

مختصر 'ما شاع و لم يثبت' في السيرة النبوية

Summarized from the book:

**‘What is commonly spread but not proven from
The Seerah of Prophet Muhammad ﷺ’**

-by Shaikh Muhammad bin Abdullah Al-Ushan

-Translated and summarized by Abu Muaaz Mohammed Manna and
The Students of The Taleem-ush-Shariah Department (Women) of Islamic
Education Center for Women- IEC ®.

Famous but Unauthentic stories from
The Seerah of The Prophet Muhammad

Contents

1.	Introduction by Dr. Muhammad bin Abdullah Al-Ushan	1
2.	Methodology followed in summarizing and translating this book	4
3.	Summary of the book: 'What is commonly spread but not proven from The Seerah of Prophet Muhammad ﷺ'	
4.	Narrations with regards to the birth of the Prophet Muhammad ﷺ and his childhood	9
5.	Reports on his youth, his ﷺ marriage to Khadeeja and period before Prophethood	11
6.	Reports After The Prophet Muhammad Was Granted Prophethood	13
7.	Reports showing how he ﷺ and his companions were persecuted by the polytheists of Makkah	14
8.	The Conversion of Hamza and Umar Ibn Al-Khattab to Islam	18
9.	Story of The Gharaneeq	19
10.	Hijrah of The Prophet and His Sahaba	23
11.	In the Ghar-Thawr (Cave of Thawr)	25
12.	Arrival at Madinah	27
13.	The Jews' enmity with the Prophet ﷺ	28
14.	Weak reports on the Battle of Badr	29
15.	The reason for expelling the Jews of Banu Qainuqa	36
16.	Weak reports on the Battle of Uhud	37
17.	Weak reports on the Battle of Khandaq (Ahzab)	43
18.	The story of accusing Hassaan bin Thabit of cowardice	45
19.	Weak reports on the Battle of Banu Quraidah	47
20.	The rumour of Uthman Ibn Al-Affan's murder before Bayt Ar-Ridwan	48
21.	Weak reports on the Battle of Khyber	49
22.	Was Ali Ibn Abi Talib born inside the Ka'bah?	50
23.	Weak Reports on the Battle of Mouta	51

24.	Reports about The Conquest of Makkah	53
25.	Reports about The Battle of Hunain	58
26.	Reports about The Battle of At-Taif	61
27.	Weak narrations concerning The Prophet's foster parents	62
28.	Qasidah of Kaab bin Zubair	65
29.	Reports about The Battle of Tabuk	66
30.	Narrations about Masjid Dirar (The Masjid of Harm)	68
31.	The Banu Thaqeef accept Islam	69
32.	Shaikh Muhammad bin Saalih Al-Uthaymeen's words on authentic Seerah	
33.	Bibliography	74
34.	What are some other books which underline the unauthentic and fabricated narrations in The Seerah of The Prophet ﷺ	75
35.	What are the books which underline the authentic and proven narrations in The Seerah of The Prophet ﷺ	77
36.	Appendix	
37.	'The story of the Jewish lady who threw garbage at the Prophet ﷺ is a false narration	81
38.	'The Prophet ﷺ carried the luggage of a Jewish lady who wished to escape from Makkah after hearing of a 'man called Muhammad', an emotional but false narration.'	82
39.	The Story of Alqama (رضي الله عنه) and his mother is not authentic.	84
40.	Is it proven that Umar Ibn al-Khattab (رضي الله عنه) buried his daughters during the days of ignorance (Jahiliyyah)?	86
41.	False story that 'Umar Ibn Al-Khattab was interrupted during his Khutbah to explain how he got two pieces of cloth from the Bait-ul-Maal'.	90
42.	The narrations mentioning that Aisha and Muawiyah said that Al-Isra-wal-Meraj happened by the soul of the Prophet ﷺ and not his body are false.	91
43.	Courtesy	

Introduction

All Praise and Thanks is for Allah, Salutations and Peace be upon the Messenger of Allah.

To proceed,

So this is some of **‘What is commonly spread but not proven from The Seerah of Prophet Muhammad’** ﷺ . And I did not mean to mention all the weak narrations (of Seerah) in it, for they are too many¹, but I mentioned only the most famous narrations, whose mention is multiplying in the books of biography and battles.

And the objective of this book is preservation of biography from the unauthentic events², and just like how the Muhaditheen (scholars of Hadith) acted upon preservation of Ahadith of Prophet ﷺ, and it's transmission, to differentiate the authentic from the unauthentic and likewise verily from the obligations is to act upon this proven (and authentic) biography³, and how beautiful is what Al Imam Abdullah Ibn Mubarak رحمه الله said, **“In Saheeh Ahadith there is sufficiency from the weak Ahadith⁴”** and likewise in Saheeh biography there is sufficiency from the weak⁵.

And from what we should do is to know that famous and frequent narrations are not a proof for their affirmation, **‘there is no concordance between famous and Saheeh (authentic)’⁶** and **‘I do not mean the occurrence of the matter in history is denied, but rather lack of affirmation (that it surely occurred)’⁷**.

¹ This book only mentions some of the most famous unauthentic narrations.

² Unauthentic stories which may be weak or fabricated.

³ “Whoever tells lies about me deliberately, let him take his place in the Hell Fire”. (Sunan Ibn Majah, Vol. 1, Book 1, Hadith 33), also in Sahih Al-Bukhari and Sahih Muslim,

⁴ The Saheeh Ahadith are enough and we do not need weak and fabricated (false) narrations.

⁵ The authentic biography of the Prophet is enough of an admonition and lesson for us, and we are in no need of what is not authentic.

⁶ Silsilatul-Ahadith As-Saheeha (1112/13)

⁷ As-Seerah As-Saheehah of Dr. Akram Diya Al-Umari (62/1)

And from what is well known is that most of the biographic narrations are from the path of Al Imam Muhammad Ibn Ishaq رحمه الله , the leader of people of biography and battles, whoever came after him predominantly narrated from him, the scholars of Jarh wa Ta'deel (criticism and praise) spoke about Ibn Ishaq, his memorization and his reliability , and they clarified that he is Hasan(acceptable) specifically in biography, he did not do – الْمُعْنَن (Al-Mu'an'an)⁸, because he was verily known for Tadles⁹, Imam Al-Bayhaqi رحمه الله said : “The Huffaz (memorizers of Hadith), they avoid the narrations that are individually narrated from Ibn Ishaq.”¹⁰

Imam Ad-Dhahabi رحمه الله said: “It is established about him (Ibn Ishaq) that he is Salih Al-Hadith (a term used for an acceptable narrator of the least category) and he is better in relating Al-Maghazi(Battles) than narrations of Ahkaam (Rulings)”¹¹.

And infact, people of knowledge رحمه الله indicated most of this narrations to its weakness and lack of affirmation. From (the scholars) who looked and criticized and clarified its condition are: The Historian of Islam Al-Imam The Hafidh Abu Abdullah Ad-Dhahabi رحمه الله specifically in his two great books Tareekh-ul-Islam and Siyar-Alam An-Nubala.

Then followed him upon that was, his student Al-Imam Al Hafidh Ismail Ibn Katheer رحمه الله in his famous history Al-Bidaya wan-Nihaya specifically in the biography section, and he is from the greatest author in biographies of Prophet ﷺ, and most of it is beneficial, and likewise Al Imam Al-Hafidh Ahmad Ibn Hajar Al-Asqalani رحمه الله specifically in his impressive books Fath-ul-Bari and Al-Isabah.

⁸ Al-Mu'an'an is a narration in which a narrator doesn't explicitly says that he heard from so and so.

⁹ Skipping a narrator and narrating from a higher narrator.

¹⁰ As-Sunan Al-Kubra(87/9)

¹¹ Tareekh Al-Islam (591/141)

And from amongst this era (the people who put their efforts in authenticating narrations and underlining the weak ones) is Ash-Shaikh Al-Imam Al-Albani رحمه الله specifically in his books Silsilat-ul-Ahadith As-Saheehah, Silsilat-ul-Ahadith As-Daifa, Irwa-al-Ghaleel and Fi-Radd Ala-Butee¹².

And from them is the noble Dr. Akram Diya Al-Umri specifically his book As-Seerah An-Nabawiyyah As-Saheehah. And As-Shaikh Muhammad Rizq bin Tarhooni in his book As-Seerah Adh-Dhahabiyyah.

And I infact have been careful at declaring weak each one of the narrations, and I clarified what suffices about it from what is correct and I revived about every narrations to clarify its evidence.

‘The wisdom is the lost property of a believer’¹³, and the truth is more worthy to be followed, and we send salutations upon the Prophet ﷺ and His Companions and the people of knowledge.

As Abu Muhammad At-Tamimi said in a subtle way, “What is the matter with you, that you take knowledge from us and you take benefit from us, and then you don't show mercy upon us?”¹⁴.

All praises and thanks are only for Allah, The One Who, by His Blessings and Favours, good works are accomplished.

محمد بن عبد الله العوشن.

Dr. Muhammad bin Abdullah Al-Ushan,

1/7/1428, Riyadh

Kingdom of Saudi Arabia.

¹² Difa Anil-Hadeeth An-Nabawiyya was-Seerah Fee Ar-Raddh Ala Jahalaat Ad-Duktoor Al-Booti Fi Kitabihi Fiqh-Us-Seerah

¹³ At-Tirmidhi, 2687.

¹⁴ Qudatul-Andalus, 133

Methodology followed in summarizing and translating this book

All Praises and Thanks be to Allah and peace and salutations be upon the last and final Messenger Muhammad ﷺ.

This small but beneficial work began as an assignment, attempted at training the third year students of The Taleem-ush-Shariah Department¹⁵ (Women), in translating and summarizing Arabic books.

Initially, the third year students, of the batch 2018-19, were given a fifty four point short summary of the book in Arabic¹⁶ , which they Alhamdulillah successfully completed in translating into the English language.

I later referred to the original book and found it very beneficial for students of The Prophetic Seerah , thus I decided to summarize and translate all the unauthentic stories mentioned in the book and compile them so as to benefit a larger audience.

The narrations mentioned in the Arabic text of the original book as authored by Shaikh Dr.Muhammad bin Abdullah Al-Ushan were studied and summarized, and the accuracy of the summaries were cross checked in other English renderings of the famous books of Seerah¹⁷ and were finalised.

Whilst mentioning who declared a narration weak or checked the authenticity, we tried not to bring the entire discussion presented in the original book. We only named the scholar(s), who criticised the narration and referenced the summarized ruling to their respective books of research. Sometimes I named the weak narrators when the discussion in the book was brief and at times I

¹⁵ The Taleem-ush-Shariah Department of IEC(R), Mangalore, India.

¹⁶ From the renowned website shamela.ws .

¹⁷ See the 'Bibliography' section of this book.

mentioned the alternative authentic story and their references as pointed out by Shaikh Dr.Muhammad bin Abdullah Al-Ushan¹⁸ .¹⁹ At times I referenced some authentic narrations from myself when I thought it to be beneficial.

I and the author as he mentioned in his introduction, do not claim that only these are the most unauthentic stories being spread. The reality of the matter is that there are numerous other unreliable narrations as the scholars have mentioned²⁰.

In the ‘Appendix’, we have added a handful of other stories which are false or very weak but are frequently heard in Islamic speeches and lectures, as we found it fit to use this booklet to alert and warn the readers of the weak and false narrations spread in the Ummah.

We hope that this endeavour by us will be fruitful in enlightening the masses on being careful in studying the Prophet’s biography ﷺ.

May Allah accept this from us.

-Abu Muaaz Mohammed Manna

Islamic Studies teacher at The Islamic Education Center for Women (IEC)®, Mangalore, India.

¹⁸ For a detailed discussion on the weakness of each report, please refer to the original book in the Arabic language available in shamela.ws .

¹⁹ At times I (Mohammed Manna) added references to some of the other authentic narrations which aren’t present in the original Arabic book, so as to facilitate reading the correct rendition of the story.

²⁰ See ‘What are some other books which underline the unauthentic and fabricated narrations in The Seerah of The Prophet?’ in the end of this book.

'مختصر' ما شاع ولم يثبت في السيرة النبوية

مختصر 'ما شاع ولم يثبت في السيرة النبوية'

**Summary of the book: 'What is
commonly spread but not proven
from The Seerah of Prophet
Muhammad'**

'مختصر' ما شاع ولم يثبت في السيرة النبوية

Narrations with regards to the birth of the Prophet Muhammad ﷺ and his childhood

1. Ustadh Mahmud Basha Al-Falki²¹ (1815- 19 July 1885), a famous Arab Muslim astronomer of his era, proved after much research that the date of birth of the Prophet ﷺ is 9th Rabi-ul-Awwal.

As stated by Shaikh Muhammad bin Saleh Al-Uthaymeen in Qawl-ul-Mufeed and researched by Ustadh Mahmud Basha Al-Falki.²²

What we are sure of is that the Prophet was born in the ‘Year of the Elephant (‘Aam-ul-Feel)²³’.

2. The story that when the Prophet ﷺ was a child, (only) he would be allowed to sit on the mat of Abdul Muttalib placed near the Kabah, is not authentic. The chain of this narration is Munqati(broken). Ibn Saad narrated from Al-Waqidi and he is rejected. Imam Ad-Dhahabi mentioned a weak narrator in the chain of this story, Abdullah bin Shubaib.²⁴

3. The report that when the Quraish were travelling (as a caravan), a man (a non-Quraishi) prophesied that they would soon get a Prophet with such and such features, the Quraish thought that Abdul Muttalib was the one prophesied, and Abdul Muttalib

²¹ Al-Falki means The Astronomer.

²² Shaikh al-Albaanee said: As for the exact date of birth of the Prophet ﷺ, there are conflicting reports regarding the date and the month which Ibn Katheer had mentioned in his book, and all are Mu`allaq – i.e. without a chain of narration. Some said that he صلى الله عليه وسلم was born on the 8th of Rabee` al-Awwal. This was reported by Imaam Maalik with an authentic chain, on the authority of Jubair Ibn Mut`im who was a Taabi`ee, and this is why many historians accepted it to be true it and relied on it. But al-Haafidh al-Kabeer, Muhammad Ibn Moosaa al-Khawarizmee said that this chain of narration is Maqtoo` (broken), and the majority of the scholars are of the opinion that he ﷺ was born on the 12th of Rabee` al-Awwal. And Allaah knows best. (Saheeh al-Seeratin-Nabawiyyah rendered into English by Abu Sahl Fahad bin Nawwab Barmem)

²³ Jaami At-Tirmidhi, 3619.

²⁴ (Tareekh Al-Islam (The portion which has Seeratul-Nabi, pg.53)) Lisan Al-Mizan 3/299.

directed them to the child (that Muhammad ﷺ was actually the said Prophet) and they sought rain by his ﷺ intercession. Imam Ad-Dhahabi said that the narrators here, for two chains, Abdul Azeez bin Imran (for one chain) is Matrook(rejected) and 'Zahr bin Hisn from his grandfather Humaid bin Minhab' both of them are Majhool (unknown).²⁵

²⁵ Al-Mughni Fee Ad-Duafa 1/364.

Weak Reports on his youth, his ﷺ marriage to Khadeeja and period before Prophethood

4. The account of the participation in the Battle of Fijar and that he provided his paternal uncles with arrows, has not come with an authentic chain. It is as if Allah protected him from this wicked or immoral war. Ibn Ishaq narrated it without a chain. Dr. Akram Diya Al-Umari said, 'It is not proven that the Prophet witnessed Harb Al-Fijar'²⁶.

5. The report of the marriage of The Prophet ﷺ to Khadeeja bint Khuwailid while her age was forty is from the weakest of narrations reported by Al-Waqidi²⁷, and he is Matrook²⁸. Rather it is said by

²⁶ As-Seerah An-Nabawiyah As-Saheehah.

²⁷ He is Muhammad bin Umar bin Waqid Al-Aslami Al-Waqidi, commonly referred to as Al-Waqidi. Many scholars have cast aspersions on his integrity in narrating Hadith. Refer to Siyar A'lam-in-Nubala for a detailed criticism of Al-Waqidi.

Ad-Dulabi said: "Muawiyah bin Saleh narrated to us that Ahmad bin Hambal told me (that): " Al-Waqidi is a liar." " Page 462, Siyar A'lam-in-Nubala.

Imam Ahmad said concerning al-Waaqidi – whose name was Muhammad Ibn 'Umar Ibn Waaqid – : He is a liar; he alters hadeeths. Ibn Ma'een said: He is not trustworthy. On one occasion he said: His hadeeth is not to be written down. Al-Bukhaari and Abu Haatim said: He is matrook (rejected). Abu Haatim and an-Nasaa'i said: He fabricates hadeeth. Ibn 'Adiyy said: His hadeeths are odd and problematic. Ibn al-Madeeni said: al-Waaqidi fabricates hadeeth. Mizaan al-I'tidaal, 3/663.

An-Nasaa'i said: The liars who are known for fabricating hadeeth are four: Ibraaheem Ibn Abi Yahya in Madinah, al-Waaqidi in Baghdad, Muqaatil in Khorasan and Muhammad Ibn Sa'eed in Syria. Tahdheeb at-Tahdheeb, 9/163 [The last two quotes were referred to by Shaikh Muhammad Saalih Al-Munajjid in his criticism of the narration of the killing of Asma bint Marwan].

²⁸ Matrook: Rejected in Hadith

Imam Ibn Katheer²⁹ that she was 35 or 28 or 25.

Her giving birth to 6 children strengthens the view that she was definitely younger than 40 as stated by the author.

6. The story that Abdullah bin Abul Hamsa bought something from the Prophet ﷺ and he asked the Prophet ﷺ to wait, Abdullah bin Abul Hamsa didn't return for three days and he ﷺ waited for three days. This is there in Sunan Abi Dawud. The chain is Da'eef (weak) as stated by Shaikh Al-Albani. Hafidh Ibn Hajar mentioned that the narrator Abdul Kareem bin Abdullah bin Shaqeeq Al-Uqaili Al-Basri is Majhul (Unknown)³⁰.

7. Ali Ibn Abi Talib was looked after by and taken into the house of Prophet ﷺ and Abbas bin Abdul Muttalib took the responsibility of Jafar bin Abi Talib, because Abu Talib had many children. Ibn Ishaq reported it through a Mursal chain and there are other problems in the chain³¹.

8. The story of the father, Harithah bin Sharaheel coming to the Prophet ﷺ to take back Zaid bin Harithah from his custody is Munkar Jiddan (Extremely denounced/criticised) as commented upon by Hafidh Ibn Hajar³².

Actually Jabalah bin Harithah³³ came to take back Zaid bin Harithah as stated in At-Tirmidhi, 3815, with a Hasan³⁴ chain.

²⁹ Refer to Ibn Al-Qayyim's famous work, Zad Al-Ma'ad (1/105); less known among Muslims is what Ibn Kathir wrote in Al-Bidayah Wan-Nihayah (3/466): "At the time (of her marriage), she was 35 years old; however, it has also been said that she was only 25". [This comment has been taken from Shaikh Saeed bin Ali bin Wahf Al-Qahtani's book 'A Mercy to the Universe', page 33, Darussalam Publishers]

³⁰ At-Ta'qeen 1/515.

³¹ Page 21 of the original book.

³² At-Tabaqat 3/42.

³³ Zaid bin Harithah's brother.

³⁴ Acceptable.

Reports after the Prophet Muhammad ﷺ was granted Prophethood

9. The report³⁵ that the Prophet ﷺ tried to throw himself off the mountain cliff after the descent of (the first) revelation (and because it stopped for a while) is not authentic.

Imam Ibn Hajr Al-Asqalani explained it in Fath-ul-Bari that these words about the Prophet ﷺ were added mistakenly by a narrator.

10. That Khadija tested Prophet ﷺ if he really saw Angel Jibraeel or satan, asking him ﷺ, "Would you please tell me when the spirit comes to you?" When Muhammad told her of the spirit's arrival, Khadija said "Muhammad, sit on my left thigh." Muhammad sat on her left thigh. "Do you see the spirit?" she asked. "Yes." "Then sit on my right thigh."...(till the end), when she uncovered her head, Angel Jibraeel left and wasn't seen. Narrated by Ibn Ishaq and it is Mudal³⁶. Hence unauthentic.³⁷ See Silsilatul Ahadith Ad-Daeefa of Shaikh Al-Albani³⁸.

11. Limitation of the secret Dawah (call to Islam) of Prophet ﷺ to 3 years or 4. This report is not correct.

But we know without doubt that the Dawah in the beginning was in secrecy but the length of the period of the secret Dawah is not proved authentically. Al-Waqidi narrated it and it is Matrook.

³⁵ In Sahih Al-Bukhari, 6982.

³⁶ Mudal (معضل): A narration in whose chain two narrators successively missing from the link.

³⁷ Sahih Muslim 974 b, Jibreel not coming to The Prophet because Aisha wasn't properly covered. Sunan an-Nasa'i 3949, 'the Revelation has never come to me under the blanket of any of you apart from her(Aisha) '.

³⁸ 6097.

Reports showing how he ﷺ and his companions were persecuted by the polytheists of Makkah

12. The Prophet ﷺ telling his uncle Abu Talib: "O my uncle! If they were to put the sun in my right hand and the moon in my left hand...." has weakness in its chain.

Shaikh Al-Albani said that the narration is Daef and Mudal, what is actually authentic is his saying: "I am not able to let you (all) that, even if you were to ignite for me a flame from it (i.e.the sun)"³⁹.

13. The request of the Quraish to Abu Talib to hand over Prophet ﷺ in exchange for Ammarah bin Waleed, and that they would kill Prophet ﷺ and Abu Talib would look after Ammarah bin Waleed. Ibn Ishaq reported this without a Sanad (chain)⁴⁰. Hence it is not authentic.

14. Ibn Ishaq narrated a report, on the authority of Abdullah bin Abbas that, the Quraish would torture the new Muslims and ask them if 'Al-Lat and Al-Uzza were dieties to be worshipped besides Allah?', and the Muslims would answer affirmatively under duress and that Allah has forgiven the Muslims for this. Imam Ad-Daraqutni said that this is Matrook (Rejected)⁴¹.

The authentic narration may be found in Musnad Ahmad and elsewhere (Sunan Ibn Majah, Vol 1, Book 1, Hadith 150, Narrated by Abdullah Ibn Masood).

Summarily- Out of the first seven people who displayed Islam,

³⁹See Saheeh As-Seeratin Nabawiyah by Shaikh Nasiruddin Al-Albani, Chapter 29, page 143, in the English translation by Abu Sahl Fahad Barmem.

⁴⁰ Checking of Seerat Ibn Ishaq by Muhammad Hameedullah, page 133.

⁴¹ At-Tahzeeb 2/445.

Prophet ﷺ and Abu Bakr were protected by their tribes. Of the remaining five, four said what the Quraish wanted them to say, but Bilal bin Rabah wouldn't surrender and he was tortured as he continuously only said 'One, one!' (Ahad, Ahad).

15. The Prophet ﷺ crying out to his disbelieving neighbours, "O Banu Abdu Munaf what neighbourly treatment is this?", when they would place rubbish at his door step. Al-Waqidi narrated it and he is Matrook (Rejected).

16. The story of Ubaidullah bin Jahsh becoming a Christian⁴², and leaving Islam, in the land of Abyssinia, is unfounded and baseless for many reasons⁴³.

17. It is famous in books of Seerah that Sakran bin Amr, accepted Islam, migrated to Abyssinia, and later apostatised to Christianity. Imam Ibn Ishaq, Imam Ibn Hajar and Imam Ad-Dhahabi haven't mentioned anything about his apostasy.

Neither is any such thing mentioned in Tabaqaat Ibn Saad. Thus this is false about Sakran bin Amr. He died as a Muslim in Abyssinia.

Imam At-Tabari mentioned a report about Sakran bin Amr accepting Christianity in Abyssinia but without a chain⁴⁴. Imam

⁴² See the magazine Al-Bayan, #182, Shawwal 1423, Topic: Checking the claim of apostasy of Ubaidullah bin Jahsh.

⁴³ Shaikh Al-Albani said in Irwa Al-Ghaleel (6/253) that this narration is Mursal because of Muhammad bin Umar, i.e. Al-Waqidi and he is Matrook (rejected) as we stated before.

The authentic narration: Urwah reported on the authority of Umm Habibah that she was married to Ubaidullah Ibn Jahsh who died in Abyssinia, so the Negus married her to the Prophet (ﷺ) giving her on his behalf a dower of four thousand (dirhams). He sent her to the Messenger of Allah (ﷺ) with Shurahbil Ibn Hasanah. Abu Dawud said: Hasanah is his (Shurahbil's) mother. Sunan Abi Dawud 2107.

⁴⁴ Tareekh At-Tabari (2/211).

Ibn Al-Atheer also mentioned a similar story without a chain⁴⁵.

18. A man from the tribe of Iraash had to receive a long overdue payment from Abu Jahl, who wasn't in a mood to give it up. The Prophet ﷺ intervened, went to Abu Jahl's house with the Iraashi man, and Abu Jahl was terrified and returned the money as he saw a vicious camel about to harm him. This story is not Saheeh⁴⁶. Ibn Ishaq reported it via a Mursal⁴⁷ chain⁴⁸.

19. Ibn Ishaq narrated that one day Abu Jahl declared in front of the Quraish that if Prophet ﷺ prostrates himself in Salah in his presence, he would smash the Prophet's ﷺ head with a huge rock. But Abu Jahl failed in his attempt when he saw a ferocious male camel about to attack him. This report is weak because Imam Ibn Ishaq didn't mention the Shaikh from whom he narrated this report.

Imam Al-Bayhaqi said: "Whenever Ibn Ishaq doesn't mention the name (of the narrator) from whom he narrated he is not relied upon"⁴⁹.

What is authentic in this regard suffices us from the narrations of Saheeh Al-Bukhari and Saheeh Muslim, that Abu Jahl tried to trample the Prophet's ﷺ neck when he was praying in the Kabah but failed⁵⁰.

As narrated by Al-Bukhari, some of the Quraish on the insistence of Abu Jahl placed the intestines of a camel on the Prophet's ﷺ back when he ﷺ was praying, his ﷺ daughter Fatima removed them

⁴⁵ Al-Kamil Fee At-Tareekh (2/209).

⁴⁶ Authentic.

⁴⁷ A Mursal is a chain in which the Taba'i skips the Sahabi from whom he narrated and narrates directly from the Prophet ﷺ.

⁴⁸ Al-Jarh Wat-Tadeel 5/354, where Abdul Malik bin Abdullah is criticised to be Mursal, he is one of the narrators of the above story.

⁴⁹ Al-Bayhaqi in Sunan Al-Kubra (4/13).

⁵⁰ Saheeh Muslim, 2797, and Al-Bukhari as a summary Volume 6, Book 60, Hadith 482.

and Prophet ﷺ supplicated against the perpetrators of this act by name. All of those evil doers were killed in Badr⁵¹.

20. The story that the Quraish requested Prophet ﷺ that if they all would worship their idols for a year and then the Quraish would worship Allah Alone for a year, alternatively. Ibn Ishaq reported this without a chain.

Imam Ibn Hajr mentioned another chain with Abu Khalf Abdullah bin Isa, a weak narrator⁵². Thus this is a weak narration.

⁵¹ Al-Bukhari,2934

⁵² See Fathul-Bari (8/733).

The Conversion of Hamza and Umar Ibn Al-Khattab to Islam

21. The story of Hamza bin Abdul Muttalib's acceptance of Islam, that he went and sought revenge from Abu Jahl for abusing the Prophet ﷺ and said in a fit of anger that he followed the religion of his nephew (Prophet Muhammad ﷺ), is not authentic.⁵³

Dr. Akram Al-Umari concluded⁵⁴ that this story hasn't been proven to be authentic from any source.⁵⁵

22. The story of the conversion of Umar Ibn Al-Khattab⁵⁶ and his going to his sister Fathima, hitting her and her husband, his recitation of Surah TaHa and his acceptance of Islam after that.

All of such narrations were reported in unauthentic chains. Dr. Akram Al-Umari said that none of the chains of this report are Saheeh^{57, 58}

⁵³ Due to the weakness of the narration, Shaikh al-Albaanee had omitted this chapter ([Mentioning of Hamza's conversion to Islaam](#)) in his "Saheeh al-Seerah". [Abu Sahl Fahad Barmem]

⁵⁴ As-Seeratus-Sahiha of Dr. Akram Al-Umari (1 / 146)

⁵⁵ Shaikh Al-Albani in his Saheehus-Seerah wrote that 'Nothing authentic has been reported in this regard' under the title 'Hamza bin Abdul Muttalib's acceptance of Islam'.

⁵⁶ The authentic reports of Umar Ibn Al-Khattab accepting Islam are present in Sahih Al-Bukhari 3863-3867.

⁵⁷ As-Seerah An-Nabawiyyah As-Saheehah of Dr. Akram Diya Al-Umari.

⁵⁸ The Sahih narrations of Umar accepting Islam are present in Sahih Al-Bukhari (3863 to 3867).

Story of The Gharaneeq

23. Story of The Gharaneeq⁵⁹, that the Prophet ﷺ was reciting Surah An-Najm and when he reached 'Have you then considered Al-Lat and Al-Uzza...', he ﷺ said "they are beautiful, high ranking birds and their intercession is anticipated" and indeed he ﷺ prostrated, and the polytheists prostrated along with prophet ﷺ because the Ayah was praising their gods', and the report is not authentic.

Shaikh Al-Albani wrote in his treatise about its invalidity and named it 'Nasb-ul-Majaneeq'⁶⁰.

24. The narration that Uthman bin Maz'uun sought the protection of the disbeliever Al-Waleed bin Al-Mugheerah, and then cancelled it by himself, and soon after his eye was damaged by the abuse of the disbelievers of the Quraish. This story is not Saheeh. There are some unknown narrators in this chain.⁶¹

25. Shaikh Al-Albani commented on the mention of the Sahaba returning from Abyssinia when they heard the rumour about the Quraish accepting Islam after prostrating when hearing the recital of Surah An-Najm, and said that all the chains of the incident have weaknesses in them⁶².

⁵⁹ The two cranes [birds].

⁶⁰ Shaikh Al-Albani wrote a treatise on 'The Story of The Gharaneeq' called Nasb Al-Majānīq li-nasf Qissatu al-Gharānīq ("The Hoisting of Catapults for the Destruction of the Story of the Cranes") and proved the falsehood of the narration.

The authentic narration- Narrated `Abdullah: The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star). Allah's Messenger (ﷺ) prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf. Sahih Al-Bukhari Vol. 6, Book 60, Hadith 386.

⁶¹ Imam Al-Haithmi, in Majmua Az-Zawaid (6/35), it is Mursal (in its chain).

⁶² Saheeh As-Seerah An-Nabawiyah (page 208).

26. Shaikh Al-Albani said that nothing authentic has been reported about Uthmaan bin Mazuun being the first Muslim to be buried in the graveyard of Baqi⁶³.

27. Regarding the famous Dua that the Prophet ﷺ made when he was expelled from Taif, "O Allah! To you I complain of my weakness if you are not angry at me...", and his ﷺ meeting Addas. Imam Ibn Hajr and Shaikh Al-Albani said about it⁶⁴ that, Ibn Ishaq has mentioned it without a chain. And the origin of the story that he headed towards At-Taif to do Dawah⁶⁵ is in the two Sahihs^{66, 67}

⁶³ Silsilatul Ahadith As-Saheehah (7/165).

⁶⁴ See Shaikh Al-Albani's comments on the weakness of this Dua in his checking of Muhammad Al-Ghazzali's book Fiqh-us-Seerah.

⁶⁵ Calling towards Islam.

⁶⁶ See Sahih al-Bukhari 3231, Sahih Muslim 1795.

⁶⁷ **Also note that the commonly narrated tale that the Prophet was stoned by the young boys and slaves of At-Taaif till his feet were bleeding and/or his shoes were filled with blood is not mentioned in the authentic accounts of Sahih Al-Bukhari and Sahih Muslim.** [Abu Muaaz Mohammed Manna]

The **authentic narration** of the Prophet ﷺ when he was stoned and which is rarely mentioned is the following:

Tariq bin Abdullah narrated that:

"I was in markets of Dhul-Majaz. Suddenly I saw that young man passed by us and was wearing a reddish Hullah and he was saying, " O people say 'La Ilaha illallaah and be successful".

One man was following this young man and **hurling stones at him because of which his ankles were filled with blood and this man** was saying, "O people! Verily he is a liar, do not follow him".

Tariq bin Abdullah said, "I asked, who is this? Who is this young man?", the people replied, "This is the boy of Banu Hashim who thinks that he is the Messenger of Allah and the one following him is his uncle Abdul Uzza Abu Lahab".

When Prophet Muhammad ﷺ migrated to Madinah and people started entering Islam, we started travelling from Zubdah and with us was a lady in a Howdaj (palanquin). When we came close to Madinah and we could see its walls, we wore those clothes which weren't from our usual attire.

On the way we met a man, he asked us, "Where are you people from?" . We said, "We have bought a load of dates for our people and family". And at that time we had a red camel which was standing with its reins on it.

The man asked, "Will you sell me this camel?". We said, "Yes! We want to sell it". He asked, "For how much?" . We said, "We want to sell it for such and such Sa'a (a measure of food)."

Whatever we demanded from him, he didn't reduce its price and after fixing the price, according to normal Arab customs, he tapped his hand on my hand and concluded the deal, then he took hold of the reins of the camel and he turned around and walked away from us.

When he went into the midst of the walls and disappeared from our eye sight, we said, "By Allah! What did we just do? We fixed a deal with someone whom we didn't know!".

Listening to this, the lady in the Howdaj said, " I've seen the man and his face was like the full moon in the dark night. By Allah! He will not oppress you and he will not cause you to worry and I will be the guarantor for your camel".

We were in this state of confusion when a man came and he said, "I'm the representative of the Messenger of Allah. These are your dates, eat them to your fill and measure your payment."

We ate the dates to our fill and we measured our payment (and took our price), then we entered Madinah and arrived at the masjid and that very person was speaking on the pulpit and we heard him saying:

"Give charity for it is better for you. The upper hand is better than the lower hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, and the closer one is to you start (giving in charity) from them".

When he finished the sermon a man from the Ansar stood up and said, " O Messenger of Allah, these are the Banu Yarbu' , they had murdered one of our men in Jahiliyyah, please recompense that for us." The Prophet ﷺ said, "Beware! The children are not responsible for the father's crime (The Banu Yarbu' need not recompense for the murder one of their elders had committed in the past)".

At-Tabrani Kabeer 314/8, Ibn Abi Shaibah 332/7, Ibn Hibban 517/14, Ibn Khuzaimah 82/1, Mustadrak Al-Hakim 668/2. [From: 'As-Seerah An-Nabawiyyah Kama Ja'at Fee Al-Ahadith As-Saheehah Qiratun Jadeedah' by Shaikh Dr.Muhammad As-Suyani]

28. Naming the tenth year of Prophethood as 'The Year of Sorrow (Grief)', because of the death of Khadeeja and Abu Talib and the report that The Prophet ﷺ named it like that is not authentic. Shaikh Al-Albani has explained its weakness⁶⁸.

⁶⁸ See Shaikh Al-Albani's comments on the weakness of this narration in his checking of the book Fiqh-us-Seerah.

Hijrah of the Prophet and his Sahaba

29. The report of the Hijrah(migration) of Umar Ibn Al-Khattab openly and that he stood and said,"Whoever intends to deprive his mother of her son or make his wife a widow...", is not authentic, rather what is authentically proven is that he emigrated like the others secretly, as stated by Shaikh Al-Albani⁶⁹and Dr.Akram Diya Al-Umari^{70, 71}

30. What is known as the plot of Dar-an-Nadwa and the discussion of the disbelievers of the Quraish as to what they should do to The Prophet ﷺ and the presence of Iblees with them in the form of a man from Najd, has not come from an authentic⁷² source or chain⁷³.

31. It has been reported from a Mursal chain that when the disbelievers of Makkah surrounded the house of the Prophet ﷺ to assassinate him and he ﷺ wanted to escape. He ﷺ threw a handful of dust over the disbelievers simultaneously reciting Surah Yaseen as he ﷺ was made invisible to their eyes.

However it is proven from The Quran in Surah Al-Anfal (Ayah 30) that the Mushriks of Makkah did plan an assassination on the Prophet ﷺ.

Shaikh Dr.Akram Diya Al-Umari has mentioned the weakness of this narration in his book As-Seerah An-Nabawiyyah As-

⁶⁹ See Shaikh Al-Albani's comments on the weakness of this narration in his checking of the book Fiqh-us-Seerah.

⁷⁰ As-Seerah An-Nabawiyyah As-Saheehah of Dr.Akram Diya Al-Umari (1/206).

⁷¹ See Sahih al-Bukhari 3925.

⁷² However it is true that they plotted to kill the Prophet ﷺ. See Sahih al-Bukhari 3906.

⁷³ As-Seerah An-Nabawiyyah As-Saheehah of Dr.Akram Diya Al-Umari (1/207).

Saheehah⁷⁴.

32. What has been narrated about Ali Ibn Abi Talib sleeping on the bed of Prophet (ﷺ,) when he (ﷺ) began his Hijrah to Madinah) to make it obscure (to deceive) the Quraish is not authentic⁷⁵.

The narration which mentions that Ali Ibn Abi Talib (رضي الله عنه) stayed back for three days in Makkah to hand over to the people things that they'd kept with the Prophet (ﷺ) is authentic. Shaikh Al-Albani authenticated it in his book Irwa Al-Ghaleel⁷⁶.

⁷⁴ Page 207.

⁷⁵ Imam Ibn Taimiyyah said in Minhaj-us-Sunnah (7/11) that this narration is a lie (fabrication) and the people of knowledge are unanimous about this.

⁷⁶ (5/385)

In the Ghar-Thawr (Cave of Thawr)⁷⁷

33. The famous story that during the Hijrah (migration) to Madinah, when the Prophet ﷺ and Abu Bakr were in the cave (of Thawr) , Asma bint Abi Bakr would bring them food in the evening is not true⁷⁸.

However what is true⁷⁹ is that the Prophet ﷺ and Abu Bakr carried food with them before beginning their journey at noon and Asma bint Abu Bakr assisted them with that and tied the food containers (leather bag's) mouth by cutting her waist belt⁸⁰.

33. Regarding the story of the spider web and the two pigeons in the cave of Thawr (trying to conceal Prophet ﷺ and Abu Bakr). Shaikh Al-Albani said that there is no authentic Hadith on it⁸¹. Shaikh Ibn Al-Uthaymeen⁸² said it was neither a nest nor a pigeon⁸³.

34. The report⁸⁴ that when Abu Bakr entered the cave (Thawr)

⁷⁷ غار ثور

⁷⁸ This has only been narrated by Ibn Ishaq, and he has not brought an authentic chain for it. The story of Asma bin Abi Bakr bringing food for the Prophet and Abu Bakr in the evening is not narrated anywhere else.

⁷⁹ See Sahih Al-Bukhari 5807 for an authentic narration about the Hijrah of the Prophet ﷺ.

⁸⁰ See Al-Bukhari 3905 and 2979.

⁸¹ It was classed as da'eef by al-Albaani in al-Silsilah al-Da'eefah. Ahmad Shaakir said in Tahqeeq al-Musnad (3251): there is some dispute concerning its isnaad. Al-Albaani said in al-Silsilah al-Da'eefah (3/339): Note that there is no saheeh hadeeth concerning the spider and doves at the cave, despite the fact that this is widely mentioned in some books and lectures which are given on the anniversary of the migration of the Prophet (peace and blessings of Allaah be upon him) to Madeenah. [Quoted by Shaikh Muhammad Saalih Al-Munajjid].

⁸² Sharh Riyadh-us-Saliheen, Vol.2, page 525.

⁸³ That is, the story of the spider weaving the web over the mouth of the cave of Thawr, or the story of the pigeons sitting in a nest just outside the cave, none of them are authentic.

⁸⁴ Dr. Mahdi, in 'As-Seeratin Nabawiyyah fee Dau-il Masadir Al-Asliyyah', mentions the sources for this: "Reported by Bayhaqi in Dalail An-Nabuwwah (2/476) with a disconnected chain (Mursal) because it stops at Ibn Sirin. We have spoken about it earlier; Hakim in Al-Mustadrak (3/6) where he said: "This hadith has a trustworthy chain if it was not disconnected (Mursal), and the two did not trace it." Dhahabi agreed with him in his Talkhis

during the Hijrah to Madinah he filled the cracks and crevices in the cave, and also put his foot on a hole and then being stung by a snake is not authentic. But Abu Bakr As-Siddeq has many praiseworthy virtues (and they are well known).⁸⁵

35. The report of Suraqa (bin Malik) being promised the bracelets of Kisra is not authentic from what was reported by Imam Hasan Al-Basri as stated by Imam Ahmed Ibn Hambal⁸⁶.

But the meeting of Prophet ﷺ and Abu Bakr (during their Hijrah) with Suraqa is proven in the two Sahihs⁸⁷.

of the work." End quote. Thus these narrations do not have authentic chains.

From Al-Bidaya wan Nihaya of Imam Ibn Kathir we get the source of the report of Abu Bakr (رضي الله عنه) being stung by the snake.

"Al-Bayhaqi related this comment from Umar Ibn al Khattab (رضي الله عنه) through a different chain. In that account the wording is "Abu Bakr (رضي الله عنه) sometimes walked ahead of the Messenger of Allah ﷺ and at other times behind him, sometimes to the left and at others to the right." That account also states that when the feet of the Messenger of Allah ﷺ became sore, Abu Bakr would carry him on his back.

Also, that when he went into the cave he blocked up all the crevices except one, and over that he placed his heel. Snakes then struck at him and his tears ran down. Seeing this, the Messenger of God ﷺ told him, "Don't be sad; God is with us!" "

Imam Ibn Kathir said that this account has some Ghurabah and Nakarah (strangeness and unsatisfactory) aspects to it.

Al-Bidaya wan Nihaya(3/178), As-Sirah An-Nabawiyyah translated by Professor Trevor Le Gassick, Garnet Publishing, Volume 2, page 158. The English translation here is slightly adapted by the translator.

Thus we see that this account of the story is not authentic.

⁸⁵ As for the virtues of Abu Bakr (رضي الله عنه) they are numerous and are authentically proven in the books of Hadith and Seerah. For example you may read the Ahadith under the chapter 'Virtues of Abu Bakr' in Sahih Al-Bukhari (from Hadith 3655 to 3678) and Sahih Muslim (from Hadith 2381 to 2388).

⁸⁶ Jami At-Tahseel Fee Ahkam Al-Maraseel, checked by Hamdi As-Salafi page 91

⁸⁷ Sahih Al-Bukhari 3908 and 3615, Sahih Muslim 2009d.

Arrival at Madinah

36. The most famous poem in history, 'Tala' Al-Badru Alaina', is not Saheeh, and that which is Saheeh⁸⁸ is 'Jaa NabiAllah (Allah's Messenger has arrived) '.

Shaikh Al-Albani declared this narration to be weak in his Silsilatul-Ahadith Ad-Daeefa⁸⁹. Also see Fathul-Bari⁹⁰.

37. What is known by the name 'The Treaty with The Jews' has been related from many chains none of which have been proven (authentic), checked by Deedan Al-Yami in Bayan Al-Haqeeqah fil-Hukmi Alal-Watheeqa⁹¹.

There is nothing authentic to prove that the Prophet ﷺ made a treaty with the Jews as soon as he ﷺ entered Madinah⁹².

See Shaikh Al-Albani's comments on Fiqh-us-Seerah of Muhammad Al-Ghazzali⁹³.

⁸⁸ Sahih Al-Bukhari 3925.

⁸⁹ Silsilatul-Ahadith Ad-Daeefa (2/63)

⁹⁰ Fathul-Bari (7/ 261,261)

⁹¹ Page 39.

⁹² The actual 'Treaty with the Jews' came after the Prophet ﷺ got the Jewish poet Kaab bin Al-Ashraf assassinated, and the Jews were frightened of the Muslims and a deed of agreement was signed between them. See Sunan Abi Dawud,3000. Ka'b bin Al-Ashraf would mock and abuse the Muslims in his poems.

As for Bani Qurayza the Prophet ﷺ forced them into a treaty after attacking them. See Sunan Abi Dawud,3004.

The new edition of Fiqh-us-Seerah of Muhammad Al-Ghazzali also has the comments of Shaikh Al-Albani on it, this is available in the English language.

⁹³ Arabic, page 185.

The Jews' enmity with the Prophet ﷺ

38. Ibn Ishaq narrated on the authority of Umm-ul-Mumineen Safiyyah bint Huyay, that when Prophet ﷺ settled in Quba, her father Huyay bin Akhtab and Abu Yasir bin Akhtab went to see the Prophet ﷺ and see if he ﷺ was indeed the last Prophet. Upon enquiry by Safiyyah, they agreed that he ﷺ was the Prophet of Allah, and they expressed their extreme hatred for him ﷺ. Hafidh Al-Iraqi said that the chain for this is Munqati (broken) in Takhreej Ahadith Ihya Uloom Ad-Deen (4/1843).

The enmity of the Jews towards the Prophet ﷺ and the Muslims is well known from the Quran, and that is enough for us⁹⁴.

The story of Safiyyah being asked by the Prophet ﷺ about the green mark on her face because of her relatives striking her when she narrated a dream where she saw the moon coming into her room is authentic. It was interpreted as Prophet ﷺ winning over her tribe and marrying her. Imam At-Tabrani reported it with a chain which Imam Al-Haithmi⁹⁵ and Shaikh Al-Albani declared Saheeh⁹⁶.

39. The eviction (exile) of Banu An-Nadheer because of their attempt to throw the handmill of The Prophet ﷺ is not authentic⁹⁷, what is authentic is that they planned to kill him along with some of his companions. Shaikh Al-Albani mentioned this in Silsilatul-Ahadith Ad-Daeefa^{98,99}

⁹⁴ See Al-Baqarah:89, 109 and 146.

⁹⁵ Majmua Az-Zawaid (9/251).

⁹⁶ Silsilatul Ahadith As-Saheeha,2793.

⁹⁷ See Sunan Abi Dawud 3004.

⁹⁸ Silsilatul-Ahadith Ad-Daeefa, is the book where Shaikh Al-Albani has compiled the Ahadith that he declared weak or fabricated with detailed evidences.

⁹⁹ Silsilatul-Ahadith Ad-Daeefa [4766 (10/469)].

Weak reports on the Battle of Badr

40. The lengthy narration of the dream, in Tabaqaat Ibn Saad, that Atikah bint Abdul Muttalib narrated a dream to her brother Abbas bin Abdul Muttalib, predicting a Battle (here the battle of Badr) and defeat of the Quraish, and Abu Lahab avoiding participation in the battle, is weak.

Shaikh Abdullah bin Hamd Al-Luhaydaan pointed out the weakness of this story in his checking of Mukhtasar Mustadrak Adh-Dhahabi on Mustadrak Al-Hakim of Ibn Al-Mulaqqin¹⁰⁰.

41. In the Battle of Badr, Prophet ﷺ enquired from some men of the Quraish (who were drawing water from the wells of Badr) and they answered that, 'we are from the water carriers'. Ibn Ishaq reported it as Munqati (with a broken chain)¹⁰¹ because of a narrator Ibn Habban^{102, 103}

42. The Prophet ﷺ said on the day of Badr, that 'This is Makkah throwing out its pieces of liver (the best men or chiefs of the

¹⁰⁰ (2/1102).

¹⁰¹ Ibn Ishaq went on, "This was related to me by Muhammad bin Yahya bin Habbaan. They went on and finally stopped near an old bedouin man. He asked him about Quraysh and about Muhammad and his Companions and what news he had of them. The old man replied, 'I'll not tell you until you tell me to whom you belong.' "The Messenger of Allah ﷺ replied, 'You tell us and we'll tell you.' The old man asked, 'This for that?' 'Yes,' he agreed. "The old man then said, 'I have been told that Muhammad and his Companions left on such and such a day. And if the person who told me this spoke the truth, then today they should be at such and such a place.' This was the name of the very place where the Messenger of Allah ﷺ actually was. 'And,' he went on, 'I was told that Quraysh left on day so-and-so. And if the person who told me this spoke the truth, then today they should be at such-and-such.' This was the place where Quraysh then were. "When he had finished his report, he asked, 'And who are you?' The Messenger of Allah ﷺ replied, 'We are from 'Ma', 'water'." He then left. As he did so the old man was asking, 'What's that about 'Ma'? You mean you're from the the water, of Iraq?'" Ibn Hisham said that this man's name was Sufyaan Ad-Damri.

¹⁰² See the Arabic book page 105.

¹⁰³ The authentic narration is in Saheeh Muslim without these words, 'we are from the water carriers', Saheeh Muslim 1779, also see Musnad Ahmad Vol.2, Hadith 192, where the Prophet ﷺ asks the water carriers how many camels did they eat every day and estimated their numbers, Shaikh Al-Albani authenticated this narration of Musnad Ahmad bin Hambal (#948 in Darussalam's Edition).

Quraish are on the battlefield)'. Shaikh Al-Albani said¹⁰⁴ that the chain is Saheeh but Mursal¹⁰⁵.

Hence it is not authentic. See the authentic account of the story in Sahih Muslim 1779 and Musnad Ahmad Vol.2, Hadith 192.

43. In the Battle of Badr , Iblees came in the form of Suraqah(Ibn Malik) of Banu Kinanah, to encourage the Quraish to fight against the Muslims,and guarantee them that no harm will come to them from behind. See Majmua Az-Zawaid of Imam Al-Haithami¹⁰⁶ where he declared it weak.

44. The report that Al-Hubab bin Al-Mundhir advised to the Prophet ﷺ to change the position of the Muslim army at Badr, by asking 'Is it an order (by Allah) or just strategy of war?'. Shaikh Al-Albani said¹⁰⁷ that this is weak, (though) this report is popular in the books of Al-Magahazi¹⁰⁸.

45. The story that Abu Hudaifa said when the Prophet ﷺ did not allow the killing of (his uncle) Al-Abbas on the day of Badr that,'Shall we kill our fathers and our sons and our brothers and leave Al-Abbas. By Allah if I were to meet him I will definitely solder him with the sword', is not authentic, as Imam Ad-Dhahabi mentioned it in(his comments of) Al-Mustadrak of Imam Hakim¹⁰⁹. And the Sahaba are far from answering the Prophet ﷺ in such a way.

46. The statement of Prophet ﷺ about Abu Jahl when he was killed,'This is the Firaun of our Nation', is not proven to be said by the Prophet ﷺ .¹¹⁰

¹⁰⁴ In his comments on Fiqh-us-Seerah of Al-Ghazzali,page 222.

¹⁰⁵ Stops at a follower [Tabai, student of the Sahaba].

¹⁰⁶ (6/77).

¹⁰⁷ Silsilatul Ahadith Ad-Daifa (7/451).

¹⁰⁸ Battles of The Prophet ﷺ.

¹⁰⁹ (3/247).

¹¹⁰ The authentic narrations about Abu Jahl being killed are in Sahih al-Bukhari 3988, 4020, 3962 and Sahih Muslim 1752.

Shaikh Ahmad Shakir declared it weak in his¹¹¹ checking of Musnad Ahmad^{112, 113}

47. The Prophet ﷺ speaking to the dead bodies in Badr, "What an evil tribe you were, you belied me but the others have believed..." Ibn Ishaq narrated it. Shaikh Al- Albani mentioned that the chain is Mudal¹¹⁴. Hence the story is weak.

See Sahih Muslim Hadith 2873, 2874 and 2875 for the authentic account.

48. The sword of Ukkashah bin Mihsan was broken on the day of Badr and the Prophet ﷺ gave him a piece of firewood (a stick) and it was shaken and it became a sword. Imam Ad-Dhahabi said, narrated by Ibn Ishaq¹¹⁵ without any chain¹¹⁶. Thus the story is not authentically proven.

49. The incident, as recorded in Ibn Ishaq, after the battle of Badr when Suhayl bin Amr was in the hands of the Muslims as a prisoner, Umar bin Al-Khattab requested to the Prophet ﷺ to allow him to pull out his two middle incisors, as Suhayl used to speak against Islam. Prophet ﷺ didn't allow Umar to harm (mutilate) Suhayl for fear of Allah's punishment. Imam Ibn Katheer¹¹⁷ mentioned that the Hadith is Mudal¹¹⁸.

50. Imam Ibn Ishaq recorded that after the battle of Badr, Musab bin Umair¹¹⁹ saw his brother, Abu Azeez bin Umair, a disbeliever,

¹¹¹ Al-Musnad bi Tahqeeq Ahmad Shakir.

¹¹² (5/316).

¹¹³ Shaikh Al-Arnaut said the same (4246).

¹¹⁴ See Shaikh Al-Albani's comments on Fiqh-us-Seerah page 232.

¹¹⁵ Al-Waqidi is the narrator of another such narration as mentioned by Ad-Dhahabi. It has preceded in the previous footnotes that Al-Waqidi is a Matrook (Rejected) narrator.

¹¹⁶ Al-Maghazi, page 101.

¹¹⁷ Al-Bidaya wan-Nihaya (3/310).

¹¹⁸ Two or more consecutive narrators are missing.

¹¹⁹ Some of the authentic narrations mentioning Musab bin Umair, Sahih Al-Bukhari 6448, 1274, 3924, Riyadh-us-Saliheen 454, Sahih Muslim 940a.

being held as a prisoner by an Ansari Sahabi¹²⁰ and he asked the Sahabi to tighten the knot as the prisoner's mother was wealthy enough to ransom her son. Abu Azeez reminded Musab of their brotherhood, but Musab replied that the Sahabi, was more deserving of his brotherhood. Ibn Ishaq narrated it with a Mursal chain. Hence the story is not Saheeh¹²¹.

51. The narration of At-Tirmidhi¹²² where a Sahabi says that Mus'ab bin 'Umair appeared before us, wearing nothing but a Burdah patched with some animal furs. When the Messenger of Allah ﷺ saw him he began crying because of the good life he previously had compared to the state that he was in that day... And in the end the Prophet ﷺ mentioned that 'today you (with a lack of wealth and riches) are better than you will be on that day(when riches will come to you)', is weak.¹²³

52. Another narration on the authority of Umar Ibn Al-Khattab says that the Prophet ﷺ saw Mus'ab bin 'Umair coming and he was wearing a sheet of goat leather. The Prophet said that he had seen Mus'ab bin 'Umair with his parents having the best type of food and drink, wearing a Hullah¹²⁴ worth two hundred Dirhams, and then Allah filled his heart with the light (of guidance) and his love for Allah and His Messenger has brought him to the condition that

¹²⁰ Companion of The Prophet ﷺ

¹²¹ Shaikh Al-Albani also declared it weak in Daif At-Tarheeb wat-Targheeb (1921), also see Imam Al-Mundhiri's comments on the same (4/180), Al-Mundhiri said the narrator did not hear from Ali bin Abi Talib.

¹²² 2476

¹²³ Shaikh Al-Albani in his checking of At-Tirmidhi.

¹²⁴ What is meant by a red Hullah is a suit of two Yemeni garments which are woven with red and black stripes, or red and green stripes. It is described as red because of the red stripes in it. This is the view of a number of scholars, such as al-Haafiz Ibn Hajar (Fath al-Baari Sharh 'ala Saheeh al-Bukhaari, no. 5400) and Ibn al-Qayyim (Zaad al-Ma'aad, 1-137). From Shaikh Muhammad bin Salih Al-Munajjid Fatwa 8341.

he is in now. Imam Ibn Katheer said that there is strangeness in this report and the chain is Munqati.^{125 126}

53. The Prophet ﷺ putting back the eye of Qatadah bin Nouman into the socket (and thus healing it) after it fell on his cheek, in the battle of Badr¹²⁷ is weak as stated by Imam Ad-Dhahabi¹²⁸.

We have the Saheeh reports of Prophet ﷺ healing the eyes of Ali Ibn Abi Talib¹²⁹ and curing the leg of Salamah¹³⁰ (bin Al-Akwa) during the Battle of Khaybar, and these are enough for us and we are not in need of weak reports to prove miracles of the Prophet ﷺ.

54. The story that Abu Ubaidah (bin Abdullah) bin Al-Jarrah killed his father on the day of Badr is not Saheeh. Imam Al-Bayhaqi¹³¹ said that the chain is disconnected¹³². Imam Ibn Hajr mentioned that the narration is Mursal in Fathul-Bari¹³³.

The famous story of Abdullah bin Abdullah bin Ubai bin Salool desiring to kill his father, the hypocrite Abdullah bin Ubai bin Salool, for insulting the Prophet ﷺ is Mursal¹³⁴ as mentioned by Imam Ibn Hajr in Fathul-Bari¹³⁵.

¹²⁵ Musnad Al-Farooq (2/678).

¹²⁶ Shaikh Al-Albani declared this weak narration in Silsilatul-Ahadith Ad-Daeefa 5/95.

¹²⁷ Imam Ibn Ishaq said that it happened in Badr, Al-Bayhaqi reported Uhud and Ibn Abdil Barr mentioned Khandaq. Al-Iste'ab (3/283)

¹²⁸ Tareekh Al-Islam, Al-Maghazi page 194.

¹²⁹ Sahih Muslim 2404, Sahih Al-Bukhari 2942 and Sunan Ibn Majah 117.

¹³⁰ Sunan Abi Dawud 3894, Sahih Al-Bukhari 4206.

¹³¹ Sunan Al-Kubra (9/27).

¹³² Also see Fathul-Bari of Ibn Hajr (93/7) where he mentioned that the chain is Mursal.

¹³³ (7/93).

¹³⁴ Stops at a Tabai, follower of a Sahabi, and doesn't reach the Prophet.

¹³⁵ (8/518)

The authentic narration of Abdullah bin Abdullah bin Ubai bin Salool (the Sahabi) chastising¹³⁶ his father (the hypocrite) is mentioned in Sunan At-Tirmidhi¹³⁷.¹³⁸

An authentic story¹³⁹ mentioning Umar bin Al-Khattab that he wished to kill his daughter Ummul-Mumineen Hafsa for upsetting the Prophet ﷺ is present in Sahih Muslim¹⁴⁰.¹⁴¹

55. At the instructions of the Prophet ﷺ, Ali bin Abi Talib executed An-Nadr bin Al-Harith and Uqbah bin Abi Muait¹⁴² after they were captured in Badr (they were enemies of Islam and had harmed Prophet ﷺ and the Muslims in Makkah). Uqbah asked "Who will look after my children O Messenger of Allah?" to which the Prophet ﷺ said, "The fire". Ibn Ishaq narrated it¹⁴³.¹⁴⁴

Shaikh Al-Albani¹⁴⁵ declared this narration to be weak. Also see Shaikh Al-Arnaut's checking of Za'ad ul Ma'ad¹⁴⁶. What is

¹³⁶ Reprimand severely.

¹³⁷ 3315.

¹³⁸ This narration and the next one have been mentioned to show the authentic reports about the Sahaba desiring to please Allah and His Messenger by chastising and warning their close relatives when they err even if it harmed their relatives' honour or life.

¹³⁹ Also see Sunan an-Nasa'i 4070 where a Sahabi killed his Umm Walad (slave girl from whom he had two sons) for abusing the Prophet ﷺ.

¹⁴⁰ 1479a.

¹⁴¹ As a reminder: The punishment for the one who insults or abuses the Prophet ﷺ is death.

It was narrated that Abu Barzah Al-Aslami said: "A man spoke harshly to Abu Bakr As-Siddiq, and I said: 'Shall I kill him?' He told me off, and said: 'That is not for anyone after the Messenger of Allah ﷺ.'" Sunan an-Nasa'i 4071.

¹⁴² Uqbah bin Abi Muait was the one who placed the intestines on the back of the Prophet ﷺ when he ﷺ was praying in front of the Kabah. See Sahih al-Bukhari 3854.

¹⁴³ Also Al-Bayhaqi (9/64).

¹⁴⁴ The meaning of this narration is Saheeh because of Sunan Abi Dawud 2686. And Allah knows the best.

¹⁴⁵ Irwa-ul-Ghaleel (5/39-40).

¹⁴⁶ (3/112).

authentic in this regard is, a supporting narration¹⁴⁷, mentioned in Sunan Abi Dawud, Hadith 2686, Book of Jihad.

56. Umair bin Wahab's attempt to kill Prophet ﷺ after Badr¹⁴⁸.
Dr.Akram Al-Umari¹⁴⁹ and Shaikh Musa'ad Al-Hameed¹⁵⁰ pointed to its weakness.

¹⁴⁷ When the Prophet ﷺ intended to kill Uqba bin Abi Muait, he (Uqbah) said: Who will look after my children? He ﷺ replied: Fire. Sunan Abi Dawud 2686.

¹⁴⁸ Umair bin Wahb and Safwan bin Umayyah plotted the assassination of Prophet ﷺ together.

¹⁴⁹ As-Sirah As-Saheehah (2/373).

¹⁵⁰ Dalaail An-Nabuwwah Lil Asbahani (3/1268).

The reason for expelling the Jews of Banu Qainuqa

57. The story which mentions that the Jews of Banu Qainuqa were expelled because, a Jewish jeweller tore the clothes of a Muslim woman and then a Muslim man killed him and he too was killed. Reported by Ibn Hisham, Shaikh Al-Albani¹⁵¹ said that the chain here is Mursal and Muallaq (entire chain missing), thus this story is weak.

Another mention of Banu Qainuqa, is in Sunan Abi Dawud 3001, replying to the Prophet ﷺ that the Quraish were inexperienced in war and hence were defeated, if the Prophet ﷺ fought them the Muslims would realise the strength of Banu Qainuqa. Shaikh Al-Albani said that this narration is weak in its chain in his checking of Sunan Abi Dawud.¹⁵²

58. The story in Ibn Ishaq that the Jewish poet, Shas bin Qays tried to stir up old pre-Islamic rivalry between the Aws and the Khazraj, by reminding them of the battle of Buath. And this was the reason for revelation of Ayah 103 of Surah Aal-Imran. Imam Ibn Hajar Al-Haithmi¹⁵³ pointed out a Matrook (Rejected) narrator in its chain¹⁵⁴.

¹⁵¹ His comments on Fiqh-us-Seerah page 241. Also see Difa Anil-Hadith An-Nabawiyyah was-Seerah page 26.

¹⁵² See Sahih Al-Bukhari 4028 and Sahih Muslim 1766a for the authentic reports.

¹⁵³ Majmua Az-Zawaid (327/6).

¹⁵⁴ See the authentic story of the assassination of the Jews, Ka'b bin Ashraf in Sunan Abi Dawud 3000, and the assassination of Abu Rafi, in Sahih Al-Bukhari 4040. Both of these used to plan and plot against the Muslims.

Weak reports on the Battle of Uhud

59. Ibn Ishaq narrated that after the battle of Uhud, the Prophet ﷺ was searching for Saad bin Ar-Rabi'a and enquired about him. Another companion informed that Saad bin Ar-Rabi'a was martyred and he conveyed Salams to the Prophet ﷺ and warned the companions that if the enemy reaches and harms the Prophet ﷺ when the companions are alive, then nothing will save them from this on the day of judgement.

Shaikh Al-Albani¹⁵⁵ pointed out that the chain here is Mudal, thus weak¹⁵⁶.

60. Imam Ad-Dhahabi reported in his Tareekh-ul-Islam that the Prophet ﷺ supplicated against Utbah bin Abi waqqas during Uhud, when he ﷺ was hit by a stone and lost his two incisors, 'Oh Allah dont allow him to change (enter Islam) until he dies a Kafir'. So Utbah did not change until he died a disbeliever destined to Hell.

Imam Ad-Dhahabi¹⁵⁷ said that this report is Mursal. Hafidh Ibn Hajr Al-Asqalani in his Tahzeeb-At-Tahzeeb¹⁵⁸ said that its chain is Munqati (broken).

The authentic narrations of Prophet ﷺ cursing the chiefs of the disbelievers of Quraish in the battle of Uhud, after being injured, is in At-Tirmidhi, 3002 to 3005. At this instance Allah revealed Ayah 3: 128. Also see Saheeh Muslim, Book 32, Hadith 124 (or 1790a)¹⁵⁹.

61. The story that Malik bin Sinan (Father of Abu Said Al-Khudri)

¹⁵⁵ His comments on Fiqh-us-Seerah page 269.

¹⁵⁶ See Sahih Al-Bukhari 2048 for the authentic narration of the sacrifice of Sa'ad bin Ar-Rabi for his Muhajir brother Abdur Rahman bin Auf.

¹⁵⁷ Al-Maghazi page 192.

¹⁵⁸ (7/103).

¹⁵⁹ See Sahih Muslim 1791, Sahih Al-Bukhari 5722 and 7346.

drank the blood of Prophet ﷺ on the day of Uhud is not Saheeh. Imam Ad-Dhahabi said that this narration is Munqati'(broken chain)¹⁶⁰.

62. The two metal links of the helmet of the Prophet ﷺ pierced his cheeks on the day of Uhud, and Abu Ubaida Ibn Al-Jarrah removed them using his teeth and he broke two of his teeth because of that.

Scholars who declared this report weak include Imam Ibn Katheer¹⁶¹ and Imam Ad-Dhahabi¹⁶². Imam Al-Albani¹⁶³ declared this weak in his comments of Fiqh-us-Seerah of Al-Ghazzali.

Saheeh Muslim, Book 32, Hadith 124¹⁶⁴ mentions the helmet of The Prophet ﷺ being crushed on the day of Uhud.

63. The incident of Anas bin Nadr, on the day of Uhud when he met Umar Ibn Al-Khattab and Talha bin Ubaidullah, and he was informed that Prophet ﷺ was martyred (a rumour), Anas bin Nadr said, 'Then who would like to live after him, let us die for what the Prophet ﷺ died'. He met martyrdom soon after that. This report is Mursal¹⁶⁵.¹⁶⁶

See Sahih Muslim, 1903, and Al-Bukhari 2805 and 2806, for the authentic hadith on the martyrdom of Anas bin Nadr in Uhud.

64. The narrations mentioning that Hind bint Utbah chewed the

¹⁶⁰ Page 193.

¹⁶¹ In his Tafseer, 1/366, under Ayah 153.

¹⁶² Al-Maghazi, page 193.

¹⁶³ Page 263.

¹⁶⁴ (or 1790a).

¹⁶⁵ See the original book page 145.

¹⁶⁶ See the following narrations for the sacrifice and bravery of Talha bin Ubaidullah during the Battle of Uhud. Sahih Al-Bukhari 4063, Sunan An-Nasai 3149, Sunan At-Tirmidhi 3738, 3741 and 126.

liver of Hamza bin Abdul Muttalib after his martyrdom in Uhud¹⁶⁷, as was narrated by Ibn Ishaq, is Mursal. Imam Ad-Dhahabi mentioned in the book Al-Maghazi that the Prophet ﷺ vowed to do the same to seventy of the disbelievers of the Quraish if they captured them, then Allah revealed 16:126 and they decided to refrain from such an action. This narration is weak^{168, 169}

The authenticity of the Shahadah (martyrdom) of Hamza bin Abdul Muttalib and his assassination by Wahshi bin Harb is present in Sahih Al-Bukhari (4072) and Sunan At-Tirmidhi(3126 & 1016). The authentic narration about Ayah 16:126 is in Sunan At-Tirmidhi (3129). Also see Sunan Abi Dawud (3136 to 3139).

65. In another narration¹⁷⁰ after the mutilation of Hamza bin Abdul Muttalib's liver by Hind bint Utbah, when Prophet Muhammad ﷺ was informed that Hind couldn't chew Hamza's liver, the Prophet ﷺ said: "Allah will not make any part of Hamza to enter the Hell-Fire".

Shaikh Al-Albani mentioned in his comments on Fiqh-us-Seerah¹⁷¹ that this narration is weak.

66. The Prophet ﷺ said about Abu Dujana on the day of Uhud(when he was walking proudly carrying the sword given to him by Prophet ﷺ) that 'This is a type of walking by which Allah gets angry except in this place(on the battle field)' is not authentic. This chain has Jahalah(ambiguity) in it and it is Munqati (cut off,thus not authentic)¹⁷².

¹⁶⁷ Also read the Fatwa by Alifta.org translated by www.troid.org (<https://www.troid.org/comprehensive/common-issues/184-did-hind-eat-the-liver-of-hamzah-in-the-film-the-message>).

¹⁶⁸ See Al-Maghazi (209-210).

¹⁶⁹ Also Imam Al-Haithami in Majmua Az-Zawaid (9/119) declared this narration to be weak.

¹⁷⁰ Musnad Ahmad, 4414.

¹⁷¹ Page 260.

¹⁷² Majmua Az-Zawaid (109/6).

The authentic narration of Abu Dujanah (رضي الله عنه) being handed over the sword of Prophet Muhammad ﷺ is in Sahih Muslim 2470.

See Sunan Abi Dawud 2659, for the types of pride that Allah loves. For the authentic narrations see Al-Bukhari 2805 and 2806, and Sahih Muslim 1903.

67. A narration in Imam Al-Bayhaqi's Dalail An-Nabuwwah (233/3) mentions that Abu Dujanah (رضي الله عنه) raised his sword to strike a woman (during the Battle of Uhud) but then withdrew it from her saying that he honoured the sword of the Messenger of Allah ﷺ (and didn't want to attack a woman with it). There is a narrator in that who is unknown¹⁷³.

68. Ibn Ishaq narrated that the Prophet ﷺ sent Ali bin Abi Talib to follow the Quraish after the battle of Uhud to see if they were planning to attack Madina again. If the Quraish had dismounted their camels and rode on the horses, it meant they planned to attack Madina, the vice versa meant that they headed to Makkah. Ali Ibn Abi Talib returned gleefully that the Quraish headed to Makkah. Shaikh Al-Albani said that this narration is without a chain¹⁷⁴.

The authentic narration is that the Prophet ﷺ selected seventy men to follow the tracks of the Quraish, as in Al-Bukhari, 4077.

69. Ibn Hisham reported that the Prophet ﷺ had captured Abu Uzza Al-Jumahi after Uhud, and he was begging to be released. He was also captured after Badr, Abu Uzza was forgiven and released because he promised not to fight against the Muslims again and he pleaded that he had many daughters to look after. This time the Prophet ﷺ got him executed by saying that, 'A believer is not stung twice from the same hole, execute him O Asim bin Thabit'. Shaikh

¹⁷³ Taqreeb At-Tahzeeb (540/2).

¹⁷⁴ Shaikh Al-Albani in his checking of Fiqh-us-Seerah (259).

Al-Albani said that this narration was reported by Ibn Ishaq without a chain, thus it is weak¹⁷⁵.

The Hadith, 'A believer is not stung twice from the same hole', is in Al-Bukhari¹⁷⁶ and Muslim¹⁷⁷.

70. The Prophet ﷺ said about Mukhayriq, that 'He is the best of Jews' and that he participated with the Muslims in Uhud and was killed. Ibn Ishaq narrated it without a chain and Ibn Saad from Al-Waqidi, it is Matrook(rejected). See Imam Ibn Hajar's quote in At-Taqreeb(153/2).

In Sahih al-Bukhari¹⁷⁸, the Prophet ﷺ said about Abdullah bin Salam, who accepted Islam from Judaism, that he was from the people of Jannah (Paradise)¹⁷⁹.

71. The Prophet ﷺ said to Umm Ammarah , 'O Umm Ammarah! Who can endure what you can endure!' And that she participated in the fighting. Dr. Akram Al-Umari said that the chain is Munqati (disconnected)¹⁸⁰.

72. Imam Ad-Dhahabi mentioned in the book Al-Maghazi that on the day of Uhud, Abdullah bin Jahsh broke his sword, so he came to the Prophet ﷺ who gave him a branch from a date palm tree, and it became a sword. Imam Ad-Dhahabi mentioned that this narration is Mursal¹⁸¹.

73. Ibn Ishaq narrated that before returning from Uhud, Abu Sufyan announced an appointment that he would fight the

¹⁷⁵ Irwa Al-Ghaleel (41/5).

¹⁷⁶ 6133

¹⁷⁷ 7690

¹⁷⁸ 3812

¹⁷⁹ This story has been mentioned here to present an authentic account of a former Jew accepting Islam.

¹⁸⁰ As-Seerah An-Nabawiyyah As-Saheehah (2/390).

¹⁸¹ Tareekh Al-Islam, Al-Maghazi, page 186.

Muslims at Badr next year, to which the Prophet ﷺ agreed. Al-Waqidi narrated it and he is Matrook (rejected)¹⁸².

Shaikh Al-Albani said "I did not get this (narration) from anyone other than Ibn Ishaq"^{183, 184}

¹⁸² Al-Maghazi (1/374).

¹⁸³ See his checking of Fiqh-us-Seerah page 260.

¹⁸⁴ On the authority of Ikrima (the freed slave of Abdullah Ibn Abbas) who narrated from Abdullah Ibn Abbas that:

"When Abu Sufyan and the polytheists of Makkah returned from Uhud and reached Al-Rawaha they said, "We did not kill Muhammad nor did we imprison any of his companions, evil indeed is what we have done. Let us go and attack them again.

This reached the Prophet and he asked his companions to gear up to march towards the polytheists. The companions agreed and they marched till they reached Hamra-ul-Asad.

At this juncture Allah revealed:

"Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." (Quran 3:172)

Abu Sufyan then said to the Prophet that: "Our appointment with you is at Badr where you had killed our companions."

Saying this Abu Sufyan left. The ones who were cowards (polytheists) left and the courageous ones (the Muslims) stayed behind and took the wealth from the warring polytheists, did trading there, and they did not find any of the enemies there (Abu Sufyan's army).

They came back with the wealth of the polytheists and thus Allah revealed about them:

"So they returned with Grace and Bounty from Allah. No harm touched them." (Quran 3:174)."

An-Nasai Al-Kubra 6/317. Mujam At-Tabrani Kabeer 11/247.

In Ad-Durr Al-Manthoor 4/139, Imam As-Suyooti said that the chain of this narration is Sahih.

In Saheeh Asbab An-Nuzool (p.66), Imam Muqbil bin Hadiee Al-Wadiee declared this narration to be Sahih.

Weak reports on the Battle of Khandaq (Ahzab)

74. It is usually stated that Salmaan Al-Farisee suggested the Prophet ﷺ to dig the trench during the Battle of Khandaq (Ahzab). However it is not proven to be authentically as such. Rather, Ibn Ishaq¹⁸⁵ said that when the Prophet ﷺ heard that the groups of disbelievers were about to attack Madinah, he ﷺ got the trenches dug.¹⁸⁶

75. Ibn Ishaq narrated, that when they were digging the trench, the sister of Numan Ibn Basheer brought a handful of dates for her father and maternal uncle. The Prophet ﷺ took those dates and spread them on a sheet and the dates kept increasing till people ate to their fill and the dates couldn't be contained in the sheet. Imam Ibn Katheer said that this chain is Munqati¹⁸⁷.

Al-Bukhari, 4101, records the authentic story of Jabir bin Abdullah, that he invited the Prophet ﷺ for food (during the preparation of the battle of Ahzab/Khandaq) and that ultimately all the companions were invited by the Prophet ﷺ and ate to their fill.

76. 'Salman is from us, the Ahlul-Bayt', is reported to have been said by the Prophet ﷺ while they were digging the trench, while Imam Ad-Dhahabi¹⁸⁸ said that the chain is weak.

In his book on authentic Seerah, As-Seerah An-Nabawiyah Kama Ja-at Fee Ahadith As-Saheehah, Dr. Muhammad As-Suyani declared this narration to be Sahih.

[TN] Thus this narration is Sahih, and the author of this book in Arabic and Shaikh Al-Albani are most probably mistaken in their Ijtehad (efforts) while declaring this narration unauthentic. And Allah knows the best. We must be reminded thus that perfection is only for Allah.

¹⁸⁵ Ibn Ishaq in Ar-Rawdat-ul-Anf (262/6).

¹⁸⁶ It is not proven from any authentic chain that Salman Al-Farisee is the one who suggested the digging of the trench.

¹⁸⁷ Ibn Katheer said in Al-Bidayah wan-Nihayah (99/4).

¹⁸⁸ Imam Ad-Dhahabi in Al-Mustadrak (691/3).

Shaikh Al-Albani said that the narration is very weak (but it was proven to be Mawqoof (a statement from a Sahabi) from Ali (Ibn Abi Talib)¹⁸⁹.

77. Imam Ad-Dhahabi said in his book¹⁹⁰ that Ali Ibn Abi Talib said that '(Salman Al-Farisee) achieved the knowledge of the past and the knowledge of the later stage, he is a sea whose depth is not known and he is from us (our) Ahlul-Bait'.

Shaikh Shuaib Al-Arnaut said in his checking on As-Siyar Alam-in-Nubala that the 'men of this (chain) are trustworthy'. Shaikh Al-Albani also authenticated it as a statement of Ali Ibn Abi Talib as we mentioned before.¹⁹¹

¹⁸⁹ Daif Al-Jami 3272 and Silsilatul Ahadith Ad-Daeefa 3704.

¹⁹⁰ As-Siyar Alam-in-Nubala(541 / 1).

¹⁹¹ Point 77 is thus a clarification of point 76.

The story of accusing Hassaan bin Thabit of cowardice and remaining with the Muslim women and children is not authentic for many reasons

78. Regarding the story of accusing Hassaan bin Thabit of cowardice and remaining with the Muslim women and children in the fort. Its chain is weak and its text is Munkar(rejected).¹⁹²

Imam Al-Hakim related this from Hisham bin Urwah from his father (Urwah) from Safiyyah bint Abdul Muttalib. Urwah said that he heard it from her. Imam Al-Hakim¹⁹³ said that this Hadith is upon the conditions of the two Shaikhs (Al-Bukhari and Muslim) but they didn't narrate it and Imam Ad-Dhahabi traced the (chain of the) narration and said that "Urwah didn't meet Safiyyah bint Abdul Muttalib"^{194, 195}

And for another chain via Ummu Farwah, Imam Ad-Dhahabi said, "This is a lengthy Hadith with a Ghareeb (solitary) chain and was (also) narrated by a Saheeh chain¹⁹⁶."

Shaikh Shuaib Al-Arnaut said about the narrator Ummu Farwah (bint Jafar) that she is not known, and her father Jafar was mentioned by Ibn Abi Hathim (2/478) and Ibn Abi Hathim didn't mention a praise or criticism for him (Jafar).

See Shaikh Shuaib Al-Arnaut's comments in Siyaar Alam-in-Nubala (2/522).

Imam Al-Haithami mentioned this story in Majmua Az-Zawaaid (6/137) and said that the narration is weak and for the narration by the narrator Urwah, he said that the chain till Urwah is Saheeh, but after that Mursal.

¹⁹² Additionally Imam Ibn Hajr Al-Haythmi declared this narration to be weak in Majmua-Az-Zawaaid 6/137.

¹⁹³ Imam Al-Hakim was mistaken here as will be clarified in this point.

¹⁹⁴ Thus the chain is broken.

¹⁹⁵ Tabaqaat Ibn Saad (8/41), Al-Mustadrak (4/56).

¹⁹⁶ Al-Mustadrak (4/56).

As a summary of the weaknesses of this narration¹⁹⁷,

- (a) there is no Saheeh continuous chain for this narration,
- (b) the text has unacceptable claims of cowardice about the Sahabi which is not proven about him (Hassaan bin Thabit) from other sources,
- (c) Hassaan bin Thabit did not reject participation in battles which required active fighting like Badr, Uhud or Hunain etc.
- (d) there was no direct fight between the Muslims and Kuffar during the Battle of the Khandaq so there is no reason why he had to stay behind in Khandaq, there was only a standoff between the two parties, and there was no necessity to call Saad bin Muaaz to judge the case between the Muslims and the Jews of Banu Quraizah (if the Jews had already shown such an open hostility),
- (e) and we need to know that (by the time of the Battle of Khandaq) Hassaan bin Thabit was between seventy one to eighty five years old, and at this age a person is forgiven of such missions (of participating in a battle)¹⁹⁸.

79. The story that Nuaim bin Masud played a trick (on the disbelievers and broke their ranks) by demoralizing them during the battle of Khandaq. And that the Prophet ﷺ told him 'Demoralise them according to your capacity (by lying)'. Shaikh Al-Albani said that Ibn Ishaq reported this without a chain¹⁹⁹.

Dr.Akram Dia Al-Umari said that this narration is not proven from Ahadith but it is famous in the books of Seerah²⁰⁰.

¹⁹⁷ by Dr.Abdullah Al-Ushan, the author of the original book of which this book is a summary.

¹⁹⁸ This depends on what is considered as his age, as there is a difference of opinion on his age, see Al-Isabah Fee-Tamayyiz As-Sahaba (1/325).

¹⁹⁹ Shaikh Al-Albani in Fiqh-us-Seerah, p.307.

²⁰⁰ As-Seerah An-Nabawiyyah As-Saheehah (2/430).

However it is proven from the Prophet ﷺ that he said that, 'War is deceit, Al-Bukhari,3030.

Weak reports on the Battle of Banu Quraizah

80. Ibn Ishaq narrated that after the surrender of Banu Quraizah, Az-Zabir bin Bata Al-Qurazi, was captured and about to be beheaded by the Prophet ﷺ, the companion Thabit bin Qays went to the Prophet ﷺ intervening to spare Az-Zabir's life as Az-Zabir spared Thabit's life after the Battle of Buath. The Prophet ﷺ spared his life, later Az-Zabir kept asking to free his family and property, he was given them back. Later Az-Zabir enquired about what happened to his companions from Banu Quraizah, Thabit replied that all of them were killed, Az-Zabir was saddened and requested to be killed like them, so Thabit struck his neck and killed him.

Imam Al-Haithami said that this story has a weak narrator Musa bin Ubaidah²⁰¹. Thus this narration is weak²⁰².

As for who were executed and who were spared after the surrender of Banu Quraizah, see Sunan Ibn Majah,2541.

²⁰¹ Majmua Az-Zawaid (6/142).

²⁰² Also see Dr.Mahdi Rizqullah Ahmed's book 'As-Seerah An-Nabawiyyah fee Dau-il-Masadir Al-Asliyyah' (English translation by Darussalaam Publishers, Riyadh) at page 568, vol. 2, footnote 16.

The rumour of Uthman Ibn Al-Affan's murder Before Bayt Ar-Ridwan

81. Regarding the reason for the Pledge of Allegiance at Ar-Riwan under the tree (Bayt Ar-Ridwan) that it was because of the rumour of Uthman Ibn Al-Affan's murder. Shaikh Al-Albani said that it is weak, there is no doubt that Uthman Ibn Al-Affan was in Makkah at that time and that the Prophet ﷺ kept his hand on his hand on behalf of Uthman bin Al-Affan during the pledge.

Shaikh Al-Albani said in his checking of Fiqh-us-Seerah²⁰³ that this narration from Ibn Ishaq and from him Ibn Hisham narrated via Abdullah bin Abi Bakr as Mursal.

Bayat Ar-Ridwan is mentioned in detail in many authentic Ahadith, see Sahih Al-Bukhari 2731,2732, 2960,4066 and Sahih Muslim 1856 a,b and 1858a etc., but none of these narrations mention the 'rumour'.

²⁰³ Page 328.

Weak reports on the Battle of Khaiber

82. The story of Ali bin Abi Talib shielding himself with the door of (the fort of) Khaiber when his shield fell down and that the door of Khaiber wasn't something many men could carry together is not authentic.

Imam Ad-Dhahabi said that this was narrated from Al-Bakaa'i from Ibn Ishaq from Abi Rafii through a Munqati chain²⁰⁴.

All the narrations about this are unauthentic as mentioned by Dr.Akram Al-Umari²⁰⁵.

However the heroism and bravery of Abul-Hussain Ali bin Abi Talib is something very famously known by every Muslim.

Ali Ibn Abi Talib (رضي الله عنه) reported that, the Prophet ﷺ made a covenant with him that none would love him but a believer, and none would hate him except a Munafiq (Sunan An-Nasai 5022, Muslim 78)²⁰⁶.

²⁰⁴ Al-Maghazi 412.

²⁰⁵ As-Seerah An-Nabawiyyah As-Saheehah (1/324).

²⁰⁶ The narration has been mentioned here to remind us about the lofty virtues of Ali bin Abi Talib (رضي الله عنه).

Was Ali Ibn Abi Talib born inside the Ka’bah?

83. Another narration mentioned here is that Ali Ibn Abi Talib was not born inside the Kabah, all the narrations pertaining to that were declared weak by the scholars of Hadith. According to Sahih Muslim (1532b), Hakeem bin Hizam was the only one reported to have been born inside the Kabah.²⁰⁷

²⁰⁷ See <https://www.islamweb.net/en/fatwa/171581/> .

"As regards the issue of ‘Ali being born inside the Ka’bah, this is not correct. Ibn Al-Mulaqqin said in his book "Al-Badr Al-Muneer": (Hakeem Ibn Hizaam) was born inside the Ka’bah and there was no one else known to be born inside it. With regards what was reported about ‘Ali being born inside it, this is a Da’if [weak] narration.

Moreover, As-Suyooti in his book "Tadreeb Ar-Raawi", classified the chain of narrators of the narration which states that ‘Ali was born inside the Ka’bah as Da’if. So, he disagreed with the author of Al-Mustadrak (i.e. Al-Haakim) regarding this narration and emphasized that Hakeem Ibn Hizaam was the person who was born inside the Ka’bah." (A part of the Fatwa)

Weak Reports on the Battle of Mouta

84. Al-Waqidi reported that the reason for the Battle of Mouta was that Sharjeel bin Amr Al-Ghassani, the governor of Busra, under the Roman empire, killed the envoy of Prophet ﷺ, Al-Harith bin Umair Al-Azdi. Then the Prophet ﷺ sent the Muslim army to that area, which resulted in the Battle of Mouta.

Dr. Akram Diya Al-Umari said that Al-Waqidi was alone in narrating the reason for the Battle of Mouta²⁰⁸.

Al-Waqidi as was mentioned before, was considered as a rejected narrator by a great number of Hadith scholars.

85. The report that the people said to those who returned (retreated) from Mouta "O Furar (people who have fled)", and that the Prophet ﷺ said to them, "They're not the Furar but they're the Kurar (the ones who will fight again)".

Imam Ibn Kathir said that this narration is Mursal and there is also strangeness in this report²⁰⁹.

Shaikh Al-Albani said after quite a lengthy discussion that this narration is rejected and actually false, in his book 'Difa An Al-Hadith An-Nabawi was-Seerah' (page 31) where he mentioned his comments on Dr. Booti's book Fiqh-us-Seerah²¹⁰.

The authentic narrations on the Battle of Mouta are in Sahih Al-Bukhari 4260 to 4268 and Sunan Abi Dawud 2573.

The narration in question is also against the authentic narrations in Sahih Al-Bukhari 2798 which says that the Prophet ﷺ said "and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious". So there is no question of the Muslim army being called escapees from

²⁰⁸ As-Seerah An-Nabawiyyah As-Saheehah (2/467).

²⁰⁹ Al-Bidaya wan-Nihaya (4/248) & (4/253).

²¹⁰ This is different book and not the Fiqh-us-Seerah of Muhammad Al-Ghazzali.

the battlefield.

86. Ibn Ishaq narrated that the Prophet ﷺ mentioned how Zaid bin Harithah, Jafar bin Abi Talib and Abdullah bin Rawaha were martyred one after the other in Mouta. The Prophet ﷺ added that he saw all of them being raised to Jannah in beds of gold, but Abdullah bin Rawaha's bed was separated from the other two, the reason was that Abdullah bin Rawaha was a little hesitant in fighting.

Imam Ibn Kathir mentioned that this chain is Munqati (broken)²¹¹.

It was never known from authentic Ahadith about Abdullah bin Rawaha that he showed a dislike from fighting, so this narration levels a baseless allegation of hesitation from fighting on him.

The authentic mention of their martyrdom is mentioned in Al-Bukhari, 4262.

87. The planning of Khalid bin Al-Waleed on the day of Mouta, when he shifted the left flank of the army to the right and vice versa, and the frontal flank to the back and vice versa, is not authentic. Al-Waqidi was the only one to report this and as we mentioned before he is Matrook (rejected)²¹².

It is also mentioned in Al-Bidaya wan-Nihaya (259/4), again through Al-Waqidi.

Khalid bin Al-Waleed was known to be an excellent strategist and commander, but we do not need this false story to prove that.

²¹¹ Imam Ibn Kathir said in Al-Bidaya wan-Nihaya (245/4).

²¹² Al-Maghazi (764/2).

Reports about The Conquest of Makkah

88. Ibn Ishaq reported that [after the Mushrikeen of Bani Bakr attacked Bani Khuza'a at night, violating the treaty of Hudaibiyyah] Abu Sufyan headed to Madina to visit the Prophet ﷺ and renew the treaty, he went to his daughter's house, Ummu Habibah Ramlah bint Abi Sufyan²¹³, who didn't allow Abu Sufyan, her father to sit on the mattress of Prophet ﷺ, telling that Abu Sufyan was an impure idolater. Abu Sufyan left her house and went to the Prophet ﷺ who didn't respond anything to him, Abu Bakr did the same and then Ali Ibn Abi Talib advised him to return to Makkah.

Shaikh Al-Albani said that Ibn Ishaq reported this without a chain²¹⁴. Thus this narration is not proven.

The authentic narration of Al-Bukhari, 4280, mentions how Abu Sufyan was taken by the guards of the Prophet ﷺ to the Prophet ﷺ and how he accepted Islam.

Also see the lengthy narration in Silsilatul-Ahadith-As-Saheehah of Shaikh Al-Albani, 3341, which gives a very detailed account of Abu Sufyan accepting Islam before the conquest of Makkah.

89. The report that the Prophet ﷺ told to the people of Makkah on the day of the conquest, "Go! For all of you are free (Tulaqa)!", is not authentic.

However what is authentically proven is that the Prophet ﷺ did forgive the people of Makkah as is mentioned in the authentic Ahadith in Sahih Al-Bukhari and Sahih Muslim.

Al-Hafidh Al-Iraqi mentioned that this narration is Daif in his Takhreej Al-Ahadith Ihya Al-Uloom Ad-Deen (4/1825). Imam Ibn

²¹³ Wife of the Prophet ﷺ.

²¹⁴ Shaikh Al-Albani in his checking of Fiqh-us-Seerah of Al-Ghazzali page 373.

As-Subki discussed this report as one of the narrations which has no Isnad (chain of narration) from Ihya Al-Uloom Ad-Deen²¹⁵.

Shaikh Al-Albani mentioned and explained the weakness of this narration being Mursal or Mudal in many of his researches and that it has no authentic chains²¹⁶.

There are many authentic narrations²¹⁷ on The Conquest of Makkah²¹⁸ in the Kutub As-Sittah.

90. Ibn Hisham reported that after the conquest of Makkah, Fadalāh bin Umair was doing Tawaf around the Kabah. The Prophet ﷺ enquired about what he was speaking to himself (i.e. planning), Fadalāh replied that he was just remembering Allah (by Dhikr), later on the Prophet ﷺ placed his hand on Fadalāh's breast, and Fadalāh felt calm and composed, and said that since then nothing became dearer to him than the Prophet ﷺ.

Shaikh Al-Albani mentioned that this report is Mudal, thus weak²¹⁹. Al-Albani also said in his refutation of Dr. Al-Booti in his book of Seerah, that this narration is not authentic, as Imam Ibn Hisham did not mention a Muttasil (continuous) chain²²⁰.

91. Ibn Ishaq said that: "It was narrated to me by Muhammad bin Jafar bin Az-Zubayr from 'Ubaydullah bin 'Abdullah bin Abu Thaur from Safiya bint Shayba, that the Messenger of Allah ﷺ after

²¹⁵ (Tabaqaat Ash-Shafiyyah 6/343).

²¹⁶ His checking of Fiqh-us-Seerah of Al-Ghazzali page 382, Difa An Al-Hadith An-Nabawi was-Seerah page 32 and Silsilatul Ahadith Ad-Daeefah (1163).

²¹⁷ See Sahih Muslim (1780a, 1780b, 1780c, 1781a, 1782a, 1782b, 1809a, 1809b), Sahih Al-Bukhari, 4337 and Sunan Abi Dawud 3022, for the authentic narrations on The Conquest of Makkah.

²¹⁸ **Sunan An-Nasai, 4067, mentions the exceptional cases of some polytheists of Makkah who were not forgiven and ordered to be killed by the Prophet ﷺ after the Conquest of Makkah.**

²¹⁹ See his checking of Fiqh-us-Seerah page 383.

²²⁰ See his Difa An Al-Hadith An-Nabawi was-Seerah page 33.

arriving in Makkah and when the people had settled down, went to the Kabah and circumambulated it seven times on his camel touching the black stone with a stick which he had in his hand. This done, he summoned Uthman bin Talha, and he ﷺ took the key of the Kabah from him, and when the door was opened for him he went in. There he found a dove made of wood. He broke it in his hands and threw it away. Then he stood by the door of the Kabah while the men in the mosque gathered to him.²²¹"

This narration is Hasan in status (acceptable).

Imam Ahmad Shakir had pointed out to its authenticity in the introduction to his Umdatut-Tafseer²²², Shuaib Al-Arnauut in his checking of Zaad-ul-Maad²²³ said that the chain is Qawi (strong and good).

And then Ibn Ishaq said: "Some of the people of knowledge narrated to me that, ...'Then the Messenger of Allah ﷺ sat in the Masjid and Ali bin Abi Talib came to him with the key of the Kabah in his hand asking him to grant his family the right of guarding the Kabah as well as the watering of the pilgrims, but the Messenger of Allah ﷺ called for Uthman bin Talha and said, 'Here is your key, today is a day of righteousness and Wafa (loyalty)'."²²⁴

And the chain for the first narration is Hasan (acceptable) as Imam Ibn Hajr said in Al-Fathul-Bari²²⁵. As for the rest of the story Ibn Ishaq narrated it without a chain.

And Imam At-Tabrani (in Mujam Al-Kabeer and Mujam Al-Awsat) reported from Abdullah Ibn Abbas that he said: "The Prophet ﷺ said (on the day of the Conquest of Makkah): ' Take this(key) oh

²²¹ In Ar-Rawdatul-Unuf (Explanation of As-Seerah An-Nabawiyah by Ibn Hisham)by Abul Qasim As-Suhayli 7/114.

²²² (1/527).

²²³ (3/358).

²²⁴ [Ar-Rawdatul-Unuf 7/74-75].

²²⁵ (8/19).

Bani Talha, forever till the Day of Judgement and none would take it from you except an oppressor,(And this)means Hijabatul-Kabah (the right to cover the Kabah with the cloth Kiswa).' ",

Imam Al-Haithmi said in Al-Majmua Az-Zawaid that this report has a narrator Abdullah bin Al-Muammal who was called Thiqah (trustworthy) by Ibn Hibban and he was mistaken in doing so and Ibn Maeen also said that Abdullah bin Al-Muammal was a 'good narrator' (Salihul Hadith), but many scholars of Hadith declared this narrator to be weak.

Imam Ibn Hajr discussed this in his Al-Fathul-Bari (8/19) and said that this was a Mursal narration from Abdur Rahman bin Sabit.

Imam Adh-Dhahabi narrated this in his As-Siyar Alam-In-Nubala and Shaikh Shuaib Al-Arnaut said that the chain is Daif because of the weakness of Abdullah bin Al-Muammal.²²⁶

In Sahih Al-Bukhari (2988,4289 and 4400) and Sahih Muslim (1329 b and c) we see that the Messenger of Allah ﷺ asked Uthman bin Talha for the keys and Uthman bin Talha opened the doors of the Ka'bah for the Messenger of Allah ﷺ.

92. Imam At-Tirmidhi reported in his book Al-Jami At-Tirmidhi (2735) that 'Ikrimah bin Abi Jahl narrated that: "The day that I came to him, the Messenger of Allah (ﷺ) said: "Welcome to the riding emigrant." '. Then Imam At-Tirmidhi stated that this narration was Daif (weak).

93. Another narration mentioned in this regard is the following Hadith.

On the authority of (Ummul-Mumineen) Ummu Salamah Hind bint Abi Umayyah (who said): "I saw (in a dream) that Abu Jahl has a

²²⁶ As-Siyar Alam-In-Nubala (3/12).

As a summary: The first narration by Imam Ibn Ishaq is authentically proven and the second is not.

date palm tree in Jannah, and then when Ikrimah bin Abi Jahl accepted Islam, the Prophet ﷺ said : "Oh Ummu Salamah! This is that (Ikrimah is that date palm tree of Abu Jahl in Jannah)".

Shaikh Al-Albani said that this narration is weak in Silsilatul Ahadith Ad-Daifa, 3633.

Reports about The Battle of Hunain

94. The story, as recorded in Imam Malik's Muwatta, of Safwan bin Umayyah that he escapes from Makkah (after its conquest) and that his wife accepted Islam. Then Safwan bin Umayyah got a promise of security by the Prophet ﷺ and an option to accept Islam or think over the issue for four months, he joined the Prophet ﷺ in the battle of Hunain as a Kafir, he also loaned to the Prophet ﷺ some weapons, and the Prophet ﷺ did not separate him from his Muslim wife, and finally Safwan accepted Islam, is weak as stated by Imam Ibn Abdil Barr²²⁷ and Shaikh Al-Albani said that the chain is Daif and Mudal²²⁸.

However the point that Safwan bin Umayyah loaned the Prophet ﷺ armour (coats of mail) during the battle of Hunain is Saheeh, see Sunan Abi Dawud, 3562.

95. "Go and cut his tongue off me", the Prophet ﷺ said this about Abbas bin Mirdas when he demanded more camels from the treasury, as reported by Ibn Ishaq.

Imam Hafidh Al-Iraqi²²⁹ said about this sentence, that it was not related in any books. And 'what is meant by cutting off the tongue' here is 'increase the giving (of wealth to Abbas bin Mirdas) until he doesn't complain'.

Saheeh Muslim, 1060a, mentions the authentic narration without this phrase.

96. Safwan bin Umayyah was walking with the Prophet ﷺ after

²²⁷ In his book At-Tamheed (12/19).

²²⁸ Irwa Al-Ghaleel 6/338-377.

²²⁹ Imam Hafidh Al-Iraqi in Takhreej Ahadith Ihya Uloom Ad-Deen (4/1673), 2619.

Hunayn, and he saw(with desire) a valley filled with cattle. The Prophet ﷺ saw this and asked him if he (Abu Wahb Safwan bin Umayyah) liked it. When Safwan replied in the affirmative, the Prophet ﷺ said 'That is for you and whatever is in it(is for you)'. Safwan said that 'I bear witness that I don't like anything else except this that was given by the Prophet ﷺ and I bear witness that you are the Messenger of Allah'.

Al-Waqidi narrated it and he is Matrook (Rejected) as we mentioned before.

But what is authentic is that he said, 'The Prophet ﷺ kept on giving me until he became the most beloved of the people to me'²³⁰.

In Sahih Muslim 1060a, the Prophet ﷺ gave Abu Sufyan bin Harb, Safwan bin Umayyah, Uyaynah bin Hisn, Aqra bin Habis and Abbas bin Mirdas hundred camels each.

In Sahih Muslim 2312a, it was narrated that the Prophet ﷺ never withheld anything from himself when asked for the sake of Islam.

97. Al-Waqidi narrated that Prophet ﷺ gave Muawiyah Ibn Abi Sufyan 100 camels and 40 ounces (of gold) from the booty at Hunain.

Imam Ad-Dhahabi²³¹ concluded that this is not authentic because Al-Waqidi himself said that Muawiyah accepted Islam after the treaty of Hudaibiyah, then why did the Prophet ﷺ give him so much wealth. If Muawiyah had such wealth why would the Prophet ﷺ tell Fatima bint Qais that 'Muawiya is poor and has no property (so don't marry him)'.²³²

98. Regarding the attempt of Shaybah bin Uthman to kill the Prophet ﷺ on the day of Hunain. This story is weak, and the chain

²³⁰ Saheeh Muslim, 2313.

²³¹ In Siyar Alam-In-Nubala 3/122.

²³² Saheeh Muslim, 1480a.

of this story has narrators criticised by Imam Al-Haythmi, Imam Ad-Dhahabi and also Imam Ibn Hajar²³³.

99. Shaybah bin Uthman's story that he said to the Prophet ﷺ that he could see the horses at Balqa, and the Prophet ﷺ telling him that none but a Kafir could see them, and then he ﷺ hit Shaybah's chest and prayed for him to be guided to Islam. Imam Al-Haythmi²³⁴ said that this chain has Ayyub bin Jabir and he is weak.

²³³ Imam Al-Haythmi in Majmua Az-Zawaid (6/184). Imam Ad-Dhahabi in Al-Maghazi 583. Imam Ibn Hajar in Al-Isabah 2/157.

²³⁴ At-Taqreeb (1/89).

Reports about The Battle of At-Taaif

100. The report that the Prophet ﷺ used the catapult (or ballista) upon the people of At-Taaif when he ﷺ besieged them is not authentic. Az-Zailaee said: Imam At-Tirmidhi mentioned it as a Muadal report (missing links)²³⁵.

Saheeh Muslim, 1059g, records an authentic report mentioning the seige of At-Taaif. Also see Al-Bukhari, 6086. These reports have no mention of the catapults (or ballista) being used²³⁶.

101. Al-Waqidi narrated that after besieging At-Taaif for many days with no result, the Prophet ﷺ consulted Naufal bin Muawiyah on the further course of action. Noufal replied that 'When the fox is in the hole, if you stand over it you'll get it, if you leave it, the fox will not harm you'. So the Prophet ﷺ decided to leave Taif. Shaikh Al-Albani mentioned that this story is extremely weak²³⁷.

²³⁵ Jami At-Tirmidhi, Arabic Book reference 2989. Az-Zailaee in Nasb Ar-Rayah (3/382).

²³⁶ (Footnote by the translator:) Imam Ibn Hajr Al-Asqalani said in At-Talkhees Al-Habeer (4/1438) that it was narrated by Abu Dawud amongst his Mursal reports and by At-Tirmidhi and he didn't mention (the narrator) Makhul, At-Tirmidhi mentioned it through the Mudal route.

Shuaib Al-Arnaut said in his checking of Zaad ul-Maad (3/434) that its men were trustworthy but (the narration) is Mursal. Shaikh Al-Albani said in his checking of Mishkath Al-Masabeeh (3886): Mursal and in a narration (the additional words mentioned) 'for forty days', and this is also Mursal, but an authentic chain.

That is, the chain of the narration stops at a follower of a Sahabi and the chain is authentic till there, but it doesn't reach the Prophet ﷺ through a continuous chain with a Sahabi.

²³⁷ His checking of Fiqh-us-Seerah of Al-Ghazzali, page 389.

Weak narrations concerning The Prophet's ﷺ foster parents

102. Sunan Abi Dawud has a narration (5144) that the foster mother of the Prophet came to him when he was distributing meat at Ji'rranah, he spread out his cloak for her and she sat on it.

Shaikh Al-Albani said that its chain is weak²³⁸.

103. One day when the Messenger of Allah was sitting, his foster-father came forward. He spread out a part of his garment and he sat on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again, his foster-brother came forward. The Messenger of Allah stood for him and seated him before himself. This was narrated in Sunan Abi Dawud, 5145.

Shaikh Al-Albani said that its chain is weak in Daif Sunan Abi Dawud.

104. People think that the first lady (foster mother) of the Prophet Muhammad ﷺ was Haleema of Bani Saad, however what is authentic is that it was Thuwaibah, the freed slave of Abu Lahab, who suckled him first.

Thuwaibah is mentioned in many Ahadith in Al-Bukhari and Saheeh Muslim. See in Al-Bukhari , 5101.²³⁹

²³⁸ This narration is also present in Al-Adabul-Mufrad, Shaikh Al-Albani declared it weak there. See Daif Sunan Abi Dawud (5144) and Daif Al-Adabul-Mufrad (1295) of Shaikh Al-Albani.

²³⁹ Shaikh al-Albaanee said in his book Saheeh As-Seeratin Nabawiyyah, Chapter 5: (The narration in Saheeh al-Bukhaaree) has the additional wording: ('Urwah said): When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him: "What have you encountered?" Abu Lahab said: "I have not found any rest since I left you, except that because of my manumitting Thuwaibah, I have been given water to drink in this [the space between his thumb and other fingers]."

This is how Imaam Ibn Katheer reported with the additional wording of al-Bukhaaree, except that the mentioning of the thumb and fingers are not from

105. The story that Shayma (foster mother of Prophet ﷺ and also his foster sister through Haleema Sadiya) came to Prophet ﷺ after the battle of Hunain. And that she was freed after she showed the Prophet ﷺ his bite marks as a baby (as a proof for her foster relation), is weak.

Imam Ad-Dhahabi said that a narrator (Al-Hakam bin Abdullah) was weak according to Imam Ibn Maeen.²⁴⁰

the Saheeh, but this is found in the narration of al-Ismaa`eeli, as mentioned by Ibn Hajar.

But I (al-Albaanee) have removed this addition as it does not fulfill our condition. Firstly: It is a “Mursal” narration. Secondly: Even if we find the chain to be uninterrupted, the person who saw the dream is still “Majhool” (unknown), and there is no proof for his statement. Thirdly: It is a dream, and it has no value (i.e. it is not considered as evidence), especially when it is about this Kaafir, Abu Lahab, about whom Allaah said: {Perish the two hands of Abu Lahab, and perish he!} [Surah al-Masad (111): 1]

And this is why Ibn Hajar said: This narration indicates that a Kaafir may benefit from his good deeds in the Hereafter, but this opposes the apparent meaning of the Qur’aan, as Allah said: {And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.} [Surah al-Furqaan (25): 23]

I (Ibn Hajar) respond by saying, firstly: this is “Mursal” narration of `Urwah and he did not mention the name of the person who informed him of this. Even if we were to accept that the chain is uninterrupted; what is being narrated is only a dream and it cannot be used as evidence (against the established Text). Moreover, the one who had the dream, it is not clear if he had accepted Islaam at that time, and so he counted as evidence. Secondly: even if we assume that it is acceptable, it can be based on what the Prophet ﷺ said specifically about Abu Taalib that the punishment was lessened for him and that he was removed from the depths of Hell to its shallow parts. [Fath alBaaree (9/145)] .End quote.

(From the translation of Abu Sahl Fahad bin Nawwab Barmem)

²⁴⁰ (Al-Maghazi, 610).

Imam Al-Bayhaqi reported this in Ad-Dalail An-Nabuwwah²⁴¹ from Al-Hakam bin Abdullah on the authority of Qatadah. Dr. Abdullah Al-Ushan stated that Qatadah was born in 60 AH and because of him, the narration is Mursal.

²⁴¹ (5/199).

Qasidah (Poem) of Ka'ab bin Zubair

106. When Ka'ab bin Zubair accepted Islam, he went to the Prophet and recited the poem, famously called 'Qasidah Ka'ab bin Zubair' in front of the Prophet in his Masjid. The famous poem of Ka'ab bin Zuhair begins with and is thus named²⁴²'Banat Suaad...'.²⁴³

Imam Ibn Kathir said : "And Ibn Hisham said : 'This is how the Qaseedah (poem) was narrated by Muhammad bin Ishaq and he did not mention a chain for it '."²⁴⁴

Hafidh Al-Iraqi said that, 'we have narrated this from routes wherein nothing is authentic. Imam Ibn Ishaq mentioned it with a Munqati (broken) chain.'²⁴⁵

Imam Ibn Kathir said that some narrations mention that the Prophet gave him his cloak after he recited the poem (Qaseedah), this is famous, but I did not see any satisfactory chain for this.²⁴⁶

²⁴² بَأْنَتْ سُعَادُ فَقَلْبِي الْيَوْمَ

²⁴³ Translation of the first two couplets from the Qaseedah of Kaab bin Zuhair [Banat Suaad...]

' Su'ad is gone,
my heart stunned,
lost in her traces,
shackled, unransomed. '

Translation from,
' Banat Su'ad: Translation and Interpretive
Introduction' by Michael Anthony Sells ,Haverford College.

²⁴⁴ Al-Bidaya wan-Nihaya 4/372.

²⁴⁵ Tuhfatul Ahwazi 2/276.

²⁴⁶ Summarized from Al-Bidaya wan-Nihaya 4/373.

Reports about The Battle of Tabuk

107. The story of Al-Jadd bin Qays of Banu Salamah, who was questioned by the Prophet ﷺ about his intention to join the expedition to Tabuk. Al-Jadd presented an excuse to be absent from the expedition, saying that he would fall into a tribulation if he'd see the women of Banu Al-Asfar (The Romans). Then Allah revealed the Ayah, 'And among them is he who says: Grant me leave (from Jihad) and put me not into a trial'(Quran 9:49). And then Al-Jadd was mentioned as a person of the Hell Fire (or as a Munafiq in At-Tabarani).

Shaikh Al-Albani said, "Weak, narrated by Ibn Hisham on the authority of Ibn Ishaq by a Mursal route, and similarly Ibn Jareer (At-Tabari) narrated from him.²⁴⁷"

Imam At-Tabari also mentions this as a reason for the revelation of the Ayah 9:49 in his Tafseer At-Tabari. Here as well, the narration is Mursal, since Mujahid bin Jabr was a Tabaii^{248, 249}.

108. When Abu Dharr delayed and later on caught up with the Muslim army heading for Tabuk, the Prophet said, "May Allah have mercy upon Abu Dharr, he will walk alone, he will die alone and he will be resurrected alone". When Abdullah bin Masood discussed the death of Abu Dharr he said, "The Prophet was indeed truthful that you (Abu Dharr) will walk alone, you will die alone and you will be resurrected alone." All such narrations are weak.

Imam Ibn Hajr pointed out to the weakness in this story in Al-Isabah²⁵⁰. The weakness of these narrations is more profound as it

²⁴⁷ His checking of Fiqh-us-Seerah of Al-Ghazzali page 406.

²⁴⁸ Or Successor, i.e. student of a Sahabi.

²⁴⁹ Hence the Sahabi from whom he narrated is not mentioned.

²⁵⁰ (4/65).

includes Buraidah bin Sufyan, the Shaikh of Ibn Ishaq, about whom Imam Al-Bukhari said 'Feehi Nazar (questionable)', Imam Ad-Daraqutni said that he is Matrook (Rejected), similarly many scholars of Hadith criticised him.²⁵¹

Shaikh Shuaib Al-Arnauut declared this Hadith weak in his checking of Siyar Alam-In-Nubala²⁵² Shaikh Al-Albani declared it weak it in his Silsilatul Ahadith Ad-Daifa²⁵³.

²⁵¹ See Tahzeeb At-Tahzeeb 1/433.

²⁵² (2/57).

²⁵³ 5531.

Narrations about Masjid Dirar (The Masjid of Harm)

109. The narrations which mention that the hypocrites during the time of the Prophet built a Masjid, Masjid Dirar (The Masjid of Harm, as it was called so by the Prophet ﷺ), to plot and plan against the Muslims, then the Prophet sent some Sahaba to demolish it. And this is a reason for the revelation of the Ayah on Masjid Dirar (9:107). Such narrations aren't authentically proven.

Shaikh Al-Albani said: "(This narration is) weak, narrated by Ibn Hisham on the authority of Ibn Ishaq without a chain. But Ibn Kathir mentioned this in his Tafseer on the authority of Ibn Ishaq from Az-Zuhri from Buraidah bin Rumman and Abdullah bin Abi Bakr and Aasim bin Amr bin Qatadah and other than them via a Mursal route²⁵⁴."

Al-Albani also said in Irwa Al-Ghaleel²⁵⁵: "(It is) famous in the books of Seerah, but I did not see an authentic chain for it²⁵⁶." ²⁵⁷

²⁵⁴ See his checking of Fiqh-us-Seerah of Al-Ghazzali page 415.

²⁵⁵ (5/370).

²⁵⁶ i.e. That the Prophet ordered it to be broken [TN].

²⁵⁷ Masjid Dirar is mentioned briefly in The Quran, Surah At-Tawbah 9:107-110, mentioning that the hypocrites built a Mosque (Masjid Dirar) to plot and plan against the Muslims and not to please Allah, and the Prophet ﷺ was ordered by Allah not to pray in it.

(9:107) And [there are] those [hypocrites] who took for themselves a mosque for causing harm (Masjid Dirar) and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. (9:108) Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves. [Up until Ayah 110]

The Banu Thaqeef accept Islam

110. The story in Sunan Abi Dawud (3026) which mentions that- The Banu Thaqeef came from At-Taaif to the Prophet ﷺ to accept Islam. They placed a condition that they would accept Islam if they were allowed 'not to participate in Jihad, give the Zakath and pray the Salah'. So the Prophet ﷺ allowed them to leave Jihad and Zakat, but he ﷺ reportedly said that "There is no goodness in a religion with no bowing (Ruku)", implying that he ﷺ wanted them to pray Salah.

Imam Al-Mundhiri stated the weakness of this narration²⁵⁸. Shaikh Al-Albani also said that this narration is weak in his Silislatul Ahadith Ad-Daeefa (4319).

The authentic narration is also in Sunan Abi Dawud (3025), but in this, the tribe of Banu Thaqeef asked for concessions in Jihad and Zakat, not in Salah. The Prophet ﷺ allowed them concessions as they requested and said "Later on they will give sadaqah (zakat) and will strive in the way of Allah when they embrace Islam". Shaikh Al-Albani authenticated this in his Silsilatul Ahadith As-Saheeha (1888).

This is the end of the summary of the book.

²⁵⁸ Awn Al-Mabud (8/267-268). Al-Albani also said that this narration is weak in his Silislatul Ahadith Ad-Daeefa (4319).

'مختصر' ما شاع ولم يثبت في السيرة النبوية

All praises and thanks are only for Allah, The One Who, by His Blessings and Favours, good works are accomplished²⁵⁹ and Blessings be upon our Prophet Muhammad, his household and all of his companions.

الحمد لله الذي بنعمته تتم الصالحات
وصلى الله على نبينا محمد وعلى آله وأصحابه أجمعين

²⁵⁹ Sunan Ibn Majah 3803, Hasan by Al-Albani.

'مختصر' ما شاع ولم يثبت في السيرة النبوية

We would like to add here an excerpt of what Shaikh Muhammad bin Saalih Al-Uthaymeen said on authentic Seerah²⁶⁰

Shaikh Muhammad bin Saalih Al-Uthaymeen said:

“In the Prophetic Seerah we find stories that are unauthentic which are mentioned in the books of Seerah and stories that are authentic, and from what I have seen from the good books is, Za’ad-ul-Ma’ad of Imam Ibn Al-Qayyim and he sometimes relates narrations that are not Saheeh, yet Za’ad-ul-Ma’ad is from the better books that I have seen, and similarly after that Al-Bidaya wan-Nihaya of Imam Ibn Katheer and it is a good book.

But, if a person wishes to take every narration individually, and cross checks it with the statements of the people of knowledge (i.e.Hadith Scholars), and then separates them in a special book, and publishes it and makes it public, this is good (i.e. this would be a good endeavour).

And I wish to find a student of knowledge who takes keen interest in this subject and filters the Prophetic Seerah and the Seerah of The Rightly Guided Caliphs, from whatever is in them similarly of weak and fabricated narrations as well.”

End Quote.²⁶¹

²⁶⁰ www.shamela.ws/index.php/book/97932

²⁶¹ (سلسلة لقاء الباب المفتوح، 63) من 00:24:39()

Bibliography

1. **What is commonly spread but not proven from The Seerah of Prophet Muhammad ﷺ** by Shaikh Muhammad bin Abdullah Al-Ushan, which is originally available in the Arabic language.
2. **‘The Life of Muhammad ﷺ’**, a translation of ‘Seera-tur-Rasulullah’ of Imam Ibn Ishaq (رحمه الله) by A.Guillaume.
3. **‘Sirat Ibn Hisham’**, abridged by Abdus Salam M. Harun.
4. **‘Ar-Raheeq-ul-Makhtoum’**, by Shaikh Safi-ur-Rehman Al-Mubarakpuri and its translation by Darussalaam Publications,Riyadh.
5. **‘A Biography of The Prophet of Islam in The Light of The Original Sources’**,by Dr.Mahdi Rizqullah Ahmad by Darussalaam Publications,Riyadh.
6. **‘As-Sirah An-Nabawiyyah’ of Imam Ibn Kathir**, translated into English in four volumes, by Professor Trevor Le Gassick and verified by Dr. Ahmed Fareed.
7. **Sunnah.com for the six famous books (Kutub As-Sittah) of Hadith.**

What are some other books which underline the unauthentic and fabricated narrations in The Seerah of The Prophet ﷺ ?

Mentioned below are just some of the books available in this regard:

1. **‘At-Taleeq Ala Ar-Raheeql Makhtoum²⁶²**, by Shaikh Abu Abdur Rahman Mahmud bin Muhammad Al-Malaah in the Arabic language, which underlines the weak and unreliable narrations in Ar-Raheeql Makhtoum (The Sealed Nectar).
2. **‘Difa Anil-Hadeeth An-Nabawiyya was-Seerah Fee Ar-Raddh Ala Jahalaat Ad-Duktoor Al-Booti Fi Kitabihi Fiqh-Us-Seerah²⁶³**, by Shaikh Muhammad Nasiruddin Al-Albani (This has also been translated into the Urdu language by Dr.Muhammad Rida-ul-Islam Nadwi²⁶⁴).
3. **‘Silsilatul-Ahadith As-Saheehah’**, by Shaikh Muhammad Nasiruddin Al-Albani (This has also been translated into the Urdu language by Shaikh Muhammad Sadiq Khaleel).
4. **‘Silsilatul-Ahadith As-Daeefa’**, by Shaikh Muhammad Nasiruddin Al-Albani.

²⁶² تعليق على رحيق المختوم

²⁶³ دفاع عن الحديث النبوي والسيرة في الرد على البوطي في كتابه فقه السيرة

²⁶⁴ سيرة النبي برأيك تنقيدي نظر

5. **'Qisas La Tathbut²⁶⁵'**, by Shaikh Mashhur bin Hasan Aal-Salman in the Arabic language in four volumes.
6. **'Qisas La Tathbut²⁶⁶'**, by Shaikh Sulaiman Al-Kharashi in the Arabic language in four volumes.
7. **'Tabsiratul-oola Al-Ahlam min Qisas Feeha Kalaam²⁶⁷'**, by Shaikh Abu Abdur Rahman Al-Fouzi (and translated into the Urdu language by Shaikh Muhammad Siddeq Ridha and verified by Shaikh Zubair Ali Zai²⁶⁸)
8. **'A Biography of The Prophet of Islam in The Light of The Original Sources'**, by Dr. Mahdi Rizqullah Ahmad by Darussalaam Publications, Riyadh.

²⁶⁵ للشيخ مشهور بن حسن قصص لا تثبت

²⁶⁶ قصص لا تثبت للشيخ سليمان الخراشي

²⁶⁷ تبصرة أولي الأعلام من قصص فيها كلام

²⁶⁸ مشهور واقبات كي حقيقت

What are the books that rely upon authentic and proven narrations for The Seerah of The Prophet ﷺ?

Mentioned below are just some of the books available on the authentic Seerah of The Prophet ﷺ:

1. **‘Saheeh As-Seeratin Nabawiyyah²⁶⁹’,** by Shaikh Muhammad Nasiruddin Al-Albani, this book was only completed till the chapter of Al-Isra wal-Meraj, the Shaikh passed away before its completion²⁷⁰.
2. **‘As-Saheehul-Musaffa min Seeratin Nabiyyil-Mustafa’²⁷¹,** by Shaikh Saleem bin Eed Al-Hilali in the Arabic language.
3. **‘As-Seerah An-Nabawiyyah As-Saheehah²⁷²’,** by Dr.Akram Diya Al-Umari in the Arabic language.
4. **‘Saheeh Seerah-An-Nabawiyyah²⁷³’,** by Shaikh Ibraheem Al-Ali in the Arabic Language.

²⁶⁹ صحيح السيرة النبوية

²⁷⁰ This has been translated into the English language by Brother Abu Sahl Fahad bin Nawwab Barmem and was distributed by Islamworld Bangalore, India.

²⁷¹ الصحيح المصنف من سيرة النبي المصطفى

²⁷² السيرة النبوية الصحيحة للشيخ أكرم ضياء العمري

²⁷³ صحيح السيرة النبوية للشيخ إبراهيم العلي

5. **‘Subulus-Salaam min Saheeh Seeratil-Khairil-Anaam²⁷⁴’,** by Shaikh Saaleh bin Taahaa Abdul Wahid.
6. **‘As-Seerah An-Nabawiyyah Kama Ja’at Fee Al-Ahadith As-Saheehah Qiratun Jadeedah²⁷⁵’** by Shaikh Dr.Muhammad As-Suyani, which is also available in the Urdu Language now.
7. **‘A Biography of The Prophet of Islam in The Light of The Original Sources’,by Dr.Mahdi Rizqullah Ahmad** *by Darussalaam Publications,Riyadh.*

²⁷⁴ سبل السلام من صحيح سيرة خير الأنام

²⁷⁵ السيرة النبوية كما جاءت في الأحاديث الصحيحة قراءة جديدة

Appendix

We would also like to add some more ‘famous but unauthentic stories’ spread amongst the people.

'مختصر' ما شاع ولم يثبت في السيرة النبوية

Story-1

‘The story of the Jewish lady who threw garbage at the Prophet ﷺ is a false narration’.

“It goes that a Jewish woman in Mecca²⁷⁶ who would throw garbage on the doorstep of the Prophet (peace and blessings be upon him) in defiance of his message, and one day she fell sick and could not throw the garbage, so the Prophet (peace be upon him) visited her. Then it is said that she was so amazed at his character that she realized his prophethood and accepted Islam.”

There is no authentic mention of any Jewish neighbour that the Prophet Muhammad ﷺ had except one mentioned in the Hadith below ²⁷⁷.

Anas (May Allah be pleased with him) reported:

A young Jewish boy who was in the service of the Prophet (ﷺ) fell ill. The Prophet (ﷺ) went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey Abul-Qasim (i.e., the Messenger of Allah (ﷺ))." So he embraced Islam and the Prophet (ﷺ) stepped out saying, "Praise be to Allah Who has saved him from Hell-fire."²⁷⁸

²⁷⁶ The falsity of this narration is understood by the fact that the Jews resided in Madinah and not in Makkah. There is no record of Jews living in Makkah at the time of the Prophet ﷺ.

²⁷⁷ Read for more information (<https://islamqa.info/ar/answers/154589>),

²⁷⁸ Riyadh As-Saliheen Book 7, Hadith 7 from Sahih Al-Bukhari 1356, Sunan Abi Dawud 3095.

Story-2

‘The Prophet ﷺ carried the luggage of a Jewish lady who wished to escape from Makkah after hearing of a ‘man called Muhammad’, an emotional but false narration.’

One day Prophet Muhammad ﷺ was going somewhere at noon and it was too hot in the desert, then he ﷺ saw an old woman carrying her luggage on her head. Prophet Muhammad ﷺ helped her and took the luggage from the woman and carried it for her.

Prophet Muhammad ﷺ asked the woman where she was going and why? She said that ‘I am leaving this town as I have heard that a magician named Muhammad ﷺ is in town’.

As Prophet Muhammad ﷺ was very patient and kind, He ﷺ didn’t say a word and kept listening. The old lady kept complaining that why she was leaving the town. In short the basic reason of her to leave the town was her misconception about Muhammad ﷺ, who was walking beside her and she didn’t know it.

When they reached the destination, he ﷺ put down the bag and was about to leave when the old woman asked, “O, kind person! At least tell me your name!”.

Prophet Muhammad ﷺ replied, “I am the person because of whom you left the town.” The old lady was amazed to listen that and said that such a kind, helping and true person can never be wrong and therefore she also accepted Islam.

Shaykh ‘Abdur-Rahmaan Ibn Suhaym was asked about it and he replied:

“I looked up this story and did not find any origin for it, and in some versions of the story, it was mentioned that the woman was a Jew. So this is very unlikely, as there were no Jews in Makkah but they were rather in Madeenah.

Also, in some versions of the story, the Jewish woman described the Prophet ﷺ as a Saabi’ [i.e. someone who abandons the religion of his forefathers]. However, it is the people of Makkah who described the Prophet ﷺ as a Saabi’. **This causes us to believe that the story is fabricated and baseless.**²⁷⁹

²⁷⁹ <http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=234466>

Story-3

The Story of Alqama (رضي الله عنه) and his mother is not authentic.

“There is a hadeeth about a righteous man (Sahabi) who was called ‘Alqamah ; he was on his deathbed and had not uttered the kalimah (declaration of faith).

Then the Prophet (ﷺ) sent for his mother, who said that she was angry with him, because he used to favour his wife over her. Then after that the Prophet (ﷺ) gathered firewood and told his mother that he would burn her son before her very eyes.

She said: O Messenger of Allah, he is my son and I cannot bear to see you burning him in front of me! The Prophet (ﷺ) said: “O mother of ‘Alqamah, the punishment of Allah is more severe and longer lasting. If you want Allah to forgive him, then forgive him (yourself)”.

“By the One in Whose hand is my soul, his prayer, fasting and zakaah will not benefit him so long as you are angry with him.” So the woman forgave her son, and after some time he died, after uttering the shahaadatayn (twin declaration of faith).

The hadeeth says that after that, the Prophet (ﷺ) called out to the Muhaajireen and Ansaar, saying: “If one of you gives precedence to his wife over his mother, Allah, the angels and all the people will curse him, and Allah will not accept his charity or righteous deeds unless he repent to Allah, may He be exalted, and seeks the pardon and pleasure of his mother. Allah remains angry because of her anger.”

This is a fabricated and false narration.

Shaikh Muhammad Saalih Al-Munajjid said²⁸⁰:

²⁸⁰ <https://islamqa.info/en/139974>

“It was also mentioned in al-Mawdoo‘aat (The fabricated reports) by Ibn ‘Iraaq (2/296), ash-Shawkaani (231), and al-Albaani (no. 3183); and by Shaykh Sulaymaan al-‘Alwaan in his essay, al-I‘laam bi Wujooab at-Tathabbut fi Riwaayat al-Hadeeth (p. 16-17). See: Qasas La Tathbut {Unproven stories} by Shaykh Mashhoor Hasan Salmaan (3/19-39, no. 21).”

Story-4

Is it proven that Umar Ibn al-Khattab (رضي الله عنه) buried his daughters during the days of ignorance(Jahiliyyah)?

Question: I wanted to ask you about the authenticity of the story that states that Umar Ibn al-Khattab (رضي الله عنه) buried his daughters? I wish for an explanative answer.May Allah grant you Jannah and accept your good deeds.

Answer:

All praises and thanks be to Allah.

We can say for sure that the story concerning Umar Ibn al-Khattab (رضي الله عنه),that he buried his daughters during the Jahiliyyah, is void of any proof, and the reasons for that are:

1. Such stories have not been narrated in the books of Sunnah and Hadith, or the books of Athar (narrations of The Sahaba and other than them) and History, and we don't know the origin of this story except from those who are liars from the Raafidah (extreme Shia),the haters (of the Sahaba), who speak without any proofs or evidences.
2. If the practice of burying daughters was widespread in Banu Adiyy (the clan of Umar Ibn al-Khattab), then how was Hafsah bint Umar Ibn al-Khattab (رضي الله عنها) born in the days of Jahiliyyah,(and that too) five years before the beginning of the Prophetic mission, and she wasn't buried!

This is a proof that burying daughters wasn't from the qualities of Umar Ibn al-Khattab in Jahiliyyah.

See the biography of Umm-ul-Mumineen Hafsah bint Umar Ibn al-Khattab (رضي الله عنها) in 'Al-Isabah' of Al-Hafidh Ibn Hajar (7/582).

3. And what was related from Umar Ibn al-Khattab about the practice of burying infant daughters, is the narration related by An-Numan bin Basheer (رضي الله عنه), that he said: 'I heard Umar Ibn al-Khattab, that he said: 'That it was asked about the statement of Allah,"And when the (buried) female child will ask (for what crime was she buried) [At-Takwir:8]"', he (Umar) said: 'Qais bin Aasim (رضي الله عنه) came to the Messenger of Allah ﷺ and he (Qais) said: "Oh Messenger of Allah! I had buried eight of my daughters in Jahiliyyah!".He ﷺ replied: "Free a slave on behalf of each of them", he (Qais) said: "I am an owner of camels?", the Messenger of Allah ﷺ said: "Slaughter (a camel) on behalf of every girl (you buried)"[And in another narration: For every one if you wish (a camel)]"'.

Narrated by Al-Bazzar (1/60), and At-Tabarani in his 'Al-Mujam Al-Kabeer'(18/337), and Al-Haythmi said: 'The men in the narration of Al-Bazzar are (men of) Saheeh except for Hussain bin Mahdi Al-Ailee and he is Thiqah (trustworthy)'. End quote.

Also in 'Majmua Az-Zawaid'(7/283). Shaikh Al-Albani authenticated it in his 'Silsilatul Ahadith As-Saheehah'(3298), where it is mentioned as a narration of Umar Ibn al-Khattab (رضي الله عنه) - as an expiation for what passed by of burying daughters in Jahiliyyah, and Umar Ibn al-Khattab did not mention anything similar as such about himself, and this has been narrated as an act done by Qais bin Aasim (رضي الله عنه) and it indicates that the incident alleged upon Umar Ibn al-Khattab about burying daughters had never occurred.

4. And then if we assume that the narration mentioned is authentic, yet still, the action of the Jahiliyyah are forgiven, as Islam erases (of sins) what preceded it, and if Allah has forgiven shirk and the worshipping of idols, which many of the Sahaba were involved in during the days of ignorance, then how will Allah

deal with the issue of burying of daughters? (of course He will forgive it).

Doctor Abdus Salaam bin Muhsin Aal-Eesa said :

“And as for Umar (رضي الله عنه), it was mentioned about him, that he buried his daughters in the days of ignorance, and I didn’t find anything in this regard about Umar from the sources (of history and biography); but I found that the Ustaz Abbas Mahmoud Al-Uqad has pointed out (signalled) towards this is his book, ‘Abqariyyatu-Umar’ [p. 221] , that he said, the summary of which is...

“That he (Umar) was sitting with some of the Sahaba, that he laughed a little, then he cried, the ones present asked him (the reason for behaving as such); he said : during the days of ignorance, we created an idol of dough and we worshipped it, then we ate it, and this is the reason I laughed; as for (the reason of) me crying, it is because I had a daughter, I intended to bury her, I took her with me, and dug a hole for her, and she was dusting off (removing) the soil from my beard, and then I buried her.

And I (the author), strongly doubt the authenticity of this story, (because) that the practice of burying daughters was not a very common practice amongst the Arabs, and as such it wasn’t famous about Banu Adiyy (that they did so), and Fatima bin Al-Khattab (رضي الله عنها), Umar’s sister, lived amongst the family of Al-Khattab and Hafsah was his (Umar’s) elder daughter, and she is the one because of whom Umar was titled(by Kunniyah) Abu Hafs, and Hafsah was born five years before the beginning of the Prophetic mission and she wasn’t buried, so why(do we have) the allegations of burying the younger daughters.

And why was this report (story of Umar burying his daughters) interrupted and not narrated from any of her brothers and sisters and uncles or aunts”. End quote.

Dirasah Naqeedah Fi Al-Marwiyyaat Fi Shaksiyyah Umar Ibn al Khattab wa Siyasah Al-Idariyyah.(112-1/111)²⁸¹

And Allah knows the best.²⁸²

²⁸¹ Translated by Abu Muaaz Mohammed Manna.

²⁸² The question above was posed to islamqa.info, the website run by Shaikh Muhammad Saalih Al-Munajjid Hafidhahullah, and the answer was only available in the Arabic language. It has been translated into the English language for the benefit of sincere students of The Seerah of The Prophet ﷺ and his Sahaba (رضي الله عنهم). Any mistakes in the translation are to be attributed to the translator alone, and rectifications in this regard will be highly appreciated, Barakallahufeekum.

Story-5

False story that Umar Ibn Al-Khattab (رضي الله عنه) was interrupted during his Khutbah to explain how he got two pieces of cloth from the Bait-ul-Maal.

During the Khutbah of Salaatul Jumah, Umar Ibn Al-Khattab (who was the Caliph at that time) stood up on the pulpit and said,

“O people listen to what I have to say and obey me! Salman Al-Farisee a very notable Sahaba stood up and decided to challenge Umar Ibn Al-Khattab saying, “We will not listen and not obey”. “Why?”, asked Umar Ibn Al-Khattab.

Salman Al-Farisee replied, “You are a tall person and your clothes are made up of two sheets. However, the quota of sheet that was distributed from the Bait-ul-maal (the public treasury), upon your own decree was 1 piece of cloth each. So until you account for the extra sheet which you are wearing, we will neither listen nor obey you. Umar Ibn Al-Khattab announced that his son Abdullah Ibn Umar be brought forward.

Umar Ibn Al-Khattab said inform the people where I got this extra sheet from. Abdullah Ibn Umar duly came forward and testified before the whole congregation that “I was given 1 sheet(of cloth) from the Bait ul Maal (public treasure) which I gave to my father as my father is quite tall and could not make a shirt from a single sheet.”

Shaikh Al-Allama Rabee bin Hadee Al-Madhkali mentioned the **falseness of this narration and declared it a fabrication** in his website sahab.net^{283, 284}

²⁸³

<https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=126275>

²⁸⁴ English translation is available here:

<https://authenticseerah.wordpress.com/2018/08/31/false-story-that-umar-ibn-al-khattab-was-interrupted-during-his-khutbah-to-explain-how-he-got-two-pieces-of-cloth-from-the-bait-ul-maal/>

Story-6

The narrations mentioning that Aisha and Muawiyah (رضي الله عنها) said that Al-Isra-wal-Meraj happened by the soul of the Prophet ﷺ and not his body are false.

Question) With respect to the incident of Al-Isra-wal-Miraj, there is a narration from Ummul Mumineen Aisha (رضي الله عنها) saying: “I never found the Prophet ﷺ absent, he ﷺ was made to travel in Al-Isra-wal-Meraj by his soul”, what is the authenticity of this narration?

Answer:

All Praises and Thanks be to Allah.

This narration has been narrated by Muhammad bin Ishaq who said: “It has been narrated to be from some of the Aal-Abi Bakr (family of Abu Bakr) that Aisha said: “”I never found the Prophet ﷺ absent, he ﷺ was made to travel in Al-Isra-wal-Meraj by his soul” “.

Also refer to As-Seerah An-Nabawiyyah of Ibn Hisham (2/46).

Also from the route of Ibn Jareer At-Tabari in his Tafseer (14/445, 22175), and was also mentioned by Qadhi Iyadh in As-Shifa (1/147).

And this is a weak narration not proven from Aisha and some of the Ulama (scholars) ruled it as being Mawdu (fabricated).

As Shaikh Al-Aluwwi As-Saqqaf said in his Takhreej Al-Ahadith Adh-Dhalal (p.229):”Daif (A weak narration), narrated by Ibn Ishaq with a Munqati (broken) chain”. End quote.

And similarly it was narrated from Muawiyah and it was declared weak by Al-Albani, just as he had declared the narration of Aisha

weak and said :”Such is not authentically proven from both of them.” End quote from ‘Checking of Sharh Aqeedah At-Tahawiyyah’(p.246).

And Shaikh Muhammad Rasheed Ridha said: ” And (it may be such that) you found two narrations from Aisha and Muwaiyah, that they both understood that Al-Isra-wal-Meraj did not occur by the blessed body of the Messenger ﷺ and from them both are two narrations which are not needed (required) by the people of knowledge in Hadith, and it was narrated by Ibn Ishaq in his Seerah, and he said,”It has been narrated to be from some of the Aal-Abi Bakr (family of Abu Bakr) that Aisha said: “I never found the Prophet ﷺ absent, he ﷺ was made to travel in Al-Isra-wal-Meraj by his soul””(End of Ibn Ishaq’s statement), and verily these two narrations are weak and they don’t have authentic chains, and I (Rasheed Ridha) searched for a discussion on them and I didn’t find a chain for them other than those narrated by Ibn Ishaq.

As for the narration of Muawiya, it is Munqati (broken in chain), because the narrator Yaqub bin Utbah bin Al-Mugheera bin Al-Akhnas did not meet any Sahabi (Companion) and he only narrated from the Taba’in (successors of the Sahaba), and he died in 128H, and Muawiyah died in 60H.

And the Hadith(narration) of Aisha is as you’ve seen, there is no chain for it, as for the statement of Ibn Ishaq that: ” It has been narrated to me by some of the Aal-Abi Bakr (people of the family of Abu Bakr)”, this shows ambiguity on behalf of the narrator, as he (Ibn Ishaq) doesn’t know who narrated to him from them (Aal-Abi Bakr).Was he (the narrator) trustworthy or not? And did he (the narrator) meet Aisha or not?

And thus both narrations are of Munqati (broken) chains, with unknown narrators, and the people of knowledge do not need such Ahadith!

End quote from Majallah Al-Manar (49/14) from Ash-Shamela (software).

And there is a variation in the wordings of the narration of Ibn Ishaq, in some of them (we find), ‘Ma Faqadtu’, with Ta Mutakallim, which means ‘I never found (the Prophet ﷺ absent)’, and in some narrations of Ibn Ishaq (we find), ‘Ma Fuqida’, in the Fa’l Majhul, which means ‘Never was the body of the Prophet ﷺ found absent’.

If the first version of wordings is considered then it is clear that it (the narration) is a plain lie and false speech, because Al-Isra-wal-Meraj happened before the Hijrah (Migration to Madinah), and the Prophet ﷺ consummated his marriage with Aisha after his migration to Madinah, so how can Aisha (supposedly) claim that, “I never found the Prophet ﷺ absent”!?

Similarly Salihi Rahimahullah in his Sabeel-ul-Huda War-Rashad (3/101) says: “In the manuscript of Seerah (Ibn Ishaq) I saw ‘Ma Fuqida (Fa’l Majhul)’ only, but in Qadhi Iyadh’s book Ash-Shifa I saw ‘Ma Fuqidtu’, i.e. Ta Mutakallim.” End quote.

After this Salihi (3/103) says: “With regards to the Athar (narration) attributed to Aisha about Al-Isra, there is not a single chain about it that reaches the level required to become a proof, and with respect to the chain that is available, it is broken and has unknown(Majhul) narrators, as I’ve mentioned before.”

Also Abu Khattab bin Dahiya mentions in his book ‘At-Tanveer’ that: “This Hadith is fabricated”.

Similarly he has mentioned in his summarized book ‘Minhaj’ that: “The Imam of the Fuqaha of the Shafii Madhab Imam Qadhi Abu Abbas Sareej says: “This narration is not authentic, in fact this Athar (Narration) has been fabricated only so that it opposes the authentic Ahadith” “.

End of Shaikh Salihi’s Quote.

Imam Ibn Abdil Barr Rahimahullah said:

” And (the saying that) Aisha (رضي الله عنها) rejected that Al-Isra didn’t occur by the body (of the Prophet ﷺ): It is not authentically reported from her and not proven to be her statement (it was reported that she said), “I never found the Prophet ﷺ absent, he ﷺ was made to travel in Al-Isra-wal-Meraj by his soul”, and like some narrated from her, “The Prophet’s ﷺ body wasn’t found absent on that night(of Al-Isra-wal-Meraj)”,and this statement is a clear lie, because Aisha was not with the Prophet ﷺ when Al-Isra occurred, but she joined him after many years in Al-Madinah”. End quote from Al-Ajwibah Al-Mustaw’abah Anil-Masail Al-Mustaghribah of Ibn Abdil Barr, Dar Ibn Affan Publishers,(134-135).

Al-Isra, the night journey of the Prophet ﷺ occurred by his soul and body as is mentioned in the Fatawa no: 84314.

End of the Fatwa from islamqa.info^{285 286 287}

²⁸⁵ (الرد-على-من-زعم-ان-الاسراء-والمعراج-خرافة/84314/https://islamqa.info/ar/answers/84314)

²⁸⁶ Original Arabic Source: <https://islamqa.info/ar/answers/228287/>-بطلان-ما-روي-عن-عائشة-في-الاسراء-ما-فقدت-جسد-رسول-الله-صلى-الله-عليه-وسلم

²⁸⁷ The question above was posed to islamqa.info, the website run by Shaikh Muhammad Saalih Al-Munajjid Hafidhahullah, and the answer was only available in the Arabic language. It has been translated into the English language for the benefit of sincere students of The Seerah of The Prophet ﷺ and his Sahaba (رضي الله عنهم). Any mistakes in the translation are to be attributed to the translator alone, and rectifications in this regard will be highly appreciated, Barakallahufeeekum. Translated by Abu Muaaz Mohammed Manna.

Courtesy

After praising Allah, The Most High and sending salutations upon His Prophet ﷺ, we would love to thank our students, our sisters from Taleem-ush-Shariah 3rd year (2018-19), who completed the translation of a shorter summary of this book as a part of their semester wise assignment. Brother Ibrahim Saleel bin Abdus Salam, who also completed his Dirasat-ul-Islamiyyah and Taleem-ush-Sharia course at IEC in 2018, helped in the translation of the author's introduction.

They were also guided by our teachers, Ustadh Muhammad Ashraf bin Rum Salafi , Ustadh Shihabuddin bin Badruddin Swalahi and Ustadh Mohammed Sajid bin Shareef and others, whose assistance helped in the completion of this book. I also thank the Vice Principal of Madrasathul-Huda-Al-Islamiyyah, Ustadh Afthab Ahmad, for his advice regarding this book which helped make the book better than what I had initially planned by leaps and bounds. Brother Muhammad Hasan Sorenji greatly assisted us in editing and restructuring the grammatical constructions in the book. I thank all those who have been mentioned and all those who aided us in one way or the other. May Allah reward all of them immensely.

I also thank IEC (Islamic Education Center for Women ®) for providing me with the necessary resources to work on this book.

We, at IEC (Islamic Education Center for Women) and our sister branches Peace Mansion, Darul-Ayman and Madrasathul-Huda-Al-Islamiyyah, ask Allah, The Most High, to accept this small effort from us and make this a means for all of us to enter Jannah. Aameen.

-Abu Muaaz Mohammed bin Thajammul Hussain Manna.

'مختصر' ما شاع ولم يثبت في السيرة النبوية

This book was translated into the English language for the benefit of the sincere students of The Seerah of The Prophet ﷺ and his Sahaba (رضي الله عنهم) who wish to study the Seerah from authentic sources.

Any mistakes in the translation are to be attributed to the translator(s) alone, and rectifications in this regard will be highly appreciated, Barakallahufseekum.

Apart from this book, readers and research students are requested to re-verify and re-check the things presented in this work to assure themselves of the correctness of Shaikh Muhammad bin Abdullah Al-Ushan's research and not to blindly take everything that is given to them. Rest, this book is an Ijtihad (effort) of the Shaikh, he may be correct or be mistaken somewhere. May Allah reward him immensely.

For any queries, rectifications or suggestions please mail me at mannaforpeace2@gmail.com
authenticseerah@gmail.com

-Abu Muaaz Mohammed bin Thajammul Hussain Manna.

{ربنا تقبل منا إنك أنت السميع العليم}

Notes

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

[illegible]

'مختصر' ما شاع ولم يثبت في السيرة النبوية

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Note added later:

سبب-نزول- /132099/ answers/ar/islamqa.info//
سورة-الكافرون

والحاصل : أن الآثار السابقة – وإن ضعفت أسانيد أفرادها – إلا أنها تتقوى بمجموعها ، ويشهد بعضها لبعض ، خاصة وأنه ليس في متنها ما يستنكر ، ووافقت ظاهر القرآن الكريم ، ولذلك صحح مضمونها الشيخ الألباني رحمه الله في " (، وانظر : " السيرة النبوية في ضوء المصادر 201 صحيح السيرة النبوية ") (175الأصلية " (ص/ .

Summary of the answer: The narrations which were mentioned (about the Sabab-un-Nuzool of Surah Al-Kafiroon) - even though they were with weak chains individually- they strengthen each other, each of them supports the other, specially and that the text has nothing objectionable(Munkar), the texts also are in compliance to what is there in The Quran,

and thus Shaikh Al-Albani authenticated it in "Saheeh As-Seerah An-Nabawiyyah (p.201 Ar.), also see As-Seerah An-Nabawiyyah Fee Dau-il-Masadir Al-Asliyyah (by Dr.Mahdi Rizqullah, p.175 Ar.).

-Abu Muaaz Mohammed Manna.

Note: This shows that there is some substance and strength to the Ahadith which tell about Surah Al-Kafiroon's reason for revelation.

Clarification: In my translation on *Unauthentic Narrations* it is mentioned (from the research of Dr.Muhammad bin Abdullah Al-Ushan) that there is no authentic Sabab-un-Nuzool for Surah Al-Kafiroon. That is the Shaikh's own research and Ijtehad.

What appears to be closer to the truth is like what Shaikh Al-Albani said. Wallahu Alam.

12th Dec 2020.

-Abu Muaaz Mohammed Manna.