dawri related from Abu 'Ali Al-Hanafi Ubaidullah bin Abdul Hamid, from Isma'il bin Ishaq Al-Qadi, from Abdullah bin Maslamah Al-Qa'nabi, from Ibn Abu Dh'ib, (Al-Hanafi said) from Uthman bin Muhammad Al-Akhnasi, from Sa'id, from Abu Hurairah, who said: The Prophet (peace be upon him) said: "Whoever has been placed over the judiciary, has been slaughtered without a knife". And Ad-Dawry said: "Slaughtered with a knife here". This is similarly related from Sa'id without any additional identification to the name, **so I believe that he wanted to escape from saying: Ibn ul-Musayyib, because it is an error.**

Abdullah bin Ayub related from Ruh, from Ibn Abu Dhi'b, from Uthman bin Muhammad Al-Akhnasi, from Ibn ul-Musayyib, that the Messenger of Allah (peace be upon him) said: "Whoever is appointed to the judiciary, has been slaughtered without a knife".

Abu Bakr Ja'far bin Muhammad related from Qutaibah bin Sa'id, from Abdullah bin Nafi', from Ibn Abu Dhi'b, from Uthman bin Muhammad Al-Akhnasi, from Sa'id bin Al-Musayyib, who said: "If a man is appointed as a judge he has been slaughtered without a knife". Abu Bakr said: **He did not go past Sa'id (in this chain) and did not raise it to the Messenger (peace be upon him).**

Ahmad bin Isma'il bin Muhammad bin Nabih Abu Hudhafah As-Sahmi related to us, along time ago, from a book. He said: Abu Damrah Anas bin 'Ayad related to me from Uthman, and he was ibn Ad-Dahhak, from Ibn ul-Musayyib, from the Prophet (peace be upon him), who said: "Whoever is made a judge, he has been slaughtered without a knife".

Similarly, Abu Hudhafah said to us, from Ibn ul-Musayyib. Then Muhammad bin Al-Muttalib Al-Khuzaa'iy related it to me. He said: Ibrahim bin Al-Mundhir Al-Hizami related to us from Ja'far bin Al-Hasan, from Duhaime Abdur Rahman bin Ibrahim, from Abu Damrah, from Uthman bin Ad-Dahhak, from Uthman bin Muhammad Al-Akhnasi, from Sa'id, from Abu Hurairah, from the Prophet (peace be upon him) ... the same (i.e. Hadith).

Al-Makhrami and Abdullah bin Sa'id bin Abu Hind, the Riwayah (report) of Bashar bin 'Eisa from Ibn Abu Dh'ib, from Uthman bin Muhammad Al-Akhnasi, from Al-Maqburi, while Ma'n related from Abu Dh'uaib and Abu Damrah from Uthman bin Ad-Dahhak, from Al-Akhnasiy agreed when they said: "From Sayyid Al-Musayyib" while there were those who escaped from stating the son of so and so and instead just said: "From Sa'id (i.e. without further identification), from Abu Hurairah" and that was Al-Qa'nabi from Ibn Abu Dh'ib and the one who related from Abu Damrah from Al-Khuza'iy and Duha'im. And he said: Ibn Nafi' from Ibn Abu Dh'ib, from Al-Akhnasi, from **Sa'id ibn Al-Musayyib. He said: "Whoever is appointed as a judge" and he did not raise it [i.e. make it raised (Marfoo') to the Prophet (peace be upon him)] and did not go beyond him** (i.e. Sa'id bin Al-Musayyib in the chain). He said: Ruh from Ibn Abu Dh'ib, from Al-Akhnasi, from Ibn ul-Musayyib that the Prophet.

He said: **Therefore, it may be that Al-Akhnasi heard it from Al-Maqburi, from Abu Hurairah and he heard it from Sa'id bin Al-Musayyib from his statement and then this confused some of those who transmitted it from him.** That is as Ruh bin 'Ubadah said: "From Ibn ul-Musayyib", from the Prophet (peace be upon him). This indicates that Ibn Abu Dh'ib was mistaken in his statement "Ibn ul-Musayyib" if it was based upon what Ruh bin 'Ubadah said. And I don't know if anyone has related this speech from Sa'id bin Al-Musayyib. **And it being from (Sa'id bin) Al-Maqburiy has an origin to it other than the Riwayah (narration) of Al-Akhnasi. Therefore, the correct view is of those who stated: "From al-Maqburi, from Abu Hurairah".**

Al-Hasan bin Muhammad Az-Za'farani related from Bakr bin Bakkar, from Sufyan Ath-Thawri, from Zaid bin Aslam, from Sa'id or Abu Sa'id from Abu Hurairah, from the Prophet (peace be upon him), that he said: "Whoever is made (or appointed) as a judge, has been slaughtered by other than a knife". It was in this way that Az-Za'farani stated it to us: "From Sa'id or Abu Sa'id" and as such he was not sure about it.

Surad bin Khimar bin Salim Abu Sahl Al-Jahbadh related it to us from the origin of his book. He said: Bakr bin Bakkar related it to us from Sufyan Ath-

Thawri, from Zaid bin Aslam, from Sa'id bin Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him), who said: "Whoever is made (or appointed) as a judge, has been slaughtered by other than a knife".

Al-Harith bin Abu Usamah related to me from Abdul 'Aziz bin Aban, from Sufyan Ath-Thawri, from Ibn Ghaziyah, from Sa'id Al-Maqburi, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Whoever is made (or appointed) as a judge, has been slaughtered by other than a knife". He said: "Abu Bakr": And this is an error from Abdul 'Aziz bin Aban. (Rather) The Hadith is a Hadith of Bakr bin Bakkar.

Ibrahim bin Isma'il Al-Bazzar related to us from Abdullah bin Mu'awiyah bin Az-Zubairi, from Yusuf bin Ya'qub bin Isma'il, from Nasr bin 'Ali, from Fadl bin Sulaiman, from 'Amr bin Abu 'Amr, from Al-Maqburi, from Abu Hurairah: That the Prophet (peace be upon him) said: "Whoever is appointed as a judge, has been slaughtered by other than a knife".

Isma'il bin Ishaq bin Isma'il related to us from Yahya bin Abdul Hamid, from Dawud bin Khalid Al-'Attar, from Sa'id bin Abu Sa'id, from the Prophet (peace be upon him): The same (i.e. Whoever is appointed as a judge ...). This contains indicative evidence to support those who narrated the narration of Al-Akhnasi from Al-Maqburi.

Al-Qasim bin Hashim bin Sa'id As-Simsar related to us from Yahya bin Nadr ibn Hajib, from Abdullah bin Sa'id bin Abu Hind, from his father, from Abu Musa Al-Ash'ari who said: The Messenger of Allah (peace be upon him) said: "Whoever has been made a judge among the people, then he has been slaughtered without a knife".

He said: Abu Bakr: I do not know anyone who related this Hadith like this (i.e. with this chain) other than Yahya bin Nadr bin Hajib and Yahya bin Nadr is feeble (لَيْسَ) in his Hadith. This Hadith was related by Abdullah bin Sa'id bin Abu Hind, from Uthman bin Muhammad Al-Akhnasi, from Al-Maqburi, from Abu Hurairah. It may be that he intended that but made an error. And Al-Qasim bin Hashim As-Simsar is Thiqah (trustworthy – reliable).

Mahmud bin Muhammad bin Abu Al-Mada' Al-Halabi related to us from Al-'Abbas bin Al-Faraj Al-Masisi, from Dawud Az-Zabarqan, from 'Ataa bin As-Sa'ib, from Sa'id bin Jubair, from Ibn 'Abbas, from the Prophet (peace be upon him): "Whoever is seeks to be (or is made) a judge has been slaughtered by other than a knife" [End of Quote].

You can see here more paths which dictate certainty (Al-Qat') in that the mention of Sa'id bin Al-Musayyib was an error of some of the narrators. That is unless we were to accept the distant possibility that our person of concern 'Uthman bin Muhammad bin Al-Mughirah Al-Akhnasi' had indeed on occasions related it from the speech of Sa'id bin Al-Musayyib himself and then some of the narrators were confused by the matter. Even in such a case, there is no defect in relation to Sa'id bin Al-Musayyib repeating it often without a chain of transmission due to the hadith already being well-known and spread among the people, for the purpose of exhortation and making people fearful of the responsibility of the position of judiciary.

The affirmation of the Hadith from Sa'id bin Abu Sa'id Al-Maqburi, from Abu Hurairah in a Marfoo' manner [i.e. to the Prophet (peace be upon him)] is a matter that has no doubt due to the conformity of the Thiqaat (trustworthy narrators) Zaid bin Aslam, Dawud bin Khalid bin Dinar Al-'Attar, 'Amr bin Abu 'Amr and perhaps 'Umarah bin Ghaziyah, Abu Sulaiman Dawud bin 'Ataa' Al-Madani and Abdullah bin Sa'id bin Abu Hind (in their narrations) with (what was related by) our person of interest Uthman bin Muhammad bin Al-Mughira Al-Akhnasi (i.e. they affirmed in their reporting, like 'Uthman Al-Akhnasi, that the Hadith was related by Sa'id bin Abu Sa'id Al-Maqburi).

The invalidity or falseness is therefore established in respect to the attribution of defecti eness to the Hadith of 'Uthman bin Muhammad bin Al-Mughira Al-Akhnasi from Sa'id bin Al-Musayyib. We have searched electronically the complete collections of Hadith and we did not find that Uthman related any Hadith from Sa'id bin Al-Musayyib except for this one. In addition, the majority of the narrations (for this Hadith), with their chains, state that they were related from Sa'id Al-Maqburi from Abu Hurairah. We

found many narrations of his within the books of history and Maghazi (i.e. Seera with focus upon the battles). They include among them, the following notable narration:

- The following was recorded in “Tarikh ul-Madinah” by Ibn Shabbah (1/113):

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عِمْرَانَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ بْنِ الْمُغِيرَةِ بْنِ الْأَخْنَسِ بْنِ شَرِيقِ الثَّقَفِيِّ، عَنْ أُمِّهِ حَكِيمَةَ قَالَتْ: (كُنْتُ مَعَ الْأَرْبَعَةِ الَّذِينَ دَفَنُوا عُثْمَانَ بْنَ عَفَّانَ، رَضِيَ اللَّهُ عَنْهُ: جُبَيْرُ بْنُ مُطْعِمٍ، وَحَكِيمُ بْنُ حِرَامٍ، وَأَبُو جَهْمٍ بْنُ حَذِيفَةَ، وَنُبَّارُ بْنُ مُكْرَمٍ الْأَسْلَمِيُّ؛ وَحَمَلُوهُ عَلَى بَابٍ، أَسْمَعَ قَرَعَ رَأْسِهِ عَلَى الْبَابِ كَأَنَّهُ دُبَّاءٌ، وَيَقُولُ: دُبُّ، دُبُّ، حَتَّى جَاءُوا بِهِ حُشَّ كَوَكَبٍ، فَدُفِنَ، ثُمَّ هُلِمَ عَلَيْهِ الْجِدَارُ، وَصَلَّى عَلَيْهِ هُنَالِكَ)؛ وَحُشَّ كَوَكَبٍ: مُوضِعٌ فِي أَصْلِ الْحَائِطِ الَّذِي فِي شَرْقِيِّ الْبَقِيعِ الَّذِي يُقَالُ لَهُ: خَضْرَاءُ أَبَانَ، وَهُوَ أَبَانُ بْنُ عُثْمَانَ

[Muhammad bin Yahya related from Abdul ‘Aziz bin ‘Imran, from his father, from Uthman bin Muhammad bin Al-Mughira bin Al-Akhnas bin Shariq Ath-Thaqafi, from his mother Hukaimah, who said: “I was with the four who buried Uthman bin ‘Affan, may Allah be pleased with him: Jubair bin Mut’im, Hakim bin Hizam, Abu Jahm bin Hudhaifah and Nayyar bin Mukram Al-Aslami. They carried him across the door whilst I heard his head rap upon the door as if it was a pumpkin **saying – making the sound?** ‘dub’ ‘dub’, until they reached Hushsh Kawkab. He was then buried, the wall was demolished over him and he was prayed upon”. Hushsh Kawkab place at the base of the wall which is in the east of Al-Baqi’ (burial ground) and known as Khadra’ Aban and he is Aban bin Uthman].

I say: It is very unlikely that this Hakimah, the mother of Uthman bin Muhammad bin Al-Mughirah, was a young child (i.e. at the time of this incident) who was not capable of washing (the body), preparing it, carrying it or undertaking any of the necessities of burials. It is therefore most likely that she was a young mature woman of no less than twenty years of age. That is whilst an average woman can no longer bear children past approximately 45 years of age which would make the latest possible time for her to have given birth the year 60 AH or close to that. Consequently, Uthman bin Muhammad bin Al-Akhnas was most definitely born prior to 60 AH. If we were to outweigh the most likely scenario, we would say that his

birth would have been around 45 AH. That is because he was of similar age to Imam Salih bin Kaisan. In addition, it is unlikely that it was before the year 45 AH because he would not then have missed Abu Hurairah. He would therefore have been older than Az-Zuhri by about 15-20 years and as such there is no wonder that Az-Zuhri related from him because he was from among the younger of his Shuyukh.

It is also apparent that the incorrect observation of Imam 'Ali bin Al-Madini related to the small number of Hadith of the man (i.e. Uthman Al-Akhnasi) formed the basis of the view of Imam An-Nasa'i, which in any case is extreme and obstinate, concerning Uthman, when he said: [He is not strong].

- That is according to what is found recorded in "As-Sunan Al-Kubra" of An-Nasa'i (5/398/5893):

[Abu Dawud Sulaiman bin Saif Al-Harrani informed us from Abu 'Ali (Al-Hanafi), from Ibn Abu Dh'ib, from Uthman bin Muhammad Al-Akhnasi, from Sa'id Al-Maqburi, from Abu Hurairah who said: The Messenger of Allah (peace be upon him) said: "Whoever has been appointed over the judiciary, then it is as if he has been slaughtered without a knife"]. Then Abu Abdur Rahman said: "Uthman bin Muhammad Al-Akhnasi is not strong. We only made mention so as to not remove Uthman from the middle, making it: Ibn Abu Dh'ib from Sa'id".

The statement of Imam An-Nasa'i: "He is not strong" came as a comment upon this narration, however he did not list this person (i.e. Uthman) among the weak narrators and those who are disregarded. I don't know if he changed his opinion or disregarded him due to the small number of his narrations. That is while An-Nasa'i is known for his extremity and stubbornness, as alluded to previously.

Similarly, it is also apparent that the incorrect observation of Imam 'Ali bin Al-Madini formed the basis of the view of Imam Abu Dawud concerning Uthman: "His Hadith contains Nakarah (that which is objectionable or has a defect or fault in it)".

This is found recorded in “Masa’il Al-Imam Ahmad” by Abu Dawud As-Sijistani (404/1904):

[I heard Ahmad bin Hanbal saying: It was related from the Prophet (peace be upon him) that he said: “What is between the East and the West is a Qiblah”. And it does not have an *Isnad* (recorded chain of transmission), referring to the Hadith of Abdullah bin Ja’far Al-Makhrami from the father of Miswar bin Makhrama, from Uthman Al-Akhnasi, from Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him). He intended by this statement that: It does not have an *Isnad* (chain of transmission) due to the condition (or status) of Uthman Al-Akhnasi, because his Hadith contains Nakarah (that which is objectionable or has a defect or fault in it)].

Observe that his statement: [He intended by this statement that: It does not have an *Isnad* (chain of transmission) due to the condition (or status) of Uthman Al-Akhnasi, because his Hadith contains Nakarah (that which is objectionable or has a defect or fault in it)] was from the speech of Abu Dawud based on his supposition and conjecture. That is whilst supposition and conjecture do not stand up against the truth and “Zhann” (supposition and conjecture) is the most untruthful of speech. Had he asked Ahmad bin Hanbal concerning what he had intended, that would have been better but he did not do that and the matter remained one of mere possibility. That is despite the overriding preponderant view being that the *Isnad* that he knew which was mentioned by Abu Dawud: “Abdullah bin Ja’far Al-Makhrami from the father of Miswar bin Makhrama, from Uthman Al-Akhnasi, from Al-Maqburi, from Abu Hurairah”, was not known by Imam Ahmad. Rather, the other *Isnad* only reached him, which was recorded in the Sunan of Imam At-Tirmidhi, and was related by Abu Ma’shar, concerning whom there is almost a consensus stating that he is not strong (in terms of narration) and hence in the end he confused the matter greatly.

- That is as the following came recorded in the Sunan of At-Tirmidhi (1/446/342): [Muhammad bin Abu Ma’shar informed us and said: My father related to us from Muhammad bin ‘Amr, from Abu Salamah, from Abu

Hurairah, who said: The Messenger of Allah (peace be upon him) said: “What is between the East and the West is a Qiblah”].

- The following came recorded in the Sunan of At-Tirmidhi (1/446/343): [Yahya bin Musa related from Muhammad bin Abu Ma’shar similar to it (i.e. the above Hadith)]. Then Imam At-Tirmidhi said:

حَدِيثُ أَبِي هُرَيْرَةَ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي مَعْشَرٍ مِنْ قِبَلِ حِفْظِهِ، وَاسْمُهُ نَجِيحٌ مَوْلَى نَبِيِّ هَاشِمٍ، قَالَ مُحَمَّدٌ (هُوَ الْبَخَارِيُّ): أَأَرَوِي عَنْهُ شَيْئًا، وَقَدْ رَوَى عَنْهُ النَّاسُ. قَالَ مُحَمَّدٌ (هُوَ الْبَخَارِيُّ): وَحَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْمَخْرُمِيِّ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَقْوَى مِنْ حَدِيثِ أَبِي مَعْشَرٍ وَأَصَحُّ

[The Hadith of Abu Hurairah has been related from him from more than one angle. Some of the people of knowledge have spoken about Abu Ma’shar from the angle of his memory (or preservation). His name is Najih the Mawla of Bani Hashim. Muhammad (Al-Bukhari) said: “I don’t narrate anything from him although people have related from him”. Muhammad (Al-Bukhari) said: “The Hadith of Abdullah bin Ja’far Al-Makhrami, from Uthman bin Muhammad Al-Akhnasi, from Sa’id Al-Maqburi, from Abu Hurairah, is stronger than the Hadith of Abu Ma’shar and more authentic].

- The following came recorded in the Sunan of At-Tirmidhi (1/448/344): [Al-Hasan bin Bakr Al-Marwazi related from Al-Mu’alla bin Mansur, from Abdullah bin Ja’far Al-Makhrami, from Uthman bin Muhammad Al-Akhnasi, from Sa’id Al-Maqburi, from Abu Hurairah, from the Prophet (peace be upon him), who said: “What is between the East and the West is a Qiblah”]. At-Tirmidhi then said: This is a Hasan Sahih Hadith. ‘Abdullah bin Ja’far Al-Makhrami was only said because he is the son of Al-Miswar bin Makhramah. In addition, (The Hadith) “What is between the East and the West is a Qiblah” has been related by more than one of the companions of the Prophet (peace be upon him) including ‘Umar ibn Al—Khattab, ‘Ali bin Abu Talib and Ibn ‘Abbas. Ibn ‘Umar said: “If you made the East be on your right and the West on your left, then what lies between them is a Qiblah, when you are seeking to face the Qiblah”. Ibn ul-Mubarak said: [“What is between the East and the West is a Qiblah” – This relates to the people of the West].

And Abdullah ibn ul-Mubarak chose leniency in the matter for the people of Merv].

Whatever the matter is, we have settled the subject of the “Nakarah” (defectiveness) of the Hadith of Uthman Al-Akhnasi above and to Allah belongs all praise and favour.

As for the family of ‘Umar bin Al-Khattab, among whom Uthman bin Muhammad bin Al-Mughira Al-Akhnasi found the document of the *Sahifah* of Al-Madinah, then they are without doubt ‘Abdullah bin ‘Umar, ‘Asim bin ‘Umar and their brothers, sons and women folk. All of them, by the favour of Allah are trustworthy and reliable, possessing the highest level of trust, truthfulness and God-fearing and no liar or fabricator has been known to exist among them; Allah forbid.

Section: Fairness to Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani

- The following came stated in in “Taqrib At-Tahdhib” [Ibn Hajar] (1/460/5617): [Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani Al-Madani is ***Da’if (weak)***. Those who attributed lying to him were excessive. (He was from) the seventh (i.e. generation or line of transmission)].

- However, in “Irwa’ Al-Ghalil”, by Al-Albani (5/155), the following was stated: [Al-Hafizh (i.e. ibn Hajar) said [in Al-Fat’h – (4/371)]: [And Kathir bin Abdullah is *Da’if* in the view of the majority however Al-Bukahri and those who followed him like At-Tirmidhi and Ibn Khuzaimah **strengthened his affair (or status)**].

- The following came recorded in “At-Tarikh Al-Kabir” [Al-Bukhari] (7/217/945): [Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani Al-Madani listened to (or received from) his father, while Marwan bin Mu’awiyah, Isma’il bin Abu Uwais and Yahya Al-Ansari related from him]. It is recorded in another edition of “At-Tarikh Al-Kabir” by Al-Bukhari (7/96/945). Al-Bukhari did not classify him as *Da’if* (weak) and he did not speak about him, not even a single letter!

- The following came stated in “Al-Jarh Wa At-Ta’dil” [Ibn Abu Hatim] (7/154/858):

[Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani related from his father in addition to Muhammad bin Ka’b and Rubaih bin Abdur Rahman, while Abdul ‘Aziz bin Muhammad, Marwan bin Mu’awiyah, Ma’n bin ‘Eisa, Abdullah bin Wahb, Abdullah bin Nafi’ As-Sa’igh, Muhammad bin Khalid bin ‘Athma, Abu ‘Amir Al-‘Aqadiy. Khalid bin Makhlad, Ibn Qa’nab and Ibn Abu Uwais related from him. I heard my father saying that. Abdur Rahman related to us from Muhammad bin Hamawaih bin Al-Hasan who said: I heard Abu Talib who said: I asked Ahmad (meaning Ahmad bin Hanbal) concerning Kathir bin Abdullah bin ‘Amr bin ‘Awf and he said: “Munkar (i.e. rejectable due to defectiveness in respect to) Al-Hadith, of no worth”. Abdur Rahman related to us: He said: It was read to Al-‘Abbas bin Muhammad Ad-Dawri from Yahya

bin Ma'een That he said: "Kathir bin Abdullah Al-Muzani is *Da'if* (weak) in Hadith". Abdur Rahman related to us. He said: I asked Abu Zur'ah about Kathir bin Abdullah bin 'Amr bin 'Awf. He said: "Feeble/weak in Hadith and not strong". I said to him: Out of Bahz bin Hakim, Abdul Muhaimin and Kathir bin Abdullah, which of them is the most beloved to you? He said: "Bahz and Abdul Muhaiman are more beloved to me than him". Abdur Rahman related to us: He said: My father was asked about Kathir bin Abdullah bin 'Amr bin 'Awf and he said: "**He is not solid/strong (Matin)**".

I say: This statement "**He is not solid/strong (Matin)**" is not like the statement "He is not Qawiy (strong)" and it is not synonymous with the statement "*Da'if*" (weak). That is because the "Matin" narrator is the one who has reached the pinnacle in respect to strength and reliability.

- Contradictory statements came stated in "Tarikh ul-Islam" (10/224/330):

[Kathir bin Abdullah bin 'Amr bin 'Awf bin Zaid bin Talha Al-Yashkuri Al-Muzani Al-Madani ... He related from his father and from his grandfather (by transcript), in addition to Nafi' and Muhammad bin Ka'b Al-Qurazhi. And the following related from him: Ibn Wahb, Abdullah bin Nafi', Al-Qa'nabi, Isma'il bin Abi Uwais and Khalq.

They agreed upon his classification of weakness and Ahmad bin Hanbal rejected his Hadith.

Ash-Shafi'iy said: He is a pillar from among the pillars of Al-Kadhib (deceit/untruth). Abu Dawud said similar to that.

'Abbas related from Ibn Ma'een (that he i.e. Kathir is): "*Da'if* (weak)". Ad-Darimiy related from Ibn Ma'een: He has no worth.

An-Nasa'i said: "He is left or disregarded (i.e. not related from)" and Ad-Daraqutni said the same.

As for At-Tirmidhi, then he began to dictate and said: "I said to Muhammad: There is the Hadith of Kathir bin Abdullah, from his father, from his grandfather, related to the (subject area) of the time of the Jumu'ah prayer.

He said: It is a Hasan Hadith, however Ahmad bin Hanbal classifies Kathir as being *Da'if* (weak)".

Ibn Hibban said: "Kathir relates from his father, from his grandfather a fabricated transcript. It is not permissible to mention him except from the angle of astonishment".

I said: He died in the year 163 AH] [End of quote].

I say: There is no meaning (or significance) to the statement: "They agreed upon his classification of weakness" when there exists an attestation of credibility from the chief of fairness and moderation Imam Al-Bukhari, in addition to the insignificant speech of Abu Hatim, who is from those prone to extremity and stubbornness! The truth is that Ad-Daraqutni only mentioned him as part of a list, without commentary, amongst a group of narrators, in his book "The weak and disregarded" (Ad-Du'afa' Wa Al-Matrukin". The speech attributed to Abu Dawud contradicts the fact that he published some of the Hadith of Kathir bin Abdullah and no disagreement resulted over them, when he wrote with them to the people of Makkah. The most likely explanation in my view, is that he related the speech of Imam Ash-Shafi'iy and followed it in the beginning, as is evident in "Tahdhib Al-Kamal" (24/136/4948) and in "Tahdhib At-Tahdhib" (8/377/753); the texts of which will be presented soon. Then (after that), **it**, the incorrectness of the accusation became evident to him and so he recorded his relations within his Sunan. Al-Hafizh bin Hajar himself appears to be of two minds as his speech in "Al-Fat'h" is not consistent with what he stated in his summary in "At-Taqrir". The matter is therefore ambiguous and as such it is necessary to undertake a precise study of the circumstances or status of this man.

- The following came recorded in "Ad-Du'afaa' Al-Kabir" by Al-'Uqailiy (4/4/1555):

[Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani. Ahmad bin Zukair Al-Hadrami related to us from Ahmad bin Sa'id Al-Fihriy, from Ibrahim bin Al-Mundhir, from Mutarrif bin Abdullah, who said: "I saw Kathir bin Abdullah

bin 'Amr bin Awf Al-Muzani. He was very quarrelsome and none of our companions would take from him". So, Ibn 'Imran Al-Qadi said to him: "O Kathir, you are a foolish person, you quarrel in respect to that which we don't know. You make claims to that which you don't have and you don't have evidence for what you seek. So, don't approach me unless you see me making time for the people of foolishness or idleness. If you see the people of foolishness in my company then come on over". Ibrahim said: Mutarrif said to me: Ibn 'Imran was among us one day, when Kathir bin Abdullah came to him and so he said: "Did I not say to you, don't approach me unless you see me with the foolish (or idle) people?" Kathir then said to him: "You have said the truth, may Allah make good the affair of the Qadi. Indeed, I only came to you when the people of foolishness came to you. So and so and so and so came to you. They are both from the people of foolishness (or idleness) and so I came along with them both". Abdullah bin Ahmad related to us: He said: I heard my father saying: "Hussein bin Abdullah bin Dumairah and Kathir bin Abdullah bin 'Amr bin 'Awf do not add up to anything together, they are similar, not worth anything". My father rejected the Ahadeeth of Kathir bin Abdullah bin 'Amr bin 'Awf and as such, he did not relate them to us. Muhammad bin 'Eisa related to us from 'Abbas who said: I heard Yahya saying: Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani, his grandfather had companionship (Suhbah i.e. with the Prophet), (but) Kathir is weak (*Da'if*) in respect to the Hadith". Ahmad bin Mahmud related to us from Uthman bin Sa'id: I said to Yahya bin Ma'een: "Kathir bin Abdullah Al-Muzani, (the one) who Ma'n relates from, how is he (i.e. his condition)?" He said: "He is nothing or of no worth"].

- The following came stated in "Tahdhib Al-Kamal" [Al-Mizzi] (24/136/4948):

[Kathir bin Abdullah bin 'Amr bin 'Awf bin Zaid bin Milhah Al-Muzani Al-Madani related from Bakr bin Abdur Rahman Al-Muzani Al-Basari, Rabih bin Abdur Rahman bin Abu Sa'id Al-Khudri, his father Abdullah bin 'Amr bin 'Awf Al-Muzani, Muhammad bin Ka'b Al-Qurazhi and Nafi' the Mawla of Ibn 'Umar. While all of the following related from him: Ibrahim bin 'Ali Ar-Rafi'iy, Abu Ishaq Ibrahim bin Muhammad Al-Farazi, Ishaq bin Ibrahim Al-Hanini, Ishaq bin Ja'far Al-'Alawiy, Isma'il bin Abu Uwais, Khalid bin Makhlad Al-

Qatawani, Zaid bin Al-Habbab, Al-'Abbas bin Abu Shamlah At-Taimi, Abu Uwais Abdullah bin Al-Madani, Abdullah bin Kathir bin Ja'far bin Akhi (brother of) Isma'il bin Ja'far, Abdullah bin Maslamah Al-Qa'nabi, Abdullah bin Nafi' As-Sa'igh, Abdullah bin Wahb Al-Misriy, Abu Al-Ja'd Abdur Rahman bin Abdullah As-Silmiy, Abdul 'Aziz bin Abu Thabit Az-Zuriy, Abdul 'Aziz bin Muhammad Ad-Darawardi, Abu 'Amir Abdul Malik bin 'Amr Al-'Aqadiy, 'Attaf bin Khalid Al-Makhzumi, Al-Qasim bin Abdullah bin 'Umar Al-'Umani, Muhammad bin Isma'il bin Abu Fudaik, Muhammad bin Khalid bin 'Athma, Muhammad bin 'Umar Al-Waqidi, Muhammad bin Fulaih bin Sulaiman, Abu Ghaziya Muhammad bin Musa Al-Ansari (The Qadi of Al-Madinah), Marwan bin Mu'awiyah Al-Fazari, Al-Mu'afi bin 'Imran Al-Musuli, Ma'n bin 'Eisa Al-Qazzaz, Yahya bin Sa'id Al-Ansari (and he was older than him).

Abu Talib said: I asked Ahmad bin Hanbal about him and he said: "Munkar Al-Hadith (i.e. his Hadith are rejected); not of any worth". Abdullah bin Ahmad bin Hanbal said: "My father discarded the Hadith of Kathir bin Abdullah in the Musnad and did not narrate from him". Abu Khaithamah said: Ahmad bin Hanbal said to me: "Do not narrate anything from him". 'Abbas Ad-Dawri related that Yahya bin Ma'een said to his grandfather: "Kathir is weak (*Da'if*) in Hadith". In another place, he said: "He is not of any worth". Uthman bin Sa'id Ad-Darimi related from Yahya bin Ma'een that he said: "He is not of any worth". Abu 'Ubaid Al-Aajiri said: Abu Dawud was asked about Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani and then said: **"He was one of the liars. I heard Muhammad bin Al-Wazir Al-Misriy who said: I heard Ash-Shafi'iy when Kathir bin 'Amr bin 'Awf was mentioned saying: "That is one of the liars or one of the pillars of lying/deceit".** Abdur Rahman bin Abu Hatim said: I asked Abu Zur'ah about him and he said: "He is weak in Hadith and not strong". I said to him: "Bahz bin Hakim, Abdul Muhaiman and Kathir bin Abdullah: Which of them is most beloved to you?" He said: Bahz and Abdul Muhaiman are more beloved to me than him". **Abu Hatim said: "He is not Matin (solid/ very strong)". At-Tirmidhi said: I asked Muhammad in respect to the Hadith of Kathir bin Abdullah, from his father, from his grandfather concerning the time that is aspired for on the day of Jumu'ah: How is he? (i.e. Kathir). He said: "The Hadith is Hasan, however Ahmad bin Hanbal classifies Kathir as *Da'if* (weak)".** Yahya ibn

Sa'id Al-Ansari (upon his being an Imam) related from Kathir bin Abdullah. An-Nasa'i and Ad-Daraqutni said he is Matruk (discarded) in respect to the Hadith. An-Nasa'i said in another place: "He is not Thiqah (trustworthy, reliable)". Abu Hatim bin Hibban said: "He (i.e. Kathir) related from his father from his grandfather a fabricated manuscript. It is not permissible to mention them (i.e. his Ahadeeth) in the books or to relate from him, except from the **angle of astonishment**". Ibn 'Adi said: "The majority of what he relates is not followed". Ibrahim bin Al-Mundhir Al-Hizami related from Mutarrif bin Abdullah Al-Madani who said: "I saw him; he was very quarrelsome and none of our companions used to take from him". So, Ibn 'Imran Al-Qadi said to him: "O Kathir, you are a foolish person, you quarrel in respect to that which you don't know. You make claims to that which you don't have and you don't have evidence for what you seek. So, don't approach me unless you see me making time for the people of foolishness or idleness. If you see the people of foolishness in my company then come on over". Mutarrif said: Ibn 'Imran was among us one day, when Kathir bin Abdullah came to him and so he said: "Did I not say to you, don't approach me unless you see me with the foolish (or idle) people?" Kathir then said to him: "You have said the truth, may Allah make good the affair of the Qadi. Indeed, I only came to you when the people of foolishness came to you. So and so and so and so came to you. They are both from the people of foolishness (or idleness) and so I came along with them both". Al-Bukhari related from him in the chapter: "Recitation behind the Imam" and in "Actions of the Servants", just as Abu Dawud, At-Tirmidhi and Ibn Majah also narrated from him] [End of quote].

- The following came stated in "Tahdhib At-Tahdhib" (8/377/753):

[Al-Bukhari in the part about the recitation, in addition to Abu Dawud, At-Tirmidhi and Ibn Majah: Kathir bin Abdullah bin 'Amr bin 'Awf bin Zaid bin Milhah Al-Yashkuri Al-Muzani Al-Madani related from his father, Muhammad bin Ka'b Al-Qurazhi, Nafi' the Mawla of Ibn 'Umar, Rabih bin Abdur Rahman bin Abu Sa'id Al-Khudri and Bukair bin Abdur Rahman Al-Muzani. And a group related from him (including): Yahya bin Sa'id Al-Ansari, Abu Uwais, Zaid bin Al-Habbab, Abdullah bin Wahb, Abdullah bin Nafi',

Ibrahim bin 'Ali Ar-Rafi', Ishaq bin Ja'far Al-'Alawiy bin Ishaq bin Ishaq Al-Hanini, Abu 'Amir Al-'Aqadiy, Marwan bin Mu'awiyah, Abu Al-Ja'd Abdur Rahman bin Abdullah As-Salmi, Muhammad bin Khalid bin 'Athamah, Khalid bin Makhlad bin Abu Uwais, Al-Qa'nabi and others. Abu talib related from Ahmad that he said (concerning Kathir): "He is Munkar Al-Hadith (i.e. his Hadith are rejected) and he has no worth". Abdullah bin Ahmad said: "My father rejected the Hadith of Kathir bin Abdullah in his Musnad and he did not narrate to us from him". Abu Khaithamah said: Ahmad said to me: "Do not narrate anything from him". Ad-Dawriy related from Ibn Ma'een: "His grandfather had Suhbah (companionship with the Prophet) and he is weak in Hadith". He said on one occasion: "He is not worth anything". Ad-Darimi also related from Yahya bin Ma'een that he said: "He is not of any worth". Abu 'Ubaid Al-Aajiri said: Abu Dawud was asked about him and so he said: **"He was one of the liars. I heard Muhammad bin Al-Wazir Al-Misriy who said: I heard Ash-Shafi'iy when Kathir bin 'Amr bin 'Awf was mentioned saying: "That is one of the liars or one of the pillars of lying/deceit".** Ibn Abu Hatim said: I asked Abu Zur'ah about him and he said: "He is weak in Hadith and not strong". I said to him: "Bahz bin Hakim, Abdul Muhaiman and Kathir bin Abdullah: Which of them is most beloved to you?" He said: Bahz and Abdul Muhaiman are more beloved to me than him". Abu Hatim said: "He is not Matin (solid/very strong)". At-Tirmidhi said: I asked Muhammad in respect to the Hadith of Kathir bin Abdullah, from his father, from his grandfather concerning the time that is aspired for on the day of Jumu'ah: How is he? (i.e. Kathir). He said: "The Hadith is Hasan, however Ahmad bin Hanbal classifies Kathir as *Da'if* (weak)". Yahya bin Sa'id Al-Ansari related from Kathir bin Abdullah. An-Nasa'i and Ad-Daraqutni said he is Matruk (discarded) in respect to the Hadith. An-Nasa'i said in another place: "He is not Thiqah (trustworthy, reliable)". Ibn Hibban said: "He (i.e. Kathir) related from his father from his grandfather a fabricated manuscript. It is not permissible to mention them (i.e. his Ahadeeth) in the books or to relate from him, except from the **angle of astonishment**". Abu Ahmad bin 'Adi said: "The majority of what he relates is not followed". Ibrahim bin Al-Mundhir Al-Hizami related from Mutarrif bin Abdullah Al-Madani who said: "I saw Kathir bin Abdullah bin 'Amr bin Awf Al-Muzani. He was very quarrelsome and none of our companions would take from him". So, Ibn 'Imran Al-Qadi

said to him: “O Kathir, you are a foolish person, you quarrel in respect to that which you don’t know. You make claims to that which you don’t have and you don’t have that which is sought”. **I say:** And Abu Na’eem said: “‘Ali bin Al-Madini classified him as *Da’if* (weak)”. Ibn Sa’d said: “He had few Hadith which were classified as weak”. Ibn As-Sakan said: “He relates Ahadeeth from his father from his grandfather which require examination/scrutiny”. Al-Hakim said: “He related from his father from his grandfather a manuscript containing Manakir (i.e. rejected Hadith due to defects or contradictions with sound Hadith)”. And As-Sajiy, Ya’qub bin Sufyan and Ibn Al-Barqiy classified him as *Da’if* (weak). Ibn Abdul Barr said: “There is a consensus over his weakness”. The speech of Ibn Hazam contains precedence in respect to Kathir bin Zaid while Al-Bukhari mentioned him among “Al-Awsat” in the chapter (or topic) “Those who died between 150-160 AH” [End of quote].

- Ibn Hibban was excessive in his speech concerning him as he stated in his “Al-Majroohin” (Those examined for defects) (2/221/893):

[Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani relates from his father from his grandfather. Marwan bin Mu’awiyah, Isma’il bin Abu Uwais related from him. He is very Munkar Al-Hadith (i.e. his Hadith are rejected due to defects). He relates from his father from his grandfather a fabricated manuscript. It is not permissible to mention it in the books nor to narrate from him].

- However, the following came stated in “Al-Kamil Fee Du’afaa’ Ar-Rijal” [Ibn ‘Adiy] (7/187/1599):

[Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani Al-Madani: Yahya bin Zakariya bin Hawawaih related to us from Ayub bin Sulaiman bin Safiri who said: Abu Khaithama said to me: “Ahmad bin Hanbal does not narrate anything from Kathir bin Abdullah Al-Muzani”.

Ibn Abu ‘Usmah related from Abu Talib Ahmad bin Humaid who said: I asked Ahmad bin Hanbal about Kathir bin Abdullah bin ‘Amr bin ‘Awf and he said: (He is) “Munkar Al-Hadith (i.e. his Hadith are rejected due to defects). He is not of any worth”.

And I asked him about Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani, from his father, from his grandfather who said: "I heard the Prophet (peace be upon him) saying: "Whoever draws a sword (or weapon) against us, he is not from us". He said: "(He is) Munkar Al-Hadith" (i.e. his Hadith are rejected due to defects).

Ibn Hammad related from Abdullah, from his father who said: "Kathir bin Abdullah bin 'Amr bin 'Awf does not equal (or add up to) anything". Abdullah said: "My father rejected the Hadith of Kathir bin Abdullah in his Musnad and he did not relate them".

'Alaan related to us from Ibn Abu Maryam who said: I heard Yahya bin Ma'een saying: "Kathir bin Abdullah Al-Muzani; his Hadith are not of any worth/significance and they are not written (or recorded)".

Muhammad bin 'Ali related to us from Uthman bin Sa'id (who said): I said to Yahya bin Ma'een: "And Kathir bin Abdullah Al-Muzani; how is he (i.e. his status/condition)?" He said: "He is not of any worth".

Ibn Hammad related from Mu'awiyah from Yahya (who said): I heard Yahya bin Ma'een saying: "Kathir bin Abdullah Al-Madani is *Da'if* (weak)". Abdur Rahman bin Abu Bakr and Ibn Hammad related to us: They said: 'Abbas related to us from Yahya, who said: "Kathir bin Abdullah bin 'Amr bin 'Awf; his grandfather had Suhbah (i.e. companionship to the Prophet) and Kathir (i.e. himself) is *Da'if* (weak)".

Al-Junaidi related to us from Al-Bukhari, who said: Isma'il bin Abu Uwais related to us. He said: "I heard (or received from) Kathir bin Abdullah bin 'Amr bin 'Awf bin Yazid bin Milhah Al-Muzani in the year 158 then the year 161 or 162. Yahya bin Sa'id Al-Ansari related from Kathir bin Abdullah. An-Nasa'i said: "Kathir bin Abdullah bin 'Amr bin 'Awf is Matruk Al-Hadith (i.e. his Hadith are left and discarded)".

- Bahlul bin Ishaq bin Bahlul related to us from Muhammad bin Ja'far Al-Imam, from Isma'il bin Abu Uwais, from Kathir bin Abdullah bin 'Amr bin 'Awf bin Zaid bin Milhah Al-Mazina, from his father, from his grandfather, who said:

قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوَّلَ غَزَاةٍ غَزَاهَا الْأَنْبَاءُ حَتَّى إِذَا كُنَّا بِالرَّوْحَاءِ نَزَلَ بِعَرَقِ الطَّيْبَةِ فَصَلَّى ثُمَّ قَالَ هَلْ تَدْرُونَ مَا اسْمُ هَذَا الْجَبَلِ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هَذَا حَمْنٌ جَبَلٌ مِنْ جِبَالِ الْجَنَّةِ اللَّهُمَّ بَارِكْ فِيهِ وَبَارِكْ لِأَهْلِهِ فِيهِ ثُمَّ قَالَ لِلرَّوْحَاءِ هَذَا سَجَاسِجٌ وَادٍ مِنْ أَوْدِيَةِ الْجَنَّةِ لَقَدْ صَلَّى فِي هَذَا الْمَسْجِدِ قَبْلَهُ سَبْعُونَ نَبِيًّا وَلَقَدْ مَرَّ بِهَا مُوسَى عَلَيْهِ السَّلَامُ عَلَيْهِ عِبَاءَتَانِ قَطَوَانِيتَانِ وَعَى نَاقَةً وَرَقَاءَ فِي سَبْعِينَ أَلْفًا مِنْ بَنِي إِسْرَائِيلَ حَاجِي الْبَيْتِ الْعَتِيقِ وَ تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ بِهَا عِيسَى بْنُ مَرْيَمَ عَبْدُ اللَّهِ وَرَسُولُهُ حَاجَا أَوْ مَعْتَمِرَا أَوْ يَجْمَعَ اللَّهُ لَهُ ذَلِكَ

We went out on a military expedition with the Messenger of Allah (peace be upon him), the first expedition of the Abwaa' (mountain between Makkah and Al-Madinah), until we reached Ar-Rawhaa'. He set down at 'Araq Azh-Zhibya and then prayed. He then said: "Do you know the name of this mountain?" They said: "Allah and his Messenger know best". He said: "This is Hamn. It is a mountain from among the mountains of Jannah (paradise). O Allah, bless it and bless its people in it". He then said: "This Rawhaa' (place) has moderate land, it's valley is from the valleys of paradise. Seventy Prophets have prayed in this Masjid before him. Musa (peace be upon him) passed by it, wearing two cloaks with short fibres upon a grey she-camel, with seventy thousand from the children of Israel, going to perform Hajj to the sacred house. And the hour (i.e. Day of Judgement) will not come until 'Eisa bin Maryam the slave of Allah and his Messenger will pass by it on the way to Hajj or 'Umrah or Allah will combine that for him".

- Bahlul related to us from Isma'il bin Abu Uwais, from Kathir Al-Muzani, from his father, from his grandfather, who said:

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ إِنِّي أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي مِنْ أَعْمَالٍ ثَلَاثٍ قَالُوا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ زَلَّتِ الْعَالَمُ أَوْ حُكِّمَ جَائِرٌ أَوْ هَوِيَ مُنْتَعٍ.

I heard the Messenger of Allah (peace be upon him) saying: "I fear three actions (or matters) for my Ummah (nation) after my passing". They asked:

“What are they, O Messenger of Allah?” He said: “The slip (or error) of the ‘Alim (scholar), or the oppressive **rule**, or the desires which are followed”.

- With the same *Isnad* (chain of transmission) from his grandfather, that the Messenger of Allah (peace be upon him) said:

قَالَ: مَنْ أَحْيَا مَوَاتًا مِنَ الْأَرْضِ لِعَبْدٍ حَقٍّ مُسْلِمٍ فَهُوَ لَهُ وَلَيْسَ لِعَرَقٍ ظَالِمٍ حَقٌّ.

“Whoever revives a dead land without taking the right of a Muslim, then it is his and not to the unjust vein (or root) [i.e. the one who unlawfully takes possession of that which isn’t his]”

- With the same *Isnad*, from his grandfather, from the Prophet (peace be upon him), who said:

الْبُئْرُ جُبَارٌ وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْمَعْدَنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ.

“There is no liability (or blood money) for the well (i.e. the one who dies accidentally), there is no liability for the wounds of beasts and for the mines, and a fifth is due from the Rikaz (buried treasure)”.

- With the same *Isnad* (chain of transmission) from his grandfather:

أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ فِي الرُّكْعَةِ الْأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الرُّكْعَةِ الثَّانِيَةِ خَمْسَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ

“That the Messenger of Allah (peace be upon him) used to make Takbir in the two ‘Eid prayers with seven Takbirs in the first Rak’ah and with five Takbirs in the second Rak’ah, before the recital”.

- With the same *Isnad* (chain of transmission) from his grandfather, that the Messenger of Allah (peace be upon him) said:

قَالَ: جَلَبٌ، وَجَنْبٌ، وَاعْتِرَاضٌ، وَبَيْعٌ حَاضِرٌ لِبَادٍ

“There is no Jalab and no Janab (meaning that animals should not be moved away from their place of grazing to the collector of Zakah), there is no obstruction and there is no trade of a towns person for a Bedouin”.

- With the same *Isnad* from his grandfather who said:

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ تَذْهَبُ نَفْسٌ حَتَّى تَكُونَ رَابِطَةً مِنَ الْمُسْلِمِينَ يَقُولُ يَا عَلِيُّ قَالَ الْمُرْنِيُّ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ أَعْلَمُ أَنَّكُمْ تُقَاتِلُونَ بَنِي الْأَصْفَرِ وَيُقَاتِلُهُمْ مِنْ بَعْدِكُمْ مِنَ الْمُؤْمِنِينَ أَهْلَ الْحِجَازِ الَّذِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ تَأْخُذُهُمْ فِي اللَّهِ لَوْعَةٌ ثُمَّ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِمْ قُسْطَنْطِينَةَ وَرُومِيَةَ بِالتَّسْلِيحِ وَالتَّكْبِيرِ فَيَنْهَلِمَ حِصْنُهَا فَيُصِيبُونَ مَا عَظِيمًا ثُمَّ يُصِيبُوا مِثْلَهُ قَطُّ حَتَّى آتَى مَا تُقِيمُونَ بِالْأَنْرَسَةِ ثُمَّ يَصْرُخُ صَارِخٌ يَا أَهْلَ الْإِسْلَامِ الْمَسِيحُ الدَّجَالُ فِي بِلَادِكُمْ وَذَرَارِيكُمْ فَيَنْفُضُ النَّاسُ عَنِ الْمَالِ فَمِنْهُمْ الْآخِذُ وَمِنْهُمْ التَّارِكُ الْآخِذُ نَادِمٌ وَالتَّارِكُ نَادِمٌ ثُمَّ يَقُولُونَ مَنْ هَذَا الصَّارِخُ، وَكَيْفَ يَعْلَمُونَ مَنْ هُوَ فَيَقُولُونَ ابْعَثُوا طَلِيعَةً إِلَى الْبَلَدِ فَإِنْ يَكُنِ الْمَسِيحُ قَدْ خَرَجَ فَسَيَأْتِيكُمْ بِعَلَمِهِ وَيَأْتُونَ فَيَنْظُرُونَ فَلَا يَرَوْنَ شَيْئًا وَيَرَوْنَ النَّاسَ سَاكِنِينَ فَيَقُولُونَ مَا صَرَخَ الصَّارِخُ إِلَّا لَنَبَأٍ عَظِيمٍ فَاعْتَرَفُوا ثُمَّ ارْتَضَوْا فَيَعْتَرِفُونَ أَنَّ نَخْرَجَ بِأَجْمَعِنَا إِلَى اللَّهِ عَزَّ وَجَلَّ فَإِنْ يَكُنِ الْمَسِيحُ الدَّجَالُ خَرَجَ نُقَاتِلُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَبَيْنَهُ، وَهُوَ خَيْرُ الْحَاكِمِينَ وَإِنْ تَكُنِ الْأُخْرَى فَإِنَّمَا بِلَادُكُمْ وَعَشَائِرُكُمْ وَعَسَاكِرُكُمْ إِنْ رَجَعْتُمْ إِلَيْهَا

I heard the Messenger of Allah (peace be upon him) saying: “A soul will not depart until there is a confederation of Muslim”. They said: “O ‘Ali” (Al-Muzanni said: Meaning ‘Ali bin Abu Talib). He said: “At your service O Messenger of Allah”. He said: “I know that you will fight the sons of the yellow people and that after you believers from the people of the Hijaz will fight them; undertaking Jihad in the way of Allah and not paying any regard to the blame of the blamer in Allah’s way. That is until they conquer Constantinople and Rome accompanied by Tasbih and Takbir. They will bring down their fortress and gain great wealth, the like of which has never been gained. That is until you will be dealing with the (distribution) of the shields (i.e. weaponry) and then a caller will cry out “O people of Islam, the Dajjal is in your lands and among your loved ones (or kinfolk). The people will then disperse from the wealth. From among them will be those who take (some of the spoils) and from them will be some who leave (the spoils). Both the one who took and the one who left will be in regret. They will then ask: Who is this one who cried out? And they won’t know who it was. They will then

say: Dispatch a detachment to the land and then if the Masih (Dajjal) has come out, then he will come to you with his knowledge (or sign). They will arrive and look into the matter but they will not see anything. They will see the people in silence. **They will then say: The one who called out did not do so except due to great news.** So, they will be resolved and then become satisfied. And so they resolved that we would go out altogether to Allah 'Azza Wa Jalla. Then if the Masih Dajjal had come out, we would fight against him until Allah decides between us and him, and He is the best of judges. If, however it is the other (i.e. he has not come out), then they are your lands, families and army, if you return to them".

- With the same *Isnad*: He said:

كُنَّا مَعَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ قَدِمَ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا

"We were with the Prophet (peace be upon him) when he came to Al-Madinah. He prayed towards Bait ul-Maqdis for 16 months".

- With the same *Isnad*,

أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَذِنَ بِقَطْعِ الْمَسَدِ وَالْقَامَتَيْنِ وَالنَّجْدِ عَصَا الدَّابَّةِ

that the Messenger of Allah (peace be upon him) permitted cutting the palm fibres and two Qaamah **(about 12 foot) and the highlands, (or plateau) is the stick of the riding animal**

- With the same *Isnad*, from his grandfather, who said: The Messenger of Allah (peace be upon him) said:

إِنَّ الدِّينَ لَيَأْرُزُ إِلَى الْحِجَازِ كَمَا تَأْرُزُ الْحَيَّةُ إِلَى جُحْرِهَا وَلَيُعْتَلْنَ الدِّينُ مِنَ الْحِجَازِ مَقِيلَ الْأُرْوِيَّةِ مِنْ رَأْسِ الْجَبَلِ إِنَّ الدِّينَ بَدَأَ

refuge in the mountain top. The *D* *n* began as something strange and will return to the state it began. Blessed are the strangers and they are those who will rectify what the people after me have corrupted from my Sunnah”.

- With the same *Isnad*, he said:

قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَرْبَعَةُ أَجْبُلٍ مِنْ جِبَالِ الْجَنَّةِ وَأَرْبَعَةُ أَنْهَارٍ مِنْ أَنْهَارِ الْجَنَّةِ وَأَرْبَعَةُ مَلَاحِمٍ مِنْ مَلَاحِمِ الْجَنَّةِ قِيلَ فَمَا الْأَجْبُلُ يَا رَسُولَ اللَّهِ قَالَ أَحَدُ جِبَالٍ يُحِبُّنَا وَنُحِبُّهُ جِبَالٌ مِنْ جِبَالِ الْجَنَّةِ وَطُورٌ جِبَالٌ مِنْ جِبَالِ الْجَنَّةِ وَلُبْنَانُ جِبَالٌ مِنْ جِبَالِ الْجَنَّةِ وَالْأَنْهَارُ النَّيْلُ وَالْفُرَاتُ وَسَيْحَانُ وَجَيْحَانُ وَالْمَلَحِمُ بَدْرٌ وَأُحُدٌ وَالْخَنْدَقُ وَخَيْبَرُ

The Messenger of Allah (peace be upon him) said: “Four mountains are from the mountains of Jannah (paradise) and four rivers are from the rivers of paradise and four fierce great battles will be from the battles of paradise” It was asked: “Which mountains O Messenger of Allah?” He said: “Uhud, a mountain that loves us and we love it, is a mountain from the mountains of paradise, Tur is a mountain from the mountains of paradise and Lubnan is a mountain from among the mountains of paradise. And the rivers are the Nile, Euphrates, Saihan (Oxus) and Jaihan (Jaxartes), while the fierce great battles are Badr, Uhud, Khandaq and Khaibar”.

- Muhammad bin ‘Ali bin Mu’aim Al-Baladi related to us from Muhammad bin Abdullah bin ‘Umar, from Ma’afa bin ‘Imran, from Kathir bin Abdullah bin ‘Amr, from his father, from his grandfather: That the Prophet (peace be upon him) said:

يَا مَعْشَرَ قُرَيْشٍ احْفَظُونِي فِي أَصْحَابِي وَأَبْنَائِهِمْ وَأَبْنَاءِ أَبْنَائِهِمْ.

“O gathering of the Quraish, keep me in mind in respect to my companions, their sons and the sons of their sons”.

- Muhammad bin Rabi’ bin Sulaiman Al-Jiziy related to us from Abu Umayyah At-Tarsusiy, from Mu’awiyah bin ‘Amr, from Abu Ishaq Al-Fazariy, from Ibn Kathir bin Abdullah, from his father, from his grandfather, who said:

قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَهَبٌ، وَاسْتِلاَبٌ، وَغُلُولٌ، وَمَنْ يُغْلِلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

The Messenger of Allah (peace be upon him) said: “There is no plundering, no looting and no stealing from the spoils and whoever steals from the spoils will come on the Day of Judgement with that which he stole”.

- Muhammad bin Ahmad Bin Al-Hussein Al-Ahwaziyy related to us from ‘Amr bin ‘Ali, from Muhammad bin Khalid bin ‘Athmah, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather, who said:

قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَقُومُ السَّاعَةُ حَتَّى يَفْتَحَ اللَّهُ عَلَى الْمُسْلِمِينَ قُسْطَنْطِينَةَ وَرُومِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ.

The Messenger of Allah (peace be upon him) said: “The final hour will not come until Allah conquers Constantinople and Rome accompanied by Tasbih and Takbir”.

- Ahmad bin Muhammad bin Abdul ‘Aziz bin Al-Ja’d related to us from Muhammad bin Ishaq Al-Masibi, from Abdullah bin Muhammad bin Salm, from Abdur Rahman bin Ibrahim, from Abdullah bin Nafi’, from Kathir bin Abdullah, from his father, from his grandfather, from the Prophet (peace be upon him):

قَدْ أَفْلَحَ مَنْ تَزَكَّى قَالَ رَكَاةُ الْفِطْرِ.

“The one who gives Zakah has attained success” He said: Zakat ul-Fitr.

- Ibn Salm related to us from Abdur Rahman, from Abdullah bin Nafi’, from Kathir bin Abdullah, from his father, from his grandfather, that the Prophet (peace be upon him) said:

اتَّقُوا زَلَّةَ الْعَالِمِ وَانْتَظِرُوا فَيَعْتَهُ

“Take guard from the slip or lapse of the ‘Aalim (scholar) and so await its recurrence”.

Ahmad bin Hafs related to us from Az-Zubair bin Bakkar, from Abdullah bin Nafi' the same as above. Ahmad bin 'Ali Al-Mada'ini related to us, from Ahmad bin Muhammad Abu Bakr Al-Hatibi, from Ishaq Al-Janbiy who said: Kathir bin Abdullah Al-Muzani mentioned it from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) said: The same as above (i.e. "Take guard from the lapse of the 'Aalim").

- Ahmad bin 'Ali related to us from Muhammad bin Khuraim Al-Qazzaz, from Hisham bin Khalid, from Marwan bin Mu'awiyah, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather:

قَالَ: لِبِلَالِ بْنِ الْحَارِثِ يَا بِلَالُ اَعْلَمْ قَالَ يَا رَسُولَ اللَّهِ قَالَ يَا بِلَالُ اَعْلَمْ أَنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ يَنْقُصُ مِنَ أَجُورِ النَّاسِ شَيْئًا، وَمَنْ ابْتَدَعَ بِدْعَةً يَرْضَاهَا اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ وَزْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ يَنْقُصُ مِنْ ذَلِكَ أَوْزَارِ النَّاسِ شَيْئًا.

"That the Prophet (peace be upon him) said to Bilal bin Al-Harith: "O Bilal, Know!". He said: "I am ready to know O Messenger of Allah!" He said (again) "O Bilal, know!" He said: "I am ready to know O Messenger of Allah!" He said: "O Bilal, know that indeed whoever revives a Sunnah from my Sunnah which has died out after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which Allah is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people".

- With the same *Isnad* from his grandfather, who said:

قَالَ خَفِظْتُ مِنْ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سِتَّةَ عَشَرَ أَصْلًا مِنْ أُصُولِ الدِّينِ

"I memorised from the Messenger of Allah (peace be upon him) 16 foundations from the foundations of the *Din*".

He said: The Messenger of Allah (peace be upon him) said:

قال رسول الله، صلى الله عليه وسلم، الْعَجَمَاءُ جُبَارٌ وَالْمَعْدُنُ جُبَارٌ وَالرَّكِيَّةُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ

“There is no liability (blood money) for beasts (i.e. from being attacked), there is no liability for wells (i.e. accidents related to them) and a fifth is due from the buried treasure (Rikaz)”.

قَالَ، وَجَلَبَ، وَجَنَبَ، وَاعْتَرَضَ، وَبَيْعَ خَاضِرٍ لِبَنَادٍ، وَغَضَبَ، وَهَبَّ، وَاسْتَلَالَ وَغُلُولَ، وَمَنْ يُغْلِلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ.

He said: “There is no Jalab and no Janab (meaning that animals should not be moved away from their place of grazing to the collector of Zakah), there is no obstruction and there is no trade of a towns person for a Bedouin. And there is no unlawful taking of possession, no plundering, no looting and no stealing from the spoils and whoever steals from the spoils will come with that which he stole on the Day of Judgement”.

وَقَالَ مَنْ تَوَلَّى غَيْرَ مُوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ، وَ يَقْبَلُ مِنْهُ صَرْفٌ، وَ عَدْلٌ.

He said: “Whoever takes charge of a Mawla from other than his Mawali, then the curse of Allah and His anger will be upon him, and nothing will be accepted from him”.

قَالَ، وَمَنْ قَتَلَ غَيْرَ قَاتِلِهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ، وَ يَقْبَلُ مِنْهُ صَرْفٌ، وَ عَدْلٌ.

He said: “Whoever kills other than his killer, then the curse of Allah and His anger will be upon him, and nothing will be accepted from him”.

قَالَ مَنْ أَخَذَ حَدًّا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ، وَ يَقْبَلُ مِنْ صَرْفٍ، وَ عَدْلٌ.

He said: “Whoever commits a crime (i.e. breaching the rights of others or the covenant), then the curse of Allah and His anger will be upon him, and nothing will be accepted from him”.

- With the same *Isnad* from his grandfather, he said: The Messenger of Allah (peace be upon him) said:

قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ إِذَا شَرَطُوا حَرَّمَ حَلًّا أَوْ شَرَطُوا أَحَلَّ حَرَامًا.

“The Muslims are upon their conditions apart from the condition which makes the Halal (lawful) Haram (unlawful) or a condition that makes the Haram (unlawful) Halal (lawful)”.

- Abdul Wahhab bin Abu ‘Usmah related to us from Isma’il bin Yazid Al-Asbahani, from Ma’n bin ‘Eisa, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather who said:

سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ حَلَ بِفَلَاحٍ مِنَ الْأَرْضِ حُجَّاجَ نَبْتِ اللَّهِ وَالْمُعْتَمِرِينَ، وَابْنِ السَّبِيلِ أَحَقُّ بِالْمَاءِ وَالظِّلِّ فَلَا تَحْجَرُوا عَلَى النَّاسِ الْأَرْضَ

I heard the Messenger of Allah (peace be upon him): “He stood, praised Allah and extolled Him. He then said: O people, whoever from those undertaking Hajj and ‘Umrah and those who are travelling are upon deserted land, have more right to water and shade and so do not prevent the people from the land (i.e. access)”.

Following this, there came, in this printed edition, a number of unconnected Ahadeeth which had no relationship with Kathir bin Abdullah at all. It appears that the origin of the error is the manuscript itself and other manuscripts can be revised and compared to this one if they can be found ...

(Following the mention of those unrelated Ahadeeth Ibn Adiy continues):

- He (Ibn ‘Adiy) said: Ahmad bin Hafs As-Sa’diy related to us from Ahmad bin Ibrahim Ad-Duraqiy, from Abdullah bin Nafi’, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather, who said:

قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اتْرُكُوا هَؤُلَاءِ الْحَبْشَةَ مَا تَرَكَوكم

The Messenger of Allah (peace be upon him) said: "Leave be those Abyssinians as long as they leave you be".

- Muhammad bin Al-Hasan Al-Basriy related from Muhammad bin Bakkar Al-'Aishi, from Muhammad bin Isma'il bin Abu Fadaik, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather, who said:

قَالَ سَمِعَ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَجُلًا يَقُولُهَا خَضِرَةً فَقَالَ لَبَّيْكَ نَحْنُ أَخَذْنَا فَالْآنَ مِنْ فَيْكِ.

"The Prophet (peace be upon him) heard a man calling it green (luscious) and so he said: We are at your service. We have taken and you have from what is among you"

- Muhammad bin Al-Hasan Al-Basriy related from Al-'Abbas bin Abdul 'Azhim, from Abdullah bin Ja'far bin Abu Kathir Al-Ansari, from Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani, from his father, from his grandfather, from Bilal bin Al-Harith Al-Muzani:

أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا أَرَادَ حَاجَةً أَبْعَدَ.

"That when the Prophet (peace be upon him) wanted to relieve himself, he would move away at a distance".

- Abdullah bin Abdul Hamid Al-Wasitiy related from An-Nadr bin Salamah, from Abu 'Uziyyah Muhammad bin Musa Al-Ansari, the Qadi (Judge) of Al-Madinah, from Kathir bin Abdullah, from his father, from his grandfather 'Amr bin 'Awf, who said:

رَأَيْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاقِفًا عَلَى الْمَقَامِ، وَهُوَ يَقُولُ يَا أَيُّهَا النَّاسُ هَذِهِ الْقَبِيلَةُ وَهِيَ قَبِيلَةُ الْمَسْجِدِ وَالْمَسْجِدُ قَبِيلَةُ أَهْلِ الدُّنْيَا.

“I saw the Messenger of Allah (peace be upon him) standing upon the Maqam and he was saying: O people, this Qiblah, it is the Qiblah of the Masjid and the Masjid is the Qiblah of the Dunyaa (world)”.

- Muhammad bin Yusuf bin ‘Asim Al-Bukhari related to us from Ahmad bin Isma’il Al-Qurashi, from Abdullah bin Nafi’, from Kathir bin Abdullah, from his father, from his grandfather:

أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ فِي الْمَسْجِدِ فَسَمِعَ كَلَامًا مِنْ وَرَائِهِ فَإِذَا هُوَ يَقَائِلُ يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى مَا يُنَجِّنِي
مِمَّا خَوَّفْتَنِي فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ سَمِعَ ذَلِكَ أَوْ تَضَمُّمُ إِلَيْهَا أُخْتَهَا فَقَالَ الرَّجُلُ اللَّهُمَّ ارْزُقْنِي شَوْفَةً
الصَّادِقِينَ إِلَى مَا شَوَّفْتَهُمْ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَأَنْسَ بَنَ مَالِكٍ وَكَانَ مَعَهُ أَذْهَبَ يَا أَنْسُ إِلَيْهِ فَقُلْ لَهُ
يَقُولُ لَكَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اسْتَغْفِرْ لِي فَجَاءَهُ أَنْسٌ فَبَلَّغَهُ فَقَالَ الرَّجُلُ يَا أَنْسُ أَنْتَ رَسُولُ رَسُولِ اللَّهِ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَيَّ فَقَالَ كَمَا أَنْتَ فَرَجَعَ فَاسْتَنْبَتَهُ فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُلْ لَهُ نَعَمْ فَقَالَ لَهُ أَذْهَبَ فَقُلْ لَهُ
إِنَّ اللَّهَ فَضَّلَكَ عَلَى الْأَنْبِيَاءِ بِمِثْلِ مَا فَضَّلَ بِهِ رِضْوَانَهُ عَلَى الشُّهُورِ وَفَضَّلَ أُمَّتَكَ عَلَى الْأُمَمِ بِمِثْلِ مَا فَضَّلَ بِهِ يَوْمَ الْجُمُعَةِ عَلَى
سَائِرِ الْأَيَّامِ فَذَهَبُوا يَنْظُرُونَ فَإِذَا هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ.

“That the Messenger of Allah (peace be upon him) was in the Masjid. He heard speech behind him and the one saying it was saying: **“O Allah assist me with which will save me from that which you have made me fearful of”**. So, the Messenger of Allah (peace be upon him) said when he heard that: **“Will you not include its sister alongside it?”** The man then said: **“O Allah bestow upon me the longi**ng of the truthful to that which you have made desirable for them”. The Messenger of Allah (peace be upon him) then said to Anas bin Malik who was in his company: “Go to him O Anas and say to him that the Messenger of Allah (peace be upon him) says to you: “Seek forgiveness for me”. So, Anas went to him and conveyed that to him. The man then said: “O Anas, you are the messenger of the Messenger of Allah (peace be upon him), to me. He replied: “Just as you are”. He returned to verify it. The Messenger of Allah (peace be upon him) then said: “Say to him yes”. So, he (the man) said to him: “Go and say to him that Allah has favoured you over the Prophets like He has favoured the month of Ramadan over other months and that He has favoured your Ummah (nation) over the nations like He has favoured the day of Jumu’ah over all of the other days”. They went looking and behold it was Khadir, peace be upon him”.

- Ahmad bin Ja'far related to us from Ya'qub bin Ibrahim Ad-Duraqi, from Ibrahim bin Abdullah Ar-Rafa'iy, from Kathir bin Abdullah, from his father, from his grandfather:

إِنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، صَلَّى عَلَى النَّجَاشِيِّ وَكَثَّرَ عَلَيْهِ خَمْسًا.

“That the Messenger of Allah (peace be upon him) prayed over the Najashi (Negus of Abyssinia) and did five Takbirs”.

- 'Imran bin Musa related to us from Ibrahim bin Al-Mundhir, from Abu Al-Ja'd Abdur Rahman bin Abdullah As-Salmiy, from Kathir bin Abdullah Al-Muzani, from his father, from his grandfather, who said:

قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم، يُبَدَّلُ الْحَيْلُ يَوْمَ وَرْدِهَا

“The Messenger of Allah (peace be upon him) said: “the horse is offered the day of its watering”.

There are still a small number of Ahadeeth related by Kathir bin Abdullah from his father, from his grandfather remaining and most of his Ahadeeth which I mentioned and most of what he related, does not have that which conforms (or supports) them (i.e. he is alone in narrating them).

- Bahlul bin Ishaq related to us from Isma'il bin Abu Uwais, from Kathir bin Abdullah Al-Muzani, from Rubaih bin Abdur Rahman bin Abu Sa'id Al-Kudri, from his father, from his grandfather, who said:

رَأَيْتُ رَجُلًا مِنَ الْعَرَبِ أَتَوْا إِلَى رَسُولِ اللَّهِ، صلى الله عليه وسلم، فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ أَوْلُو مَوَاشِي وَإِنَّا نُخْرِجُ صَدَقَتَهَا فَهَلْ تَجْزِيءُ عَنَّْا زَكَاةَ رَمَضَانَ فَقَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: أَأَدْوَهَا عَنِ الصَّغِيرِ وَالْكَبِيرِ وَالْحَرِّ وَالْعَبْدِ فَإِنَّهُ طَهُورٌ لَكُمْ قَالَ أَبُو سَعِيدٍ الْخَدْرِيُّ فَرَأَيْتُ فِي عَامٍ كَثُرَ فِيهِ الرِّسْلُ وَقُلْتُ فِيهِ الثَّمَارُ الْبَيَاضُ أَكْثَرُ مِنَ السَّوَادِ ثُمَّ رَأَيْتُ فِي عَامٍ بَعْدَ ذَلِكَ كَثُرَ فِيهِ الثَّمَارُ وَقُلْتُ فِيهِ الرِّسْلُ السَّوَادُ أَكْثَرُ مِنَ الْبَيَاضِ وَهَذَا أَعْلَمُ بِرُيُوءِهِ عَنْ رَيْحٍ غَيْرِ كَثِيرٍ هَذَا

“I saw men from the Arabs (i.e. Bedouins) approaching the Messenger of Allah (peace be upon him). They said: “O Messenger of Allah, we are people possessing livestock and we take out from them our Sadaqah (i.e. Zakat) and so does that also cover for us the Zakat of Ramadan?” The Messenger of Allah (peace be upon him) said: “No, it is taken from the child and the adult, from the free and the slave. It is a purification for you”. Abu Sa’id Al-Khudri said: I saw in the year that the herds were plentiful and that the white crops diminished more than the black. I then saw in the year following that the crops were plentiful and that the black herds were diminished more than the white”. I do not know anyone relating this Hadith from Rubaih apart from Kathir bin Abdullah [End of quote of Ibn ‘Adiy].

I say: Concerning the statement of Ibn ‘Adiy: “There are still a small number of Ahadeeth related by Kathir bin Abdullah from his father, from his grandfather remaining and most of his Ahadeeth which I mentioned and most of what he related, does not have that which conforms (or supports) them (i.e. he is alone in narrating them)”, then this does not mean the declaration of unreliability or classification of weakness. That is because the mere being alone in relating Ahadeeth “most of what he related, does not have that which conforms (or supports) them”, especially in respect to the one who is from the infamous grandchildren of the Sahabah (like the case of Bahz bin Hakim for instance), does not **dictate** weakness or unreliability. It is as if Ibn ‘Adiy preferred to remain safe and chose to escape from issuing a verdict upon the man. That is because when he wants to express the unreliability or defectiveness of a man, he usually states: “And the weakness is evident in his Hadith” or words which are similar to that. That is whilst if he wants to declare the reliability and soundness of a narrator he says: “I did not find anything Munkar (rejectable) in relation to him” or “I did not find anything Munkar of his if a Thiqah (reliable and trustworthy narrator) related from him”. It is apparent that nothing reached him from Al-Bukhari apart from what his Sheikh Isma’il bin Abu Uwais related to him: “I heard (or received from) Kathir bin Abdullah bin ‘Amr bin ‘Awf bin Yazid bin Milhah Al-Muzani in the year 158 then the year 161 or 162”.

The Ahadeeth which Ibn ‘Adiy presented did not contain within their texts anything which was **rejectable - objectionable** (due to contradicting authentic texts) in origin, although there may be some slight mistake or error in some of them, like the “Five Takbirs being performed over the Najashi” in the case where the most authentic or reliable states that there were “Four Takbirs”. In addition, similar or close to Kathir bin Abdullah’s narrations have also come from other than him, with the exception of the story of “Khadir” and that is the following narration:

- Muhammad bin Yusuf bin ‘Asim Al-Bukhari related to us from Ahmad bin Isma’il Al-Qurashi, from Abdullah bin Nafi’, from Kathir bin Abdullah, from his father, from his grandfather:

أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ فِي الْمَسْجِدِ فَسَمِعَ كَلَامًا مِنْ وَرَائِهِ فَإِذَا هُوَ يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى مَا يُنْجِنِي
مِمَّا خَوَّفْتَنِي فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ سَمِعَ ذَلِكَ أ تَضُمُّ إِلَيْهَا أَحْتَبَهَا فَقَالَ الرَّجُلُ اللَّهُمَّ ارْزُقْنِي شَوْقَةَ
الصَّادِقِينَ إِلَى مَا شَوَّقْتَهُمْ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَأَنْسَ بْنَ مَالِكٍ وَكَانَ مَعَهُ أَذْهَبَ يَا أَنْسُ إِلَيْهِ فَقُلْ لَهُ
يَقُولُ لَكَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اسْتَغْفِرْ لِي فَجَاءَهُ أَنْسُ فَبَلَّغَهُ فَقَالَ الرَّجُلُ يَا أَنْسُ أَنْتَ رَسُولُ رَسُولِ اللَّهِ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَيَّ فَقَالَ كَمَا أَنْتَ فَرَجَعَ فَاسْتَنْبَتَهُ فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُلْ لَهُ نَعَمْ فَقَالَ لَهُ أَذْهَبَ فَقُلْ لَهُ
إِنَّ اللَّهَ فَضَّلَكَ عَلَى الْأَنْبِيَاءِ بِمِثْلِ مَا فَضَّلَ بِهِ رَمَضَانَ عَلَى الشُّهُورِ وَفَضَّلَ أُمَّتَكَ عَلَى الْأُمَمِ بِمِثْلِ مَا فَضَّلَ بِهِ يَوْمَ الْجُمُعَةِ عَلَى
سَائِرِ الْأَيَّامِ فَذَهَبُوا يَنْظُرُونَ فَإِذَا هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ

“That the Messenger of Allah (peace be upon him) was in the Masjid. He heard speech behind him and the one saying it was saying: “O Allah assist me with which will save me from that which you have made me fearful of”. So, the Messenger of Allah (peace be upon him) said when he heard that: “Will you not include its sister alongside it?” The man then said: “O Allah bestow upon me the longing of the truthful to that which you have made desirable for them”. The Messenger of Allah (peace be upon him) then said to Anas bin Malik who was in his company: “Go to him O Anas and say to him that the Messenger of Allah (peace be upon him) says to you: “Seek forgiveness for me”. So, Anas went to him and conveyed that to him. The man then said: “O Anas, you are the messenger of the Messenger of Allah (peace be upon him), to me. He replied: “Just as you are”. He returned to verify it. The Messenger of Allah (peace be upon him) then said: “Say to him

yes". So, he (the man) said to him: "Go and say to him that Allah has favoured you over the Prophets like He has favoured the month of Ramadan over other months and that He has favoured your Ummah (nation) over the nations like He has favoured the day of Jumu'ah over all of the other days". They went looking and behold it was Khadir, peace be upon him".

We searched for this narration in every conceivable place but we were unable to find it except from this path of Imam Ibn 'Adiy. The narration is also attributed to him in the book "Unais As-Saari Fee Takhrij Ahadeeth Fat'h ul-Baari" (9/6578/4610):

عن عمرو بن عوف أنّ النبي، صلى الله عليه وسلم، سمع وهو في المسجد كلاماً فقال "يا أنس، اذهب إلى هذا القائل فقل له يستغفر لي" فذهب إليه فقال: قل إنّ الله فضلك على الأنبياء بما فضل به رمضان على المشهور، قال: فذهبوا ينظرون فإذا هو الخضر". قال الحافظ: حديث ضعيف أخرجه ابن عدي من طريق كثير بن عمرو بن عوف عن أبيه عن جده، وإسناد ضعيف. وروى ابن عساكر من حديث أنس نحوه بإسناد أوهى منه" (7/245) (كتاب أحاديث الأنبياء – باب حديث الخضر مع موسى عليه السلام)). ضعيف جداً. روي من حديث عمرو بن عوف ومن حديث أنس. فأما حديث عمرو بن عوف فأخرجه ابن عدي (6/2083) من طريق عبد الله بن نافع الصائغ عن كثير بن عبد الله عن أبيه عن جده أنّ رسول الله، صلى الله عليه وسلم، – كان في المسجد فسمع كلاماً... إلخ

[‘Amr bin ‘Awf related: "That the Prophet (peace be upon him) heard speech whilst he was in the Masjid and then said: "O Anas, go to the one who said that and ask him to seek forgiveness for me". Anas went to the man and he (the man) said to him: "Say (to him i.e. the Prophet) that verily Allah has favoured you over the Prophets by that which he has favoured Ramadan over the remaining months". He said: They then went to see and behold it was Khadir". Al-Hafizh (Ibn Hajar) said: "It is a weak Hadith which Ibn ‘Adiy extracted via the path of Kathir bin ‘Amr bin ‘Awf, from his father, from his grandfather, and it is a weak *Isnad* (chain of transmission)". Ibn ‘Asakir related similar to it from the Hadith of Anas, with a chain of transmission which is weaker than it" (7/245 – The book of the Ahadeeth of the Prophets – Chapter: The Hadith of Al-Khadir with Musa, peace be upon him). It is very weak. He related from the Hadith of ‘Amr bin ‘Awf and the Hadith of Anas. As for the Hsdith of ‘Amr bin ‘Awf, then Ibn ‘Adiy extracted it (6/2083) via the path of Abdullah bin Nafi’ As-Sa’igh from Kathir bin Abdullah, from his

father, from his grandfather: "That the Messenger of Allah (peace be upon him) was in the Masjid and then he heard speech ... etc ...].

As can be seen, Al-Hafizh (Ibn Hajar) attributed the narration to Kathir bin Abdullah whilst Abu Hudhaifah Nabil bin Mansur bin Ya'qub bin Sultan Al-Bisarah Al-Kuwitiy, the author of "Unais As-Saari", attributed it to Abdullah bin Nafi' As-Sa'igh from Kathir bin Abdullah. However, both of them are guilty of an obscene shortcoming in respect to this.

The truth is that it is not from the Hadith of Kathir bin Abdullah nor the Hadith of Abdullah bin Nafi' As-Sa'igh from Kathir. Rather, it is from the handiworks of Ahmad bin Isma'il Al-Qurashi.

- The following came stated in "Tarikh ul-Islam" (6/20):

[Al-Khatib said: I read via the writing of Ad-Daraqutniy: Ahmad bin Isma'il Abu Hudhafah is **Da'if (weak) in Hadith**. He was **heedless**. He related the "Muwatta'" from Malik soundly, but then Ahadeeth ascribed to Malik from other than the "Muwatta'" were inserted upon it and he accepted them. **He is not reliable as an authoritative source**. Ibn 'Adiy said: "He related the Muwatta' from Malik and related from it and from other than it with Bawateel (falsehoods or what is groundless)". Al-Khatib said: "He was not from those who deliberately falsified".

I say: That which is held against Abu Hudhafah is his narration of the following Hadith from Malik, from Nafi', from Ibn 'Umar: "The one who does cupping and the one having cupping done have broken their fast". He also related the following hadith with the same *Isnad*: "He judged with the Yamin (oath) alongside the witness". Both of these are **Mawdoo' (fabricated)** in respect to the *Isnad* (chain of transmission).

- The following came recorded in "Tahdhib Al-Kamal Fee Asmaa' Ar-Rijal" (1/266):

[Al-Hakim Abu Ahmad said: “(He is) **Matruk Al-Hadith** (i.e. his Hadith are not taken or disregarded)”. Al-Fadl bin Sahl mentioned him and **accused him of lying**. He said: “Everything that is transmitted from him states: Malik related to me from Nafi’ from Ibn ‘Umar”. Abu Ahmad bin ‘Adiy said: “He related the Muwatta’ from Malik and related falsehoods (or groundless narrations) from other than him”. Ad-Daraqutni said: “(He is) weak in Hadith. He was heedless. Ahadeeth were inserted upon it (i.e. the Muwatta’) (ascribed to Malik) and he accepted them. **He is not reliable as an authoritative source**”].

The above should be sufficient, by the permission of Allah, to comprehend the status of Abu Hudhafah Ahmad bin Isma’il Al-Qurashi and consequently, that the **rejectable – objectionable/rejected?** story of Al-Khadir was among the insertions due to his heedlessness. That is while neither Kathir bin Abdullah nor Abdullah bin Nafi’ As-Sa’igh had any relationship to it in origin. They were not even aware of it in their wakefulness or sleep, just as they did not relate it on any day or night!

We can also observe that Imam Abu Ahmad Abdullah bin ‘Adiy did not pay any significance to the story of Kathir with the Qadi ‘Imran and his many quarrels, which may well have been the reason behind the scholars of Hadith avoiding him; including Imam Malik (in one report ascribed to him), in addition to the accusation of some of them against him of lying.

- I now present **the final word on this matter**, in the case where the following came stated in “Al-Ma’rifah Wa At-Tarikh” by Imam Abu Yusuf Ya’qub bin Sufyan Al-Fasawi (3/136):

[Isma’il bin Abu Uwais related to us from Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani, from his father, from his grandfather:

أن رسول الله، صلى الله عليه وسلم، قال: (إن الدين ليأرز إلى الحجاز كما تأرز الحية إلى جحرها؛ وليعقلن الدين من الحجاز معقل الأودية من رأس الجبل، إن الدين بدأ غريباً ويرجع غريباً فطوبى للغرباء الذين يصلحون ما أفسد الناس بعدي من سنتي).

That the Messenger of Allah (peace be upon him) said: “Verily, the *Dīn* will retreat back to the Hijaz as a snake retreats back to its hole, and the *Dīn*

will seek refuge in the Hijaz as the mountain goat seeks refuge in the mountain top. The *Dān* began as something strange and will return as something strange. Blessed are the strangers; those who will rectify what the people after me have corrupted from my Sunnah”.

Some have spoken about Kathir who, had they been silent about him, it would have been more beneficial. Indeed, only the ignorant have spoken about him and his motives (or relations). I heard Ibn Uwais saying: Malik asked me about his Hadith and Yahya bin Sa’id Al-Ansari related from him. I have no doubt that I heard Ibrahim bin Al-Mundhir (And if I didn’t hear it from him, then a Thiqah related it to me) that he said: “Kathir used to claim that the Prophet (peace be upon him) had granted his grandfather land and he used to dispute with those in that area. He used to quarrel a lot. He went to Ibn ‘Imran to quarrel and so ‘Imran said to him: “O Kathir, indeed you are an idle man who quarrels a lot in respect to that which you don’t know, you claim that which does not belong to you and you have no evidence from what you demand. So, don’t approach me and I will not let me see you unless you see that I have freed my time for the people of falsehood. If you see that, then come”. One day Ibn ‘Imran was with us and then behold Kathir bin Abdullah had approached him. He (Ibn ‘Imran) said: “Did I not tell you to not come to me unless you see me having freed my time for the people of falsehood?” Kathir then replied: ““You have said the truth, may Allah make good the affair of the Qadi. Indeed, I only came to you when the people of falsehood came to you. So and so and so and so person came to you. They are both people of falsehood and so I came along with them both”. **It was from the command of Ibn ‘Imran to him. Abu Yusuf said: “He commanded to remain fast to the column until he had stood from judicial proceedings”.** Abu Yusuf said: **“They were from those devoted to Ibn ‘Imran**].

This has also been recorded in the transcript of “Ash-Shamela Lil-Ma’rifah Wa At-Tarikh” (p. 62 – by the numbering of the Shamela E-library).

It is therefore apparent that he (Kathir) used to argue with men from those who sat in the company of Qadi Ibn ‘Imran and were devoted to him, and that he considered them to be from the “people of falsehood”. Qadi Ibn

'Imran then took revenge against him for that reason and as a result whatever took place as a consequence, took place.

The following is a model example of Imam Malik questioning about his Hadith and a model example of his narrating from him:

- The following came stated in "Al-Lata'if min Daqa'iq Al-Ma'arif", by Abu Musa Al-Madini (170/303):

[(The narration of Malik bin Anas from the son of his sister Isma'il bin Abu Uwais) – Abu Al-Fat'h bin Al-Ikhshid related to us from Abu Tahir bin Abdur Rahim, from Abu Al-Hasan Ad-Daraqutniy, from Muhammad bin Makhlad, from Hammad bin Al-Mu'ammal bin Matar Al-Kalbi, from Muhammad bin Abdullah Abu Bakr An-Naqid, from Isma'il bin Abu Uwais, who said: my maternal uncle Malik bin Anas related to me, **from me** (i.e. Anas bin Malik), from Kathir bin Abdullah bin 'Amr bin 'Awf, from his father, from his grandfather, may Allah be pleased with him, who said: 'Umar ibn Al-Khattab, may Allah be pleased with him, said: "The wayfarer (or traveller) has more right to the water and the shade than the one who built upon it (i.e. the land)". Abu Bakr said: I asked to Isma'il "Who did you relate from" He replied: "Kathir bin Abdullah related to me, however, I wished to insert the name of my maternal uncle in it (i.e. the *Isnad*)"].

- The following came stated in "Ittihaf Al-Maharah" by Ibn Hajar (12/518/16024): [(Concerning the) Hadith of Ibn Abdul Barr: "I have left among you two matters; you will never go astray as long as you hold fast to them: the Book of Allah and the Sunnah of His Prophet". Malik said in his "Al-Jami'": "It reached him that the Messenger of Allah (peace be upon him) said that. And the chain of transmission of Ibn Abdul Barr was via: Kathir bin Abdullah bin 'Amr bin 'Awf, from his father, from his grandfather, who said the same (i.e. "I have left among you etc..."). It is therefore apparent that Malik took it (the Hadith) from him].

The following is a model example of Imam Al-Bukhari verifying the authentication of his Hadith:

- The following came stated in the “Sunan Al-Kubra” of Al-Baihaqi [With “Al-Jawhar An-Naqi” at its end (3/286/6393)]:

[Abu Abdullah Al-Hafizh related to us from Abu Bakr bin Ishaq Al-Faqih, from Al-Hasan bin ‘Ali bin Ziyad, from Ibn Abu Uwais, from Kathir bin Abdullah bin ‘Amr bin ‘Awf, from his father, from his grandfather: “That the Messenger of Allah (peace be upon him), used to make seven Takbirs in the first Rak’ah of the two Eid prayers and five Takbirs in the second Rak’ah before the recital (i.e. of Al-Fatihah)”. It was also related by Abdullah bin Nafi’ from Kathir. Abu ‘Eisa At-Tirmidhi said: “I asked Muhammad (meaning Al-Bukhari) about this Hadith and he said: “There is nothing in this subject area (i.e. issue) that is more Sahih than it and my opinion is in accordance to it”. He said: And the Hadith of Abdullah bin Abdur Rahman At-Ta’ifi from ‘Amr bin Shu’aib, from his father, from his grandfather, related to this subject area is also Sahih].

It can therefore be observed here that he (i.e. Al-Bukhari) gave precedence to his (i.e. Kathir’s) Hadith over that of ‘Amr bin Shu’aib, from his father, from his grandfather, which he also considered to be Sahih. From what has preceded in terms of explanation, it is evident that Imam Ibn Al-Qattan Al-Fasi made an error when he resorted to far-off interpretations and suppositions, as found in the following reference:

- The following came stated in “Nas Ar-Rayah Lil-Ahadeeth Al-Hidayah” by Jamal ud-Din Az-Zai’aliy (2/217):

[Concerning another Hadith: Recorded by At-Tirmidhi and Ibn Majah from Kathir bin Abdullah bin ‘Amr bin ‘Awf Al-Muzani, from his father, from his grandfather ‘Amr bin ‘Awf Al-Muzani: That the Messenger of Allah (peace be upon him) made Takbir, in the two Eid prayers, seven times in the first Rak’ah, before the recital (of the Quran) and five in the last Rak’ah, before the recital” [End of Quote].

At-Tirmidhi said: “(It is) a Hasan Hadith and it is the best thing that has been narrated in this subject area” [End of Quote].

And he said in his “Ilal Al-Kubra”: I asked Muhammad about this Hadith and he said: “There is nothing in this subject area which is more Sahih than it and my opinion is in accordance with it. The Hadith of Abdullah bin Abdur Rahman At-Ta’ifi and At-Ta’ifi comes close to the Hadith” [End of Quote]. Ibn Al-Qattan, in his book, said that this is not explicit in respect to the authentication. That is because his statement: “It is the most Sahih thing that has been narrated in this subject area” means that it resembles what has come in relation to this subject area and less *Da’if* (weak). While his statement: “And my opinion is in accordance with it” could be from the speech of At-Tirmidhi (i.e. and not Al-Bukhari) i.e. And **I say**: That this Hadith resembles what has come in relation to this subject area. Similarly, his statement: “And the Hadith of At-Ta’ifi is also Sahih” could also possibly be from the speech of At-Tirmidhi. The verification (Tashih) of the Hadith of ‘Amr bin Shu’aib has already been established from him and so it appears from that, that the statement of Al-Bukhari “The most Sahih thing” does not mean that it is Sahih. He said: “That is even if we were to exit from the literal meaning of the worded expression, which is obligatory, as Kathir bin Abdullah is Matruk (disregarded and not related from them) in their view. Ahmad bin Hanbal said: “Kathir bin Abdullah does not equal anything” and he rejected his Hadith in his Musnad nor did he relate them”. Ibn Ma’een said: “His Hadith are not worth anything”. An-Nasa’i and Ad-Daraqutni said: “His Hadith are disregarded”. Abu Zur’ah said: “His Hadith are feeble/flimsy”. Ash-Shafi’iy said: “He is a pillar from among the pillars of lying”. Ibn Hibban said: “He related from his father from his grandfather a fabricated transcript; it is not permissible to mention them (i.e. his narrations) in the books, except from the **angle of astonishment**”. As for At-Ta’ifi. Then the people classified him as *Da’if*, including Ibn Ma’een” [End of Quote]].

In addition, we find a single Hadith (of Kathir bin Abdullah) in the Musnad of Imam Ahmad and I don’t know if Imam Ahmad related it because there was supportive evidence for the Hadith or if his son Imam Abdullah bin Hanbal recorded it. It is the following:

- The following came recorded in the Musnad of Imam Ahmad bin Hanbal (8/153):

[Hussein related to us from Abu Uwais, from Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani, from his father, from his grandfather: "That the Messenger of Allah (peace be upon him) allocated land to Bilal bin Al-Harith Al-Muzani including the mines of al-Qabaliyyah, both which lay on the upper side and which lay on the lower side, where it is suitable for cultivation, of Quds. He did not give him (the land which involved) the right of a Muslim. The Prophet (peace be upon him) wrote a document for him. It goes: "In the name of Allah, the Compassionate, the Merciful. This is what the Messenger of Allah (peace be upon him) assigned to Bilal bin Al-Harith al-Muzani. He gave him the mines of al-Qabaliyyah, both which lay on the upper side and which lay on the lower side, and (the land) which is suitable for cultivation, of Quds. He did not give him the right of any Muslim".

- The narrator Abu Uwais said: A similar Hadith has been related to me by Thawr ibn Zayd from 'Ikrimah, from Ibn Abbas, from the Prophet (peace be upon him).

It is hoped that we observe in **Conclusion**, that Imam Al-Bukhari lived in Al-Madinah for many years and he met with a group of those who received from Kathir bin Abdullah. He had also received much from his Sheikh Isma'il bin Abu Uwais who had met Kathir bin Abdullah and knew his condition and status well; even better than him. Therefore, Al-Bukhari knew about Kathir bin Abdullah from others. Similarly, Imam Ya'qub bin Sufyan had vast knowledge of the people of Al-Madinah.

Consequently, we seek guidance from Allah for that which right, and see the obligation of correcting what came stated in "At-Taqrīb" so that the corrected text will be as follows:

- "Taqrīb At-Tahdhīb" (1/460/5617): [Kathir bin Abdullah bin 'Amr bin 'Awf Al-Muzani Al-Madani: **There is no issue (or problem) with him** and those

who attributed lying to him were mistaken. He is from the seventh (generation or line of transmitters)].

Through this correction, the injustice against this man has been lifted and he has been dealt with fairly within the limits of moderation. And all praise belongs to Allah, through whose blessing, the righteous acts are completed!

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