

*Sections From:*

# **The Biography of Prophet Muhammad ﷺ (From Reliable and Credibly Established Narrations)**

Compiled majorly from the researches and authentication of Ahadith of the following Ulama: -Imam Ibn Katheer, Shaikh Muhammad Nasiruddin Al-Albani, Shaikh Shuaib Al-Arnaut, Dr. Muhammad As-Suyani, Dr. Mahdi Rizqullah Ahmad and Shaikh Muqbil bin Hadi Al-Wadi'ee, etc.

**-By Mohammed Thajammul Hussain Manna**

*... based on suggestions by Twitter users.*

**-This is a compilation of the Blessed Seerah of The Prophet ﷺ based only on authentic Ahadith for the storyline.**

**An Excerpt From  
The Introduction Of The Book  
Vol.1, pages 11-19.**

## **Introduction By The Compiler**

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

This, in your hands my dear brothers and sisters in faith, is the noble biography of the last and final messenger of Allah, Muhammad bin ‘Abdullah bin ‘Abdul Muttalib ﷺ. This will be In-sha-Allah a humble addition to the long list of books on the Seerah (Biography) of Prophet Muhammad ﷺ.

The speciality of this book however, in contrast to the other books authored and compiled on the same subject, in the English language, is that- I as the compiler here, have tried to collect and place only those narrations which were declared Sahih (authentic), Hasan (good and acceptable) or reliable, according to the scholars of Hadith. I have tried my best, to use the books by the scholars which underline and mention weak and unfound narrations oftenly quoted by the books of Seerah as well as the well-researched gradings done on the books of Hadith by the Muhaddithoon and Muhaqqiqoon (Hadith Research Scholars).

I, and my team, especially referred to the vast researches of Shaikh Muhammad Nasiruddeen Al-Albani (d.1999 C.E), Shaikh Shuaib Al-Arnaut (d.2016 C.E) and Shaikh Ahmad Muhammad Shakir (d.1958 C.E) for Ahadith. And the thorough researches of Shaikh Dr. Muhammad bin Hamd As-Suyani and Shaikh Dr. Mahdi Rizqullah Ahmad, from their respective books authored on the Seerah of the Prophet ﷺ.

Apart from the stalwarts mentioned above, this book also benefits immensely from various other scholars of Islam, whose references will be made throughout the entirety of the book.

This book also mentions necessary benefits from the diverse aspects of the Prophetic biography, from the pens of the great many ‘Ulama (polymath scholars) of Islam, so as to aid the reader to make the most out of his study of the Seerah.

And our aim and objective in this book, is just like what Dr. Muhammad bin Abdullah Al-Ushan mentioned in the introduction of his book ‘Ma Sha’a Wa Lam Yathbut Fis-Seerah An-Nabawiyyah’ that, “And the objective of this book is preservation of biography from the

unauthentic events<sup>1</sup>, 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) biography<sup>2</sup>".End quote.

We ask Allah, The Most High, to accept this small effort from us and to make this a source of benefit for Islam and the Muslims, and make this a means for all of us to enter Jannah.

- The Compiler, Mohammed Thajammul Hussain Manna.

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<sup>1</sup> Unauthentic stories which may be weak or fabricated.

<sup>2</sup> The Prophet ﷺ said: "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.

## **We Would Like To Add Here An Excerpt of What Shaikh Muhammad bin Saalih Al-Uthaymeen Said On Compiling Authentic Seerah<sup>3</sup>**

Shaikh Muhammad bin Saalih Al-Uthaymeen (d.2001 CE) 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 Sahih, 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.<sup>4</sup>

## **Importance of Knowing The Status of Narrators In Historical Reports**

Shaikh ‘Abdur-Rahman ibn Yahya Al-Mu’allimi (d.1966 CE) said:

“No doubt the need to know the status of narrators of reports is greater in the field of history than in the field of hadith, because lying and leniency occur more frequently in historical reports”. End quote.<sup>5</sup>

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<sup>3</sup> [www.shamela.ws/index.php/book/97932](http://www.shamela.ws/index.php/book/97932)

<sup>4</sup> (00:24:39) ب 63، من "سلسلة لقاء الباب المفتوح"

<sup>5</sup> ‘Ilm Ar-Rijaal wa Ahammiyyatuhu (p. 24). (islamqa.info|176293)

## **Bibliography: These Were The Most Important Scholarly Works Used In Our Book**

1. **‘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.

2. **‘The Life of Muhammad ﷺ’**, a translation of ‘Seera-tur-Rasulullah’ of Imam Ibn Ishaq’ by A. Guillaume.

3. **‘Sirat Ibn Hisham’**, abridged by Abdus Salam M. Harun.

4. **‘A Biography of The Prophet of Islam in The Light of The Original Sources’**, by Dr. Mahdi Rizqullah Ahmad (in English) by Darussalam Publications, Riyadh-KSA.

5. **‘Sahih As-Seeratin Nabawiyyah’<sup>6</sup>**, by Shaikh Muhammad Nasiruddin Al-Albani, this book was only completed till the chapter of Al-Isra wal-Mi’raj, the Shaikh passed away before its completion<sup>7</sup>. We have exhaustively used the English translation by Abu Sahl Fahad bin Nawwaab Barmem, published by Islamworld, Bangalore-India.

6. **‘As-Seerah An-Nabawiyyah As-Sahihah’<sup>8</sup>**, by Dr. Akram Diya Al-Umari in the Arabic language.

7. **‘Sahih Seerah-An-Nabawiyyah’<sup>9</sup>**, by Shaikh Ibraheem Al-Ali in the Arabic Language.

8. **‘As-Seerah An-Nabawiyyah Kama Ja’at Fee Al-Ahadith As-Sahihah Qiratun Jadeedah’<sup>10</sup>** by Shaikh Dr. Muhammad bin Hamd As-Suyani which is in four volumes.

9. **‘As-Sahih Min Ahadith As-Seeratin Nabawiyyah’**, also by Shaikh Dr. Muhammad bin Hamd As-Suyani, in one volume, which is also available in the Urdu language now, translated by Shaikh Hafiz Muhammad Abbas Anjum Gondhalvi, Darul Ilm Publishers and Distributors, Mumbai-India. We benefitted from both of these works.

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<sup>6</sup> صحيح السيرة النبوية

<sup>7</sup> This has been translated into the English language by Brother Abu Sahl Fahad bin Nawwaab Barmem and was distributed by Islamworld Bangalore, India.

<sup>8</sup> السيرة النبوية الصحيحة للشيخ أكرم ضياء العمري

<sup>9</sup> صحيح السيرة النبوية للشيخ إبراهيم العلي

<sup>10</sup> السيرة النبوية كما جاءت في الأحاديث الصحيحة قراءة جديدة

**10. ‘Ma Sha’a Wa Lam Yathbut Fis-Seerah An-Nabawiyyah’** (Or-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.<sup>11</sup>

**11. ‘Ar-Raheeq-ul-Makhtoum’**, by Shaikh Safi-ur-Rehman Al-Mubarakpuri and its English translation by Darussalam Publications, Riyadh.

**12. ‘At-T’aleeq Ala Ar-Raheeqil Makhtoum<sup>12</sup>’**, by Shaikh Abu Abdur Rahman Mahmud bin Muhammad Al-Malaah in the Arabic language, which underlines the weak and unreliable narrations in Ar-Raheequl Makhtoum (The Sealed Nectar).

**13. ‘Difa Anil-Hadith An-Nabawiyya was-Seerah Fee Ar-Raddh Ala Jahalaat Ad-Duktoor Al-Booti Fi Kitabihi Fiqh-Us-Seerah<sup>13</sup>’**, by Shaikh Muhammad Nasiruddin Al-Albani (This has also been translated into the Urdu language by Dr.Muhammad Rida-ul-Islam Nadwi<sup>14</sup>).

**14. Fiqh-us-Seerah of Shaikh Muhammad Al-Ghazali checked by Shaikh Muhammad Nasiruddin Al-Albani**, also available in the English language.

**15. ‘Silsilatul-Ahadith As-Sahihah’**, by Shaikh Muhammad Nasiruddin Al-Albani (This has also been translated into the Urdu language by Shaikh Muhammad Sadiq Khaleel).

**16. ‘Silsilatul-Ahadith Ad-Daeefa’**, by Shaikh Muhammad Nasiruddin Al-Albani.

**17. ‘As-Sahih Al-Musnad Min Asbabin-Nuzool by Shaikh Muqbil bin Hadi Al-Wadi’ee** (We used the English translation by Abdullah MacPhee, from Authentic Statements Publishing (USA).

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<sup>11</sup> See- ‘Famous But Unauthentic Stories From The Seerah of The Prophet Muhammad’ which is the summarized translation of the aforementioned book in English by me. Published for the first time by Islamic Education Center for Women (IEC) ®, Mangalore, India, on December 2019.

<sup>12</sup> تعليق على رحيق المختوم

<sup>13</sup> دفاع عن الحديث النبوي والسيرة في الرد على البوطي في كتابه فقه السيرة

<sup>14</sup> سيرة النبي بر أبك تنقيدي نظر

**18. Sunnah.com for the translation of the six famous books (Kutub As-Sittah) of Hadith and other than them. The translation of Kutub-us-Sitta there were taken from Darussalam Publications (KSA).**

**19. Shaikh Muhammad Saalih Al-Munajjid's beneficial site islamqa.info for added commentary and points.**

Apart from this, numerous other sources were used- they will be aptly referenced in their respective places In-sha-Allah.



## Methodology Followed In Preparing This Book

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

Before this compilation came into being, I had completed drawing sketches of this work two years before we finally decided to give this compilation of ‘Seerah based on Authentic Ahadith only’ a final go.

As a result, Alhamdulillah, I penned a short and summarized book ‘Mukhtasar Seeratin Nabi ﷺ’ (unpublished) - benefitting from Ar-Raheeq-ul-Makhtoum, Fiqh-us-Seerah (of Sh.Al-Ghazali with its narrations commented upon by Sh. Al-Albani), ‘Difa Anil-Hadith An-Nabawiyya was-Seerah Fee Ar-Raddh Ala Jahalaat Ad-Duktoor Al-Booti Fi Kitabih Fi Fiqh-Us-Seerah (Sh.Al-Albani’s comments upon the narrations used in Dr.Ramadan Al-Booti’s Fiqh-us-Seerah), ‘At-T’aleeq Ala Ar-Raheeqil Makhtoum’ (by Sh. Abu Abdur Rahman Mahmud bin Muhammad Al-Malaah which underlines the weak and unreliable narrations in Ar-Raheequl Makhtoum), ‘Ma Sha’a Wa Lam Yathbut Fis-Seerah An-Nabawiyyah’ (by Sh. Muhammad bin Abdullah Al-Ushan) and ‘Sahih As-Seeratin Nabawiyyah’ (by Sh.Al-Albani)- this summarized booklet helped me immensely in ordering and arranging the narrations and timelines in this book, and also enlightened me about the nuances of compiling a heavier and detailed book on the subject of the Seerah of the Prophet ﷺ .

Another benefit that Allah Helped me was that in the course of studying authentic Seerah, I and my team prepared the book ‘Famous But Unauthentic Stories From The Seerah of The Prophet Muhammad’ which is the summarized translation of the Arabic book ‘Ma Sha’a Wa Lam Yathbut Fis-Seerah An-Nabawiyyah’ (by Sh. Muhammad bin Abdullah Al-Ushan). Published for the first time by Islamic Education Center for Women (IEC) ®, Mangalore, India, on December 2019. By this time, Alhamdulillah, we were enlightened and aware of the various books on authentically established Seerah available in the Arabic language.

Thus, Allah guided us to finally work on this task. This beneficial work actually began as an attempt to only translate the extremely valuable book, **‘As-Sahih Min Ahadith As-Seeratin Nabawiyyah’** by Shaikh Dr. Muhammad bin Hamd As-Suyani, into the English language. We greatly benefitted from the Urdu translation of the very book by Shaikh Hafiz Muhammad Abbas Anjum Gondhalvi, (re-) titled ‘Sahih Seerat-e-Rasool’.

As we were into this book, we realized that, the aforementioned book did miss out on quite a many other reliable narrations and a handful of the narrations mentioned in the above book were declared weak by other Hadith scholars. Thus, we did not include the narrations that were declared weak by the Hadith scholars, especially relying on the rulings and gradings on Hadith by Shaikh Muhammad Nasiruddin Al-Albani, Shaikh Shuaib Al-Arnaut, Shaikh Ahmad Shakir and others. May Allah reward all the scholars of Islam for their efforts.

After that, we measured the remnant of our work, with other books of Seerah in the following stages.

First, adding the narrations from- **‘Sahih As-Seeratin Nabawiyyah’**, by Shaikh Muhammad Nasiruddin Al-Albani. Secondly, taking authentic narrations and ‘lessons and benefits’ from the well referenced and researched work- **‘A Biography of The Prophet of Islam in The Light of The Original Sources’**, by Dr.Mahdi Rizqullah Ahmad<sup>15</sup>.

Thirdly, going through the works on **Seerah by Imam Ibn Ishaq (through Imam Ibn Hisham) and Imam Ibn Katheer**, and adding narrations from them which were declared authentic either by the Hadith scholars of the past or the present.

Finally, adding what we missed from the above, by cross-checking with the following books-**‘Sahih Seerah-An-Nabawiyyah’**, by Shaikh Ibraheem Al-Ali, **‘Ma Sha’a Wa Lam Yathbut Fis-Seerah An-Nabawiyyah’** by Shaikh Muhammad bin Abdullah Al-Ushan and many other books Walhamdulillah.

With regards to the Arabic translation of the Ahadith, we have taken majorly from the previously translated works of Hadith of Kutub-us-Sitta and the first four volumes of Musnad Ahmad by Darusslam Publishers (KSA)<sup>16</sup>, and if the narration was originally from Seerat Ibn Ishaq or As-Seerah An-Nabawiyyah of Ibn Katheer, we took it from their former English translations, some narrations were taken from the works of Dr.Ali As-Sallabi translated by Darussalam Publishers (KSA), and some were taken from other sources, all of these were referenced back to their original translators in the book. At times we

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<sup>15</sup> Throughout, whenever I refer to Dr. Mahdi or his book, it refers to this excellent work on the Seerah titled: ‘A Biography of The Prophet of Islam , In the Light of the Original Sources An Analytical Study’ (Volumes 1&2) translated into English by Shaikh Syed Iqbal Zaheer, published by Darussalam, Riyadh (KSA). [Compiler]

<sup>16</sup> And we did not mention this everytime we copied from them, we hope that the readers will understand that because we have credited them for that here, Walhamdulillah.

found certain minute errors in the translations from the said sources, and thus we corrected them after comparing them with their respective Arabic sources.

I have at times used pieces of information from unreliable narrations or narrators (like Al-Waaqidi) *only for presenting an approximate date* of the events according to historical sources in the footnotes, not for adding any details to the main text of the Seerah.

Thus, this book is an amalgamation of the previously published works of the scholars of Hadith and Seerah. We hope that this endeavour by us will be fruitful for the Ummah in studying the Prophet's biography ﷺ. May Allah accept this from us.

-Mohammed Thajammul Hussain Manna

**The Issue Of Hilf Al-Fudhoul**

**Vol.1, pages 95-98.**

## Helping In Social Work And Hilf Al-Fudhool<sup>258</sup>

**‘Abdur-Rahman bin ‘Awf** (رضي الله عنه) narrated that the Prophet ﷺ said:

"I was present at the Treaty of al-Mutayyabeen<sup>259</sup> with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)." Az-Zuhri said: The Messenger of Allah ﷺ said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam." The Messenger of Allah ﷺ created a bond between Quraysh and the Ansaar.<sup>260</sup>

**Jubair ibn Mut'im reported from his father that `Abdul-Rahman ibn `Awf said:** The Messenger of Allah ﷺ said: "I was present at Hilf Al-Mutayyabeen (the alliance of the perfumed ones) with my paternal uncles [when I was a boy].<sup>261</sup> I would not wish to break it, even for red camels."<sup>262</sup>

**‘Abdullah ibn ‘Abbas** (رضي الله عنه) narrates that, Prophet ﷺ said:

"There is no pact in Islam (*pacts from the days of ignorance which involve injustice and tribalism*), and every pact that was there in Jahiliyyah (which was based on goodness) does not increase in Islam except by being firmer and stronger. If I am offered red camels to break the pact of Dar-Un-Nadwah, I would still not break it."<sup>263 264</sup>

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<sup>258</sup> Abu Sahl Fahad: 'Hilf Al-Fudhool' (sing. Fadhl, meaning: The Alliance of The Virtuous). The story that led to this treaty says that a man from the tribe of Az-Zubaid came as a merchant to Makkah where he sold some commodities to Al-'Aas Ibn Waail. After securing the commodity, the latter tried to evade paying for the goods. So the man sought help from the different tribes of Quraysh but they paid no heed to his earnest pleas. He then resorted to a mountaintop and began, at the top of his voice, to recite verses of complaint giving an account of the injustices he sustained. Az-Zubair Ibn `Abdul-Muttalib heard of him and made inquiries into the matter. Consequently, the parties to the aforesaid treaty convened their meeting and managed to force the man's money out of Al-'Aas Ibn Waail. [Ibn Katheer in 'Al-Bidayah' (2/291)]

<sup>259</sup> This is another name of Hilf Al-Fudhool.

<sup>260</sup> Musnad Ahmad 1655. Shaikh Shuaib Al-Arnaut declared the chain of this narration to be Sahih.

<sup>261</sup> This addition is from Musnad Ahmad (1676) and the chain of this narration is Sahih. Also reported by Al-Hakim in "Al-Mustadrak" (2870) and he said it is Sahih and Adh-Dhahabi agreed with him. See Sahih Al-Jaami' (3717) of Shaikh Al-Albani. (Abu Sahl Fahad bin Nawaab Barmem)

<sup>262</sup> Al-Baihaqi in "Ad-Dalail" (2/38); Shaikh Al-Albani said: The chain of this narration is "Hasan" and it is further supported by the next narration. There is another chain in support of this narration as reported by Al-Bukhari in "Al-Adab al-Mufrad" (567) from the Hadith of `Abdul-Rahmaan Ibn `Awf, and the chain of this narration is Sahih. See also "Silsilatul Ahadith As-Sahihah" (1900). (Abu Sahl Fahad)

<sup>263</sup> Tafsir-At-Tabari 5/55, authentic according to Shaikh Dr. Muhammad bin Hamd As-Suyani, as stated in his book 'As-Sahih Min Ahadith As-Seeratin Nabawiyyah', which is also available in the Urdu Language now.

## The Prophet's ﷺ Character As A Businessman

**Narrated As-Sa'ib** (رضي الله عنه):

I came to the Prophet ﷺ. The people began to praise me and make a mention of me. The Messenger of Allah ﷺ said: "I know you", that is, he knew him. I said: "My father and mother be sacrificed for you! You were my partner<sup>265</sup> and how good a partner; you neither disputed nor quarrelled".<sup>266</sup>

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**Henceforth we will only be referring to him as Dr. Muhammad As-Suyani.**

<sup>264</sup> This was in Dhul-Qa'dah twenty years before the Prophet ﷺ was commissioned. Ibn Ishaq, without an attribution – Ibn Hisham (1/182). Dr. Mahdi, Vol.1, p.127. The date of Hilf Al-Fudhool isn't mentioned in authentic reports. Hence, we have mentioned the date given by Imam Ibn Ishaq from Seerat Ibn Hisham so that the readers may get an approximate idea. And Allah knows the best. [Compiler]

<sup>265</sup> In business.

<sup>266</sup> Sunan Abi Dawud 4836, Sunan Ibn Majah 2287. Sahih according to Shaikh Al-Albani.

## **The Prophet's ﷺ Marriage With Khadija bint Khuwailid (رضي الله عنها)<sup>267</sup>**

She was Khadija bint Khuwailid bin Asad bin 'Abdul-'Uzza bin Qusaiy bin Kilab<sup>268</sup>.

Khadija was previously married to 'Atiq bin 'A'idh Al-Makhzumi. She bore him a female child. After him she was married to Abu Halah bin Nabbash At-Tamimi. She bore him a boy – Hind – and a girl. Abu Halah died in pre-Islamic times<sup>269</sup>.

The Prophet Muhammad ﷺ married Khadija bint Khuwailid when he was twenty-five years old according to almost all historical sources<sup>270</sup>. She sent him a proposal for marriage through her acquaintances after she was impressed by his noble manners and character. Khadija bint Khuwailid was a lady who was twice widowed and had three children from her previous marriages. She was a very wealthy businesswoman and later on spent all of her wealth on benefiting Islam and the Muslims.

As long as she was alive the Prophet ﷺ never married another lady<sup>271</sup>. Their marriage lasted for around twenty-three years.<sup>272</sup>

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<sup>267</sup> The report of the marriage of The Prophet ﷺ to Khadija while her age was forty is from the weakest of narrations reported by Al-Waaqidi, and he is Matrook. Rather it is said by Imam Ibn Katheer 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 of 'Ma sha Wa Lam Yathbut Fis Seerah', Dr. Muhammad bin 'Abdullah Al-Ushan. The narrator here is Muhammad bin Umar bin Waqid Al-Aslami Al-Waaqidi, commonly referred to as Al-Waaqidi. Many scholars have cast doubts on his integrity in narrating Hadith. Refer to Siyar A'lam-in-Nubala for a detailed criticism of Al-Waaqidi.

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

Refer to Ibn Al-Qayyim's famous work, Za'ad Al-Ma'ad (1/105); less known among Muslims is what Ibn Katheer 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] [From the summarized translation of the book: 'Ma sha Wa Lam Yathbut Fis Seerah' by Mohammed Thajammul Hussain Manna, point 5].

<sup>268</sup> Dr. Mahdi.

<sup>269</sup> So said Ibn Hajar in his Al-Fath (14/287). (Dr. Mahdi, Vol.1, p.128)

<sup>270</sup> Ibn Hajar: Al-Fath (14/286-295). Al-Bukhari dedicated a whole chapter to it under the title: "The marriage of the Prophet ﷺ to Khadija and her Virtues, see: Al-Bukhari/ Al-Fath (14/286-295/H. 3818-3824).

<sup>271</sup> Sahih Muslim (4/1889/H. 2436), Ibn Hisham (1/246) but a Suspended (Mu'allaq) report. Ibn Hajar said in Al-Fath (14/291): "At this point there is no difference of opinion between the scholars."

<sup>272</sup> Summarized from various historical sources.

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The story of the Prophet ﷺ travelling to Shaam (Greater Syria) with the goods of Khadija bint Khuwailid and then Khadija being impressed by his conduct when she was informed by Maysarah is not authentic.- Ibn Ishaq narrated the story of Maysarah without a chain, Seerat Ibn Hisham (1/244-245). The reports that Khadija sent Nafisah bint Munyah to send a proposal to the Prophet ﷺ is also weak.- Reported by Muhamily, as mentioned by Adh-Dhahabi in his Sirat, p.64, being a narration of Nafisah bint Munyah. Adh-Dhahabi however rejected the story that mentions the Prophet's journey to Shaam as a merchant according to the hadith of Nafisah bint Munyah in which it was mentioned that Khadija sent Nafisah to the Messenger of Allah to propose marriage to him. Adh-Dhahabi believes this story is weak because it includes 'Abdullah bin Shabib who was a worthless person- Musa bin Shaybah who was weak (in narration) and 'Umar bin Abu Bakr Al-'Adawi who was weak too. Ibn Ishaq reported this Hadith without a chain – Ibn Hisham (1/244-1/245), and Ibn Sa'd (1/129-133) with a weak chain. (Dr. Mahdi, Vol.1, p.128-129)



**Al-Isra wal-Me'raj**

**Vol.1, pages 261-290.**

## Al-Isra wal-Mi'raj

**Narrated Malik bin Sa'saa** (رضي الله عنه):

"The Prophet ﷺ said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men.

A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief.

Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibreel. When I reached the nearest heaven<sup>704</sup>, Jibreel said to the heaven's gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Jibreel.'

The gate-keeper asked, 'who is accompanying you?' Jibreel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Jibreel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!'

Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibreel said, 'Jibreel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!'

Then I met 'Isa and Yahya<sup>705</sup> (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibreel said, 'Jibreel.' It was asked, 'Who is with you?' Jibreel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Jibreel. 'He is welcomed. What a wonderful visit his is!'

(The Prophet ﷺ added:) There I met Yusuf and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.'

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<sup>704</sup> Sky.

<sup>705</sup> May Allah be pleased with all of the Prophets.

Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Harun who said, 'You are welcomed O brother and a Prophet'.

Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.'

When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.'

Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibraheem (Abraham) who said, 'You are welcomed O son and a Prophet.'

Then I was shown Al-Bait Al-Ma'mur<sup>706</sup>. I asked Jibreel about it and he said, 'This is Al Bayt-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave, they never return to it (but always a fresh batch comes into it daily).'

Then I was shown Sidrat-ul-Muntaha<sup>707</sup> (i.e., a tree in the seventh heaven) and I saw its Nabk<sup>708</sup> fruits which resembled the clay jugs of Hajr (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden.

I asked Jibreel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me.

I descended till I met Musa (Moses) who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I

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<sup>706</sup> **Al-Bait Al-Ma'mur** (Arabic: **الْبَيْتُ الْمَعْمُور**) or the "Frequented House" is a house which is situated on the 7th heaven, directly above the Ka'bah on earth. The angels make Tawaaf (circumambulate) to this House as is done in Hajj or Umrah to The Ka'bah. The Ka'bah on earth is a replica of it. Angels perform prayer in the Al-Bait Al-Ma'mur. Every single day 70,000 angels visit it. This will continue on until the Day of Resurrection. Al-Bait Al-Ma'mur is mentioned in Surah At-Tur, Ayah 4, Allah said: "And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels);" Quran Surah 52:4.

([www.askislampedia.com/home/-/wiki/English\\_wiki/Baitul+Mamur/pop\\_up](http://www.askislampedia.com/home/-/wiki/English_wiki/Baitul+Mamur/pop_up))

<sup>707</sup> This is the Jujube tree, also called the Lote tree.

<sup>708</sup> Jujube fruit.

know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).'

I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice.

Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)''

Allah's Messenger ﷺ was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."<sup>709</sup>

**Anas bin Malik reported Allah's Messenger ﷺ as saying:**

"I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave".<sup>710</sup>

**It is narrated on the authority of Anas bin Malik that the Messenger of Allah ﷺ said:**

"I was brought Al-Buraq who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Mosque (Bait Al-Maqdis in Jerusalem), then tethered it to the ring used by the Prophets.

I entered the Mosque and prayed two rak'ahs in it, and then came out and Jibreel brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibreel said: You have chosen the Fitrah (what confirms to the innate nature).

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<sup>709</sup> Sahih Al-Bukhari 3207. عليهم الصلاة والسلام جميعا

<sup>710</sup> Sahih Muslim 2375.

Then he took me to heaven. Jibreel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Jibreel. He was again asked: Who is with you? He (Jibreel) said: Muhammad. It was said: Has he been sent for? Jibreel replied: He has indeed been sent for.

And (the door of the heaven) was opened for us and lo! We saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Jibreel (asked the door of heaven to be opened), and he was asked who he was.

He answered: Jibreel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened.

When I entered 'Isa ibn Maryam and Yahya bin Zakariya, cousins from the maternal side, welcomed me and prayed for my good.

Then I was taken to the third heaven and Jibreel asked for the opening (of the door). He was asked: Who are you? He replied: Jibreel. He was (again) asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for.

(The gate) was opened for us and I saw Yusuf who had been given half of (the world's) beauty. He welcomed me and prayed for my well-being.

Then he ascended with us to the fourth heaven. Jibreel asked for the (gate) to be opened, and it was said: Who is he? He replied: Jibreel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for.

The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being, (About him) Allah, the Exalted and the Glorious, has said:" We elevated him (Idris) to the exalted position" (Qur'an, Surah Maryam 19:57).

Then he ascended with us to the fifth heaven and Jibreel asked for the (gate) to be opened. It was said: Who is he? He replied: Jibreel. It was (again) said: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for.

(The gate) was opened for us and then I was with Harun u, He welcomed me and prayed for my well-being. Then I was taken to the sixth heaven.

Jibreel asked for the door to be opened. It was said: Who is he? He replied: Jibreel. It was said: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa, He welcomed me and prayed for my well-being.

Then I was taken up to the seventh heaven. Jibreel asked the (gate) to be opened. It was said: Who is he? He said: Jibreel It was said. Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for.

(The gate) was opened for us and there I found Ibraheem reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again.

Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty.

Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses and he said: What has your Lord enjoined upon your Ummah?

I said: Fifty prayers. He said: Return to your Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. As I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden).

He ﷺ said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said: (The Lord) reduced five (prayers) for me.

He said: Verily your Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He (Allah) said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded.

I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah ﷺ remarked: I returned to my Lord until I felt ashamed before Him".<sup>711</sup>

### **Narrated Abu Huraira:**

"The Prophet ﷺ said, "I met Moses on the night of my Ascension to heaven." The Prophet ﷺ then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanua".

The Prophet ﷺ further said, "I met Jesus". The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his children did."

The Prophet ﷺ further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.'"<sup>712</sup>

### **It is narrated on the authority of ‘Abdullah (Ibn ‘Umar):**

"That when the Messenger of Allah ﷺ was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates every- thing that descends from above it and is held there.

(It is with reference to this that) Allah said: "When that which covers covered the lote-tree" (Quran Surah 53:16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah ﷺ was given three (things)- He was given five prayers, he was given the concluding verses of Sura Al-Baqara, and remission of serious sins for those among his Ummah who associate not anything with Allah."<sup>713</sup>

### **Ash-Shaibani reported to us:**

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<sup>711</sup> Sahih Muslim 162.

<sup>712</sup> Sahih Al-Bukhari 3437.

<sup>713</sup> Sahih Muslim 173.

"I asked Zirr bin Hubaish about the words of Allah (the Mighty and Great):" So he was (at a distance) of two bows or nearer" (Al-Qur'an, Surah An-Najm 53:8).

He said: "Ibn Mas'ood informed me that, verily, the Messenger of Allah ﷺ saw Jibreel and he had six hundred wings".<sup>714</sup>

**Ash-Shaibani narrated on the authority of Zirr who narrated it on this authority of 'Abdullah that the (words of Allah):**

"The heart belied not what he saw" (Surah An-Najm: 11) imply that he saw Jibreel and he had six hundred wings.<sup>715</sup>

**Zirr bin Hubaish narrated it on the authority of 'Abdullah (that the words of Allah):**

"Certainly he saw of the greatest signs of Allah" (Quran, Surah An-Najm: 18) imply that he saw Jibreel in his (original) form and he had six hundred wings.<sup>716</sup>

**It is narrated on the authority of Abu Huraira that the (words of Allah):**

"And certainly he saw him in another descent" (Surah An-Najm: 13) imply that he saw Jibreel.<sup>717</sup>

**It is narrated on the authority of Ibn 'Abbas that he ﷺ saw (Allah) with, his heart.**<sup>718 719</sup>

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<sup>714</sup> Sahih Muslim 174a.

<sup>715</sup> Sahih Muslim 174b.

<sup>716</sup> Sahih Muslim 174c.

<sup>717</sup> Sahih Muslim 175.

<sup>718</sup> Sahih Muslim 176a.

<sup>719</sup> Shaikh Al-Islam Ibn Taymiyyah said:

**"Chapter: with regard to seeing Allah,** what was proven in As-Sahih from Ibn 'Abbas is that he said: 'Muhammad saw his Lord with his heart twice, and 'Aisha denied that he had seen Him. Some people reconciled these two reports by saying that 'Aisha denied that he saw Him with his eyes and Ibn 'Abbas affirmed that he saw Him with his heart. Some versions of the report narrated from Ibn 'Abbas refers to seeing without specifying how, and others indicate that it was with the heart. Sometimes he says that Muhammad saw his Lord, and sometimes he says that Muhammad saw Him.

There is no clear statement from Ibn 'Abbas which says that he saw Him with his eyes. Similarly, Imam Ahmad sometimes says that he saw Him and sometimes says that he saw Him with his heart. No one whom Ahmad heard said that he saw Him with his eyes. But some of his companions heard some of the words that did not specify how, and understood from that that he had seen Him with his eyes, just as some people heard the words of Ibn 'Abbas that did not specify how, and understood from that that he had seen Him with his eyes.



**It is narrated on the authority of Ibn ‘Abbas that the words:**

"The heart belied not what he saw" (Surah An-Najm: 11) and "Certainly he saw Him in another descent" (Surah An-Najm: 13) implies that he saw him twice with his heart.<sup>720</sup>

**It is narrated on the authority of Masruq ibn Al-Ajda’ that he said:**

I was resting at (the house of) ‘Aisha that she said: “O Abu ‘Aisha (Kunyah of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah.

I asked what they were<sup>721</sup>. She said: He who presumed that Muhammad ﷺ saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in haste.

Has not Allah (Mighty and Majestic) said: "And truly he saw him on the clear horizon" (Surah At-Takwir, 81:23) and "he saw him in another descent" (Surah An-Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah ﷺ about it, and he said:

‘Verily he is Jibreel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the

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But there is nothing in the evidence to prove that he saw Him with his eyes, and that was not narrated from any of the Sahabah. There is nothing in the Qur’an or Sunnah to indicate that, rather the Sahih texts which indicate that he did not see Him are more definitive.

In Sahih Muslim it is narrated that Abu Dharr said: ‘I asked the Messenger of Allah (peace and blessings of Allah be upon him), “Did you see your Lord?” He said, “He is veiled with Light, how could I see Him?”’ And Allah says (interpretation of the meaning):

‘Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]

Who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsaa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat (proofs, evidences, lessons, signs, etc.)’ [Al-Isra 17:1]

If he had seen Him with his own eyes, that he would have mentioned that. The same applies to the words “Will you then dispute with him (Muhammad) about what he saw [during the Mi’raj]?” [An-Najm 53:12 – interpretation of the meaning]. If he had seen Him with his own eyes, that would have been mentioned.

It is proven from the Sahih texts and from the consensus of the Salaf (first generations) of this Ummah that no one can see Allah with his eyes in this world, with the exception of the claim made by some that our Prophet Muhammad alone saw Him. But they are agreed that the believers will see Allah on the Day of Resurrection with their own eyes just as they see the sun and the moon (in this world).” End quote. Majmoo’ Al-Fataawa, Vol. 6, P. 509-510. (islamqa.info/en/answers/12423/did-the-prophet-peace-and-blessings-of-Allah-be-upon-him-see-his-lord-on-the-night-of-the-miraj)

<sup>720</sup> Sahih Muslim 176b.

<sup>721</sup> i.e., Some people were saying so.

space) from the sky to the earth with the greatness of his bodily structure’.

She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision and He is Subtle, and All-Aware" (Surah Al-An`am 6:103)?

(She, i.e., ‘Aisha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Surah Ash-Shura, 42:51)

She said: He who presumes that the Messenger of Allah ﷺ concealed anything from the Book of Allah fabricates the greatest lie against Allah.

Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Surah Al-Maidah 5:67).

She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.'" (Surah An-Naml 27:65).<sup>722</sup>

### **It is narrated on the authority of Abu Dharr:**

"I asked the Messenger of Allah ﷺ: Did you see thy Lord? He said: (He is) Light; how could I see Him?"<sup>723</sup>

### **‘Abdullah bin Shaqiq reported:**

"I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light."<sup>724</sup>

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<sup>722</sup> Sahih Muslim 177a.

<sup>723</sup> Sahih Muslim 178a.

<sup>724</sup> Sahih Muslim 178b.

## **The Polytheists of Makkah Quiz The Prophet ﷺ And Ask Him To Describe Baitul-Maqdis If He Is Truthful**

**It was narrated that Ibn 'Abbas said:**

“The Prophet ﷺ was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baitul-Maqdis and of their caravan.

Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl.

Abu Jahl said: Is Muhammad trying to scare us with the tree of Az-Zaqqoom<sup>725</sup>? Bring us some dates and butter and let us have some Zaqqoom! And he (the Prophet ﷺ) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Isa, Musa and Ibraheem, blessings of Allah be upon them”.

And the Prophet ﷺ was asked about the Dajjal and he ﷺ said: "He is white with a pinkish colour – (Hasan, the narrator added- ) I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw 'Isa, a young white man, with curly hair, keen-sighted and lean. And I saw Musa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion (referring to himself). And Jibreel said: Greet Malik<sup>726</sup> with Salaam, so I greeted him with Salaam.”<sup>727</sup>

**It is narrated on the authority of Abu Huraira that the Messenger of Allah ﷺ said:**

“I found myself in Hijr and the Quraysh were asking me about my night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind).

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<sup>725</sup> A food that the people of Hell Fire will eat, it also means the Az-Zaqqoom tree that grows in the Hell.

<sup>726</sup> The angel Malik is the gatekeeper of the Hell Fire.

<sup>727</sup> Musnad Ahmad 3546, Sunan Nasai Al-Kubra 377/6, Shaikh Shuaib Al-Arnauut graded it Sahih.

I was very much vexed<sup>728</sup>, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of Messengers.

I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a.

I saw Jesus son of Mary offering prayer, of all of men he had the closest resemblance with 'Urwa bin Mas'ood Ath-Thaqafi.

I saw Ibraheem offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation.”<sup>729</sup>

## **Some Other Narrations Related To Al-Isra Wal-Mi'raj**

**Jabir bin 'Abdullah reported that Allah's Messenger ﷺ said:**

I was shown Paradise (and heard the noise of steps) and I saw the wife of Abu Talha (i.e., Umm Sulaim) and I heard the noise of steps before me and, lo, it was that of Bilal.<sup>730</sup>

**It was narrated that Ibn 'Abbas said:**

“On the night when the Prophet ﷺ was taken on the Night Journey (Isra'), he entered Paradise and heard a sound in some part of it. He said: “O Jibreel, what is this?” He said: This is Bilal, the Mu'adhdhin<sup>731</sup>.

When he came to the people, the Prophet of Allah ﷺ said: “Bilal has attained success; I saw such and such for him.”

Then he was met by Musa, who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet ﷺ) said: "He was a tall, dark

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<sup>728</sup> Annoyed, irritated

<sup>729</sup> Sahih Muslim 172.

<sup>730</sup> Sahih Muslim 2456,2457.

<sup>731</sup> The one who gives the Adhan-the call for the five obligatory prayers.

man with straight hair<sup>732</sup> down to his ears or above them.” And he said: “Who is this, O Jibreel?” He said: This is Musa.

Then he went further and was met by ‘Isa, who welcomed him. He ﷺ said: “Who is this, O Jibreel?” He said: This is ‘Isa.

Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with Salaam, and all of them greeted him with Salaam. He said: “Who is this, O Jibreel?” He said: This is your father, Ibraheem.

*Then he looked into Hell and saw people consuming corpses. He said: “Who are these people, O Jibreel?” He said: These are the ones who eat people's flesh (i.e., gossip mongers). And he saw a man who looked red and blue, of stocky build and dishevelled.*

He said: “Who is this, O Jibreel?” He said: This is the one who hamstrung the she-camel. Then the Prophet ﷺ entered Al-Masjid Al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him.

When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey.

He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).<sup>733</sup>

### **The Prophet (ﷺ) added (in another narration):**

I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the

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<sup>732</sup> This is most probably a mistake in mentioning the details of Prophet Musa’s appearance, by one of the narrators, other authentic narrations clearly state that his hair were curly. And Allah knows the best.

<sup>733</sup> Musnad Ahmad 2324, Shaikh Ahmad Shakir graded this narration to be Sahih, Imam ibn Katheer said that it is Sahih in his Tafseer (5/25), Imam As-Suyooti in Ad-Durr An-Mansoor (9/203) also graded it Sahih, Shaikh Shuaib Al-Arnaut graded the narration Da’if (weak) and Imam Al-Haithami said that all the men of this narration are Sahih except Qaboos who is weak.

bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)." <sup>734 735 736</sup>

### **Narrated Anas ibn Malik:**

*"The Prophet ﷺ said: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people, Jibreel? He replied: They are those who were given to back biting and who aspersed people's honour."*<sup>737</sup>

### **It is narrated on the authority of Jabir, that the Messenger of Allah ﷺ said:**

"On the night I was made to set out on a night journey, I came upon the highest assembly (of angels), thereupon I saw Jibreel, (as motionless) as a worn-out cloth because of his great fear (of Allah Almighty), and thereupon I came to know his position."<sup>738</sup>

### **Narrated Ibn `Abbas:**

"The Prophet ﷺ said, "On the night of my ascent to the Heaven, I saw Moses who was a tall brown curly haired man as if he was one of the men of Shanua tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair.

I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (Quran 32:23)<sup>739</sup>

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<sup>734</sup> Sahih Al-Bukhari 5610.

<sup>735</sup> What is closer to the truth is that the Prophet ﷺ was presented with three cups, one of milk, honey and wine. This is what is also present in the lengthy Hadith of Sahih Al-Bukhari 3887. [Compiler]

<sup>736</sup> The reason Allah made the Prophet ﷺ chose milk over wine and honey was because- unlike milk, wine is Haraam and harmful to human beings in many ways; and the Prophet ﷺ chose milk over honey, even though honey is permissible is because- milk is more closer to the human nature than honey, the first nutrition of a human child is from milk and milk from cattle provides nutrition even to adults, whereas honey is used less often as food and usually for medicinal purposes. This is what is generally mentioned by the scholars (esp. Imam An-Nawawi and Imam Ibn Hajr Al-Asqalani). [Compiler]

<sup>737</sup> Sunan Abi Dawud 4878, also in Musnad Ahmad 13340. Shaikh Al-Albani said that the chain of this narration is Sahih.

<sup>738</sup> Mujaam At-Tabrani 5/64, Sahih according to Shaikh Al-Albani. (Translation from en.islamway.net)

<sup>739</sup> Sahih Al-Bukhari 3239.

### **Narrated Anas and Abu Bakra:**

“The Prophet ﷺ said, "The angels will guard Madinah from Ad-Dajjal (who will not be able to enter the city of Madinah).”<sup>740</sup>

### **Narrated Anas:**

“That Al-Buraq was brought to the Prophet ﷺ on the Night of Isra, saddled and reined, but he shied from him. So Jibra'il said to him: "Is it from Muhammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely.”<sup>741</sup>

### **Anas bin Malik reported Allah's Messenger ﷺ as saying:**

“I happened to pass by Moses on the occasion of the Night journey near the red mound (and saw him) standing and praying in his grave.”<sup>742</sup>

### **Anas bin Malik narrated that:**

“The night in which the Prophet ﷺ experienced Mi'raj, he ﷺ passed by Moses (Musa) who was praying in his grave. Anas narrated that: 'The Prophet was made to sit on the Buraq and the Prophet tied the animal.

Abu Bakr asked: 'What was the description of the animal?', and then the Prophet answered him and then Abu Bakr said: ' I bear witness that you are indeed the Messenger of Allah. Even Abu Bakr had seen that animal.’<sup>743</sup>

### **Ibn Mas'ood narrated that:**

The Messenger of Allah ﷺ said: “I met Ibrahim on the night of my ascent, so he said: ‘O Muhammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat treeless plain, and that its seeds are: “Glory is to Allah (Subhān Allāh) [and] all praise is due to Allah (Al-hamdulillāh) and ‘none has the right to be worshipped but Allah’ (Lā ilāha illallāh), and Allah is the greatest (Allāhu Akbar).”<sup>744</sup>

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<sup>740</sup> Sahih Al-Bukhari 3239.

<sup>741</sup> Musnad Ahmad 12672, Jaami' At-Tirmidhi 3131, Shaikh Shuaib Al-Arnaut graded it Sahih.

<sup>742</sup> Sahih Muslim 2375, Musnad Ahmad 23062.

<sup>743</sup> Musnad Abu Ya'la 7/162, Al-Baihaqi 2/361, Sahih according to Dr. Muhammad As-Suyani.

<sup>744</sup> Jaami' At-Tirmidhi 3462. Shaikh Al-Albani graded this narration Hasan Li Ghairihi.

## **The Prophet ﷺ Meets A Caravan of The Quraysh On His Return From Jerusalem**

**On the authority of Shaddad bin Aws (رضي الله عنه):**

We said, 'O Messenger of Allah! How did you travel (during Al-Isra wal-Mi'raj)?'

The Prophet ﷺ said: I led my companions in prayer at night in Makkah when it was dark and Jibreel came to me with a white animal, larger than a donkey and smaller than a mule. He (Jibreel) said: Ride! (But) I felt some difficulty. Jibreel caught hold of the Buraq (the animal) by its ear and turned it towards me, then I was made to sit on it. Then the animal departed with us. The Buraq was so fast that it stopped (reached) wherever our sight (distantly) fell, till we reached the land of dates, then we left (disembarked) the Buraq.

Jibreel said: Pray. I prayed and we boarded the Buraq again. Jibreel asked: Do you know where you've just prayed? I said: Allah knows the best. Jibreel said you've prayed in Yathrib (Madinah), you've prayed in Taibah. Then the Buraq departed with us. The Buraq was so fast that it stopped wherever our sight fell, then we left (disembarked) the Buraq.

Jibreel said: Pray. I prayed and we boarded the Buraq again. Jibreel asked: Do you know where you've just prayed? I said: Allah knows the best. Jibreel said you've prayed in Madyan, you've prayed near the tree of Musa (the tree near which Musa was given prophethood). Then the Buraq departed with us. The Buraq was so fast that it stopped wherever our sight fell, then it came close to a land whose palaces were becoming visible to us. Then we left (disembarked) the Buraq.

Jibreel said: Pray. I prayed and we boarded the Buraq again. Jibreel asked: Do you know where you've just prayed? I said: Allah knows the best. Jibreel said you've prayed in Bethlehem, where Isa was born, Maseeh bin Maryam (Christ son of Mary). Then the Buraq departed with us.

After that we left till we entered a city from its eastern gate. Jibreel came from the direction of the Qiblah and the front portion of the Masjid and tied the Buraq there and then we entered the Masjid.



We entered from such a door, from where it appeared that the sun and the moon seemed bowing or hanging. Then I prayed in the Masjid wherever Allah wished. Then I was overcome with extreme thirst. Then two cups were brought to me, one of milk and the other of honey, they were full. The two cups were brought to me and I felt them to be equally filled. Then Allah Guided me and then I took the cup bearing milk and drank it to the fullest.

When I saw before me, I saw an old man on a cot sitting, leaning on his elbow. He told Jibreel: Your companion has chosen the Fitrah and indeed he was guided to it. After this I was taken till we reached a valley, which was in this very city. Then I saw the Hell-Fire being spread out like a carpet.

Shaddad bin Aws said: O Messenger of Allah! In what state did you see the Hell-Fire? The Messenger of Allah ﷺ said: I saw it as being hot and black. After this I was turned away from it, and we were moving alongside a caravan of the Quraysh. They had lost one of their camels at such-and-such a place. And such-and-such a person found it for them.

I greeted them. One of them said that this voice seemed to be the voice of Muhammad. And then I reached my companions before day break here in Makkah.

Then Abu Bakr came to me and said: O Messenger of Allah! Where were you this night? We were finding you in your place. The Messenger of Allah ﷺ said: Tonight I had been to Bayt Al-Maqdis.

Abu Bakr said: O Messenger of Allah! It is at a distance of one month's travel. Please tell me. The Messenger of Allah ﷺ said: The way (to Jerusalem) was opened up for me, as if I am seeing it (now). And they (the polytheists) did not ask me anything but that I clarified it to them. Then Abu Bakr said: I bear witness that you are indeed the Messenger of Allah!

The polytheists said: Look at Ibn Abi Kabsha<sup>745</sup>! He claims that he visited Bayt Al-Maqdis this night.

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<sup>745</sup> The Mushriks of Makkah taunted the Prophet Muhammad ﷺ by calling him 'Ibn Abi Kabsha', i.e., the son of Abu Kabsha. In the book, 'When The Moon Split', Shaikh Safi-ur-Rehman Mubarakpoori notes: Abu Kabsha was an ancestor of the Prophet ﷺ on his mother's side. He had abandoned the paganism of the Quraysh and embraced Christianity. Hence, when the Prophet ﷺ began proclaiming the

The narrator said that- The Prophet ﷺ also said: I will be giving you all (the polytheists) a sign (of this travel). And it is that I met a Qurayshi caravan in Madinah on my return, and they lost their camel in such-and-such a place, and they were searching for it, and such-and-such a person searched it for them. And indeed they had departed from there and by now they are in such-and-such a place. They will reach you at such-and-such a date. In front of them, leading them, is a wheat coloured camel and above it is a black coloured cloth or mesh. And above the camel are placed two black-coloured bags.

When the specified date came (of the caravan's return), the chiefs of the people (of Makkah) raised their eyes and looked (searching) at the caravan, and waited for it (to come closer). Until mid afternoon when the caravan finally arrived, and (they saw that) the camel leading it was the same one that the Prophet ﷺ had mentioned.<sup>746</sup>

## **Returning From Mi'raj And The Attitude of The Quraysh**

**It is narrated on the authority of Jabir bin 'Abdullah (رضي الله عنه) that the Messenger of Allah ﷺ said:**

“When the Quraysh belied me, I was staying in Hateem and Allah lifted before me Bait-ul-Maqdis and I began to narrate to them (the Quraysh of Makkah) its signs while I was in fact looking at it.”<sup>747</sup>

**It was narrated that Ibn 'Abbas t said:**

“The Messenger of Allah ﷺ said: “On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me.”

He (the Prophet) sat on his own away from the people, feeling sad. Then the enemy of Allah- Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: ‘Did something happen?’ The Messenger of Allah ﷺ said: "Yes." He said: ‘What was it?’ He said: "I was taken on a journey last night." He said:

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monotheistic message of Islam, the Quraysh were quick to link him with another so-called renegade of their society. End quote. (p 43, Darussalam, Riyadh, KSA)

<sup>746</sup> Imam Al-Baihaqi said that the chain of this narration is Sahih in Dalail An-Nabuwwah 2/355.

<sup>747</sup> Sahih Muslim 170.

'Where to?' He said: "To Bait-ul-Maqdis (Jerusalem)." He said: 'Then you found yourself among us this morning?!' He said: "Yes."

He (Abu Jahl) did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: 'Do you think if I call your people that you will tell them what you told me?'

The Messenger of Allah ﷺ said: "Yes." So he said: 'Come, O Banu Ka'b bin Lu'ay'. All the people came to him and sat with them both, and he said: Tell your people what you told me.

The Messenger of Allah ﷺ said: "I was taken on a journey last night." They said: Where to? He said: "To Bait-ul-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes," Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies.

They said: Can you describe the Mosque to us? Among the people were some who had travelled to that land and had seen the Mosque. The Messenger of Allah ﷺ said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of 'Iqal - or 'Uqail - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As for the description, by Allah he is right."<sup>748</sup>

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<sup>748</sup> Musnad Ahmad 2819, Shaikh Shuaib Al-Arnaut graded it as Sahih.

## Abu Bakr's Attitude Towards Al-Isra Wal-Mi'raj

**Ummul-Mumineen 'Aisha** (رضي الله عنها) **narrated that:**

"(The night), after the Prophet went on his night journey to Al-Masjid Al-Aqsa, the people began to talk about it (being in doubt about the possibility of the Prophet being able to travel to and from Jerusalem in a single night). Some people apostatized (on that day), having previously believed in the Prophet and having had faith in him.

A number of men went to Abu Bakr and said, 'Will you not go to your companion? He claims that he went on a night-journey last night to Jerusalem!'

He responded, 'And did he indeed say that?' They said, 'Yes.' He said, 'If he said that, then he spoke the truth.'

They said, 'And do you truly believe him when he says that he traveled to Jerusalem last night and returned just before the beginning of this morning?' He said, 'Yes, I do indeed believe him about matters that are even more amazing than that: I believe him about news (i.e., revelation) that comes to him from the heavens in the early morning or in the afternoon.' And it is because of this incident that he was named As-Siddeeq".<sup>749 750</sup>

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<sup>749</sup> Mustadrak Al-Hakim 3/62-63. Shaikh Al-Albani authenticated it in Silsilatul Ahadith As-Sahihah 306, and called it Mutawatir (narrated by many different chains).

<sup>750</sup> (Translation from 'The Biography of Abu Bakr As-Siddeeq' by Dr.Ali Muhammad As-Sallabee, English, Darussalam Riyadh Publications, page 30)

Dr.Ali Muhammad As-Sallabee said in page 29 of his book on the life of Abu Bakr that, As-Siddeeq means, 'a person who is constantly truthful or who constantly believes in the truthfulness of something or someone (in Abu Bakr's case, in the truthfulness of the Prophet).'

## **An Exposition<sup>751</sup> and Summary of The Events During Al-Isra<sup>752</sup> wal-Mi'raj<sup>753</sup>**

Most narrations lead us to believe that the event took place after the tenth year of his commissioning. Musa bin 'Uqba has narrated on the authority of Az-Zuhri and 'Urwa bin Az-Zubayr<sup>754</sup> that the night journey to Bayt-ul-Maqdis took place a year before Prophet's migration to Madinah.

Allah said in The Quran:

“Glorified is the One Who took His slave by night from the Sacred Mosque (Grand Mosque of Makkah) to the Farthest Mosque (Masjid-ul-Aqsa in Jerusalem) whose surroundings We have blessed in order that we might show him Our Signs. Surely He is the Hearer, the Seer.”<sup>755</sup>

In the other chapter, An-Najm, Allah spoke of the Ascension to the Heaven and the benefit thereof. He Said,

“Surely he saw him (Archangel Jibreel) a second time (in his original form), near the furthest Lote<sup>756</sup> Tree. Near it is the Garden of Abode. When there covered the Lote Tree that which covered (it). The sight (of Muhammad) did not turn aside, nor did it transgress beyond (the) limit (ordained for it). Surely, he (Muhammad) saw (there) great signs of his Lord.”<sup>757</sup>

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<sup>751</sup> Summarized from Dr. Mahdi Rizqullah Ahmed's book 'As-Seeratun Nabawiyyah Fee Dau Al-Masadir Al-Asliyyah', Vol.1, p.262-268.

<sup>752</sup> What is meant here is the miraculous journey made by Prophet ﷺ from the Mosque in Makkah (Masjid-ul-Haraam) to the Al-Aqsa Mosque (or Bayt-ul-Maqdis) in Jerusalem.

<sup>753</sup> What is meant here is the miraculous journey made by Prophet ﷺ from the Mosque in Makkah (Masjid-ul-Haraam) to Sidratul-Muntaha (Jujube tree at the utmost boundary).

<sup>754</sup> Maghazi of 'Urwa bin Zubayr, p. 120 with Mursal chains we have chosen Zuhri's version who quoted Musa bin 'Uqba, and the version of Urwa because of Ibn Ma'in's statement who said, "Musa bin Uqba's narratives through Zuhri happened to be the most trustworthy of these books". Ibn Hajar in his Tahdhid (10/362), first print, India 1325/1327 H. and because of the statement of Imam Ahmad: "You may resort to the Maghazi of Musa bin 'Uqba, for he is reliable." [Adh-Dhahabi: Tazkiratul-Huffaz (1/148), third print, India 1955]. And because of Imam Malik's statement: "Resort to the Maghazi of 'Uqba bin Musa for he was reliable." Another statement of his was, "May you pay attention to the Maghazi of this pious man 'Uqba for it is one of the most trustworthy narrative of expeditions." An-Nawawi: Tahdhibul-Asma' wal Lughat (1/118). And, it is enough that he is one of the narrators in Al-Bukhari and Muslim. See footnotes of Dr. A'zami on Maghazi of 'Urwa.

<sup>755</sup> Quran, Surah Al-Isra 17: 1.

<sup>756</sup> Jujube tree.

<sup>757</sup> Quran, Surah An-Najm: 13-18.

Many of the narratives of the Prophetic period in Makkah are dedicated to describing his journey. In Al-Bukhari alone, the total number of narratives reaches the figure of twenty, coming down from six Companions. Sahih Muslim has eighteen reports originating from seven Companions.<sup>758</sup>

Nonetheless, a single report describing the whole journey in every detail is not available. Every narration has some features described that are not found in others. We have combined the reports to present them here as one whole, albeit abridged.

### **(i) The Opening of the Chest**

Jibreel came down on the blessed night of the Journey, opened the roof of the Prophet's house in Makkah, slit his breast and washed it with ZamZam water. Then he bought the tray filled with wisdom and faith and filled his heart therewith. Then he closed it, held him by his hand and rose up.<sup>759</sup>

### **(ii) The Nocturnal Journey**

Anas reported that the Prophet ﷺ said: "Buraq was bought up to me. It was a white creature, a little larger than a donkey but smaller than a mule. It placed its foot at the end of the horizon. I mounted it. He took me to Bayt-ul-Maqdis (in Jerusalem). I tied it by the peg used by earlier Prophet's. I entered the Mosque and offered two Rak'ats (units) of (prayer). As I came out Jibreel bought me two bowls: one of wine and other of milk. I chose milk. Jibreel remarked: 'Your choice is in accordance with nature (Al-Fitrah).' Then he took me to the heavens."<sup>760</sup> other reports suggest that he prayed with the other Prophets before the ascension. Adam and all other Prophets who followed him were assembled and he led them in prayers.<sup>761</sup>

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<sup>758</sup> See 'Urjun: Muhammad Rasulullah (2/357, 359). Shami said in As-Subul (3/113): "Know, may Allah have mercy upon me and upon you, that the Hadith mentioned in Chapter seven carries different pieces of information, so I Sought Allah's counsel and put these Ahadith together to make an agreeable story." See the story in chapter 8(3/113-135) and the remarks on some of the benefits of the story of Al-Mi'raj and the explanation of some of the difficult parts in the ninth chapter (3/136-242). They are, altogether 111. The tenth chapter consists of Jibreel's prayer along with the Prophet ﷺ on the night of the journey and how the prayer was obligatory.

<sup>759</sup> See: Al-Bukhari/Al-Fath (17/284/H. 4709, 4710) and (15-43-70/H. 3886, 3888) and (18/242/H. 4856, 4858) and Muslim (1/148/H. 163) and (1/151/H. 164), Ibn 'Asakir: Tahdhib Tareekh Dimashq (1/386-387).

<sup>760</sup> Reported by Ahmad: Al-Fathur-Rabbani (20/215-252) with a Sahih chain, and Al-Bukhari/Al-Fath (21/176/H. 5576) and Muslim (1/145/H. 162). See Al-Bukhari/Al-Fath (21/176/H. 5610).

<sup>761</sup> Baihaqi reported it in his Dala'il (2/388), and Dr.Qala'ji said in the footnotes (2/387): Narrations strengthened each other to say that the Prophet ﷺ led the Prophets in prayer before ascending to the heavens." Ibn Hajar said: "That is apparent." He added, "There was consensus of opinion among the

### (iii) The Ascension

Thereafter he ﷺ was raised to the heavens. At the gates of every firmament (sky), Jibreel asked to be let in. He was asked if he had company. He would say yes and name Muhammad. They'd say "Welcome" and open the gate. He met Adam at the first firmament, in the second Isa and Yahya, in the third Yusuf, in the fourth Yunus, in the fifth Harun, in the sixth Musa and in the seventh Ibraheem. He found him sitting reclining on the Bait-ul-Ma'mur (which is the Ka'bah of the heavens).

Then he proceeded to the furthest point of the Lote Tree (Sidratul-Muntaha) where Allah declared obligatory fifty prayers a day for his followers.

When he ﷺ met Musa while returning he asked, "What has been declared obligatory on your people?" He told him about the (fifty obligatory) prayers. Musa told him to go back and seek reduction. He did that and Allah reduced the number by five. But, when he came down, Musa once again urged him to go back and seek reduction. It went on; a reduction of five was granted every time he went back until it was reduced to five prayers a day. Musa however wasn't satisfied. He urged him to seek further reduction. But the Prophet ﷺ told him, "I have been asking and asking. Now I feel ashamed to go." A caller called saying, "I have declared the obligation and reduced the burden from My slaves."<sup>762</sup>

The report of Anas coming from Abu Dharr has some other details. Such as, the Prophet's words, "Then I was taken up to a point from where I could hear the movement of the Pen." Thereafter he spoke about the prayers being made obligatory. "Then," he continued, "He took me further up until we reached the end of the Lote Tree. It was covered by indescribable colors. After that I entered in to Paradise and lo! It was all domes with the land all musk."<sup>763</sup>

An-Nawawi<sup>764</sup> has at this point discussed in detail the Beatific Vision mentioning the differences among the scholars over the issue. He

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Companions over the prayer in Jerusalem." See the reports on this chapter collected by Imam Ahmad: Al-Fathur-Rabbani (20/244-264), the chapters that speak of the journey by night of the Prophet ﷺ.

<sup>762</sup> Al-Bukhari/Al-Fath (13/24/H. 3207), Muslim (1/149/H. 163) Ahmad: Al-Fathur-Rabbani (20/247-248) being a Hadith of Anas through Malik bin Sa'sa'ah, with a Sahih chain, also An-Nasai (1/217).

<sup>763</sup> Al-Bukhari/Al-Fath (3/9/H. 349), Muslim (1/149/H. 163).

<sup>764</sup> His commentary on Sahih Muslim (3/4-15/The book of Iman, meaning of the verse, "And indeed he Muhammad ﷺ saw him (Jibreel) at second descent." See Tafsir bin Katheer (9/312-316), the discussion over the Prophet's Beatific Vision and who else discussed this issue. Also Shami discussed this episode

himself is inclined to believe that the Prophet ﷺ saw his Lord. He depended on the narration of Ibn Abbas in which he said, “Muhammad ﷺ saw his Lord with his heart, twice.”

I<sup>765</sup> believe Ibn Abbas’ choice of words also supports those who maintain that the Prophet ﷺ didn’t see Allah.

#### **(iv) The Return Journey**

Reports give us to believe that the return journey was also via Bayt-ul-Maqdis, to Makkah. At-Tirmidhi<sup>766</sup> recorded on the authority of Shaddad bin Aws, “...Then we moved on and passed by a Qurayshi caravan in such and such a place. Their camel had strayed away. So and so was in charge of them. I greeted them. Some of them remarked, ‘This is Muhammad’s voice.’ Then I returned to my homelands before dawn.”<sup>767</sup>

Buraq was the means of travel for the journey to and from Bayt-ul-Maqdis. Whereas, for the Journey up to the heavens, he always used the word “I was raised up” (*Urija bi*) without telling us of the means. Some reports say, “A ladder was set up”<sup>768</sup>, which he used for ascension. To be sure, Buraq was not used for going up, as some people have thought.<sup>769</sup>

#### **(v) Quraysh’s Stand on Al-Isra wal-Mi’raj**

The Prophet ﷺ was apprehensive that his people might refuse to believe in him if he spoke to them about it. He felt a bit sad on that score. It so happened that Abu Jahl met him and asked him mockingly, “Anything new?” The Prophet ﷺ told him about his Journey. Abu Jahl didn’t wish to express his disbelief in fear that the Prophet ﷺ might recant. Therefore, he asked him, “Supposing I gather some people, will you repeat the story to them?” When the Prophet ﷺ said yes, he hurried away to gather people. When they came and

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in As-Subul (3/82-93) presenting all kinds of opinions, and perhaps he is of those who decided to remain uncommitted, neither saying yes to the Prophet’s Beatific Vision, nor denying it, because of the conflicting evidences.

<sup>765</sup> Dr. Mahdi Rizqullah Ahmed.

<sup>766</sup> I tried searching for this in Jaami’ At-Tirmidhi but I couldn’t get it. And Allah knows the best. [Compiler]

<sup>767</sup> Al-Baihaqi reported in his Dala’il (2/355-357) being a narration of Al-Tirmidhi attributed to Shaddad bin Aws. Baihaqi said: “This is a Sahih chain.”

<sup>768</sup> See Al-Bidayah wan-Nihayah (3/122).

<sup>769</sup> I couldn’t find anything authentic to say that the Prophet ﷺ climbed the heavens or went up using a ladder. And Allah knows the best. [Compiler]



Prophet ﷺ told them all that had happened, they greeted him with skepticism. Someone who had been to Jerusalem (while it was known that the Prophet ﷺ had never been there) asked him to describe the Bayt-ul-Maqdis. Allah bought it before his eyes so that he was able to see and describe it. They said, “So far as the description goes, he is OK.”<sup>770</sup>

Reports say that they refused to believe that he could go to Shaam and come back within one night whereas; they took two months to do it. Infact many of the Muslims also became apostates on that ground.<sup>771</sup>

When Abu Bakr was told of the story, he immediately believed in him saying, “By Allah, if he said that, it must be true. Why should you be in doubt about it? Doesn’t he say that he received news from the heavens at any time of the night or day. Isn’t that more miraculous?” then he went up to the Prophet ﷺ and asked him to describe the place. When he had done that, he said, “I testify that you are Allah’s Messenger.” The Prophet ﷺ told him, “You are Siddeeq.” From that day Abu Bakr came to be known as As-Siddeeq.<sup>772</sup>

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<sup>770</sup> Al-Bukhari/Al-Fath (17/284/H. 4710), and Muslim (1/156/H. 170) and Ahmad: Al Fathur Rabbani (20/262-263) a Hadith of Ibn Abbas with a Sahih chain of transmission. The words here are those of Ahmad. See Sa’ati’s research on the report. Baihaqi reported in his Dala’il (2/363-364) as also others.

<sup>771</sup> See Ibn Hisham (2/24) who copies a report of Ibn Ishaq through a suspended (Mu’allaq) chain. The fact of some Muslim’s apostasy was reported in authentic traditions. For example, what Hakim recorded in his Mustadrak (3/62-63) declaring it reliable and which Dhababi approved.

<sup>772</sup> Reported by Hakim in Al-Mustadrak (3/62-63), where he said: “This is a Hadith with correct attribution, that the two (Al-Bukhari and Muslim) did not include (in their compilations)”. Adh-Dhahabi approved it.

## **The Narrations Mentioning That ‘Aisha And Mu’awiyah (رضي الله عنهما) Said That Al-Isra-Wal-Mi’raj Happened By The Soul of The Prophet ﷺ And Not His Body Are False**

**Question:** With respect to the incident of Al-Isra-wal-Mi’raj, 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-Mi’raj 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-Mi’raj 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): “Da’if (A weak narration), narrated by Ibn Ishaq with a Munqati (broken) chain”. End quote.

And similarly, it was narrated from Mu’awiyah and it was declared weak by Al-Albani, as he weakened the narration of ‘Aisha 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 Mu’awiyah, that they both understood that Al-Isra-wal-Mi’raj 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-Mi’raj 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 narration of Mu'awiya, 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 *F'al 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-Mi'raj 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, actually 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-Mi’raj)”, 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). End of the Fatwa from islamqa.info.<sup>773</sup>

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<sup>773</sup> Al-Isra, the night journey of the Prophet ﷺ occurred by his soul and body as is mentioned in the Fatawa no: 84314 (islamqa.info). End of the Fatwa from islamqa.info.

The question above was posed to islamqa.info, the website run by Shaikh Muhammad Saalih Al-Munajjid, 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 (Mohammed Thajammul Hussain Manna) alone, and rectifications in this regard will be highly appreciated, Barakallahufeekum.

## **The Obligation of The Five Daily Prayers (Salah)**

Imam Ibn Katheer said:

On the night of the Isra', one and a half years before the Hijrah, Allah enjoined upon His Messenger ﷺ the five daily prayers, and explained that there were conditions and essential parts and other matters having to do with them, bit by bit.<sup>774</sup>

Jibreel came down and taught the Prophet ﷺ the times of the prayers, the next morning after Al-Isra Wal-Mi'raj:

Imam Al-Bukhaari (522) and Imam Muslim (611) narrated from Ibn Shihab that 'Umar ibn 'Abdul-'Azeez delayed the prayer one day. 'Urwa ibn Az-Zubayr entered upon him and told him that Al-Mughira ibn Shu'bah delayed the prayer one day when he was in Kufah, and Abu Mas'ood Al-Ansaari entered upon him and said:

What is this, O Mughira? Do you not know that Jibreel came down and prayed, and the Messenger of Allah ﷺ prayed, then he prayed and the Messenger of Allah ﷺ prayed, then he prayed and the Messenger of Allah ﷺ prayed, then he prayed and the Messenger of Allah ﷺ prayed, then he prayed and the Messenger of Allah ﷺ prayed.

Then he said: This is what has been enjoined upon me. 'Umar said to 'Urwa: Think what you are narrating, O 'Urwa! Is Jibreel the one who taught the Messenger of Allah ﷺ the times of the prayers? 'Urwa said: That is what Basheer ibn Abi Mas'ood used to narrate from his father.

An-Nasai (526) narrated that Jabir ibn 'Abdullah said: Jibreel came to the Prophet ﷺ when the sun had passed its zenith and said: Get up, O Muhammad. That was when the sun had passed the meridian. Then he waited until the (length of) a man's shadow was equal to his height, then he came to him for 'Asr and said: Get up, O Muhammad, and pray 'Asr. Then he waited until the sun set, then he came to him and said: Get up and pray Maghrib. So he got up and prayed it when the sun had set fully. Then he waited until the twilight had disappeared, then he came and said: Get up and pray 'Isha', so he got

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<sup>774</sup> Tafseer Ibn Katheer (7/164).

up and prayed it... In this Hadith it says: He (i.e., Jibreel) said: The period between two of these two times is the time to pray.<sup>775</sup>

‘Abdur-Razzaq narrated in his Musannaf (1773) and Ibn Ishaq narrated in his Seerah – as it says in Fathul-Baari (2/286) – that this happened on the morning after the night in which prayer was made obligatory.

Shaikh Al-Islam Ibn Taymiyah said:

Jibreel’s explanation of the timings of the prayer came on the morning following the night of the Isra’. End quote.<sup>776</sup>

Al-Bukhari (3935) and Muslim (685) narrated that ‘Aisha said: Prayer was enjoined with two Rak’ahs, then when the Prophet ﷺ migrated, it was enjoined with four Rak’ahs, but prayer whilst travelling remained as it had originally been.<sup>777</sup>

The Prophet ﷺ and his Companions used to pray before the five daily prayers were made obligatory.

It says in Al-Mawsoo‘ah Al-Fiqhiyyah:<sup>778</sup>

Prayer was originally enjoined in Makkah at the beginning of Islam, because there are Makkan verses that were revealed at the beginning of the Prophet’s mission that encourage praying. As for the five daily prayers in the form that is well-known, they were made obligatory on the night of the Isra’ and Mi’raaj. End quote.

Al-Hafiz Ibn Hajar said in Al-Fath:

A number of scholars are of the view that before the Isra’ there was no obligatory prescribed prayer, but prayers were offered at night, without any number of Rak’ahs being specified. Al-Harbi was of the view that prayer was made obligatory, two Rak’ahs in the morning and two Rak’ahs in the afternoon. Ash-Shaafa’i narrated from some of the scholars that prayer at night was obligatory, then it was abrogated by the verse (interpretation of the meaning): “So, recite you

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<sup>775</sup> Sahih according to Shaikh Al-Albani.

<sup>776</sup> Sharh Al-‘Umdah (4/148).

<sup>777</sup> Shaikh Muhammad Saalih Al-Munajjid: When the five daily prayers were first made obligatory, each prayer was two rak’ahs, then after the Hijrah, that was confirmed in the case of travel, and two rak’ahs were added for those who are not travelling, except Maghrib, which remained as it was.

<sup>778</sup> (27/52-53).

of the Quran as much as may be easy for you” [Al-Muzammil 73:20]. So it became obligatory to pray for part of the night. Then that was abrogated by the five daily prayers. End quote.

He (Ibn Hajar) also said:

Before the Isra’, the Prophet ﷺ definitely used to pray, as did his companions, but there is a scholarly difference of opinion as to whether any kind of prayer was made obligatory before the five daily prayers or not. It was said that what was obligatory at first was prayer before sunrise and prayer before sunset. The evidence for that is the verse in which Allah, may He be exalted, says (interpretation of the meaning): “and glorify the praises of your Lord before the rising of the sun, and before its setting” [Ta-Ha 20:130], and similar verses. End quote.<sup>779</sup>

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<sup>779</sup> See also Tafseer Ibn ‘Atiyyah (1/204); At-Tahreer wa’t-Tanweer by Ibn ‘Ashoor (24/75).

# **The Treaty With The Jews of Madina**

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## **The Treaty With The Jews of Madinah**

What is known by the name 'The Treaty with The Jews' has been related from many chains none of which have been proven (authentic), as researched by Deedan Al-Yami in Bayan Al-Haqeeqah fil-Hukmi 'Alal-Watheeqa<sup>111</sup>.

There is nothing authentic to prove that the Prophet ﷺ made a treaty with the Jews as soon as he ﷺ entered Madinah<sup>112</sup>. See Shaikh Al-Albani's comments on Fiqh-us-Seerah of Muhammad Al-Ghazzali<sup>113</sup>.

The actual 'Treaty with the Jews' came after the Prophet ﷺ got the Jewish poet Ka'b 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 was the one who would mock and abuse the Muslims in his poems. As for Bani Quraiza, the Prophet ﷺ forced them into a treaty after attacking them.<sup>114</sup>

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.<sup>115</sup>

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<sup>111</sup> Page 39.

<sup>112</sup> (Mohammed Thajammul Hussain Manna:) There wasn't any authentically proven treaty of the Muslims with the Jews as soon as they entered Madinah. But it seems most likely that there was a sort of mutual understanding between the Muslims and the Jews that they will stick to their religious beliefs and not plot against each other by allying with an external enemy. The course of events which follow assert the same.

<sup>113</sup> Arabic, page 185.

<sup>114</sup> See Sunan Abi Dawud, 3004. This Hadith is placed in its appropriate chapter and we will see it In sha Allah.

<sup>115</sup> Summarized translation of Dr. Muhammad bin 'Abdullah Al-Ushan's research from his book '*Ma Shaa' Wa Lam Yathbut Fee As-Seerah An-Nabawiyyah* (What is commonly spread but not proven from The Seerah of The Prophet)' by Mohammed Thajammul Hussain Manna, point 37.

- 1. Zaid bin Haritha's Relationship With The Beloved Prophet ﷺ**
- 2. Zaid bin Haritha and Zainab bint Jahsh - Their Divorce**
- 3. The Prophet's marriage with Zainab bint Jahsh**
- 4. Scholarly Comments On An Inauthentic Report About Zainab's Marriage With The Prophet**
- 5. The Wisdom Behind This Incident**
- 6. The Virtue of Sponsoring Orphans In Islam**
- 7. The Prophetic Guidance of Adopting a Child**

**Vol.2, pages 296-306**

## **Zaid bin Haritha's Relationship With The Beloved Prophet ﷺ**

Zaid bin Haritha lived with the Prophet ﷺ since his childhood, according to historical accounts he was a kidnapped slave who was bought to Makkah. Khadija (رضي الله عنها) bought him and gifted him to the Prophet ﷺ. When Zaid bin Haritha's brother Jabalah bin Haritha came searching for him- Zaid refused to leave the company of Prophet Muhammad ﷺ. Zaid was adopted as a son by the Prophet ﷺ and was called Zaid bin Muhammad.

Later on Allah prohibited this common way of adoption (prevalent in the Jahiliyyah period), wherein adopted children would not be called by their biological father's name but by the name of their guardian. Thus Zaid bin Muhammad (as he was called after being adopted by Prophet Muhammad ﷺ) was re-named Zaid bin Harithah.<sup>657</sup>

**Narrated Jabalah bin Haritha, the brother of Zaid (رضي الله عنهما):**

"I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, send my brother Zaid with me.' He said: 'Here he is.' He said: 'If he goes with you, I will not prevent him.' Zaid said: 'O Messenger of Allah, by Allah, I will not choose anyone over you.'" He said: "So I considered the view of my brother to be better than my own view."<sup>658</sup>

**Saalim bin 'Abdullah reported on the authority of his father (رضي الله عنه):**

"We were in the habit of calling Zaid bin Harithah as Zaid bin Muhammad until it was revealed in the Qur'an<sup>659</sup>:" Call them by the names of their fathers. This is more equitable with Allah"<sup>660</sup>

**Narrated `Aisha:**

Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Messenger, adopted Saalim as his son and married his niece Hind bint Al-Waleed bin `Utba to him' and Salim was a freed slave of an Ansaari woman.

Allah's Messenger ﷺ also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the

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<sup>657</sup> Summarized from historical sources.

<sup>658</sup> Jaami' At-Tirmidhi 3815. Shaikh Al-Albani graded this narration Hasan.

<sup>659</sup> This happened in the Madinan period, around 5 AH.

<sup>660</sup> Sahih muslim 2425a.

people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (Quran 33:5)<sup>661</sup>

## **Zaid bin Haritha and Zainab bint Jahsh (رضي الله عنهما) - Their Divorce**

**Narrated Anas** (رضي الله عنه):

Zaid bin Haritha came to the Prophet ﷺ complaining about his wife (Zainab bint Jahsh). The Prophet ﷺ kept on saying (to him), "Be afraid of Allah and keep your wife."

‘Aisha said, "If Allah's Messenger ﷺ were to conceal anything (of the Qur'an) he would have concealed this Verse."

Zainab used to boast before the wives of the Prophet ﷺ and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens."

And Thabit recited, "The Verse was: 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (Quran 33:37)-was revealed in connection with Zainab and Zaid bin Haritha."<sup>662</sup>

**Narrated Anas** (رضي الله عنه):

"When this Ayah was revealed: 'But you did hide in yourself that which Allah will make manifest... (33:37)' about Zainab bint Jahsh, Zaid had come to the Prophet ﷺ complaining, and he wanted to divorce her, so he consulted with the Prophet ﷺ. The Prophet ﷺ said: 'Keep your wife to yourself, and have Taqwa of Allah (Quran 33:37).'"<sup>663</sup>

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<sup>661</sup> Sahih Al-Bukhari 4000.

Musa bin Uqbah said: He is Saalim bin Ma'qil, he was originally from Istakhar (in Persia), famously called 'Mawla Abi Hudaifah' (the freed slave of Abu Hudaifa). And in reality, he was freed by Thubaitah bin Ya'aar Al-Ansariyyah, the wife of Abu Hudaifah, and Abu Hudaifah adopted him (as a son), this is how it was said about him. (See Siyar A'lam An-Nubala, there is also a difference of opinion concerning his name, but him being Saalim bin Ma'qil is famous.)

<sup>662</sup> Sahih Al-Bukhari 7420.

<sup>663</sup> Narrated by Jaami At-Tirmidhi (3212); he said: This is a Hasan Sahih Hadith.

## The Prophet's ﷺ Marriage with Zainab bint Jahsh (رضي الله عنها)

**Anas** (رضي الله عنه) **reported:**

When the 'Iddah (waiting period after divorce) of Zainab was over, Allah's Messenger ﷺ said to Zaid to make a mention (of marriage) to her about him. Zaid went on until he came to her and she was fermenting her flour.

He (Zaid) said: As I saw her I felt in my heart an idea of her greatness so much so that I could not see towards her (simply for the fact) that Allah's Messenger ﷺ had made a mention of her. So I turned my back towards her, and I turned upon my heels, and said: Zainab, Allah's Messenger ﷺ has sent (me) with a message (of marriage) to you.

[Zaid went and said: 'O Zainab, rejoice, for the Messenger of Allah has sent me to you to propose marriage on his behalf.'<sup>664</sup>]

She said: I do not do anything until I solicit the will of my Lord. So she stood at her place of worship and the (verse of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger ﷺ came to her without permission.

And Allah revealed:

“So when Zaid had no longer any need for her, We married her to you...” (Quran, Surah Al-Ahzab 33:37) .<sup>665</sup>

**Narrated Anas** (رضي الله عنه):

The Prophet ﷺ did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab (bint Jahsh), and that banquet was with (consisted of) one sheep.<sup>666</sup>

**Narrated Anas bin Malik** (رضي الله عنه):

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<sup>664</sup> This portion in the square brackets is from Sunan An-Nasai 3251. Shaikh Al-Albani declared this narration Sahih.

<sup>665</sup> Portion of a Hadith from Sahih Muslim 1428b.

<sup>666</sup> Sahih Al-Bukhari 5168.

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet (ﷺ) gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet ﷺ and used to say, "Allah married me (to the Prophet) in the Heavens."<sup>667</sup>

**Anas bin Malik (رضي الله عنه) reported:**

Allah's Messenger ﷺ contracted marriage and he went to his wife. My mother Umm Sulaim prepared Hays and placed it in an earthen vessel and said: Anas, take it to Allah's Messenger ﷺ and say: My mother has sent that to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, Messenger of Allah.

So I went along with it to Allah's Messenger ﷺ and said: My mother offers you salutations, and says that it is a humble gift for you on our behalf. He ﷺ said: Place it here, and then said: Go and invite on my behalf so and so and anyone whom you meet, and he even named some persons. He (Anas) said: I invited whom he had named and whom I met.

I (one of the narrators) said: I said to Anas: How many (persons) were there? He (Anas) said: They were about three hundred persons. Then Allah's Messenger ﷺ said to me: Anas, bring that earthen vessel. They (the guests) then began to enter until the courtyard and the apartment were fully packed.

Allah's Messenger ﷺ said: Make a circle of ten (guests), and every person should eat from that nearest to him. They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten.

He (the Prophet ﷺ) said to me: Anas, lift it (the earthen vessel), so I lifted it, but I could not assess whether it had more (food) when I placed it (before Allah's Messenger) or when I lifted it (after the people had been served out of it).

A group among them (the guests) began to talk in the house of Allah's Messenger ﷺ and the Messenger of Allah ﷺ was sitting and his wife had been sitting with her face turned towards the wall. It was troublesome for Allah's Messenger ﷺ so Allah's Messenger ﷺ went out and greeted his wives. He then returned. When they (the guests) saw that Allah's Messenger ﷺ had returned they thought that it (their overstay) was something troublesome for him.

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<sup>667</sup> Sahih Al-Bukhari 7421.

He (the narrator) said: They hastened towards the door and all of them went out. And there came Allah's Messenger ﷺ and he hung a curtain and went in, and I was sitting in his apartment and he did not stay but for a short while. He then came to me and these verses were revealed.

Allah's Messenger ﷺ came out and recited them to the people: "O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-but when you are invited, enter, and when you have taken food, disperse not seeking to listen to talk. Surely this gives the Prophet trouble", to the end of verse (33:53).

(Al-Ja'd said that Anas [bin Malik] stated: I am the first amongst the people to hear these verses), and henceforth the wives of the Messenger ﷺ began to observe seclusion (Al-Hijab).<sup>668</sup>

**Narrated Anas** (رضي الله عنه):

A banquet of bread and meat was held on the occasion of the marriage of the Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting.

The Prophet ﷺ left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you".

Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Aisha and they said to him the same as 'Aisha had said to him.

Then the Prophet ﷺ returned and found a group of three persons still in the house chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate,

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<sup>668</sup> Sahih Muslim 1428g.

he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed<sup>669</sup>.

## **Scholarly Comments On An Inauthentic Report About Zainab's Marriage With The Prophet ﷺ**

➤ In Sirat-Un-Nabi by Allama Shibli Nu'mani wrote:

"At-Tabari has recorded it that once the Prophet ﷺ went to the house of Zaid. Zaid was not at home, and Zainab was dressing herself. The Prophet ﷺ saw her doing that, and turned back saying : " Glory to Allah, Most High and glory to him who turns the hearts". Zaid came to know of it. He came to the Prophet ﷺ and said, " I may divorce Zainab if you have come to like her."

I have quoted that dirty narration with a pricking of conscience. But to report a blasphemy is not to commit a blasphemy. This is the single report that forms the mainstay of authority for the Christian historians. But the poor fellows do not know what value this narration holds when critically viewed in the light of the principles set by the traditionalists.

*At-Tabari, the historian has taken this story from Al-Waaqidi, the well-known liar and fabricator. He coined such fictions to provide some sort of sanction for the licentiousness of the 'Abbasid caliphs.*"<sup>670</sup> End quote.

➤ The scholars of the Standing Committee (Kingdom of Saudi Arabia) were asked about the very report mentioned above by Shaikh Shibli Nu'mani:

‘As for the reports which say that the Prophet ﷺ saw Zainab from behind a screen and that he was attracted to her and fell in love with her, and Zaid found out about that and began to dislike her, and he wanted to give precedence to the Prophet ﷺ concerning her, so he divorced her so that he could marry her after him, none of that has been proven by means of any sound Isnad.’<sup>671</sup>

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<sup>669</sup> Sahih Al-Bukhari Vol. 6, Book 60, Hadith 316.

<sup>670</sup> Source: Sirat-Un-Nabi, by Allama Shibli Nu'mani, rendered into English by M. Tayyib Bahksh Budayuni, Kazi Publications Lahore, Vol. II, p. 128-129. ([http://www.answering-christianity.com/umar/zaynab\\_bint\\_jahsh.htm](http://www.answering-christianity.com/umar/zaynab_bint_jahsh.htm))

<sup>671</sup> Shaikh ‘Abdul-‘Azeez ibn Baaz, Shaikh ‘Abdur-Razzaaq ‘Afeefi, Shaikh ‘Abdullah ibn Ghadyaan, Shaikh ‘Abdullah ibn Qa’ood. Quoted from: Fatawa Al-Islamiyyah (18/137-141). (See: [islamqa.info/en/answers/96464](http://islamqa.info/en/answers/96464))



## **The Wisdom Behind This Incident**

**Shaikh ‘Abdur-Rahmaan As-Sa’di said:**

The reason for revelation of these verses was that Allaah wanted to prescribe a law for all believers, that adopted sons did not come under the same rulings as real sons, in any way, and that there was nothing wrong with those who had adopted them marrying their wives (i.e. marrying ex-wives of their adopted sons, after divorce or death of their husbands).

This was one of the regular customs which could not be changed except by means of a major incident. So Allah wanted this law to be introduced by the words and actions of His Messenger. When Allah wills something, He creates a cause for it. Zaid ibn Harithah was called Zaid ibn Muhammad. The Prophet ﷺ had adopted him and he was called by that name, until the verse “Call them (adopted sons) by (the names of) their fathers” [Quran, Al-Ahzaab 33:5] was revealed, then he became known as Zaid ibn Harithah.

He (Zaid) was married to Zainab bint Jahsh, the daughter of the paternal aunt of the Messenger of Allah ﷺ. It had occurred to the Messenger that if Zaid divorced her, he might marry her, and Allah decreed that there should happen between her and Zaid that which would cause Zaid ibn Harithah to come and ask the Prophet ﷺ for permission to divorce her.

Allah said “And (remember) when you said to him (Zaid bin Harithah-the freed-slave of the Prophet ﷺ) on whom Allah has bestowed grace” i.e., by blessing him with Islam.

“and you (O Muhammad ﷺ too) have done favour” i.e., by manumitting him. When he came to you to consult you about leaving her, you told him, advising him despite what you felt in your heart towards her: “Keep your wife to yourself”, i.e., do not leave her, and bear whatever you face from her with patience. “and fear Allah” in all your affairs in general, and with regard to your wife in particular, for fearing Allah encourages one to be patient.

“But you did hide in yourself that which Allaah will make manifest”. What he was hiding was that if Zaid divorced her, he ﷺ would marry her.

“you did fear the people” when you did not disclose what you were thinking, “whereas Allah had a better right that you should fear Him”, because fearing Him brings all goodness and wards off all evil.

“So when Zaid had accomplished his desire from her” means, when he willingly turned away from her and separated from her, “We gave her to you in marriage” and We only did that for an important purpose, which is, “so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons” when they see that you married the (former) wife of Zaid ibn Harithah, who had previously been named after you.<sup>672</sup>

## **The Virtue of Sponsoring Orphans In Islam**

### **Allah says in The Quran:**

They ask you (O Muhammad ﷺ) concerning alcoholic drinks and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs (surplus wealth)." Thus Allah makes clear to you His Laws in order that you may give thought." In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise."<sup>673</sup>

**Abu Huraira reported that Allah's Messenger ﷺ said:** The one who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and (Imam) Malik (explained it) with the gesture by drawing his index finger and middle finger close together.<sup>674</sup>

**Abu Hurairah narrated that the Messenger of Allah ﷺ said:** "O Allah, bear witness that I have issued a warning concerning (the failure to fulfill) the rights of the two weak ones: Orphans and women."<sup>675</sup>

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<sup>672</sup> Tafseer As-Sa'di (p. 665, 666). [islamqa.info/96464]

<sup>673</sup> Quran 2:219-220.

<sup>674</sup> Sahih Muslim 2983, Sahih Al-Bukhari 5304.

<sup>675</sup> Sunan Ibn Majah 3678 (Sahih (Al-Albani)).

## The Prophetic Guidance of Adopting a Child<sup>676</sup>

In the name of Allah, The Most Compassionate, The Most Merciful,

Adopting someone else's child, bringing it up, seeing to its education and training and being kind and good towards him/her is very virtuous and a commendable act. If the child is an orphan and has no support, then the reward is much more.

In a Hadith recorded by Imam al-Bukhari in his Sahih, the Messenger of Allah ﷺ said: "I and the guardian of the orphan will be in Paradise like this" and the Prophet ﷺ joined his index finger with his middle finger. (Sahih al-Bukhari)

Meaning that the one who looks after the orphan will be very close to the Prophet ﷺ in Paradise.

This is an extremely neglected Sunnah of our beloved Prophet ﷺ, and we should definitely encourage ourselves and others towards this direction.

However, it should always be kept in mind that according to Shariah, the lineage of the adopted child does not become established with the adoptive parents. Adoption of a child has no legal effect in Shariah. The child should not be attributed except to the natural parents, and not to those who have adopted him/her.

This is a fundamental principle and ruling laid down by the Holy Qur'an. The people in the days of ignorance (Jahiliyyah, pre-Islamic period) used to treat an adopted child as the real one in all aspects.

The Qur'an condemned this practice with the following verse: "And He (Allah) did not make your adopted sons your sons. That is only your speech by your mouths. And Allah guides you to the right path. Call them by (the names of) their (real) fathers. It is more just in the sight of Allah." (Qur'an, Surah Al-Ahzab:4,5)

The Messenger of Allah ﷺ adopted the Companion Zaid ibn Haritha, thus the other companions (رضي الله عنهم أجمعين) initially referred to him as "Zaid ibn Muhammad". When the abovementioned verse of the Qur'an was revealed, they reverted to calling him "Zaid ibn Haritha".

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<sup>676</sup> This article was extracted from the answer to the question, 'What is the Fiqh of adopting a child?' from Daruliftaa.com (based on the Hanafi Madhhab). [Source for the full answer: islamqa.org/hanafi/daruliftaa/7643/the-fiqh-of-adopting-a-child/]

In view of this important principle of Shariah, the following points need to be taken in to consideration:

1) Legal adoption is not permissible. This means that one cannot change the lineage of an adopted child and substitute the names of his real parents with adoptive parents. The child should always be attributed to the real parents so that it becomes common knowledge amongst the people who the real parents are.

2) If the adoptive mother breastfeeds the adopted child, then it becomes their foster child. In this case the child will be similar to the real children with regards to the Nikah (marriage) and Hijab rules, i.e. the child can not marry the foster parent, neither any of the foster parent's children. However with regards to inheritance, the child will not inherit from the family.<sup>677</sup>

3) If the adoptive mother does not breastfeed the adopted child, then the relationship of fosterage will not be established and the child will be classed as other children with regards to Nikah and Hijab. An adopted child can marry its adoptive parents and their children. Also if a male child is adopted by a woman, she will have to observe Hijab from him after he reaches the age of puberty and visa versa. The adopted child will also (after puberty) observe Hijab with the adoptive parent's children.

4) An adopted child will not inherit from his adoptive parents and to regard an adopted child as a real child in the matter of inheritance is incorrect. However, it should be remembered that although the child cannot inherit from the adoptive parents, it is permissible, rather advisable to make a bequest in its favour in ones life time. This "will" for the child can be made up to one third of one's wealth, provided the child is not already included in the list of inheritors.

5) It is necessary to allow the adopted child to meet its real parents. Preventing him/her from meeting them and creating any obstacles will be considered as oppression.

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<sup>677</sup> Shaikh Muhammad Saalih Al-Munajjid: Whoever is breastfed by a woman five times, before the age of two years, becomes her child through breastfeeding and she becomes his (foster) mother. Her husband (the "owner of the milk") becomes a (foster) father to him through breastfeeding, and everyone who was also breastfed by this woman becomes his (foster) brother or (foster) sister through breastfeeding, and so on.

That is because of the report narrated by Muslim (1425) from 'Aishah who said: "When the Qur'an was first revealed, the number of breast-feedings that would make a child a relative (Mahram) was ten, then this was abrogated and replaced with the number of five which is well-known." End quote. (islamqa.info|27280)

6) Good behaviour and conduct should be displayed towards the adopted children, especially if they are orphans. If a person cannot look after the adopted child in a proper manner, then he should not adopt, otherwise he will earn punishment rather than reward.

7) The wealth of the adopted child, who has not yet reached puberty, should be kept safe. If there is a need to spend the money on the child, then one can utilize the child's money upon him. However it should be spent with extreme care and there should be no extravagance. Loans cannot be taken from the child's money, nor can it be given in charity. End quote.<sup>678</sup>

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<sup>678</sup> Answer to a question posed to Mufti Muhammad ibn Adam, Darul-Iftaa, Leicester , UK.

**The Battle of Khandaq  
And  
The Issue of Banu Quraiza**

**Vol.2, pages 345-380**

# **The Battle of Khandaq<sup>761</sup>**

## **And**

# **The Battle of Banu Quraiza**

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<sup>761</sup> Khandaq means 'Trench or Ditch', this battle is also called **The Battle of Ahzab**. Ahzab meaning 'groups' referring to the many groups of polytheists present in the camp of the adversary.

Dr.Mahdi noted: This expedition took place in Shawwal of the fifth year after Hijrah. This is the opinion of Ibn Ishaq (Ibn Hisham (3/298) without a chain) and those who followed him. It also happens to be the opinion of the great majority (See Ibn Kathir: Al-Badiyah wan-Nihayah (1/105-106)). (See Dr.Mahdi, Vol.2, p.545)

## **Ka'b ibn Al-Ashraf Instigates The Polytheists of Makkah<sup>762</sup>**

**On the authority of 'Abdullah ibn 'Abbas (رضي الله عنه):**

"When Ka'b ibn Al-Ashraf went to Makkah, the people (polytheists) of Makkah asked him: 'We are the ones who provide water (for the pilgrims in Hajj) and the ones who serve the Ka'bah, and you are the chiefs of Yathrib, (please tell us) are we better or this As-Sunaibeerul-Mumbatir<sup>763</sup> who claims that he is better than us?'

Ka'b bin Al-Ashraf said: 'You are better than him'.

Thus Allah revealed: "For he who hates you, he will be cut off". (Quran 108:3)

And Allah revealed: "Have you not seen those who were given a portion of the Scripture? They believe in Jibt (practicing sorcery) and Taghut (false gods) and say to the disbelievers that they are better guided as regards the way than the believers(Muslims)." (Quran 4: 51)

<sup>764</sup>

## **'Abdullah bin 'Umar ibn Al-Khattab (رضي الله عنهما) Participates in The Battle of Khandaq**

**Narrated Ibn `Umar (رضي الله عنه):**

Allah's Messenger ﷺ called me to present myself in front of him or the eve of the Battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he

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<sup>762</sup> This happened before Ka'b bin Al-Ashraf was killed by the Muslims.

<sup>763</sup> 'As-Sunaibeeru Al-Mumbatir' means 'the worthless man who is cut off from his people(with no status amongst them) and a person who has no male heir', as we understand from Misbahul Muneer (Summarized Tafsir Ibn Katheer) under the Ayah 3 of Surah Al-Kawthar. (Darussalam, Riyadh).

<sup>764</sup> Sahih Ibn Hibban 6572. Shaikh Shuaib Al-Arnaut said that the chain of this narration is Sahih. Another similar narration from Al-Bazzar mentioned in Tafseer Ibn Katheer explains the above narration better:

Abdullah ibn `Abbas and `Ikrimah have both said, "This Surah was revealed about Ka'b bin Al-Ashraf and a group of the disbelievers of the Quraysh."

Al-Bazzar recorded that Ibn `Abbas said, "Ka'b bin Al-Ashraf came to Makkah and the Quraysh said to him, 'You are the leader of them (the people). What do you think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka'bah), and the people who supply water to the pilgrims.' He replied, 'You all are better than him.'"

So Allah revealed: " For he who hates you, he will be cut off".

(Imam ibn Katheer then said) This is how Al-Bazzar recorded this incident and its chain of narration is authentic. End quote.



called me in front of him on the eve of the Battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, he said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.<sup>765</sup>

## **The Prophet ﷺ, Ansaar And The Muhajireen Dig The Trench (Khandaq) As A Fortification<sup>766 767</sup>**

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<sup>765</sup> Sahih al-Bukhari 2664.

<sup>766</sup> Dr.Mahdi noted: The trench extended from the Shaykhayn mountains near the Banu Harithah territory in the east to Madinah in the west. It was about five thousand feet long, nine feet wide and between seven and ten feet deep. Ten men were required to dig every ten feet length. - By Hadith standards, several weak reports have reached us about this through the route of Kathir bin Abdullah Muzani who was weak. See them in Majma'uz-Zawa'id (6/130); the Tafsir of Tabari (21/33); Fathul Bari (15/280) and others. (Dr.Mahdi, Vol.2, p.549)

(Mohammed Thajammul Hussain Manna:) This has been mentioned to give all of us an approximate estimation of the dimensions of the trench, it was not a small elongated ditch, rather it was dug out to be a long unsurpassable barrier into Madinah and had to stop a large tumultuous force. And Allah knows the best.

<sup>767</sup> It is usually stated that Salman 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 Ishaq (Ar-Rawdat-ul-Anf (262/6)) said that when the Prophet ﷺ heard that the groups of disbelievers were about to attack Madinah, he ﷺ got the trenches dug. Thus It is not proven from any authentic chain that Salman Al-Farisee is the one who suggested the digging of the trench.

-See the Summarized translation of Dr.Muhammad bin `Abdullah Al-Ushan's research from his book '*Ma Shaa' Wa Lam Yathbut Fee As-Seerah An-Nabawiyyah* (What is commonly spread but not proven from The Seerah of The Prophet)' by Mohammed Thajammul Hussain Manna, point 74.

Note: With regards to the Hadith that reads: "Salman is one of us –the people of the Ahlul-Bayt (household of the Prophet)", it was attributed to the Prophet ﷺ but it was not authentically reported from him.

Shaikh Al-Albani reported it with its different narrations in As-Silsilah Ad-Daifah, number 3704, and then said about it: "It is very weak." This narration was also classified as Da'if (weak) by Adh-Dahabi in his commentary on Mustadrak Al-Hakim.

However, Shaikh Al-Albani stated that this Hadith was authentically narrated by `Ali ibn Abi Talib as a (Sahih) Mawqoof Hadith (i.e. a Hadith with a chain of narrators terminating at the level of a companion).

*'Ali said about Salman, "He knows the first knowledge (i.e. of the previous revealed books) and the last one (i.e. the Quran and the Sunnah); he is a sea (of knowledge) that is very deep to the extent that you cannot reach its bottom; he is from us the family of the household [of the Prophet]."*

**Narrated Anas** (رضي الله عنه):

Al-Muhajirun (i.e. the Emigrants) and the Ansaar were digging the trench around Madinah and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet (ﷺ) said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansaar and the Emigrants."

The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.<sup>768</sup>

**Narrated Al-Bara** (رضي الله عنه):

The Prophet ﷺ was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet ﷺ used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)."<sup>769</sup>

**Narrated Anas** (رضي الله عنه):

Allah's Messenger ﷺ went out towards the Khandaq (i.e. Trench) and saw the Muhajireen and the Ansaar digging the trench in the cold morning. They had no slaves to do that (work) for them.

When the Prophet ﷺ saw their hardship and hunger, he said,

'O Allah! The real life is the life of the Hereafter,  
so please forgive Ansaar and the Emigrants."

They said in reply to him,

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[Reported by Ibn Abi Shaybah, Ibn Sa'd and others] (Summarized from: [islamweb.net/en/fatwa/384112/salman-al-farisis-advise-to-dig-the-trench](http://islamweb.net/en/fatwa/384112/salman-al-farisis-advise-to-dig-the-trench) . Also see: [said.net/Doat/Zugail/21.htm](http://said.net/Doat/Zugail/21.htm))

<sup>768</sup> Sahih Al-Bukhari 4100.

<sup>769</sup> Sahih Al-Bukhari 4104.

"We are those who have given the Pledge of allegiances to Muhammad,  
that we will carry on Jihad as long as we live."<sup>770</sup>

## **Jabir And His Wife<sup>771</sup> Feed The Muslims (رضي الله عنهما)**

**Narrated Jabir (رضي الله عنه):**

We were digging (the trench) on the day of (Al-Khandaq ( i.e. Trench )) and we came across a big solid rock. We went to the Prophet ﷺ and said, "Here is a rock appearing across the trench." He ﷺ said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand.

I said, "O Allah's Messenger ﷺ ! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot.

Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Messenger ﷺ ,you and one or two men along with you (for the food)." The Prophet ﷺ asked, "How much is that food?" I told him about it.

He ﷺ said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there."

Then he said (to all his companions), "Get up." So the Muhajireen (i.e. Emigrants) and the Ansaar got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet ﷺ came along with the Muhajireen and the Ansaar and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had)?" I replied, "Yes." Then the Prophet ﷺ said, "Enter and do not throng." The Prophet ﷺ started cutting the bread (into pieces) and put the

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<sup>770</sup> Sahih Al-Bukhari 4099.

<sup>771</sup> She was Suhaymah bint Mas'ood bin 'Aus Al-Ansaariyyah Az-Zafriyyah. See Usudul-Ghabah Fee Ma'rifatis Sahaba. (tarajeem.com)

cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others as the people are struck with hunger."<sup>772</sup>

**Narrated Jabir bin `Abdullah (رضي الله عنه):**

When the trench was dug, I saw the Prophet ﷺ in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Messenger ﷺ in a state of severe hunger." She brought out for me, a bag containing one Saa' of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger ﷺ.

My wife said, "Do not disgrace me in front of Allah's Messenger and those who are with him." So I went to him and said to him secretly, "O Allah's Messenger ﷺ ! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Saa' of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O people of the trench ! Jabir has prepared a meal so let us go."

Allah's Messenger ﷺ said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet ﷺ of what you said." Then she brought out to him (i.e. the Prophet ﷺ) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it.

Then he ﷺ said (to my wife)- Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of

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<sup>772</sup> Sahih Al-Bukhari 4101.

meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.<sup>773</sup>

**‘Abdullah ibn ‘Abbas (رضي الله عنه) said:**

"When the Prophet ﷺ stood and was about to leave, the Prophet ﷺ supplicated for the lady of the household (the Jabir's wife) and her family, and then he proceeded to continue digging the trench.

When he reached he said: "Take me to Salman Al-Farisi! A big rock has come his way and has weakened him (by causing him difficulties).

The Prophet ﷺ told his Sahaba, "Leave it to me, I shall be the first one to strike it." (And then the rest of the Hadith is the same as above)

In the end ‘Abdullah ibn ‘Abbas said, "When the Munafiqoon (hypocrites) heard this (the Prophecies of the fall of the Persian and Roman empires) they said: "We are (struggling) in a ditch and he promises us the palaces of Persia and the Romans."<sup>774</sup>

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<sup>773</sup> Sahih Al-Bukhari 4102.

<sup>774</sup> At-Tabrani Al-Kabeer 11/376, 12052. Majmua Az-Zawaid 6/132. Al-Haithami said that the men of this narration are Sahih except for Abdullah bin Ahmad bin Hambal and Nuaim Al-Ambari who are Thiqah (trustworthy).

## **Glad Tidings of Conquering The Persian Empire And Shaam<sup>775</sup> (Levant in The Roman Empire)**

**It was narrated from Abu Sukainah (رضي الله عنه), a man from among the Muhajireen, that a man among the companions of the the Prophet ﷺ said:**

"When the Prophet ﷺ commanded them to dig the trench (Al-Khandaq), there was a rock in their way preventing them from digging. The Messenger of Allah ﷺ stood, picked up a pickaxe, put his Rida' (upper garment) at the edge of the ditch and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.'<sup>776</sup>

One-third of the rock broke off while Salman Al-Farisi (رضي الله عنه) was standing there watching, and there was a flash of light when the Messenger of Allah ﷺ struck (the rock). Then he struck it again and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower'. And another third of the rock broke off and there was another flash of light, which Salman saw. Then he struck (the rock) a third time and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allah ﷺ came out, picked up his Rida' and sat down.

Salman said: 'O Messenger of Allah, Each time you struck the rock there was a flash of light.' The Messenger of Allah ﷺ said to him: 'O Salman, did you see that?' He said: 'Yes, by the One Who sent you with the truth, O Messenger of Allah.' He said: 'When I struck the first blow, the cities of Kisra (Persia) and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their land as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah ﷺ prayed for that.

(Then he said:) 'Then I struck the second blow and the cities of Caesar (Rome) and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allah, pray to Allah to

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<sup>775</sup> Old Arabic name for Greater Syria or Levant, which approximately includes modern day Syria, Lebanon, Jordan and Palestine.

<sup>776</sup> Quran, Surah An-An'am 6:115.

grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah ﷺ prayed for that.

(Then he ﷺ said:) 'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allah ﷺ said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.'<sup>777</sup>

**Al-Bara' bin 'Azib Al-Ansari (رضي الله عنه) narrated:**

'When the Messenger of Allah ﷺ had ordered us to dig the ditch, a large, tough rock was in our way but the pickaxes made no impression on it. The problem was brought to the attention of the Messenger of Allah ﷺ and when he saw it, he took the pickaxe and said 'Bismillah'. Then he struck it hard and a thud of it broke off.

He ﷺ then exclaimed, "Allahu Akbar! I have been given the keys to Shaam (Greater Syria)! I swear by Allah! I can see its red castles, by Allah's grace!"

He ﷺ then struck it a second blow, said "Bismillah" and cut off another third. Again he ﷺ exclaimed, "Allahu Akbar! I have been given the keys to Persia! I swear by Allah, I can see the castles of the white cities!"

He ﷺ then struck a third time, said "Bismillah" and broke the rest of the rock. He ﷺ exclaimed, "Allahu Akbar! I have been given the keys to Yemen! I swear by Allah, I can see the gates of San'a from where I am now!"<sup>778</sup>

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<sup>777</sup> Sunan An-Nasai 3176. Hasan according to Shaikh Al-Albani.

<sup>778</sup> Musnad Ahmad 18694, Shaikh Shuaib Al-Arnaut declared the chain of this narration as **Da'eef (Weak)**. Ibn Hajr Al-Asqalani said that the chain of this narration is Hasan in Fathul-Bari (7/457). With regards to the Prophecy of conquering Yemen, there is another narration in Sahih Al-Bukhari (1875) which alludes to the same.

**Narrated Sufyan bin Abu Zuhair:**

I heard Allah's Messenger (ﷺ) saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Shaam will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Shaam) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

**‘Abdullah ibn ‘Abbas (رضي الله عنه) said:**

"When the Prophet ﷺ stood and was about to leave, the Prophet ﷺ supplicated for the lady of the household (the Jabir's wife) and her family, and then he proceeded to continue digging the trench.

When he reached he said: "Take me to Salman Al-Farisi! A big rock has come his way and has weakened him (by causing him difficulties).

The Prophet ﷺ told his Sahaba, "Leave it to me, I shall be the first one to strike it." (And then the rest of the Hadith is the same as above)

*In the end ‘Abdullah ibn ‘Abbas said, "When the Munafiqoon (hypocrites) heard this (the Prophecies of the fall of the Persian and Roman empires) they said: "We are (struggling) in a ditch and he promises us the palaces of Persia and the Romans."779*

## **The Fear of Looking At The Huge Forces of The Disbelievers**

**Narrated `Aisha:**

As regards the following Qur'anic Verse- "When they came upon you from above you and from below you, and when *the eyes grew wild and the hearts reached to the throats*, and you were harbouring doubts about Allah." (Quran 33:10)- That happened on the day of Al-Khandaq (i.e. Trench).<sup>780</sup>

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<sup>779</sup> At-Tabrani Al-Kabeer 11/376, 12052. Majmua Az-Zawaid 6/132. Al-Haithami said that the men of this narration are Sahih except for Abdullah bin Ahmad bin Hambal and Nuaim Al-Ambari who are Thiqah (trustworthy).

<sup>780</sup> Sahih Al-Bukhari 4103, Sahih Muslim 3020.



## **The Banu Ghatfan Try To Broker A Deal To Abandon The Seige**

**Abu Huraira** (رضي الله عنه) narrated that:

"Al-Harith Al-Ghatfani came to the Prophet ﷺ and said, " O Muhammad! Give us half the share of Madinah's dates (and we will leave the battlefield)". The Prophet ﷺ said: "(I will not answer) Untill I consult the Sa'ds (the Prophet's companions named Sa'd) ".

The Prophet ﷺ sent for Sa'd bin Muadh, Sa'd bin Ubada, Sa'd bin Ar-Rabeeah, Sa'd bin Khaithamah, and Sa'd bin Mas'ood. The Prophet ﷺ said to them, "I know it well that verily the 'Arabs have shot (attacked) at you from a single bow, and Al-Harith asks of you to give him a share of the dates of Madinah, and if you wish you may consult your people and answer me later."

They replied, "O Messenger of Allah! Is this Allah's command to which we submit, or your own opinion? We have a feeling that it is your personal opinion. If you wish to be doing it for our sake, then by Allah we don't see ourselves any worse than them. We shall not give them a single date except by purchase or as offered to guests."

The Prophet ﷺ then said (to Al-Harith), "The matter is just as you have heard and what they've said". Al-Harith said: "You have cheated us O Muhammad!".

Then Hassaan ibn Thabit (رضي الله عنه) (composed couplets against them and) said:

"O neighbour who always breaks his covenant with his neighbour,  
Never ever has Muhammad cheated you,

And the trustworthiness of a man wherever you meet,  
When breaks like a broken cup never repairs,

Verily you have cheated and cheating is from your  
traits,  
And this claim has been proven true that you are  
cheaters..."<sup>781</sup>

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<sup>781</sup> At-Tabrani Al-Awsat 6/28, Majmua Az-Zawaid 6/135. Imam Al-Haithami said that this narration has Muhammad bin 'Amr and his narrations are of the grade of Hasan (acceptable), the remaining narrators are Thiqah (trustworthy).

## **Az-Zubair ibn Al-Awwam (رضي الله عنه) Sent To Gather Information About The Enemy<sup>782</sup>**

**Narrated Jabir bin `Abdullah (رضي الله عنه):**

On the day of (the battle of) the Trench, the Prophet ﷺ called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawari (helper), and Az-Zubair is my Hawari."<sup>783</sup>

**‘Abdullah bin Zubair (رضي الله عنه) reported on the Day of the Battle of the Trench:**

I and ‘Umar bin Abu Salama were with women folk in the fort of Hassaan (bin Thabit). He at one time leaned for me and I cast a glance and at another time I leaned for him and he would see and I recognised my father as he rode on his horse with his arms towards the tribe of Quraizah. ‘Abdullah bin ‘Urwa reported from ‘Abdullah bin Zubair: I made a mention of that to my father, whereupon he said: My son, did you see me (on that occasion)? He said: Yes. Thereupon he said: By Allah, Allah's Messenger ﷺ addressed me saying: I would sacrifice for you my father and my mother."<sup>784</sup>

## **Supplicating Against The Enemies**

**Narrated `Abdullah bin Abi `Aufa (رضي الله عنه):**

Allah's Messenger ﷺ invoked evil upon the pagans on the Day (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."<sup>785</sup>

## **The Muslims Had To Delay Their Prayers Because of The Intensity of The Standoff At The Trench**

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<sup>782</sup> Ibn Ishaq has mentioned their numbers as 10,000 while the Muslims against them were 3,000. (Ibn Hisham (3/306), but a Mu'allaq report) (Dr.Mahdi, Vol.2, p.548)

<sup>783</sup> Sahih Al-Bukhari 7261.

<sup>784</sup> Sahih Muslim 2416a.

<sup>785</sup> Sahih Al-Bukhari 2933.

**On the authority of ‘Abdullah ibn ‘Umar (رضي الله عنه) who narrated that-**

He was asked by people, "Where did the Prophet ﷺ pray the Salah during the Battle of Khandaq (Trench)?" He said, "(The Prophet) Prayed in a lonely mountain pass".

And the Prophet ﷺ allowed the people to return, (but) then he ordered me to call them back and I called them back.<sup>786</sup>

**It was narrated from 'Abdur-Rahman bin Abi Sa'eed (رضي الله عنه) that his father said:**

"On the day of Al-Khandaq the idolators kept us from praying Zuhr until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allah, the Mighty and Sublime, revealed: Allah sufficed for the believers in the fighting<sup>787</sup>.

The Messenger of Allah ﷺ commanded Bilal to say the Iqamah for Zuhr prayer, and he offered it just as he used to offer it on time. Then he said the Iqamah for 'Asr and he offered it just as he used to offer it on time. Then he called the Adhan for Maghrib and offered it on time."<sup>788</sup>

**It was narrated that Abu ‘Ubaida (رضي الله عنه) said:**

Abdullah said: 'The idolators kept the Prophet ﷺ from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilal to call the Adhan, then he said the Iqamah and prayed Zuhr, then he said the Iqamah and prayed 'Asr, then he said the Iqamah and prayed the Maghrib, then he said the Iqamah and prayed 'Isha'."<sup>789</sup>

**Narrated Jabir bin ‘Abdullah (رضي الله عنه):**

On the day of Al-Khandaq (the battle of trench.) ‘Umar bin Al-Khattab came cursing the disbelievers of Quraysh after the sun had set and said, "O Allah's Messenger ﷺ I could not offer the ‘Asr prayer till the sun had set." The Prophet ﷺ said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet ﷺ performed ablution

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<sup>786</sup> Mujmua Az-Zawaid 6/138. Imam Al Haithami said that the men of this narration are trustworthy.

<sup>787</sup> Quran, Surah Al-Ahzab 33:25.

<sup>788</sup> Sunan An-Nasai 662.

<sup>789</sup> Sunan An-Nasai 663. Hasan according to Shaikh Al-Albani.

and we too performed ablution and offered the `Asr prayer after the sun had set, and then he offered the Maghrib prayer.<sup>790</sup> "

## **Sa'd bin Mu'adh (رضي الله عنه) Prepares For The Battle**

**Ibn Ishaq stated, "Abu Layla, that is 'Abdullah bin Sahl bin 'Abdur Rahman bin Sahl Al-Ansaari, brother of Banu Haritha related to me that:**

"Aisha, Ummul-Mumineen (mother of the faithful), was in the fort of Banu Haritha, one of the most secure of the Madinah forts, during the battle of Al-Khandaq. Umm Sa'd bin Muadh was with her there.

'Aisha said, 'That was before the veil was imposed on us'. Sa'd passed by wearing armour so small that his whole arm was exposed. He was carrying a spear and as he brandished it, he would call out,

"Stay awhile and let the camel watch the fight,  
There's no harm in death when the time is right!"

His mother called out to him, "Hurry along, son! By Allah, you're late already!". I commented to her, "Umm Sa'd, I just wish Sa'd's armour was larger." I was afraid he would be struck in those very places; and indeed an arrow was shot at Sa'd bin Muadh that severed the artery of his arm."<sup>791</sup>

## **Hudhaifa ibn Al-Yaman Sent To Spy On The Enemy**

**It has been narrated by Ibraheem At-Taimi on the authority of his father (رضي الله عنهما) who said:**

We were sitting in the company of Hudhaifa. A man said: If I were in the time of the Messenger of Allah ﷺ, I would have fought by his side and would have striven hard for his causes. Hudhaifa said: You might have done that, (but you should not make a flourish of your enthusiasm).

I was with the Messenger of Allah ﷺ on the night of the Battle of Ahzab and we were gripped by a violent wind and severe cold. The

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<sup>790</sup> Sahih Al-Bukhari 596.

<sup>791</sup> Seerat Ibn Ishaq 4/185. Shuaib Al-Arnaut declared that the narrators of this chain are trustworthy in Siyar Alam An-Nubala 1/282.

Messenger of Allah ﷺ said: “Listen, the man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted)”. We all kept quiet and none of us responded to him. (Again) he said: Listen, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We kept quiet and none of us responded to him. He again said: Listen, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted)

Then he ﷺ said: Get up Hudhaifa, bring me the news of the enemy. When he called me by name I had no alternative but to get up. He ﷺ said: Go and bring me information about the enemy, and do nothing that may provoke them against me.

When I (Hudhaifa) left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire I put an arrow in the middle of the bow, intending to shoot at him, when I recalled the words of the Messenger of Allah ﷺ "Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (Hammam). Presenting myself before him ﷺ, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah ﷺ wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: Get up, O heavy sleeper.<sup>792</sup>

## **‘War Is Deceit’**

### **Az-Zuhri narrated from Sa’eed ibn Al-Musayyib:**

The people were in the same state when Nu’aym bin Mas’ood Al-Ashjaji came to them, he wanted to cause a reconciliation between the two groups, he was a well-wisher of both, he said: I was with Uyainah (bin Hisn) and Abu Sufyan (bin Harb), when the emissary of Banu Quraizah came to them, they said, ‘You hold onto your positions, soon we will oppose the Muslims from their own side’.

The Prophet ﷺ said: ‘Perhaps we may have ordered them (Banu Quraizah) to say that’. And Nu’aym was a man who couldn’t keep any

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<sup>792</sup> Sahih Muslim 1788.

secret to himself. He began to speak to the Prophet ﷺ. (Nu'aym bin Mas'ood leaves) And 'Umar came and said: 'O Messenger of Allah! If indeed this is Allah's order continue this, and if this your opinion, then the matter of Quraysh and Banu Quraizah is of lesser value than someone getting an opportunity of speaking (badly) about you.'

The Prophet ﷺ said, 'Get that person back'. And he was called back. He ﷺ said to him: 'Look into what we said. Do not disclose what we just said to you to anyone!' (Actually the Prophet ﷺ wanted to deceive him into thinking that he was actually going to conspire with the Banu Quraiza against the Quraysh.)

Nu'aym bin Mas'ood went to Abu Sufyan and Uyainah and said, 'Have you ever heard from Muhammad anything other than it being true?', they said, 'No'. Nu'aym said, 'When I mentioned the affair of Banu Quraizah in front of them, he (the Prophet ﷺ) said, 'Perhaps we may have ordered them (Banu Quraizah) to say that!' Abu Sufyan said, 'If this indeed a deception we will soon come to know of this!'

Abu Sufyan sent a message to the Banu Quraizah that, 'You had asked us to stay put here and that you would attack them (the Muslims) from within, provide us with a proof of this.' They (Banu Quraizah) replied, 'You have come to us on the night of Saturday (Day of Sabbath), and we do not do anything on this day.' At this Abu Sufyan said (to his companions), 'The Banu Quraizah have cheated you, let us all leave'.

Then Allah send winds towards them, and their hearts were awe-struck with terror, their fires were extinguished, the ropes tied to their horses were broken, they were sad and dejected and they left without fighting.

Allah said (about this state of affairs):

'And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.'<sup>793 794</sup>

### **Note:**

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<sup>793</sup> Quran, Surah Al-Ahzab, 33:25.

<sup>794</sup> Musannaf Abdur Razzaq (9737, 5/368), narrated via a Mursal route via Sa'eed ibn Al-Musayyib, and his Maraseel are Sahih. (As stated by Shaikh Ibraheem Al-Ali in his Sahih As-Seerah An-Nabawiyah)

The story that is often narrated that Nu'aym bin Mas'ood 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 chain<sup>795</sup>. Dr.Akram Dia Al-Umari said that this narration is not proven from Ahadith but it is famous in the books of Seerah<sup>796</sup>. However it is proven from the Prophet ﷺ that he said that,'War is deceit, Al-Bukhari,3030.<sup>797</sup>

## **The Ahzab (Clans of The Polytheists) Put Off The Seige**

### **Allah said in Surah Al-Ahzab:**

"O you who believe, remember Allah's favor to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, and the forces (of angels) you did not see. Allah is watchful of whatever you do."<sup>798</sup>

**‘Abdullah bin ‘Umar (رضي الله عنه) narrated that,**

"My uncle (mother's brother) ‘Abdullah bin Maz'oon, on the night of the Khandaq (the night of the siege of Khandaq), which was severely chilly and very stormy, sent me to Madinah. He said: "Bring for us food and blankets". I sought the permission of Allah's Messenger to leave so he allowed me and said: "Whosoever you meet from my companions tell him to come to me".

So I was going and the wind was blowing everything away. I would not meet anyone except that I would ask him to meet the Prophet. The wind was so severe that no one could even lift their necks (to look at me or even nod). I had my shield with me. The wind kept blowing the shield with me.

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<sup>795</sup> Shaikh Al-Albani in Fiqh-us-Seerah, p.307.

<sup>796</sup> As-Seerah An-Nabawiyyah As-Sahihah (2/430).

<sup>797</sup> Summarized translation of Dr.Muhammad bin ‘Abdullah Al-Ushan's research from his book '*Ma Shaa' Wa Lam Yathbut Fee As-Seerah An-Nabawiyyah* (What is commonly spread but not proven from The Seerah of The Prophet)' by Mohammed Thajammul Hussain Manna, point 79.

<sup>798</sup> Quran Surah Al-Ahzab 33:9.

There was a iron nail on this (shield). The wind blew away the shield so severely that a part of the nail pierced my hand and then the shield was partly buried into the earth.<sup>799</sup>

**Narrated Ibn `Abbas** (رضي الله عنه):

The Prophet ﷺ said, "I was granted victory with As-Saba (easterly wind) and the nation of 'Ad was destroyed by Ad-Dabur (westerly wind) .<sup>800</sup>

**Narrated Sulaiman bin Surd** (رضي الله عنه):

When the clans were driven away, I heard the Prophet ﷺ saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them."<sup>801</sup>

## **Returning From The Battle of Khandaq<sup>802</sup>**

**Narrated `Abdullah bin `Umar** (رضي الله عنه):

Whenever Allah's Messenger ﷺ returned from a Ghazwa, Hajj or `Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non-believers).<sup>803</sup>

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<sup>799</sup> Tafseer Ibn Katheer(Arabic),vol.11,page 124. under the Tafseer of Surah Al-Ahzab, verses 9-10 referenced back to Tafseer At-Tabari 12/127. Dr.Muhammad As-Suyani declared this narration to be Sahih and said that Ibn Hajar said: "At-Tabrani narrated this from Ibn Umar with a Sahih chain".

In the Arabic version of Tafseer Ibn Katheer (by Maktabah Al-Awlad Ash-Shaikh Lit-Turath) the commentators on the above narration said: "(The actual narration) Has Uthman(bin Ma'zoon), and this is a strange Tahreef (mistakenly changed), it was found that verily Uthman bin Ma'zoon did not witness except the (Battle of )Badr and he died in 2 AH. As for his brother Abdullah (bin Ma'zoon) he died in 30 AH. See Usdul-Ghabah (3/394,598)."

<sup>800</sup> Sahih Al-Bukhari 1035.

<sup>801</sup> Sahih Al-Bukhari 4110.

Dr.Mahdi recorded (Vol.2, p.556): The siege lasted some twenty-four days. -A report of Ibn S`ad (2/73) whose narrators are reliable but is a Mursal (Disconnected) report coming from Ibn Al-Musaiyab whose Mursal reports are strong.

<sup>802</sup> As a result of the various skirmishes, three pagans were killed while six Muslims were martyred.

See Ibn Hisham (3/349-350). (Dr.Mahdi, Vol.2,p.557)

<sup>803</sup> Sahih Al-Bukhari 1797.



## **The Famous Story of Accusing Hassaan Bin Thabit of Cowardice And Remaining With The Muslim Women And Children Is Not Authentic For Many Reasons<sup>804</sup>**

A story very oftenly quoted with regards to the Battle of Khandaq (the Battle of Ahzab) is the one which portrays the bravery of Safiyya bint Abdul Muttalib and the cowardice of Hassan bin Thabit (رضي الله عنها), the story is as follows:

“The Messenger of Allah ﷺ put women and children in fortresses for protection against the confederates and the Jews of Banu Qurayzah. Safiyya was in a fortress, known as Fari’ under the supervision of Hassaan ibn Thabit. Hassan was assigned to look after the women and he did not go out to fight.

Safiyya said: “When the Messenger of Allah ﷺ went out to the Battle of the Trench, he put the women of his household in a fortress called Fari’ and assigned Hassaan ibn Thabit to look after us. A Jewish man then came and climbed the fortress until he was able to see us. I asked Hassaan to rise up and kill him but he said that if he could do so, he would have been with the Prophet ﷺ and would not have been assigned to look after the women. I then rose up and killed him and cut his head off. I then asked Hassaan to drag the head of the invader to the Jews who were at the bottom side of the fortress. He swore by Allah that he would not do so. So I took the head and threw it at them. The Jews then said, ‘We know that this man [meaning the Prophet ﷺ] would not leave behind his family without someone to look after them.’ So they dispersed....”

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<sup>804</sup> Summarized translation of Dr. Muhammad bin ‘Abdullah Al-Ushan’s research from his book ‘*Ma Shaa’ Wa Lam Yathbut Fee As-Seerah An-Nabawiyyah* (What is commonly spread but not proven from The Seerah of The Prophet)’ by Mohammed Thajammul Hussain Manna, point 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).<sup>805</sup>

Imam Al-Hakim related this from Hisham bin Urwa from his father (Urwa) from Safiyya bint Abdul Muttalib. Urwa said that he heard it from her. Imam Al-Hakim<sup>806</sup> said that this Hadith is upon the conditions of the two Shaikhs (Al-Bukhari and Muslim) but they didn't narrate it and Imam Adh-Dhahabi traced the (chain of the) narration and said that "Urwa didn't meet Safiyya bint Abdul Muttalib"<sup>807</sup>.<sup>808</sup>

And for another chain via Umm Farwah, Imam Adh-Dhahabi<sup>809</sup> said, "This is a lengthy Hadith with a Ghareeb (solitary) chain and was (also) narrated by a Sahih chain<sup>810</sup>."

Shaikh Shuaib Al-Arnauut said about the narrator *Umm Farwah (bint J'afar) 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 Shuain Al-Arnauut'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 Urwa, he said that the chain till Urwa is Sahih, but after that Mursal (i.e. the Sahabi who narrated the story is missing).

As a summary of the weaknesses of this narration,

- (a) there is no Sahih 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.

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<sup>805</sup> Additionally Imam Ibn Hajr Al-Haithami declared this narration to be weak in Majmua-Az-Zawaaid 6/137.

<sup>806</sup> Imam Al-Hakim was mistaken here as will be clarified in this point.

<sup>807</sup> Thus the chain is broken.

<sup>808</sup> Tabaqaat Ibn Saad (8/41), Al-Mustadrak (4/56).

<sup>809</sup> And he was mistaken as well, as will be clarified by the statements of the other scholars mentioned next, In sha Allah.

<sup>810</sup> Al-Mustadrak (4/56).

(d) there was no direct fight between the Muslims and Kuffar during the Battle of 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 Sa'd bin Mu'adh to judge the case between the Muslims and the Jews of Banu Quraiza (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 (participating in a battle is not obligatory for very old men)<sup>811</sup>.

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<sup>811</sup> 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).

## **Lessons From The Battle of Khandaq**

1. The digging of the trench was an expression of the Muslims' obedience of the command of Allah in The Quran : "And prepare yourselves so far as possible with power..."

2. The Prophet ﷺ gave a good example of the equality of the rulers and the ruled, by participating in the digging of the trench and not opting out to rest. It also proved his absolute humbleness.

3. The Prophet ﷺ gave another example of his kindness upon the believers when he was called to dinner during the digging when, instead of going away by himself, he took along a great number of people with him.

Allah said,

"Surely, a messenger has come to you from among yourself. Hard upon him is what pains you. He is concerned about you, and unto the believers he is kind and merciful."(Quran, Surah At-Tawbah:128)

4. The series of miracles that Allah bestowed upon His Prophet ﷺ, whether they were during the digging, the increase of food in Jabir bin 'Abdullah's house, or the storm that struck (the disbelieving forces), destroying the pagan resolution, belonged to a chain of miracles with which Allah helped His Messenger ﷺ. They were to defeat the arguments and cure the scepticism of those who opposed him, whether they were hypocrites or pagans.

5. The wisdom behind the Prophet's consultation of his companions over the peace-treaty offered by the Ghatafan tribe was that he ﷺ wished to ascertain his companions' strength of faith and trust in Allah. That was despite the fact that the confederates (groups of disbelieving tribes) had arrived on a sudden from all over Arabia, while the Muslims has an untrustworthy ally in Banu Quraiza.

6. Dr.Al-Buti said: In the consultations (about giving a tribute to Banu Ghatafan to abandon the siege), there is no evidence to the fact that the Muslims are allowed to offer tribute to their enemies (in normal circumstances). If ever they are forced by the circumstances (because of their weakness and inability to fight) to give away a part of their wealth, (they may surrender some wealth, but) they are

required to wait for a chance to recover it (i.e. after gaining enough strength and power to fight back).<sup>812</sup>

7. In the afternoon prayer that the Prophet ﷺ did after the sunset because the pagans kept him and his Companions occupied, is the proof that missed prayers (which were missed because of a valid Shariah-based excuse and/or dire conditions) should be offered when time is available.<sup>813</sup>

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<sup>812</sup> This comment has been shortened, and words in the brackets have been added by me (Abu Muaaz) to facilitate the understanding of Dr.Al-Buti's words.

<sup>813</sup> Summarized and slightly modified from Dr.Mahdi Rizqullah Ahmed's book 'A Biography Of The Prophet Of Islam , In The Light Of The Original Sources An Analytical Study' (Vol.2,pp.562-563)

## Angel Jibreel Instructs The Prophet ﷺ To Attack The Banu Quraiza <sup>814 815</sup>

**Narrated `Aisha** (رضي الله عنها):

When Allah's Messenger ﷺ returned on the day (of the Battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel (Jibreel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet."

Allah's Messenger ﷺ said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Messenger ﷺ went out towards them.<sup>816</sup>

**Narrated Anas** (رضي الله عنه):

(I still feel) As if I am just now looking at the dust rising in the street of Banu Ghanm (in Madinah) because of the marching of Gabriel's regiment when Allah's Messenger (ﷺ) set out to Banu Quraiza (to attack them).<sup>817</sup>

## The Prophet ﷺ Instructs The Sahaba To Pray 'Asr At Bani Quraiza

**Narrated Ibn `Umar** (رضي الله عنه):

On the day of Al-Ahzab (i.e. Clans) the Prophet ﷺ said, "None of you (Muslims) should offer the `Asr prayer but at Banu Quraiza's place." The `Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu

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<sup>814</sup> Dr.Mahdi noted: The Banu Quraiza decided to break the alliance (with the Muslims) and join with the tribal forces (of the disbelievers) against the Muslims. The danger was all the more great because they were right behind the Muslims and could strike them from the rear. Their dwellings were in 'Awali, south-eastern part of Madinah in the valleys of Mahzur (See Al-Hamawi's Mu'jamul Buldan (5/234-235)). (Dr.Mahdi, Vol.2, p.554)

<sup>815</sup> He ﷺ laid siege to their forts sealing them in for fifteen days. - A narrative of Ahmad in Al-Fathur-Rabbani (21/81-83) with transmitters worth depending upon. Ibn Katheer said in Al-Bidayah wan-Nihayah that the chain of this Hadith is perfect (Jayyid). At-Tabari also mentioned it in his Tareekh (2/583) with some of its part in authentic works with a Hasan chain stating that the period was between one month and twenty-five days –with uncertainty. Ibn Ishaq has it as twenty-five days –Ibn Hisham (2/74), Mu'allaq. This is what the biographers have accepted. Ibn Sa'ad, via a Mu'allaq report, has it that it was fifteen days. Ibn 'Uqba said ten and a few days as mentioned by Ibn Hajar in Al-Fath (16/30/The book of Maghazi). (Dr.Mahdi, Vol.2, p.567)

<sup>816</sup> Sahih Al-Bukhari 2813.

<sup>817</sup> Sahih al-Bukhari 4118.

Quraiza," while some others said, "No, we will pray at this spot, for the Prophet ﷺ did not mean that for us." Later on It was mentioned to the Prophet ﷺ and he did not berate any of the two groups.<sup>818</sup>

## **Allah's Messenger ﷺ Asks Hassaan ibn Thabit To Lampoon The Bani Quraiza With His Poems**

**Narrated Al-Bara** (رضي الله عنه):

The Prophet ﷺ said to Hassaan, "Abuse them (with your poems), and Jibreel is with you (i.e. supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Messenger ﷺ said to Hassan bin Thabit, 'Abuse them (with your poems), and Jibreel is with you (i.e. supports you).' "<sup>819</sup>

## **Punishing The Banu Quraiza**

**Narrated `Aisha** (رضي الله عنها):

Sa'd was wounded on the day of Khandaq (i.e. Trench) when a man from Quraysh, called Hibban bin Al-`Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Aamir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the Mosque so that he might be near to the Prophet ﷺ to visit.

When the Prophet ﷺ returned from the (Battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Jibreel came to him while he (i.e. Jibreel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" Jibreel pointed towards Bani Quraiza. So Allah's Messenger ﷺ went to them (i.e. Banu Quraiza) (i.e. besieged them).

They then surrendered to the Prophet's judgment but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties

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<sup>818</sup> Sahih Al-Bukhari 4119.

'Amr ibn Al-'Aas reported that he heard Allah's Messenger (ﷺ) as saying: When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him. (Sahih Muslim 1716, Sahih Al-Bukhari 7352.)

<sup>819</sup> Sahih Al-Bukhari 4123.

distributed." Narrated Hisham: My father informed me that `Aisha said, "Sa`d said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger and turned him out (of Makkah). O Allah! I think you have put to an end the fight between us and them (i.e. The infidels of the Quraysh). And if there still remains any fight with the Quraysh (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound.

There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them . They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa`d's wound. Sa`d then died because of that."<sup>820</sup>

**Narrated Al-Muhallab bin Abi Sufrah** (رضي الله عنه):

From one who heard the Prophet ﷺ saying: "If you suffer a surprise attack from the enemy then say: 'Ha Meem, they will not be victorious.'" <sup>821</sup>

**Narrated Abu Sa`eed Al-Khudri** (رضي الله عنه):

The people of (Banu) Quraiza agreed to accept the verdict of Sa`d bin Mu`adh. So the Prophet ﷺ sent for Sa`d, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet ﷺ said to the Ansaar, "Get up for your chief or for the best among you." Then the Prophet ﷺ said (to Sa`d)." These (i.e. Banu Quraiza) have agreed to accept your verdict."

Sa`d said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet ﷺ said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."<sup>822</sup>

**Narrated Jabir** (رضي الله عنه):

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<sup>820</sup> Sahih Al-Bukhari 4122.

<sup>821</sup> Jaami` At-Tirmidhi 1682. Sahih according to Al-Albani. [Abu 'Eisa At-Tirmidhi said:] There is something on this topic from Salama bin Al-Akwa'. This is how some of them reported it from Abu Ishaq, the same as the narration of Ath-Thawri. And it has been reported from him, from Al-Muhallab bin Abi Sufrah from the Prophet ﷺ in Mursal form.

<sup>822</sup> Sahih Al-Bukhari 4121.



"On the day of (the Battle of) Al-Ahzab, Sa'd bin Mu'adh was struck by an arrow such that the upper vein or lower vein of his forearm was severed. So the Messenger of Allah ﷺ tried to stop it with fire, but it made his arm bleed profusely so he left it. Then he did it another time but it caused it to bleed profusely.

Upon seeing that he (Sa'd bin Mu'adh) said: 'O Allah! Do not allow my soul depart until my eyes are comforted by elimination of Banu Quraizah.' He pressed his vein closed and it did not bleed a drop before they surrendered to the arbitration of Sa'd bin Mu'adh.

He (the Prophet ﷺ) sent to him (Sa'd) who judged that their men should be killed, their women should be spared, and that the Muslims may share them among themselves. With this, the Messenger of Allah ﷺ said: 'You have judged according to Allah's judgement for them.' And they were four hundred<sup>823</sup>. Then when he finished killing them, his vein opened up and he died."<sup>824</sup>

**'Aisha** (رضي الله عنها) **said,**

"He (The Prophet ﷺ) only executed one of their women. She was talking with me and laughing heartily all the time the Messenger of Allah was executing her menfolk in the market-place.

Then a voice called out asking where was so-and-so. She exclaimed, 'It's me, by Allah!' I asked her, 'For pity's sake, what's wrong?' She said, 'I'm to be killed!' 'Why?' I asked. 'For something I did,' she told me. Then she was taken away and beheaded."

The account continues, " 'Aisha used to say, 'I swear, I'll never forget how high-spirited she was and how much she laughed when she knew she was to be killed.'"<sup>825</sup>

**It was narrated that Kathir bin As-Sa'ib said:**

"The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and

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<sup>823</sup> I.e. Four hundred men from Banu Quraiza that were executed.

<sup>824</sup> Jaami At-Tirmidhi 1582. Imam At-Tirmidhi said that the Hadith is Hasan Sahih.

<sup>825</sup> Seerat Ibn Ishaq, Musnad Ahmad 26364. In As-Seerah An-Nabawiyyah, Imam Ibn Katheer said: "Ibn Ishaq stated, "It was she who had thrown down the millstone on to Khallad bin Suwayd and had killed him." He (Imam Ibn Ishaq) is inferring that it was for him that the Messenger of Allah had her executed. Ibn Ishaq stated elsewhere, "He named her as Nabata, wife of Al-Hakam Al-Qurazi."

whoever had not reached puberty and had not grown pubic hair was left (alive)."<sup>826</sup>

**Narrated 'Atiyyah Al-Qurazi** (رضي الله عنه):

"We were presented to the Messenger of Allah ﷺ on the day of (the battle of) Quraizah. Whoever had pubic hair was killed and whoever did not was left to his way. I was of those who did not have pubic hair so I was left to my way."<sup>827</sup>

### **Three People of Bani Quraiza Accept Islam<sup>828</sup>**

**Ibn Ishaq said:**

ʿAsim Ibn ʿUmar Ibn Qatada informed us that a Shaikh (an elderly man) from Banu Quraizah (a Jewish tribe) said to him:

"Do you know what led to the acceptance of Islam by Thaʿlabah Ibn Saʿyah, Usaid Ibn Saʿyah, and Asad Ibn ʿUbaid –who were from the tribe of Banu Hadl, and they were the brethren of the tribe of Banu Quraiza, with whom they lived in the Jahiliyyah (days of ignorance) but who then became their masters after Islam?" ʿAsim replied: 'No, By Allah! (I do not know)!' "

He (the elderly man) continued: "Years before Islam, a Jewish man, whose name was Ibn Hayyibaan, from the land of Syria, had come to us and settles amongst us. By Allah! We had never seen a (Kafir) man – from among those who did not pray five times (a day)-better than him. So he dwelled amongst us. Whenever there was drought due to lack of rainfall, we said to him: 'O Ibn Hayyibaan! Come out and pray for rain for us.'

He used to say: 'No, by Allah! I will not do that until you send me some of your produce to me as charity.' We asked him: 'How much?' He said: 'Saa` of dates or two Mudd of barley.'"

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<sup>826</sup> Sunan an-Nasa'i 3429, Sahih Li-Ghairihi (Al-Albani).

<sup>827</sup> Jami` At-Tirmidhi 1584, Hasan Sahih (Imam At-Tirmidhi).

<sup>828</sup> The Banu Quraiza were according to the majority opinion, four hundred in number. – See A narration of Ahmad in his Musnad through a Hasan chain (3/350); as also as a narrative of Jabir in At-Tirmidhi, An-Nasa'i and Ibn Hibban, all reporting through a reliable chain.

None escaped but three, for they embraced Islam. - See Al-Bukhari/Al-Fath (15/202/H. 4028); Muslim (3/1388/H. 1766); Abu Dawud in his Sunan (2/140-141) and Abu-ʿAwanah in his Musnad (4/163). (Dr.Mahdi, Vol.2, p.567)

The elderly man said: “We used to give it to him and he would come out with us and he would beseech Allah for rain for us. By Allah! We would not disperse from the gathering except that clouds would gather and it would rain. He did that not once, or twice, or thrice, (but many times).”

(The elderly man) continued: “Then death approached him while he was still living amongst us. When he realized that he is going to die, he (gathered everyone) and said: ‘O group of Jews! What do you think it was that made me to leave the land of wine and fermented bread and come to this land of poverty and hunger?’

We said: ‘You know better!’ He said: ‘I only came to this land expecting the arrival of the (promised) Prophet. The time for his emergence is near, and this is the land where he would emigrate to. I had hoped that when he comes I would follow him. But the time of his emergence has dawned upon you, so do not lag behind! O group of Jews! When he comes, he will shed blood of those who will oppose him and will take their women and children as captives. This should not prevent you from (believing) in him.’”

(The elderly man) continued: “When the Prophet emerged, he besieged (the fortress of) Banu Quraiza, these (three) youths, who were very young at that time, said: ‘O Banu Quraiza! By Allah! He is the awaited Prophet about whom Ibn Hayyibaaan took a solemn oath from you (that you should follow him).’

They said: ‘He is not the one.’ They (the youths) said: ‘Indeed! By Allah! He is the one as described (by Ibn Hayyibaaan).’ So they came down the fortress and accepted Islam. So they were able to safeguard their own blood, wealth and families.” <sup>829</sup>

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<sup>829</sup> Seerat Ibn Ishaq, Al-Bayhaqi 9/114. Shaikh Al-Albani in his Seerah An-Nabawiyah As-Sahihah declared this narration to be Sahih. (Abu Sahl Fahad bin Nawwab Barmem.)

## **Narrations About The Supplication And The Death of Sa'd bin Mu'adh**

**'Aisha (رضي الله عنها) said:**

"I went out at the time of the Battle of the Trench following the footsteps of the people. Suddenly, as I was walking, I heard footsteps on the ground behind me. Turning around, I saw Sa'd bin Muadh; so I sat down on the ground. With him, carrying his shield, was his brother's son, Al-Harith bin Aws (who, according to Muhammad bin 'Amr, had been present at Badr with the Messenger of Allah ﷺ).

Sa'd bin Muadh was wearing an iron coat of mail, but the extremities of his limbs stuck out of it, he was one of the biggest and tallest of men. I feared for Sa'd's limbs. He passed by me reciting:

"Wait a little, and the camel shall reach the fray:  
How fair is death when one's time is come!"

After he passed me I stood up and hurried into a walled garden where there were a group of Muslims. Among them were 'Umar ibn Al-Khattab and a man wearing his Tasbighah (according to Muhammad bin Hisham, a Tasbighah is a Mighfar [a portion of the coat of mail that is fixed to the helmet to protect the neck]), so that only his eyes could be seen.

'Umar said: "You are very brave! Why have you come? How can you tell? Perhaps there may be a retreat or trouble." By Allah, he('Umar) kept scolding me until I wished the earth would split open for me to enter it. Then the man threw back the Tasbighah and revealed his face. It was Talha (bin 'Ubaidullah) and he said [to 'Umar]: "You have talked too much! What flight and what retreat, except to Allah?"

Sa'd bin Mu'adh was shot with an arrow that day by a man named Ibn Al-'Ariqah, who said: "Take that! I am Ibn Al-'Ariqah." Sa'd said, "May Allah make your face sweat in hellfire". He had hit his median vein and cut it. (According to Muhammad bin 'Amr: Some have said that whenever a person's median vein is cut, it keeps oozing blood until the person dies.)

Sa'd supplicated , "O Allah! do not let me die until You make my eye see its desire upon the Banu Quraizah"-in the days of ignorance (Jahiliyyah) they had been his confederates and clients. And then Allah sent strong winds upon the polytheists and Allah made this wind enough as a fighting for the believers [i.e. the wind

caused enough trouble and destruction such that the disbelievers decided to abandon their siege of Madinah] and Allah is All-Powerful and Almighty.

Abu Sufyan and his men reached Tihamah. Uaynah bin Badr and his companions reached Najd, and the Banu Quraizah returned and closed themselves in their forts.

The Prophet ﷺ arrived in Madinah, removed his armour and ordered that a leather tent be set up for Sa'd bin Mu'adh.

Then Jibreel came and I could see, across the house, that his head was reddened with dust. He said, "Muhammad, you've laid down your arms then!" "We have laid down our arms," the Prophet ﷺ replied. Jibreel said, "Well, we've not laid down ours yet. Get up after Banu Quraizah!".

When the Prophet ﷺ passed by the Banu Ghanam, he said, "Who passed by you?" They replied, "Dihyah Al-Kalbi passed by us." (His demeanor, beard, and face were likened to Angel Jibreel's.) Then he encamped by [the Banu Quraizah].

(Sa'd bin Mu'adh was in his tent that the Messenger of Allah had pitched over him in the mosque.) He ﷺ besieged them for a month or for twenty-five nights. When the siege became too severe for them, they were told (by some people) to submit to the judgment of the Messenger of Allah.

The Banu Quraizah sought counsel from Abu Lubabah (ibn Abdul Mundhir) who signalled to them that they will be slaughtered. So they said, "We will submit to the judgement of Sa'd bin Mu'adh".

[Sa'd bin Mu'adh was from the tribe of Al-Aws, who were allies of Banu Quraizah before they accepted Islam] Thus the Prophet said, "So we shall agree to the judgement of Sa'd bin Mu'adh (regarding what should be done to Banu Quraizah)!". And Sa'd bin Mu'adh was mounted on a donkey upon which they had put a leather cushion [filled with the leaves of the date palm tree].

They (the tribe of Al-Aws) brought him to the Messenger of Allah, saying, "Abu 'Amr (Sa'd bin Mu'adh) treat your clients (Banu Quraizah) well; for the Messenger of Allah ﷺ has put you in charge of the matter only that you may treat them well." After they had plied him with many such requests, he said, "The time has come for Sa'd for the sake of Allah not to be influenced by anyone's reproach (or blame)."

Abu Sa'eed Al-Khudri,said: "When he, that is, Sa'd bin Mu'adh, came into sight, the Messenger of Allah said, "Arise and go to your master (Sayyid) (or he said "to the best of you"),and help him dismount." Umar Ibn Al-Khattab said, "Our Sayyid (Master) is Allah".

The Messenger of Allah said [to Sa'd], "Pass judgment on them." Sa'd bin Mu'adh said, "I pass judgment on them that their fighters shall be killed and their (women and)children made captives and that their property shall be divided."

The Messenger of Allah ﷺ said, "You have passed judgment on them with the judgment of Allah and the judgment of His Messenger." After Sa'd bin Mu'adh had passed his judgment as he did on the Banu Quraizah, he prayed, saying: "O Allah, You know that there are no men against whom I would rather fight and strive than men who called Your Messenger a liar. O Allah, if You have saved any portion of warfare with Quraysh for Your Messenger, save me for it; but if You have cut off the warfare between him and them (i.e. there are no further battles with the Quraysh), take me to You." So his wound broke open.

The Messenger of Allah ﷺ returned him to the tent he had pitched over him in the Mosque. `Aisha said: The Messenger of Allah, Abu Bakr, and 'Umar came to him. By the One holds the soul of Muhammad in His hand, I could tell Abu Bakr's weeping from Umar's even while I was in my chamber. They were, as Allah has said (in The Quran Suratul Fath:29), "merciful among themselves.""

'Alqamah asked ['Aisha], "Mother [of the Faithful], how did the Messenger of Allah behave (when Sa'd passed away) ?" She replied: "His eye did not weep for anyone. When his grief for someone became intense or when he was upset, he would only take hold of his beard."<sup>830</sup>

**Mahmud bin Labeed Al-Ansaari (رضي الله عنه) narrated:**

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<sup>830</sup> Musnad Ahmad 25097, Al-Bidaya wan Nihaya 4/125, Sahih Ibn Hibban 7028. Shaikh Shuaib Al-Arnaut said that the narration is Hassan in his checking of Sahih Ibn Hibban. In his checking of Musnad Ahmad, he said that parts of this narration are Sahih and some portions are Hasan. Shaikh Al-Albani declared some parts of this narration Hasan in his Silsilatul Ahadith As-Sahiha,67. [Translation adapted from vol.8, Tareekh At-Tabari by Michael Fishbein]

[Mohammed Thajammul Hussain Manna: When Ummul Mumineen 'Aisha said that 'His eyes did not weep for anyone', this was what she saw in the time she spent with the Prophet ﷺ, otherwise there are narrations whence we see that the Prophet ﷺ did indeed cry for his companions and others.]

"When Sa'd's median arm vein was hit (during the Battle of Khandaq), he became heavy with illness so he was transferred to the care of a woman called Rufaydah to treat the wound.

Any time the Prophet ﷺ passed by, he would say: "How do you feel this evening? How do you feel this morning?" and Sa'd bin Mu'adh would respond to him until the night in which he was taken by his people to the quarters of Banu Abdul-Ash'al.

The Messenger of Allah ﷺ came and said: "They have taken him". Then he went out and we went with him. He walked very fast until the straps of our shoes cut and the Companions complained about that to him. The Prophet ﷺ said: "I am just afraid that the Angels will get to him before us and bathed him just as they did to Hanzalah." When he got to the house, Sa'd had been washed and his mother was weeping over him saying: 'Woe befalls Umm Sa'd for the loss of Sa'd; love has been punctured.'

The Messenger of Allah ﷺ said: "Every weeper is false except Umm Sa'd, then he went out with his body." The people said to him: "We have never carried a corpse lighter upon us [to carry] than his." He (The Prophet) responded to them: "Nothing prevents him from being light except that such and such angels who had never descended until that day were also carrying him with you."<sup>831</sup>

**‘Aisha (رضي الله عنه) narrated:**

Sa'd was wounded on the day of the Battle of the Ditch. A man from the Quraysh called Ibn Al-Ariqah shot at him an arrow which pierced the artery in the middle of his forearm. The Messenger of Allah ﷺ pitched a tent for him in the mosque and would inquire after him being in close proximity.

When he returned from the Ditch and laid down his arms and took a bath, the angel Jibreel appeared to him and he was removing dust from his hair (as if he had just returned from the battle).

The latter (Jibreel) said: You have laid down arms. By Allah, we haven't (yet) laid them down. So march against them. The Messenger of Allah ﷺ asked: Where? He pointed to Banu Quraiza. So the Messenger of Allah ﷺ fought against them.

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<sup>831</sup> Tabaqat Al-Kubra 3/427. Shaikh Al-Albani declared the chain of this narration Sahih in Silsilatul-Ahadith As-Sahihah 3/148. Shaikh Shuaib Al-Arnaut said that the chain of this narration is Hasan in his checking of Siyar Alam An-Nubala 1/287.

[Source: 'Men and Women around the Messenger' p.no.251-258 (English version) by Sa'd Yusuf Abu Aziz, Darussalam Publications]

They surrendered at the command of the Messenger of Allah ﷺ, but he referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed (among the Muslims).<sup>832</sup>

**Narrated on the authority of Hisham (who learnt it from his father) (رضي الله عنهما) that the Messenger of Allah ﷺ said (to Sa'd):**

You have adjudged their case with the judgment of God. the Exalted and Glorified.<sup>833</sup>

**It has been narrated on the authority of 'Aisha (رضي الله عنها) that Sa'd's wound became dry and was going to heal when he prayed:**

“O Allah, surely You knowest that nothing is dearer to me than that I should fight for Your cause against the people who disbelieve Your Messenger ﷺ and turned him out (from his native place). If anything yet remains to be decided from the war against the Quraysh, spare my life so that I may fight against them in Your cause. O Lord, I think You have ended the war between us and them. If You have done so, open my wound (so that it may discharge) and cause my death thereby.”

So the wound began to bleed from the front part of his neck. The people were not scared except when the blood flowed towards them, and in the mosque along with Sa'd's tent was the tent of Banu Ghifar. They said: O people of the tent, what is it that is coming to us from you? Lo! it was Sa'd's wound that was bleeding and he died thereof.<sup>834</sup>

This tradition has been narrated by Hisham through the same chain of transmitters with a little difference in the wording.

He said: (His wound) began to bleed that very night and it continued to bleed until he died. He has made the addition that it was then that (a non-believing) poet said: Hark, O Sa'd, Sa'd of Banu Mu'adh, What have the Quraiza and Nadeer done? By your life! Sa'd bin Mu'adh was steadfast on the morn they departed. You have left your cooking-pot empty, While the cooking-pot of the people is hot and boiling. Abu Hubab the nobleman has said, O Qainuqa', do not depart. They were

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<sup>832</sup> Sahih Muslim 1769a.

<sup>833</sup> Sahih Muslim 1769b.

<sup>834</sup> Sahih Muslim 1769c.



weighty in their country just as rocks are weighty in Maitanus-Sukhoor<sup>835, 836</sup>

**Abdullah ibn 'Umar** (رضي الله عنه) **narrated that:**

The Messenger of Allah ﷺ said, 'This (Sa'd bin Muadh) is the one at whose death the Throne(of Allah) shook, the gates of heaven were opened of him and seventy thousand angles attended his funeral. It squeezed him once then released him."<sup>837</sup>

**Abu Sa'eed Al-Khudri** (رضي الله عنه) **who said:**

The Messenger of Allah ﷺ said: "The Throne shook at the death of Sa'd ibn Mu'adh, because of The Joy of the Lord, may He be glorified and exalted." <sup>838</sup>

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<sup>835</sup> It says in Zadul-Muslim Feema Ittafaqa 'Alihi Al-Bukhari wa Muslim, Vol.1, p.192: Maitanus-Sukhoor is the name of a mountain in the land of Hijaz in Dar Bani Muzainah.

<sup>836</sup> Sahih Muslim 1769d.

<sup>837</sup> Sunan An-Nasai 2055. Also see Sahih Al-Bukhari 3803 and Sahih Muslim 2466.

<sup>838</sup> Imam Adh-Dhahabi in Al-Fawa'id (16). Its chain was classed as Jayyid (good) by Al-Albani in Silsilatul-Ahadiith As-Sahihah (1288).

Note: Imam Adh-Dhahabi said: The Throne is a creation of Allah that is subject to His control. If He wills that it should shake, it shakes by the will of Allah. Allah instilled in it a sense of love for Sa'd, just as He instilled in Mount Uhud a sense of love for the Prophet ﷺ. Allah, may He be exalted, says (interpretation of the meaning): "O you mountains. Glorify (Allah) with him" [Quran, Surah Saba' 34:10] and "The seven heavens and the earth and all that is therein, glorify Him" [Quran, Surah Al-Isra' 17:44].

Then Allah included all things in that and said: "and there is not a thing but glorifies His Praise" [Quran, Surah Al-Isra' 17:44]. And this is true. In Sahih Al-Bukhari it is narrated that Ibn Mas'ood said: We used to hear the Tasbeeh of the food as it was being eaten. This is a broad topic and we have to believe in it. End quote from Siyar A'laam an-Nubala' (3/183-184) [Islamqa.info 197531].

## **Lessons From The Banu Quraiza Affair<sup>839</sup>**

1. The permissibility of killing someone who breaks a treaty treacherously. In fact every nation has been doing that with those who act treacherously towards it, until our own times.
2. The legality of arbitration among the Muslims, following Sa'd bin Mu'adh's choice as the arbitrator.
3. Dr. Al-Buti<sup>840</sup> wrote:

“You might know that the above (i.e. the Prophet ﷺ and his companions rising up to receive Sa'd bin Mu'adh) does not contradict the Prophet's words, ‘Whoever wished that people should rise up when he enters, may seek his abode in the Fire’. For, the desirability of honouring respectable personalities does not allow them to covet such a thing for themselves, or that they should approve of it. Rather, it is the sign of the pious that they should be humble towards their brothers....”

“The important thing to remember is that honouring people has its own limits that, when crossed, become unlawful; it causes a sin upon everyone who perpetrates or remains silent. You will see for instance, that some of the so called Sufis have their followers standing around them in humbleness while they are seated.

Or, you might see some people bowing themselves over the Shaikh's knee or hand, when he arrives before them. Or the deference they show to the Shaikh as they enter into his assembly,... Islam has explained in detail the manners in which the Muslims should greet and treat each other and has warned against crossing the limits. And, there aren't any other manners better than those taught by the Prophet ﷺ.”

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<sup>839</sup> Summarized and modified from Dr. Mahdi Rizqullah Ahmed's book 'A Biography Of The Prophet Of Islam , In The Light Of The Original Sources An Analytical Study' (Vol.2, p.571-572).

<sup>840</sup> See Fiqh-us-Seerah pp.240-241.

**The Second Reason of  
Revelation For Surah At-  
Tahreem  
And  
The Issue Of Maria Al-Qibtiyah  
Vol.2, pages 293-294.**

## The Second Reason of Revelation For Surah At-Tahreem

**Anas bin Malik** (رضي الله عنه) narrated:

The Messenger of Allah ﷺ, used to have a slave girl that he would have sexual relations with. So 'Aisha and Hafsa (رضي الله عنهما) kept on nagging him about her until he ﷺ finally made her forbidden for himself.

Then Allah revealed:

'O Prophet! Why do you forbid (for you) that which Allah has made lawful for you? Allah has prescribed (the way of) absolution from your oaths. And Allah is your protector, and He is the All-Knowing, the All-Wise.' (Quran 66:1-2)<sup>565</sup>

**'Umar** (رضي الله عنه) said:

The Prophet ﷺ said to Hafsa, "Do not tell anyone. Indeed Umm Ibraheem (Mariya) is forbidden to me." She said, "Do you make forbidden what Allah has made permissible for you?" He ﷺ said, "By Allah! I will not go near her." He ﷺ refrained from her (Mariya) until Hafsa told 'Aisha.

Then Allah revealed: 'Allah has prescribed (the way of) absolution from your oaths. And Allah is your protector, and He is the All-Knowing, the All-Wise.' (Quran 66:2)<sup>566</sup>

**Note:** There is a detailed **false story** narrated in connection with Surah At-Tahreem which is mentioned in many books of Tafseer (Quranic Exegesis):

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<sup>565</sup> From An-Nasai in his Tafseer (627), Mustadrak Al-Hakim (2/393). Shaikh Muqbil bin Hadi said that this Hadith is Sahih in As-Sahih Al-Musnad Min Asbabin-Nuzool (See its English translation by Abdullah MacPhee, from Authentic Statements Publishing (USA), p.422, from where we took this translation.)

<sup>566</sup> Imam Ad-Diya Al-Maqdisi transmitted this in Al-Ahadith Al-Mukhtarah (189). Imam Ibn Katheer said that the chain of this narration is Sahih. Shaikh Muqbil bin Hadi mentioned this narration in his book As-Sahih Al-Musnad Min Asbabin-Nuzool (See its English translation by Abdullah MacPhee, from Authentic Statements Publishing (USA), p.424, from where we took this translation.)

Ibn Sa'd recorded in his At-Tabaqat:

**Al-Waaqidi** has informed us that Abu Bakr has narrated that the Messenger of Allah ﷺ had sexual intercourse with Mariya in the house of Hafsa. When the messenger came out of the house, Hafsa was sitting at the gate (behind the locked door). She told the Prophet, “O Messenger of Allah, do you do this in my house and during my turn?” The Messenger of Allah ﷺ said, control yourself and let me go because I make her Haram to me (from now onwards as you have been displeased). Hafsa said, “I do not accept, unless you swear for me”. The Messenger of Allah ﷺ said, “By Allah I will not touch her again”. Qasim ibn Muhammad has said that this promise of the Prophet that had forbidden Mariya to himself is invalid – it does not become a violation.<sup>567 568</sup>

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<sup>567</sup> Tabaqat v. 8 p. 223 Publisher Entesharat-e Farhang va Andisheh Tehran 1382 Solar H (2003) Translator Dr. Mohammad Mahdavi Damghani.

<sup>568</sup> [Mohammed Thajammul Hussain Manna:] Note that this narration is false as it was narrated by the famous liar Al-Waaqidi. You may also see the stark differences in the conversations recorded in the authentic narration mentioned above and Al-Waaqidi's false tale.

See the quotes of Imam Al-Qurtubi and Imam Ibn Al-Arabi about this weak narration, in Tafsir Al-Qurtubi 66:1 and Ahkam Al-Qur'an 66:1, respectively.

**The Delegation of The Christians  
of Najraan And Their Plan To  
Challenge The Prophet ﷺ**

**Vol.3, pages 386-387.**

## The Delegation of The Christians of Najraan And Their Plan To Challenge The Prophet ﷺ

**Narrated Hudhaifa (رضي الله عنه):**

Al-`Aqib and Saiyid, the rulers of Najraan, came to Allah's Messenger ﷺ with the intention of doing Lian<sup>734</sup>, one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful."

Then both of them said (to the Prophet ﷺ), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet ﷺ said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Messenger ﷺ wished to be that one.

Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Messenger ﷺ said, "This is the Trustworthy man of this (Muslim) nation." <sup>735</sup>

**Mughira bin Shu'ba (رضي الله عنه) reported:**

When I came to Najraan, they (the Christians of Najraan) asked me: You read "O sister of Harun" (i.e. Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger ﷺ I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Messengers and pious persons who had gone before them.<sup>736 737</sup>

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<sup>734</sup> Lian is, in this context, asking Allah by swearing an oath to curse you if you are upon falsehood- i.e. if he is not destroyed by this oath, it implies that he is not upon falsehood.

<sup>735</sup> Sahih Al-Bukhari 4380.

<sup>736</sup> Sahih Muslim 2135.

<sup>737</sup> **Note- A Famous Unauthentic Narration With Regards To The Najraan Christians:**

Imam ibn Katheer recorded: "Ibn Ishaq said, 'Muhammad ibn Ja'far ibn Az-Zubayr narrated that the (Najraan) delegation came to the Messenger of Allah ﷺ, in Madinah and entered his masjid wearing robes and garments after he had prayed the 'Asr prayer. They accompanied a caravan of camels led by Bani Al-Harith ibn Ka'b. The Companions of the Messenger of Allah who saw them said that they never saw a delegation like them after that. When their time of worship came, they stood up to perform their worship in the Prophet's masjid. He ﷺ

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said, ‘Let them (worship),’ and they prayed towards the east.” Tafseer ibn Katheer, under the verse 3:61.

Imam Ibn Rajab said about this narration that it is Munqati’ Da’if, we are in no need of such narrations -Fathul-Bari of Ibn Rajab. Shaikh Shuaib Al-Arnaut said that the men of this narration are Thiqah (trustworthy) but the (chain of the) narration is Munqati’ (interrupted/broken) –Takhreej Zadul-Ma’ad (3/550).

The Fatawa at Islamweb #319777 says:

We could not find a chain of narration for this story except for this one on the authority of Ibn Ishaq which has some narrators missing in its chain of transmission indicating its weakness. In any case, if this report is proven authentic, it does not indicate that it is permissible for the non-Muslims to enter the masjid and perform their prayers therein without restrictions. On the contrary, it is restricted to a clear benefit such as inviting them to Islam.

In the story of Thumama when he was taken as a prisoner of war before his conversion to Islam, he was detained in the masjid and tied to one of its columns. The story was cited in Sahih Al-Bukhari and Sahih Muslim. Some scholars held that the reason that he was tied to a pillar in the Masjid was to make him see the Muslims while performing the prayer and reciting the Quran. End Quote.

Conclusion (Mohammed Thajammul Hussain Manna): The authentic story of Thumama bin Uthal shows us that disbelievers (Non-Muslims) may be allowed into The Masjid so that they see the worship of the Muslims and that may soften their hearts towards Islam, or for any other beneficial purpose as deemed fit according to the Shari’ah.

However, since the story of the Prophet ﷺ inviting the Christians of Najraan and allowing them to pray in The Masjid according to their customs is not authentic, we can not use that as a proof to allow disbelievers (Non-Muslims) to enter the Masaajid and pray as they will and wish. Only Allah Alone is to be worshipped in the Masaajid.

**Allah said in The Quran: “And [He revealed] that the Masaajid (Mosques) are for Allah, so do not invoke with Allah anyone. [Quran, Surat Al-Jinn 72:18]**



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