

بسم الله الرحمن الرحيم

Al-Man'ah (protective capability), An-Nusrah (support) and Establishing the State

Indeed, all praise belongs to Allah. We seek His assistance and forgiveness. We seek refuge in Allah from the evil of our own selves and bad deeds. Whomsoever Allah guides, none can misguide and whomsoever Allah misguides, none can guide. And I bear witness that there is no deity worthy of being worshipped other than Allah, who is alone without partner, and that Muhammad is His slave and Messenger, His chosen and close friend, His selected choice from His creation and His beloved.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

O you who believe! Fear Allah as He should be feared and die not except in a state of Islam (as Muslims in complete submission to Allah) (TMQ 3:102).

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

O mankind! Fear your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Verily, Allah is an Ever All Watcher over you (TMQ 4:1).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

O you who believe! Fear Allah and (always) say the true word. He will (then) make right for you your deeds and forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success (TMQ 33:70-71).

Verily, the best speech is the Book of Allah, the best guidance is the guidance of Muhammad ﷺ. And the worst of matters are their newly invented ones, and every innovation is misguidance.

And complete and perpetual blessings and peace be upon our Prophet Muhammad, upon the pure and honoured members of his family and upon the sincere Mujahideen from his companions. He is the best example and what an excellent example and model he is.

To proceed: This is a concise treatise entitled: "Al-Man'ah (protective capability), An-Nusrah (support) and Establishing the State". It was first issued to refute the Al-Qa'idah organisation in Iraq when it overran the Iraqi people and the other Jihadi groups through the establishment of a malformed entity that fled from one hideout to another and hid in one cellar after another. They

called it “The Islamic State in Iraq, in abbreviated form referred to as ISI. The honourable Sheikh Doctor Hamid Al-‘Ali then emerged with flying colours to disprove its legal legitimacy and refute its false claim concerning the obligation to give it the pledge of allegiance and to submit to it in obedience.

Daesh then became preoccupied in its attempt to impose its fraudulent authority by means of terrorism and bloody force. It consequently destroyed the Jihad and eliminated most of the Jihadi groups, thus saving the aggressing disbelieving American forces from certain defeat until they were able to safely withdraw those aggressing troops and delegate the affairs (of Iraq) to its Iraqi agents.

ISI, that bloodthirsty underground entity, naturally lost the support of the people thus making it easy for the impudent Ba’athists, the majority of whom had been from the internal spy agencies and military of Saddam Hussein, to infiltrate it. It then transformed into a purely bloodthirsty gang that had no relationship to Islam. Then, when the Syrian revolution was on the verge of succeeding, the Ba’athist ISI pounced upon the lands of Ash-Sham (Greater Syria) and named itself “The Islamic State in Iraq and Ash-Sham”, which was abbreviated to “Daesh” (Also, ISIS and ISIL). Consequently, it saved the repressive Ba’athist disbelieving regime, which gave the pretence of being affiliated to Shi’ism, to have love for the Prophet’s pure household and to support the Palestinian issue. It then destroyed or virtually destroyed the revolution whilst disguising itself with the garb of Jihad and Tawhid. The crime then reached its extremes when its leader Abu Bakr Al-Baghdadi appointed himself to be the Khalifah over (all) the Muslims. The gates of bloodshed were then opened and the body parts of the murdered came to fill the open lands. The trials and tribulations (Fitnah) of Daesh still remain with us until the writing of these lines.

We, in “The Islamic Renewal Party” (Hizb ut-Tajdeed Al-Islamiy) were fully aware since the initial declaration of the establishment of what was called “The Islamic State of Iraq” that this entity lacked the prerequisite conditions for the formation of the state. For that reason and due to other Shar’iyah (Islamic law) considerations which we will detail in this current treatise, it is decisively prohibited in the Shar’a (Islamic law). That is in addition to what this foolish hasty announcement indicated in terms of the lack of Fiqh (Islamic understanding) that virtually reached the level of bankruptcy and shallowness in thought that verged on the level of imbecility. There was also the emergence of worrying signs of self-aggrandization, self-vindication, conceit and arrogance over the Muslim masses and indeed over other Mujahideen groups, and perhaps a hidden desire, i.e. the love of authority and leadership.

All of this and other problems that lead to catastrophic consequences

It was necessary at that time and a Shar’iy (Islamic law) obligation to proclaim all of that and to explain it to everyone. However, due to considerations related to the circumstances of the Jihad in Iraq, which had many dimensions at that time, due to fear that it may be understood to represent stabbing the Mujahideen in the back or an abandonment of them whilst they were engaged in back and forth warfare with the warring disbelieving enemy, and that all nations were conspiring together against any project such as this, in addition, due to ongoing attempts by some of the Mujahid brothers, whom we knew personally, to convince the leaders of what was called “The Islamic State of Iraq” to return to the truth and refrain from persisting upon falsehood, due to our belief that it was inevitable for the course of the ship to self-correct, for its pillars to become established and for it to follow its own natural course, and due to other considerations which all return to the interests of the Jihad and the Da’wah (Islamic invitation) and a consideration of possible outcomes and consequences, in addition to the traps of Shaytan (the devil) and his whispers ... due to all of these

reasons we missed the opportunity to undertake the obligation at that time and refrained from proclaiming the word of truth without fearing the blame of the blamers. Instead, the honourable Sheikh Hamid Al-'Ali took the mantle and succeeded in that regard. He then came to be like a lightning rod that attracted all the accusations and insults from a group of obsessed (or underhanded) people whose love and loyalty (or its hypocritical appearance) to what was called "The Islamic State of Iraq" had become twisted and warped. It consequently became a loathsome partisanship, indeed a sanctification and belief in infallibility. So, they were a group of young people with foolish dreams (or thoughts) who utilise (in their claim) the best speech of all people (or heretics from the devils of the apparatus of repression and spying). It is feared for them if they or their leaders do not set out to gain knowledge and understanding in the Deen as Allah تعالى has commanded:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً: فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the Deen and warn their people when they return to them, so that they might be warned (TMQ 9:122).

It is feared for them that they will only become purely excessive renegades (from Islam):

يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حَدَثَاءُ الْأَسْنَانِ، سُفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النُّبِيِّ، يُحَرِّقُونَ مِنَ الْإِسْلَامِ كَمَا يَحَرِّقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ

(In the last days of this world there will appear) some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam just as an arrow goes out of its game. Their belief will not go beyond their throats. So, wherever you meet them, kill them, for killing them is a (source of) reward for the one who killed them on the Day of Resurrection (Al-Bukhari 3/1321/3415).

As was spoken of by the master of the children of Adam, may the peace and blessings of Allah be upon him, and related by the Imam of guidance and triumphant lion of Allah, the Imam of the East and West, Amir ul-Mumineen 'Ali bin Abi Talib, may the pleasure and peace of Allah be upon him.

Indeed, the catastrophe of the deviation of the criminal armed group in Algeria is not far from our memories.

Even if we missed attaining that great favour (at that time), we will not miss the opportunity of declaring our regret, repentance and seeking pardon and forgiveness from Allah تعالى, by supplicating to him to ask for forgiveness for what has passed and for protection from lapses and errors in the future. That is followed by our apology to you, O beloved ones, for that negligence and there is no power of might except in Allah Al-'Aliy ul-'Azheem.

Had we proclaimed the truth at its fitting time and explained the reality in detail with its evidences, that may have acted as a deterrent for our brothers in Gaza, may Allah have mercy upon them and

forgive them, from going ahead in their foolishness to declare the establishment of “The Governorate of the White Mosque” which was done in emulation of the bad example of what was called “The Islamic State of Iraq”, in respect to founding entities which are stripped of Man’ah (preventative force) and do not fulfil the Shar’iyah requirements. They are rather feeble cartoon caricature entities, which begin as a farce and ended as a disaster.

It is hoped that we all learn the lesson: That is so that we are not fooled or deceived by the traps of the Shaytan (Satan) like taking into account the (perceived) interests of the Jihad and the Da’wah and considering the possible outcomes and consequences, amongst others. Instead, we proceed upon the path that we were created to fulfil and that is hearing and obeying the commands of Allah and His prohibitions. As such, we do not leave a Wajib (obligation) within the limits of capability unless there is a Shar’iyah Rukhsah (exempting permission) based upon a text and we do not perpetrate a Haram (prohibited act) in the absence of a dire necessity. In addition, we leave the management of the vast universe and the complicated interwoven outcomes and circumstances to the One who has preordained the measures, established the causes and results, the sovereign and most capable whose knowledge encompasses everything. There is no Ilaah (Deity other than Him; upon him we place our reliance and through Him we are aided.

Despite our certain knowledge that the word of truth in many contexts can anger some people, we must nevertheless fulfil that in accordance with His Qawl (speech) تعالى:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ﴾

And remind for verily the reminder benefits the believers (TMQ: 51:55).

And due to what has been soundly related from Tamim al-Daariy, may Allah be pleased with him, that the Messenger of Allah ﷺ said:

الدِّينُ النَّصِيحَةُ، قُلْنَا: (لِمَنْ؟)، قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

The Deen (religion) is Nasihah (sincerity). We said: “To whom?” He said: “To Allah, His Book, His Messenger, and to the leaders of Muslims and their common folk”.

It was recorded by Imam Muslim in his Sahih (1/74/55) as follows: [Muhammad bin ‘Abbad related to us from Sufyan: He said: I said to Suhail: Verily, ‘Amr related to us from Al-Qa’qaa’ from your father: He said: “I feared that a man (i.e. narrator) had been dropped from me (i.e. in the chain)”. He said: Then he said: I heard it (i.e. the Hadith) from the one my father heard it from. He was a friend of his in Ash-Sham (Greater Syria). Then (in addition), Sufyan related it to us from Suhail, from ‘Ataa’ bin Yazid, from Tamim Ad-Daariy]. Most of the A’immah (Scholars of Hadith collection) recorded it.

This is also due to what has been authenticated from Jarir bin Abdullah, may Allah be pleased with him, that he said:

بَايَعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

I gave the pledge of allegiance to the Messenger of Allah ﷺ to establish the prayers, to give the Zakat and to be sincere to every Muslim.

It was recorded by Imam Al-Bukhari in his Sahih (1/31/57) as follows: [Musaddad related to us from Yahya, from Isma'il: He said: Qais bin Abi Hazim relate to me from Jarir bin Abdullah, who said it]. It also came in other places in his Sahih, just as it was recorded by Imam Muslim in his Sahih (1/75/56), in addition to other places in his Sahih and similarly by the majority of the A'immah (Scholars of Hadith).

It is also due to what was related from the speech of 'Umar bin al-Khattab, may Allah be pleased with him, that he said: **"There is no goodness in a people who do not give sincere advice and there is no goodness in a people who do not love those who are sincere"**.

We also know with certainty that whoever's main concern is Islam and adherence to the Shar'a (Islamic Law) in every matter, especially that which relates directly to Jihad and its endeavour to raise high the word of Allah, can only return to the truth and have his breast opened to it. That is because the truth is the ultimate aspiration of the believer and consequently, wherever he finds it, he is the worthiest to follow it!

Al-Man'ah (protective capability), An-Nusrah (support) and Establishing the State

- The first type of Al-Man'ah (protective capability/force):

Limited Man'ah: This is what provides protection to the one possessing it from being killed, imprisoned or something similar. Indeed, Allah sent most of the Prophets under the protective force of their people (Qawm). That is where their clan or tribe provided sufficient protective capability and force (or power) to protect them from being killed, motivated out of tribalism or similar to it. That was to enable them to fulfil the conveyance (of the message) and establish the clear proof (Hujjah). Then after that, the Prophet may be killed or expelled as happened with many of the Prophets of Bani Isra'eel. This, however, does not mean the protection from every form of harm as it is possible for a great deal of harm and insult to come from the very tribe that is protecting the Prophet from being killed.

All of this is known by necessity from the Qur'an. For example, the Qawm (people) of Shu'aib, peace and blessings be upon him, said to him:

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ﴾

Had it not been for your group of people, we would have certainly stoned you (TMQ 11:91).

That was despite subjecting him to ridicule and other forms of harm.

As for Lut, peace and blessings be upon him, who was a stranger and foreigner to the Qawm (people) he had been sent to, then he did not even have this limited protection. For that reason, he said:

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ﴾

Would that I had strength (men) to deal with you, or that I could betake myself to some powerful support (TMQ 11:80).

This was elaborated upon in the following Hadith:

- Imam Al-Bukhari recorded the following in his "Adab Al-Mufrad" (1/212/605):

[Muhammad bin Salam related to us: 'Abdah informed us: He said: Muhammad bin 'Amr said: Abu Salamah related to us from Abu Hurairah, who said: The Messenger of Allah ﷺ said:

إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ، يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ، ثُمَّ جَاءَنِي الدَّاعِي لِأَجْبَتُ، إِذْ جَاءَهُ الرَّسُولُ فَقَالَ: {ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ}، وَرَحِمَهُ اللَّهُ عَلَى

لُوطٍ، إِنْ كَانَ لِيَأْوِي إِلَى زَكْنٍ شَدِيدٍ، إِذْ قَالَ لِقَوْمِهِ: {لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى زَكْنٍ شَدِيدٍ}، فَمَا بَعَثَ اللَّهُ
بَعْدَهُ مِنْ نَبِيٍّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ قَالَ مُحَمَّدٌ: الثَّرْوَةُ: الْكَثْرَةُ وَالْمَنْعَةُ

The noble son of the noble son of the noble son of the noble son was Yusuf son of Ya'qub son of Ishaq son of Ibrahim; the Khalil (close friend) of the Merciful, the Blessed and Exalted. He (Abu Hurairah) said: The Messenger of Allah ﷺ said:

If I had remained in prison for as long as Yusuf remained in prison and then the man with the invitation had come to me, I would have accepted it. When the messenger came to him, he said: "Go back to your master and ask him about what happened in respect to the women who cut their hands". Allah showed mercy to Lut when he sought refuge with a strong suppose base, when he said to his people: "Would that I had strength (men) to deal with you, or that I could betake myself to some powerful support". Thus, Allah did not send any Prophet after him except that he was in **Tharwah** (abundance) among his people". Muhammad said: The **Tharwah** (abundance) means: **Al-Kathrah** (having numbers) and **Al-Man'ah** (protective capability/force)]. Muhammad here refers to Imam Al-Bukhari whilst he intends himself by using the third person.

Similar to that was recorded by Imam At-Tirmidhi in his Sunan (5/294/3116). He then said: [Muhammad bin 'Amr said: The Tharwah (abundance) means: Al-Kathrah (having numbers) and Al-Man'ah (protective capability/force). Abu 'Iesa said: This is the more authentic than the narration of Al-Fadl bin Musa and this Hadith is Hasan]. It was also recorded by Imam Ahmad bin Hanbal in his Musnad (2/332/8373), Imam Ibn Hibban in his Sahih (14/88/6207) and others.

- Ibn Hibban recorded in his Sahih (14/86/6206) the story of Lut alone:

[Al-Fadl bin Al-Hubab Al-Jumahiy informed us: Musaddad bin Musarhad related to us from Khalid bin Abdullah, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, that he said: The Messenger of Allah ﷺ said:

رَحِمَ اللَّهُ يُوسُفَ، لَوْلَا الْكَلِمَةُ الَّتِي قَالَهَا: اذْكُرْنِي عِنْدَ رَبِّكَ، مَا لَبِثَ فِي السِّجْنِ مَا لَبِثَ، وَرَحِمَ اللَّهُ لُوطًا إِنْ كَانَ
لِيَأْوِي إِلَى زَكْنٍ شَدِيدٍ، إِذْ قَالَ لِقَوْمِهِ: لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى زَكْنٍ شَدِيدٍ قَالَ: فَمَا بَعَثَ اللَّهُ نَبِيًّا بَعْدَهُ إِلَّا
فِي ثَرْوَةٍ مِنْ قَوْمِهِ

May Allah's mercy be upon Yusuf. Had it not been for the word that he said: "Make mention of me to your Lord (master)", he would not have stayed for as long as he did in the prison. And may Allah's mercy be upon Lut when he sought to seek refuge with a powerful support base, when he said to his Qawm (people): "Would that I had strength (men) to deal with you, or that I could betake myself to some powerful support". He said: Thus, Allah did not send any Prophet after him except that he was in **Tharwah** (abundance) among his people]. Imam Ahmad bin Hanbal recorded its' like in his Musnad (2/384/8975) and Imam Al-Hakim in his Mustadrak (2/612/4054). He then said: [This Hadith is Sahih upon the Shart (criteria) of Muslim. They did not record it with this addition but only agreed upon the Hadith of Az-Zuhriy related from Sa'id and Abu 'Ubaid from Abu Hurairah in shortened form]. Others also recorded this Hadith (in their collections).

- Imam Ahmad bin Hanbal recorded the following in his Musnad (2/533/10916):

[Umayyah bin Khalid related to us from Hammad bin Salamah and Abu 'Umar Ad-Darir Al-Ma'niy: They said: Hammad related to us from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, from the Prophet ﷺ:

قَالَ لُوطُ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ قَالَ قَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَكِنَّهُ عَنَى عَشِيرَتَهُ فَمَا
بَعَثَ اللَّهُ عَزَّ وَجَلَّ بَعْدَهُ نَبِيًّا إِلَّا بَعَثَهُ فِي ذُرْوَةِ قَوْمِهِ قَالَ أَبُو عُمَرَ فَمَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيًّا بَعْدَهُ إِلَّا فِي مَنَعَةٍ مِنْ
قَوْمِهِ

“Lut said: “Would that I had strength (men) to deal with you, or that I could betake myself to some powerful support”. He had sought refuge in a powerful support, however he meant his Asheerah (clan). Thus, Allah ‘Azza Wa Jalla did not send a Prophet after him except that he sent him in a **Dhurwah** of his people”. Abu ‘Umar said: (This means) Thus, Allah ‘Azza Wa Jalla did not send a Prophet after him except that he sent him in a **Man’ah** (protection) of his people].

I say: These are all Hasan Jayyid (good) chains of transmission and the textual content of the Hadith is of the highest level of integrity and consistency. The Hadith is (elevated to being) Sahih with its many supporting evidences from the Qur’an, the Sunnah and historical occurrences, and due to many corroborations for most of its statements. For example:

- What Imam Al-Bukhari recorded in his Sahih (3/1236/3195) with an Isnad (chain of transmission) of the highest level of authenticity:

[Abu Al-Yaman related to us: Shu’aib informed us: Abu Az-Zinad related to us from Al-A’araj, from Abu Hurairah: That the Prophet ﷺ said:

يَعْفِرُ اللَّهُ لِلُّوطِ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ

May Allah forgive Lot as he sought a powerful support].

And Imam Al-Bukhari recorded it in other locations from his Sahih (3/1239/3207) and (4/1731/4417) without the sentence: “Thus, Allah did not send a Prophet after him except in the Tharwah (or Man’ah) of his people”. The majority (of Hadith compilers) also recorded it. For instance, Imam Muslim recorded it in his Sahih (4/1840/151) and Imam Ahmad bin Hanbal in his Musnad (2/322/8262) and (2/350/8590), amongst others.

- Imam Al-Hakim recorded similar to it in his Mustadrak (2/612/4055) from Ibn Juraij (in the form of a Balaagh (Conveyance):

[Muhammad bin ‘Ali As-San’aniy informed us: ‘Ali bin Al-Mubarak As-San’aniy related to us from Zaid bin Al-Mubaraj, from Muhammad bin Thawr, from Ibn Juraij: Concerning:

أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

... Or that I could betake myself to some powerful support

He said: **It has reached (or been conveyed to) us** that He did not send a Prophet at all after Lut except among a Tharwah (Abundance (i.e. strength and protection) of his people).

The final seal of the Prophets ﷺ was provided with the Man'ah (protection) of Banu Hashim and Banu Al-Muttalib from being killed or imprisoned. However, he was afflicted with great harm even if most of the harm was inflicted upon his companions, as has been related to us in a Mutawatir (definite) manner in the Sunan and sources of Seerah. Examples of that include:

- What Al-Baihaqi recorded in his Sunan Al-Kubra (9/9/17512) with a Jayyid Isnad (chain of transmission):

[Abu Abdullah Al-Hafizh informed us: Abu Al-'Abbas Muhammad bin Ya'qub related to us from Ahmad bin Abdul Jabbar, from Yunus bin Bukair, from Ibn Ishaq: Az-Zuhri related to me from Abu Bakr bin Abdul Rahman bin Al-Harith bin Hisham, from Umm Salamah, may Allah be pleased with her, the wife of the Prophet ﷺ that she said: The difficulties in Makkah increased and the companions of the Messenger of Allah ﷺ were inflicted with harm and were put on severe trial ... And they saw what they were being inflicted with in terms of tribulations, trials and affliction in respect their Deen and that the Messenger of Allah ﷺ was not able to repel that from them, **whilst the Messenger of Allah was in the Man'ah (protection) through his tribe and paternal uncle, wherein nothing detestable like that which afflicted his companions reached him**, the Messenger of Allah ﷺ then said to them: "Verily, in the land of Al-Habashah (Abyssinia) there is a king; no one is wronged in his dominion. Therefore, go to his land until Allah gives you a way out of your difficulties". So we immigrated to Abyssinia, we gathered together and stayed in the best homes, our religion was secured and we did not fear any injustice from him and we did not fear any wrongdoing from him ... And he mentioned the Hadith in its full length].

I say: A lot has been said concerning Ahmad bin Abdul Jabbar Al-'Utaaridiy due to the great amount that has been claimed in respect to his Tadlees (deception in the Isnad). However, (despite that) his hearing (or receiving) of the Seerah from Yunus bin Bukair is reliable as was determined by Imam Al-Khateeb in his "Tareekh Baghdad". That was with the exception of a small number of papers that he omitted and consequently related from his father, which indicates his care for accuracy and the absence of his Tadlees (deception in the Isnad) in this area. I consider that an Ijmaa' (consensus) of the A'immah (Scholars) has taken place in relation to his narrating of the Seerah and his precision in respect to it. The same applies in respect to Yunus bin Bukair in relation to his narration of the Seerah. In a supplementary section to this work we have refuted what Al-Hafizh (Ibn Hajar Al-Asqalaniy) said in his "Taqreeb At-Tahdheeb" (1/81/64): [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaaridiy Abu 'Umar Al-Kufi: He is **Da'if (weak in relating Hadith) and his receival of the Seerah is Sahih (authentic)**. He is from the tenth (generation). It has not been confirmed that Abu Dawud related from him. He died in the 72nd year (meaning 172 AH) at the age of 95 years]. We established that this represented a **gross shortcoming** from Al-Hafizh (Ibn Hajar), whilst the correct biography should have been: [Ahmad bin Abdul Jabbar bin Muhammad Al-'Utaaridiy Abu 'Umar Al-Kufi: **There is no Ba's (issue or problem) with him and his receival of the Seerah is Sahih and used as evidential proof**. From the tenth generation. He died in the 72nd year (meaning 172 AH) at the age of 95 years]. In any case, other than these two have related this Hadith in an abridged and full form as has been recorded in the Musnad of Imam Ahmad and other than it.

- The Prophet's ﷺ exposure to harm:

Despite the existence of this **limited Man'ah** (protection) the Messenger of Allah ﷺ was subject to intimidation and severe harm. He suffered from various forms of mockery, was accused of lying, magic, soothsaying, insanity and was boycotted in the mountain paths of Makkah. Examples of that include the throwing of the camel intestines and the attempt of the criminal 'Uqbah bin Abi Mu'ait to strangle him:

- An example of that affliction was recorded by Al-Bukhari in his Sahih (1/94/237):

[‘Abdan related to us, he said: My father informed me from Shu’bah, from Abu Ishaq, from ‘Amr bin Maymun, from Abdullah, who said:

Whilst the Messenger of Allah ﷺ was prostrating ... He (the narrator) said: And Ahmad bin ‘Uthman related to me, he said: Shuraih bin Maslamah related to us from Ibrahim bin Yusuf, from his father, from Abu Ishaq, who said: ‘Amr bin Maymun related to me that Abdullah bin Mas’ud related to him: That the Prophet ﷺ was praying at the Ka’bah whilst Abu Jahl was sitting with some of his companions . One of them said to the others: “Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and place it upon the back of Muhammad, when he prostrates?” The most wretched of them got up and fetched it. He then waited until the Prophet ﷺ prostrated and then placed it upon his back between his shoulders. **I was watching but could not do anything. If only I had possessed Man’ah (protective force)!** He (Abdullah) said: They started laughing and some of them leaned upon others (in laughter). That was whilst the Messenger of Allah ﷺ remained in prostration and did not lift his head up until Fatimah came and threw away what was on his back. He then raised his head and said thrice: “O Allah! Deal decisively with Quraish” It struck them hard when the Prophet invoked Allah against them. He (Abdullah) said: They believed that the invocations in that city (Makkah) were answered. The Prophet ﷺ then called them by name and said: “O Allah! Deal with Abu Jahl, ‘Utbah bin Rabi’ah, Shaibah bin Rabi’ah, Al-Walid bin ‘Utbah, Umayyah bin Khalaf, and ‘Uqbah bin Al-Mu'ait”. He mentioned a seventh whose name I can not recall. He (Abdullah bin Mas’ud) said: “By Allah in Whose Hand is my soul, I saw the slain bodies of those the Messenger of Allah ﷺ listed in Al-Qaleeb, Al-Qaleeb (one of the pits) of Badr].

Al-Bukhari also recorded it in his Sahih in different locations with chains of transmission of the highest level of authenticity (1/195/498), (3/1164/3014) and (3/1399/3641).

- And what Muslim recorded in his Sahih (3/1419/1794) with the following wording:

[Abdullah bin ‘Umar bin Muhammad Abaan Al-Ju’fiy related to us from Abdur Rahim (meaning Ibn Sulaiman), from Zakariya, from Abu Ishaq, from ‘Amr bin Maymun Al-Awdiy, from Ibn Mas’ud, who said:

While the Messenger of Allah ﷺ was praying in the precincts of the Ka'bah and Abu Jahl was sitting in a gathering with his friends, Abu Jahl, referring to a she-camel that had been slaughtered the previous day, said: Who will go to fetch the intestines of the she-camel of so and so clan, and then take it and place it upon the shoulders of Muhammad when he prostrates. The most wretched of the people got up and brought the intestines. Then, when the Prophet ﷺ prostrated, he placed it between his shoulders. They then began to laughed at him and some of them leaned upon the others with laughter. **I stood looking on. If I had possessed the Man’ah (protective force), I would**

have thrown it away from the back of the Messenger of Allah .ﷺ The Prophet ﷺ remained in prostration and did not lift his head, until a man went (to his house) and informed (his daughter) Fatimah. She came, and was a young girl at the time, and threw it off him. Then she turned towards them insulting them. Then when the Prophet ﷺ finished his prayer, he raised his voice loud and supplicated against them. When he invoked, he invoked thrice and when he supplicated, he supplicated thrice. He then said: O Allah, deal with the Quraish (three times). When they heard his voice, laughter vanished from them and they feared his invocation. He then said: O Allah, deal with Abu Jahl bin Hisham, 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Al-Walid bin 'Uqbah, Umayyah bin Khalaf, 'Uqbah bin Abu Mu'ait and he mentioned the name of the seventh person which I did not remember. By the One Who sent Muhammad ﷺ with the truth, I saw (all) those he had named lying slain on the Day of Badr. Their dead bodies were then dragged to be thrown into a pit near the battlefield].

An-Nasa'iy also recorded it in his Sunan (1/163/307), Ibn Hibban in his Sahih (14/532/6570), Ibn Khuzaimah in his Sahih (1/384/785), Imam Ahmad bin Hanbal in his Musnad (1/393/3722), (1/397/3775) and (1/417/3962), At-Tayalisiy in his Musnad (1/43/325), An-Nasa'iy in his Sunan Al-Kubra (5/203/8668) and (5/204/8669), Al-Baihaqi in his Sunan Al-Kubra (9/8/17507), Imam Abu Bakr bin Abi Shaibah in his Musannaf (7/355/36677) and At-Tabarani in his Mu'jam Al-Awsat (1/233/762), among others.

- Al-Bukhari related the following in his Sahih (4/1815/4537):

[‘Ali bin Abdullah related to us from Al-Walid bin Muslim, from Al-Awza’iy, he said: Yahya bin Abi Kathir related to me from Muhammad bin Ibrahim At-Taimiy, from ‘Urwah bin Az-Zubair. Who said:

I said to Abdullah bin ‘Amr bin Al-‘Aas: Tell me of the worst thing that the Mushrikeen (polytheists) did to the Messenger of Allah .ﷺ He said: While the Messenger of Allah ﷺ was praying in the courtyard of the Ka’ba, ‘Uqbah bin Abi Mu'ait came and seized Allah's Messenger ﷺ by the shoulder, **twisted his garment around his neck and strangled him severely**. Abu Bakr then came and seized ‘Uqbah's shoulder and pushed him away from the Messenger of Allah .ﷺ And he said:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

Would you kill a man because he says: “My Lord is Allah” and has come to you with clear evidences (proofs/signs) from your Lord?].

Al-Bukhari also recorded it in his Sahih (3/1400/3643), Imam Ahmad bin Hanbal in his Musnad (2/204/6908), Al-Baihaqi in his Sunan Al-Kubra (9/7/17506) and other than them with chains of transmission of the highest level of authenticity.

- This incident was recorded in a more complete form in “As-Seerah An-Nabawiyah” of Ibn Ishaq (1/82) with a Jayyid (good) Isnad:

[Ahmad (i.e. Abdul Jabbar Al-‘Utaaridiy) related to us from Yunus (i.e. Ibn Bukair), from Ibn Ishaq, who said: Yahya bin ‘Urwah related to me from his father ‘Urwah bin Az-Zubair, who said:

I said to Abdullah bin 'Amr bin Al-'Aas: "What is the worst thing that you saw the Quraish inflicting upon the Messenger of Allah ﷺ in terms of what they demonstrated of hostility (or animosity)?" He said: "I saw one day that they had gathered their nobles at the stone. They mentioned the Messenger of Allah ﷺ and said: "We have never witnessed the like of what we have patiently endured from this man: He has discredited our aspersations, insulted our forefathers, found fault in our religion, caused division in our collective (unity), reviled our idols and we have remained patient with him in this regard ... (or something similar to these statements)". Whilst they were like that the Messenger of Allah ﷺ appeared and approached walking until he reached the corner (Rukn). He then passed by them whilst in circumambulation of the House (Al-Ka'bah). They then derided him with some speech which was acknowledged in the face of the Messenger of Allah ﷺ. He continued on and when he passed by them a second time, they derided him again in the same manner and it was acknowledged in his face. He continued on and passed them a third time, so they derided him in the same manner again. He then stood and said: "Can you hear O assembly of Quraish! By the One in whose hand is my soul, I have come to you with slaughter". : The people were effected by his words and all of them remained silent, and some of them started saying to him "Leave Abu I-Qasim rightly guided, for by Allah you are not ignorant (or foolish)". So, the Messenger of Allah ﷺ departed. Then on the following day, they gathered together at the stone and I was with them. Some of them said to others: "Do you remember what was said by you and what was said by him, to the point that when he showed you that which you detest you let him be?" Whilst they were like that the Messenger of Allah ﷺ appeared and so they pounced upon as one and surrounded him saying: "You are the one that says such and such a thing", in respect to what he conveyed to them of the flaws of their idols and their religion. The Messenger of Allah ﷺ responded saying: "Yes, I am the one who says that". I then saw a man from among them taking hold of his cloak where it meets around the neck. Abu Bakr As-Siddeeq then came crying and saying: "Woe to you, will you kill a man just because he says my Rabb (Lord) is Allah?" They then departed from him. That was the most that I ever saw the Quraish inflict upon him.

Ahmad related to us from Yunus, from Ibn Ishaq, who said: Some of the relatives of Umm Kulthum the daughter of Abu Bakr related to me that she used to say: "Abu Bakr returned that day and they had cleft open a part of his head which they had violently torn, whilst he had been a man with a lot of hair"].

- The following also came recorded in "As-Seerah An-Nabawiyah" of Ibn Ishaq (1/82):

[Yunus related to us from 'Iesa bin Abdullah At-Tamimiy, from Ar-Rabee' bin Anas Al-Bakriy, who said: The Messenger of Allah ﷺ was praying. Then, when he prostrated Abu Jahl came to him and stepped upon his neck. Allah then revealed:

أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى

Have you seen the one who forbids? A slave when he prays (96: 9-10).

Referring to Abu Jahl.

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى

Have you seen if he is upon guidance? (96:11).

Referring to Muhammad.

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

Have you seen if he denies and turns away? (96:13).

Referring to Abu Jahl.

كَأَلَّا لَيْنَ لَمْ يَنْتِهِ لَنَسْفَعًا بِالنَّاصِيَةِ

Nay! If he does not desist, We will surely drag him by the forelock (96:15).

Referring to Abu Jahl.

سَنَدْعُ الزَّبَانِيَةَ

We will call the angels of Hell (96:18)

He said: They are the nineteen gatekeepers of the fire (of hell). The Messenger of Allah ﷺ then said: "By Allah, had he returned the Angels of hell would have taken him. He would have been ended and not returned"].

The Messenger of Allah ﷺ had suffered a great deal of personal suffering, however, we are certain that his personal pain was more intense and greater for the affliction of his companions, their suffering and what they were exposed to in terms of murder, torture, the infliction of physical injury and wounds, boycott, being expelled from their homes and having their wealth and property confiscated. The extent of torture and trials reached the level with some of them that it caused them (by way of excuse) to utter statements of disbelief. It drove many of them to leave their homes and loved ones to seek out security in a foreign land. The majority resorted to concealing their belief and hiding their prayers and rituals. How could he not feel this great pain when his Rabb (Lord) said about him:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] deeply concerned for you and is kind and merciful to the believers (9/128).

Even the execution of an evil act requires might, power and Man'ah (protective capability/force) and even if it is only from this limited form and type.

- Imam Al-Bukhari recorded the following in his Sahih (3/1236/3197):

[Al-Humaidiy related to us from Sufyan, from Hisham bin 'Urwah, from his father, from Abdullah bin Zam'ah, who said: I heard the Prophet ﷺ when he was mentioning the one who hamstrung the she-camel (i.e. of Salih peace be upon him), that he said:

اِنتَدَبَ لَهَا رَجُلٌ ذُو عِزٍّ وَمَنْعَةٍ فِي قَوْمِهِ كَأَبِي زَمْعَةَ

The one commissioned to undertake this task was a man **possessing power and Man'ah (protective force/capability) among his Qawm** (nation/people), like Abu Zam'ah].

It was also recorded by Al-Humaidiy in his Musnad (1/259/569), Al-Bukhari in his Sahih (4/1889/4658) with the wording: "They dispatched for a man who was **powerful, strong and protected among his group of people**, like Abu Zam'ah". Similar was recorded in full length and summarized by Imam Muslim in his Sahih (4/2191/2855), At-Tirmidhi in his Sunan (5/441/3343), Imam Ahmad bin Hanbal in his Musnad (4/17/16267), An-Nasa'iy in his Sunan Al-Kubra (6/516/11675) and by Ibn Abi 'Asim 'Amr Ash-Shaibani in "Al-Ahaad Wa I-Mathaaniy" (1/430/605), among others.

- The second type of Al-Man'ah (protective capability/force):

This is the Man'ah (protective force) and protection that is necessary in order to carry and propagate the Da'wah (Islamic invitation) until the majority of a tribe, collective, people or nation which possesses its own independent authority (Sultan), which is sufficient (at the appropriate time after that) to enable and consolidate (**Tamkeen**) the establishment of the State and thereafter engage in Al-Jihad and Al-Qitaal (fighting) when it is required and influence the international situation in the manner required in order to propagate the Da'wah (Islamic invitation) to the world.

The Messenger of Allah ﷺ was seeking it after he proclaimed openly in the Da'wah following the third year of the mission. That was when he began to present Islam to the tribes during the pilgrimage seasons, as has been indicated in some of the narrations. However, the matter which is certain is that he used to seek the "**Nusrah**" (support) from those who possessed the "**Man'ah**" (protective force/capability), like Thaqeef and other tribes that were feared. That began, at the latest, on the tenth year of the mission as is known by necessity from the history. That is as the narrations of the Seerah and Sunnah have equally come stating that by way of Tawatur (definite concurrent transmission). He ﷺ then persisted upon that until he migrated to Al-Madinah. He did not leave a pilgrimage season, market or anyone who came from the people of nobility, power and leadership, except that he approached and made a presentation to them. Examples of that include:

A - Talab An-Nusrah (seeking material support) from Thaqeef the people of At-Ta'if:

- The following came stated in "At-Tabaqaat Al-Kubra" of Ibn Sa'd (1/210):

[Muhammad bin 'Umar informed us from Muhammad bin Salih bin Dinar, Abdur Rahman bin Abdul 'Aziz and Al-Mundhir bin Abdullah, from some of his companions from Hakim bin Hizam, who said: ... And Muhammad bin Abdullah related to us from his father, from Abdullah bin Tha'labah bin Su'air: They (all) said:

When Abu Talib and Khadijah bint Khuwailid both passed away with a gap of a month and five days between their passing, thus bringing together two calamities upon the Messenger of Allah ﷺ. He then stayed in his house, went out less and the Quraish caused him more harm than they had previously done and aspired to do. The news of that reached Abu Lahab and so he went to him and said: "O Muhammad proceed upon what you wish and what you were doing when Abu Talib was alive do it. By Al-Laah no harm will reach you until I die!" Ibn ul-Ghailah then insulted the Prophet

ﷺ and so Abu Lahab went to him and harmed him. He then turned away (fleeing) and shouted out: "O assembly of the Quraish, Abu 'Utbah has Saba'a (i.e. joined the religion of Muhammad)!" Quraish then came until they reached Abu Lahab and then he said: "I have not left the Deen (religion) of Abdul Muttalib however I am providing Man'ah to my nephew for him to proceed as he wishes". They said: "You have acted well, courteously and maintained the ties or relations (of the womb)". The Messenger ﷺ remained like that for some days, coming and going without anyone objecting to him from Quraish. They respected Abu Lahab until 'Uqbah bin Abi Mu'ait and Abu Jahl bin Hisham went to Abu Lahab and said to him: "Has your nephew informed you, where your father will enter? (i.e. in the afterlife)". So, Abu Lahab asked him: "O Muhammad where will Abdul Muttalib enter?" He answered: "Along with his Qawm (people/nation)". Abu Lahab then went back to them both ('Uqbah and Abu Jahl) and said: "I asked him and he said: 'With his people'. They said: "He claims that he is in the fire of hell". So, he said: "O Muhammad, will Abdul Muttalib enter the fire?" The Messenger of Allah ﷺ then said: "Yes, and whoever died upon what Abdul Muttalib died upon entered the fire". Abu Lahab then said: "By Allah, I will be an enemy to you for ever as long as you claim that Abdul Muttalib is in the fire!". And so he became harsh against him along with the rest of Quraish].

- The following also came recorded in "At-Tabaqaat Al-Kubra" of Ibn Sa'd (1/210):

[Muhammad bin 'Umar informed us: He said: Abdur Rahman bin Abdul 'Aziz related to me from Abu Al-Huwairith, from Muhammad bin Jubair bin Mut'im, who said:

When Abu Talib passed away Quraish targeted the Messenger of Allah and became more daring against him. So, he departed for At-Ta'if and Zaid bin Al-Harithah accompanied him. That was in the remaining (last) nights of Shawwal in the tenth year of the Prophethood of the Messenger of Allah ﷺ. Muhammad bin 'Umar said [with another Isnad (chain of transmission)]: **He then stayed in At-Ta'if for ten days and he did not leave any of their nobles except that he went to him and spoke to him.** They did not respond positively to him and feared for their young (i.e. that they may be influenced). They said: "O Muhammad leave our land and go elsewhere". And they incited their louts against him and they threw stones at him until the two feet of the Messenger of Allah ﷺ were bleeding and Zaid bin Harithah was shielding him with his own body until his head was split open. The Messenger of Allah ﷺ then departed from At-Ta'if returning to Makkah whilst in a state of sadness as not one single man or woman had responded positively to him. Then when he reached Nakhlah he set down and stood to pray a part of the night. A small group of Jinn turned their attention to him, numbering seven from Ahl Naseebain. They listened to him whilst he was reciting Surat ul-Jinn whilst the Messenger of Allah ﷺ was unaware of their presence. That was until the following was revealed to him:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ

And when We sent to you a Nafran (small group) of the Jinn, listening to the Quran. When they stood in the presence thereof, they said: "Listen in silence!" And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners (46:29).

They were those who directed their attention to him at Nakhlah. He remained in Nakhlah for some days and then Zaid bin Al-Harithah said to him: "How will you be able to enter to them (i.e. Quraish) after they expelled you?" He said: "O Zaid, Verily, Allah will make a relief and escape for what you

have perceived. Verily, Allah supports His Deen and grants victory to His Prophet". They then set off until they reached Hiraa'. He then sent a man from Khuza'ah to Mut'im bin 'Adiy (to ask): "Can I enter under your Jiwar (protection)?" He responded: "Yes" and he called to his clan and Qawm (people) and said: "Attire yourselves with weapons and position yourselves by the foundations of the House (Ka'bah). That is because I have given protection to Muhammad". The Messenger of Allah ﷺ then entered with Zaid bin Al-Harithah until he reached Al-Masjid Al-Haram. There, Mut'im bin 'Adiy arose upon his mount and called out: "O assembly of Quraish, I have given protection to Muhammad so let no one from among you ridicule him". The Messenger of Allah ﷺ reached the corner (of the Ka'bah), he prayed two Rak'ah and then left for his house, whilst Mut'im and his sons encircled him (in a shield of protection)].

- And the following was recorded in the Seerah of Ibn Hisham (1/419):

[Ibn Ishaq said: When Abu Talib died, Quraish targeted the Messenger of Allah ﷺ with harm that they had been unable to inflict upon him when his uncle Abu Talib had been living. So, the Messenger of Allah ﷺ departed to go to At-Ta'if to seek the Nusrah (support) from Thaqeef and the Man'ah (protection) with them from his (own) people, hoping that they would accept from him that which he brought to them from Allah 'Azza Wa Jalla. And so he went to them alone.

Ibn Ishaq said: Yazid bin Ziyad related to me from Muhammad bin Ka'b Al-Qurazhiy, he said:

When the Messenger of Allah ﷺ reached At-Ta'if he headed towards a small group of Thaqeef and they were the chiefs of Thaqeef at that time and their nobles. They were three brothers: Abda Yalay bin 'Amr bin 'Umair, Mas'ud bin 'Amr bin 'Umair and Habib bin 'Amr bin 'Umair bin 'Awf bin 'Uqdah bin Gheerah bin 'Awf bin Thaqeef. One of them had a wife from Quraish from Bani Jumah. The Messenger of Allah ﷺ sat before them and invited them to Allah and spoke to them concerning the reason he came to them in respect **to providing him with Nusrah (support) upon Islam and to stand with him against those who oppose him from his Qawm (people)**. One of them said to him that he would tear off the cloth covering the Ka'bah "if Allah has sent you" and the other said: "Could Allah not find other than you to send?" And the third said: "By Allah, I will not ever speak to you. If you are a Messenger from Allah, as you say, then your weight (or standing) is too great for me to reply to you in speech, and if you are making a lie against Allah, it would not be right for me to speak to you". So, the Messenger of Allah ﷺ arose to leave them and he had despaired of the best of Thaqeef. He said to them, as has been mentioned to me: "If your stance is as it is, then do not disclose about me (i.e. the visit and what he spoke to them about)". The Messenger of Allah ﷺ disliked that they inform his people about him as that would incite them and increase their boldness against him. Ibn Hisham said, Ubaidullah bin Al-Abras said: It reached me from Tameem that they prepared to launch an attack for those killed of 'Aamir and plotted. They didn't do that and instead incited their ruffians and slaves against him. They hurled abuse at him and shouted at him until the people gathered against him and made him retreat to the orchard belonging to 'Utbah bin Rabee'ah and Shaibah bin Rabee'ah whilst they were present in it. Those ruffians of Thaqeef who had been pursuing him retreated and so he headed to the shade of some grape vines and sat down there. The children of Rabee'ah were watching him and saw what he had endured from the louts of the people of At-Ta'if. The Messenger of Allah ﷺ, as has been mentioned to me, met the wife who was from Bani Jumah and said to her: "What has befallen us from your relatives by marriage?!"]

I say: This Isnad is Sahih Mursal. Yazid bin Ziyad Al-Makhzumiy is Thiqah (reliable and trustworthy). Abu Hamzah Muhammad bin Ka'b bin Sulaim bin Asad Al-Qurazhiy is from the Awsat [middle

(2nd/3rd) generation] of the Tabi'een and is Thiqah from the Rijal (narrators) of the two Sheikhs (Al-Bukhari and Muslim) and the majority (of Hadith compilers). He was an Imam (great scholar) in Seerah, Al-Maghaziy (military expeditions) and Tafseer. Most of what he heard was from the Sahabah and the Thiqaat (reliable and trustworthy narrators) from the Awsat of the Tabi'een. I am not aware of any narration from him that has come from someone who is not Thiqah or has been differed upon (in terms of reliability) with the exception of one single narration from Al-Harith Al-A'war from a tradition of 'Ali bin Abi Talib. It may be that he found a compelling reason for that and I did not find it related by anyone else. It is surprising that this lone narration was passed over by the A'immah (major scholars) as they did not mention Al-Harith Al-A'war among the Shuyukh (teachers) of Muhammad bin Ka'b; neither in "Tahdheeb Al-Kamaal" nor "Tahdheeb At-Tahdheeb"!

- The following came recorded in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/258/216) and from Mashkulah edition (with Harakaat)) (p:295/221):

[Sulaiman bin Ahmad related to us from Muhammad bin 'Amr bin Khalid Al-Harraaniy, who said: My father related to us from Ibn Lahee'ah, from Abu l-Aswad, from 'Urwah bin Az-Zubair, who said:

When Allah 'Azza Wa Jalla laid ruin to the document of their plotting (i.e. of the boycott), the Prophet ﷺ and his companions went out. So, they lived and mixed with the people. In those years the Messenger of Allah ﷺ used to present himself to the Arab tribes during every pilgrimage season and speak to every noble (or chief) and he would not ask them other than to provide refuge to him and provide Man'ah. He would say: **"I am not forcing anything upon anyone of you. Whoever is pleased with what I am inviting him to, then he has accepted it and whoever dislikes it, then I will not coerce him. What I need from you is to protect me from what is being devised against me of slaying, therefore protect me, so that I can convey the messages of my Rabb (Lord) until Allah accomplishes what He has destined for me and those who follow me by His Will."**

Nobody from among them accepted him and he did not come across anyone from those tribes except that the person said: The people (Qawm) of a man are more knowledgeable about him. So, do you see that a man comes to rectify us whilst he has caused ruin to his own Qawm (people)?" That was from what Allah 'Azza Wa Jalla had saved for the Ansar in terms of blessings. Abu Talib died and the trials upon the Messenger of Allah ﷺ increased in severity. Therefore, he set off to Thaqeef **hoping for them to provide him refuge and support**. He found a group of three from them who were the chiefs of Thaqeef. They were brothers: Abda Yalayl bin 'Amr, Habib bin 'Amr and Mas'ud bin 'Amr. He presented himself to them and complained to them about the trials that he faced and how his people abused him. So, one of them said: "I will steal the cloth covering of the Ka'bah if Allah has sent you with anything at all". Another said: "By Allah, I will not speak to you a single word after this meeting ever again. If you are indeed a Messenger, then you are too great in position of honour and right for me to speak to you. And the other said: "Was Allah not capable of sending other than you". They spread what he had said to them among Thaqeef so they gathered to ridicule the Messenger of Allah ﷺ. They established two lines for him upon the path and they took hold of stones. He was not able to lift a foot and place it down again except that they struck it with stones whilst they were ridiculing and mocking him at the same time. When he got past the two lines and his feet were flowing with blood he headed to an orchard of their grapevines. He arrived at the shade of some grapevines, he sat at their base in a distressed and pained state, whilst his feet continued to bleed. Then in the vineyard were 'Utbah bin

Rabee'ah and Shaibah bin Rabee'ah. When he saw them both, he disliked for them to approach him due to what he knew of their hostility towards Allah and His Messenger whilst he was in that situation. They then sent their slave boy 'Addas to him with some grapes. He was Christian from the people of Nineveh. When he reached him, he placed the grapes in front of him and then the Messenger of Allah ﷺ said:

"Bismillah" (In the name of Allah). 'Addas was surprised and so the Messenger of Allah ﷺ asked: "What land are you from, O 'Addas?" He said: "I am from the people of Nineveh". So, the Prophet ﷺ said: "From the people of the city of the righteous man Yunus bin Mata?" 'Addas asked: "And how do you know who Yunus bin Mata is?" So, the Messenger of Allah ﷺ informed him what he knew about Yunus and the Messenger of Allah ﷺ did not disdain anyone when conveying the messages of Allah تعالى. He (the boy) said: "O Messenger of Allah, inform me about Yunus bin Mata". When the Messenger of Allah ﷺ informed him about what had been revealed to him concerning Yunus bin Matta, he fell down in prostration before the Messenger ﷺ and began to kiss his feet whilst they were still flowing with blood. When 'Utbah and his brother Shaibah saw what the boy did they were silent. Then when the boy came back to them, they asked him:

"What made you prostrate to Muhammad and kiss his feet, whilst we have not seen you do that with anyone from us?" He said: "This righteous man spoke to me about things that I knew about the Messenger of Allah تعالى who had been sent to us called Yunus bin Mata and he informed me that he was a Messenger of Allah". They then both laughed and said: "Don't let him seduce you away from your Christianity. He is a man who deceives". The Messenger of Allah ﷺ then returned to Makkah].

I say: Firstly: 'Amr bin Khalid bin Farrukh bin Sa'id At-Tameemiy Al-Hanzhaliy, who was born in Egypt and settled in Al-Harran, is Thiqah (reliable narrator) and Ma'mun (trustworthy). He is from the Shuyukh (teachers) of Al-Bukhari. He heard it from Ibn Lahee'ah before leaving Egypt during his earlier young life. Ibn Lahee'ah's hearing the Maghaziyy (narrated traditions concerning history and battles) from 'Urwah bin Abu l-Aswad Muhammad bin Abdur Rahman bin Nawfal is a well known and established matter. Consequently, this chain of transmission is Qawwiyy (strong) and Jayyid (good) until it reaches 'Urwah bin Az-Zubair. And 'Urwah, without doubt, took it from his father and from other than him from among the early Sahabah, who were reliable and trusted (or just) eyewitnesses who were present during those incidents. That is even if the chain is Mursal in appearance, whilst in truth it has been transmitted by way of Tawatur (definite concurrent narrations).

Secondly: This contains an explanation that he ﷺ was seeking the Nusrah (support) from the tribes prior to the death of Abu Talib and that he only went to At-Ta'if after his death.

- It came via a completely different path of transmission in "Dalaa'il An-Nubuwwah" of Al-Baihaqi (2/288/690) and (2/414) in the Mashkul edition (i.e. with Harakaat):

[Abu Al-Husain bin Al-Fadl informed us from Abu Bakr Muhammad bin Abdullah bin Ahmad bin 'Ataab Al-'Abdiy, from Al-Qasim bin Abdullah bin Al-Mughirah Al-Jawhariy, from Isma'il bin Abi Uawis, who said: Isma'il bin Ibrahim bin 'Uqbah related to us from his paternal uncle Musa bin 'Uqbah. And Abu Abdullah Al-Hafizh informed us: Isma'il bin Muhammad bin Al-Fadl bin Muhammad Ash-Sha'raniy informed me, he said: My grandfather related to us, he said: Ibrahim bin Al-Mundhir Al-Hizamiy related to us from Muhammad bin Fulaij, from Musa bin 'Uqbah, from Ibn Shihab (and this is the wording of the Hadith of Al-Qattan): He said:

The Messenger of Allah ﷺ in those years used to present himself to the Arab tribes during every pilgrimage season and he would speak to the noble men of the tribes and their leaders, asking them to take him in and protect him (Man'ah). He would say: "I am not forcing anyone of you to anything, it is alright for whoever accepts what I am inviting him to believe in, and I cannot force whoever rejects it. I just want you to protect me from the devils to kill me, so that I can be able to deliver the Message of my Lord or until Allah accomplish what He has destined for me and those who follow me, with what He Wills." No one from among them accepted him and no one from those tribes came except that he said: "The Qawm (people/nation) of the man know him the best. Do you believe that a man will make our affair good whilst he has brought ruin to his Qawm (people/nation) and they have rejected him?" That honour and blessing was reserved for the Ansar by Allah 'Azza Wa Jalla (i.e. at a later time).

Then when Abu Talib died the trials fell back upon the Messenger of Allah ﷺ and they were greater in severity than they had previously been. Therefore, he set off to Thaqeef hoping for them to provide him refuge. There, he found a group of three from them who were the chiefs of Thaqeef at that time. They were brothers: Abda Yalayl bin 'Amr, Habib bin 'Amr and Mas'ud bin 'Amr. He presented himself to them and complained to them about the trials that he faced and how his people abused him. So, one of them said: "I will rip off the coverings of the Ka'bah if Allah has sent you with anything at all". Another said: "Was Allah not capable of sending other than you". And the other said: "By Allah, I will not speak to you a single word after this meeting ever again. If you are indeed a Messenger, then you are too great in position of honour and right for me to speak to you. And if you are lying against Allah then you are too bad for me to speak to". They mocked him and spread among their people what they had responded to him with. They established two lines for him upon his path. Then when the Messenger of Allah passed between the two lines, they made it that he was not able to lift his two feet or put them down except that they struck them with stones. They repeated that until they caused his two feet to bleed. When he got passed them his feet were flowing with blood, so, he headed towards one of their orchards. He found shelter in the shade of a grapevine and all the while in a distressed and pained state, with his two feet flowing with blood. Then in the orchard were 'Utbah bin Rabe'e'ah and Shaibah bin Rabe'e'ah. When he saw them both, he disliked their presence due to what he knew of their hostility towards Allah and His Messenger. When they saw him, they sent a slave boy of theirs called 'Addas to him. He was Christian from the people of Nineveh and was carrying grapes with him. When 'Addas came to him, the Messenger of Allah ﷺ asked him: "What land are you from, O 'Addas?" 'Addas said to him: "I am from the people of Nineveh". So, the Prophet ﷺ said: "From the people of the city of the righteous man Yunus bin Matta?" 'Addas asked: "And how do you know who Yunus bin Matta is?" So, the Messenger of Allah ﷺ informed him about what he knew about Yunus bin Matta, for he does not belittle anybody he is conveying the Message of His Lord to: "I am the Messenger of Allah and Allah تعالى informed me about the news of Yunus bin Matta". After he had informed him of that which Allah 'Azza Wa Jalla had revealed to him concerning Yunus bin Matta, he fell down in prostration to the Messenger ﷺ and began to kiss his feet whilst they were still flowing with blood. When 'Uqbah and his brother Shaibah saw what the boy did they remained still. Then when the boy came back to them, they asked him: "What made you prostrate to Muhammad and kiss his feet, whilst we have not seen you do that with anyone of us?" He said: "This is a righteous man, he informed me about things that I knew concerning a Prophet that had been sent to us by Allah the Most High called Yunus bin Matta and he informed me that he is a Messenger of Allah". They then both laughed at him

and said: “Don’t let him seduce you away from your Christianity. He is a man who deceives”. The Messenger of Allah ﷺ then returned to Makkah].

I say: This is a Sahih Isnad until Imam Az-Zuhriy. The previous wording of ‘Urwah almost conforms exactly to that of Az-Zuhriy. As such, either Az-Zuhriy took it from ‘Urwah, which is the strongest preponderant view, in which case the Isnad to ‘Urwah would increase it in strength and any possible doubt would be removed, or Az-Zuhriy took it from other than ‘Urwah, in which case it would be a corroboration for ‘Urwah, whilst it is not in need of corroboration, thus providing more strength to his narration. In any case, the statement of the Messenger of Allah ﷺ:

“I will not force anything upon anyone from among you. Whoever from you is pleased with what I invite him to, then that is how it is. And whoever dislikes, I will not force him. I just want you to protect me from their desires to kill me, so that I can be able to deliver the Message of my Lord or until Allah accomplishes what He has destined for me and those who follow me, with what He Wills.” is striking and of the utmost significance due to what results from it in terms of important Shar’iyah Ahkam (rulings). It should therefore be observed with the utmost precision and care!

- The following came recorded in “Ad-Du’aa” of At-Tabarani (3/128/957):

[Al-Qasim bin Al-Laith Abu Salih Ar-Ras’aniy related to us from Muhammad bin ‘Uthman Abu Sufyan Ath-Thaqafi, from Wahb bin Jarir bin Hazim, who said: My father related to us from Muhammad bin Ishaq, from Hisham bin ‘Urwah, from his father, from Abdullah bin Ja’far, who said: When Abu Talib passed away, the Prophet ﷺ went out to At-Ta’if walking upon his feet. He invited them to Islam but they did not accept. He departed, then found shade under a tree and prayed two Rak’ah. He then said:

إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي ، وَقِلَّةَ حِيلَتِي ، وَهَوَانِي عَلَى النَّاسِ ، أَرْحَمَ الرَّاحِمِينَ ، أَنْتَ أَرْحَمَ الرَّاحِمِينَ ، إِلَى مَنْ تَكَلَّمْتُ ، إِلَى عَدُوٍّ يَنْجَحُّمَنِي ، أَوْ إِلَى قَرِيبٍ مَلَكَتْهُ أَمْرِي ، إِنْ لَمْ تَكُنْ غَضَبَانِ عَلَيَّ فَلَا أُبَالِي ، غَيْرَ أَنْ عَافَيْتَكَ أَوْسَعُ لِي ، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ ، أَنْ تُنْزِلَ بِي غَضَبَكَ ، أَوْ تَحِلَّ عَلَيَّ سَخَطُكَ ، لَكَ الْعُتْبَى حَتَّى تَرْضَى ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

“O Allah! I complain to You of my weakness, the scarcity of my resources, and the humiliation I have been subjected to by the people. Most Merciful of those who are merciful, You are the Most Merciful of those who are merciful. To whom have you entrusted me? To an enemy who receives me with displeasure? Or to someone near to whom you have granted authority over my affair? So long as You are not angry with me, I do not care. Your favour is of a more expansive relief to me. I seek refuge in the light of Your Face by which all darkness is illuminated and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You”].

Al-Albaniy said in his “Silsilat ud-Da’eefah”: [It was related by At-Tabarani in “Al-Mu’jam Al-Kabir” (3/73/181), Ad-Diyaa’ related it from him in “Al-Mukhtarah” (56/128/1-2) and Ibn Mandah Al-Asfahani attributed it in “Juz’ Tarjamah At-Tabarani” (1/10-11) to “Al-Mu’jam Al-Kabir” where he said: “It is what Muhammad bin Abdullah bin Ahmad bin Ibrahim informed us in **“Al-Mu’jam Al-Kabir”**: Abu I-Qasim Sulaiman bin Ahmad bin Ayyub bin Mutair Al-Lakhmiy informed us: Abu Salih Al-

Qasim bin Al-Laith Ar-Raasibiy related to us ... the exact same in terms of Sanad (chain) and Matn (textual content)". Ibn Mandah also related some of it in his "At-Tawhid" (79/1). It came recorded in "Majma' Az-Zawaa'id Wa Manba' Al-Fawaa'id (Revised version: 5/456). At-Tabarani related it and he is Mudallis Thiqah and the rest of the transmitters are Thiqah]. **I say:** I did not find it in my copy of Tabarani's "(Al-Mu'jam) Al-Kabir".

- It also came recorded in "Al-Kaamil" of Ibn 'Adiy (6/11):

[Al-Qasim bin Al-Laith Abu Salih Ar-Raasibiy related to us at Tinnees. I asked him if he could dictate to us from memory: Muhammad bin Abi Safwan Ath-Thaqafi ... Exactly the same narration (as the previous one) in Sanad (chain) and Matn (textual content)]. Then Ibn 'Adiy (commented): [We have not heard anyone apart from Abu Salih Ar-Raasibiy relating this Hadith and we have not written (or recorded) it except from him]. Al-Albaniy said in his "Silsilat Ad-Da'eefah": [And Ibn 'Adiy (284/2) (i.e. recorded it) and from him Ibn 'Asaakir (14/178/2)]. Al-Albaniy also said in his "Silsilat Ad-Da'eefah": [And it was related via Ibn Ishaq in a 'An'anah form. Al-Asbahani also recorded it in his "Al-Hujjah" (166/2) and Ar-Rafi'iy in his "Tareekh Qazween" (2/82)]. I also found it in "Tareekh Dimashq" (49/152) and in "At-Tadween Fee Akhbar Qazween" (1/195).

I say: The following came mentioned by some of them: Ar-Raasibiy is rather "Ar-Raasiy" or "Ar-Ras'aniy" and both of them are a correct attribution to "Ra's ul-Ain" (a place) in Al-Jazeera (Jazeerat ul-Iraq Wa sh-Shaam) and he is Thiqah (reliable) and Ma'mun (Trustworthy).

I say: Abu Salih Al-Qasim bin Al-Laith Ar-Raasiy was not alone in relating it. Rather, it was related by other than him, like what came mentioned in this curious story:

- It is transmitted in the book "Al-Mashyakah Al-Baghdadiyah" of Abu Tahir As-Salafiy (2/59):

[From the beneficial lessons of Ibn As-Samarqandiy: Ash-Sheikh Abu Muhammad Abdullah bin Ahmad bin 'Umar As-Samarqandiy related to us from Abu Bakr Ahmad bin 'Ali bin Thabit Al-Khateeb: Abu An-Najeeb Abdul Ghaffar bin Abdul Wahid Al-Urmawiy related this to me. He informed him: He said: I heard Al-Hasan bin 'Ali Al-Muqri'u saying: I heard Abu I-Husain bin Faris An-Nahwiyy saying: I heard Al-Ustadh Al-'Ameed saying:

I did not believe that there was in this world a sweetness sweeter than leadership and being in government which I was in, until I witnessed the discussion between Sulaiman bin Ahmad At-Tabarani and Abu Bakr Al-Ju'aabiy. At-Tabarani defeated Al-Ju'aabiy in respect to the great amount that he had memorised, whilst Al-Ju'aabiy defeated At-Tabarani in his sharpness and the intelligence of the people of Baghdad. It continued until their voices became raised and neither of them could hardly defeat the other. Al-Ju'aabiy then said: "I have a Hadith that does not exist in the Dunya (world) except with me". He (At-Tabarani) said: "Present it". He said: "Abu Khalifah related to us from Sulaiman bin Ayyub" and then he related the Hadith. At-Tabarani then said: "I am Sulaiman bin Ayyub and Abu Khalifah heard (or received) from me, so listen, so that your Isnad (chain of transmission) can be elevated as you are relating from Abu Khalifah from me". He then felt shame and At-Tabarani defeated him. Ibn ul-'Ameed said: So, I wished in my position that being in government and leadership had not belonged to me and that I was (instead) At-Tabarani and then felt the same joy that At-Tabarani did for the sake of the Hadith ... And Abu Bakr Al-Khateeb had informed us of the Hadith from Abu Nu'aim Al-Hafizh: Abu Bakr Ahmad bin Muhammad bin Musa Al-Mulhamiy related to me by way of dictation: Abu Khalifah Al-Fadl bin Al-Hubab informed us:

Sulaiman bin Ahmad bin Ayyub Al-Lakhmiy related to us from Ahmad bin Ja'far, from 'Ali bin Al-Madeeni, from Wahb bin Jarir, from his father, from Muhammad bin Ishaq, from Hisham bin 'Urwah, from his father, from Abdullah bin Ja'far, who said: When Abu Talib passed away the Prophet ﷺ went out walking upon his feet to At-Ta'if. He invited them to Allah but they did not accept. He then came to the shade of a tree and prayed two Rak'ah and said:

"O Allah! I complain to You of my weakness, the scarcity of my resources, and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful, You are the more merciful to me than to entrust me to an enemy who receives me with displeasure? Or to someone near to whom you have granted authority over my affair? So long as You are not angry with me, I do not care. Your favour is of a more expansive relief to me. I seek refuge in the light of Your Face by which all darkness is illuminated and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You".

And Ahmad bin Muhammad bin Hamid Al-Hamadhaniy mentioned to me that our Sheikh Abu Nu'aim related to them this narration from Al-Mulhamiy like this. He then said to them: And Sulaiman bin Ahmad bin Ayyub Al-Lakhmiy At-Tabarani related it to us].

The Rijal (narrators) of this Isnad (chain) are Thiqaat (reliable and trustworthy) and there is nothing within it that harms its integrity, as they have claimed, apart from the 'An'anah of Ibn Ishaq, due to what has been claimed regarding his Tadlees (deception in the Isnad by way of omission etc.) We have thoroughly dispelled those claims and the story of the Messenger of Allah ﷺ going to At-Ta'if and what he encountered in terms of harm and suffering is famous and Mutawatir. Perhaps some of those historians related the story without its Isnad due to its fame and its' being Mutawatir and consequently only the authenticity of the textual content of the Du'aa (supplication) requires verification. However, the Du'aa came via another path which authenticates the text of the Du'aa, by Allah's will, especially when taking into account the integrity of the textual content, the majesty of its wordings and its' enchanting far reaching eloquence:

- It came from a narration of Muhammad bin Ishaq from Yazid bin Ruman, mentioned by Ibn Hisham in his "Seerah" (1/260), from Ibn Ishaq in his "Seerah", Ibn Jarir in his "Tareekh" (1/554), Ath-Tha'labiy mentioned it in his "Tafsir" (9/19) also from Ibn Ishaq and Ibn Kathir in his "Al-Bidayah Wa n-Nihayah" amongst others. Ibn Kathir also said in his Tafsir (4/207): [And Muhammad bin Ishaq mentioned from Yazid bin Ruman, from Muhammad bin Ka'b Al-Qurazhiy: The story of the journey of the Prophet ﷺ to At-Ta'if, his inviting them to Allah 'Azza Wa Jalla and their rejection of him. He mentioned the story in full and presented that beautiful Du'aa:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ: أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَأَنْتَ رَبُّ
الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي، إِلَى مَنْ تَكَلَّمْتُ؟ إِلَى عَدُوٍّ بَعِيدٍ يَتَجَهَّمُنِي؟ أَمْ إِلَى صَدِيقٍ قَرِيبٍ مَلَكَتْهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ
بِكَ غَضَبٌ عَلَيَّ فَلَا أُنَالِي، غَيْرَ أَنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ
عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يُنْزَلَ بِي غَضَبُكَ، أَوْ يَجْلَّ عَلَيَّ سُخْطُكَ، لَكَ الْعُنْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِكَ

“O Allah! I complain to You of my weakness, the scarcity of my resources, and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful, You are the Most Merciful of those who are merciful. And You are the Rabb (Lord) of the weak and oppressed and You are my Rabb (Lord). To whom have you entrusted me? To a distant enemy who receives me with displeasure? Or to a near friend near to whom you have granted authority over my affair? So long as You are not angry with me, I do not care. Your favour is of a more expansive relief to me. I seek refuge in the light of Your Face by which all darkness is illuminated and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You”

He said: Then when he departed from them, he stayed at night by a palm tree and recited from the Qur’an during that night and Jinn from Ahl Naseebain listened to him. And this is Sahih (Authentic)]. It also came mentioned in his “Tafsir” (7/290) and by Adh-Dhahabiy in “Tareekh ul-Islam” (1/284): [And Al-Bakaa’iy said from Ibn Ishaq: Yazid bin Ruman related to me].

The small student of knowledge from the imitators of Al-Albaniy who writes under the name of “Al-Muqri” said on the internet Ahl ul-Hadith platform in defense of (his infallible Imam and inspirational example) in relation to his classifying of this Hadith as being Da’if (weak): “The mention of the Du’aa in this Hadith has come from two paths from Muhammad bin Ishaq:

The first: Via the path of Wahb bin Jarir bin Hazim from his father, from Muhammad bin Ishaq, from Hisham bin ‘Urwah, from his father, from Abdullah bin Ja’far. **I say:** This Isnad is Da’if (weak) because Muhammad bin Ishaq is a Mudallis (employs deception in the Isnad by way of omission etc.) and he employs ‘An’annah.

The second: Via the path of Ziyad bin Al-Bakaa’iy, from Muhammad bin Ishaq, who said: Yazid bin Ziyad related to me from Muhammad bin Ka’b Al-Qurazhiy in a Mursal manner. I say: This then represents a **discrepancy** from Muhammad bin Ishaq. That is whilst it is known that Ziyad Al-Bakaa’iy is from the most reliable people in relation to Muhammad bin Ishaq. Consequently, it is preponderant that the correct conclusion is that this narration is Mursalah and as such is not used as evidential proof. Therefore, the one who classified this Hadith as being Da’if (weak), and I am referring specifically to the Du’aa (supplication) contained within it, has a very strong premise for his judgment]. End of Al-Muqri’s speech.

In response **we say:**

Firstly: It is not related from Yazid bin Ziyad but rather from Yazid bin Ruman. Yazid bin Ruman was the Mawla (slave) of Aali (family/household of) Az-Zubair. He is Thiqah (reliable) Mutqin (precise) and an Imam. He is from the Rijal (approved narrators) of the two Sheikhs (Al-Bukhari and Muslim) and the Jama’ah (referring to the Sunan of At-Tirmidhi, An-Nasa’iy, Ibn Majah and Abu Dawud, in addition to the Musnad of Ahmad bin Hanbal). He is well known to have taken (or received) directly from ‘Urwah bin Az-Zubair, just as he took from Muhammad bin Ka’b Al-Qurazhiy a lot, from that which he missed taking from ‘Urwah. Muhammad bin Ka’b Al-Qurazhiy is from the generation of the Kibar (major) or Awsat (middling i.e. 3rd) and he often related in a Mursal manner relying upon the reliability of his Shuyukh and their fame, as has we have previously pointed to.

Secondly: Muhammad bin Ishaq is from the A’immah (major scholars) of the Seerah, the Maghaziyy and history, alongside his many Hadith. He roamed the regions and followed the roads (in pursuit of

knowledge), to the point that Shu'bah called him: "He is the Amir ul-Mu'mineen (leader of the believers) in respect to the Hadith". As such, what is strange in relation to him receiving the same reported tradition from independent sources?! This is not a discrepancy but rather represents the breadth of his knowledge and the variety of his sources.

Thirdly: The two narrations almost exactly conform with each other in their wordings which makes us certain that it came from 'Urwah bin Az-Zubair without question. And that Muhammad bin Ka'b Al-Qurazhiy must have taken it from 'Urwah or from a Thiqah (reliable narrator) who took it from 'Urwah. Likewise, Muhammad bin Ishaq took it from Hisham or from a Thiqah from Hisham. The Hadith is consequently affirmed without doubt.

Fourthly: Concerning his statement: "It is known that Ziyad Al-Bakaa'iy is from the most reliable people in relation to Muhammad bin Ishaq", then I have no idea where he ascertained that from. That is as "**Al-Muqri**" is not from the major Imams of Hadith, the reliable Huffazh from whom such a judgement is accepted from. Similarly, I have not found it in anything from the references attributed to those who rely upon his knowledge and expertise (experience), with the exception of the statement of Abdullah bin Idrees: [There is no one more reliable in relation to Ibn Ishaq than Ziyad Al-Bakaa'iy because he dictated to him twice. He said: Ibn Ishaq related to us these Maghaziyy. Ibn Ishaq came and settled in Al-Hira. So they wanted someone to write something to a man of Quraish. Ziyad came and dictated to him twice]. In addition, the fact that Ibn Hisham took the famous Seerah from Al-Bakaa'iy is not evidence for him (i.e. Al-Bakaa'iy) being from the most reliable people in respect to Muhammad bin Ishaq. Rather, the majority of the A'immah (major scholars) only said (concerning him): [Sadooq (truthful) and reliable in respect to the Maghaziyy] and that he was [Reliable in relation to Ibn Ishaq], or something similar to that. Outside of that (i.e. the area of Al-Maghaziyy) they classified him as Da'if (weak) or spoke about him (i.e. raised issues). And whoever investigates the statements of the A'immah (major scholars) of the narrators of the Seerah concerning Ibn Ishaq and examines their Hadith, would know for certain that Yunus bin Bukair bin Wasil Ash-Shaibani, Abu Bakr Al-Jamal, Al-Kufi, surpasses him in everything.

Consequently, this beautiful majestic Du'aa (supplication) is Thabit (reliable) and Sahih (authentic), by the will of Allah تعالى, and the following is the text with Tashkeel (or Harakaat):

اللَّهُمَّ إِنَّكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ: أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَأَنْتَ رَبُّ
الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي، إِلَى مَنْ تَكَلَّمْتُ؟ إِلَى عَدُوٍّ بَعِيدٍ يَنْجَهِمُنِي؟ أَمْ إِلَى صَدِيقٍ قَرِيبٍ مَلَكَتْهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ
بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي، غَيْرَ أَنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ
عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يُنْزَلَ بِي غَضَبُكَ، أَوْ يَحِلَّ عَلَيَّ سُخْطُكَ، لَكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِكَ

"O Allah! I complain to You of my weakness, the scarcity of my resources, and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful, You are the Most Merciful of those who are merciful. And You are the Rabb (Lord) of the weak and oppressed and You are my Rabb (Lord). To whom have you entrusted me? To a distant enemy who receives me with displeasure? Or to a near friend near to whom you have granted authority over my affair? So long as You are not angry with me, I do not care. Your favour is of a more expansive relief to me. I seek

refuge in the light of Your Face by which all darkness is illuminated and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You”

- Imam Ahmad bin Hanbal said in his Musnad (4/335/18978):

[Abdullah bin Muhammad related to us: Imam Abdullah bin Ahmad bin Hanabal said: “And I heard it from Abdullah bin Muhammad bin Abi Shaibah”. Marwan bin Mu’awiyah Al-Fazariy related to us from Abdullah bin Abdur Rahman At-Ta’ifiy, from Abdur Rahman bin Khalid Al-‘Udwaniy, from his father: That he saw the Messenger of Allah ﷺ in the east of Thaqeef and he was standing upon a bow or staff when he came to them seeking **An-Nasr** (victory/support). He (the narrator) said: I heard him reciting Surah At-Tariq from the beginning to its conclusion. He said: So I became aware of it in Jahiliyah (prior to Islam) whilst I was a Mushrik (polytheist) and recited it later in Islam. He said: Thaqeef called me and said: “What did you hear from this man?” So, I recited what I had heard to them. Then those who were with them from Quraish said: “We are more knowledgeable concerning our companion! If we had known what he says to be the truth, we would have followed him]. Ibn Khuzaimah recorded it in his Sahih (3/141/1778), At-Tabarani in his “Mu’jam Al-Kabir” (4/197/4126), (4/198/4127) and (4/198/4128) and possibly other than them. This Isnad is Hasan Qawwiyy (Good/strong) because Abu Ya’la Abdullah bin Abdur Rahman bin Ya’la bin Ka’b Ath-Thaqafiy At-Ta’ifiy is Sadooq (truthful) who errs whilst the other narrators are Thiqaat (reliable)!

- Imam Al-Bukhari recorded the following in his Sahih (3/1180/3059):

[Abdullah bin Yusuf related to us: Ibn Wahb informed us, he said: Yunus informed me from Ibn Shihab, he said: ‘Urwah related to me that ‘Aa’ishah, may Allah be pleased with her, the wife of the Prophet ﷺ, related to him that she said to the Prophet ﷺ: “Have you encountered a day more severe than the day of Uhud?” The Prophet ﷺ replied: “I have encountered from your people what I have encountered. And the worst that I encountered from them was on the day of ‘Aqabah when I presented myself to Ibn ‘Abd-Yalayl bin ‘Abd-Kulal and he did not respond positively to what I had wanted. So, I departed, overwhelmed with grief, and I did not recover myself until I found myself at Qarn Ath-Tha’aalib. I then lifted my head towards the sky to see a cloud shading me. I looked up and there was Jibreel in it. He called to me saying: “Allah has heard what your people have said to you and what they have replied back to you with. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people”. The Angel of the Mountains called to me, greeted me with peace and then said: “O Muhammad! Order what you wish. If you like, I will bring down Al-Akhshabain (i.e. two mountains) upon them”. The Prophet ﷺ said: “No, rather I hope that Allah will bring from their loins children who will worship Allah Alone, and not associate anything with Him].

Imam Muslim recorded it in his Sahih (3/1421/1795), Ibn Hibban in his Sahih (14/517/6561), An-Nasa’iy in his Sunan Al-Kubra (4/406/7706), At-Tabarani in his Mu’jam Al-Awsat (8/370/8902), Abu Nu’aim Al-Asbahaniy in “Dalaa’il An-Nubuwwah” (1/249/208), Al-Baihaqiyy in his “Dalaa’il An-Nubuwwah” (2/289/691) and others beside them. This Isnad (chain) is of the highest level of authenticity.,

B - Talab An- Nusrah (seeking material support) from various tribes during the pilgrimage seasons and their associated markets:

- Imam Ahmad bin Hanbal recorded in his Musnad (4/63/16654) and (5/376/23240) with a Sahih Isnad from a Sheikh of Bani Malik bin Kinanah:

[Abu An-Nadr related to us, he said: Shaiban related to us from Ash'ath, he said: A Sheikh from Bani Malik bin Kinanah related to me, he said: I saw the Messenger of Allah ﷺ at the market of Dhu Al-Majaz, passing through it and saying:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

"O people, say Laa Ilaahah Illallah (There is no deity other than Allah) and you will be successful". He (the narrator) said: Abu Jahl would scatter dirt upon him and say: "O people, do not let this one deceive you away from your religion. He only wishes that you abandon your gods and to leave Al-Lat and Al-Uzza". He (the narrator) said: The Messenger of Allah ﷺ paid no attention to him. He (the narrator) said: We said: "Describe to us the Messenger of Allah ﷺ". He said: "He was between two red robes, broad (shouldered), solid build, beautiful face, very black hair, white complexion and full (or abundant) hair].

- Imam Ahmad bin Hanbal related it with another Sahih Isnad in his Musnad (5/371/23199):

[Muhammad bin Ja'far related to us from Shu'bah, from Al-Ash'ath bin Sulaim, who said: I heard a man in the service of Aali (family/household of) Az-Zubair, he said: I heard a man in the market of 'Ukaazh saying: "O people, say Laa Ilaahah Illallah (There is no deity other than Allah) and you will be successful". He was followed by another man saying: "This one wants to take you away from your gods". They were the Prophet ﷺ and Abu Jahl]. I say: It was rather the market of Dhu Al-Majaz on the outskirts of Makkah which the pilgrims and others used to frequent. As for the market of 'Ukaazh, then that was far away and close to At-Ta'if.

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/492/16066) from Rabee'ah bin 'Abbad Ad-Deeliy:

[Abu Sulaiman Ad-Dabbiy Dawud bin 'Amr bin Zuhair Al-Maseebiy related to me, he said: Abdur Rahman bin Abi Az-Zanad related to us from his father, from Rabee'ah bin 'Abbad Ad-Deeliy, who had been Jahiliy who (later) embraced Islam. He said: I saw the Messenger of Allah ﷺ first hand in the market of Dhu Al-Majaz saying: "O people, say Laa Ilaahah Illallah (There is no deity other than Allah) and you will be successful!" He would enter among the crowds whilst the people were hustling around him. I did not see anyone say anything and he did not remain silent, repeating "O people, say Laa Ilaahah Illallah (There is no deity other than Allah) and you will be successful!" Except, behind him, was a squint-eyed man with a radiant face and two braids. He was saying: "He has left your religion, a liar!" I asked: "Who is this?!" They said: "Muhammad bin Abdullah and he claims Prophethood!" and I asked: "And who is this who is calling him a liar?!" They said: "His paternal uncle Abu Lahab!" I (i.e. Abdullah bin Dhakwan Abu Az-Zanad) said: "You were very young at that time!" He (Rabee'ah bin 'Abbad Ad-Deeliy) replied: "No, by Allah, I was of mature (or reasoning) mind at that time].

Imam Ahmad bin Hanbal recorded this narration in numerous places in his Musnad (3/492/16069), (4/341/19026) and (4/341/19027). It was also recorded by Imam Ibn Abi 'Asim 'Amr Ash-Shaibani in

his “Al-Aahaad Wa Al-Mathaaniy” (2/210/964), Imam Al-Hakim in his Mustadrak (1/62/39), At-Tabarani in his Mu’jam Al-Kabir (5/61/9120), At-Tabarani in his Mu’jam Al-Awsat (9/57/4582) and it has perhaps been recorded by other than them. Dawud bin ‘Amr bin Zuhair Al-Maseebiy was not alone in relating it from Abdur Rahman bin Abi Az-Zanad. Rather, it was also related by Muhammad bin Bakkar, Ibrahim bin Abi Al-‘Abbas, Suraij bin An-Nu’mān, Abu ‘Ali ‘Ubaidullah bin Abdul Majeed Al-Hanafiy, Sa’id bin Abi Maryam, Ibrahim bin ‘Ali bin Al-Hasan bin ‘Ali bin Abi Rafi’, and perhaps others. All of them said: “Ibn Abi Az-Zanad related to us”. I say: Some of them had heard (i.e. received Hadith) from Abdur Rahman bin Abi Az-Zanad prior to the change in the state of his memory in Baghdad and he has definitely memorised this here due to the conformity of the narration from all those who related it from him, with the testimony of the following paths, and consequently the Hadith is Sahih.

- Imam At-Tabarani recorded the following in his Mu’jam Al-Kabir (5/62/4587) and his Mu’jam Al-Awsat (2/133/1487):

[Ahmad bin Abdullah Al-Bazzaz At-Tustariy related to us from Muhammd bin ‘Uthman bin Abi Safwan Ath-Thaqafiy, from Abdus Samad bin Abdul Warith, from Sa’id bin Salamah bin Abi Al-Husam Abu ‘Amr Al-Madeeniy, from Zaid bin Aslam and Muhammad bin Al-Munkadir, from Rabee’ah bin ‘Abbad Ad-Deeliy, he said: I saw the Messenger of Allah ﷺ at the market of Dhu Al-Majaz and he was going around the people saying: “O people, verily, Allah has commanded you to worship him and not associate anything with Him”. And there was a man behind him saying: “O people, verily, this one is commanding you to abandon the religion of your forefathers”. I asked: “Who is this?” They answered: “His uncle Abu Lahab”]. Imam At-Tabarani then commented in his “Al-Awsat”, saying: [No one related this Hadith from Zaid apart from Sa’id which Abdus Samad was alone in relating]. And Ibn Abi ‘Asim ‘Amr Ash-Shaibani recorded it in his “Al-Aahaad Wa Al-Mathaaniy” (2/207/960) with a Sahih Isnad: [Al-Hasan bin ‘Ali related to us from Abdus Samad bin Abdul Warith, from Sa’id bin Salamah, from Muhammad bin Al-Munkadir and Zaid bin Aslam, that they both heard Rabee’ah bin ‘Abbad, may Allah be pleased with him, saying the same as it (i.e. previous narration)]. Then Al-Qadi Abu Bakr said: [I heard Al-Hasan bin ‘Ali saying: I heard Abdus Samad bin Abdul Warith saying: It was not the most authentic book of Sa’id bin Salamah!].

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/492/16067):

[Sa’id bin Abi Ar-Rabee’ As-Samman related to us, he said: Sa’id bin Salamah (meaning Ibn Abi Al-Husam) related to me, he said: Muhammad bin Al-Munkadir related to us that he heard Rabee’ah bin ‘Abbad Ad-Deeliy saying: I saw the Messenger of Allah ﷺ go around the people at Mina in their encampments prior to his migration to Al-Madinah. He would say: “O people, verily Allah ‘Azza Wa Jalla has commanded you to worship Him and to not associate anything with Him”. He said: And behind him was a man saying: “This one commands you to abandon the religion of your forefathers”. So, I asked: “Who is this man?” and it was said that this is Abu Lahab]. At-Tabarani recorded it in his Mu’jam Al-Kabir (5/61/4583), Ibn ‘Asim ‘Amr Ash-Shaibani in his “Al-Aahaad Wa Al-Mathaaniy” (2/207/959) and Al-Hakim in his Mustadrak (1/61/38). He then said: [This Hadith is Sahih upon the conditionality of the two Sheikhs (Al-Bukhari and Muslim and its narrators to the last of them are Thiqaat and Athbaat (reliable and trustworthy). It is possible that they or one of them erred in believing that Rabee’ah bin ‘Abbad does not have a narrator other than Muhammad bin Al-Munkadir, whilst Abu Az-Zanad Abdullah bin Dhakwan had related this very same Hadith from him].

- Ibn Abi 'Asim 'Amr Ash-Shaibani recorded the following with a Jayyid (good) Isnad in his: "Al-Ahaad Wa Al-Mathaaniy" (2/208/961):

[Wahban bin Baqiyah related to us: Khalid bin Abdullah informed us from Muhammad bin 'Amr, from Muhammad bin Al-Munkadir, from Rabee'ah bin 'Abbad Ad-Deeliy, may Allah be pleased with him, that he said: I saw the Messenger of Allah ﷺ at Dhu Al-Majaz pursuing the people inviting them to Allah 'Azza Wa Jalla in their encampments. And behind him was a squint-eyed man who was saying: "Do not let him seduce you away from the religion of your forefathers". I asked: "Who is this?" So, they said: "His paternal uncle Abu Lahab"]. Imam Ahmad bin Hanbal recorded it in his Musnad (3/492/16064-16065), At-Tabarani in his Mu'jam Al-Kabir (5/61/4584-4585), Al-Harith/Al-Haithami in his Musnad "Az-Zawaa'id" (2/663/641) and (2/692/677) and Al-Baihaqi in his Sunan Al-Kubra (9/7/17505), among others.

- At-Tabarani recorded the following in his Mu'jam Al-Kabir (5/62/4586):

[Isma'il bin Muhammad bin Al-Muhajir Al-Qurashiy Al-Masriy related to us from Ubaidullah bin Abdullah Al-Munkadir: My father related to me from his father, from his grandfather, that he heard Rabee'ah bin 'Abbad Ad-Deeliy saying: I saw the Messenger of Allah ﷺ going around the people at Mina in their encampments prior to his migration to Al-Madinah. He was saying: "O people, verily Allah has commanded you to worship Him and to not associate anything with Him". And behind him was a radiant squint-eyed man with two braids who was saying: "O people, this one commands you to abandon the religion of your forefathers". So I asked about him and it was said that this is his paternal uncle Abu Lahab].

- At-Tabarani recorded the following in his Mu'jam Al-Kabir (5/62/4588) with a Sahih Isnad:

[Musa bin Sahl Abu 'Imran Al-Jawniy related to us from Hisham bin 'Ammar, from Shu'aib bin Ishaq ... And Muhammad bin Abdullah Al-Hadramiy related to us from Ibrahim bin Al-Mundhir Al-Hizamiy, from Wahb: They both said: Ibn Abi Dhi'b related to us from Sa'id bin Khalid Al-Qaarizhiy, from Rabee'ah bin 'Abbad, who said: I saw Abu Lahab at 'Ukaazh and he was following the Messenger of Allah ﷺ and was saying: "O people, this one has gone astray and so do not let him lead you astray from the achievements of your forefathers". That was whilst the Messenger of Allah ﷺ would seek distance from him whilst he was following him]. Imam Ahmad bin Hanbal recorded it in his Musnad (3/492/16063) and Ibn Abi 'Asim 'Amr Ash-Shaibani in his "Al-Ahaad Wa Al-Mathaaniy" (2/209/963).

- At-Tabarani recorded the following in his Mu'jam Al-Kabir (5/63/4590) with a Sahih Isnad:

[Muhammad bin Abdullah Al-Hadramiy related to us from Ibrahim bin Al-Mundhir Al-Hizamiy, from Ibn Wahb: 'Amr bin Al-Harith informed me that Bukair bin Abdullah Al-Ashaji related to him from Rabee'ah bin 'Abbad, that he said: I saw Abu Lahab at 'Ukaazh and he was following the Messenger of Allah ﷺ, he was walking upon his tracks whilst we were following him. It is as if I am looking at him with his squinted eye and his two braids. He was the fairest in complexion of the people and the most beautiful (or handsome)].

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/492/16068):

[Abdullah related to us from Masruq bin Al-Marzuban Al-Kufi, from Ibn Abi Za'idah, he said: Ibn Ishaq said: Husain bin Abdullah bin Ubaidullah bin Al-'Abbas related to me, he said: I heard Rabee'ah bin 'Abbad Ad-Deeliy, that he said:

I was with my father as a young man looking at the Messenger of Allah ﷺ pursuing the tribes, whilst behind him was a squint-eyed man, radiant with his hair gathered at his forelock. The Messenger of Allah ﷺ would stand before a tribe and say: "O such and such tribe! I am the Messenger of Allah sent to you: I command you that you worship Allah and do not associate anything with Him. And that you believe in me until I carry out from Allah that which He has sent me with". When the Messenger of Allah ﷺ had finished what he said, the other would say behind him: "O such and such tribe! This one wants you to strip yourselves from Al-Lat and Al-Uzaa, and your allies from the Jinn of Bani Malik bin Aqyash, to follow that which he has brought in terms of innovation and misguidance. So, do not listen to him and do not follow him!" I then said to my father: "Who is this?" And he said: "His paternal uncle Abu Lahab].

The exact same narration has been reported by At-Tabarani in his Mu'jam Al-Kabir (5/63/4589) and Imam Ahmad bin Hanbal recorded similar to it in his Musnad (3/493/16070), in addition to Ibn Abi 'Asim 'Amr Ash-Shaibani in his "Al-Aahaad Wa I-Mathaaniy" (2/208/962). This is circumstantial supportive evidence, however, Al-Husain bin Abdullah bin Ubaidullah bin Al-'Abbas is Da'if (weak) as is stated (by Ibn Hajar) in "At-Taqreeb", even though Yahya bin Ma'een, in spite of his stubbornness and strictness, classified him as being reliable!

- A summary of some of this Seerah came mentioned in the Seerah of Ibn Hisham (1/422-425) in relation to the situation of the Prophet ﷺ after the calamity of At-Ta'if:

[Ibn Ishaq said: Then the Messenger of Allah ﷺ returned to Makkah and his Qawm (people) intensified their opposition against him and rejection of his religion except for a small number of weak and oppressed individuals who had believed in him. So, the Messenger of Allah used to present himself to the Arab tribes during the (pilgrimage) seasons when they occurred. He would invite them to Islam and inform them that he was a Prophet who had been sent. He would ask them to believe in him and **provide him with Man'ah** (protection) to enable him to make clear what Allah had sent him with.

Ibn Ishaq said: He related to me from our companions (or peers), from those I do not accuse (i.e. of any fault), from Zaid bin Aslam, from Rabee'ah bin 'Abbad Ad-Deeliy or who Abu Az-Zanad related from (Ibn Hisham said: It is Rabee'ah bin 'Abbad). Ibn Ishaq said: And Husain bin Abdullah bin Ubaidullah bin 'Abbas related to me: He said: I heard Rabee'ah bin 'Abbad relating it to my father: He said: I was a boy (or young man) with my father at Mina. The Messenger of Allah ﷺ was stopping at the encampments of the tribes and would say: O such and such tribe, I am the Messenger of Allah sent to you: He commands you to worship Him and to not associate anything with Him. And that you should give up what you have been worshipping beside him from these idols. That you should believe in me and **provide me with Man'ah** (protection) so that I can make deliver and present what Allah has sent me with". He said: And behind him was a squint-eyed radiant man with two braids and a dress from 'Aden (Yemen). When the Messenger of Allah ﷺ had finished his speech and what he invited to, that man said: "O such and such tribe, this one only wants to call you to disassociate from Al-Lat and Al-Uzza and your allies from the Jinn of Bani Malik bin Aqyash, to follow what he has brought in terms of innovation and misguidance. So, do not obey him and do not listen to what he has to say". He said: So, I said to my father: "O father, who is this man who follows him and counters

what he says?" He said: "This is his paternal uncle Abdul 'Uzza bin Abdul Muttalib, Abu Lahab". (Ibn Hisham said: An-Nabighah said: It is as if you are from the camels of Bani Aqyash *** Making a noise behind his feet with a water skin)].

I say: Some of what has preceded has been transmitted by way of Tawatur (concurrent reports) from Rabee'ah bin 'Abbad Ad-Deeliy thus establishing definiteness and certainty in respect to the certitude of this reported tradition from Rabee'ah bin 'Abbad Ad-Deeliy, without the least amount of doubt.

- Imam Abu Bakr bin Abi Shaibah recorded in his Musannaf (7/332/36565) the following with a Sahih Isnad from Tariq bin Abdullah Al-Muharibiy:

[Abdullah bin Munair related to us from Yazid bin Ziyad (ibn Abi Al-Ja'd), from Abu Sakhr Jami' bin Shaddad, from Tariq bin Abdullah Al-Muharibiy, who said:

I saw the Messenger of Allah ﷺ in the market of Dhu Al-Majaz whilst I was at the trading stall of my father. He said: So, he passed by wearing a red outer garment and was calling at the top of his voice: "O people, say Laa Ilaahah Illallah (There is no deity other than Allah) and you will be successful!" And there was a man following him with rocks. He had caused his ankles and his Achilles heel to bleed and was saying: "O people, do not obey him as he is a liar". He said: I asked: "Who is this?" and they replied: "He is a young man from Bani Abdul Muttalib" and I asked: "Who then is following him and throwing rocks at him?" They said: "It is his paternal uncle Abdul Uzza (Abu Lahab)].

Ibn Khuzaimah also recorded it in a shorter form in his Sahih (1/82/159) and Al-Baihaqi in Sunan Al-Kubra (1/76/363). And the majority recorded it in its long (full) form including Ibn Hibban in his Sahih (14/520/6562), At-Tabarani in his Mu'jam Al-Kabir (8/315/8175), Ad-Daraqutni in his Sunan (3/45/186) and Al-Hakim in his Mustadrak (2/669/4219). He (Al-Hakim) said: [This Hadith is Sahih in its Isnad but they (Al-Bukhari and Muslim) did not record it].

I say: These narrations support one another and there is not within them the least contradiction or difference. The narrator of the story of Abu Lahab was Rabee'ah bin 'Abbad Ad-Deeliy, may Allah be pleased with him, from Bani Ad-Deel from Kinanah, and the narrator of the story of Abu Jahl was another man from Bani Malik bin Kinanah, whose name has not reached us, may Allah be pleased with him. There is no surprise in respect to this as the market of Dhu Al-Majaz was the market of Quraish, who were the most significant of the tribes of Kinanah, and the market of the entirety of Kinanah. Al-Majaz market was not further than 25 kilometres from the Haram and is located east of the Haram and north of Arafat. It is possible that some people considered it to be a location from among the locations of Mina as it was the market of the pilgrims during their stay there (at Mina). It is therefore not surprising that the wording of Mina came instead of Dhu Al-Majaz in a number of the narrations.

These two stories are therefore different. When Abu Jahl, may Allah's curse be upon him, got tired of chasing after the Prophet ﷺ and causing him harm, became fatigued and bored, he was followed in that by Abu Lahab, may Allah's curse be upon him, who hardly tired or got bored, as we will shortly see. And so, all praise belongs to Allah who reunited these two together in the fire of hell.

The story of Tariq bin Abdullah Al-Muharibiy is actually a third story and perhaps he witnessed what he did at a later date. That is because Abu Lahab, may Allah's curse be upon him, had given up

dissenting against the Prophet ﷺ and left him to his Da'wah. He cast off the mask of polite speech and manners and showed his true ugly nature, resorting to pure violence and the throwing of rocks.

In any case, there is nothing here which is explicit in respect to this falling under the scope of **seeking the Nusrah** (material support), even if that was possible, as is apparent from one narration. Rather, primarily, it fell under the scope of the **“Public mass Da'wah”** or **“Mass culturing”** which is the stage following the stage of **“Secret Da'wah”** and is also the stage of **“Concentrated culturing”**. As for the actual **“Talab An-Nusrah”** (seeking material support), then we will come to that shortly:

- From that is what Imam Ahmad bin Hanbal recorded in his Musnad (3/390/15229) with a Sahih Isnad:

[Aswad bin 'Amir related to us: Isra'eel informed us from Uthman (Ibn ul-Mughirah), from Salim bin Abi Al-Ja'd, from Jabir bin Abdullah, who said:

The Prophet ﷺ used to present himself before the people at Al-Mawqif (referring to Arafat) and say: **“Is there anyone who will take me to his Qawm (people/tribe)? As Quraish have prevented me from conveying the speech of my Rabb (Lord) ‘Azza Wa Jalla etc ...”**].

At-Tabarani recorded it in its complete length in his Mu'jam Al-Awsat (7/59/6847) and Al-Hakim also recorded it in his Mustadrak (2/670/4220). Al-Hakim then commented saying: [This Hadith is Sahih upon the conditionality (Shart) of the two Sheikhs (Al-Bukhari and Muslim) but they did not record it]. You will also find it in “Dalaa'il An-Nubuwwah” of Abu Nu'aim Al-Asbahaniy (1/253/212) and “Dalaa'il An-Nubuwwah” of Al-Baihaqi (2/287/689), just as it can be found with others from numerous paths, as will be presented. This Sahih Hadith is a strong supportive evidence that Husain bin Abdullah bin Ubaidullah bin Al-'Abbas, may Allah be pleased with him, had memorised from Rabee'ah bin 'Abbad Ad-Deeliy, may Allah be pleased with him, that which others had not memorised, in spite of what has been said regarding the weakness of his memorisation (or memory).

Reflect upon the statement of the Messenger of Allah ﷺ:

هَلْ مِنْ رَجُلٍ يَحْمِلُنِي إِلَى قَوْمِهِ؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي

“Is there anyone who will take me to his Qawm (people/tribe)? As Quraish have prevented me from conveying the speech of my Rabb (Lord)”.

It is explicit in respect to Talab An-Nusrah (seeking the material support) from those who possess power and protective force or capability (Man'ah)!

- Similarly, what came recorded in “Dalaa'il An-Nubuwwah” of Abu Nu'aim Al-Asbahaniy (1/255/214):

[Abu 'Umar Muhammad bin Ahmad bin Al-Hasan informed us, he said: Al-Hasan bin Abi Al-Jahm related to us from Al-Husain bin Al-Farj, from Muhammad bin 'Umar Al-Waqidiy: Ayyub bin An-Nu'man bin Abdullah bin Ka'b bin Malik related to me from his father, from Abdullah bin Ka'b bin Malik, who said:

The Messenger of Allah ﷺ stayed three years of his Prophethood in a concealed manner. He then proclaimed openly in the fourth (year). He then invited for ten years. He would show up at the pilgrimage seasons and follow the pilgrims to their encampments at 'Ukaazh, Mijannah and Dhu Al-Majaz. He would invite them to provide him with Man'ah (protection) so that he could convey the message of his Rabb (Lord) 'Azza Wa Jalla and that they would have Jannah (paradise) in return. He did not find anyone to give him Nusrat (support). He went to the extent of enquiring about the tribes and the places of their encampment, one tribe after another, until he came to Bani 'Aamir bin Sa'sa'ah and he did not endure from anyone at all as much harm as he endured from them until he departed from them. They were pelting him from behind until he reached Bani Muharib bin Khasfah and he found among them a Sheikh who was 120 years old. The Messenger of Allah ﷺ spoke to him and invited him to Islam: (And) to provide him with Man'ah (protection) so that he can convey the message of his Rabb (Lord). The Sheikh then said: "O man, your people are more knowledgeable concerning your affair. By Allah, a man will not return with you to his people except that he has returned with worse than what the people of the pilgrimage return with, so save yourself from our trouble". And Abu Lahab was standing there hearing the speech of Al-Muharibiy. Abu Lahab then stood before Al-Muharibiy and said: "Had the pilgrims all been like you, then he would have abandoned this Deen which he is upon. He is a Saabi' (abandoner of our religion) and a liar". Al-Muharibiy replied to him: "You, by Allah, are more knowledgeable about him. He is the son of your brother and your flesh and bone". Al-Muharibiy said (further) "He may have a mental ailment O Abu 'Utbah and we have a man along with us from the locality who can treat him?" Abu Lahab did not return with anything, except that if he saw him standing in a community from the communities of the Arabs Abu Lahab would shout at him "He is a Saabi' (abandoner of our religion) and a liar". Then the narrator of the book from Abu Nu'aim commented, saying: [The Sheikh (meaning Abu Nu'aim), may Allah have mercy upon him, said: From the tribes named by Al-Waqidiy who he ﷺ presented himself to and invited to Islam were: Banu 'Aamir, Ghassan, Banu Fazarah, Banu Murrah, Banu Hanifah, Banu Sulaim, Banu 'Abs, Banu Nasr from Hawazin, Tha'labah bin Al-'Ukabah, Kindah, Kalb, Banu AL-Harith bin Ka'b, Banu 'Udhrah, Qais bin Al-Huzhaim and Abu Al-Jaish Anas bin Abi Rafi'].]

- And Ibn Kathir stated in his "Al-Bidayah Wa n-Nihayah" and in "Seerah An-Nabawiyah of Ibn Kathir" (2/158) as transmitted from Musa bin 'Uqbah from Az-Zuhriy:

[The Messenger of Allah , ﷺ during those years, used to present himself to the Arab tribes in every pilgrimage season. He would speak to every chief of his Qawm (people/tribe) asking them to aid him and protect him. And he would say: "I do not force anyone from you upon anything. Whoever, from among you is pleased with what I am inviting to, then it is like that, whilst whoever dislikes it, I will not compel him! I only want that you protect me from that which is intended for me in terms of being killed, so that I can convey the message of my Rabb (Lord) and until Allah decides (or decrees) the matter for me and those who accompany me, with what He wishes". None accepted that from him. He did not approach any of those tribes except that they said: "The Qawm (people/tribe) of the man are more knowledgeable about him! Do you see that a man will make our affair good whilst he has brought ruin to his people and they have cast him out!" Allah saved that for the Ansar and honoured them by it].

We have previously mentioned this narration in full alongside its complete Isnad as was recorded in "Dalaa'il An-Nubuwwah" of Al-Baihaqi (2/288/690). It is apparent that this took place following the exit from the boycott in the mountain paths. That is because 'Urwah bin Az-Zubair said in his "Maghaziyy": [When Allah 'Azza Wa Jalla brought to ruin the document of their plots, the Messenger of Allah ﷺ went out along with his companions. They then returned to life and intermingled with the

people ...] We have also previously mentioned this with a Sahih Qawwiyy (strong) Sanad (chain) leading to 'Urwah bin Az-Zubair when we presented the reported traditions concerning At-Ta'if, as found in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahaniy (1/258/216).

- The following came reported in the Seerah of Ibn Hisham (1/424):

[Ibn Ishaq said: Muhammad bin Abdur Rahman bin Abdullah bin Husain related to me that he (i.e. the Messenger ﷺ) approached a clan of (the tribe of) Kalb in their encampment called Banu Abdullah. He then called them to Allah and presented himself to them where he said to them: "O Bani Abdullah, verily Allah 'Azza Wa Jalla has made beautiful the name of your father" but they did not accept from him what he presented to them]. It was also recorded in the "Seerah An-Nabawiyah" of Ibn Kathir (2/157) and in "Dalaa'il An-Nubuwwah" of Al-Baihaqiyy (2/290/692) with its recorded chain of transmission, among other sources.

- The following was also reported in the Seerah of Ibn Hisham (1/424):

[Ibn Ishaq said: Some of our companions (or peers) related to me from Abdullah bin Ka'b bin Malik: That the Messenger of Allah ﷺ approached Banu Hanifah at their encampment. He invited them to Allah and presented himself to them **but none of the Arabs were more heinous in their response to him than them**]. This also came reported in the "Seerah An-Nabawiyah" of Ibn Kathir (2/157) among other sources.

- The following was reported in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/159-160):

[Al-Hafizh Abu Nu'aim related via the path of Abdullah bin Al-Ajlah and Yahya bin Sa'id Al-Umawiy, who both related from Muhammad bin As-Saa'ib Al-Kalbiyy, from Ibn Salih, from Ibn 'Abbas, from Al-'Abbas, that he said:

The Messenger of Allah ﷺ said to me: "I do not see that you or your brother possess **Man'ah** (protective force/capability). So, will you take me to the market tomorrow so that we can stay at the encampments of the tribes of the people?". And it (i.e. the market) represented the gathering place of the Arabs. He said: So, I said: "This is Kindah and its scope. They are the best of those who make pilgrimage to the Bait (House i.e. the Haram) from Yemen. And these are the camps of Bakr bin Wa'il and these are the camps of Bani 'Aamir bin Sa'sa'ah, so choose for yourself" He (Al-'Abbas) said: So he began with Kindah. He approached them and said: "From whom is your Qawm (people/tribe)?" They replied: "From the people of Yemen" He said: "Which part of Yemen?" They said: "From Kindah". He said: "From which clan of Kindah?" They said: "From Bani 'Amr bin Mu'awiyah" He said: "And do you want goodness?" They asked: "What is it?" He said: "That you bear witness that there is no deity other than Allah (worthy of worship), that you establish the Salaah and believe in what has come revealed from Allah".

Abdullah bin Ajlah said: [And my father related to me from the Sheikhs (elders/knowledgeable people) of his Qawm (people/tribe), that Kindah said to him:

"If you are victorious will you give us the Mulk (authority) after you (i.e. your passing)?" The Messenger of Allah ﷺ replied: "Verily, Allah is Al-Malik (King and ultimate possessor of authority) and he places it where He wishes". They then said: "(In that case) we are not in need of what you have come to us with". And Al-Kalbiyy said: [They said: "Have you come to turn us away from our

gods and for us to **contest against the Arabs**. The truth (or right) belongs to your Qawm (people) and we have no need for you"]. He then left them and went to Bakr bin Wa'il and said: "From whom is your Qawm (people/tribe)?" They replied: "From Bakr bin Wa'il". He asked: "From what clan of Bakr bin Wa'il?" They said: "From Bani Qais bin Tha'labah". He said: "**How many of you are there?**" they said: "**Many like the ground (or abundance)!**" He then asked: "And **how is the Man'ah (protective force/capability)?**" They said: "**We possess no Man'ah. We neighbour the Persians and so we are not protected from them and we do not offer protection against them**". He said: "Then grant Allah custody over yourselves and He will safeguard you until you descend upon their homes, marry their women and take their sons as slaves, if you say glorify Allah thirty-three times (Subhanallah), praise Him thirty-three times (Al-Hamdu Lillah) and extoll His greatness thirty-three times (Allahu Akbar)?" They asked: "And who are you?" He said: "I am the Messenger of Allah" and then departed. When he turned from them Al-Kalby said: [And his paternal uncle Abu Lahab was following him and saying: "Do not accept what he is saying"]. They then passed by Abu Lahab and asked: "Do you know this man?" He said: "Yes, he is in a high position amongst us. What matter are you asking about?" They informed him what he invited them to and said: "He claimed that he is the Messenger of Allah". He replied: "No, don't pay any attention to what he is saying as he is insane and speaks deliriously". They said: "We perceived that when he mentioned what he did about the Persians"].

- What Al-Hakim recorded in his Mustadrak (3/249/4997):

[Abu Al-'Abbas related to us from Ahmad bin Abdul Jabbar, from Yunus bin Bukair, from Ibn Ishaq: 'Aasim bin 'Amr bin Qatadah related to me from Sheikhs (elders/knowledgeable people) from his Qawm (people/tribe). They said: The Messenger of Allah ﷺ went out in the pilgrimage season in which he met the small group of the Ansar. **He presented himself to the Arab tribes**. They then departed from the Messenger of Allah ﷺ returning to their land and they had believed and affirmed. From among them was 'Qutbah bin 'Amir bin Hadidah].

I say: Abu 'Amr 'Aasim bin 'Amr bin Qatadah bin An-Nu'man Al-Awsiy Al-Ansariy, is Thiqah (a reliable and trusted relater). He is from the Rijal (approved narrators) of the two Sheikhs (Al-Bukhari and Muslim) and the Jama'ah (referring to the Sunan of At-Tirmidhi, An-Nasa'iy, Ibn Majah and Abu Dawud, in addition to the Musnad of Ahmad bin Hanbal). He is from the fourth generation (Just under the Wasat of the Tabi'een) and most of his Shuyukh (teachers) were from the Sahabah. Consequently, this Isnad is Qawwiyy (strong).

- At-Tabarani related the following in his Mu'jam Al-Awsat (6/294/6454):

[Muhammad bin Abdullah bin 'Urs related to us from Harun bin Musa Al-Farwiyy, from Ishaq bin Muhammad Al-Farwiyy, from Abdullah bin 'Umar: Abdur Rahman bin Al-Qasim related to me from his mother, from 'Aa'ishah, that she said:

The Messenger of Allah ﷺ used to present himself every year to the Arab tribes requesting **that they shelter him from his Qawm (people) so that he can convey the speech of Allah and His message**, and that they would have paradise in return. No tribe from the Arabs responded positively to him until Allah willed to make His Deen prevail, to provide victory to His Prophet and to fulfil what He had promised. Allah directed him to this community of the Ansar. They responded positively to him and Allah provided for His Prophet ﷺ the land of his Hijrah (migration)].

At-Tabarani then said: [No one related this Hadith from Abdur Rahman bin Al-Qasim apart from Abdullah bin 'Umar and no one related it from Abdullah bin 'Umar except Ishaq Al-Farwiy which Harun Al-Farwiy was alone in relating]. Abu Nu'aim also recorded it in his "Dalaa'il An-Nubuwwah" (1/254/213) among others. I say: Abdullah bin 'Umar Al-'Umariy is a righteous (Salih) man, however he is not Qawwiyy (i.e. strong in his narration).

- The following was recorded in "Dalaa'il An-Nubuwwah" by Abu Nu'aim Al-Asbahani (1/262/219):

[Abu 'Umar Muhammad bin Ahmad bin Al-Hasan informed us from what was read to him: He said: Al-Hasan bin Abi Al-Jahm related to us from Al-Hasan bin Al-Farj, from Muhammad bin 'Umar Al-Waqidiy: He said: Ishaq bin Hubab related to me from Yahya bin Ya'la, who said:

'Ali bin Abi Talib said one day whilst he was mentioning the Ansar and their virtue and precedence: The one who does not love the Ansar is not a believer and he does not acknowledge their rights: They are by Allah those who nurtured Islam like a colt is nurtured in their open spaces. They did that with their swords, the length of their tongues and their inner generosity. The Messenger of Allah ﷺ used to go out during the pilgrimage seasons and invite the tribes. None of the people responded positively to his invitation or accepted from him his invitation. He would approach the tribes at Mijannah, 'Ukaazh and Mina. He would meet the tribes and return to them year after year until there were some from the tribes that would say: "Isn't it time for you to give up hope in us?" due to the length of time that he spent presenting himself to them. That was until Allah 'Azza Wa Jalla wanted what He did from this community of the Ansar: He presented Islam to them and then they responded quickly, they gave shelter, gave aid, and they provided comfort and solace. So, may Allah reward them with goodness: We came to them and they settled us in their homes with them. They competed in respect to us to the extent that they would cast lots over us. Then we were given more right over their properties (or wealth) than themselves from the goodness of their own selves. In addition, they expended their lifeblood for the sake of their Prophet, may the peace and blessings of Allah be upon him and all of them together].

C - The Talab An-Nusrah (seeking material support) from (the tribe of) Kindah:

- The following was recorded in the Seerah of Ibn Hisham (1/422):

[Ibn Ishaq said: Ibn Shihab Az-Zuhriy related to us: That he went to Kindah at their encampment and among them was a chief of theirs called Mulaih. So, he invited him to Allah 'Azza Wa Jalla and presented himself to them. However, they rejected him]. It also came stated in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/157) and in "Dalaa'il An-Nubuwwah" of Al-Baihaqiyy with its full Isnad (2/290/692), among other sources.

- An additional explanation of the rejection of Kindah came recorded in "Dalaa'il An-Nubuwwah" by Abu Nu'aim Al-Asbahani (1/252/211):

[Muhammad bin Ahmad bin Al-Hasan related to us from Muhammad bin Uthman bin Abi Shaibah, from Minjaab, from Ibrahim bin Yusuf, from Ziyad bin Abdullah, from Muhammad bin Ishaq, who said:

A man from Kindah called Yusuf related to me about the chiefs of his Qawm (people/tribe), that they spoke to him and said: The Messenger of Allah ﷺ used to see in his sleep (or dreams) that he will be supported by people of mud brick houses and date palm trees. So, he came to Kindah and said: "I have seen in my sleep (or dreams) that the one who will support me will be people of mud brick houses and date palm trees. So, do you have any of that?" They replied: **"Yes, if you were to give us the rule (or authority) after you (i.e. your death)"** So, the Messenger of Allah ﷺ said: **"I will not do that!"** Then they turned their backs to him and the Messenger of Allah ﷺ said: "Faces of kings and betraying heels!"]

- We have also previously presented in relation to this what came mentioned in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/159-160):

[Al-Hafizh Abu Nu'aim related via the path of Abdullah bin Al-Ajlah and Yahya bin Sa'id Al-Umawiy, who both related from Muhammad bin As-Sa'ib Al-Kalbiy, from Ibn Salih, from Ibn 'Abbas, from Al-'Abbas, that he said:

The Messenger of Allah ﷺ said to me: "I do not see that you or your brother possess Man'ah (protective force/capability). So, will you take me to the market tomorrow so that we can stay at the encampment of the tribes of the people?" And it (i.e. the market) represented the gathering place of the Arabs. He said: So, I said: "This is Kindah and its area. They are the best who make pilgrimage to the Bait (House i.e. the Haram) from Yemen. And these are the camps of Bakr bin Wa'il and these are the camps of Bani 'Aamir bin Sa'sa'ah, so choose for yourself" He (Al-'Abbas) said: So he began with Kindah. He approached them and said: "From whom is your Qawm (people/tribe)?" They replied: "From the people of Yemen" He said: "Which part of Yemen?" They said: "From Kindah". He said: "From which clan of Kindah?" They said: "From Bani 'Amr bin Mu'awiyah" He said: "And do you want goodness?" They asked: "What is it?" He said: "That you bear witness that there is no deity other than Allah (worthy of worship), that you establish the Salaah and believe in what has come revealed from Allah".

Abdullah bin Ajlah said: [And my father related to me from the Sheikhs (elders/knowledgeable people) of his Qawm (people/tribe), that Kindah said to him:

"If you are victorious will you give us the Mulk (authority) after you (i.e. your passing)?" The Messenger of Allah ﷺ replied: "Verily, Allah is Al-Malik (King and ultimate possessor of authority) and he places it where He wishes". They then said: "(In that case) we are not in need of what you have come to us with". And Al-Kalbiy said: [They said: "Have you come to turn us away from our gods and for us to contest against the Arabs ... etc. (until the end)].

- Further detail concerning the dialogue of the Prophet ﷺ with Kindah came mentioned in "Dalaa'il An-Nubuwwah" by Abu Nu'aim Al-Asbahani (1/259/217):

[Muhammad bin Ahmad bin Al-Hasan informed us from what had been read to him: Al-Hasan bin Al-Jahm related to us from Al-Husain bin Al-Farj, from Muhammad bin 'Umar Al-Waqidiy: Muhammad bin Abdullah bin Kathir bin As-Salt related to me from Ibn Ruman and Abdullah bin Abi Bakr and other than them both: They said:

The Messenger of Allah ﷺ went to Kindah in their encampment at 'Ukaazh. He did not go to a community of the Arabs which was more agreeable than them. When he observed their agreeability,

their power and their love for him, he spoke to them saying: "I am the Messenger of Allah: If I was to come to you would you provide me with Man'ah so that I can convey the message of my Rabb (Lord), whilst I will not coerce anyone from you upon anything?" There general folk then said: "However excellent is this statement however we worship what our forefathers used to worship". The youngest of the Qawm (people/tribe) then said: "O Qawm (tribe/people), vie for this man before they beat you to him. For by Allah the People of the Book speak about a Prophet arising from the Haram, it could be his time!". There was amongst the tribe a one-eyed person who then said: "Listen to me: His own tribe have cast him out and you wish to shelter him? You will bring against you the war of all of the Arabs! No, and no again!" He then left them sorrowful and the people left to return to their people. They then informed them and a man from the Jews said: "By Allah, you have made a mistake with this error of yours. Had you been the first to go to this man you would have gained mastery over the Arabs. We find his description in our book". Then the people who saw him described him conforming to all that he described him with. He then said: "We find that his emergence is in Makkah and his Hijrah is to Yathrib. So, gather together the tribe (Qawm) to meet him at the coming pilgrimage season. Then a chief of theirs prevented them from making pilgrimage that year and so he did not meet anyone from them. The Jew died and he was heard at the time of his death attesting to Muhammad ﷺ and believing in him]. I say: The opportunity of the attainment of the everlasting virtue was therefore missed by Kindah and this is the result of following the bad-sighted and blind and going against the one who has clear sight and is guided!

D - Talab An-Nusrah (seeking the material support) from (tribe of) 'Abs:

The following came stated in "Dalaa'il An-Nubuwwah" by Abu Nu'aim Al-Asbahani (1/257/215):

[Muhammad bin Ahmad bin Al-Hasan related to us from Al-Hasan bin Al-Jahm, from Al-Husain bin Al-Farj, from Muhammad bin 'Umar Al-Waqidiy, from Abdullah bin Wabisah Al-Absiy, from his father, from his grandfather, who said:

The Messenger of Allah ﷺ came to us at our encampment, meaning the lodgings of Bani 'Abs at Mina. That was whilst we had settled at the first Jamrah which was adjacent to Masjid Al-Hanif. He was upon his mount with Zaid bin Harithah mounted behind him. He then invited us but by Allah we did not respond positively to him and there was no good in us. He said: We had heard of him and his call during the pilgrimage. He stopped where we were and invited us but we did not respond positively to him. There was among us Maysarah bin Masruq Al-'Absiy and he said: "I swear by Allah, if we believe in this man and carry him into our midst that would be the correct opinion. For I swear by Allah that his matter will prevail until it reaches every place". The Qawm (people/tribe) then said to him: "Leave us be and don't burden us with that which we have no power to endure". The Messenger of Allah ﷺ then found interest in Maysarah and spoke to him. Maysarah then said: "How excellent is your speech and how illuminated it is. However, my people are countering me (i.e. in this matter) and a man is only attached to his people. Consequently, if they do not support him, he will (still) avoid their enmity". So, the Messenger of Allah ﷺ departed and the people left returning to their people of their homeland. Maysarah said to them: "Let us pass by Fadak as there are Jews there whom we can ask concerning this man". So they headed to the Jews and they took out a parchment of theirs. They placed it down and then studied the mention of the Messenger of Allah ﷺ "The illiterate Arab Prophet who rides a camel and suffices with a small piece of bread. He is neither tall nor is he short. He is not tight-fisted, nor does he stretch his arms out too far. He has a redness mixed in his eye. If this is the one who invited you, then respond positively to him and embrace his

Deen. That is because we will envy him and not follow him. We will suffer a great trial from him in many places and no one will remain from the Arabs except that he will follow him or fight against him. So, be from among those who follow him". Maysarah then said: "O people: This matter is plain and clear". The people replied: "We will return at the next pilgrimage season and meet with him". They then returned to their land. Then their men (or chiefs) refused that from them and none of them followed him. Then when the Messenger of Allah ﷺ arrived in Al-Madinah and later performed the farewell pilgrimage Maysarah met him and recognised him. He then said: "O Messenger of Allah, by Allah, I have remained determined to follow you since the day that you spoke to us, however, what happened has happened and Allah did not will except what you see in respect to the delay of my embracing Islam. Most of the group who were with me then have died and so what will be their fate?" The Messenger of Allah ﷺ answered: "Anyone who dies upon other than the Deen of Islam will be in the fire of hell". He (Maysarah) then said: "All praise belongs to Allah who has saved me". He then became Muslim, excelled in his Islam and had a place of standing (or respect) with Abu Bakr].

This was related also in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/170-171).

E - Talab An-Nusrah (seeking the material support) from (tribe of) 'Aamir bin Sa'sa'ah:

The following was stated in the Seerah of Ibn Hisham (1/424):

[Ibn Ishaq said: Az-Zuhri related to me that he (i.e. the Messenger ﷺ) went to Bani 'Aamir bin Sa'sa'ah, invited them to Allah 'Azza Wa Jallah and presented himself to them. So, a man from among them called Baiharah bin Firas said to him [Ibn Hisham said: Firas bin Abdullah bin Salamah (Al-Khair) bin Qushair bin Ka'b bin Rabe'e'ah bin 'Aamir bin Sa'sa'ah]:

"By Allah, if I were to take this young man from Quraish I would devour the Arabs". He then said: "What is your opinion if we were to give you a pledge (Bai'ah) upon your affair, then Allah makes you prevail over those who oppose you, would the affair (i.e. leadership) belong to us after you?" He replied: "The affair belongs to Allah and He places it where He wills". He (the narrator) said: So, he said to him: "Do you wish us to direct our throats to the Arabs in your defence and then if Allah makes you victorious, the affair will belong to other than us? We have no need for your affair then". So, they refused him. Then when the people dispersed Banu 'Aamir returned to a Sheikh of theirs who had reached an age preventing him from attending the pilgrimage seasons alongside them. When they returned to him, they told him about what took place during the pilgrimage. When they returned to him that year and he asked them about what happened during their pilgrimage, they said: "A young man from Quraish approached us, indeed one of Bani Abdul Muttalib, claiming that he was a Prophet. He called us to provide him with Man'ah (protection), to stand alongside him and bring him to our land". The Sheikh then placed his hands upon his head and then said: "O Bani 'Aamir, is there a way to rectify this? Can its consequences be reversed? By the one in whose hand is the soul of so and so, a descendent of Isma'il never makes such a claim except that it is true. So, where was your sound reason during this?"].

This was also recorded in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/158) and other sources.

- The following came mentioned in "Dalaa'il An-Nubuwwah" by Abu Nu'aim Al-Asbahani (1/251/210):

[Al-Kalbiy said: Abdur Rahman Al-'Aamiriy informed me from some elders (or knowledgeable people) from his Qawm (people/tribe), that they said:

The Messenger of Allah ﷺ came to us while we were in the 'Ukaazh market. He asked: "What are the origins of your Qawm?" We replied: "From Bani 'Aamir bin Sa'sa'ah". He said: "From which (clan of) Bani 'Aamir?" We answered: "Banu Ka'b bin Rabee'ah". He said: "And how is the Man'ah (protective force or capability) among you?" We said: "It is without reproach we are impenetrable". He then said to them: "Verily, I am the Messenger of Allah: So, if I was to come to you would you **provide me with Man'ah (protection) so that I can convey the message of my Rabb (Lord) and I will not compel anyone from among you upon anything?**" They asked: "And what clan (or branch) of the Quraish are you from?" He replied: "From Bani Abdul Muttalib". They asked: "What is your position with Bani Abd Manaf?" He said: "They were the first to deny me and cast me out" They said: "Well, we will neither expel you nor believe in you but we will protect you so that you can convey the message of your Rabb (Lord)". So, he stayed with them whilst the people engaged in the market. Then Bajahrah bin Qais Al-Qushairiy came to them and asked: "Who is this I see among you whom I do not recognise?" They said: "Muhammad bin Abdullah Al-Qurashiy" He said: "What is going on between you and him?" They said: "He claimed to us that he is the Messenger of Allah requesting that we provide him with Man'ah (protection) so that he can convey the message of his Rabb (Lord)". He asked: "And what was your response to him?" They said: "We said: Be welcome and at ease. We will take you with us to our land and protect you as we protect our own selves". Bajahrah said: "I do not know anyone from the people of this market who will be returning with anything worse than what you are returning with. You have set yourself up to be opposed by the people and the Arabs will strike at you in unison. His own Qawm (people/tribe) are more knowledgeable about him and had they perceived good in him they would have been the happiest of people with him. Are you taking on the burden of a Qawm whom they have cast out? They have denied him and yet you are providing him with refuge and support? So, how bad is the opinion that you have reached?" He then turned towards the Messenger of Allah ﷺ and said: "Arise and join back to your own people, for by Allah, had you not been among my people I would have struck your neck".

He (the narrator) said: So, the Messenger of Allah ﷺ stood, went to his camel and mounted it. The vile man Bajahrah then prodded its side so that it galloped with him on it and threw him off. On that day Daba'ah bint 'Amir bin Qurt was with Bani 'Amir. She was from the women who became Muslim with the Messenger of Allah ﷺ in Makkah. She had come visiting the sons of her paternal uncle. She said: "O Bani 'Aamir, there is no 'Aamir (civilised one here) in my view: Does this one do this to the Messenger of Allah ﷺ in front of you whilst none from among you prevents him?" Then a group of three from the sons of her paternal uncle went for Bajahrah whilst two others supported him. Each man from them took hold of a man and threw him to the ground. He then sat upon his chest and slapped him. The Messenger of Allah ﷺ then said: "O Allah bless those and curse those". He (the narrator) said: The three who supported him embraced Islam and were killed as martyrs whilst the others perished in ruin, may Allah's curse be upon them. The names of the three who supported Bajahrah were Firas and Huzn Abdullah and Mu'awiyah bin 'Ubadah (may Allah's curse be upon them. As for the three who supported the Messenger of Allah ﷺ then they were Ghitreef and Ghatfan the sons of Sahl and 'Urwah bin Abdullah (may Allah be pleased with them)).

F - The dialogue of the Prophet ﷺ with Al-Muthanna bin Harithah Ash-Shaibani:

- Earlier we presented what came recorded in "As-Seerah An-Nabawiyah" of Ibn Kathir (2/159-160):

[Al-Hafizh Abu Nu'aim related via the path of Abdullah bin Al-Ajlah and Yahya bin Sa'id Al-Umawiy, who both related from Muhammad bin As-Saa'ib Al-Kalbiy, from Ibn Salih, from Ibn 'Abbas, from Al-'Abbas, that he said: The Messenger of Allah ﷺ said to me:

"I do not see that you or your brother possess **Man'ah** (protective force/capability). So, will you take me to the market tomorrow so that we can stay at the encampments of the tribes of the people?" And it (i.e. the market) was the gathering place of the] Arabs ... The Hadith then continued until he (the narrator) said: [We then left them and went to Bakr bin Wa'il and he (i.e. the Prophet ﷺ) said: "Which people do you originate from?" They said: "From Bakr bin Wa'il". He asked: "From which clan (or branch) of Bakr bin Wa'il?" They said: "From Bani Qais bin Tha'labah". He asked: "**How many is your number?**" They replied: "Numerous like the ground (in abundance)". He asked: "**How is your Man'ah** (protective force/capability)?" They said: "**We have no Man'ah (independent protective force/capability). We neighbour the Persians and so we are not protected from them and we do not offer protection against them**". He said: "Then grant Allah custody over yourselves and He will safeguard you until you descend upon their homes, marry their women and take their sons as slaves, if you say glorify Allah thirty-three times (Subhanallah), praise Him thirty-three times (Al-Hamdu Lillah) and extoll His greatness thirty-three times (Allahu Akbar)?" They asked: "And who are you?" He said: "I am the Messenger of Allah" and then departed. When he turned from them Al-Kalby said: [And his paternal uncle Abu Lahab was following him and saying: "Do not accept what he is saying"]. They then passed by Abu Lahab and asked: "Do you know this man?" He said: "Yes, he is in a high position amongst us. What matter are you asking about?" They informed him what he invited them to and said: "He claimed that he is the Messenger of Allah". He replied: "No, don't pay any attention to what he is saying as he is insane and speaks deliriously". They said: "We perceived that when he mentioned what he did about the Persians"].

- However, the following long and nice reported tradition came recorded in "Dalaa'il An-Nubuwwah" of Al-Baihaqi (2/297/695):

[Abu Abdur Rahman Muhammad bin Al-Husain As-Salmiy related to us: He said: Abu Bakr Muhammad bin Isma'il Al-Faqkeh Ash-Shaashiy informed us: He said: Al-Hasan bin Sahib bin Humaid Ash-Shaashiy related to us: He said: Abdul Jabbar bin Kathir Ar-Raqiqiy related me: He said: Muhammad bin Bishr Al-Yamaniy related to us from Abaan bin Abdullah Al-Bajaliy, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas: He said:

'Ali bin Abi Talib related to me: He said: When Allah, Glorified and Exalted be He, commanded his Messenger ﷺ to present himself to the Arab tribes, he went out and I was with him, in addition to Abu Bakr, may Allah be pleased with him. So, we headed to a gathering from the gatherings of the Arabs. Abu Bakr, may Allah be pleased with him, advanced. He had precedence in respect to every act of goodness and was an expert in genealogy. He greeted them and said: "What is the origin of the Qawm (i.e. your tribe)?" they said: "From Rabee'ah". He asked: "And from what branch (or clan) of Rabee'ah are you from. From its mainstream or from its branches?" They said: "Indeed, we are from its great mainstream". So, Abu Bakr, may Allah be pleased with him, asked: "And which great mainstream are you from?" They answered: "From the greater branch". He said: So, 'Awf is from you concerning whom it is said: There is no Hurr (free person) in the valley of 'Awf? They replied: "No". he said: "Then Jassas bin Murrah is from you; the protector of the cherished goods and the guard of the neighbour?" They said: "No". So, he asked: "Then, Bistam bin Qaid Abu the father of the banner and ender of the living is from you?" They said: "No". He said: "Then, Hawfazan the killer of the kings and their plundered is from you?" They replied: "No". Then, Al-Muzdalif the possessor of the unique

turban is from you?" They replied: "No". He said: "Then, relatives from the kings of Kindah are from you?" They said: "No". He said: "Then, from you are the companions of the kings of Lakhm". They replied: "No". Abu Bakr then said: "You are therefore not from the greater branch but rather from the smaller branch".

He (the narrator) said: Then a boy (or young man) from Bani Shaiban who was called Daghfal (when he was born) stood and said: "Are we to entertain this questioner of ours whom we are not familiar with and do not know? O man, you have asked us and we have informed you and not concealed anything from you. So, where is the man from?" Abu Bakr said: "I am from Quraish". The boy said: "Excellent! The people of honour and leadership. So, from what clan or branch of Quraish are you?" He said: "From the children of Taim bin Murrah". The boy replied: "You have, by Allah, enabled the archer from the same weak spot. Is Qusayy who brought together the tribes of Fihir and came to be called the gatherer among the Quraish, from you? He said: "No". I believe he then said: Is Hisham who prepared the Tharid (bread and meat) for his people when the men of Makkah were elderly and lean, from you?" He said: "No". He said: "Then Shaibah Al-Hamd, Abdul Muttalib, the one who feeds the birds of the sky, whose face was like the moon radiating in the dark black sky, is from you?" He said: "No". He said: "Then you are from the people of Al-Ifadah (those who inform the pilgrims to go to Mina from Arafat)? He said: "No". He said: "Then you are from the people of Al-Hijabah (the custodians of the Haram)? He said: "No". "Then you are from the people who provide water to the pilgrims?" He said: "No". He said: "Then you are from the people of Nadawah (those who make calls to the pilgrims)? He said: "No". He said: "Then, you are from the people of Ar-Rifadah (provisioning of pilgrims)? He said: "No". He ('Ali) said: Abu Bakr, may Allah be pleased with him, then he drew the reins of his camel to return to the Messenger of Allah ﷺ. The boy then said (in prose):

The flow unexpectedly is met by that which repels it * Sometimes it moves it along and sometimes it obstructs it

(He continued): "By Allah, had you persevered, I would have informed you from what branch of Quraish you are from". He ('Ali) said: The Messenger of Allah ﷺ then smiled. 'Ali said: I said: "O Abu Bakr, you have befallen a shrewd fellow from the Arab Bedouins!" He said: "Yes, indeed Abu Hasan. There is no calamity except another that follows it, whilst the calamity is compounded by logical speech". He ('Ali) said: We then went to another gathering which was distinguished by calm and dignity. Abu Bakr advanced and greeted them. He said: "What Qawm (people/tribe) are you from?" They said: "From Shaiban bin Tha'labah". Abu Bakr, may Allah be pleased with him, then turned to the Messenger of Allah ﷺ and said: "May my father and mother be sacrificed for you, they are from the finest people and among them is Mafruq bin 'Amr, Haani' bin Qubaisah, Al-Muthanna bin Harithah and An-Nu'man bin Shareek. Mafruq surpassed them in terms of elegance and eloquence. He had two braids that fell over his upper chest. He was the closest of the people in the gathering. Then, Abu Bakr, may Allah be pleased with him, asked: "How many of you are there?" Mafruq said: "We are in excess of one thousand and one thousand will never be defeated due to its small number" Abu Bakr then asked: "And what is the Man'ah (protective force/capability) among you?" Mafruq replied: "We have our endeavour (or effort) and every people have their endeavour". Abu Bakr, may Allah be pleased with him, then asked: "And how is the war between you and your enemy?" Mafruq said: "Indeed, we are the most enraged when we meet in battle and we are the most severe in the meeting when we are enraged. We give preference to the steeds over sons, and to weapons over impregnation. The victory comes from Allah; sometimes he grants it to us and sometimes against us. It appears that you are a brother from Quraish?" Abu Bakr, may Allah be pleased with him, replied: "It has reached you that he is the Messenger of Allah and here he is with us now". Mafruq said: "It has reached us that he mentions that. So, what are you inviting us to O

Quraishi brother?” The Messenger of Allah ﷺ then moved forward and sat down. Abu Bakr, may Allah be pleased with him, stood and shaded him with his cloak. The Messenger of Allah ﷺ then said: “I invite you to testify that there is no Ilaah (deity) other than Allah. That He is alone with no partner. And that Muhammad is His ‘Abd (slave) and Rasool (Messenger). And I call you to provide me refuge and Nusrah (support). That is as Quraish have gone out against the command of Allah, denied his Messenger and sufficed themselves with falsehood instead of the truth, and Allah is Al-Ghaniy Al-Hameed”. Mafruq bin ‘Amr said: “And what are you inviting me to O Quraishi brother, for by Allah I have not heard speech more excellent than this”. The Messenger of Allah ﷺ then recited:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۚ تَحْنُ
نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ
وَصَّاءُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Say: “Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and (that you provide) good treatment to parents, and that you do not kill your children out of (fear of) poverty. We will provide for you and them. And do not approach immoral acts, what is apparent of them and what is concealed. And do not kill the life which Allah has forbidden [to be killed] except by [just legal] right. This has He instructed so that you may comprehend (6: 151).

Mafruq said: “And what else O Quraishi brother are you inviting us to?” (Other than him added here: By Allah, this is not the speech of the inhabitants of the earth” He then continued with the narration). He (‘Ali) said: “The Messenger of Allah ﷺ then recited:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allah commands justice and good conduct and giving to relatives and He forbids immorality and bad conduct and oppression. He admonishes you that perhaps you may take heed (16: 90).

Mafruq bin ‘Amr said: “You have invited by Allah, O Quraishi brother, to the most noble of traits and the best acts. The Qawm (people) who denied and opposed you have perpetrated a great untruth”. It was then as if he wished for Haani’ bin Qubaisah to join in the discussion as he said: “This is Haani’, our Sheikh and the one who is responsible for our religion”. Haani’ said: “I have heard what you said O Quraishi brother. I view that if we were to leave our religion and follow yours after one sitting you have had with us, which had no introduction or follow-up, would represent an error in judgement and short-sightedness in respect to the consequences. Lapses only occur with undue haste, whilst behind us there is a Qawm (people/tribe) who we are reluctant to bind to anything. Instead, let us return and you can return. We will examine the matter and you can examine it”. It was then as if he wished for Al-Muthanna bin Harithah to join in the discussion as he said: “This is Al-Muthanna bin Harithah, our Sheikh and the one responsible for our war”. Al-Muthanna bin Haritha then said: “I have heard what you said O Quraishi brother and the answer is the same answer provided by Haani’ bin Qubaisah in respect to us leaving our religion and following you upon your religion. We are situated between two waters: Al-Yamamah (the dove) and As-Samamah (the swift)”. The Messenger of Allah ﷺ asked: “What are these two waters?” He said: “They are the rivers of Kisra (The Persian Kingdom) and the Arab waters. As for that which is adjacent to the rivers of Kisra, then the crime of

the one who violates it is not forgiven and its excuse is not acceptable. As for what lies adjacent to the Arab waters, then the crime of the one who violates it is forgiven and his excuse is acceptable. We have made a covenant with them that we will not perpetrate any violation against them and will not give sanctuary to anyone who perpetrates a violation. And I see that the matter that you are inviting us to O Quraishi is a matter that the Kings detest. If you wish for us to provide you with refuge and Nusrāh (material support) only in relation to what lies adjacent to the Arab waters then we shall do so". The Messenger of Allah ﷺ then said: "You have not been bad in your response as you have expressed yourself truthfully. (However) Verily, the Deen of Allah will not be supported except by the one who encompasses it from all of its aspects. Do you consider that you would not have to wait long until Allah would make you inherit their land, homes and wealth, and provide you their women? Would you then glorify Allah and venerate Him?" An-Nu'an bin Sahreek then said: "O Allah, you have that (to offer)?" The Messenger of Allah ﷺ then recited:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp (33: 45-46).

The Messenger of Allah ﷺ then arose holding on to the hands of Abu Bakr whilst saying: "O Abu Bakr, how wondrous are the ethics of Jahiliyah (pre-Islam), how noble they can be. Through them Allah 'Azza Wa Jalla repels the wrath of some of them against others and through them they are divided amongst each other".

He (the narrator: 'Ali) said: We then went to a gathering of the Aws and the Khazraj. We did not arise from that until they had given the Bai'ah (pledge of allegiance) to the Messenger of Allah ﷺ. He ('Ali) said: I observed the Messenger of Allah ﷺ and he was pleased with what emerged from Abu Bakr and his knowledge of the tribes' lineages].

Abu Abdur Rahman said to us (in the narration of Al-Baihaqi): The Sheikh Abu Bakr (Al-Baihaqi) said: [Al-Hasan bin Sahib said: Abu Hatim Ar-Raazi wrote this Hadith from me.

I say: "And Muhammad bin Zakariya Al-Ghalaabiy also related it, whilst he is Matruk (i.e. his narrations are discarded). Shu'aib bin Waaqid related from Abaan bin Abdullah Al-Bajaliy: Abu Abdullah Al-Hafizh informed us: Abu Bakr Muhammad bin Abdullah bin Ahmad Al-'Umaaniy related to us from Muhammad bin Zakariya Al-Ghalaabiy, from Shu'aib bin Waaqid, from Abaan bin Abdullah Al-Bajaliy: He mentioned it (i.e. the narration) with its Isnad and meaning". A Majhool (unknown narrator) also related it by a different Isnad from Abaan bin Taghlib. Abu Abdullah Al-Hafizh informed us, he said: Abu Al-'Abbas Muhammad bin Ya'qub related to us from Abu Muhammad Ja'far bin 'Anbasah Al-Kufi, he said: Muhammad bin Al-Husain Al-Qurashiy related to me, he said: Ahmad bin Abi Nasr As-Sakuniy related to us from Abaan bin Uthman Al-Ahmar, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, from 'Ali bin Abi Talib: He then mentioned it (i.e. the Hadith) and he said: He went out to Mina whilst I was with him]. The related tradition is also recorded in "Tareekh Dimashq" (17/293) via the path of Al-Baihaqi.

- It also came recorded in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/250/209):

- Sulaiman bin Ahmad related to us from Muhammad bin Zakariya Al-Ghalaabiy, from Shu'aib bin Waaqid As-Saffar, from Abaan bin Uthman, from Abaan bin Taghlib. And (also): Ibrahim bin Abdullah

bin Ishaq related to us from Muhammad bin Ishaq Ath-Thaqafi, from Abdul Jabbar bin Kathir At-Tamimi Ar-Raqqi, from Muhammad bin Bishr, from Abaan bin Abdullah Al-Bajali, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, who said: 'Ali bin Abi Talib, may Allah be pleased with him, related to me: The same as it (i.e. the aforementioned narration)].

- You will also find it recorded in "Ghareeb Al-Hadith" of Al-Khattaabi (2/21-22):

[Muhammad bin Al-Husain related it to me: As-Sarraj informed us from Abdul Jabbar bin Kathir, from Muhammad bin Bishr Al-Yamani, from Abaan bin Abdullah Al-Bajali, from Abaan bin Taghlib, with its Isnad like it (i.e. the aforementioned narration)].

- It also came recorded in the "Thiqat" of Ibn Hibban "The Seerah part" (1/80):

[Al-Hasan bin Abdullah bin Yazid Al-Qattan informed us at Ar-Raqqa: Abdul Jabbar bin Muhammad bin Kathir At-Tamimi related to us from Muhammad bin Bishr Al-Yamani, from Abaan bin Abdullah Al-Bajali, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, he said: 'Ali bin Abi Talib related it to me].

- And in "Al-Ansaab" of As-Sam'aani (1/37/56):

[Abu Abdullah Muhammad bin Al-Fadl Al-Farawi informed us at Naisabur from Abu Bakr Ahmad bin Al-Husain Al-Baihaqi, from Ab Abdur Rahman Muhammad bin Al-Husain As-Salami, from Abu Bakr Muhammad bin 'Ali bin Isma'il Al-Faqeeh Ash-Shaashi: Abdul Jabbar bin Kathir Ar-Raqqi related to me: Muhammad bin Bishr related to us from Abaan bin Taghlib].

-And in "At-Tadween Fee Akhbaar Qazween" (1/95):

[Muhammad bin Hamdoun bin Khalid bin Yazid An-Naisaburi Abu Bakr came to Qazween and related it. Abu Al-Hasan Al-Qattan related it from him among the Tiwalaat (long Hadith), he said: Abu Bakr Muhammad bin Hamdoun related this to us at Qazween in the month of Al-Muharramin the year 279 AH: Abu Ishaq Abdul Jabbar bin Kathir bin Sayyar Ar-Raqqi related to me: Muhammad bin Bishr related to us (whom I met in Yemen), from Abaan Al-Bajali, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, he said: 'Ali bin Abi Talib related to me: He said:

When Allah ﷻ commanded his Messenger ﷺ to present himself to the Arab tribes, he went out with me and Abu Bakr As-Siddeeq until we reached a gathering from the gathering of the Arabs. Abu Bakr went forward and gave greetings. Abu Bakr led the way in every act of goodness and he was a man who was an expert in genealogy ... He then mentioned the long Hadith].

- It also came recorded in "Ad-Du'afaa' Al-Kabir" of Al-'Uqiali (1/98/74) via the path of Abaan bin Uthman Al-Ahmar:

[Ibrahim bin Ahmad bin Isma'il An-Naqid related to us, he said: My grandfather Isma'il bin Mihran, he said: Ahmad bin Muhammad bin Abi Nasr As-Sukkari related to us from Abaan bin 'Uthman Al-Ahmar, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, who said: 'Ali bin Abi Talib related to me:

That the Prophet ﷺ presented himself to the Arab tribes ... And he mentioned the Hadith in its full length]. Al-'Uqailiy then said: [This Hadith has no origin (or basis) and it has not been related from a direction that is reliable apart from something related in the Maghazi of Al-Waqidiy and other than it in a Mursal manner].

I say: It should have been As-Sakooniy (in the Isnad) and not As-Sukkariy.

- It can also be found in "Ghareeb Al-Hadith" of Al-Khattaabi (2/21-22) via the path of Abaan bin Uthman Al-Ahmar:

[Ibn ul-A'arabiy related to us: Ja'far bin 'Anbasah Al-Yashkuriy informed us from Muhammad bin Al-Hasan Al-Qardousiy from Ahmad bin Abi Nasr As-Sakooniy, from Abaan bin Uthman, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, from 'Ali bin Abi Talib ... That he related the same aforementioned narration].

- And it was mentioned in "Al-Jalees As-Saalih Wa l-Anees An-Naasih" of Al-Mu'aafaa bin Zakariya (1/270) via the path of Abaan bin Uthman Al-Ahmar:

[Al-Mu'aafaa bin Zakariya informed us from Ahmad bin Muhammad bin Ibrahim (who is well-known as Jaramiy Al-Adaahiy, who said: Abdullah bin Shabeeb related to us, he said: Isma'il bin Mihran related to me, he said: Ahmad bin Muhammad bin Abi Nasr related it to me from Abaan bin Uthman from Abaan bin Taghlib].

- And in "Al-Ansaab" of As-Sam'aaniy (1/36/55) via Abaan bin Uthman Al-Ahmar:

[Abu l-Barakaat Isma'il bin Abi Sa'id As-Soufiy informed us in Baghdad from Abu Rooh Yaaseen bin Sahl Al-Qaadiy, from Abu l-Hasan Rasha' bin Nazheef bin Maa Shaa'Allah Al-Muqriy: Abdul Wahhab bin Ja'far bin 'Ali Al-Midaniy informed me: Abu Sulaiman Muhammad bin Abdullah bin Zabr Ar-Raba'iy related to us: My father informed us: Abdul Karim bin Al-Haitham bin Al-'Aaqouliy and Ahmad bin As-Sariy bin Sinaan related to us and this is the wording of Ahmad. They said: Isma'il bin Mihran As-Sakooniy related to us: Ahmad bin Muhammad bin Abi Nasr As-Sakooniy related to me from Abaan bin Uthman Al-Ahmar].

- And it came as well via the path of Abaan bin Uthman Al-Ahmar in "Amthaal Al-Hadith" of Abu Ash-Sheikh Al-Asbahaniy (1/67/47):

[Abu l-'Abbas Al-Harawiy related to us from Ibrahim bin Ya'qub Al-Jawzjaniy, from 'Ali bin Sa'id, from Isma'il bin Mihran As-Sakooniy, from Ahmad bin Muhammad bin Abi Nasr As-Sakooniy, from Abi Uthman Al-Ahmar, from Abaan bin Taghlib, from 'Ikrimah, from Ibn 'Abbas, who said: 'Ali bin Abi Talib, may Allah be pleased with him, related to me: In a long Hadith he said:

I said to Abu Bakr: "O Abu Bakr, you have befallen a shrewd fellow!" He said: "Yes, indeed. Every calamity has another that follows it. The problem is compounded (made worse) by speech employing logic"]

The editor of the book Dr. Abdul 'Ali Abdul Hamid Hamid said: [Its Isnad is not Sahih (authentic) and it contains within it who I have no knowledge of].

- And in "Al-Muttafiq Wa l-Muftariq" of Al-Khateeb Al-Baghdadiy (2/98/252) via the path of Abaan bin Uthman Al-Ahmar as follows:

[Al-Husain bin Abi Bakr informed us from Abu Sahl Ahmad bin Muhammad bin Abdullah bin Ziyad At-Qattan: Abu Yahya Abdul Karim Ibn ul-Haitham Ad-Dir'aqouliy related to us from Isma'il bin Mihran bin Abi Nadr As-Sakooniy: Ahmad bin Muhammad bin Abi Nadr As-Sakooniy related to me from Abaan bin Uthman Al-Ahmar].

- And in "Tareekh Dimashq" (17/296) via Abaan bin Uthman Al-Ahmar as follows:

[I read it at the hands of Abu Muhammad As-Salmiy from Abu Bakr Al-Khateeb: Al-Hasan bin Abi Bakr informed us from Abu Sahl Ahmad bin Muhammad bin Abdullah bin Ziyad Al-Qattan: Abu Yahya Abdul Karim bin Al-Haitham Ad-Dir'aqouliy related to us from Isma'il bin Mihran bin Abi Nasr As-Sakooniy: Ahmad bin Muhammad bin Abi Nasr As-Sakooniy related to be from Abaan bin Uthman Al-Ahmar from Abaan bin Taghlib ... The same as the aforementioned narration].

- The tribe of "Hamdan" was close to providing Nusrat (support) to Allah and His Messenger:

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/390/15229) with a Sahih Isnad:

[Aswad bin 'Aamir related to us: Isra'eel informed us from Uthman (meaning ibn ul-Mughirah), from Saalim bin Abi Al-Ja'd, from Jabir bin Abdullah, who said:

The Messenger of Allah ﷺ used to present himself to the people at Al-Mawqif (Arafat) and would say: "Is there a man who will take me to his Qawm (people) as Quraish have prevented me from conveying the speech of my Rabb (Lord) 'Azza Wa Jalla". A man from Hamdan approached him and he ﷺ asked him: "Who (i.e. what Qawm) are you from?" The man said: "From Hamdan". He asked: "Does your Qawm (tribe/people) possess Man'ah (protective force/capability)?" He replied: "Yes". The man then feared that his people may contradict him. So, he went to the Messenger of Allah ﷺ and said: "I will go to them (i.e. my people) and inform them. Then, I will come to you next year". He said: "Yes". So, he set off (back to his people) however the delegation of the Ansar came in Rajab (i.e. before the coming of the following year)].

At-Tabarani recorded it in its full length in his Mu'jam Al-Awsat (7/59/6847) as follows: [Muhammad bin Mu'aadh related to us from Muhammad bin Kathir, from Isra'eel ... the same narration]. Al-Hakim also recorded it in his Mustadrak (2/670/4220): [Muhammad bin Ya'qub Al-Hafizh related to me: Muhammad bin Ishaq Ath-Thaqafi related to us from Abu Kuraib, from Mus'ab bin Al-Miqdam, from Isra'eel who related it. Imam Al-Hakim then commented saying: This Hadith is Sahih upon the Shart (conditionality) of the two Sheikhs (Al-Bukhari and Muslim) but they did not record it]. It can also be found in its full length in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/253/212) and perhaps in other reference sources.

- Imam Al-Bukhari recorded its beginning up to "from conveying the speech of my Rabb (Lord) 'Azza Wa Jalla" via the path of Muhammad bin Kathir from Isra'eel in "Khalq Af'aal ul-'Ibaad" (1/40 and (1/6). Likewise, Abu Dawud recorded it in his Sunan (4/235/4734) and At-Tirmidhi recorded it in his Sunan (5/184/2925) via Ibn Kathir's "Khalq Af'aal ul-'Ibaad" with its wording. Abu 'Isa then stated: [This Hadith is Hasan Ghareeb]. It can also be founded in its full length in "Dalaa'il An-Nubuwwah" of Imam Al-Baihaqi (2/287/689). Ibn Majah recorded it in his Sunan (1/73/201) via the path of Abdullah bin Rajaa from Isra'eel. An-Nasa'iy recorded it in his Sunan Al-Kubra (4/411/7727) and Ad-Daarimi recorded it in his Sunan (2/533/3354 via the path of Muhammad bin Yusuf from Isra'eel. It

was also recorded in “Dalaa’il An-Nubuwwah” of Al-Baihaqi (2/287/689) via Mus’ab bin Al-Miqdam from Isra’eel, just as others have recorded it.

This Isnad (chain of transmission) is Muttasil (connected without a break) and Sahih (authentic). Its chain is linked by Thiqaat (trustworthy and reliable transmitters). That is because Saalim bin Abi Al-Ja’d Raafi’ is Thiqah (trustworthy/reliable) by Ijma’ (consensus) even if it has been claimed that he often relates in a Mursal manner. That is as his hearing (or receival) from Jabir is affirmed as established in Al-Bukhari’s collection in numerous places, which include among them the following: [Al-Bukhari said: Mu’awiyah bin ‘Amr related to us from Za’idah, from Husain, from Saalim bin Abi Al-Ja’d, who said: Jabir bin Abdullah related to us: He said: While we were praying with the Prophet ﷺ some camels loaded with food, arrived (in Al-Madinah). So, the people were diverted towards it and only twelve persons remained with the Prophet ﷺ. This verse was then revealed:

وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمُّوا انْفِصُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

But when they saw a trade or diversion, [O Muhammad], they rushed to it and left you standing (62: 11)].

Al-Bukhari, Muslim and the authors of the Sunan have frequently recorded his Hadith from Jabir. The Hadith is therefore definitely Sahih without doubt!

That great everlasting favour and virtue was therefore missed by Hamdan even though they were more numerous, possessed more intense vigour and greater Man’ah (protective capability/force) than the Aws and Khazraj, due to the hesitancy of that man, may Allah pardon him, although the favour and virtue belongs to Allah to give to whom He wills, whilst Allah is the possessor of the great favour and bounty.

- The Prophet ﷺ rejects the Nusrah (material support) of “Daws”:

- Abu Ya’la recorded the following in his Musnad (4/127/2175) with a Sahih Isnad upon the Shart (conditionality) of Muslim:

[Ibrahim related to us from Isma’il bin Ibrahim, from Al-Hajjaj bin Abi Uthman, from Ibn Abi Az-Zubair, from Jabir, who said: At-Tufail bin ‘Amr Ad-Dawsiy came to the Messenger of Allah ﷺ in Makkah. He said to the Messenger of Allah ﷺ:

“Come to us, we are in a well-fortified fortress, are many in number and a well- equipped nation” (Abu Az-Zubair commented: A fortress (or stronghold) at the top of a mountain that is difficult to access). The Messenger of Allah ﷺ then asked: “Are your people behind you (i.e. in support)?” He replied: “I do not know”. He (the narrator) said: So, he ﷺ turned away from him, due to what Allah had saved for the Ansar. He said: Then, after the Messenger of Allah ﷺ had arrived in Al-Madinah, At-Tufail bin ‘Amr came as an emigrant to the Messenger of Allah ﷺ and a man from his clan was with him. The man then had a very severe fever and left. He took a blade and cut his “Dawaahil” (hands). He then bled profusely until he died. He was buried and then came to Tufail bin ‘Amr when he was dreaming in a good state with bloated hands. At-Tufail said to him: “Are you so and so person?” He replied: “Yes”. He asked: “What happened with you?” He said: “My Rabb (Lord) has favoured me with goodness. He forgave me due to my emigration to His Prophet” He asked:

“And what happened to your hands?” He answered: “My Rabb (Lord) said: “We will never fix from you that which you ruined yourself”. Tufail then told the story of his vision to the Messenger of Allah ﷺ. He then raised his hand and said: “O Allah, forgive his hands, O Allah, forgive his hands, O Allah forgive his hands”].

It was also recorded via the path of Abu Ya’la Ahmad bin ‘Ali bin Al-Muthanna by Ibn Hibban in his Sahih (7/287/3017) and by Imam Al-Bukhari in his “Adab Al-Mufrad” (1/216/614). It came as follows in “Qurrat ul-‘Ainain” (1/64/87): [‘Aarim related to us from Hammad bin Zaid, from Hajjaj As-Sawwaf, from Abu Az-Zubair, from Jabir bin Abdullah ... with a slight summarisation].

Imam Muslim recorded it with the following Isnad in his Sahih (1/109/116): [Abu Bakr bin Abi Shaibah and Ishaq bin Ibrahim both related to us from Sulaiman.

Abu Bakr said: Sulaiman bin Harb related it to us from Hammad bin Zaid].

Imam Ahmad bin Hanbal related it in his Musnad (3/371/15024) and Al-Hakim in his Mustadrak (4/86/6963). He exaggerated and stated: [This Hadith is Sahih upon the Shart (conditionality) of the two Sheikhs (Al-Bukhari and Muslim), but they did not record it],

Al-Baihaqi recorded it in his Sunan Al-Kubra (8/17/15613), At-Tabarani in his Mu’jam Al-Awsat (3/39/2406). He then commented: [No one related this Hadith from Ibn Az-Zubair apart from Hajjaj, which Hammad was alone in relating].

I say: Hammad bin Zaid bin Dirham was not alone in relating it, even though he is Thiqah and Thabat (trustworthy and reliable) and credible as an evidential proof in himself. Rather, it was also related by Abu Bishr Isma’il bin Ibrahim bin Miqsam (Ibn ‘Ulyah). He is also Thiqah and Hafizh (trustworthy, reliable and good memory) and credible as an evidential proof in himself. He related it with a more complete wording as was presented earlier. From the narration of Abu Bishr Isma’il bin Ibrahim we learned the reason for the Prophet’s ﷺ rejection of the Nusrah of At-Tufail bin ‘Amr Ad-Dawsiy, in spite of the mountain stronghold of the Daws (tribe) and the protective capability (Man’ah) of their fortresses. That was because At-Tufail bin ‘Amr Ad-Dawsiy was not certain concerning the position of his people in respect to him and their support for him. That is because the Man’ah (protective force/capability), Quwwah (power) and Sultan (authority) belong to the Qawm (people/tribe) in general, and Allah knows best!

- The Aws and the Khazraj: The Ansar (supporters) of Allah and His Messenger:

- Imam Ahmad bin Hanbal recorded the following in his Musnad (5/427/23668):

[Ya’qub bin Ibrahim related to us: My father related to us from Ibn Ishaq: Al-Husain bin Abdur Rahman bin ‘Amr bin Sa’d bin Mu’adh the brother of Bani Abdul Ash’hal related to me from Mahmoud bin Labeed the brother of Bani Al-Ash’hal: He said:

When Abu Al-Haisar Anas bin Raafi’ went to Makkah alongside some young men from Bani Al-Ash’hal, including among them Iyaas bin Mu’adh, with the intention of making an alliance or pact with Quraish for their people of the Khazraj, the Messenger of Allah ﷺ heard about them and went to them. He sat before them and said to them: “Would you like something better than what you came for?” They asked: “And what is that?” He said: “I am the Messenger of Allah. He sent me to the ‘Ibaad (servants/people) to invite them to worship Allah and to not associate anything with Him. And He has revealed a Book to me”. He then mentioned Islam to them and recited the Qur’an to them. Iyaas bin Mu’adh, who was a boy (or young man) at the time said: “O Qawm (People/clan)! This is by

Allah better than what you came for!” He (the narrator) said: Abu Al-Haisar then took a handful of dirt from the level land (or ground) and struck the face of Iyaas bin Mu’adh with it. The Messenger of Allah ﷺ then stood and they set off returning to Al-Madinah. Then the battle (or war) of Bu’aath took place between the Aws and the Khazraj.

He (the narrator) said: It was not long after until Iyaas bin Mu’adh passed away. Mahmoud bin Labeed said: I was informed by those of my people who were in attendance at the time of his death that they continued to hear him saying Laa Ilaaha Illallah, Allahu Akbar, Al-Hamdu Lillah and Subhaanallah until he died, and they had no doubt that he died as a Muslim! He had realised Islam during that meeting when he heard from the Messenger of Allah ﷺ what he heard].

At-Tabarani recorded it in his Mu’jam Al-Kabir (1/276/805) and Al-Hakim in his Mustadrak (3/199/4831) from another path. He then said: [This Hadith is Sahih upon the Shart (conditionality) of the two Sheikhs (Al-Bukhari and Muslim), but they did not record it].

It was also recorded in “Dala’il An-Nubuwwah” of Al-Baihaqi (2/294/691) with its complete Isnad.

- It also came recorded in the Seerah of Ibn Hisham (1/427):

[Ibn Ishaq said: Al-Husain bin Abdur Rahman bin ‘Amr bin Sa’d bin Mu’aadh related to me from Mu’adh, from Mahmoud bin Labeed, he said:

When Abu Al-Haisar Anas bin Raafi’ went to Makkah alongside some young men from Bani Al-Ash’hal, including among them Iyaas bin Mu’adh, with the intention of making an alliance or pact with Quraish for their people of the Khazraj, the Messenger of Allah ﷺ heard about them and went to them. He sat before them and said to them: “Would you like something better than what you came for?” They asked: “And what is that?” He said: “I am the Messenger of Allah. He sent me to the ‘Ibaad (servants/people) to invite them to worship Allah and to not associate anything with Him. And He has revealed a Book to me”. He then mentioned Islam to them and recited the Qur’an to them. Iyaas bin Mu’adh, who was a boy (or young man) at the time said: “O Qawm (People/clan)! This is by Allah better than what you came for!” He (the narrator) said: Abu Al-Haisar then took a handful of dirt from the level land (or ground) and struck the face of Iyaas bin Mu’adh with it. He said: “Give us a rest, by my life, we came (i.e. to Makkah) for other than this reason”. Iyaas was then silent and the Messenger of Allah ﷺ stood up from them and they departed to return to Al-Madinah. He (the narrator) said: It was not long after until Iyaas bin Mu’adh passed away. Mahmoud bin Labeed said: I was informed by those of his people who were in attendance at the time of his death that they continued to hear him saying Laa Ilaaha Illallah, Allahu Akbar, Al-Hamdu Lillah and Subhaanallah until he died, and they had no doubt that he died as a Muslim! He had realised Islam during that meeting when he heard from the Messenger of Allah ﷺ what he heard].

I say: This relates to a previous (older) presentation, prior to the war of Bu’aath i.e. prior to the two pledges of ‘Aqabah. The seeking of Nusrah (material support) did not arise in it and it is apparent that he ﷺ did not expect the Nusrah from Yathrib and its people at that time. His expectation was affirmed as they were preoccupied with their “civil” war and their tribal “Fitnah” (discord). They were in truth divided into numerous entities where each entity was equivalent to a state in itself. The Aws were an entity, the Khazraj were an entity or multiple entities, the Jews of Qaynuqaa’ were a state. The Jews of Bani An-Nadeer were also a state and those of Bani Quraizah represented a third state!

- At-Tabarani recorded in his Mu’jam Al-Kabir (2/188/1766):

[Muhammad bin Abdullah Al-Hadramiy related to us from Muhammad bin Abdullah bin Numair, from Yunus bin Bukair, who said: Ibn Ishaq said: When Allah 'Azza Wa Jalla wished to make His Deen prevail, to give strength (or honour) to His Prophet ﷺ and fulfil His promise, the Messenger of Allah ﷺ went out during the pilgrimage season in which he met a small group of the Ansar, who it has been claimed numbered six, among whom was Jabir bin Abdullah bin Riyab].

- And it came recorded in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/263/220):

[Muhammad bin Ahmad informed us: He said: Al-Hasan bin Abi Al-Jahm related to us from Al-Husain bin Al-Farj, from Muhammad bin 'Umar, from Ishaq bin Ibrahim bin Abi Mansur, from Ibrahim bin Yahya bin Yazid bin Thabit, from Umm Sa'd bint Sa'd bin Ar-Rabee', who said:

"The Messenger of Allah ﷺ remained in Makkah for as long as he did, inviting the tribes to Allah 'Azza Wa Jalla. He continued to be harmed and insulted until Allah 'Azza Wa Jalla wished for this community from the Ansar what He wished for them in terms of honour (or dignity). The Messenger of Allah ﷺ came to a small group at Al-'Aqabah whilst they were shaving their heads". I asked: "Who were they O Aunt?" She said: "A group of six or seven. From them there were three from Bani An-Najjar: As'ad bin Zurarah and the two sons of 'Afraa'" and she did not mention the others. She said: "The Messenger of Allah ﷺ sat before them, invited them to Allah 'Azza Wa Jalla and recited the Qur'an to them. They responded positively to Allah and His Messenger and attended what came after that, which was the first 'Aqabah and the latter 'Aqabah. I asked Umm Sa'd: "How long did the Messenger of Allah ﷺ stay in Makkah?" She said: "Have you heard the statement of Abu Sirmah Qais bin Abi Anas?" I said: "I do not know what he said, so tell me his statement:

Then among the Quraish for around ten years * Mentioning if he would meet a friend or someone agreeable.**

And he would present himself during them at the seasons * But he did not see who would give him refuge and he did not see a host.**

Then when he came to us and the destination gave him assurance * And He became happy with Taibah (Al-Madinah), well-pleased.**

And he mentioned the remainder of the lines of poetry].

- And also in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/261/218):

[Habib bin Al-Hasan related to us from Muhammad bin Yahya bin Sulaiman, from Ahmad bin Muhammad bin Ayyub, from Ibrahim bin Sa'd, from Muhammad bin Ishaq, who said:

When Allah 'Azza Wa Jalla wished to make His Deen prevail, to give strength (or honour) to His Prophet ﷺ and fulfil His promise, the Messenger of Allah ﷺ went out during the pilgrimage season in which he met a small group of the Ansar. He presented himself to all the Arab tribes just as he had done at every Hajj season. Then when he was at 'Aqabah he met a small group from the Khazraj whom Allah تعالى wished goodness for.

Ibrahim (Ibn Sa'd) said: From Muhammad bin Ishaq, from 'Aasim bin 'Umar bin Qatadah, from Ashyaakh (tribal elders) from his Qawm (people/tribe), who said:

When the Messenger of Allah ﷺ met them, he asked them: "Who are you?" They answered: "We are the Khazraj". He asked: "Are you from the allies of the Jews?" They said: "Yes" He said: "Why don't you sit down so that I may speak with you?" They said: "Sure". He (the narrator) said: So, they sat with him and he called them to Allah 'Azza Wa Jalla, presented Islam to them and recited the Qur'an upon them.

He said: It was Allah's تعالى plan for them in respect to Islam, that the Jews lived with them in their land and they were People of the Book and knowledge, whilst they had been polytheists and people of idols. The Aws and the Khazraj had raised them in esteem in their land. If any issues arose between them, they (the Jews) would say to them: "Verily, a Prophet will be sent now, his time has come and we will follow him. Then we will kill you alongside him like the killing of 'Aad and Iram". He (the narrator) said: Then when the Messenger of Allah ﷺ spoke to that group and invited them to Allah, some of them said to others: "O Qawm People/tribe), you know, by Allah, that he is the Prophet which the Jews threaten you with, so do not let them beat you to him". So, they responded positively to what he invited them to, believed in him and accepted from him what he presented to them from Islam. They said to him: **"We have left our Qawm (people/tribe) for there is no Qawm that has as much animosity and bad-feeling between them as they do. And perhaps Allah will unify them through you. Let us go to them first and invite them to your matter. And we will present to them what we have responded positively to you with in terms of this Deen. Then if Allah unifies them upon you, there will be no man in a more honoured position than you"**. They then departed from the Messenger of Allah ﷺ returning to their land. They had believed and affirmed, and as far as what was mentioned to me, they were a group of six from the Khazraj. From them, there was Taimullah from Bani An-Najjar, then from Bani Malik bin An-Najjar there was Abu Umamah As'ad bin Zurarah and 'Awf and Mu'adh the two sons of Al-Harith bin Rifa'ah, from Bani Zuraiq bin 'Aamir, there was: Raafi' bin Malik bin 'Al-'Ajlaan, from Bani Salamah bin Sa'd, from Bani Sawad bin Ghanm there was Qutbah bin 'Aamir bin Hadidah, from Bani Haram bin Ka'b there was 'Uqbah bin 'Aamir bin Naabiy, and from Bani 'Ubaid bin 'Adiy there was Jabir bin Abdullah bin Ri'aab bin An-Nu'man. When they arrived back to Al-Madinah to their people, they mentioned the Messenger of Allah ﷺ to them and they invited them to Islam until it spread amongst them and no house from the houses of the Ansar remained except that there was within it the mention of the Messenger of Allah ﷺ. Then in the following year twelve men from the Ansar attended the Hajj season. They met the Messenger of Allah ﷺ at Al-'Aqabah and this was the first Al-'Aqabah. They gave him the pledge of women (Bai'at un-Nisaa') and that was before war was made obligatory upon them. Then the people left him, the Messenger of Allah ﷺ dispatched along with them Mus'ab bin 'Umair bin Hashim bin 'Abd Manaf bin 'Abd Ad-Dar bin Qusayy. He commanded him to read the Qur'an to them, teach them Islam and provide them with knowledge of the Deen. Mus'ab bin 'Umar was named Al-Muqri' (the reader) in Al-Madinah and he stayed with Abu Umamah As'ad bin Zurarah, the brother (i.e. member) of Bani An-Najjar].

- The following was also recorded in "Dalaa'il An-Nubuwwah" of Abu Nu'aim Al-Asbahani (1/265/222) and in the edition with Tashkeel (vowel markings) (p:306/227):

[Sulaiman related to us from Ahmad bin Muhammad bin 'Amr bin Khalid: He said: My father related to us: He said: Ibn Lahee'ah related to us from Abu I-Aswad, from 'Urwah bin Az-Zubair, who said:

When the season arrived a group from the Ansar from Bani Malik bin An-Najjar made pilgrimage. From them were Mu'adh bin 'Afraa' and As'ad bin Zurarah. From Bani Zuraiq there was Raafi bin Malik and Dhakwan bin 'Abd Qais. From Bani Ghanm bin 'Awf were 'Ubadah bin As-Samit and Abu

Abdur Rahman bin Tha'labah. From Bani Abdul Ash'hal was Abu I-Haitham bin At-Taihan. And from Bani 'Amr bin 'Awf was 'Uwaim bin Sa'idah. The Messenger of Allah ﷺ approached them and informed them about his affair and that which Allah 'Azza Wa Jalla has chosen him with in terms of his Prophethood and position of honour and he recited the Qur'an to them. When they heard his speech they became certain and assured with his invitation whilst they recognised what they had been hearing from the People of the Book in relation to their mentioning of him by his characteristics and what he invites to. So, they affirmed and believed in him and were from the causes of goodness. They said to him: "You are aware of what exists between the Aws and the Khazraj in terms of blood spilling. We would like to strengthen your affair and we are willing to strive for Allah and you. We advise you with our opinion. Stay upon the name of Allah until we return to our Qawm, inform them of your affair and invite them to Allah and His Messenger. **It may be that Allah makes peace between us and unifies our affair. Today we are mutually distant and have animosity between us. If you were to come to us whilst we have not rectified our affair, we will not have a Jama'ah (collective entity) to support you. However, we will meet you during the pilgrimage season of next year**". The Messenger of Allah ﷺ was pleased with what they said. And so, they returned to their Qawm and invited them secretly. They informed them about the Messenger of Allah ﷺ that which Allah had sent him with and invited them by the Qur'an. That continued until there was barely a household from their households except that people within them had definitely embraced Islam. They then sent to the Messenger of Allah ﷺ saying: "Send a man to us from you, so that he can invite the people by the Book of Allah, as he will be better to be followed. So, the Messenger of Allah ﷺ sent Mus'ab bin 'Umais the member of Bani 'Abd Ad-Dar to them. He stayed among Bani Ghanm with As'ad bin Zurarah. He then began to call the people secretly and Islam began to spread and those who embraced it became many. At that time, they were undertaking their invitation in a hidden manner.

One day As'ad bin Zurarah and Mus'ab bin 'Umais went to a well of Maraq or close to it. They sat there and sent for a group from the people of the land and they came to them secretly. Then whilst Mus'ab bin 'Umais was speaking and relating to them, Sa'd bin Mu'adh was informed about them. He then set off towards them with his armour and spear until he reached them and said: "Why have you come to us in the place of our homes with this singular, foreign and cast out individual who corrupts our weak with falsehood and invites you to it. I will not see you again in our vicinity". They then went back to where they had come from but returned again to the well of Maraq or close to it. Sa'd bin Mu'adh was informed again of their presence there and then threatened them with a threat which was less than the first. Then when As'ad bin Zurarah perceived some softness in him, he said: "O cousin, hear what he is saying. Then if you hear something reprehensible, refute it with something more guided than it. And if you hear the Haqq (truth), then respond positively to it". He asked: "What is he saying?" Then Mus'ab recited to him (from the Qur'an):

حَمِّ الْكِتَابِ الْمُبِينِ وَالْكِتَابِ الْمُبِينِ

Ha, Meem * By the clear Book * Indeed, We have made it an Arabic Qur'an that you might understand (43: 1-3)

Sa'd bin Mu'adh then said: "I have not heard except what I recognise". He then returned and Allah تعالى had guided him. He did not reveal his Islam to them until he had returned to his Qawm. He then invited Banu 'Abd Al-Ash'hal to Islam, revealed his Islam and said: "Whoever has any doubt in it, whether young or old, female or male, then let him (or her) bring us something which is more guided

than it, so that we can follow it. Indeed, by Allah, there has come a matter that will lead to the cutting of necks (i.e. a tremendous matter)". So, Banu 'Abd Al-Ash'hal embraced Islam when Sa'd bin Mu'adh embraced Islam and invited to it with the exception of an insignificant number. It was the first clan from the clans of the Ansar that embraced Islam in their entirety (or in one go). Then Banu An-Najjar expelled Mus'ab bin 'Umair and became harsher against As'ad bin Zurarah, so Mus'ab bin 'Umair went to stay with Sa'd bin Mu'adh. He remained with him inviting and Allah continued to guide by his hands until there was barely a household from the households (or clans) of the Ansar except that someone had definitely embraced Islam within it. Their nobles (or chiefs) embraced Islam and 'Amr bin Al-Jamouh embraced Islam and smashed their idols. The Muslims became the strongest of its people and their affair became rectified. Mus'ab bin 'Umair then returned to the Messenger of Allah ﷺ and he had been called Al-Muqri' (reader/reciter).

Then in the following year seventy men from the Ansar went to perform the pilgrimage. Among them were forty from their elders and nobles and thirty were from their young men. The youngest of them were 'Uqbah bin 'Amr, Abu Mas'ud and Jabir bin Abdullah. Al-'Abbas bin Abdul Muttalib accompanied the Messenger of Allah ﷺ. Then, when the Messenger of Allah ﷺ spoke to them about what Allah 'Azza Wa Jalla had entrusted to him in respect to the Prophethood and position of honour, and invited them to Islam, to give him the Bai'ah (pledge of allegiance) and to protect him from what they protect themselves and their properties from, they responded positively and believed.

They said: "Stipulate for your Rabb (Lord) and for yourself what you wish". He replied: "I lay the condition for my Lord that you associate no partner with Him and that you worship none but Him, and I lay the condition for myself; that you protect me (i.e. provide Man'ah) in the same way you protect yourselves and properties". When they were at peace in themselves with those conditions, Al-'Abbas made a stipulation for him and took from them covenants for the Messenger of Allah ﷺ. He stressed the significance of what was between them and the Messenger of Allah ﷺ. He (the narrator) said:

The first to give the Bai'ah (pledge) to the Messenger of Allah ﷺ on the day of Al-'Aqabah was Abu Al-Haitham bin At-Taihan and he said: "O Messenger of Allah! Between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraish)? The Prophet (s.a.w) smiled and replied: 'Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.'".

When Abu Al-Haitham was pleased with the response of the Messenger of Allah ﷺ, he turned towards his people and said: "O Qawm (people), this is the Messenger of Allah in truth. I testify by Allah that he is truthful. That he today is in the Haram (inviolable sanctuary) of Allah and security is between his Qawm (people) and his 'Asheerah (clan/tribe). So, know that if you take him out (to your land), the Arabs will strike against you together as one. If you are content in yourselves to fight in the way of Allah and for your wealth and children to be lost, then invite him to your land, for verily, he is the Messenger of Allah in truth. But if you fear that you will let him down, then (it is better to) do it now". Abdullah then said: "We have accepted from Allah and from the Messenger of Allah, so do clear the path between us O Abu Al-Haitham and the Messenger of Allah. So, let us give him the Bai'ah (pledge of allegiance)". Abu Al-Haitham said: "Then I am the first to give the pledge".

He was then followed in succession by all of them. Then Shaitan (Satan) cried out from the top of the mountain: "O assembly of Quraish, this is Bani Al-Aws and Bani Al-Khazraj making an alliance to fight against you". They were alarmed by that and it frightened them. Then the Messenger of Allah ﷺ said: "Do not let this sound frighten you as it is only the enemy of Allah Iblees (Satan). No one whom you have to fear hears him". The Messenger of Allah ﷺ stood and shouted at Shaitan: "O son of Azabb, is this your work? I will exhaust it for you". The speech reached Quraish and so they approached until they were stepping upon the saddle bags of the companions of the Messenger of Allah ﷺ but they did not see them. So, Quraish returned and Abu Al-'Abbas bin 'Ubadah bin Nadlah the member of Bani Saalim said: "O Messenger of Allah, if you wish and by the One who has honoured you, we will descend upon the people of Mina (i.e. Quraish) with our swords". The Messenger of Allah ﷺ replied: "I have not been commanded with that". That group agreed upon the pleasure of Allah and fulfilled the condition from themselves by supporting (or granting Nusrah) to the Messenger of Allah ﷺ. They then departed having profited and rightly guided to return to their land. And so, Allah 'Azza Wa Jalla provided for the Messenger of Allah ﷺ and the believers a refuge, (Ansar) supporters and the homeland of migration (Hijrah)].

- Al-Baihaqi recorded it in his "Dala'il An-Nubuwwah" (2/301/697) from a different path:

[Abu Al-Husain bin Al-Fadl Al-Qattan related to us in Baghdad: He said: Abu Bakr Attab informed us: He said: Al-Qasim bin Abdullah bin Al-Mughirah related to us from Ibn Abi Uwais, from Isma'il bin Ibrahim bin 'Uqbah, from his paternal uncle Musa bin 'Uqbah. (And via another path) Abu Abdullah Al-Hafizh informed us: He said: Isma'il bin Muhammad bin Al-Fadl Ash-Sha'raniy informed me: He said: My grandfather related to me: He said: Ibrahim bin Mundhir related to us from Muhammad bin Fulaih, from Musa bin 'Uqbah, from Ibn Shihab Az-Zuhriy, in relation to the story of the Nabi ﷺ going out to At-Ta'if, he said:

The Messenger of Allah ﷺ returned to Makkah. Then when the season arrived a group of the Ansar made pilgrimage. They included: Mu'adh bin 'Afraa', As'ad bin Zurarah, Raafi' bin Malik, Dhakwan, 'Ubadah bin As-Samit, Abu Abdur Rahman bin Tha'labah, Abu Al-Haitham bin At-Taihan and 'Uwaim bin Sa'idah. So, the Messenger of Allah ﷺ approached them and informed them of his affair and with that which Allah had chosen him with in terms of his honourable position and Prophethood, and he recited the Qur'an to them. When they heard what he said they became certain in him and their hearts were assured with what they heard from him. They were aware of what they had been hearing from the Ahl ul-Kitab (People of the Book) in respect to his description. So, they believed in him, followed him and were from the causes of goodness for him ﷺ.

They then said: "You are aware of what exists between the Aws and the Khazraj in terms of disagreement and the spilling of blood. We are zealous upon that which Allah has guided you with and ardent in our sincerity towards you. We will provide you with our opinion: Remain (here) as you are in the name of Allah so that we can return to our people and mention your affair to them. We will invite them to Allah and His Messenger, and **it may be that Allah 'Azza Wa Jalla rectifies that which is between them and unify their affair for them. Today, we have mutual animosity and distance between us. If you were to come to us before we are rectified, we will not have a Jama'ah (collective entity) to protect you.** Instead, we will meet you during the season of the following year". The Messenger of Allah ﷺ was pleased with that. They then returned to their people and invited them secretly. They informed them about the Messenger of Allah ﷺ and what Allah had sent him with and they recited the Qur'an to them, until there barely remained a Dar (household/clan) from the households of the Ansar except that someone had embraced Islam within it. They then

sent Mu'adh bin 'Afraa and Raafi' bin Malik to the Messenger of Allah ﷺ with the message: To send to them a man from him who would impart knowledge and invite the people by the Kitab (Book) of Allah as he would be more worthy of being followed.

He (the narrator) said: So, the Messenger of Allah ﷺ sent Mus'ab bin 'Umair, a member of Bani 'Abd Ad-Dar bin Qusayy, to them. He stayed with Bani Taim with As'ad bin Zurarah, who was Abu Umamah. He and Mus'ab (later) approached the well of Bani Maraq and sat down there. They called for a group from the Ansar and so they came to them secretly. Whilst Mus'ab bin 'Umair was speaking to them and relating to them the Qur'an, Sa'd bin Mu'adh was informed about their presence and some people say it was rather Usaid bin Hudair who was informed. He then approached them with his armour and spear until he reached them. He then said to Abu Umamah: "Why have you come to us in the place of our homes with this singular, foreigner and cast out individual who corrupts our weak with falsehood and invites you to it? I will not see you again in our vicinity". They then stood and returned. They then came back a second time to the well of Bani Maraq or close to it. Their presence was mentioned again to Sa'd bin Mu'adh and so he approached them and threatened them with a threat which was less than his first. So, when As'ad bin Zurarah perceived some softness from him, he said to him: "O cousin, listen to what he is saying. Then if you hear something reprehensible, refute it with something more guided than it. And if you hear the Haqq (truth), then respond positively to it". He asked: "What are you saying?" Mus'ab then recited to him (from the Qur'an):

حم (1) وَالْكِتَابِ الْمُبِينِ (2) إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Ha, Meem * By the clear Book * Indeed, We have made it an Arabic Qur'an that you might understand (43: 1-3)

Sa'd bin Mu'adh then said: "I have not heard except what I recognise". He then returned and Allah تعالى had guided him. He did not reveal his Islam to them until he had returned to his Qawm. He then invited Banu 'Abd Al-Ash'hal to Islam, revealed his Islam and said: "Whoever has any doubt in it, whether young or old, female or male, then let him (or her) bring us something which is more guided than it, so that we can follow it. Indeed, by Allah, there has come a matter that will lead to the cutting of necks (i.e. a tremendous matter)".

So, Banu 'Abd Al-Ash'hal embraced Islam when Sa'd bin Mu'adh embraced Islam and invited to it with the exception of an insignificant number. It was the first clan from the clans of the Ansar that embraced Islam in their entirety (or in one go). Then Banu An-Najjar expelled Mus'ab bin 'Umair and became harsher against As'ad bin Zurarah, so Mus'ab bin 'Umair moved to stay with Sa'd bin Mu'adh. He remained with him inviting in security and Allah continued to guide by his hands until there was barely a household from the households (or clans) of the Ansar except that its nobles had embraced Islam. 'Amr bin Al-Jamouh embraced Islam and smashed their idols. The Muslims became the strongest people of Al-Madinah. Mus'ab bin 'Umair returned to the Messenger of Allah ﷺ and he had been called Al-Muqri' (reader/reciter).

Ibn Shihab said: He was the first to gather the people together for the Jumu'ah in Al-Madinah before the arrival of the Messenger of Allah ﷺ. Then Imam Al-Baihaqi said: [This is how Musa bin 'Uqbah mentioned from Ibn Shihab the story of the Ansar in respect to the first outing and Ibn Ishaq mentioned it from his Shuyukh (teachers) in a more complete manner than he mentioned it. He

claimed that he met the first group of them which included: As'ad bin Zurarah. Then they departed until the following year when twelve men from the Ansar came to the pilgrimage season and met him at Al-'Aqabah. It was the first 'Aqabah and they gave the Bai'ah (pledge) to him. Included among them were As'ad bin Zurarah and 'Ubadah bin As-Samit. The Messenger of Allah ﷺ then sent with them, or after their departure, Mus'ab bin 'Umair, may Allah be pleased with him and his Jama'ah (group). We will relate the story by Allah's permission in its full and complete form].

- The full and complete story came recorded in "Dalaa'il An-Nubuwwah" of Al-Baihaqi (2/318/713 in the Shamela Electronic Library) and in the verified edition (2/453):

[Abu Al-Husain bin Al-Fadl Al-Qattan informed us from Abu Bakr bin 'Ataab: He said: Al-Qasim bin Abdullah bin Al-Mughirah Al-Jawhariy related to us from Ibn Abi Aws, from Isma'il bin Ibrahim bin 'Uqbah, from his uncle Musa bin 'Uqbah ... And (in a different path): Abu Al-Husain informed us from Abdullah bin Ja'far: He said: Ya'qub bin Sufyan related to us from Ibrahim bin Al-Mundhir, from Ibn Fulaij, from Yunus, from Ibn Shihab, from Ya'qub: He said: And he mentioned Hassan bin Abdullah, from Ibn Lahee'ah, from Abu Al-Aswad, from 'Urwah: And this is the Lafzh (wording) of the Hadith from Ibn 'Ataab:

He said: When the Messenger of Allah ﷺ informed them with that which Allah 'Azza Wa Jalla had designated him with in terms of Prophethood and honourable standing, and he invited them to Islam and to give the Bai'ah (pledge) to him upon the basis of protecting him from that which they protect themselves and their properties from, they responded positively to Allah and his Messenger, and believed in him. They said: 'O Messenger of Allah, it is for you to speak and take from us any pledge that you wish regarding your Lord and yourself.' The messenger of Allah (s.a.w) said: 'I lay the condition for my Lord that you associate no partner with Him and that you worship none but Him, and I lay the condition for myself that you protect me from that which you protect your lives and properties'. Then when they felt assured (or tranquil) with that stipulation Al-'Abbas bin Abdul Muttalib made them take covenants in relation to the Messenger of Allah ﷺ in terms of being faithful. Al-'Abbas stressed the significance of what was between them and the Messenger of Allah ﷺ ... And he mentioned that the mother of Abdul Muttalib was Salma bint 'Amr bin Zaid bin 'Adiy bin An-Najjar. And he mentioned the Hadith in relation to Abu Al-Haitham bin At-Taihan giving the Bai'ah (pledge) first, what he said and what the Messenger of Allah ﷺ answered him with, meaning what was previously mentioned in the narrated tradition of Ibn Ishaq. He then mentioned the names of the those who gave the Bai'ah (pledge), may Allah be pleased with them. 'Urwah said: All those who were present at Al-'Aqabah from the Aws and the Khazraj numbered seventy men and one woman].

- Al-Baihaqi also recorded the following in his "Dalaa'il An-Nubuwwah": (2/302/698):

[Abu Abdullah Muhammad bin Abdullah Al-Hafizh, may Allah's mercy be upon him, said: Abu Al-'Abbas Muhammad bin Ya'qub related to us from Ahmad bin Abdul Jabbar Al-'Utaridiy, from Yunus bin Bukair, from Muhammad bin Ishaq bin Yasar: He said: When Allah 'Azza Wa Jalla wished to make His Deen prevail, to strengthen His Prophet ﷺ and make His promise to him come to pass, the Messenger of Allah ﷺ went out during the (pilgrimage) season in which he met a group from the Ansar. He presented himself to the Arab tribes as he would do during every season. Then whilst he was at Al-'Aqabah he met a group from the Khazraj whom Allah wished goodness for.

Ibn Ishaq said: 'Aasim bin 'Amr bin Qatadah related to us from some Ashyaakh (elders) of his Qawm (people/tribe), who said: When the Messenger of Allah ﷺ met them, he asked to them: "Who are you?" They said: "A group from the Khazraj". He asked: "From the allies of the Jews?" They replied: "Yes". He said: Will you not sit down so that I can speak with you?" They said: "Yes, of course". He (the narrator) said: So, they sat with him. Then the Messenger of Allah invited them to Allah 'Azza Wa Jalla, presented Islam to them and recited the Qur'an to them. 'One way in which Allah eased their (acceptance) of Islam was that the Jews lived with them in their country. They were followers of Scripture and men of knowledge, though they themselves were polytheists and idol worshippers. They had previously attacked these Jews in their territories and whenever any dispute had arisen between them, the latter would tell them: 'A prophet will now be sent. His day is coming. We will follow him and give you the same fate as that of the people of 'Ad and Iram.' When the Messenger of Allah (s.a.w) presented Islam to these people, and invited them to Allah, they said to one another: 'This has to be the prophet the Jews foresaw; we should not let them get to him first!' They thus, responded to his call for them to believe in him and accepted Islam, saying: 'We have left our own people, for they have such discord, dissension and disunity between them not found in any other people. **Perchance Allah may unite them through you. We will go forth among them and invite them to join you, presenting to them this religion we have accepted from you. If Allah should unite them around you, then no one will be dearer to us than you**".

With this they then left, returning to their land, believing in him and the faith. These men, as I was told, were six in number; As'ad bin Zurarah (Abu Umamah), 'Auf bin Malik bin Rufa'ah, Rafi' bin Malik bin al-'Ajlani, Qitbah bin 'Amir bin Hadidah, 'Aqbah bin 'Amir bin Ziyad and Jabir bin Abdullah (and their genealogy was mentioned but I shortened it)

He (the narrator) said: When they arrived back in Al-Madinah to their Qawm (people), they mentioned the Messenger of Allah ﷺ to them and invited them to Islam, until it spread among them and no household from the households of the Ansar remained except that within it was the mention of the Messenger of Allah ﷺ. That continued until the following year when twelve men from the Ansar went to the pilgrimage season. Then they met the Messenger of Allah ﷺ at Al-'Aqabah and that was the first 'Aqabah. They gave the Bai'ah (pledge) to the Messenger of Allah ﷺ, the pledge of women (Bai'at un-Nisaa'), which was before war was made obligatory upon them. They included among them: As'ad bin Zurarah, 'Awf and Mu'adh the sons of Al-Harith, Raafi' bin Malik, Dhakwan bin 'Abd Qais, 'Ubadah bin As-Samit, Yazid bin Tha'labah, 'Abbas bin 'Ubadah bin Nadlah, 'Uqbah bin 'Aamir, Qutbah bin 'Aamir, Abu Al-Haitham bin At-Taihan and 'Uwaim bin Sa'idah, who were both allies to them.

- And Abu Al-Hasan 'Ali bin Muhammad Al-Muqri' Al-Isfrayeeniy informed us from Al-Hasan bin Muhammad bin Ishaq: He said: Yusuf bin Ya'qub Al-Qaadiy related to me from Nasr bin 'Ali, from Wahb bin Jarir bin Hazim: He said: My father related to us from Muhammad bin Ishaq: He said: 'Aasim bin 'Umar bin Qatadah related to me:

He said: A man from his Qawm (people/tribe) related me: That at the time when a group from them were throwing the stones (Jamrah) and then departed, the Messenger of Allah ﷺ came across them, and then said: "Who (or which people/tribe) are you from?" They said: "From the Khazraj". He then mentioned the Hadith with the meaning of the narration of Yunus, except that he added to the group of six 'Awf bin 'Afraa' and Mu'adh bin 'Afraa' instead of 'Awf bin Malik and 'Uqbah bin 'Aamir].

- And the following came stated in the Seerah of Ibn Hisham (1/433-434):

[Ibn Ishaq said: Yazid bin Habib related to me from Abu Al-Khair Marthad bin Abdullah Al-Yazaniy, from Abdur Rahman bin 'Usailah As-Sanabijiy, from 'Ubadah bin As-Samit, who said:

I was among those who were present at the first 'Aqabah. We were a group of twelve men. We gave the Bai'ah (pledge of allegiance) to the Messenger of Allah ﷺ in Bai'at un-Nisaa' (the pledge of the women). That was before war was made obligatory. It (i.e. the pledge) was upon the basis: **"That we do not associate anything with Allah, that we would not steal, commit Zina (fornication/adultery), kill our children, would not bring a falsity that we invent by our hands or legs (i.e. limbs), and that we would not disobey him in that which is Ma'roof (a good lawful act). (Then he ﷺ said:) If you are faithful to fulfilling that, then Jannah (paradise) will be yours, but if you violate any of that, then your affair will return to Allah 'Azza Wa Jalla. If He wills, He will punish (you), and if He wills, He will forgive (you)"**.

Ibn Ishaq said: And Ibn Shihab Az-Zuhriy mentioned from 'Aa'idhullah bin Abdullah Al-Khawlaniy Abu Idrees: That 'Ubadah bin As-Samit related to him that he said:

We gave the Bai'ah (pledge) to the Messenger of Allah ﷺ on the night of the first (pledge of) Al-'Aqabah, upon the basis: That we would not steal, commit Zina (fornication/adultery), kill our children, bring a falsity that we invented by our hands and legs (i.e. limbs) and that we would not disobey him in a Ma'roof (good lawful act). Then (he ﷺ said): If you are faithful to fulfilling that, then Jannah (paradise) will be yours, but if you violate any of that, then you will be held to account according to its measure in the Dunya (life of this world), in which case it would be an expiation for it. But if it is concealed until the Day of Judgement, then your affair returns to Allah 'Azza Wa Jalla. If He wishes, He will punish and if He wishes He will forgive.

Ibn Ishaq said: Then when the Qawm (i.e. Ansar) departed from him, the Messenger of Allah ﷺ sent Mus'ab bin 'Umair bin Hashim bin 'Abd Manaf bin 'Abd Ad-Dar bin Qusayy with them. He commanded him to read the Qur'an to them, teach them Islam and depart knowledge to them of the Deen. As such, they called Mus'ab Al-Muqri' (the reader) in Al-Madinah. He resided with As'ad bin Zurarah bin 'Adas Abu Umamah. Ibn Ishaq said: 'Aasim bin 'Amr bin Qatadah related to me: That he used to lead them in prayer and that was because the Aws and Khazraj disliked being led by the other].

- Al-Baihaqi recorded it in his "Dalaa'il An-Nubuwwah" (2/303/699) with other (Asaneed) chains of transmission:

[Abu Abdullah Al-Hafizh informed us: He said: Abu Al-'Abbas Muhammad bin Ya'qub related to us from Ahmad bin Abdul Jabbar, from Yunus bin Bukair, from Ibn Ishaq: He said: Yazid bin Abi Habib related to me: He then presented his speech up to the point: "If He (Allah) wishes He will punish".

- And Abu Al-Husain bin Al-Fadl Al-Qattan informed us from Abdullah bin Ja'far: He said: Ya'qub Bin Sufyan related to us from Al-Hasan bin Ar-Rabee', from Ibn Idrees, from Ibn Ishaq: He said: Yazid bin Abi Habib related to me: He said: Marthad bin Abdullah Al-Yazaniy related to us from Abdur Rahman bin 'Usailah As-Sunabihiy, from 'Ubadah bin As-Samit: He said:

We were twelve men at the first Al-'Aqabah ... He then mentioned the Hadith like the aforementioned, but he did not say: That was before war was made obligatory upon us"].

- And a reported tradition covering most of what preceded came recorded in “Dala’il An-Nubuwwah” of Abu Nu’aim Al-Asbahani (p: 301/226):

[Muhammad bin Ja’far bin Al-Haitham related to us from Muhammad bin Ahmad bin Abi Al-Awwam: My father related to me: Muhammad bin Ibrahim bin Yasar related to us from Abu Ishaq As-Sabee’iy, from Ash-Sha’biy and Abdul Malik bin ‘Umais, from Abdullah bin ‘Amr, from ‘Aqeel bin Abi Talib and from Muhammad bin Abdullah the nephew (son of the brother) of Az-Zuhriy, from Az-Zuhriy, that he said:

When the persecution of the polytheists intensified against the Messenger of Allah ﷺ he said to his uncle Al-‘Abbas bin Abdul Muttalib: “ O my uncle! Surely Allah will aid His religion with a people, who He will enlighten the matter to them even if Quraish detested it, as a manifestation of the power and might of Allah تعالى. So, take me to (the market of) ‘Ukaazh and show me the dwellings of the communities (i.e. tribes/clans) of the Arabs so that I can invite them to Allah ‘Azza Wa Jalla, to give me protection and refuge so that I can convey from Allah ‘Azza Wa Jalla what He has sent me with”. Al-‘Abbas said: “O nephew, go forth to ‘Ukaazh and I will be going with you to guide you to the dwellings of the communities”. The Messenger of Allah ﷺ began with Thaqeef and then examined the tribes in that year. Then when the following year arrived, that was when Allah تعالى commanded that he openly declare the call, he met the group of six from the Khazraj and the Aws: As’ad bin Zurarah, Abu Al-Haitham bin At-Taihan, Abdullah bin Rawahah, Sa’d bin Ar-Rabee’, An-Nu’man bin Harithah and ‘Ubadah bin As-Samit. And so, the Prophet ﷺ met them during the days of Mina at the location of the first Jamrah at night. He sat before them and invited them to Allah ‘Azza Wa Jalla, to His worship and to give strength to His Deen which He had sent His Prophets and Messengers with. So, they asked him to present to them some of what had been revealed to him. The Messenger of Allah ﷺ then recited Surah Ibrahim to them:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

“And [mention], when Ibrahim said: “My Lord, make this city [Makkah] secure ...” (14: 35).

He recited until the end of the Surah. The Qawm (people) were softened and humbled when they heard (what they heard) and responded positively to him. Al-‘Abbas bin Abdul Muttalib passed by whilst he was speaking to them and they were speaking with him. He recognised the voice of the Prophet ﷺ and so, he said: “O nephew, who are those people with you?” He said: “O uncle, they are the inhabitants of Yathrib, the Aws and the Khazraj. I invited them to what I have invited others Arab tribes to before them. They have responded positively to me and believed in me. They mentioned that they will take me to their land”. So, Al-‘Abbas bin Abdul Muttalib descended and tied his mount. He then said: “O assembly of the Aws and the Khazraj, this is my nephew and he is the most beloved of all people to me. If you have affirmed him, believed in him and want to take him with you, then I wish to take a covenant from you so that I can feel assured that you will not let him down or deceive him. That is because your neighbours are the Jews. The Jews are an enemy to him and I do not feel secure from their plotting against him”. As’ad bin Zurarah said, as the statement of Al-‘Abbas had hit him hard when he, Sa’d and his companions were placed under accusation: “O Messenger of Allah, permit us to respond to him, without hurting your feelings and delving into something that you dislike, but rather only to affirm our response to you and our Iman (belief) in you”. The Messenger of Allah ﷺ said: “Respond to him without accusation”.

Then As'ad bin Zurarah faced the Messenger of Allah ﷺ and said: "O Messenger of Allah, every invitation has a way; either gentle or severe. Today you have invited to an invitation that has a grim outlook for the people and is difficult upon them. You have invited us to leave our religion and to follow you upon your Deen, which is a difficult matter. Yet, we responded positively to you in that. You invited us to cut what existed between us and the people in terms of neighbourly pacts and near and distant relations, which is a difficult matter, yet we responded positively to you in that. And you invited us, whilst we represent a collective in a land of power and have protective capability (or force (Man'ah)), A land in which no one desires an outsider, who has been isolated by his people and whose uncles have surrendered, to take the position of leadership over us, a matter which is difficult (i.e. to accept), yet we responded positively to you in that. All those matters are of those which the people dislike, with the exception of those whom Allah has made firm upon their consciousness and seek the goodness in the consequences (or outcomes of matters). And we responded positively to you in that by our tongues, hearts and hands, with Iman (belief) in what you have brought and through Tasdeeq (belief) with a knowledge that has become firmly established in our hearts. We give you the Bai'ah (pledge of allegiance) over that and we give the Bai'ah (pledge) to our Rabb (lord) and your Rabb. The hand of Allah is above our hands. Our blood is in defence of your blood, and our hands are in defence of your hands. We will protect you from that which we protect ourselves, our children and women from. If we fulfil that, then we have fulfilled that for Allah, and if we betray it, then we have betrayed Allah and we would be made wretched by that. This is honesty from us O Messenger of Allah and Allah is the One who is depended upon for assistance".

He then turned towards Al-'Abbas bin Abdul Muttalib and said:

"As for you, O one who has found reason to object to us with a statement in defence of the Prophet ﷺ, then Allah is most knowledgeable of your intended purpose in relation to that. You mentioned that he is your nephew and the most beloved of the people to you. That is whilst we have cut the ties of the close, distant and relations. We have testified that he is the Messenger of Allah whom He has sent. That he is not a liar and that what he has brought does not resemble the speech of men. As for what you mentioned in that you will not feel reassured with us in respect to his affair until you take our covenants. Then that represents a matter which we do not reject from anyone desiring it for the Messenger of Allah ﷺ, so take (in terms of covenants) what you wish". He then turned once again to the Prophet ﷺ and said: "O Messenger of Allah, take for yourself what you wish and stipulate for your Rabb (Lord) what you wish". The Prophet ﷺ said: "I stipulate for my Rabb (lord) 'Azza Wa Jalla, that you worship Him and do not associate anything with Him. And for myself, that you protect me from that which you protect yourselves, your children and women from".

They said: "That is for you O Messenger of Allah". Al-'Abbas then said: "The covenant of Allah with your covenants and the Dhimmah (protection) of Allah with your Dhimmah (protection) is due upon you. In this sacred month and this sacred land, you are giving him the pledge (Bai'ah) and (in doing so) you are giving your pledge to Allah. Allah is your Rabb (Lord) and the Hand of Allah is above your hands. You will assiduously support him, reinforce his strength, and fulfil his covenant by the force of your hands, the speech of your tongues and sincerity of your hearts. You shall not be prevented from that by any desire that you have yearned for, nor any fear that you are faced with, and no harm will come to him from your side". They all said together: "Yes". He said: "Allah is over you with that as a Guardian and Disposer of affairs". They said: "Yes". He said: "O Allah, You are the One who Hears and Witnesses and this is my nephew whom I have entrusted with his protection and preservation. O Allah, be a witness for my nephew and over them".

And so, the people (i.e. the Ansar) were pleased with what the Messenger of Allah ﷺ had provided them and the Prophet ﷺ was pleased with what they provided him from themselves. And they asked him: "O Messenger of Allah, if we give you that what will we have?" He said: "The pleasure of Allah and Jannah". They said: "We are pleased (and contented)". Then Abu Al-Haitham bin At-Taihan turned towards his people and said: "Do you not know that this is the Messenger of Allah to you and that you have believed in him and affirmed him?" They said: "Yes, of course". He said: "And do you not know that he is in the sacred land of Allah and the place of his birth and his tribe?" They said: "Yes, of course". He said: "So, if you are going to let him down or abandon him (to others) on a day in the future, due to a trial that befalls you, then decline now. That is as the Arabs will strike you altogether as one due to him. But if you are satisfied to lose your lives, your wealth your children for the sake of Allah, 'Azza Wa Jalla, then know that what is with Allah 'Azza Wa Jalla in terms of rewards are better than your lives, wealth and children". The people all replied together: "No, indeed we are with him in faithfulness and sincerity" He then turned to the Prophet ﷺ and said: "O Messenger of Allah, it may be that after we have made war against people for you and severed ties between us and neighbours and those of alliance and relations, and engaged in war to its limits where its veils are revealed to us, you will return to your land, leaving us after we have made war against the people for you?" The Messenger of Allah ﷺ smiled at that and said: "The blood (yours) is the blood (mine) and the demise (yours) is the demise (mine) (i.e. we share in this together)".

Abdullah bin Rawahah said: "Move away from us O Abu Al-Haitham so that we can give the Bai'ah (pledge) to the Messenger of Allah ."¹ Abu Al-Haitham then beat them to the Bai'ah and said: "I give the Bai'ah (pledge) to you O Messenger of Allah upon that which the twelve deputies of Bani Isra'eel gave the Bai'ah to Musa the son of 'Imran". Abdullah bin Rawahah said: "I give the Bai'ah (pledge) to you O Messenger of Allah, upon that which the twelve disciples of 'Isa the son of Mary gave him the pledge". As'ad bin Zurarah said: "I give the Bai'ah to Allah and I give the Bai'ah to the Messenger of Allah ,² that I will fulfil my covenant faithfully and will affirm my speech by my action and support you". An-Nu'man bin Harithah said: "I give the Bai'ah to Allah O Messenger of Allah and I give the Bai'ah (pledge) to you to proceed upon the command of Allah and will not pay attention to the near and the far in respect to discharging that. If you so wish, then by Allah, O Messenger of Allah, we will descend (now) with these swords of ours upon the people of Mina (meaning Quraish)". The Prophet ﷺ then said: "We have not been commanded to do that". 'Ubadah bin As-Samit said: "I give the Bai'ah to you O Messenger of Allah upon the basis that I am not dissuaded in the way of Allah by the blame of the blamer". Sa'd bin Ar-Rabee' said: "I give the Bai'ah (pledge) to Allah O Messenger of Allah and I give you the Bai'ah upon the basis that I do not disobey you both and do not lie against you both in speech". The people then departed to their land well pleased and happy. They were happy with what the Messenger of Allah ﷺ had provided them with of the Wahi (divine revelation) and by the good response of their people towards them, so that they attended (the Hajj season) the following year with seventy men].

This was exactly the same Hadith recorded by Abu Bakr Al-Anbariy (2/ 101-102) with the following chain (Isnad):

[Ibn Abi Al-'Awwam related to us: He said: My father Ahmad bin Yazid Abu Al-'Awwam Ar-Riyahiy related to me: He said: Muhammad bin Ibrahim bin Bash'shar related to us from Abu Ishaq As-Sabee'iy, from Ash-Sha'biy. And from Abdul Malik bin 'Umair from Abdullah bin 'Umar, from 'Uqail bin Abi Talib. And from Muhammad bin Abdullah bin Akhi (the nephew of) Az-Zuhriy, from Az-Zuhriy: He then presented the same narration in full]. Some of it was also recorded in "Ma'rifat us-Sahabah" of Abu Nu'aim (1/280/927).

- Another comprehensive report was recorded in “Ash-Sharee’ah” of Al-Aajiriy (4/1660/1142):

[Abu Hafs ‘Umar bin Muhammad bin Bakkar Al-Qafila’iy related to us from Abu Al-Asbagh Muhammad bin Abdur Rahman bin Kamil Al-Asadiy: He said: My father related to us: ‘Ulwan bin Dawud Al-Bajaliy related to us from Al-Laithiy (meaning Al-Musabbih), from Abu Az-Zinad, who said:

When the Mushrikun (polytheists) intensified their persecution against the Prophet ﷺ in Makkah, he said to his uncle Al-‘Abbas: “O uncle, proceed to (the market of) ‘Ukaazh and show me the lodgings of the Arab communities (clans and tribes), so that I can invite them to Allah ‘Azza Wa Jalla and to provide me with protection and refuge so that I can convey from Allah ‘Azza Wa Jalla what He has sent me with”. Al-‘Abbas said: “Yes, I will proceed with you to guide you to the dwellings of the clans”.

Muhammad bin Al-Husain said: So, he mentioned the Hadith in relation to his presenting himself to the tribes, one after the other, whilst none of them responded positively to him. With the Prophet ﷺ were Al-‘Abbas bin Abdul Muttalib, Abu Bakr As-Siddeeq and ‘Ali bin Abi Talib, may Allah be pleased with them. He then departed from them. I have summarised the Hadith: He said within it: Then when the following year came, the Prophet ﷺ met the group of six from the Khazraj: As’ad bin Zurarah, Abu Al-Haitham bin At-Taihan, Abdullah bin Rawahah, Sa’d bin Ar-Rabee’, An-Nu’mān bin Harithah and ‘Ubadah bin As-Samit. The Prophet ﷺ met them during the day of Mina at the Jamrah (rock) of Al-‘Aqabah at night. He sat before them and invited them to Allah ‘Azza Wa Jalla; to worship Him and to support the Deen that He had sent His Prophets and Messengers with”. They asked him to present to them some of what had been revealed to him. So, he read from Surah Ibrahim:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

“And [mention], when Ibrahim said: “My Lord, make this city [Makkah] secure ...” (14: 35).

He recited until the end of the Surah. The Qawm (people) were softened and humbled when they heard (what they did) and responded positively to him. Al-‘Abbas bin Abdul Muttalib passed by whilst he was speaking to them and they were speaking with him. He recognised the voice of the Prophet ﷺ and so, he said: “O nephew, who are those people with you?” He said: “O uncle, they are the inhabitants of Yathrib, the Aws and the Khazraj. I invited them to what I have invited others Arab tribes to before them. They have responded positively to me and believed in me. They mentioned that they will take me to their land”. So, Al-‘Abbas descended and tied his mount. He then said: “O assembly of the Aws and the Khazraj, this is my nephew and he is the most beloved of all people to me”.

He (the narrator) then mentioned what occurred between them and Al-‘Abbas in terms of a long debate. He (the narrator) said: As’ad bin Zurarah, who was the youngest of the Qawm (people), stood and said in relation to what Al-‘Abbas had raised in his speech: “As for what you mentioned in that you will not feel reassured with us in respect to his affair until you take our covenants. Then that represents a matter which we do not reject from anyone desiring it for the Messenger of Allah ,ﷺ so take (in terms of covenants) what you wish”. He then turned to the Prophet ﷺ and said: “O Messenger of Allah, take for yourself what you wish and stipulate for your Rabb (Lord) what you wish”. The Prophet ﷺ said: **“I stipulate for my Rabb (lord) ‘Azza Wa Jalla, that you worship Him and do not associate anything with Him. And for myself, that you protect me from that which you**

protect yourselves, children and women from". They said: "That is for you O Messenger of Allah". Al-'Abbas then said: "The covenant of Allah with your covenants and the Dhimmah (protection) of Allah with your Dhimmah (protection) is due upon you. In this sacred month and this sacred land, you are giving him the pledge (Bai'ah) and (in doing so) you are giving your pledge to Allah. Allah is your Rabb (Lord) and the Hand of Allah is above your hands. You will assiduously support him, reinforce his strength, and fulfil his covenant by the force of your hands, the speech of your tongues and sincerity of your hearts. You shall not be prevented from that by any desire that you have yearned for, nor any fear that you are faced with, and no harm will come to him from your side". They all said together: "Yes". He said: "O Allah, You are the One who Hears and Witnesses, for verily this my nephew who has entrusted them with his protection and preservation. O Allah, be a witness for my nephew and over them".

And so, the people (i.e. the Ansar) were pleased with what the Messenger of Allah ﷺ had provided them and the Prophet ﷺ was pleased with what they provided him from themselves. And they had asked him: "O Messenger of Allah, if we give you that what will we have?" He said: "The pleasure of Allah and Jannah". They said: "We are pleased (and contented)". Then Abu Al-Haitham bin At-Taihan turned towards his people and said: "Do you not know that this is the Messenger of Allah to you and that you have believed in him and affirmed him?" They said: "Yes, of course". He said: "And do you not know that he is in the sacred land of Allah and the place of his birth and his tribe?" They said: "Yes, of course". He said: "So, if you are going to let him down or abandon him (to others) on a day in the future, due to a trial that befalls you, then decline now. That is as the Arabs will strike you altogether as one due to him. But if you are satisfied to lose your lives, your wealth your children for the sake of Allah, 'Azza Wa Jalla, then know that what is with Allah 'Azza Wa Jalla in terms of rewards are better than your lives, wealth and children". The people all replied together: "No, indeed we are with him in faithfulness and sincerity". He then turned to the Prophet ﷺ and said: "O Messenger of Allah, it may be that after we have made war against people for you and severed ties between us and neighbours and those of alliance and relations, and engaged in war to its limits where its veils are revealed to us, you will return to your land, leaving us after we have made war against the people for you?" The Messenger of Allah ﷺ smiled at that and said: "The blood (yours) is the blood (mine) and the demise (yours) is the demise (mine) (i.e. we share in this together)".

Abdullah bin Rawahah then said: "Move away from us O Abu Al-Haitham so that we can give the Bai'ah (pledge) to the Messenger of Allah ﷺ". So, Abu Al-Haitham beat them to giving him the Bai'ah and said: "I give the Bai'ah (pledge) to you O Messenger of Allah upon that which the twelve deputies of Bani Isra'eel gave the Bai'ah to Musa the son of 'Imran, peace be upon him".

Abdullah bin Rawahah said: "I give the Bai'ah (pledge) to you O Messenger of Allah, upon that which the twelve disciples of 'Isa the son of Mary, peace be upon him gave him the pledge". As'ad bin Zurarah said: "I give the Bai'ah (pledge) to Allah and I give the Bai'ah to you, that I will fulfil my covenant faithfully and will affirm my speech by my action and support you".

An-Nu'man bin Harithah said: "I give the Bai'ah to Allah O Messenger of Allah and I give the Bai'ah (pledge) to you to proceed upon the command of Allah and will not pay attention to the near and the far in respect to discharging that. If you so wish, then by Allah, O Messenger of Allah, we will descend (now) with these swords of ours upon the people of Mina (meaning Quraish)".

The Prophet ﷺ then said: "I have not been commanded to do that".

'Ubadah bin As-Samit said: "I give the Bai'ah to you O Messenger of Allah upon the basis that I am not dissuaded in the way of Allah by the blame of the blamer".

Sa'd bin Ar-Rabee' said: "I give the Bai'ah (pledge) to Allah and to you O Messenger of Allah upon the basis that I do not disobey you both and do not lie against you both in speech".

The people then departed to their land well pleased and happy. They propagated what the Messenger of Allah ﷺ had provided them with of the Wahi (divine revelation) and the response of their people to them was good. They then attended (the Hajj season) on the following year with seventy men (i.e. for the second pledge of Al-'Aqabah).

Shaytan (Satan) cried out that night when he saw their collective with a cry that made the collective of Quraish hear. That was during the days of Tashreeq. He called out: "O people of Mina, this is Muhammad and the inhabitants of Yathrib. They have got together against you and to violate your sacred sanctuary".

He (the narrator) said: And his voice was made to resemble that of Munabbih bin Al-Hajjaj As-Sahmiy. 'Amr bin Al-'Aas said: Abu Jahl was the first to come to us in alarm clutching at his clothing whilst I was also alarmed by what he was alarmed by and was taken by tremors. I stood to urinate and when I finished Abu Jahl came to me and rushed me. He said: "Are you sleeping? Are you not alarmed by what alarmed us?" He then turned to 'Utbah bin Rabee'ah and informed him about the voice of Munabbih bin Al-Hajjaj which informed that Muhammad and the people of Yathrib had gathered together against you and to violate your sacred sanctuary. 'Amr bin Al-'Aas said: Then a calm and collected man came to us who was not frightened by what frightened us (meaning 'Utbah). 'Utbah said: "Did he come to you and inform you directly himself?" They said: "No, however, we heard his voice". He said: "It may have been Khaitha'ooz, meaning Iblees the great liar". He then said: "Get up" and they set off to the seventy men. 'Amr said: By Allah, they said seventy but we thought it was more like seven hundred. We moved towards them with hostile intent. Then, the first to reach them and speak to them was Abu Sufyan bin Harb. He said: "O people of Yathrib, you have thought badly when you believed that you will take our brother without out council or consultation in an act of defiance against us. If you thought that we would approve or be pleased with that, then how bad your judgement is". Then An-Nu'man bin Harithah said: "Rather, we will take him regardless of you, and by Allah had we known that it was a command of the Messenger of Allah ﷺ to take you with us, we would have tied a rope upon your neck and then led you in a lowly humiliated state". Abu Sufyan was taken back and said: "This is not your usual manner. Had you spoken this among a congregation of the pilgrims, more than one would have disproved you. The Arabs know well that we are the most honoured of the people of Al-Bat'haa' (stony ground at Dhu l-Hulaifah) and the most capable in terms of protective force. Do you have no response other than this?" Abdullah bin Rawahah said: "Yes, depart from us as that would be the best judgement and the best and most appropriate result between us". Abu Sufyan said: "And then we leave him with you?" Then Abdullah bin Rawahah said: "Yes, you leave him with a people whom he loves and they love him. Those who will not abandon him (or let him down) and will not begrudge him". Abu Sufyan said: "And what will we say to our women?" He replied: "You can say to them:

When we saw the people in defence of their Prophet ... Like a lion protecting its den and the young ones.

We checked ourselves and that was the best for preservation ... For our women after us and our children.

We did not find a better choice than that or face ruin ... Or sufferings for us and lamentation. And we said: Leave the people to avert ruin ... Or there will be war which will disgrace the great and the unfortunate"

He (the narrator said): The matter escalated amongst the people to the point where some were on the verge of pouncing upon others. When Abu Jahl saw that he feared humiliation due to the large number of the (opposing) people and the small number of those with him. He moved forward and said: "O people, we did not come for this. Be silent, hear what I have to say and then accept it or

leave it". The people became silent and he began addressing them. He said: Al-Lat is our source of glory and Al-'Uzza is our source of protection. We are the people of Allah, in His veiled House and His sacred valley through which He has made great our sanctity and protected our land. He has made us the guardians of His House, the destination of the pilgrims, the bearers of the banners of the pilgrimage, the providers of water to the pilgrims, the gatekeepers of the House and the providers of sustenance to the pilgrims. You do not deny this or remove it from us. Then, you, O people of Yathrib were our brothers and neighbours. You hold affection towards us and we hold affection towards you. That was until you perpetrated against us a matter that we would not have perpetrated against you, forcing it upon us and violating our right. Then, on top of that, you want to take our brother without consulting us and gaining our acceptance. Leave us with him, upon this land and on this day. Indeed, you will have whatever you are searching for in the remainder of the days without any agitation or causing a rift. These days are greatly sacred that must be uphold. A breach of that during them is raised and the punishment for it is swift". He stopped speaking then and Sa'd bin 'Ubadah stood and said:

"All praise be to Allah who guided us from misguidance, gave us sight from blindness and saved us with the light of Islam from the darkness of pre-Islamic ignorance (Jahiliyah). We have come to worship one Rabb (Lord) and we have made all besides Him in terms of partners and idols the religion of Shaytan (the devil). They are idols which people have constructed by their own hands possessing no ability to bring harm or benefit to them. Then, O assembly of Quraish, you have spoken and how bad is the speech that has no truth to it. You have claimed that we have violated your sanctity in respect to the son of your brother, in the case where we responded positively to his invitation, honoured his status and followed his matter. However, we have not acted badly in that towards you or to him. If that is his standing in our view, and we have severed the ties of those who are closer in terms of lineage and the wombs for him, then we have not sought their anger by that nor have we sought your acceptance. If you only fear his bad treatment due to our position from him, then that has been taking place for a long time whilst he was among you. You will not get to him as we have now tied our rope to his rope. You have sought him but today that is further from your grasp. Our blood is in defence of his blood and our lives are in defence of his life. If this action from you is a show for the people and to avert their anger, then our fear is more intense to Allah 'Azza Wa Jalla after what He provided us with from ourselves and we are more devoted to being faithful to our covenants. There is therefore no way of reaching that which has no path to reach it. Despite that, we will offer you an option as you approached us through the pretext of relations and neighbourliness. That is, if you wish, you can give him the Bai'ah (pledge) just as we have given him the Bai'ah. Then we would be followers to him and to you. But if you do not wish to do that and your belief is the occurrence of a trial that you fear from the people, then you are asking for your nephew, whilst we will be your intercessors, so that you can take from him that which will make you feel secure tomorrow. However, if this is envy and aggression from your side, then we are a protective shield for your nephew. If he triumphs, he is your brother. Otherwise, we will die in his defence and then you will be at ease and free from what you fear. You will then be free with your opinion and your ambitions".

When the noise and uproar became great 'Utbah bin Rabee'ah stood and said: "O assembly of the Aws and Khazraj, you are brothers, neighbours and relations. You have made your presentation in respect to this man and it is a matter that we wish to think about and examine. We will then present our opinion to you, so, give us some time to consult in respect to it until our affair comes together upon something that will be comfortable and accepting to us and to you".

They replied: "That is left to you to do". '

Utbah then withdrew with his companions to a secluded place (to discuss). He then said: "Did you see what I saw?" Abu Jahl said: "We saw what you saw". He said: "If you saw what I saw, then by Allah you heard a reasoning that makes blood flow. And you saw a people who believe that they are on the verge of a great fortune which nothing is equivalent to in their view. They are willing to die for him at this time and so are you (also) prepared to face death?" Abu Jahl who was in favour of contestation said: "Should we then leave empty handed?" He said: "By Allah, I believe that you will return with nothing or worse, something not in your favour rather than in your favour. So, if you permit me, I will speak to the people and approach them in a manner that they will respond well in relation to him".

'Amr bin Al-'Aas said: I took the initiative and said: "Yes, Abu Al-Waleed, speak with what you wish and say what you wish. We will follow you and not go outside your opinion".

'Utbah stood before the Qawm (people i.e. the Aws and the Khazraj) and said: "O assembly of the Aws and Khazraj, the situation between us and you remains good. You recognise that for us and we recognise that for you. You also know our standing in the sight of Allah in relation to the sacredness of this House, in the case where He made us the guardians of His affair and honoured us with it. We do not wish for something to come from our hands or tongues that we regret or you will regret at a time when regret brings no benefit. You have made your case concerning this man whilst you are aware that what he invites to you is in opposition to all of the people of the Hajj season. That is as he has discredited their religion, found fault in their idols and disparaged the opinion of their forefathers. He has presented himself before all of the tribes and none of them accepted him. By Allah, I do not feel secure if someone was to cry out among all the pilgrims and informed them of his location and yours, that they would not all descend against you as one unified block. In addition, this is a matter that we will not solve to any avail whilst rushing under the night. We will present to you our opinion that we have agreed upon. If you wish, you can clear the way between us and this man and agree a time of respite between us and you, where we will give you an oath and covenant of Allah from us and those from our people who are not here, that we will not harm him nor subject him to anything apart from goodness, nor any of his companions, until the end of the period of the respite. The respite period will be for three months. Whoever wishes to go to you and be with you from among his companions who have believed in him, we will not stand in his way. Just as we will not oppose anyone who follows him in these coming months nor anyone who goes to you, or anyone from among you who resides with him. Allah will then judge in respect to that during these months what is most beloved to Him". The Qawm (Aws and Khazraj) looked at each other and said:

"We have given the Messenger of Allah ﷺ from us something that we do not wish except to be faithful to. And this is the Messenger of Allah ﷺ. He hears what you have said, the opinion and the matter is for him to determine whilst it is not for us.

When the Messenger of Allah ﷺ heard the speech of the people of Yathrib and the speech of Quraish, he began to speak. He began with the beginning of Surah Al-An'am until he had recited ten verses from it which dealt with Quraish. Then he began his own speech by saying: "You have spoken, O assembly of those who have embraced Islam from the Aws and the Khazraj and you were correct, appropriate and pleasing to Allah and His Messenger. And Quraish have spoken and they asked you what they asked whilst Allah is most knowledgeable about the true intentions of Quraish in relation to what they spoke of and asked. If they wish for faithfulness to Allah and to His Messenger, then Allah will be good to them. He will give them their reward and increase them from His favour. However, if they desire other than that, then Allah is ever watchful of Quraish. And victory and sufficiency belong to His Messenger:

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّمَاءُ مِنَ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive (16: 26).

Give the Qawm (people i.e. Quraish) what they are requesting as what the Messenger of Allah has persevered patiently upon during the last years is longer than this respite period which they are requesting. So, give to them and take covenants from them which they give from their own selves. In that way there will be relief for you and for them, as a chance from Allah 'Azza Wa Jalla for them and a proof against them".

And so they gave the Qawm (Quraish) what they wished for and the Messenger of Allah ﷺ departed with Quraish. Then the first to make Hijrah (migration) to Al-Madinah from the Muslims was Abu Salamah bin Abdul Asad Al-Makhzumi, Mus'ab bin 'Umair from Bani Abd Ad-Dar, 'Ammar bin Yasir, 'Ayyash bin Abi Rabee'ah (the brother of Abu Jahl from the same mother), 'Uthman, Talhah, Az-Zubair, 'Umar bin Al-Khattab, Abdullah bin 'Umar and a group from the Muhajirin (Emigrants). And during those months a large number embraced Islam and migrated whilst the Aws and Khazraj supported them with their properties (wealth) and households.

When the Mushrikun (polytheists) saw that it became too much for them and they intended to betray their covenant to the point that they met at Nar un-Nadwah and agreed upon that plot which their leaders and nobles desired. And Shaytan (Satan) came to them in the guise of Suraqah bin Ju'shum Al-Mudlijy from the clan of Kinanah Quraish, in the clothing of a man from Najd wearing a cloak. When they saw him, they asked: "Who are you?" He replied: "A sheikh from the people of Najd. The news reached me of your meeting concerning this man, so, I wanted to be present and hope that I won't be deprived of an opinion".

'Utbah then spoke saying: "It is my opinion that you should you expel him from you and the communities (or tribes) will save you from him. Then if he is triumphant that will count in your favour and if that is not the case, you would have been saved from him by the tribes, whilst none of his matter would remain". The man from Najd then said: "This is not the correct opinion. Have you not heard the sweetness of his talk and how he takes hold of the hearts? I would not feel secure that if he was to find himself amongst a community from amongst the (Arab) communities and then take control of their affections, that he would then lead them against you and cause division in your collective". Another attendee said: "I view that he should be tied up and imprisoned until death comes to him whilst he is imprisoned". The man from Najd said: "This is not the correct opinion. Are you not aware that he has protectors and people of his household who will not accept that? Then war will take place between you which will lead to the weakening of your affair and the division of your unity". Abu Jahl said: "I have an opinion in mind that if you accept will be the correct opinion". They asked: "And what is it of Abu Al-Hakam?" He said: "That from each one of these five communities, the communities (or clans) of Quraish, there be taken a young man. Every man would be given a sword. Then they would approach him when he is asleep in the place that he spends his night and strike him together as one man. The members of his household will not be able to kill them all. His blood would be spread among the tribes and it would be a matter of blood money". The man from Najd then said: "His judgement is divinely inspired. His opinion is the right one". The man from Najd (who was Iblis, may Allah's curse be upon him) continued (in prose):

The opinion is two opinions. An opinion a guided person does not recognise *** And an opinion that is like the front of the sword, well-known
Its beginning reaches to its end on a day *** Whilst its end is glory and honour.

Then (the Angel) Jibreel, peace be upon him, came to the Messenger of Allah ﷺ and informed him. Abu Bakr, may Allah be pleased with him, then came midday and so he informed him about the news. Abu Bakr, may Allah be pleased with him, then went out to them and saw them when they were leaving Dar un-Nadwah. He fell into step with Iblis (Satan), may Allah's curse be upon him, and then said: "Where are you heading?" He said: "To my companions in this valley". He said: "O enemy of Allah, all praise belongs to Allah who has made His Deen prevail and forsaken you". He then disappeared. This is the end of the Hadith. Muhammad bin Al-Husain, may Allah's mercy be upon him, said: Then the Prophet ﷺ migrated with Abu Bakr, may Allah be pleased with him].

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/339/14694) and (3/323/14498) with a Sahih Isnad:

[Ishaq bin 'Isa related to us from Yahya bin Sulaim, from Abdullah bin Uthman bin Khuthaim, from Abu Az-Zubair: That Jabir bin Abdullah related to him:

That the Messenger of Allah ﷺ remained ten years pursuing the pilgrims in their lodgings during the pilgrimage season and in (the markets of) Mijannah and 'Ukaazh, in addition to their camps at Mina. (He would say): "Who will provide me with shelter and who will support me, so that I can convey the messages of my Rabb (Lord) 'Azza Wa Jalla, and in return attain Jannah (paradise)?". However, he did not find anyone to support him and provide him with refuge. Even when a man travelled from Mudar, Yemen or Zur Samad, and then his Qawm (people) would go to such a person and say: "Beware of the young man of Quraish that he does not tempt you". He would walk among their camps inviting them to Allah 'Azza Wa Jalla, whilst they would point at him with fingers. That was until Allah 'Azza Wa Jalla sent us to him from Yathrib. A man would come to him and believe in him. He would recite the Qur'an to him and then he would go back to his family who would then become Muslim through his Islam. That continued until there was no household remaining from the households of Yathrib except there was within them a group of Muslims manifesting Islam. Then Allah 'Azza Wa Jalla sent us and seventy from us met and gathered together. We then said: "For how long will we leave the Messenger of Allah ﷺ cast out in the mountains of Makkah in a state of fear?!" So, we entered (i.e. Makkah) and went to him during the pilgrimage season. We agreed to meet him at the mountain trails of 'Aqabah. There his uncle Al-'Abbas said: "O nephew, I do not know those people who have come to you, even though I am aware of the people of Yathrib". We then gathered before him as individuals and pairs. Then when Al-'Abbas, may Allah be pleased with him, looked at our faces, he said: "Those are a people whom I do not know, they are new". We said: "O Messenger of Allah: What shall we give you the Bai'ah (pledge) upon?" He said: "You will give me the pledge upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma'ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah whilst not being dissuaded by the blame of the blamer, to support me if (or when) I come to Yathrib and to protect me from that which you protect yourselves, wives and children. And in return you will attain Jannah (paradise)".

We then stood and gave him the pledge. As'ad bin Zurarah, who was the youngest of the seventy, took hold of his hand and said: "Slow down O people of Yathrib. We did not rush to him except because we know that he is the Messenger of Allah. Taking him out (with us) today means being at

odds with the Arabs in their entirety, the killing of the best of you and the striking of swords against you. So, if you are a people who can persevere against the swords if they strike you, the killing of your best and being at odds with the entirety of the Arabs, then take hold of him and your reward will be with Allah 'Azza Wa Jalla. Or, if you are a people who fear from yourselves any fear, then leave him, as that will be more excusable before Allah". They said: "O As'ad bin Zurarah, direct your hand from us for by Allah we will not leave this Bai'ah (pledge) and we will not rescind it". We then stood towards him, one man following the next, taking the pledge from us, with the conditionality of Al-'Abbas, in exchange for Jannah (paradise)].

This Isnad is Sahih. That is because Muhammad Yahya bin Sulaim Al-Qurashiy is Sadooq (truthful) and Sahih in respect to what is written, even if there are some errors when he narrates from his memory. Despite that, he was precise in respect to the Hadith of Abdullah bin Uthman bin Khuthaim and that was kept with him in written form. Imam Muslim recorded from him for that reason. In addition, Yahya bin Sulaim was corroborated in this narration, just as Abu Az-Zubair explicitly stated here that he narrated it. It was also related by Ibn Hibban in his Sahih (15/477/7012) via the following path: [Muhammad bin Ishaq bin Ibrahim the Mawla of Thaqeef related to us from Muhammad bin Yahya bin Abi 'Umar Al-'Adaniy, from Yahya bin Sulaim, from Ibn Kuthaim, from Abu Az-Zubair, from Jabir bin Abdullah ... the same narration]. Al-Hakim also recorded it in his Mustadrak (2/682/4251) as follows: [Muhammad bin Isma'il Al-Muqriy related to me: Muhammad bin Ishaq bin Ibrahim related to us from Muhammad bin Yahya bin Abi 'Amr Al-'Adaniy, from Yahya bin Sulaim, from Ibn Khuthaim, from Abu Az-Zubair, from Jabir bin Abdullah Al-Ansari ... the same narration. Then Imam Al-Hakim commented: "This Hadith is Sahih in its Isnad covering the Bai'ah of Al-'Aqabah, but they (i.e. Al-Bukhari and Muslim) did not record it"].

- Imam Ahmad bin Hanbal recorded it in his Musnad (3/323/14496) via a path other than Yahya bin Sulaim, with a Sahih Isnad (chain of transmission):

[Abdur Razzaq related to us: Ma'mar informed us from Ibn Khuthaim, from Abu Az-Zubair, from Jabir bin Abdullah: He said: The Messenger of Allah ﷺ remained ten years in Makkah pursuing the people in their lodgings at (the markets of) 'Ukaazh and Mijannah, and in the pilgrimage seasons at Mina. He would say:

"Who will provide me with shelter? Who will support me so that I can convey the message of my Rabb (Lord) 'Azza Wa Jalla, and in return attain Jannah (paradise)?".

A man would travel from Yemen or Mudar (this is what he said), then his Qawm (people) would go to him and say: "Beware of the young man of Quraish that he does not tempt you". He would walk among their men whilst they would point at him with fingers. That was until Allah sent us to him from Yathrib. Then we gave him refuge and believed in him. A man would go out from us, believe in him and he would recite the Qur'an to him. Then he would go back to his family and they would become Muslim through his Islam. That continued until there was no household remaining from the households of the Ansar except there was within them a group of Muslims manifesting Islam. We then gathered and met together and said:

"For how long will we leave the Messenger of Allah ﷺ cast out in the mountains of Makkah in a state of fear?!"

So, seventy men from us travelled to him until we arrived to him during pilgrimage season. We then agreed to meet him at the mountain trails of 'Aqabah. We gathered for him as individuals and pairs until he arrived to us. We said: "O Messenger of Allah: We shall give you the Bai'ah (pledge)?" He said:

“You will give me the pledge upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma’ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah whilst not being dissuaded by the blame of the blamer, to support and protect me if (when) I come to you from that which you protect yourselves, wives and children. And in return you will attain Jannah (paradise)”.

He (the narrator: Jabir) said:

We then stood and gave him the pledge. As’ad bin Zurarah, who was the youngest of them, took hold of his hand and said: “Slow down O people of Yathrib. We did not rush to him except because we know that he is the Messenger of Allah ﷺ. Taking him out (with us) today means being at odds with the Arabs in their entirety, the killing of the best of you and the striking of swords against you. So, if you are a people who can persevere in the face of that, then take hold of him and your reward will be with Allah ‘Azza Wa Jalla. Or, if you are a people who fear from yourselves cowardice, then make that clear, as that will be more excusable before Allah”. They said: “Direct your hand from us, for by Allah we will never leave this Bai’ah (pledge) and we will never be deprived of it”. He (the narrator: Jabir) said:

We then stood before him and gave him the pledge. And he took from us (i.e. covenants) and stipulated, and in return for that he gave us the promise of Jannah (paradise)].

Ibn Hibban recorded it in his Sahih (14/175/6274) as follows: [Abdullah bin Muhammad Al-Azadiy informed us: Ishaq bin Ibrahim related to us: Abdur Razzaq informed us from Ma’mar, from Ibn Khuthaim, from Abu Az-Zubair, from Jabir ... the same narration].

And Al-Baihaqi recorded it in his Sunan Al-Kubra (8/146/16333) as follows: [Abu At-Tahir Al-Faqih informed us: Abu Bakr Muhammad bin Ibrahim Al-Fahham told us: Muhammad bin Yahya related to us from Abdur Razzaq, from Ma’mar, from Ibn Khushaim, meaning from Abu Az-Zubair, from Jabir bin Abdullah ... a summarised version].

- Imam Ahmad bin Hanbal recorded it in his Musnad (3/323/14497) from a third path, with a Sahih Isnad, in summary: [Dawud bin Mihran related to us from Dawud (meaning Al-‘Attar), from Ibn Khuthaim, from Abu Az-Zubair Muhammad bin Muslim, that Jabir bin Abdullah related to him: That the Messenger of Allah ﷺ remained ten years ... he then mentioned the Hadith ... And he said: Until a man would travel from the outskirts of Mudar and Yemen. And he said: Being at odds with the Arabs. And he said: That you fear from yourselves a fear. And he said in relation to the Bai’ah: We will not rescind it (i.e. some small variations in the wordings from the aforementioned Hadith)].

- Al-Baihaqi recorded it in his Sunan Al-Kubra (9/9/17513) from this third path with a Sahih Isnad, in detail:

[Abu Al-Hasan ‘Ali bin Ahmad bin ‘Abdan informed us: Ahmad bin Ubaid As-Saffar told us: Al-‘Abbas bin Al-Fadl Al-Asfaatiy related to us from Ahmad bin Yunus, from Dawud bin Abdur Rahman, from Abdullah bin Uthman, from Abu Az-Zubair Muhammad bin Muslim that he related to him: That Jabir bin Abdullah, may Allah be pleased with him, related to him:

That the Messenger of Allah ﷺ remained ten years pursuing the pilgrims at their lodgings during the seasons of (the markets of) Mijannah and ‘Ukaazh and their camps at Mina. (He would say): “Who will give me refuge and support me so that I can convey the messages of my Rabb (Lord)”. But he did not find anyone to give him refuge or support. To the extent that a man would enter (Makkah) from Egypt or Yemen and then his people or close relations would come to him and say: “Beware of the Quraishi young man so that you are not afflicted”. He would walk among their camps inviting them

to Allah whilst they would point to him with their fingers. That continued until Allah sent forth from Yathrib. Then a man from among us would believe in him, he would recite to him the Qur'an, and then he would go back to his household and they would embrace Islam through his Islam. That was until no households from the households of Yathrib remained except that there was within them a group of Muslims manifesting Islam. Then Allah sent forth and so seventy men from among us gathered and met. We said:

"For how long will the Messenger of Allah ﷺ remain cast out in the mountains of Makkah and left to think (or he said: in a state of fear)".

So, we travelled until we came to him during the pilgrimage season. We agreed to meet at the mountain paths of Al-'Aqabah. We gathered together as individuals and pairs until we met with him there. We then said: "O Messenger of Allah, upon what should we give you the Bai'ah (pledge)?" He said:

"You will give me the pledge upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma'ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah whilst not being dissuaded in the way of Allah by the blame of the blamer, to support and protect me if (when) I come to you in Yathrib from that which you protect yourselves, wives and children. And in return you will attain Jannah (paradise)".

We said: "We will give you the Bai'ah".

As'ad bin Zurarah, who was the youngest of the seventy men, took hold of his hand and said: "Slow down O people of Yathrib. We did not rush to him except because we know that he is the Messenger of Allah. Taking him out (with us) today means being at odds with the Arabs in their entirety, the killing of the best of you and the striking of swords against you. So, if you are a people who can persevere against the strike of the swords, the killing of your best and being at odds with the entirety of the Arabs, then take hold of him and your reward will be with Allah. Or, if you are a people who fear from yourselves any fear, then leave him, as that will be more excusable before Allah".

They said: "O As'ad bin Zurarah, move your hand away from us, for by Allah, we will not leave this Bai'ah (pledge) and we will not rescind it". We then stood towards him, one man following the next, taking his conditionality from us and giving us Jannah (paradise) in exchange].

- Imam Ahmad bin Hanbal said in his Musnad (4/119/17119):

[Yahya bin Zakariya bin Abi Za'idah related to us: My father related to me from 'Aamir: He said: The Prophet ﷺ set off with his uncle Al-'Abbas to seventy of the Ansar at Al-'Aqabah under the tree. Then he said:

Let your speaker speak but not prolong his speech as there are spies among the Mushrikeen (Polytheists) and if they are aware of you, they will expose you".

Then their speaker, who was Abu Umamah (As'ad bin Zurarah) said: "Ask O Muhammad for your Rabb (Lord) what you wish, then ask for yourself and for your companions what you wish. Then inform us what reward awaits us from Allah 'Azza Wa Jalla and for you, if we do that?" He (the narrator) said:

So, he said: "I ask you for my Rabb (Lord) 'Azza Wa Jalla, that you worship him and do not associate anything with Him. And I ask you, for myself and for my companions, **that you provide us with refuge, support us and protect us from that which you protect yourselves from!**".

They said: "And what is for us if we do that?!" He said: "For you is Jannah (paradise)!"].

Ahmad also said in his Musnad (4/120/17121): [Yahya bin Zakariya related to us from Isma'il bin Abi Khalid: He said: I heard Ash-Sha'biy saying: "Neither the elderly nor the young have ever heard a Khutbah (speech) of its like!"]].

Imam Abdullah bin Ahmad bin Hanbal recorded it in his "Fada'il As-Sahabah" (2/922/1764) and (2/942/1816). This Isnad is Mursal but is extremely Sahih to Ash-Sha'biy. It may be that he heard it from Abu Mas'ud Al-Ansariy who was from the younger attendees on the day of Al-'Aqabah. The Mursal narrations of Ash-Shabi are in sum (or general) good (Jayyid) and strong (Qawwiyy).

- Ahmad stated in his Musnad (4/120/17120):

[Yahya bin Zakariya related to us: He said: Mujahid related to us from 'Aamir, from Abu Mas'ud Al-Ansariy similar to this. He said: Abu Mas'ud was the youngest of them in age!"].

This second Isnad is Muttasil (connected) however Mujahid bin Sa'id bin 'Umair is not strong and yet not discarded. Imam Ahmad has related a lot from him. It may be that the combination of the two Isnads (chains of transmission) alongside the many supporting evidences concerning the major Bai'ah of Al-'Aqabah, strengthen this Hadith, the Hadith of Abu Mas'ud Al-Ansariy, thus making it Sahih and suitable to be used as evidential proof!

- Imam Ahmad bin Hanbal recorded the following in his Musnad (3/460/15836) with a Sahih Isnad:

[Ya'qub related to us: He said: My father related to us from Ibn Ishaq: He said: Ma'bad bin Ka'b bin Malik bin Abi Ka'b bin Al-Qain, the brother (or member) of Bani Salamah, related to me: That his brother Ubaidullah bin Ka'b, who was from the most knowledgeable of the Ansar, related to him: That his father Ka'b bin Malik, who was present at Al-'Aqabah, gave the Bai'ah (pledge) to the Messenger of Allah ﷺ. Concerning it he said:

We set off among the polytheist pilgrims of our Qawm (i.e. people of Yathrib). We had prayed and gained knowledge (in the Deen). Al-Baraa' bin Ma'rur our elder and leader was with us. When we set off for our journey and departed from Al-Madinah, Al-Baraa' said to us:

"O those (meaning you): Verily, I have an opinion by Allah and by Allah I do not know whether or not you will agree with me upon it?"

He (the narrator) said: We asked: "What is it?"

He said: "I view that I do not put my back to this structure (meaning the Ka'bah) but rather pray towards it!"

He (the narrator) said: We said: "By Allah, it has not reached us that our Prophet performs the prayer in any direction except for towards Ash-Sham (Greater Syria) and we do not wish to contradict him!"

He then said: "Verily, I will pray towards it!"

He (the narrator) said: We said: "However, we will not do so!" Then when the time for prayer came, we prayed towards Ash-Sham and he prayed towards the Ka'bah. That continued until we came to Makkah.

My brother said: We faulted what he did but he refused except to do it. When we arrived in Makkah, he said: "O nephew, set off to the Messenger of Allah ﷺ and ask him about what I did during this journey of ours. That is because, by Allah, I have some feelings in myself due to what I saw of your disagreement with me in respect to it!"

He (the narrator) said: So, we set off to enquire about the Messenger of Allah ﷺ as we did not know him and had not seen him before that. We met a man from the inhabitants of Makkah and we asked him concerning the Messenger of Allah ﷺ.

He asked: "Do you know him?!" We said: "No!" He said: "Then do you know Al-'Abbas bin Abdul Muttalib, his uncle?" We said: "Yes". He (the narrator) said: We knew Al-'Abbas as he had continued to come to us as a trader".

He (the man from Makkah) said: "If you enter the Masjid, he is the man who is sitting with Al-'Abbas!" He (the narrator) said: So, we entered the Masjid and there we saw Al-'Abbas sitting with the Messenger of Allah ﷺ. We gave greetings and then sat before him.

The Messenger of Allah ﷺ then asked Al-'Abbas: "Do you know these two men O Abu Al-Fadl?" He said: "Yes, this is Al-Baraa' bin Ma'rur the chief of his people and this is Ka'b bin Malik!" He (the narrator) said: "By Allah, I did not forget the statement of the Messenger of Allah ﷺ "The poet?!" He said: "Yes!"

He (the narrator) said: Al-Baraa' bin Ma'rur then said: "O Prophet of Allah! I set off on this journey of mine and Allah guided me to Islam. So, I saw fit not to turn my back to this structure (i.e. the Ka'bah) and so (instead) I prayed towards it! My companions disagreed with me in respect to that to the point that I felt something bad in myself in relation to that. So, what is your view of Messenger of Allah?"

He said: "You would have been upon the Qiblah (i.e. correct direction) had you persevered upon that!"

He (the narrator) said: So, Al-Baraa' returned to the Qiblah (direction) of the Messenger of Allah ﷺ and prayed with us towards Ash-Sham. He (the narrator said): That is whilst his family claim that he continued to pray towards the Ka'bah until he died but it is not as they said. We are more knowledgeable concerning him than them!

He (the narrator: Ka'b) said: We went to the pilgrimage and arranged to meet the Messenger of Allah ﷺ at Al-'Aqabah during the middle days of the Tashreeq. When we finished the pilgrimage and it was the night in which we had agreed to meet the Messenger of Allah ﷺ, Abdullah bin 'Amr bin Haram Abu Jabir, a chief from among our chiefs, was with us. That was whilst we had been concealing our intent from the polytheists of our people. So, we spoke to him and said: "O Abu Jabir! you are a chief from among our chiefs, a noble from among our nobles and we desire to take you away from what you are in so that tomorrow you do not become fuel for the fire of hell!" We then invited him to Islam and informed him about the appointment with the Messenger of Allah ﷺ. So, he embraced Islam, witnessed Al-'Aqabah with us and was selected as a Naqeeb (deputised leader). He (the narrator: Ka'b) said: We went to sleep that night with our people in our camp. That was until a third of the night had passed. We then left our camp to meet the Messenger of Allah ﷺ. We snuck out in a concealed manner like cats do until we gathered together in the mountain paths at Al-'Aqabah. We numbered seventy men with two women accompanying us: Nusaibah bint Ka'b Umm 'Ammarah, a woman from Bani Mazin bin An-Najjar and Asmaa' bin 'Amr bin 'Adiy bin Thabit, a woman from Bani Salamah, and she was Umm Manee'.

He (the narrator: Ka'b) said: So, we met together at the mountain path awaiting the Messenger of Allah ﷺ until he came to us on that day with his uncle Al-'Abbas. At that time he was still upon the religion of his Qawm (people i.e. Quraish) but wanted to be present at the affair of his nephew and act as an assurance for him. Then when we sat, the first to speak was Al-'Abbas bin Abdul Muttalib. He said: "O assembly of the Khazraj! (He (the narrator) added: The Arabs used to name this community of the Ansar as Al-Khazraj, referring to both its Aws and Khazraj) Verily Muhammad is from us as you are aware and we have protected him from his Qawm (people) from those who share

our opinion in him. He is in a position of honour in his Qawm (people) and Man'ah (protection) in his land!"

He (the narrator) said: We said: "We have heard what you have had to say, so, speak O Messenger of Allah and take for yourself and for your Rabb (Lord) what you wish!"

He (the narrator) said: So, the Messenger of Allah ﷺ spoke. He recited, called to Allah 'Azza Wa Jalla and awakened the desire in Islam. He said: "**I take the pledge from you upon the basis that you protect me from what you protect your women and children from**".

He (the narrator) said: Then Al-Baraa' bin Ma'rur took his hand and said: "Yes, by the One who has sent you with the Haqq (truth), **we will certainly protect you from that which we protect by our strength (or power)! So, we give you the Bai'ah (pledge)! O Messenger of Allah! We are people of war and weaponry, which we have inherited one generation from the next!**"

He (the narrator) said: Abu Al-Haitham At-Taihan, the ally of Bani Abdul Ash'hal interjected the speech of Al-Baraa' when he was speaking to the Messenger of Allah ﷺ and said: "O Messenger of Allah. Between us and other men there are ties and we will be severing them (i.e. the covenants). So, if we were to do that and then Allah makes you prevail, is it possible that you return to your Qawm (people i.e. Quraish) and leave us!?"

The Messenger of Allah ﷺ then smiled and said: "Rather, the blood (yours) is the blood (mine) and the demise (yours) is the demise (mine). I am from you and you are from me. I make war against those you make war against and make peace with those you make peace with!" The Messenger of Allah ﷺ said: "Select from yourselves twelve Naqeebs (delegated leaders) who will be responsible for their Qawm (people)!"

So, they selected twelve Naqeebs from among them. There were nine from the Khazraj and three from the Aws]. As for Ma'bad bin Ka'b, then he related to me in his Hadith from his brother, from his father Ka'b bin Malik:

He said: [The first to clasp the hand of the Messenger of Allah ﷺ was Al-Baraa' bin Ma'rur. The people then followed him one after the other. Then after we had given the Bai'ah (pledge) to the Messenger of Allah ﷺ, Shaytan (Satan) cried out from the top of Al-'Aqabah with the most far reaching voice that I had ever heard: "O people of the houses, is there an objector amongst you, when those who have inclined (or embraced his religion) are with him and have gathered together to make war against you?!"

('Ali, meaning Ibn Ishaq, said: He [Azab], the enemy of Allah, meant: Muhammad).

So, the Messenger of Allah ﷺ said: "This the Azab of Al-'Aqabah, this is the son of Azyab. Hear O enemy of Allah! By Allah, I will focus on you". The Messenger of Allah ﷺ then said: "Rise to your mounts!"

He (the narrator said): Al-'Abbas bin 'Ubadah bin Nadlah then said to him: "By the One who has sent you with the truth, if you so wish, we will descend upon the people of Mina (meaning Quraish) in the morning with our swords?!" He (the narrator) said:

The Messenger of Allah ﷺ replied: "I have not been commanded to do that".

He (the narrator) said: So, we returned and slept until we woke. When we woke up a host of Quraish had set off towards us until they reached us at our lodgings.

They said: O assembly of the Khazraj! The news has reached us that you went to this companion of ours to take him away from us and that you have given the pledge to make war against us. That is whilst there are none from the Arabs that we would hate more for war to break out between us and them, than you!"

He (the narrator said): Then some of the polytheists from our people arose swearing oaths to them in Allah's name, that there was no truth to that and that we did not know him. They spoke the truth as they did not know what we had done! He (the narrator) said: So, some of us looked at others. He (the narrator): The people (from Quraish) arose and among them was Al-Harith bin Hisham bin Al-

Mughirah Al-Makhzoumiy, wearing two new sandals. He (the narrator) said: I said something to give the appearance that I wanted to participate with the people in what they said: "O Abu Jabir, you are a chief from among our chiefs, so, are you not able to get sandals like the sandals of this young man of Quraish?!" Al-Harith heard and then took them off. He then threw them to me and said: "By Allah, you will put them on" He (the narrator) said: Abu Jabir said: "You have annoyed the young man by Allah, so, return his shoes to him!" He (the narrator: Ka'b) said: So, I said: "By Allah, I will not return them". He (the narrator) said: "They're a good omen; and if it proves true, I will keep them! This is the Hadith of Ka'b bin Malik concerning Al-'Aqabah and what took place during it].

This Isnad (chain of transmission) is Sahih and Muttasil (connected from beginning to end). The chain contains Thikaat (trustworthy and reliable narrators) from beginning to end and Ibn Ishaq is the Imam Hujjah (i.e. defining evidential reference) in the Seerah and Maghaziyy. This Hadith is from that and it explicitly mentions that it was related from one to the other. Indeed, he is the Amir ul-Mu'mineen (Leader of the Believers) in respect to the Hadith. Consequently, the Hadith is Qawwiyy (strong) and Sahih (authentic). Evidence is established by it in itself and it is Hasan Sahih with its many supportive evidences from the Seerah and the Sunan (i.e. books of Hadith).

- At-Tabarani recorded it in his Mu'jam Al-Kabir with an Isnad which is Qawwiyy (strong) and Jayyid (good):

[Muhammad bin Abdullah Al-Hadramiy related to us from Muhammad bin Abdullah bin Numair, from Yunus bin Bukair, from Muhammad bin Ishaq: Ma'bad bin Ka'b bin Malik bin Al-Qain, the brother (member) of Bani Salamah related to me from his brother Ubaidullah bin Ka'b from his father Ka'b bin Malik: He said:

We departed for the pilgrimage in which we gave the Bai'ah (pledge) to the Messenger of Allah ﷺ at 'Al-'Aqabah with the Mushrikeen (polytheists) of our Qawm (people) ... He then presented the Hadith like the Hadith recorded by Ahmad up until his statement: ["Rather, the blood (yours) is the blood (mine) and the demise (yours) is the demise (mine). I am from you and you are from me. I make war against those you make war against and make peace with those you make peace with!"]

Then, Al-Baraa' bin Ma'rur said: "Stretch out your hand so that I can give you the pledge".

The Messenger of Allah ﷺ said: "Select for me twelve Naqeebs (delegated leaders) from among you".

So, they selected them. The Naqeeb of Bani An-Najjar was As'ad bin Zurarah, the Naqeebs of Bani Salamah were Al-Baraa' bin Ma'rur and Abdullah bin 'Amr bin Haram, the Naqeebs of Bani Sa'idah were Sa'd bin 'Ubadah and Al-Mundhir bin 'Amr, the Naqeeb of Bani Zuraiq was Raafi' bin Malik bin Al-'Ajlaan, the Naqeebs of Bani Al-Harith bin Al-Khazraj were Abdullah bin Rawahah and Sa'd bin Ar-Rabee', the Naqeeb of Bani 'Awf bin Al-Khazraj was 'Ubadah bin As-Samit, the Naqeebs of Bani Abdul Ash'hal were Usaid bin Hudair and Abu Al-Haitham bin At-Taihan and the Naqeeb of Bani 'Amr bin 'Awf was Sa'd bin Khuthaimah.

They numbered twelve: Nine from the Khazraj and three from the Aws. Al-Baraa' bin Ma'rur then took the hand of the Messenger of Allah ﷺ and clasped it. He was the first to give the pledge and then the people followed him one after the other to give him the Bai'ah (pledge). Then Shaytan (Satan) cried out from the top of Al-'Aqabah and it was the most far reaching sound that I had ever heard.

He said: "O people of houses, what is your position in respect to Muhammad and those who have followed his religion with him. They have gathered together to make war against you".

The Messenger of Allah ﷺ then said: "Return to your camps".

So, we returned to our camps and went to sleep upon our bedding. Then when we awoke a host from Quraish set off (towards us). They included Al-Harith bin Hisham a young man wearing two new sandals. When they reached us at our camp they said: "O assembly of the Khazraj, you have gone to our companion to take him away from us, whilst, by Allah, there are none from the Arabs that we hate more for war to break out between us and them, than you". The, polytheists from our people came out swearing oaths in Allah's name that there was no truth to the claim and that we did not do that. I was looking at Abu Jabir bin Abdullah bin haram who was remaining silent just as I was remaining silent. Then when the people flared on the verge of explosion, I said a word to give the impression that I wanted to take part with them in the discussion: "O Abu Jabir, you are from our chiefs and from our mature people, yet you are not able to acquire sandals like the sandals of this young man from Quraish". The boy heard that and then took off his sandals and threw them to me. He then said: "By Allah, you will put them on". Abu Jabir said: "Take it easy, by Allah, you have annoyed (or he said: embarrassed) the man. Return his shoes to him". I said: "By Allah, I will not return them, but rather hope to deprive him"].

- Al-Hakim recorded it as follows in his Mustadrak (3/499/5863):

[Abu Al-'Abbas Muhammad bin Ya'qub related to us from Ahmad bin Abdul Jabbar, from Yunus bin Bukair, from Ibn Ishaq: Ma'bad bin Ka'b bin Malik bin Abi Ka'b bin Al-Qain, the member of Bani Salamah, related to me: That his brother Ubaidullah bin Ka'b, who was from the nobles of the Ansar, related to him: That his father Ka'b related to him and Ka'b bin Malik had been present at Al-'Aqabah and given the Bai'ah (pledge) to the Messenger of Allah ﷺ. He said:

We departed among the pilgrims from Al-Madinah. Then Al-Baraa' bin Ma'rur said to us: O those (meaning you), I have an opinion which I hold and by Allah, I do not know whether or not you will agree with me in respect to it" We asked: "What is it?" He said: "I hold the opinion that I should not turn my back to this building (meaning the Ka'bah during prayer) ..." He then mentioned the Hadith in full length and I believe that I recorded it during the mention of Al-Baraa' bin Ma'rur, may Allah be pleased with him].

To understand the meaning of **An-Nusrah (support) from Ahl ul-Man'ah (the people possessing protective force or capability)**, reflect upon his statement ﷺ as a stipulation of the Bai'ah (pledge): "**I take the Bai'ah (pledge) from you upon the basis that you protect me from what you protect your women and children**". Also, contemplate the statement of Al-Baraa' bin Ma'rur: "Yes, by the One who sent you with the Haqq (truth), **we will certainly protect you from that which we protect by our strength (or power)! So, we give you the Bai'ah (pledge)! O Messenger of Allah! We are people of war and weaponry, which we have inherited one generation from the next!**". Contemplate as well the Hadith of Jabir which was presently just before that.

- The complete form of the Bai'ah (pledge) upon the basis of An-Nusrah (the provision of support); the pledge of war (Bai'at ul-Harb):

The form of this Bai'ah (pledge), the pledge of Nusrah (support) or Harb (war), which came mentioned within the previous Ahadeeth, like what was recorded by Imam Al-Baihaqi in his Sunan Al-Kubra (9/9/17513), for example:

[“You will give me the pledge upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma’ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah whilst not being dissuaded in the way of Allah by the blame of the blamer, to support and protect me if (when) I come to you in Yathrib from that which you protect yourselves, wives and children].

This form came via other paths from a number of Sahabah and is therefore Mutawatir. We will now present them to you with their complete wordings:

- What Imam Ahmad recorded in his Musnad (5/316/22752):

[Ya’qub related to us: My father related to us from Ibn Ishaq: ‘Ubadah bin Al-Walid bin ‘Ubadah bin As-Samit related to me from his grandfather ‘Ubadah bin As-Samit, who had been one of the Naqeebs (selected leaders): He said:

We gave the Bai’ah (pledge) to the Messenger of Allah ﷺ **Bai’at ul-Harb (Pledge of war)** [That is whilst ‘Ubadah had also been from those who gave the pledge at the first pledge of Al-‘Aqabah; Bai’at un-Nisaa’ (Pledge of women)], to hear and obey in our difficult and easy times, when we are keen and when we are not keen. And that we would not dispute in the matter its rightful people and we will say the truth wherever we are, not fearing (in that) the blame (or reproach) of the blamer]. This narration has Thiqaat (trustworthy and reliable narrators) from beginning to end, except Ibn Ishaq is Thiqah Mudallis although he has explicitly stated here that the Hadith was related from one person to the other. The Hadith is therefore Hasan Sahih and evidential proof is established by it, and especially with its many supportive evidences and corroborations. Concerning his statement **“Bai’at ul-Harb (Pledge of war)”** then this is general and requires its meaning to be detailed. It is: **[That we give Nusrah (support) to the Messenger of Allah ﷺ when he comes to us in Yathrib with that from which we protect ourselves, wives and children]** as came mentioned in the following Hadith:

- In “Dalaa’il An-Nubuwwah” of Al-Baihaqi (2/314/709):

[Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Faqih informed us: Muhammad bin Ibrahim Al-Fadl Al-Fahham informed us: Muhammad bin Yahya Adh-Dhuhli related to us from ‘Amr bin Uthman Ar-Raqiqi, from Zuhair, from Abdullah bin Uthman bin Khuthaim, from Isma’il bin ‘Ubaid bin Rifaa’ah, from his father ‘Ubaid bin Rifaa’ah: He said:

Wine containers arrived in Al-Madinah, so, ‘Ubadah bin As-Samit went to them and burnt them. He said: Verily, we gave the Bai’ah to the Messenger of Allah ﷺ upon hearing and obeying in activeness his the Azab of Al-‘Aqabah and inactiveness, to spend in the times of hardship and ease, to command the Ma’ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah whilst not being dissuaded in it by the blame of the blamer, to support and protect the Messenger of Allah ﷺ when he comes to us in Yathrib from that which we protect ourselves, wives and children, and that for us (in return) there would be Al-Jannah (paradise). This was the Bai’ah of the Messenger of Allah ﷺ which we gave him the pledge upon]. It also came recorded in “As-Seerah An-Nabawiyah” of Ibn Kathir (2/203) and he then commented: [This is a Jayyid (good) and Qawwi (strong) Isnad but they did not record it].

- Al-Hakim recorded the following in his Mustadrak (2/681/4250):

[Abu Al-Fadl Muhammad bin Ibrahim Al-Mazakiy related to me: Al-Husain bin Muhammad bin Ziyad related to us from Sa'id bin Yahya bin Sa'id Al-Umawwiyy: My father related to us from Muhammad bin Ishaq, from Yazid bin Abi Habib, from Marthad bin Abdullah Al-Yazaniy, from Abdur Rahman bin Ghasilah As-Sunabihy, from 'Ubadah bin As-Samit, who said:

We were eleven at the first Al-'Aqabah from the following year. We gave the Bai'ah (pledge) to the Messenger of Allah ﷺ, Bai'at un-Nisaa' (The pledge of women), before he made **war (Harb)** obligatory upon us]. Al-Hakim then said: [This Hadith is Sahih upon the Shart (conditionality) of Muslim, but he did not record it].

- Imam Ahmad stated in his Musnad (5/325/22821):

[Al-Hakam bin Naafi' Abu Al-Yaman related to us from Isma'il bin 'Ayyash, from Abdullah bin Uthman bin Kuthaim: Isma'il bin 'Ubaid Al-Ansariy related to me: **He then mentioned the Hadith**. He said: 'Ubadah said to Abu Hurairah:

"You were not with us when we gave the Bai'ah to the Messenger of Allah ﷺ upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma'ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah, Glorified and Exalted be He, whilst not fearing the blame of the blamer in it, to support the Prophet ﷺ when he comes to us in Yathrib, and then protect him from that which we protect ourselves, wives and children, and that for us (in return) there would be Al-Jannah (paradise). This was the Bai'ah of the Messenger of Allah ﷺ, which we gave him the pledge upon. So, whoever violates it, then he does so against his own self and whoever fulfils that which he gave the Bai'ah to the Messenger of Allah ﷺ upon, Allah, Glorified and Exalted be He, will fulfil that which he gave the Bai'ah to His Prophet ﷺ upon!"

Then, Mu'awiyah wrote to Uthman bin 'Affan stating:

"That 'Ubadah bin As-Samit had caused trouble in Ash-Sham (Greater Syria) and with its people. So, either recall to you or I will leave him to Ash-Sham!"

He wrote back to him stating: "Dispatch 'Ubadah to return him to his home in Al-Madinah!"

So, he dispatched 'Ubadah until he arrived in Al-Madinah. He went to 'Uthman in his home and there was no one in the home apart from one man from the early Muslims (Saabiqaen) or the generation that followed (Taabi'een). The people had already seen him and so he did not surprise Uthman but found him sitting at the side of his house. He (Uthman) turned to him and said:

"O 'Ubadah bin As-Samit, what is for us and what is for you?!" 'Ubadah arose before the people and said: "I heard the Messenger of Allah, Abu l-Qasim Muhammad ﷺ saying: "Your affairs will be taken charge of by men who will make good that which you condemn, and they deny from you that which you see to be good. There is therefore no obedience to the one who disobeys Allah, Glorified and Exalted be He. So, do not dissimulate with your Rabb (Lord)".

Isma'il bin 'Ayyash is Sadooq (Truthful) however he confuses narrations which are not from the people of his own land. Unfortunately, this is one of those. Despite that, it has many supporting evidences and corroborations. The previously presented Ahadeeth can be referenced in addition to our book entitled "**Obedience to the Leaders**". There is no question that Isma'il bin 'Ayyash did not confuse or jumble in this case. The Hadith is therefore Hasan, Sahih Li Ghairihi (Authentic due to other than it)!

- The details of the story which were omitted in the previous narration came stated in “Tareekh Dimashq” by Ibn ‘Asaakir (26/197):

[Abu Al-Fadl Muhammad and Abu ‘Aasim Al-Fudail the sons of Isma’il Al-Mu’dalan both informed us at Herat: They said: Ahmad bin Muhammad bin Muhammad Al-Khaliliy informed us from ‘Ali bin Ahmad bin Al-Hasan Al-Kuza’iy, from Abu Sa’id Al-Haitham bin Kulaib Ash-Shashiy: Muhammad bin Ishaq As-Saghaniy related to us from Muhammad bin ‘Abbad, from Yahya bin Sulaim, from Ibn Khuthaim, from Isma’il bin Ubaid bin Rifaa’ah, from his father:

That wine containers passed by ‘Ubadah bin As-Samit whilst he was in Ash-Sham (Greater Syria). He asked: “What is this? Is it oil?” It was said: “No, but rather it is wine to be sold to **so and so**!” So, he took a blade from the market and did not leave any container except that he split it open. Abu Hurairah was also in Ash-Sham at that time so someone sent to Abu Hurairah and said: “Will you not restrain your brother ‘Ubadah bin As-Samit. In the mornings he heads to the market and causes trouble for Ahl udh-Dhimmah (non-Muslim residents) in their shops and in the nights, he sits in the Masjid and does nothing apart from insult our honours and find fault in us. So, restrain your brother from us!” Abu Hurairah set off walking until he reached ‘Ubadah. He then said: “O ‘Ubadah: What belongs to you and what belongs to **Mu’awiyah**! Leave him and what he responsible for, as Allah says:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned (2: 134)”.

He replied: “O Abu Hurairah: You were not with us when we gave the Bai’ah to the Messenger of Allah ﷺ upon hearing and obeying in activeness and inactiveness, to spend in the times of hardship and ease, to command the Ma’ruf (good) and forbid the Munkar (wrong), to say the truth for the sake of Allah, Glorified and Exalted be He, whilst not fearing the blame of the blamer in it, to support the Prophet ﷺ when he comes to us in Yathrib, and then protect him from that which we protect ourselves, wives and children, and that for us (in return) there would be Al-Jannah (paradise). This was the Bai’ah of the Messenger of Allah ﷺ, which we gave him the pledge upon. So, whoever fulfils it, Allah, guarantee for him Al-Jannah (Paradise). Whilst whoever violates it, then he only does that against his own self!”

Abu Hurairah did not say anything to him. Then **so and so person** wrote to Uthman in Al-Madinah stating:

“Verily, ‘Ubadah bin As-Samit has brought trouble upon Ash-Sham and its people. So, either restrain ‘Ubadah or I will clear the path between him and the people of Ash-Sham”.

Uthman then wrote back to **so and so person** stating: “Dispatch him to his home in Al-Madinah”. So and so person then dispatched him until he arrived at Al-Madinah. He then went to the home of Uthman and there was no one inside apart from one man from the early Muslims (As-Saabiqeen) and from the Taabi’oon those who had met the people in numbers. So, Uthman was not surprised with him, except he was sitting at the side of the house. He turned to him and said:

“O ‘Ubadah, what is for us and what is for you?!” ‘Ubadah arose standing upright for them in the house and said: “I heard the Messenger of Allah, Abu I-Qasim Muhammad ﷺ saying: “Your affairs will be taken charge of by men who will make good that which you condemn, and they deny from you that which you see to be good. There is therefore no obedience to the one who disobeys Allah,

Glorified and Exalted be He. Do not feign (or use pretence) with your Lord. ” And verily, so and so person is from those!” Then, Uthman did not correct a word of what he said]. **I say:** This represents cold timidity and a foolish alteration, in the case where “**Mu’awiyah**” was changed to “**so and so person**”. However, Allah does not accept except that “such and such” a person be exposed!

- Malik recorded it in his “Al-Muwatta’” (2/446/960) with the wording:

[From Yahya bin Sa’id: He said: ‘Ubadah bin Al-Walid bin ‘Ubadah bin As-Samit informed me from his father, from his grandfather, that he said:

We gave the Bai’ah (pledge) to the Messenger of Allah ﷺ upon hearing and obeying, in ease and difficulty, in what we are keen and what we dislike, that we would not dispute the matter (i.e. authority) of its (rightful) people, that we will say (or stand by) the Haqq (truth) wherever we are, not fearing in Allah’s way the blame (or reproach) of the blamer].

Al-Bukhari recorded it in his Sahih (6/2633/6774), An-Nasa’iy in his Sunan (7/138/4149), (7/138/4150) and (7/139/4151), Ibn Hibban in his Sahih (10/414/4547), An-Nasa’iy in his Sunan Al-Kubra (4/421/7770-7772), (5/212/8692) and (5/212/8693), and Al-Baihaqi in his Sunan Al-Kubra (8/145/16328), amongst others.

- Al-Bukhari recorded it in his Sahih (6/2589/6647) with the well-known wording “الْكُفْرُ الْبَوَاحُ” (Al-Kufr Al-Bawaah – Flagrant disbelief):

[Isma’il related to us from Ibn Wahb, from ‘Amr, from Bukair, from Busr bin Sa’id, from Junadah bin Abi Umayyah: He said: We entered upon ‘Ubadah bin As-Samit whilst he was sick. We said:

"May Allah make good your affair. Relate to us a Hadith which you heard from the Prophet that Allah will benefit you by". He said: “The Prophet called us and we gave him the Bai’ah (pledge). He said in relation to what was due upon us: That we give him the Bai’ah (pledge) upon hearing and obeying in that which we are keen and that which we are not keen (or dislike), in our difficulty and ease, when preference is given (to others) over us and that we should not dispute the matter (i.e. authority or leadership) of its (rightful) people unless you see Kufr Bawaah (open disbelief) for which you have a clear Burhan (proof or evidence) from Allah].

Muslim recorded it in his Sahih (3/1471/1709), Al-Baihaqi in his Sunan Al-Kubra (8/145/16330) and others besides them.

- Imam Abu Bakr bin Abi Shaibah recorded it in his Musannaf (7/464/37258):

[Abdullah bin Idrees to us from Muhammad bin ‘Ajlaan, from Bukair bin Abdullah bin Al-Ashajj: He said: ‘Ubadah bin As-Samit said to Junadah bin Abi Umayyah Al-Ansariy: “Come so that I can inform you what is to you (i.e. in terms of rights) and what is upon you (i.e. in terms of obligations and responsibilities): Hearing and obeying in your difficulty and ease, what you are keen for, what you dislike, when preference is given (to others) over you, to say with your tongue (i.e. the truth) and to not dispute the matter of its (rightful) people unless you see - open disbelief are all due upon you].

- The existence of the sufficient Man'ah (protection or protective force or capability) from the people of Nusrah (support) is an essential Shart (condition) for its acceptance:

The sum of the previous texts, especially if we were to include similar reports found in the books of Seerah and Maghazi, the most significant of which are a number of Sahih narrations, each one of which establishes proof by itself, in the case where it is obligatory to follow them and is prohibited to contravene, let alone in their sum which oblige definiteness and certainty and establish necessary knowledge which must be submitted to ... The sum of these texts establishes that he ﷺ:

1) He ﷺ was persistent upon asking for the Nusrah from the people of power and Man'ah (protective capability). That was during at least the last four years of his time in Makkah (the tenth, eleventh, twelfth and thirteenth year) and possibly in many years preceding that. He undertook that with untiring persistence and diligence.

2) He ﷺ was exposed when he was asking for the Nusrah specifically and in all his circumstances and times in general, to a variety of forms of harm and persecution. These included being accused of lying, deception, insanity, soothsaying and magic. He was also exposed to ridicule and insult, having stones thrown at him and he was even threatened to be killed. Despite that, he ﷺ remained tirelessly persevering and striving, whilst the harm inflicted against him did not increase him except in persistence and resolve. As for his companions, may Allah be pleased with them, then their situation was worse and their suffering was more severe. They were either killed as a martyr, imprisoned and tortured, or were concealed and did not dare declare their Deen openly. Then there was a man or two from among the people of vigour and power such as Hamzah bin Abdul Muttalib and 'Umar bin Al-Khattab, for example. He would strike the polytheists and they would strike him, intimidate them and they would seek to intimidate him. Those in the best situation were those who found some security in a foreign land like those who migrated to Al-Habashah (Abyssinia) and lived there as foreigners, introverted and alienated from their surroundings.

3) He ﷺ rejected or turned away from any offer for Nusrah (support) when there was the least amount of doubt in respect to it being able to fulfil and complete its conditions. He turned away from At-Tufail bin 'Amr Ad-Dawsy when it appeared that **he did not know whether or not his people were behind him with unified support, despite the strong fortification of his fortress which was almost impenetrable.** He ﷺ also delayed accepting the offer of the Hamdaniy chief until he could make sure of this and confirm the agreement and support of his **Qawm** (people) for him. That is because the Sultan (authority) in truth only rests in the Qawm (people) in their collective description and capacity, regardless of their religion, in accordance with the natural reality and also in compliance with the Hukm Ash-Shar'iy (Islamic legal ruling). The Sultan (authority) does not belong to a commander or leader and consequently it is not permissible for him to sidestep them and appropriate their authority (Sultan).

4) That he ﷺ only presented Islam to the men of the Aws and the Khazraj, in their description as individuals. The request for Nusrah (material support) was not proposed at all. How could it have been whilst they were embroiled in internal turmoil and a civil war. Observe their statement: **"It may be that Allah makes peace between us and unifies our affair. Today we are mutually distant and have animosity between us. If you were to come to us whilst we have not rectified our affair, we will not have a Jama'ah (collective entity) to support you"**. Even after they had embraced Islam in large groups, their first delegation came and they gave the first Bai'ah (pledge) of Al-'Aqabah, which was only upon Islam and was later called Bai'at un-Nisaa' (The Pledge of Women), whilst there was

no mention of war, Nusrah or battle contained within it. In addition, he dispatched Mus'ab bin 'Umair, may Allah be pleased with him, with them or a short time after their departure, based upon their request. Allah تعالى then blessed the efforts of Mus'ab and granted him success, as no house of consideration in Al-Madinah remained except that Islam entered it. Indeed, some of the tribes embraced Islam as a whole and a number of tribal chiefs, people of prominence and protective force embraced Islam.

5) He ﷺ was without the least amount of doubt following up on the news of Islam in Al-Madinah meticulously. He was aware from what Mus'ab had communicated to him that Islam had spread to the point that the Muslims had become a considerable number, including among them leaders and those who possess power and protective capability, in the case where they were capable of forming a **Jama'ah** (collective entity) upon the basis of which an entity equivalent to a state could be established:

a) That was either because they represented the majority numerically.

b) Or because they represented a considerable powerful minority which is capable of imposing security and stability within a broken society suffering from fragmentation and hopelessness following a devastating civil war, where a regarded harmonious majority no longer exists.

6) In spite of all that has been mentioned already, he ﷺ did not request the Nusrah (support) from the Aws and Khazraj. Rather, it was them who offered it after they felt reassured that they had what was sufficient in terms of Man'ah (protective force) and consolidation. That is apparent from their statement that came in the Sahih Hadith: **"For how long will we leave the Messenger of Allah ﷺ cast out in the mountains of Makkah in a state of fear?!"**

7) That he ﷺ only accepted the offer of the Aws and the Khazraj to provide Nusrah after his uncle Al-'Abbas bin Abdul Muttalib acquired assurances from them and after being certain himself ﷺ of the truthfulness of their Iman, their readiness to be martyred in the path of the Da'wah and that their hearts had been cleansed from the demands of the life of this world, in the case where they only desired Allah, His Messenger and the home of the hereafter. Contemplate what came stated at the contraction of the pledge: "Hearing and obeying in that which we are keen and that which we are not keen (or dislike), in our difficulty and ease, **when preference is given (to others) over us and that we should not dispute the matter (i.e. authority or leadership) of its (rightful) people**" and then compare that to the demand of (the tribe of) 'Aamir Bin Sa'sa'ah: "What is your opinion if we were to give you a pledge (Bai'ah) upon your affair, then Allah makes you prevail over those who oppose you, **would the affair (i.e. leadership) belong to us after you?**" This demonstrates the difference between the Ansar (helpers) of Allah and those who seeking the Dunyaa (life of this world)!

We should contemplate again, at this point, the reality of the Prophet ﷺ, the reality of his companions and the reality of the Islamic Da'wah (call and invitation) during the Makkan period: The Prophet ﷺ was present, the believers were present as individuals and may have been organised like a movement or party, whilst the revelation descended exactly like the situation in Al-Madinah. There was no essential difference apart from one single fundamental issue which was that Islam had a **Jama'ah** (collective entity) in Al-Madinah which possessed Man'ah (protective capability), power and consolidation, which was sufficient to establish an entity equivalent to a **Dawlah** (state), which possess its own independent banner (or flag) raised and its own unsheathed sword. That is whilst

there was not a Jama'ah (collective entity) for the Muslims or a Dawlah (state) for them during the Makkan period.

The Prophet's ﷺ seeking of Nusrah from the people of power and protective capacity therefore aimed in origin to bring into existence a consolidated **Jama'ah** (collective entity), upon the foundations of which and through its natural authority, a state, which at that time was non-existent, would be established, at the suitable time according with its natural conditions. This sought after Jama'ah (collective entity) could be:

- a) It is the same **Jama'ah** (collective), the Qawm (people) of power and Man'ah (protective capability), who provided the Nusrah (support). This means that the people of Nusrah were an actual Jama'ah which had an entity equivalent to a state, which changed its Deen and the system of its state. This is the natural and expected form on most occasions. This was also the situation of everyone the Prophet ﷺ sought the Nusrah from.
- b) That this **Jama'ah** is newly generated and was not present previously. It arose from the same Qawm (people, tribe or nation) of the people of power and Man'ah, who provided the Nusrah. This is what was accomplished historically in practice in Al-Madinah Al-Munawwarah Ash-Shareefah.
- c) It may not be by necessity of the previous forms as this Jama'ah (collective) could be from other than them, whilst the homeland of the people of Man'ah (protective capability or force) was merely a reliable support point from which the Da'wah spreads to other homelands.

This Sultan (authority) which the **Jama'ah** possess naturally, in conformity with the preordainment of Allah and His universal ruling (or law), is also its Shar'iy (Islamic law) right, conforming to the command of Allah and his Shar'iy (Islamic) ruling. That is whilst the "Nusrah" and the "Man'ah" which the Ansar offered, by the favour of Allah, was after the emergence of the Islamic **Jama'ah** and not prior to it.

It is known from the Deen of Islam by necessity that Muhammad ﷺ is the Messenger of Allah for the whole of mankind, that he is the seal of the Prophets and that his role is exclusively or primarily the clear conveyance. From another angle, we know by necessity of sensation and the mind and from Mutawatir (definitely transmitted) historical facts, that the oppressors and tyrants, the leaders of misguidance, the states of disbelief, or the majority of them, beginning with Quraish, in addition to those who proceed upon their path until the Day of Judgement, will stand in opposition to the Islamic Da'wah by military power and will place material obstacles and impediments in its way. That occurred in practice from Quraish. It was therefore obligatory upon the Prophet ﷺ, as he was legally charged to convey, to work relentlessly to establish an entity possessing power and Man'ah to confront the armed forces of disbelief and remove the material obstacles opposing the Da'wah, so that the conveyance can reach every addressee in the most complete and clear form. Then after that:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve (18: 29).

There is also no doubt that the Prophet ﷺ had known in Makkah, even before the revelation of the detailed rulings, that the Islamic system will be comprehensive dealing with every aspect of life, including systems for punishments and crimes, funds, taxes and Zakah, ruling, authority and judiciary, the regulation of international relations and the matters of war and peace. Just as he must have known that it is impossible to establish the Deen of Islam completely, as it has been revealed, in the absence of a **Jama'ah** (collective) of believers. That is where its individuals undertake the individual obligations (Furood Al-'Ain), the **Jama'ah** in its collective description undertakes the obligations of sufficiency (Furood Al-Kifayah) and upon its foundations a Dawlah (state) is established, the Sharee'ah (Islamic law) is applied in the domain of its authority and the Da'wah is carried to the world.

If what we have presented is the truth and it is the certain truth established by its evidences, then it is absolutely impossible for Muhammad ﷺ to disobey his Rabb (Lord) through being negligent in respect to carrying the Da'wah (Islamic invitation) and seeking to complete its requirements. Rather, he was indeed the most obedient of creation to his Rabb, whilst it is absolutely impossible for him to let down his companions leaving them to be tortured and dispossessed, whilst he was the most merciful of the creation and the most caring of his companions. That was demonstrated:

- a) By his persistence upon the Man'ah being sufficient and the Nusrah not being deficient.
- b) By his persistence upon rejecting any **compulsion (or coercion) in the Deen** or **usurpation the Sultan (authority)** of the Qawm (people or nation) whose leaders are responsible for the Nusrah (material support).
- c) By his persistence upon **rejecting the Nusrah that does not protect him and encompasses him from every side** i.e. in respect to confronting nations to the exception of others.

We also comprehend, by the necessity of sensation and the mind, that the deficient Nusrah or the one that is conditioned by any of the invalid conditions previously mentioned, does not represent Nusrah in origin. **That is because a state is not established by it, the responsibility is not fulfilled and the intended purpose of it is not at all attained.** It is equivalent to being non-existent, whilst it is impossible from the non-existent to take the place of the existent. Indeed, it may well be worse than the non-existent as building a weak and feeble entity from it, represents a building that is prone to collapse:

- a) It would either collapse quickly leading to the killing and eradication of the believers. The Da'wah would suffer a relapse, indeed it would be struck a mortal blow where there would be no revival following it except after the passing of a generation or generations. That is if there was even any revival to begin with.
- b) Or the newly formed state would resort to pure force and suppression of those in opposition to maintain its feeble entity. The end of such a reality is known: Repulsing from the Da'wah and repelling the people from the path of Allah. This represents the opposite to its fundamental obligation in respect to carrying the Da'wah (Islamic call) to the world. Thereafter the artificial oppressive entity would eventually fall just as we saw first-hand in relation the underground bloodthirsty entity of **Daesh**.

An objector may say: We have seen first-hand that men of the state have pounced upon the authority, just like Ataturk did when he pounced upon the authority and abolished the Khilafah, or when a division from the army undertakes a military coup such as what the Free Officers did in Egypt, or a host of revolutionary rebels ally themselves to an alternate party and then extend their control bit by bit until they absorb all the territories of the state, just as is clear from the example of the Abbasid revolution and the advance of Mao Zedong in China. In all these situations they did not find a Man'ah like those mentioned previously!

We say in response: This argument and similar ones could formulate in the mind of the one who is used to shallow thought and is content with useless opinions, where matters become turned upside down for him and the North becomes East, and the Munkar (evil) becomes Ma'ruf (good). May Allah's refuge be sought from that. That is because every example that these objectors present is actually evidence against them and not for them:

1) That is because what happened in China when Mao Zedong changed it from capitalism to communism only represented a change of the state's system. As for the state of China, then it was present before and after. Even in this situation, Mao Zedong had the complete Man'ah (protective force) available prior to that and a Nusrah which was not deficient within the region in which he established his temporary entity, which was equivalent to a revolutionary state: Its authority in it was apparent, its sword was unsheathed, and its banner (or flag) was raised. It then began the major advance and annexed the whole of China to it under the communist system. At that point, the temporary revolutionary state came to an end and China became a communist state.

2) As for the Abbasid revolution, then the situation in truth was only a change in the ruling faction or the ruling persons. As for the system, then it was the Islamic system before and after that, despite the shortcomings and misapplications. Even in this case, the Abbasid revolution had at its disposal that complete Man'ah (protective force or capability) and a Nusrah which was not deficient within the region in which it established its temporary entity in the Far east, which was equivalent to a revolutionary and rebellious state. It then advanced to the West in a manner resembling the major advance and annexed the whole of the Islamic world to it, except for Andalusia which separated to form an independent entity. Here we are only looking at the historical reality and the Sunan (or natural laws) of societal change. As for the Hukm Ash-Shar'iy (the Islamic legal ruling) in respect to what the Abbasids did and in general, the issue of rebelling against the oppressive leaders, and similarly the separation of the Umayyads into an independent state, then that is a matter which has its Shar'iyah study within the relevant sources.

3) As for the crime of Ataturk, then that merely reflected the last scene of the stage play of the fall of the last of the symbols of the Khilafah. That is because the Ottoman state had been in a continuous state of decline and sinking for centuries. Then the secular Turkish nationalists like the Committee of Union and Progress, Young Turks organisation and proponents of pan-nationalism, were able to infiltrate the entity of the decrepit decaying state and ruin the relationship between its rulers and the subjects; especially the non-Turks among them. The state lost the Nusrah (support) of the people and their loyalty and consequently became prone to collapse. That was followed by the state's entanglement in the first world war, which the Muslims had no reason to involve themselves in. He came out of that as a defeated state. It lost most of its territories and some of its central land became occupied. Ataturk was then manufactured under the eye of Britain, the world's leading state at that time, and he was able to inflict defeats upon the Greek occupiers, in a stage play of British production, so that he became a national hero. He was the liberator and saviour, commander of the

triumphant army and shrewd politician supported by the masses. He was therefore the possessor of the State and the authority in truth. The people were fooled and dazzled by him, to the point that the Amir (prince) of poets Ahmad Shawqiy said the following about him in the opening of his famous poetry:

Allahu Akbar, how many conquests of wonder * O Khalid of the Turks, he has renewed the
Khalid of the Arabs**

As for the Khalifah, then he was no more than a figure head and symbol. Nothing remained apart from carrying the crime of changing the system: From an Islamic system (if only in name), to a secular nationalistic system of disbelief. However, as the public opinion for the Ataturk system was limited, despite his success in deceiving a vast section of the Muslim Turkish masses with the claim that secularism did not contradict Islam and that it protected Islam from the corruption and decline of the Ottoman system, the Ataturk system was unable to continue to stay in authority without repression and the continuous support of the power of the armed forces, which was a malicious, fundamentalist, extreme, dictatorial secular military behind a fake façade of democratic liberalism.

4) As for the Free Officers coup in Egypt, then this did not in essence represent the establishment of a state and not even a change in system. That is as the system remained a secular nationalistic (or patriotic) system of disbelief. It only reflected a struggle between the wings (or factions) of the existing state which held differing branch inferences. Some of them wanted constitutional monarchism and viewed that its corruptions should be tolerated due to the outweighing interests, whilst the other wanted a republic. The first saw no problem in British protection, whilst the other wanted independence. The first wanted pure capitalism whilst the latter wanted nationalistic (or patriotic) capitalism with a flavour of socialism. That was whilst the people or masses were absent from all of this. Despite that, the coup would not have been successful had it not been for the participation of some of the state's army, the silence of some of it providing acceptance and approval and some others taking a neutral position. **This reflected sufficient Man'ah (protective capacity) for this type of limited change.** However, the support of all the factions from the people was not sufficient to keep the military personnel in the ruling. As such, the men behind the coup quickly resorted to force, tyranny and pure repression. Indeed, this system still remains living under emergency laws to this very day after more than half a century.

As for the model of infiltrating a given state and thereafter pouncing upon the authority at a suitable time to change the system, whether this infiltration was slow over decades, like the disbelieving pan-nationalists did with the Ottoman Khilafah, or it was quick and rapid over a period of months, like Fayruz Ad-Daylami, may Allah be pleased with him, did when he overthrew the regime of Al-Aswad Al-Ansiy, the disbelieving liar who falsely claimed prophethood in Yemen, then it is not imaginable for a considered Islamic system to be established through it, with its required Shar'iyah (Islamic legal) description. That is unless the majority of the population were Muslims who lived under the coerciveness of a disbelieving minority. That is because the Man'ah and Nusrah of the Muslim majority is **latently existent, although has been made defunct by the suppression of the internal usurping disbeliever or the suppression of the enemy warring and occupying foreigner.** This Man'ah (protective force) and Nusrah (support) requires being activated and to be set free. That would not happen without the eradication of the internal suppression and its removal or by fighting the disbeliever occupier, defeating it, expelling it, saving the people from its aggression and oppression, purifying the land from its filth and disbelief, and first and foremost, restoring the authority to the Ummah. If that was accomplished, then the establishment of the state would

virtually be an automatic and obvious matter and would become at such a time like a matter that has already been accomplished. As for the perspective of the Hukm Ash-Shar'iy (Islamic legal ruling), then we have discussed the legal legitimacy of the military coup and its Shar'iyah (legal) principles or conditions in more than one place in our books, like "Obedience to the people in authority (or rulers): Its limits and restrictions" and "Al-Hakimiyah (The right of ruling) and Siyadat Ash-Shar'i (Sovereignty of the Islamic Law)", which can be referenced.

Even in the case of the appointment of a head of state, Amir, or Imam for an existing standing Islamic state, which has its banner (or flag) raised, its authority spread and its sword unsheathed, and the only issue is the vacancy of a head of state in it, a kind of Man'ah and Nusrat for the one who will be appointed must exist, for him to be able to undertake the tasks of his position. That is because the leadership is not an intellectual or spiritual leadership which the followers stick to in obedience voluntarily. Rather, it is a leadership of the general rule, authority and system which needs to be implemented over everyone, even by way of force and compulsion on occasions if required. The Man'ah is not really present in truth unless it exists by the consultation of the Muslims and their agreement. This is the sensed reality and is also the Hukm Ash-Shar'iy (Islamic legal ruling). This then represents a reality that fundamentally and completely differs from what we discussed previously in relation to the emergence of the Islamic **Jama'ah**, upon the foundation of which a **state** is established which **has its banner raised, authority spread and sword unsheathed**; whether that occurs from nothing or by an existing **Jama'ah** embracing Islam, followed by the transformation of the system of its state to the Islamic system.

The Hukm Ash-Shar'iy (Islamic legal ruling) for this latter case is plain and clear for the one seeking the truth by referring to its clear unambiguous texts and not by following the ambiguous texts which lead the misguided further astray and which the Fuqahaa' (jurists) and claimants of knowledge from the treacherous government scholars fumbled haphazardly with. This is what we will fully detail, by Allah's permission, in our book: "The Shura (Consultation) and the Sultan (authority) of the Ummah". Here, we will suffice ourselves with some references: This Hukm Ash-Shar'iy is found in the like of:

- His statement, the Most Majestic and Sublime:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend (42: 38).

Therefore, all the issues and affairs of the people of Islam is a Shura (consultation) among them and nothing is excluded from that unless there is a specific text excluding it or a necessity of the senses or mind. This is what Allah has made obligatory upon them and had it not been obligatory, it would not have been mentioned after the Salah and before the Zakah. As such the Shura is appropriate to be regarded from the pillars of the Deen.

- And His statement, the Most Majestic and Sublime:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ
فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him) (3: 159).

This is another Daleel (evidence) for its obligation, otherwise He would not have commanded His infallible Prophet with it, as Had his Rabb (wished) He could have made him in no need of it.

- And in what was recorded by Imam Al-Bukhari in his Sahih (6/2503/6442) with an Isnad of the highest level of authenticity:

[Abdul 'Aziz bin Abdullah related to us: Ibrahim bin Sa'd related to me from Salih, from Ibn Shihab, from Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud, from Ibn 'Abbas: He said:

I used to teach (the Qur'an to) some people of the Muhaajireen (emigrants), among whom there was 'Abdur Rahman bin 'Awf. While I was in his house at Mina, and he was with 'Umar bin Al-Khattab during 'Umar's last Hajj, 'Abdur-Rahman came to me and said:

"Would that you had seen the man who came today to the Leader of the Believers ('Umar), saying: "O Leader of the Believers! What do you think about so and so who says: "If 'Umar should die, I will give the pledge of allegiance to such and such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards". '

Umar became angry and then said: "Allah willing, I will stand before the people tonight and **warn them against those people who want to usurp from them their affairs.**

'Abdur-Rahman said: I said: "O Chief of the believers! Do not do that, for the season of Hajj gathers the riffraff and the rabble, and it will be they who gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should delay until you reach Al-Madinah, as it is the place of emigration and the Sunnah. There you can reach the knowledgeable and noble people, and tell them what you have said upon a firm position. The people of knowledge will understand your statement and put it in its proper place".

On that, 'Umar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Al-Madinah".

Ibn 'Abbas added: We reached Al-Madinah by the end of the month of Dhul-Hijjah, and when it was Friday, we went quickly (to the Masjid) as soon as the sun had declined. I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee. After a short while 'Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin 'Amr bin Nufail:

"Today 'Umar will say such a thing as he has never said since he became the Khalifah".

Sa'id didn't believe what I said and said: "What do you expect 'Umar to say the like of which he has never said before?"

In the meantime, 'Umar sat on the pulpit and when the callers to the prayer had finished their call, 'Umar stood up. After glorifying and praising Allah with what is fitting for Him, he said:

“Now then, I am going to tell you something which has been decreed for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad ﷺ with the Truth and revealed the Book to him. From that which Allah revealed, was the verse of the Rajm (the stoning of married person (male & female) who commits illegal sexual intercourse). We recited it, understood and memorized it. Allah’s Messenger ﷺ carried out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say: “By Allah, we do not find the verse of Rajm in the Book of Allah” and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajm in the Book of Allah is a right to be inflicted upon any married person from the men and women who commits illegal sexual intercourse, if the clear evidence is established or there is conception or a confession. In addition, we used to read in Allah's Book that you should not claim to be the offspring of other than your fathers, as it is disbelief (ingratitude) on your part that you claim to be the offspring of other than your real father. Then Allah's Messenger ﷺ said: “Do not praise me excessively as ‘Isa, son of Maryam was praised, but call me Allah's Slave and His Messenger”. I have been informed that a speaker amongst you says: “By Allah, if ‘Umar should die, I will give the pledge of allegiance to such and such person”. One should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given spontaneously and was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the standing of Abu Bakr. **Remember that whoever gives the pledge of allegiance to anybody among you without consulting the Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be followed, lest they both should be killed.** And no doubt after the death of the Prophet ﷺ we were informed that the Ansar disagreed with us and gathered in the courtyard of Bani Sa’idah. ‘Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr: “Let's go to these Ansari brothers of ours”. So, we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar. They said: “O assembly of Muhajirin (emigrants)! Where are you going?” We replied: “We are going to these Ansari brothers of ours”. They said to us: “You shouldn't go near them. Continue on your (own) affair)”. I said: “By Allah, we will go to them”. And so, we proceeded until we reached them at the courtyard of Bani Sa’idah. Then behold! There was a man sitting amongst them wrapped up in something. I asked: “Who is that man?” They said: “He is Sa’d bin ‘Ubadah”. I asked: “What is the matter with him?” They said: “He is sick”. After we sat for a while, the speaker of the Ansar said:

“None has the right to be worshipped but Allah” and praised Allah in a manner fitting for Him. He then added: “Thereafter, we are the Ansar (helpers) of Allah and main regiment of the Muslim army, while you, the emigrants, are a small group. Despite that some people among you have come with the intention of preventing us from practicing this matter (i.e. of leadership) and depriving us of it”. When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, whilst I used to avoid provoking him. Then, when I intended to speak, Abu Bakr said (to me): “Hold on a bit” and I disliked angering him. Then Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said:

“O Ansar! You are deserving of all the virtues that you have mentioned about yourselves, but this matter (of leadership) is not known to be for other than this tribe of the Quraish as they are the best

of the Arabs in terms of descent and land. I am pleased to propose that you choose one of these two men, so give the pledge of allegiance to whichever one of them you wish". And then Abu Bakr held my hand and Abu Ubaidah bin al-Jarrah's hand who was sitting with us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own self suggests something I don't feel at present. And then one of the Ansar said: "I am the pillar on which the camel with a skin disease rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high-class palm tree! O Quraish. There should be one ruler from us and one from you". Then there was an uproar among the gathering and their voices rose to the point that I was afraid there might be a major disagreement. So, I said: "O Abu Bakr! Hold your hand out". He held his hand out and I pledged allegiance to him, then all the emigrants gave the pledge of allegiance and so did the Ansar after that, thus triumphing over Sa'd bin 'Ubadah. One of the Ansar then said: "You have killed Sa'd bin Ubadah". I replied: "Allah has killed Sa'd bin 'Ubadah". 'Umar added: "By Allah, we have not witnessed a greater matter than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish or would have opposed them and caused great turmoil. **As such, whoever gives the pledge of allegiance to somebody (to become the leader) without consulting the other Muslims, then he is not to be followed nor the one he has given the pledge to, lest both of them should be killed**".

- Imam Ahmad bin Hanbal recorded it in his Musnad (1/55/391) with a Sahih Isnad via the path of Malik from Az-Zuhriy:

[Abdullah related to us: My father related to me: Ishaq bin 'isa At-Tabbaa' related to us from Malik bin Anas: Ibn Shihab related to me from Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud: That Ibn 'Abbas related the same as it, except he said in it: "**Whoever gives the Bai'ah (pledge) to an Amir (Leader) without the consultation of the Muslims, there is no Bai'ah for him and no Bai'ah for the one he gave the Bai'ah to, lest they both be killed**".

- Ibn Hibban also recorded it in its full length in his Sahih (2/158/414) with a Sahih Isnad via the path of Malik from Az-Zuhriy:

[Al-Hasan bin Sufyan Bansaa and Ahmad bin 'Ali bin Al-Muthanna in Mosul and Al-Fadl bin Al-Hubab Al-Jumahiyy in Basra informed us, whilst the wording is that of Al-Hasan: They said: Abdullah bin Muhammad bin Asmaa bin Akhi Juwairiyah bin Asmaa' related to us: He said: My uncle Juwairiyah bin Asmaa' related to us from Anas bin Malik, from Az-Zuhriy, from Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud: He informed him that Abdullah bin 'Abbas informed him of the same, except he only said: "

Let a person not be deceived to say that the Bai'ah of Abu Bakr was a sudden spontaneous occurrence that was completed. It was a sudden spontaneous occurrence however Allah protected from its potential evil, whilst there does not exist among you today the like of Abu Bakr"].

- It also came mentioned in the Seerah of Ibn Hisham (2/652) in full length with a Sahih Isnad via Abdullah bin Abi Bakr from Az-Zuhriy:

[Ibn Ishaq said: It was from the Hadith concerning the Saqeefah (i.e. courtyard of Bani Sa'idah) when the Ansar gathered in it: That Abdullah bin Abi Bakr related to me from Ibn Shihab Az-Zuhriy, from

Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud, from Abdullah bin 'Abbas: The same as it, except he said in it: **"A person should be deceived to say that the Bai'ah of Abu Bakr was a sudden spontaneous occurrence that was completed. It was like that however Allah protected from its potential evil, and none of you are like Abu Bakr in terms of standing. So, whoever gives the Bai'ah (pledge) to a man without the consultation of the Muslims, there is no Bai'ah for him, nor to the one whom he has given the Bai'ah to, lest they both be killed"**].

- And it came recorded in the Musannaf of Imam Abdur Razzaq (5/439/9758) in full length with a Sahih Isnad via Ma'mar, from Az-Zuhriy:

[Abdur Razzaq (related) from Ma'mar, from Az-Zuhriy, from Ubaidullah bin Abdullah bin 'Utbah from Ibn 'Abbas: The same as it, except he said in it: **"I will stand before the people in the afternoon and then warn them of that group who wish to usurp from the Muslims their affair"**].

- Ibn Hibban recorded it in full in his Sahih (2/145/413) with a Sahih Isnad via Husaim from Az-Zuhriy:

[Abu Ya'la informed us: He said: Suraij bin Yunus: He said: Hushaim related to us: He said: I heard Az-Zuhriy relating from Ubaidullah bin Abdullah: He said: Ibn 'Abbas related to me: The same as it, except he said in it:

"So, whoever gives the Bai'ah (pledge) to a person without the consultation of the Muslims, then there is no pledge for him, nor to the one he gave the pledge to. So, do not one of you be deceived and say that the Bai'ah of Abu Bakr was a sudden spontaneous event ... etc].

- Imam An-Nasa'iy recorded it in an abridged form in his Sunan Al-Kubra (4/272/7151) with a Sahih Isnad via Sa'id bin Ibrahim from Ubaidullah:

[Al-'Abbas bin Muhammad Ad-Dawriy informed us: Abu Nuh Abdur Rahman bin Ghazwan related to us: He said Shu'bah related to us from Sa'd bin Ibrahim, from Ubaidullah bin Abdullah, from Ibn 'Abbas, from Abdur Rahman bin 'Awf: He said:

'Umar gave a speech to us and said: "I have become aware that there are people saying that the Khilafah of Abu Bakr was a sudden spontaneous incident, however Allah protect from its (potential) evil. Verily, there is no Khilafah (i.e. rulership) except from consultation. And any man who gives the Bai'ah (pledge) to a man without consultation, neither of the two are invested with authority, lest they both be killed ... (Shu'bah said: I asked Sa'd: "What is the meaning of lest they both be killed?" He said: "Their punishment is that neither of them be invested with authority") ... (Continuing 'Umar's speech) And they say and the stoning. Indeed, the Messenger of Allah ﷺ carried out the Rajm (stoning of the adulterer) and we (also) carried out the Rajm (stoning). And Allah revealed it in His Book. Had it not been for the fact that people would say he has added to the Book, I would have written it with my own writing to attach it to the Kitab]. It also came recorded in his Sunan Al-Kubra (4/273/7154) as follows: [Al-Husain bin Isma'il bin Sulaiman Al-Khalidiy informed me: He said: Hajjaj bin Muhammad related to us from Shu'bah: (Who related) Similar to it].

- Imam Abu Bakr bin Abi Shaibah recorded an abridged version of it in his Musannaf (7/431/37042) with a Sahih Isnad of the utmost level of authenticity, via Sa'd bin Ibrahim from Ubaidullah:

[Ghundar related to us from Shu'bah, from Sa'd bin Ibrahim: He said: I heard Ubaidullah bin Abdullah bin 'Utbah relating from Ibn 'Abbas from Abdur Rahman bin 'Awf: He said:

'Umar performed the Hajj and he intended to give a speech to the people. Abdur Rahman bin 'Awf said to him: The rabble of the people and their riff raff have gathered before you, so delay that (i.e. the speech) until you have arrived back in Al-Madinah". He said: Then when I returned to Al-Madinah, I approached close to the Minbar (pulpit) and heard him saying: "I have become aware that there are people saying: **"Indeed, the Khilafah of Abu Bakr was a sudden spontaneous affair". Indeed, it was only a sudden and spontaneous affair, however Allah protected from its evil. Verily, there is no Khilafah except by consultation"**".

- Another reported tradition came recorded in the Musannaf of Abdur Razzaq (5/446/9760) with a Sahih Isnad:

[Abdur Razzaq related from Ma'mar, from Ibn Tawus, from his father, from Ibn 'Abbas who said: 'Umar said: "Comprehend three matters from me: The Imaarah (leadership) is Shura (consultation), the ransom of the Arabs: A male slave for a male slave and for the son of the female are two male slaves. And Tawus did not reveal the third matter].

- A third reported tradition also came recorded in the Musannaf of Abdur Razzaq (5/445/9759):

[Abdur Razzaq related from Ma'mar, from Laith, from Waasil Al-Ahdab, from Al-Ma'rur bin Suwaid, from 'Umar bin Al-Khattab: That he said: **"Whoever calls to (or claims) the leadership for himself or to other than him, without consultation from the Muslims, then it is not Halal (permissible) for you except to kill him"**]. I say: The preponderant view is that the narration of Ma'mar from Laith bin Abi Sulaim is very old and prior to the confusion (or muddling) of Laith. As such, this Isnad is Jayyid (good).

Consequently, if the Bai'ah (pledge) is contracted by way of the acceptance and choice of the Muslims after their consultation, and not by way of illegal seizure and usurping the right of the Muslims and their authority, then the Imam or Amir (leader or ruler) would possess the Man'ah and Nusrah entirely, In the (actual) sensed reality and in accordance with the Shar'a (Islamic legal requirement), which enable him to bear and undertake his responsibilities, in terms of the best application of Islam internally and carrying its invitation to the world.

This leader will actually and legally have power) **over the people**. That means he would be visible, commanding, forbidding, known, respected and victorious, not hidden in the cellars, basements, forests and jungles, nor fleeing to the tops of mountains or an inmate in the prisons of the enemies. That is like what has been urged in the established Ahadeeth which have come with the most Sahih chains of transmission of this Dunya (world). For example:

- What Imam Al-Bukhari reported in his Sahih (6/2611/6719) via Malik from Abdullah bin Dinar, from Abdullah bin 'Umar:

[Isma'il related to us: Malik related to me from Abdullah bin Dinar, from Abdullah bin 'Umar, may Allah be pleased with them: That the Messenger of Allah ﷺ said:

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Each of you is a shepherd and each of you is responsible for his flock. **The Imam (Leader), who is over the people**, is a shepherd and is responsible for his flock (subjects). The man is a shepherd over the members of his household and he is responsible for his flock. The woman is a shepherdess over her husband's house and children and she is responsible for them. A man's slave is a shepherd over his master's property and he is responsible for it. So, each of you is a shepherd and each of you is responsible for his flock". Al-Bukhari also recorded it in his "Al-Adab Al-Mufrad" (1/82/206), (1/84/212) and (1/84/214) and Abu Dawud recorded it in his Sunan (3/130/2928), in addition to others besides them.

- What Imam Ibn Hibban recorded in his Sahih (10/344/4491) via Isma'il bin Ja'far from Abdullah bin Dinar from Abdullah bin 'Umar:

[Muhammad bin Abdur Rahman As-Saamiy informed us: He said: Yahya bin Ayyub Al-Maqabiriy related to us from Isma'il bin Ja'far: He said: Abdullah bin Dinar informed me that he heard Abdullah bin 'Umar saying: The Messenger of Allah ﷺ said:

"Each of you is a shepherd and each of you is responsible for his flock. **The Amir (Leader), who is over the people**, is a shepherd over them and is responsible for them. The man is a shepherd over the members of his household and he is responsible for them. The woman is a shepherdess over her husband's house and children and she is responsible for them. A man's slave is a shepherd over his master's property and he is responsible for it. So, each of you is a shepherd responsible for his flock"].

- What Imam Ahmad bin Hanbal recorded in his Musnad (2/5/4495) via Ayyub from Naafi' from Ibn 'Umar:

[Isma'il related to us: Ayyub informed us from Naafi', from Ibn 'Umar: That the Prophet ﷺ said: "Each of you is a shepherd and each of you are responsible over your flock. **So, the Amir, who is over the people**, is a shepherd and he is responsible for his flock. The man is a shepherd over the members of his household and he is responsible. The woman is a shepherdess over the house of her husband and she is responsible. The slave is a shepherd over the property of his master and he is responsible. Indeed, each of you is a shepherd and each of you is responsible"].

- What Imam Al-Bukhari recorded in his Sahih (2/901/2416) via Ubaidullah from Naafi' from Ibn 'Umar:

[Musaddad related to us from Yahya, from Ubaidullah: He said: Naafi' related to me from Abdullah: That the Messenger of Allah ﷺ said:

"Each of you is a shepherd and is therefore responsible for his flock. **The Amir (Leader), who is over the people**, is a shepherd and he is responsible for them. The man is a shepherd over the members of his household and he is responsible for them. The woman is a shepherdess over her husband's

house and children and she is responsible for them. The slave is a shepherd over his master's property and he is responsible for it. Indeed, each of you is a shepherd responsible for his flock"].

Ibn Hibban recorded it in his Sahih (10/342/4489) and (10/343/4490), Ibn Hanbal in his Musnad (2/55/5167), At-Tabarani in his Mu'jam Al-Kabir (5/32/4506), Ibn Al-Jarood in his "Al-Muntaqa" (1/275/1094), 'Abd bin Hamid in his Musnad (1/242/745) and At-Tabarani in his Mu'jam Al-Awsat (4/170/3890), among others.

- What Imam Muslim recorded in his Sahih (3/1459/1829) via Al-Laith, from Naafi', from Ibn 'Umar:

[Qutaibah bin Sa'id related to us: Laith related to us and Muhammad bin Ramh related to us from Al-Laith from Naafi', from Ibn 'Umar, from the Prophet ﷺ that he said:

"Each of you is a shepherd and each of you is responsible for his flock. **The Amir (Leader), who is over the people**, is a shepherd and he is responsible over his flock. The man is a shepherd over the members of his household and he is responsible for them. The woman is a shepherdess over her husband's house and children and she is responsible for them. The slave is a shepherd over his master's property and he is responsible for it. Indeed, each of you is a shepherd responsible for his flock"]. He also recorded it in his Sahih (3/1460/1829), Al-Bukhari in his Sahih (1/304/853) and (2/849/2278) and At-Tirmidhi in his Sunan (4/209/1705), among others.

- What was recorded by Imam Abu Ya'la in his Musnad (10/201/5831) via Juwairiyah from Naafi', from Ibn 'Umar:

[Abdullah related to us from Juwairiyah, from Naafi' from Abdullah: That the Messenger of Allah ﷺ said:

"Indeed, each of you is a shepherd and each of you is responsible for his flock. Indeed, **therefore the Amir, who is over the people**, is a shepherd and responsible for them. The man is a shepherd over the members of his household and responsible for them. The woman is a shepherdess over the house of her husband and his children and responsible for them. The slave of a man is a shepherd over the property of his master and responsible for it. Indeed, each of you is a shepherd and each of you is responsible"].

Addendum

- Supplementary section: Muhammad bin Ishaq bin Yasar, Amir ul-Mu'mineen (The Leader of the Believers) in Al-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 Sadooq (truthful), Mudalis (i.e. conceals a narrator in the Isnad) in respect to the Hadith. He is the Imam of the Maghazi and Seerah 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 Seerah) 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 Makhramah Az-Zuhriy, is a distinguished scholar, from the people of Al-Madinah. Az-Zuhri said to him whilst in his sitting (class): "Whoever wishes to learn the Maghazi (i.e. Seerah), then he should seek it from that young man". Shu'bah

said: "He is the Amir ul-Mu'mineen (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 Khaithamah, 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 Khaithamah said: Ibrahim bin Al-Mundhir related from 'Umar bin Uthman At-Taimi who said: "I heard that Ibn Shihab use to listen to Ibn Ishaq and take 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 Khusaifah and so I said: "What are you doing here?" He said: "I am waiting for Yazid bin Khusaifah, I learn from him Ahadeeth which have benefited me". My grandfather related from 'Ali bin Muhammad bin Mahrawaih, from Ibn Abu Khaithamah, 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 and 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 from his teachers included: Az-Zuhriy, Salih bin Kaisan, 'Uqail bin Khalid and Yunus bin Yazid and those who related from him from 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 (Nuskah) 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) 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-Ummawiy, 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 Tadlis (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 Aadam 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 Dajjalah (i.e. deceiver or imposter), who says: Present to me to 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 Khaithamah, 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].

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 casts off from him even the accusation of Tadlees (manipulation or alteration of the chain of transmission).

The narration of Ibn Ishaq from Abu Az-Zinad from Al-A'araj and from Abu A-Zinad from his father, from Al-A'araj therefore do not contradict that he heard it directly from Al-A'araj, even if what he heard from him was small in number. The claim of the existence of this contradiction represents a **dangerous error of logic**. We find him, for example, being repeated with Imam Ahmad in respect to numerous narrators. Indeed, the presence of At-Tahdeeth (the mention of the actual act of relation by one transmitter to another in the Isnad) with an intermediary or without one is evidence for the Amaanah (trustworthiness) of the narration, his innocence from Tadlees and not the opposite to that. Imam Al-Bukhari, a mountain of preservation (or memorization), the Imam of the Dunya, entered Basra and heard more than fifty narrations from Abu 'Aasim An-Nabil prior to his death in the year 212 AH which can be found in the Sahih (collection of his). He then inserted them following the death of Abu 'Aasim, more than once, and related from him approximately half of this number via other Shuyukh.

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

[Concerning the Hadith of Ibn Ishaq which contains within it "And indeed His throne is above His heavens like a dome" and Al-Mundhiri finding defects in it. He then said: The people of attestation or assertion said: "There is nothing in respect to this which permits for 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-Madini said: "His Hadith, in my view, are **Sahih** (authentic)". Shu'bah said: "**Ibn Ishaq is the Amir ul-Mu'mineen (Leader of the believers) in respect to the Hadith**". He also said: "He is Sadooq

(truthful)". Ibn ul-Madiniy 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-Madiniy) 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 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 Ayyub 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"].

We say: If the fair critic was to consider the speech of the Imam of the Imams of those who examined defects, 'Ali bin Al-Madiniy, who is also from the major Imams of 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 the Hadith of "Salaf and Bai'" (i.e. related trade transactions), in particular, he would know that it casts from him even the accusation of At-Tadlees (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 presentational 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 Seerah and history.

The lofty praise of the enemy of Tadleees and those who perpetrated it, Imam Shu'bah bin Al-Hajjaj bin Al-Ward, heaped upon Ibn Ishaq, is sufficient to invalidate the claims of Tadleees, where his mere relating of a reported tradition from a man is sufficient to affirm the (direct) hearing of that man of that reported tradition from his Sheikh (teacher)!

- 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 "Amir ul-Mu'mineen (Leader of the believers) in respect to the Hadith" and those like Ath-Thawriy, 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-Ahwadhiy" by Al-Mubakfuriy (4/273): [Ibn ul-Humam stated in his "Fat'h ul-Qadir": "As for Ibn Ishaq, then he is Thiqah (trustworthy and reliable), a Thiqah (trustworthy and reliable) concerning which we there is no doubt in our view and similarly no doubt in the view of the examiners of the Muhadditheen (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 the Sharh (explanation) of An-Nawawi of (Sahih) Muslim (1/86): [Ath-Thawri used to call Abu Az-Zinad the Amir ul-Mu'mineen in Hadith].

- Hisham bin Abu Abdullah Ad-Dastawa'iy: He was an Imam who was Thiqah (trustworthy and reliable) and Hujjah (authoritative source). He was from among those who were called "Amir ul-Mu'mineen in the 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-Thawriy: Shu'bah, Ibn 'Uyaynah, Abu 'Asim, Ibn Ma'een, Wakee', Ibn ul-Mubarak and others said: "Sufyan is the Amir ul-Mu'mineen in the Hadith".

- Shu'bah bin Al-Hajjaj: He was the Amir ul-Mu'mineen 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: Malik bin Anas: 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'mineen 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'mineen in respect to the Hadith"].

- Abdullah bin Al-Mubarak bin Wadih: The Imam, Sheikh ul-Islam, 'Aalim (great 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 began seeking knowledge when he was twenty years of age. His Hadith are an authoritative source (Hujjah) by consensus. Ibn Ma'een said regarding him: "The Amir ul-Mu'mineen in respect to the Hadith".

- Abu Sa'id Yahya bin Sa'id bin Farrukh At-Tamimi Al-Basri Al-Ahwal Al-Qattan: The Hafizh Amir ul-Mu'mineen in 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’mineen 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. narrations) as a summary of the Sunnah of the Messenger of Allah ﷺ?” He (Al-Bukhari) said: “That then struck my heart and so I began to collect ‘Al-Jaami’ As-Sahih’ (i.e. Sahih ul-Bukhari)”].

- **Al-Bukhari**: The mountain of memorization (or preservation), the Imam of the Dunya; Abu Abdullah Muhammad bin Isma’il bin Ibrahim bin Al-Mughirah bin Bardizbah Al-Ja’fiy Al-Bukhari, the ‘Amir ul-Mu’mineen 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-Daraqutniy**; the ‘Amir ul-Mu’mineen in respect to the Hadith’. Al-Hakim Abu Abdullah Al-Hafizh said: “Ad-Daraqutniy had not seen his like (i.e. there was no body comparable to him)”. Abu At-Tayyib At-Tabari said: “Ad-Daraqutniy was the Amir ul-Mu’mineen in respect to the Hadith”.

- Supplementary section: The authentication of Ahmad bin Abdul Jabbar Al-‘Utaridiy

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

- The following came stated in “Taqrīb 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 Seerah is authentic. He is from the tenth (i.e. generation). It has not been established that Abu Dawud related from him. He passed away in the 72nd year (meaning 272 AH) at the age 95].

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

- It is correct and fair, as 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 Seerah is authentic and he is reliable to be used as evidence. From the tenth (i.e. generation). He passed away in the 72nd year (272 AH) 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-Thiqaat” (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 Majruheen** (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-Hanzhaliy Ar-Ruqiy related from his father and from Muhammad bin Bishr the Hadith of the Prophet ﷺ concerning 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 “(He is a) Sheikh”].

- The following came stated in “Tahdhib At-Tahdhib” (by Ibn Hajar) (1/44/88): [(D - 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-Nubl” 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 Akhi 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-Daraqutniy 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 is an indication of 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 permissible (or 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 (271 AH). 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-Thiqaat”: “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 Majruheen (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 the Qudamaa' (those who who had come earlier) and accusations were made against him for that reason"**.

In "Questions of Al-Hakim" by Ad-Daraqutniy, he stated: "Our Shuyukh (scholars) have differed concerning him. And he was not from the people of the Hadith and his father was Thiqah (trustworthy)" [End].

- 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 Maghaziyy 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 discarded 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 (in fact) the books of his father and that he (falsely) claimed to have heard alongside him"**. We were informed by Abu Sa'id As-Seerfiy that Abu Al-'Abbas Al-Asamm related to us: He said: I heard from Abu 'Ubaidah As-Sarriy bin Yahya bin Ahki Hannad and my father asked him concerning Al-'Utaridiy, so, 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-Daraqutniy 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 (students) 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 deny 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 on 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].

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 online 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 Seerah! 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" (الْعَنْنَةُ) (i.e. in his chain instead of stating "So and so told us" or "He informed us" or "I heard", it was 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 Thiqaat Mudallis (those misrepresenting who are trustworthy). All of this is Batil (false/invalid), as has been explained and will be explained further.

- The final word in this matter came in "Tarikh 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 there from Abdullah bin Idris Al-Awadi, Abu Bakr bin 'Ayash, Hafs bin Ghiyath, Muhammad bin Fudail, Wakee' and Abu Mu'awiyah. From Abu Mu'awiyah he took his Tafsir and from Yunus bin Bukair he took 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 Sa'id, Abu Bakr bin Abu Dawud, Al-Husein 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-Husein bin Isma'il Al-Mahamiliy, in the form of dictation, in the year 329 AH, that: Ahmad bin Abdul Jabbar bin Muhammad related to us from Yunus (meaning bin Bukair), 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 ﷺ saying: "*O people, say La Ilaha Illallah (There is no deity other than Allah) and you will succeed*". Hilal bin Muhammad bin Ja'far Al-Haffar informed us from Isma'il bin Muhammad As-Saffar: Ahmad bin Abdul Jabbar Al-'Utaridiy related to us 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: "*Whoever lies upon me intentionally, then let him take his seat from the fire*". Al-Qadi Abu Bakr Ahmad bin Al-Husein bin Ahmad Al-Harasiy informed us from Abu Al-'Abbas Muhammad bin Ya'qub Al-'Asamm who informed us: Ahmad bin Abdul Jabbar Al-'Utaridiy related to us: My father

informed me that I was born in the year 177 AH, in the month of Dhu l-Hijjah on the 10th of Al-Ad'haa.

Abu Sa'id Al-Maleeniy told us: Abdullah bin 'Adiy al-Hafizh informed us: He 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 used to relate from him and he mentioned that he has 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 (weak) because he had not met the people whom he related from"**. Ahmad bin Abu Ja'far Al-Qati'iy informed us from Abu 'Umar and Uthman bin Muhammad bin Ahmad bin Al-'Abbas Al- Makhrami: Ja'far bin Muhammad bin Nadir Al-Khuldiy related to us: He 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, then he claimed to have heard them alongside his father"**. Abu Sa'id Muhammad bin Musa bin Al-Fadl bin Shadhan As-Seerfiy 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: Abdullah bin 'Adiy related to us from Muhammad bin Ahmad bin Hamdan: He said: Abu Bakr bin Sadaqah related to 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 Yusuf saying: I asked Abu Al-Hasan Ad-Daraqutniy 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 and in the pigeon tower and narrated 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 Salih Al-Hashimi saying: Muhammad bin Al-Hussein bin Humaid bin Ar-Rabi' told me: He said: "Abu Kuraib Muhammad bin Al-'Alaa' began to read Al-Maghaziy of Yunus bin Bukair to us. He read to us for a session or two and then some of the students 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 of 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 then to him. Ahmad was playing with a pigeon and said: "Since the time that I heard it, I have not looked at 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 received it with his father transcribed 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 them 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].

- 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 or maintained in"]**.

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-Raziyy when he **embarked upon his journey (to seek knowledge)**, 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 authority) 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 represents the receiving from

two men, alongside the writing of Abdul Jabbar and the reading of Ahmad upon his father a second time. That is whilst his father himself was from the Shuyukh Ath-Thiqaat (Trustworthy and reliable scholars). This therefore counts as a third hearing or instance of receiving and therefore reflects 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 received it with his father transcribed 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 was therefore protected 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 is clear from the testimony of Al-Hussein bin Humaid bin Ar-Rabi’ in respect 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 online 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 memorization (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-Daraqutniy, 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-Daraqutniy, 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 conclusion is therefore: The invalidity or falseness of the summary of Al-Hafizh (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 Seerah is authentic and he is reliable to be used as evidence. He was from the tenth (i.e. generation). He passed away in the 72nd year (meaning 272 AH) at the age 95].

**** The End ****

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