THE PROPHET'S SIRAH

SERIES 19

THE BATTLE OF MU'TAH

Three Commanders, One Banner and the Sword of Allah, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration."

SURAH AL-AHZAB 33:23

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ACKNOWLEDGEMENT

All praise is due to Allah, who chooses martyrs from among the believers and makes them alive with Him, receiving provision. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who wept for his Companions with tears of love, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This nineteenth book of The Prophet's Sirah tells of the Battle of Mu'tah: three commanders appointed at once, the banner passing from hand to hand, Ja'far the one with two wings, and Khalid ibn al-Walid, "a sword from among the swords of Allah". May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a wind-swept highland plateau east of the Dead Sea** at **dawn**, with **a carpet of wild red anemones** growing between limestone rocks. **An ancient stone road** winds towards distant hills, while **heavy clouds begin to break** and golden rays pierce through them.

The plateau recalls the land of Mu'tah, near Karak in today's Jordan, where three thousand Companions faced a far larger army. The red flowers recall the blood of the martyrs who fell — Zayd, Ja'far, Ibn Rawahah and other Companions — while the light piercing the clouds recalls Allah's promise: "Rather, they are alive with their Lord, receiving provision" (Al 'Imran 3:169). The ancient road is the route to Sham taken by the Muslim army, and later by Khalid as he brought the army home in safety.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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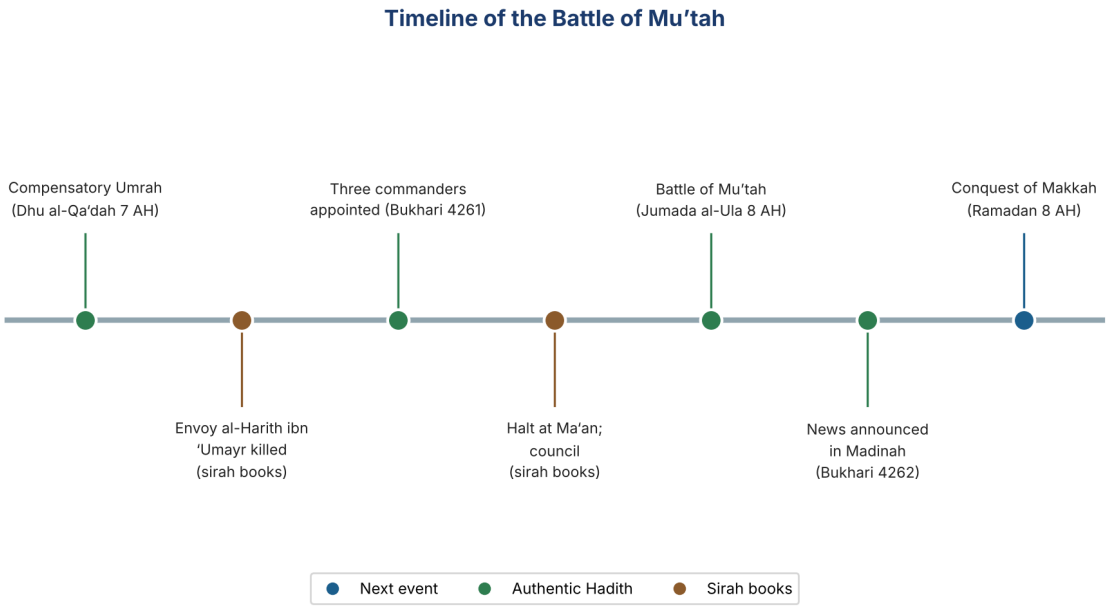
Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE BATTLE OF MU'TAH

The eighteenth book of The Prophet's Sirah told of the Compensatory Umrah: the Muslims entered Makkah in safety, performed tawaf with ramal, and returned to Madinah with tranquil hearts. But that calm did not last. A few months later, in ***Jumada al-Ula 8 AH***, a force of ***three thousand men*** left Madinah for the north — to the land of Sham, a province of the Eastern Roman (Byzantine) Empire.

This book tells of ***the Battle of Mu'tah*** — the first time a Muslim army faced the great world power of the age. The Messenger of Allah ﷺ appointed ***three commanders at once***; all three were martyred one after another; then the banner was taken by ***Khalid ibn al-Walid***, who had embraced Islam only months earlier, and Allah saved the army through him. In Madinah, the Messenger of Allah ﷺ described what had happened ***before the news arrived***, with tears in his eyes.



The battle took place around Jumada al-Ula 8 AH (about September 629 CE), four months before the Conquest of Makkah.

Figure 1: Timeline of the Battle of Mu'tah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as the size of the enemy army, speeches and poems — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain.

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AFTER THE COMPENSATORY UMRAH

After the Treaty of Hudaybiyah, the Messenger of Allah ﷺ sent letters of invitation to kings and rulers around Arabia, as told in Book 17. Some received the envoys with respect; others refused. But killing an envoy was ***an extremely grave violation*** by the custom of every nation at the time.

SIRAH NOTE: THE ENVOY WHO WAS KILLED

According to Ibn Sa'd and al-Waqidi, the Messenger of Allah ﷺ sent ***al-Harith ibn 'Umayr al-Azdi*** with a letter to the ruler of Bosra. At Mu'tah he was seized by ***Shurahbil ibn 'Amr al-Ghassani***, an Arab Ghassanid official subject to Rome, and killed. He was the only envoy of the Messenger of Allah ﷺ ever to be killed, and this is given as the main reason for sending the army to Mu'tah.

This story is ***sirah-book information***; no authentic Hadith names the envoy. Yet modern historians also record that an envoy of the Prophet ﷺ was executed on Shurahbil's orders.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi.
Wikipedia, "Shurahbil ibn Amr". https://en.wikipedia.org/wiki/Shurahbil_ibn_Amr

The lesson: Islam ***honours envoys*** and demands justice when their rights are violated. The Messenger of Allah ﷺ himself never killed an envoy, even when the envoy brought hurtful words.

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THREE COMMANDERS IN ONE APPOINTMENT

The Messenger of Allah ﷺ prepared an army and did something ***never done before***: he appointed not one, but three commanders in succession. 'Abdullah ibn 'Umar رضى الله عنهما, who took part in the battle, narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4261

أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَمَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ. قَالَ عَبْدُ اللَّهِ كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمْيَةٍ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ appointed Zayd ibn Harithah as commander in the expedition of Mu'tah, and the Messenger of Allah ﷺ said: **"If Zayd is killed, then Ja'far; and if Ja'far is killed, then 'Abdullah ibn Rawahah."** 'Abdullah (ibn 'Umar) said: I was among them in that expedition. We searched for Ja'far ibn Abi Talib and found him among the slain, ***and we found on his body more than ninety stab and arrow wounds.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Bakr, from al-Mughirah ibn 'Abd ar-Rahman, from 'Abdullah ibn Sa'id, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4261.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4261

LESSONS FROM THIS HADITH

This successive appointment shows ***careful planning***. An army that loses its commander mid-battle can fall into chaos; with a clear order, every soldier knows whom to follow. It also shows that the Messenger of Allah ﷺ ***expected fierce fighting***.

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Sirah scholars mention that some Companions understood this appointment as ***a sign*** that all three would fall — and so it happened. Ibn 'Umar himself saw Ja'far's body with more than ninety wounds. This Hadith is also fiqh evidence that ***a leader may appoint conditional successors***: "If so-and-so is killed, then so-and-so".

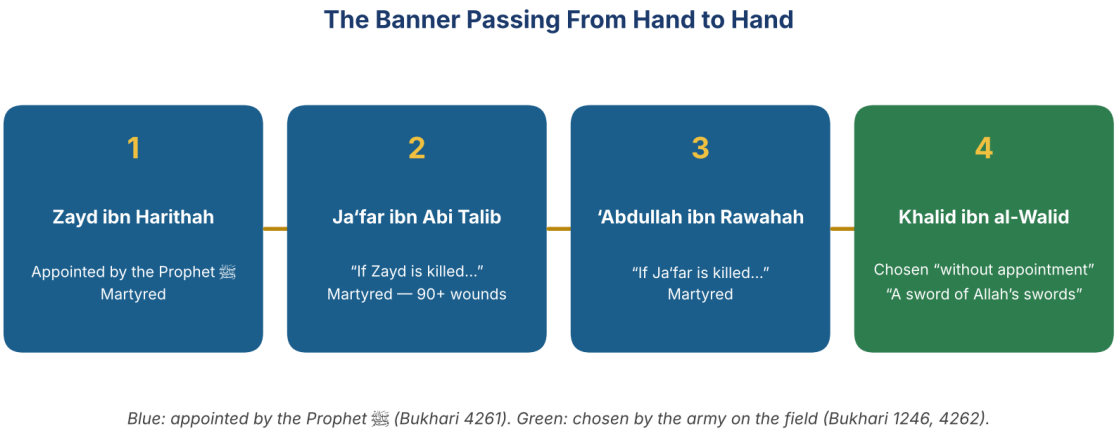


Figure 2: The banner passing from hand to hand at Mu'tah.

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ZAYD IBN HARITHAH: FIT TO LEAD

The first commander was ***Zayd ibn Harithah*** رضى الله عنه — the former slave given by Khadijah to the Messenger of Allah ﷺ, who chose to stay with him rather than return to his own family. He is the only Companion ***named explicitly in the Qur'an***:

"So when Zayd had no longer any need for her" (Al-Ahzab 33:37) — Tafsir Ibn Kathir 33:37.

Appointing a former slave as commander over an army that included nobles of Quraysh and the Ansar was ***a great lesson in equality*** in Islam. A person's measure is piety and competence, not lineage. When some people questioned the leadership of his son, Usamah, the Messenger of Allah ﷺ defended them both:

HADITH — SAHIH AL-BUKHARI, NO. 3730

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللَّهِ، إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Prophet ﷺ sent out a force and appointed Usamah ibn Zayd as its commander, and some people criticised his leadership. The Prophet ﷺ said: **"If you criticise his leadership, you used to criticise the leadership of his father before.** *By Allah, he (Zayd) was truly fit for leadership*, **and he was among the most beloved of people to me; and this one (Usamah) is among the most beloved of people to me after him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khalid ibn Makhlad, from Sulayman ibn Bilal, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter on the Virtues of Zayd ibn Harithah, Hadith No. 3730.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3730

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LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ swore that Zayd was ***"truly fit for leadership"***. This praise came from the one who knew his Companions best. At Mu'tah, Zayd proved it: he held the banner in the front line until he fell, ***never retreating*** though facing a far larger army.

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JA'FAR IBN ABI TALIB: FRIEND OF THE POOR

The second commander was ***Ja'far ibn Abi Talib*** رضى الله عنه, the Prophet's ﷺ cousin and 'Ali's elder brother. He led the Muslims who emigrated to Abyssinia, addressed King an-Najashi with verses from Surah Maryam, and had only returned to Madinah when Khaybar was opened — about a year before Mu'tah. The Messenger of Allah ﷺ once told him: ***"You resemble me in appearance and character"*** (Sahih al-Bukhari 2699).

Despite his noble lineage, Ja'far was known for ***his love for the poor***. Abu Hurayrah رضى الله عنه, who once went so hungry that he pressed his stomach against stones, recounts:

HADITH — SAHIH AL-BUKHARI, NO. 3708

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّاسَ، كَانُوا يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ. وَإِنِّي كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشِبَعِ بَطْنِي، حَتَّى لاَ آكُلُ الْخَمِيرَ، وَلاَ أَلْبَسُ الْحَبِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَكُنْتُ أُلْصِقُ بَطْنِي بِالْحَصْبَاءِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَسْتَقْرِئُ الرَّجُلَ الآيَةَ هِيَ مَعِي كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي، وَكَانَ أَخْيَرَ النَّاسِ لِلْمِسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ، فَنَشُقُّهَا فَنَلْعَقُ مَا فِيهَا.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: People used to say, "Abu Hurayrah narrates too much." In truth, I stayed constantly with the Messenger of Allah ﷺ for no more than what filled my stomach, so that I ate no leavened bread, wore no striped garments, and had no man or woman to serve me. I used to press my stomach against the pebbles out of hunger, and I would ask a man to recite a verse to me — though I already knew it — so that he would take me home and feed me. ***And the best of people to the poor was Ja'far ibn Abi Talib.*** He would take us home and feed us whatever was in his house, so much so that he would bring out to us an empty butter skin, which we would split open and lick whatever was in it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Bakr, from Muhammad ibn Ibrahim ibn Dinar al-Juhani, from Ibn Abi Dhi'b, from Sa'id al-Maqburi, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter on the Virtues of Ja'far ibn Abi Talib, Hadith No. 3708.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3708

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LESSONS FROM THIS HADITH

Ja'far would take the poor home and feed them ***whatever there was***, so that even an empty butter skin was split open so they could lick what remained. Such generosity is not born of wealth but of ***a generous heart***. Scholars mention that for this quality Ja'far was called ***Abu al-Masakin*** — the father of the poor.

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'ABDULLAH IBN RAWAHAH: TEARS BEFORE DEPARTURE

The third commander was ***'Abdullah ibn Rawahah*** رضى الله عنه, an Ansari of Khazraj, one of the chiefs at the Pledge of 'Aqabah, and the poet whose verses rang out at the gate of Makkah during the Compensatory Umrah (Book 18). As the army was about to depart, people bade them farewell and prayed for their safe return. Ibn Rawahah wept.

> **SIRAH NOTE: WHY DID IBN RAWAHAH WEEP?**
>
> According to Ibn Ishaq, when asked why he wept, Ibn Rawahah replied that he did not weep out of love for the world, but because he remembered Allah's words about the Fire: "And there is none of you except he will come to it" (Maryam 19:71). "I do not know how I will come out of it once I have come to it." Then he recited verses asking for ***forgiveness and martyrdom***.
>
> This report is ***sirah-book information*** (Ibn Ishaq, without a connected chain). Yet its meaning agrees with the fear of Allah well known in Ibn Rawahah.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

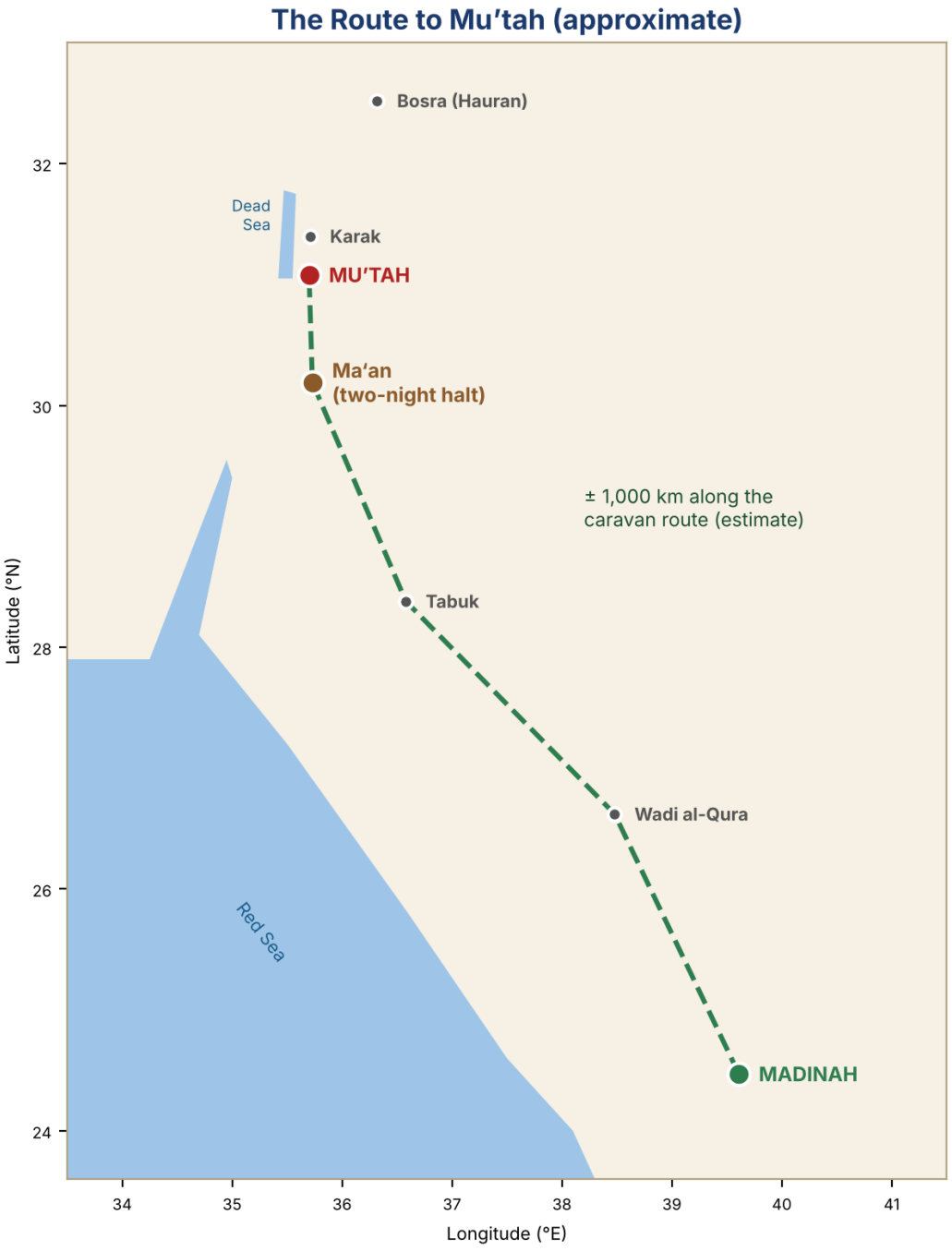
The verse that frightened him was: ***"And there is none of you except he will come to it"***. Ibn Kathir explains the scholars' views on "coming to it" here — that is, passing over the bridge above the Fire — Tafsir Ibn Kathir 19:71.

The lesson: a believer goes out to strive ***not because he is sure of his own purity***, but because he hopes for Allah's mercy while fearing His punishment. That is the balance between ***khawf*** (fear) and ***raja'*** (hope).

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THE JOURNEY TO THE LAND OF SHAM

The army of three thousand moved north along the caravan road to Sham — through Wadi al-Qura and the Tabuk region, up to ***Ma'an*** in today's southern Jordan. Mu'tah lies on the highland plateau east of the Dead Sea, near the town of ***Karak***.



Town positions follow modern coordinates; the route is an estimate along the caravan road to Sham. Ma'an per the sirah books.

Figure 3: The route to Mu'tah (approximate).

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SIRAH NOTE: SEEING THE ARMY OFF

According to the sirah books, the Messenger of Allah ﷺ escorted the army out of Madinah as far as a place known as ***Thaniyyat al-Wada'***, and instructed them to fear Allah, not to betray, not to kill children, women, the elderly or monks in their places of worship, and not to cut down trees or demolish buildings.

Such rules of conduct in war are ***established in general*** in authentic Hadith — among them the prohibition of killing women and children (Sahih al-Bukhari 3015) and the instructions to commanders (Sahih Muslim 1731) — though the specific wording on the day of Mu'tah is a sirah report.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Waqidi, al-Maghazi.

The distance from Madinah to Mu'tah is roughly ***a thousand kilometres*** along the caravan route — weeks of travel under the desert sun. This army did not set out for plunder, but to ***seek justice*** for an envoy's blood and to defend the honour of the call to Islam.

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THE COUNCIL AT MA'AN

On reaching Ma'an, the Muslim army received startling news: the Byzantine army, with its Arab allies, had gathered in numbers ***far larger*** than expected.

SIRAH NOTE: A TWO-NIGHT COUNCIL

Ibn Ishaq relates that Heraclius was at Ma'ab in the Balqa' with ***100,000*** Byzantine troops, joined by ***100,000*** more from Arab tribes such as Lakhm, Judham, Bahra' and Bali. The Companions held council at Ma'an for two nights: some suggested writing to the Messenger of Allah ﷺ to request reinforcements or orders.

Then 'Abdullah ibn Rawahah spoke: ***"O my people, by Allah, what you now dislike is the very thing you came out seeking — martyrdom. We do not fight people by our numbers, strength or multitude; we fight them with this religion with which Allah has honoured us. So go forward! It is one of two good things: victory or martyrdom."*** The people said: "By Allah, Ibn Rawahah has spoken the truth," and they advanced.

The figure of 200,000 is Ibn Ishaq's (al-Waqidi says 100,000), and ***is considered exaggerated*** by many modern historians. Ibn Rawahah's speech is also a sirah report.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Battle of Mu'tah". https://en.wikipedia.org/wiki/Battle_of_Mu%27tah

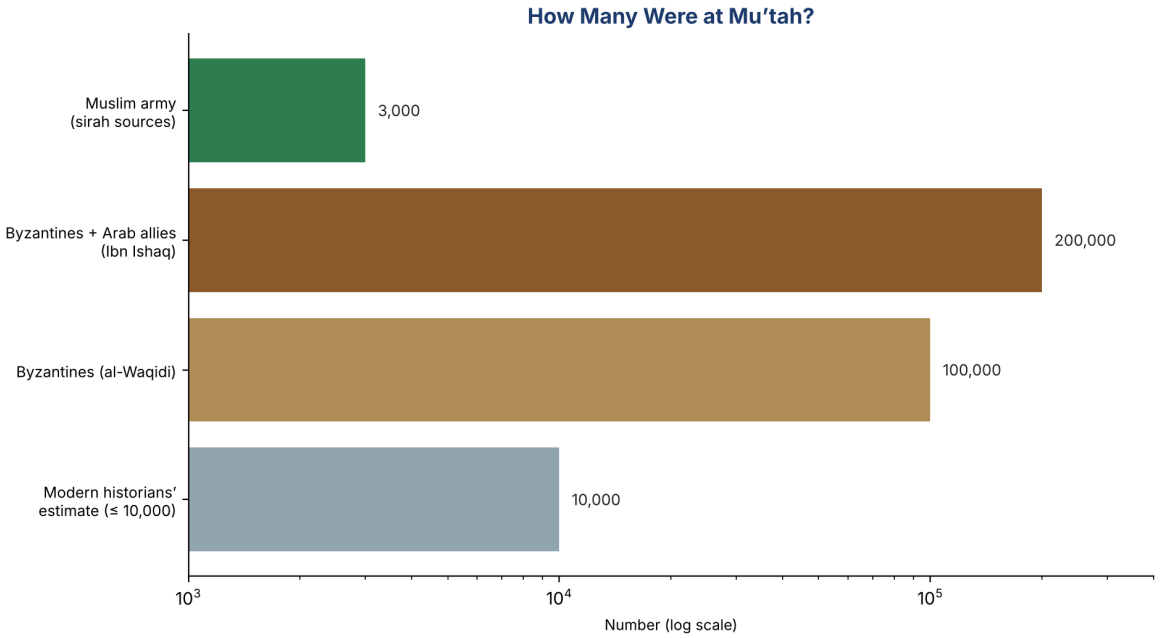


Figure 4: Army sizes at Mu'tah according to different sources.

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Whatever the true figures, one thing is agreed: the Muslim army was ***far smaller***, far from its base, and facing the trained army of an empire. The decision to advance was a decision of ***faith***, not merely worldly calculation.

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"HOW MANY A SMALL COMPANY…"

Ibn Rawahah's words recall the army of Talut (Saul) facing Jalut (Goliath). Those certain of meeting Allah said: ***"How many a small company has overcome a large company by permission of Allah"*** (Al-Baqarah 2:249) — Tafsir Ibn Kathir 2:249.

Ibn Kathir explains that victory does not depend on numbers and equipment, but on ***Allah's help*** and ***patience***. The verse does not tell Muslims to act recklessly without calculation; it affirms that once duty is clear, the enemy's numbers should not shake a believing heart.

Allah also teaches the etiquette of meeting the enemy: ***"stand firm and remember Allah much"*** (Al-Anfal 8:45) — Tafsir Ibn Kathir 8:45.

And the next verse: ***"do not dispute and [thus] lose courage and [then] your strength would depart"*** (Al-Anfal 8:46) — Tafsir Ibn Kathir 8:46.

At Ma'an the Companions differed in opinion, but ***did not split***. After the council, they united behind their leaders' decision. This is the practice of Surat al-Anfal: discuss freely, then obey and stand firm once the decision is made.

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JA'FAR: FIFTY WOUNDS IN FRONT

The two armies met at Mu'tah. ***Zayd ibn Harithah*** held the banner of the Messenger of Allah ﷺ and fought in the front line until spears pierced his body, and he fell a martyr. The banner was at once taken up by ***Ja'far ibn Abi Talib***, as had been ordained.

After the battle, 'Abdullah ibn 'Umar رضى الله عنهما stood beside Ja'far's body and counted his wounds. In Hadith No. 4261 he mentions ***more than ninety*** stab and arrow wounds; in the following narration he mentions fifty — with one deeply meaningful detail:

HADITH — SAHIH AL-BUKHARI, NO. 4260

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي هِلاَلٍ، قَالَ وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ، وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهْوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ. يَعْنِي فِي ظَهْرِهِ.

TRANSLATION:

Nafi' narrated that Ibn 'Umar رضى الله عنهما told him that he stood over Ja'far that day when he had been killed:

"I counted on him fifty stab and sword wounds; *not one of them was in his back.***"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn 'Isa, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Sa'id ibn Abi Hilal; and he said: and Nafi' told me, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4260.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4260

LESSONS FROM THIS HADITH

"Not one of them was in his back." All of Ja'far's wounds were on the front of his body — a sign that he ***never turned his back*** on the enemy. Ibn Hajar in Fath al-Bari explains that the difference in numbers (fifty and over ninety) may be because the first counted only stab and sword wounds, while the second also counted arrow wounds — or each counted different parts of the body.

SIRAH NOTE: JA'FAR AND HIS HORSE

Abu Dawud narrates (No. 2573) from a man of Banu Murrah who witnessed Mu'tah: ***"By Allah, it is as if I can see Ja'far jumping down from his reddish horse and hamstringing it, then fighting until he was killed."*** This act shows his resolve not to retreat.

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Abu Dawud himself said this narration is "not strong", while Shaykh al-Albani graded it ***hasan***. The sirah books also mention that Ja'far held the banner in his right hand until it was cut off, then in his left until it was cut off, then embraced it with both arms — details ***not found in authentic Hadith***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Hajar al-'Asqalani, Fath al-Bari — Book of al-Maghazi, Chapter on Mu'tah.

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THE ONE WITH TWO WINGS

Ja'far fell as a young man, leaving his wife, ***Asma' bint 'Umays***, and small children born in Abyssinia. But Allah replaced what was lost with lasting honour. The Companions knew the title given to him:

HADITH — SAHIH AL-BUKHARI, NO. 4264

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ كَانَ ابْنُ عُمَرَ إِذَا حَيَّا ابْنَ جَعْفَرٍ قَالَ السَّلاَمُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

TRANSLATION:

'Amir (ash-Sha'bi) said: Whenever Ibn 'Umar رضى الله عنهما greeted the son of Ja'far, he would say:

"Assalāmu 'alaika yā ibna dhil-janāḥayn — Peace be upon you, O son of the one with two wings."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Abi Bakr al-Muqaddami, from 'Umar ibn 'Ali al-Muqaddami, from Isma'il ibn Abi Khalid, from 'Amir ash-Sha'bi, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4264; also No. 3709 (Chapter on the Virtues of Ja'far ibn Abi Talib).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4264

LESSONS FROM THIS HADITH

Dhul-janāḥayn — the one with two wings. Ibn Hajar explains in Fath al-Bari that this title refers to narrations that Allah replaced Ja'far's two hands, severed at Mu'tah, with ***two wings*** with which he flies with the angels in Paradise. Ibn 'Umar رضى الله عنهما greeted his son, 'Abdullah ibn Ja'far, with this title in honour of his father.

SIRAH NOTE: NARRATIONS ABOUT JA'FAR'S WINGS

Several narrations state that the Messenger of Allah ﷺ saw Ja'far flying in Paradise with the angels on two wings, among them in Jami' at-Tirmidhi (No. 3763) and by al-Hakim and at-Tabarani. Their chains are discussed by the Hadith scholars, but given their many routes, some scholars such as Ibn Hajar regard them as mutually strengthening.

What is ***certainly authentic*** is Ibn 'Umar's practice in Sahih al-Bukhari of calling Ja'far's son "son of the one with two wings" — showing that this title was well known among the Companions.

REFERENCES:

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Ibn Hajar al-'Asqalani, Fath al-Bari, Chapter on the Virtues of Ja'far; al-Isabah.

The lesson: the hands that once fed the poor, and later held the banner until they were severed, were replaced by Allah with ***wings in Paradise***. What is sacrificed for Allah is never lost; it is ***moved*** to a more lasting place.

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IBN RAWAHAH: "O MY SOUL…"

After Ja'far fell, the banner was taken by ***'Abdullah ibn Rawahah***. The authentic Hadith say briefly: "then Ibn Rawahah took it and was struck down" (Sahih al-Bukhari 4262). The sirah books describe his final moments in detail.

SIRAH NOTE: "O MY SOUL…"

Ibn Ishaq relates that Ibn Rawahah took the banner while on his horse, and ***felt a moment of hesitation***. So he addressed his own soul in verse, meaning: ***"I swear, O my soul, you shall go down (to fight) — willingly or unwillingly. The people have raised their cry and readied for battle; why do I see you averse to Paradise?"*** Then he dismounted and fought until he was martyred.

These verses are ***a sirah report*** without a connected chain. Yet they portray something deeply human: a great Companion ***struggling against fear within himself***, and winning.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Rawahah was the poet whose verses stirred others at the gate of Makkah. At Mu'tah, he used verse ***to stir himself***. This is the subtlest jihad: ***jihad an-nafs*** — compelling oneself to do what pleases Allah even when the heart is heavy.

The Messenger of Allah ﷺ said of self-restraint: ***"The strong man is not the one who wrestles well, but the strong man is the one who controls himself when angry"*** (Sahih al-Bukhari 6114). Mastering fear on the battlefield is the same strength.

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A SWORD FROM THE SWORDS OF ALLAH

The three appointed commanders had fallen. The Messenger of Allah ﷺ had named no fourth. At that critical moment, the army chose ***Khalid ibn al-Walid*** — the man who at Uhud had led Quraysh's cavalry charge against the Muslims, and who had embraced Islam only months before Mu'tah.

HADITH — SAHIH AL-BUKHARI, NO. 1246

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ ـ وَإِنَّ عَيْنَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَتَذْرِفَانِ ـ ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Prophet ﷺ said: **"Zayd took the banner and was struck down, then Ja'far took it and was struck down, then 'Abdullah ibn Rawahah took it and was struck down"** — and the eyes of the Messenger of Allah ﷺ were shedding tears — **"then Khalid ibn al-Walid took it** *without having been appointed*, **and victory was granted to him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith ibn Sa'id, from Ayyub as-Sakhtiyani, from Humayd ibn Hilal, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter: A Man Who Personally Informs the Family of the Deceased, Hadith No. 1246.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1246

LESSONS FROM THIS HADITH

"Without having been appointed" (*min ghayri imrah*) — Khalid was not appointed by the Messenger of Allah ﷺ, but chosen by the Companions on the field. Ibn Hajar mentions that this Hadith is evidence that when appointed leaders are gone and the situation is urgent, ***the community may choose a leader*** for the common good, and the Prophet ﷺ endorsed it.

SIRAH NOTE: HOW WAS KHALID CHOSEN?

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Ibn Ishaq relates that after Ibn Rawahah fell, the banner was taken by ***Thabit ibn Aqram*** (of Bali, an ally of Banu 'Ajlan), who called out: "O Muslims, agree on one man among you!" They said: "You." He said: "I will not." So they agreed on Khalid ibn al-Walid.

These details are ***a sirah report***; what is authentic is that Khalid took the banner "without having been appointed" and victory was granted to him.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Note the attitude of Thabit ibn Aqram: he held the banner, yet ***did not grasp for the post***. He handed it to one more skilled in the art of war. This is the etiquette of leadership in Islam: office is a trust, not a source of pride.

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NINE BROKEN SWORDS

How fierce was the fighting under Khalid's command? He himself describes it in one short sentence that says everything:

HADITH — SAHIH AL-BUKHARI, NO. 4265

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَةٌ.

TRANSLATION:

Qays ibn Abi Hazim said: I heard Khalid ibn al-Walid رضى الله عنه say: **"Nine swords broke in my hand on the day of Mu'tah; nothing remained in my hand except a broad Yemeni blade."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Sufyan ath-Thawri, from Isma'il ibn Abi Khalid, from Qays ibn Abi Hazim, from Khalid ibn al-Walid رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4265; also No. 4266.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4265

LESSONS FROM THIS HADITH

Nine swords broke in one man's hand in a single day. Only a broad Yemeni blade (*safihah yamaniyyah*) held. Ibn Hajar explains that this shows ***how fierce the fighting was*** and how many enemies Khalid himself faced.

SIRAH NOTE: KHALID'S STRATEGY

According to al-Waqidi and some historians, Khalid fought until evening, then that night ***reorganised the ranks***: the right wing swapped with the left, the front line with the rear, and some troops were ordered to raise dust from behind. When morning came, the Byzantines saw new faces and thought reinforcements had arrived from Madinah. They were unnerved, and Khalid managed to ***withdraw the Muslim army safely***.

These strategic details are ***sirah-book information*** and are not mentioned in authentic Hadith. Historians differ on the details, but agree that Khalid saved most of the army.

REFERENCES:

al-Waqidi, al-Maghazi; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Khalid ibn al-Walid". https://en.wikipedia.org/wiki/Khalid_ibn_al-Walid

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At Uhud, Khalid used his military genius ***against*** the Muslims. At Mu'tah, the same genius was used ***to save*** them. Islam does not discard a person's talents; it ***redirects*** them to good. The Messenger of Allah ﷺ said: "The best of you in the Jahiliyyah are the best of you in Islam, when they gain understanding" (Sahih al-Bukhari 3493).

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NEWS BEFORE THE NEWS

While the battle raged in the land of Sham, over a thousand kilometres away, the Messenger of Allah ﷺ was in Madinah. No swift horse, no messenger, no means of communication. Yet he went up and told the people what was happening:

HADITH — SAHIH AL-BUKHARI, NO. 4262

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ، قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ـ وَعَيْنَاهُ تَذْرِفَانِ ـ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ announced the deaths of Zayd, Ja'far and Ibn Rawahah to the people ***before the news about them had arrived***. He said: **"Zayd took the banner and was struck down; then Ja'far took it and was struck down; then Ibn Rawahah took it and was struck down"** — and his eyes were shedding tears — **"until the banner was taken by** *a sword from among the swords of Allah*, **and Allah granted them victory."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Waqid, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Humayd ibn Hilal, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4262; also Nos. 1246, 2798, 3063 and 3757.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4262

LESSONS FROM THIS HADITH

This Hadith contains a clear ***miracle***: the Messenger of Allah ﷺ announced the deaths of the three commanders in the exact order, and the victory through Khalid, ***before*** the news arrived. Scholars count it among the signs of prophethood (*dala'il an-nubuwwah*), since such knowledge was only possible through revelation.

This Hadith also gave Khalid a lasting title: ***"a sword from among the swords of Allah"*** (*sayfun min suyufillah*). The title *Sayfullah* was born at Mu'tah — in Khalid's first battle as a Muslim.

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Note also the state of the Messenger of Allah ﷺ as he gave the news: ***"and his eyes were shedding tears."*** The strongest leader of the nation was also the most tender-hearted towards his Companions.

This was not the only time. When the Negus (an-Najashi) died in Abyssinia, the Prophet ﷺ announced his death to the people ***on the very day he died***, went out to the prayer place, lined them up and led the funeral prayer for him in his absence (Sahih al-Bukhari 1245). Both events show that the Prophet's ﷺ knowledge of distant matters came from Allah, not from human means.

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A REINFORCEMENT SOLDIER AND OBEDIENCE TO LEADERS

Among the army at Mu'tah was a man from Yemen who came as a ***madadi*** (reinforcement). 'Awf ibn Malik رضى الله عنه relates in the narration of Abu Dawud (No. 2719, graded sahih by al-Albani) that this man had only a sword. He made a shield from the skin of a slaughtered camel. In the battle, a Byzantine soldier on a reddish horse, with a saddle and weapons decorated with gold, attacked the Muslims fiercely; the madadi hid behind a rock, hamstrung his horse, and killed him.

Khalid, as commander, took the slain enemy's belongings (*salab*), considering them too much. Imam Muslim narrates what happened next:

HADITH — SAHIH MUSLIM, NO. 1753

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلاً مِنَ الْعَدُوِّ فَأَرَادَ سَلَبَهُ فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ وَكَانَ وَالِيًا عَلَيْهِمْ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم عَوْفُ بْنُ مَالِكٍ فَأَخْبَرَهُ فَقَالَ لِخَالِدٍ مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ. قَالَ اسْتَكْثَرْتُهُ يَا رَسُولَ اللَّهِ. قَالَ ادْفَعْهُ إِلَيْهِ. فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ ثُمَّ قَالَ هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَغْضَبَ فَقَالَ لاَ تُعْطِهِ يَا خَالِدُ لاَ تُعْطِهِ يَا خَالِدُ هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلاً أَوْ غَنَمًا فَرَعَاهَا ثُمَّ تَحَيَّنَ سَقْيَهَا فَأَوْرَدَهَا حَوْضًا فَشَرِعَتْ فِيهِ فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدَرَهُ فَصَفْوُهُ لَكُمْ وَكَدَرُهُ عَلَيْهِمْ.

TRANSLATION:

'Awf ibn Malik رضى الله عنه said: A man from Himyar killed one of the enemy and wanted to take his belongings (*salab*), but Khalid ibn al-Walid, who was in command over them, withheld it from him. 'Awf ibn Malik came to the Messenger of Allah ﷺ and told him. He said to Khalid: "What prevented you from giving him the salab?"

Khalid said: "I thought it too much, O Messenger of Allah." He said: "Hand it over to him." Then Khalid passed by 'Awf, who tugged at his cloak and said: "Did I not get for you what I mentioned to you from the Messenger of Allah ﷺ?" The Messenger of Allah ﷺ heard him and became angry, and said: **"Do not give it to him, O Khalid! Do not give it to him, O Khalid!** *Will you not leave my commanders alone?* **The likeness of you and them is that of a man who was given camels or sheep to tend. He grazed them, then waited for the time to water them and brought them to a pool. They drank its clear water and left its murky water. So its clear water is for you, and its murky water is upon them."**

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu at-Tahir Ahmad ibn 'Amr ibn Sarh, from 'Abdullah ibn Wahb, from Mu'awiyah ibn Salih, from 'Abd ar-Rahman ibn Jubayr ibn Nufayr, from his father Jubayr ibn Nufayr, from 'Awf ibn Malik al-Ashja'i رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Killer Is Entitled to the Belongings of the Slain, Hadith No. 1753a. In the narration of Abu Dawud (No. 2719), 'Awf states that this happened in the expedition of Mu'tah.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1753a

LESSONS FROM THIS HADITH

This Hadith teaches two balanced lessons. ***First***, a soldier's right is protected: the Messenger of Allah ﷺ ordered Khalid to return the salab. ***Second***, when 'Awf used that ruling to humiliate Khalid in public, the Messenger of Allah ﷺ ***withdrew it*** and said: "Will you not leave my commanders alone?"

The parable of the pool in this Hadith is beautiful: the people get ***the clear water*** (the good), while the leaders bear ***the murky water*** (burden and blame). So let the people not add mockery to their leaders' burden. Correcting is allowed, but with courtesy; claiming one's right is allowed, but without destroying dignity.

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THE TEARS OF THE MESSENGER ﷺ

At last the news officially reached Madinah. 'Aishah رضى الله عنها describes the scene in the house of the Messenger of Allah ﷺ at that time:

HADITH — SAHIH AL-BUKHARI, NO. 4263

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ ـ رضى الله عنهم ـ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْرَفُ فِيهِ الْحُزْنُ ـ قَالَتْ عَائِشَةُ ـ وَأَنَا أَطَّلِعُ مِنْ صَائِرِ الْبَابِ ـ تَعْنِي مِنْ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ فَقَالَ أَىْ رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ قَالَ وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ قَالَ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ قَدْ نَهَيْتُهُنَّ. وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ قَالَ فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ وَاللَّهِ لَقَدْ غَلَبْنَنَا. فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ قَالَتْ عَائِشَةُ فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ.

TRANSLATION:

'Amrah said: I heard 'Aishah رضى الله عنها say: When the news came of the killing of Ibn Harithah, Ja'far ibn Abi Talib and 'Abdullah ibn Rawahah رضى الله عنهم, ***the Messenger of Allah ﷺ sat down, and grief could be seen on him.*** 'Aishah said: I was looking through a gap in the door. A man came to him and said: "O Messenger of Allah, the women of Ja'far…" and he mentioned their weeping. He told him to forbid them. The man went, then came back and said: "I forbade them," and mentioned that they did not obey him. He told him again. He went, then came back and said: "By Allah, they have overcome us." She said that the Messenger of Allah ﷺ said: **"Then throw dust into their mouths."** 'Aishah said: I said (to the man): "May Allah humble you! By Allah, you neither did (as you were told), nor did you spare the Messenger of Allah ﷺ the trouble."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from 'Abd al-Wahhab ath-Thaqafi, from Yahya ibn Sa'id al-Ansari, from 'Amrah bint 'Abd ar-Rahman, from 'Aishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4263; also No. 1299.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4263

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ ***sat with grief visible on his face***. Sadness is not a sign of weak faith; it is a sign of a living heart. Imam al-Bukhari places the same Hadith in the Book of Funerals under the chapter: "Whoever sits with grief showing on him when struck by calamity" (No. 1299).

But he ***forbade wailing*** (*niyahah*) — crying out, lamenting and listing the dead person's qualities excessively. Scholars explain that the instruction "throw dust into their mouths" is an expression showing ***how severe the prohibition*** of wailing is, not an order to be carried out literally. Weeping with tears is allowed; wailing is not.

The Qur'an teaches the right response to calamity: ***"Indeed we belong to Allah, and indeed to Him we will return"*** (Al-Baqarah 2:156) — Tafsir Ibn Kathir 2:156.

And their reward: ***"Those are the ones upon whom are blessings from their Lord and mercy"*** (Al-Baqarah 2:157) — Tafsir Ibn Kathir 2:157.

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FOOD FOR THE FAMILY OF JA'FAR

In Ja'far's house, Asma' bint 'Umays received the news of her husband's death with her small children. The Messenger of Allah ﷺ did not merely offer condolences; he gave ***practical instructions*** to his own family:

HADITH — JAMI' AL-TIRMIDHI, NO. 998

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صلى الله عليه وسلم اصْنَعُوا لأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ.

TRANSLATION:

'Abdullah ibn Ja'far رضى الله عنهما said: When the news of Ja'far's death came, the Prophet ﷺ said: **"Prepare food for the family of Ja'far,** *for something has come upon them that keeps them occupied.*"

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani' and 'Ali ibn Hujr, from Sufyan ibn 'Uyaynah, from Ja'far ibn Khalid, from his father Khalid ibn Sarah, from 'Abdullah ibn Ja'far رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Funerals, Chapter: Food Prepared for the Family of the Deceased, Hadith No. 998; also Abu Dawud No. 3132.

GRADE: HASAN — Imam at-Tirmidhi graded it hasan; also narrated by Abu Dawud (No. 3132) and graded hasan by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:998

LESSONS FROM THIS HADITH

This is the ***sunnah*** of condolence: neighbours and relatives prepare food for the bereaved family, since they are occupied with their loss and cannot cook. Imam at-Tirmidhi notes that some scholars recommended this, and it is the view of Imam ash-Shafi'i. The opposite practice — burdening the bereaved family with feeding guests — runs against the spirit of this Hadith.

'Abdullah ibn Ja'far also relates in the narration of Abu Dawud (No. 4192, graded sahih by al-Albani) that the Messenger of Allah ﷺ gave Ja'far's family ***three days***, then came to them and said: ***"Do not weep for my brother after today."*** He asked for Ja'far's children to be brought to him — "we were brought to him like little chicks" — then called a barber and had their heads shaved.

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"RATHER, THEY ARE ALIVE"

What became of Zayd, Ja'far, Ibn Rawahah and the other Companions who fell at Mu'tah? The Qur'an answers decisively:

SURAH AL 'IMRAN 3:169–171

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾

They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.

Translation: Sahih International — quran.com/3:169-171

The Companions themselves asked about the meaning of this verse. 'Abdullah ibn Mas'ud رضى الله عنه narrates the answer of the Messenger of Allah ﷺ:

HADITH — SAHIH MUSLIM, NO. 1887

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَسْبَاطٌ، وَأَبُو مُعَاوِيَةَ قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْنَا عَبْدَ اللَّهِ عَنْ هَذِهِ الآيَةِ، { وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ

أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلاَعَةً فَقَالَ هَلْ تَشْتَهُونَ شَيْئًا قَالُوا أَىَّ شَىْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا فَفَعَلَ ذَلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى. فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا.

TRANSLATION:

Masruq said: We asked 'Abdullah (ibn Mas'ud) about this verse: *"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision"* (Al 'Imran 3:169). He said: We asked about that (the Messenger of Allah ﷺ), and he said: **"Their souls are inside green birds, which have lamps hanging from the Throne. They roam freely in Paradise wherever they wish, then return to those lamps.** Their Lord looked at them and said: 'Do you desire anything?' They said: 'What more could we desire, when we roam freely in Paradise wherever we wish?' He did this to them three times. When they saw that they would not be left without asking, they said: ***'O Lord, we wish that You would return our souls to our bodies so that we may be killed in Your cause once again.'*** When He saw that they had no need, they were left."

CHAIN OF NARRATION: Narrated by Imam Muslim through several chains: from Yahya ibn Yahya and Abu Bakr ibn Abi Shaybah, from Abu Mu'awiyah; and from Ishaq ibn Ibrahim, from Jarir ibn 'Abd al-Hamid and 'Isa ibn Yunus, from al-A'mash; and from Muhammad ibn 'Abdillah ibn Numayr, from Asbat ibn Muhammad and Abu Mu'awiyah, from al-A'mash, from 'Abdullah ibn Murrah, from Masruq ibn al-Ajda', from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Leadership (al-Imarah), Chapter: The Souls of the Martyrs Are in Paradise, Hadith No. 1887.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1887

LESSONS FROM THIS HADITH

The life of the martyrs is ***a special life of the barzakh***, different from worldly life and different from that of the ordinary dead. Ibn Kathir explains that the souls of believers in general are in Paradise, but the souls of the martyrs are honoured by ***dwelling within green birds*** and roaming freely in Paradise.

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THE WISH OF THE MARTYRS

In the Hadith of Ibn Mas'ud, the martyrs ask to be returned to the world so as to ***be killed once again*** in Allah's cause. Anas ibn Malik رضى الله عنه narrates a similar saying:

HADITH — SAHIH AL-BUKHARI, NO. 2817

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَىْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: **"No one who enters Paradise would love to return to the world, even if he had everything on earth,** *except the martyr*; **he wishes to return to the world and be killed ten times, because of the honour he sees."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar (Muhammad ibn Ja'far), from Shu'bah ibn al-Hajjaj, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: The Wish of the Mujahid to Return to the World, Hadith No. 2817.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2817

LESSONS FROM THIS HADITH

The people of Paradise do not wish to return to the world even if given all it contains — ***except the martyr***, because of the honour he sees. This explains the courage of the Companions at Mu'tah: they saw death in Allah's cause not as loss, but as ***the door to honour***.

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SURAH AL-AHZAB 33:23

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ
وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Translation: Sahih International — quran.com/33:23

This verse describes the Companions of Mu'tah precisely: Zayd, Ja'far and Ibn Rawahah ***fulfilled their vow***, while Khalid and the others ***awaited their turn*** — and "they did not alter [their commitment] by any alteration".

Note: The Hadith on the virtue of martyrdom refer to legitimate jihad under legitimate authority, with the intention of raising the word of Allah and following the rules of conduct set by the Shari'ah. They can never be used to justify violence against civilians or individual acts that violate Islamic law.

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VICTORY OR WITHDRAWAL?

Was Mu'tah a victory or a defeat? Historians have debated this question since early times. The Messenger of Allah ﷺ himself said: ***"until Allah granted them victory"*** (Sahih al-Bukhari 4262) and ***"and victory was granted to him"*** (Sahih al-Bukhari 1246).

VIEW	ARGUMENT
Victory (fath)	The Prophet's ﷺ words; a small army survived a great empire
A successful withdrawal	Khalid saved the army without enemy pursuit
Victory in part of the field	Some reports say the enemy also withdrew
Defeat (Byzantine sources)	Byzantine sources regard it as their victory

SIRAH NOTE: "O YOU WHO FLED!"

Ibn Ishaq relates that when the army returned to Madinah, some people threw dust at them, saying: "O you who fled (*furrar*), you fled in Allah's cause!" And the Messenger of Allah ﷺ said: ***"They are not those who fled, but those who will return to the attack (kurrar), if Allah wills."***

This report is ***sirah-book information*** with a disputed chain. It is often cited to show that a wise withdrawal is not fleeing from the field, in line with Allah's words in Al-Anfal 8:16, which exempts one who withdraws "as a strategy of war".

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Battle of Mu'tah". https://en.wikipedia.org/wiki/Battle_of_Mu%27tah

Whatever one's view of the battle's result, Mu'tah's impact was great. The Arab tribes of the north began to see the Muslims as ***a respected power***, since three thousand had dared to face Rome. Four months later, Makkah was opened; and a few years after that, Khalid himself led the Muslim army at Yarmuk, which ended Byzantine rule in Sham.

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USAMAH: THE INHERITED BANNER

Zayd ibn Harithah fell at Mu'tah, but his story did not end there. His son, ***Usamah ibn Zayd*** رضى الله عنهما, grew up in the house of the Messenger of Allah ﷺ and was called ***"the beloved, son of the beloved"*** (*al-hibb ibn al-hibb*). About three years after Mu'tah, in the last days of his life, the Messenger of Allah ﷺ prepared a force for the land of Sham and appointed Usamah — still very young — as its commander.

Some people questioned that appointment, just as they had once questioned Zayd's leadership. We read the Prophet's ﷺ reply in chapter three: ***"By Allah, he (Zayd) was truly fit for leadership… and this one (Usamah) is among the most beloved of people to me after him"*** (Sahih al-Bukhari 3730; see also No. 4469).

SIRAH NOTE: USAMAH'S FORCE TO THE LAND OF MU'TAH

According to Ibn Sa'd and the sirah books, the Messenger of Allah ﷺ ordered Usamah to lead the army as far as the region of ***al-Balqa'*** — the area where his father had fallen at Mu'tah. The force was delayed when the Messenger of Allah ﷺ fell ill and passed away; then Abu Bakr رضى الله عنه dispatched it as the first act of his caliphate, though some Companions suggested postponing it.

The details of the destination and these events are ***sirah-book information***; what is authentic is Usamah's appointment and the Prophet's ﷺ defence of him.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Usama ibn Zayd". https://en.wikipedia.org/wiki/Usama_ibn_Zayd

The lesson: a father's sacrifice is ***never in vain***. The banner that fell from Zayd's hand at Mu'tah was raised again by his son. The Messenger of Allah ﷺ taught the nation to honour the families of martyrs and to give chances to capable young people, however young they may be.

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MU'TAH TODAY

Today, Mu'tah is a town in the ***Karak governorate of Jordan***, and its name lives on in ***Mu'tah University***. Nearby, in the al-Mazar area, there is a complex of tombs and a mosque attributed to the martyrs of Mu'tah — including Ja'far ibn Abi Talib, Zayd ibn Harithah and 'Abdullah ibn Rawahah.

SIRAH NOTE: THE MAUSOLEUMS AT AL-MAZAR

According to historical sources, the original mausoleums were built in the 13th century CE on the orders of the Mamluk Sultan ***Baybars***, rebuilt in the 1930s, and the present complex was built in 1997. Zayd ibn Harithah's tomb is in the same enclosure as Ja'far's, while 'Abdullah ibn Rawahah's tomb lies nearby.

Visiting graves is a sunnah to remember the Hereafter and to pray for the dead. Yet scholars remind us that visits should follow the etiquette taught by the Messenger of Allah ﷺ — greeting them and praying for them — ***without asking anything of those in the graves***.

REFERENCES:

Wikipedia, "Mausoleum of Ja'far ibn Abi Talib". https://en.wikipedia.org/wiki/Mausoleum_of_Ja%27far_ibn_Abi_Talib
Wikipedia, "Mausoleum of Abdullah ibn Rawahah". https://en.wikipedia.org/wiki/Mausoleum_of_Abdullah_ibn_Rawahah

The etiquette of visiting graves was taught by the Messenger of Allah ﷺ himself: ***"Peace be upon you, O people of the abode of the believers and Muslims; and we, if Allah wills, shall join you. I ask Allah for well-being for us and for you"*** (Sahih Muslim 975).

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SOURCES OF THE STORY

As in previous books, the story of Mu'tah here is built first on ***authentic Hadith***, then completed with ***sirah-book reports*** that are clearly marked.

EVENT	SOURCE
Appointment of three commanders	Sahih al-Bukhari 4261
Ja'far's wounds in front	Sahih al-Bukhari 4260, 4261
The title "one with two wings"	Sahih al-Bukhari 4264, 3709
Khalid took the banner unappointed	Sahih al-Bukhari 1246
Nine swords broken	Sahih al-Bukhari 4265, 4266
News announced before it arrived	Sahih al-Bukhari 4262
The madadi and the salab	Sahih Muslim 1753; Abu Dawud 2719
The Prophet's ﷺ grief; wailing forbidden	Sahih al-Bukhari 4263, 1299
Food for Ja'far's family	Jami' at-Tirmidhi 998 (hasan)
Envoy killed; enemy numbers; speech at Ma'an	Sirah books (Ibn Ishaq, al-Waqidi)
Ibn Rawahah's verses; Khalid's strategy; "kurrar"	Sirah books

This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports. Sirah-book reports are presented to complete the historical picture, with their status stated.

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THE EXPEDITION OF DHAT AS-SALASIL: AFTER MU'TAH

The Battle of Mu'tah did not end with the army's return to Madinah. The Arab tribes in the north of the Peninsula — especially the tribes of Quda'ah living on the borders of Sham and allied with Rome — now looked at the Muslims with new eyes. Some of them were reported to be gathering to attack Madinah. About a month after Mu'tah, the Messenger of Allah ﷺ sent a force towards them, known as the Expedition of Dhat as-Salasil.

SIRAH NOTE: THE FORCE OF 'AMR IBN AL-'AS

According to Ibn Ishaq, Ibn Sa'd and al-Waqidi, this expedition took place in Jumada al-Akhirah 8 AH. The Messenger of Allah ﷺ appointed 'Amr ibn al-'As — who had embraced Islam only a few months earlier — as commander of about three hundred men. The name Dhat as-Salasil is linked to a spring called as-Salsal in the land of Judham, beyond Wadi al-Qura.

The sirah books mention that 'Amr was chosen because his paternal grandmother came from the tribe of Bali, one of the tribes of Quda'ah — so that this family tie might soften their hearts. When 'Amr found the enemy more numerous, he asked for help, and the Messenger of Allah ﷺ sent Abu 'Ubaydah ibn al-Jarrah with about two hundred men, including Abu Bakr and 'Umar رضى الله عنهما.

These details of date, numbers and place names come from the sirah books. What is authentic is that 'Amr ibn al-'As commanded the army of Dhat as-Salasil (Sahih al-Bukhari 4358).

References: Ibn Hisham, as-Sirah an-Nabawiyyah — the Campaign of Dhat as-Salasil; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, Fath al-Bari, Chapter on the Campaign of Dhat as-Salasil.

WHO LEADS WHOM?

When Abu 'Ubaydah arrived, a question arose: who would lead the prayer and command the force? According to the sirah books, 'Amr said that he was the commander, since Abu 'Ubaydah had come as reinforcement to him. Abu 'Ubaydah — a Companion known for his gentleness — accepted, saying that the Messenger of Allah ﷺ had told them not to disagree. So 'Amr led the prayer, and behind him stood Abu Bakr, 'Umar and Abu 'Ubaydah.

This story is a report of the sirah books, but its meaning agrees with the authentic Hadith on obeying an appointed leader. It also teaches that leadership in a particular matter is given to the one best suited to that matter — even when those standing behind him are greater in rank and in their precedence in Islam.

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"WHOM DO YOU LOVE MOST?"

HADITH: 'AMR'S QUESTION AFTER DHAT AS-SALASIL

Abu 'Uthman an-Nahdi narrated that the Messenger of Allah ﷺ sent 'Amr ibn al-'As as commander of the army of Dhat as-Salasil. 'Amr said: I came to him and asked: "Who is the most beloved of people to you?" He said: "'A'ishah." I asked: "And among men?" He said: "Her father." I asked: "Then who?" He said: "'Umar." Then he named several other men. So I fell silent, fearing that he would put me last.

Grade: SAHIH — Sahih al-Bukhari 4358, in the Chapter on the Campaign of Dhat as-Salasil; also Sahih al-Bukhari 3662.

'Amr had just been appointed commander, with Abu Bakr and 'Umar under him. Perhaps it crossed his mind that he held a special rank. The answer of the Messenger of Allah ﷺ put everything in its place: being appointed to lead one force is not the same as one's place in the heart of the Messenger of Allah ﷺ and with Allah. 'Amr's honesty in telling this story himself — including his embarrassment — shows the sincerity of the Companions in conveying Hadith.

TAYAMMUM ON A BITTERLY COLD NIGHT

HADITH: "DO NOT KILL YOURSELVES"

'Amr ibn al-'As رضى الله عنه said: I had a wet dream on a bitterly cold night during the campaign of Dhat as-Salasil. I feared that if I bathed I would perish. So I performed tayammum, then led my companions in the Fajr prayer. They mentioned this to the Prophet ﷺ, and he asked: "O 'Amr, did you lead your companions in prayer while in a state of major impurity?" I told him what had prevented me from bathing, and said: I heard Allah say: "And do not kill yourselves. Indeed, Allah is ever Merciful to you" (An-Nisa' 4:29). The Messenger of Allah ﷺ laughed and said nothing.

Grade: SAHIH according to al-Albani — Sunan Abi Dawud 334, in the Book of Purification.

The scholars regard the laughter and silence of the Messenger of Allah ﷺ as taqrir — tacit approval that 'Amr's ijtihad was correct. This Hadith is evidence that one who fears clear harm from using extremely cold water, and has no means of warming it, may perform tayammum. It also shows that a Companion who had only recently embraced Islam already understood the Qur'an and used it in ijtihad.

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SIRAH NOTE: THE BAN ON LIGHTING FIRES

The sirah books mention that 'Amr forbade the army from lighting fires at night, and after the victory he did not allow them to pursue the enemy. When the Messenger of Allah ﷺ asked him, he explained that he feared the enemy would see how few they were, and feared that enemy troops might be hiding to ambush them. The Messenger of Allah ﷺ praised his planning.

This story is narrated in the sirah books and some Hadith collections with chains that are discussed by scholars. It is presented as a picture of 'Amr's military wisdom, not as an authentic Hadith.

LESSONS

After Mu'tah, the Messenger of Allah ﷺ did not leave the northern frontier exposed. He sent a force led by the one best suited, sent help when it was asked for, and taught that office is not the measure of honour. Islam also does not burden people beyond their ability: in circumstances that endanger life, there are concessions that Allah has provided.

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THE ARMY OF AL-KHABAT AND THE GREAT FISH ON THE SHORE

Another expedition that some sirah writers place in the same period is the Expedition of Sif al-Bahr (the sea shore), better known as Jaysh al-Khabat — "the Army of the Khabat Leaves". Its story is narrated with an authentic chain by Jabir ibn 'Abdullah رضى الله عنهما, who took part in it.

HADITH: THE ARMY THAT ATE LEAVES

Jabir ibn 'Abdullah رضى الله عنهما said: The Prophet ﷺ sent three hundred riders under the command of Abu 'Ubaydah ibn al-Jarrah to watch a caravan of Quraysh. We stayed on the shore for half a month, and we were struck by such severe hunger that we ate the leaves of the khabat tree. That is why this force was called Jaysh al-Khabat. Then the sea cast up for us an animal called al-'Anbar. We ate from it for half a month and anointed our bodies with its fat until our bodies regained their strength.

Grade: SAHIH — Sahih al-Bukhari 4361, in the Chapter on the Campaign of Sif al-Bahr.

HADITH: "EAT THE PROVISION THAT ALLAH BROUGHT OUT FOR YOU"

In another narration from Jabir, Abu 'Ubaydah took one of the animal's bones, and a rider passed beneath it. When they returned to Madinah and told the Prophet ﷺ, he said: "Eat — it is provision that Allah brought out for you; and feed us if you have any of it with you." Some of them gave him a little, and he ate it.

Grade: SAHIH — Sahih al-Bukhari 4362.

SIRAH NOTE: WHEN DID THIS HAPPEN?

Ibn Sa'd and some sirah writers place this expedition in Rajab 8 AH, that is, after Mu'tah and Dhat as-Salasil. However, Ibn Hajar explains in Fath al-Bari that the purpose of this force — watching a caravan of Quraysh — indicates that it took place before the Treaty of Hudaybiyah, since after that treaty the caravans of Quraysh were safe and were not interfered with.

This eBook mentions it here because some sirah books place it after Mu'tah, and because its lessons are closely tied to the forces sent out in this period. The actual date is disputed.

ABU 'UBAYDAH: A LEADER WHO WENT HUNGRY WITH HIS ARMY

This story shows Abu 'Ubaydah as a leader who shared hardship with his troops. Other narrations from Jabir mention that the force's food supplies were pooled and distributed little by little, until each man received only one date a day. The leader did not eat more than those under him. This is why the Messenger of Allah ﷺ called Abu 'Ubaydah "Amin al-Ummah" — the most trustworthy of this ummah.

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PROVISION FROM THE SEA

Allah says, meaning: lawful to you is the game of the sea and its food, as provision for you and for travellers (Al-Ma'idah 5:96). The Messenger of Allah ﷺ also said of the sea: "Its water is pure and its dead are lawful" (Sunan Abi Dawud 83, sahih according to al-Albani; also Jami' at-Tirmidhi 69).

The Companions hesitated at first because the animal was found dead. Abu 'Ubaydah first said "carrion", then reasoned that they were envoys of the Messenger of Allah ﷺ in a state of necessity. When they returned, the Messenger of Allah ﷺ not only permitted it but ate from it himself — showing that it was lawful absolutely, not merely out of necessity. The majority of scholars hold that dead sea creatures are lawful; the Hanafi school has its own details regarding fish found dead and floating.

LESSONS

Hunger severe enough to eat leaves did not shake the obedience of this force. Allah then sent provision from where they did not expect. A trustworthy leader shares hardship, and the provision Allah gives is shared together — until it reached the plate of the Messenger of Allah ﷺ in Madinah.

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THE PEOPLE OF THE BATTLE OF MU'TAH

The earlier chapters detailed the stories of the three commanders and Khalid ibn al-Walid. The table below gathers the other people mentioned in the story of Mu'tah and the events around it, with their tribes and the sources of the information. Names mentioned in authentic Hadith are distinguished from names found only in the sirah books.

PERSON	TRIBE	ROLE	SOURCE
Zayd ibn Harithah	Kalb (Quda'ah); mawla of the Messenger of Allah ﷺ	First commander; martyred	Sahih al-Bukhari 4261
Ja'far ibn Abi Talib	Quraysh, Banu Hashim; cousin of the Messenger of Allah ﷺ	Second commander; "the one with two wings"	Sahih al-Bukhari 4261, 4264
'Abdullah ibn Rawahah	Khazraj (Ansar)	Third commander; poet	Sahih al-Bukhari 4261
Khalid ibn al-Walid	Quraysh, Banu Makhzum	Took the banner without appointment; "a sword of Allah"	Sahih al-Bukhari 4262, 4265
Thabit ibn Aqram	Bali (Quda'ah); ally of Banu 'Ajlan of the Ansar	Held the banner briefly and called for a leader to be chosen	Sirah books (Ibn Ishaq)
'Abdullah ibn 'Umar	Quraysh, Banu 'Adi	Took part in the battle; counted Ja'far's wounds	Sahih al-Bukhari 4260, 4261
'Awf ibn Malik al-Ashja'i	Ashja' (Ghatafan)	Witnessed the story of the reinforcement soldier and the spoils	Sahih Muslim 1753; Abu Dawud 2719
The reinforcement soldier (madadi)	Himyar (Yemen)	Killed a Roman horseman and claimed his spoils	Sahih Muslim 1753
Asma' bint 'Umays	Khath'am	Wife of Ja'far; received the news of his martyrdom	Tarajim books; Abu Dawud 4192
'Abdullah ibn Ja'far	Quraysh, Banu Hashim	Son of Ja'far; narrator of the condolence story	Jami' at-Tirmidhi 998; Abu Dawud 4192
Usamah ibn Zayd	Kalb (Quda'ah)	Son of Zayd; later appointed to the land of Sham	Sahih al-Bukhari 3730, 4469
Al-Harith ibn 'Umayr al-Azdi	Azd	Envoy of the Messenger of Allah ﷺ who was killed	Sirah books (Ibn Sa'd, al-Waqidi)
Shurahbil ibn 'Amr al-Ghassani	Ghassan	Arab official under Rome who killed the envoy	Sirah books

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PERSON	TRIBE	ROLE	SOURCE
Qutbah ibn Qatadah al-'Udhri	'Udhrah (Quda'ah)	Led the right flank; killed Malik ibn Zafilah, leader of Rome's Arab allies	Sirah books (Ibn Ishaq)
'Amr ibn al-'As	Quraysh, Banu Sahm	Commander of Dhat as-Salasil a month after Mu'tah	Sahih al-Bukhari 4358
Abu 'Ubaydah ibn al-Jarrah	Quraysh, Banu al-Harith ibn Fihr	Brought reinforcements to Dhat as-Salasil; commander of Jaysh al-Khabat	Sahih al-Bukhari 4361; sirah books

INTERESTING FAMILY TIES

Several family ties between these people are worth noting. Ja'far was the elder brother of 'Ali ibn Abi Talib; both were cousins of the Messenger of Allah ﷺ, since their father, Abu Talib, was his uncle. Zayd ibn Harithah was the adopted son of the Messenger of Allah ﷺ before adoption was abolished, and Usamah was Zayd's son. Khalid ibn al-Walid's mother, Lubabah as-Sughra bint al-Harith, was the sister of Maymunah bint al-Harith — so Maymunah, the wife of the Messenger of Allah ﷺ whom he married during the Compensatory Umrah, was Khalid's maternal aunt.

Asma' bint 'Umays, for her part, was Maymunah's half-sister through their mother. After Ja'far was martyred, Asma' married Abu Bakr as-Siddiq رضى الله عنه, and after Abu Bakr died, 'Ali ibn Abi Talib رضى الله عنه — according to tarajim books such as al-Isabah by Ibn Hajar.

SIRAH NOTE: THE MARTYRS OF MU'TAH

The sirah books put the number of Muslim martyrs at Mu'tah at about eight to twelve — four from the Muhajirun and the rest from the Ansar. Ibn Hisham lists their names, among them Zayd ibn Harithah, Ja'far ibn Abi Talib, 'Abdullah ibn Rawahah, Mas'ud ibn al-Aswad and Wahb ibn Sa'd ibn Abi Sarh. The full list differs from one source to another.

This small number of martyrs, compared with the size of the enemy army, is among the arguments of historians that Khalid succeeded in saving the army.

References: Ibn Hisham, as-Sirah an-Nabawiyyah — chapter on the martyrs of Mu'tah; Wikipedia, "Battle of Mu'tah".

LESSONS

At Mu'tah there stood together a former slave from Kalb, nobles of Banu Hashim, a poet of the Ansar, a commander of Makhzum who had newly embraced Islam, and a reinforcement soldier from Yemen who

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carried only a sword. Islam united them under one banner. Their honour lay not in their tribes, but in their faith and sacrifice.

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RULINGS FROM MU'TAH AND THE EXPEDITIONS AFTER IT

The Battle of Mu'tah and the forces sent out after it left many rulings of fiqh that the scholars discuss in the books of Hadith and fiqh. The table below summarises the most important, with their evidence and the chapter of this eBook where each is discussed.

RULING	EVIDENCE	CHAPTER
A leader may appoint successors conditionally	Sahih al-Bukhari 4261	2
When no appointed leader remains, the group may choose a leader for the common good	Sahih al-Bukhari 1246	12
Withdrawal as a tactic of war is not fleeing the battlefield	Al-Anfal 8:15–16	20, 27
The spoils of a slain enemy (salab) belong to the one who killed him, and the leader must be respected	Sahih Muslim 1753	15
Ordinary announcement of a death (na'y) is permitted; wailing (niyahah) is forbidden	Sahih al-Bukhari 1246, 4263	14, 16
It is recommended to prepare food for the family of the deceased	Jami' at-Tirmidhi 998; Abu Dawud 3132	17
Mourning for anyone other than a husband does not exceed three days	Sunan Abi Dawud 4192; Sahih al-Bukhari 1280	17
Tayammum because of extreme cold that endangers life	Sunan Abi Dawud 334; An-Nisa' 4:29	24
Dead sea creatures are lawful	Al-Ma'idah 5:96; Sahih al-Bukhari 4362; Abu Dawud 83	25
A leader shares provisions with his troops in hardship	Sahih al-Bukhari 4361 and its narrations	25

WITHDRAWING OR FLEEING?

Allah says, meaning: O you who believe, when you meet the disbelievers advancing, do not turn your backs to them; and whoever turns his back to them on that day — unless swerving as a strategy of war or joining another company — has certainly returned with anger from Allah (Al-Anfal 8:15–16).

Ibn Kathir explains in his tafsir that the exception in this verse covers one who withdraws to regroup or to join another company of Muslims. This is what Khalid did at Mu'tah: he did not flee, but saved the army and brought it back to Madinah — the centre of the Muslim forces. The words of the Messenger of Allah ﷺ, "until Allah granted them victory" (Sahih al-Bukhari 4262), close the door on any accusation that they fled.

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NA'Y THAT IS PERMITTED AND NA'Y THAT IS FORBIDDEN

The Messenger of Allah ﷺ himself announced the deaths of Zayd, Ja'far and Ibn Rawahah to the people from the pulpit. Imam al-Bukhari placed this Hadith in the Book of Funerals under the chapter on one who announces a death to the family of the deceased (No. 1246). The scholars explain that announcing a death for the funeral prayer, condolence and supplication is permitted. What is forbidden is the na'y of the Jahiliyyah — announcing a death with shrieking, wailing and boasting about the deceased.

The table above is a general summary. The details of each ruling and the differences between the schools can be found in the commentaries on Hadith such as Fath al-Bari by Ibn Hajar and Sharh Sahih Muslim by an-Nawawi.

LESSONS

The sirah is not only a story to remember, but a source of rulings to put into practice. One battle fought far away in the land of Sham produced guidance on leadership, war, condolence, purification and food — which we still practise to this day.

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TIMELINE: FROM MU'TAH TO THE CONQUEST OF MAKKAH

The table below arranges the events around the Battle of Mu'tah in order of time. Most of these dates come from the sirah books and are approximate; some are disputed.

DATE (APPROXIMATE)	EVENT	SOURCE
Early 8 AH	Khalid ibn al-Walid, 'Amr ibn al-'As and 'Uthman ibn Talhah embrace Islam	Sirah books; Sahih Muslim 121 ('Amr's Islam)
Before Jumada al-Ula 8 AH	Al-Harith ibn 'Umayr al-Azdi is killed by Shurahbil al-Ghassani	Sirah books (Ibn Sa'd)
Jumada al-Ula 8 AH	An army of three thousand sets out from Madinah; three commanders appointed	Sahih al-Bukhari 4261; sirah books
Jumada al-Ula 8 AH	Two nights of council at Ma'an	Sirah books (Ibn Ishaq)
Jumada al-Ula 8 AH (around September 629 CE)	The battle at Mu'tah; the three commanders martyred; Khalid takes the banner	Sahih al-Bukhari 1246, 4262
The same day	The Messenger of Allah ﷺ announces the events in Madinah before the news arrives	Sahih al-Bukhari 4262
After the news arrives	Food for the family of Ja'far; the prohibition of wailing	Jami' at-Tirmidhi 998; Sahih al-Bukhari 4263
Three days later	The Messenger of Allah ﷺ visits Ja'far's children and shaves their heads	Sunan Abi Dawud 4192
Return to Madinah	Some call the army "those who fled" (furrar); the Messenger of Allah ﷺ calls them "those who will return to fight" (kurrar)	Sirah books (chain disputed)
Jumada al-Akhirah 8 AH	The Expedition of Dhat as-Salasil under 'Amr ibn al-'As	Sahih al-Bukhari 4358; sirah books
Rajab 8 AH (disputed)	Jaysh al-Khabat under Abu 'Ubaydah, according to Ibn Sa'd	Sahih al-Bukhari 4361; Fath al-Bari
Sha'ban 8 AH	Banu Bakr, allies of Quraysh, attack Khuza'ah — the Treaty of Hudaybiyah is broken	Sirah books (Series 20)
Ramadan 8 AH	The Conquest of Makkah	Series 20 and 21
Safar 11 AH	Usamah ibn Zayd appointed to lead an army to al-Balqa'	Sahih al-Bukhari 4469; sirah books
15 AH (636 CE)	The Battle of Yarmuk; Sham is opened — Khalid among the leading commanders	General history

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LESSONS

This timeline shows how full the year 8 AH was. In less than a year the Muslims faced Rome, sent several forces to the north, and then opened Makkah. Mu'tah was not an end; it was the beginning of great change in the Arabian Peninsula and the land of Sham.

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FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF MU'TAH

1. WHERE IS MU'TAH?

Mu'tah is a town on the high plateau east of the Dead Sea, in the Karak Governorate of today's Jordan. It is roughly a thousand kilometres from Madinah by the caravan route (chapters 6 and 22; Wikipedia, "Mu'tah").

2. WHY IS IT CALLED A "GHAZWAH" WHEN THE MESSENGER OF ALLAH ﷺ DID NOT TAKE PART?

Usually a battle in which the Messenger of Allah ﷺ took part himself is called a ghazwah, while a force he did not accompany is called a sariyyah or ba'th. However, Imam al-Bukhari named his chapter "The Campaign (Ghazwah) of Mu'tah" because of the size of the force and the importance of the event. The sirah scholars use both terms.

3. HOW LARGE WERE THE TWO ARMIES?

The Muslim army numbered about three thousand according to the sirah books. The enemy is said to have numbered 100,000 by al-Waqidi and 200,000 by Ibn Ishaq. These figures are reports of the sirah books without connected chains, and many modern historians consider them far too large. What is certain is that the Muslim army was much smaller (chapter 7).

4. HOW MANY WERE MARTYRED?

The sirah books mention about eight to twelve, including the three commanders. This small number shows Khalid's success in saving the army (chapter 26).

5. WHY DID THE MESSENGER OF ALLAH ﷺ APPOINT THREE COMMANDERS AT ONCE?

To make sure the force would not fall into disarray if a commander fell. This Hadith is also evidence for the permissibility of conditional appointment (Sahih al-Bukhari 4261; chapter 2).

6. WHY WAS KHALID NOT APPOINTED BY THE MESSENGER OF ALLAH ﷺ?

Khalid had embraced Islam only a few months earlier. He was chosen by the army on the battlefield after all three commanders had fallen, and the Messenger of Allah ﷺ recognised that choice by calling him "a sword from the swords of Allah" (Sahih al-Bukhari 4262; chapters 12 and 14).

7. IS THE STORY OF JA'FAR'S HANDS BEING CUT OFF AUTHENTIC?

The detail of Ja'far holding the banner in his right hand until it was cut off, then in his left, is a report of the sirah books. What is authentic is that all his wounds were in front (Sahih al-Bukhari 4260) and the title "the one with two wings" used by Ibn 'Umar (Sahih al-Bukhari 4264; chapters 9 and 10).

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8. WAS MU'TAH A DEFEAT?

The Messenger of Allah ﷺ said "until Allah granted them victory" (Sahih al-Bukhari 4262). Historians differ on whether it was a victory, a successful withdrawal or a draw. Some Byzantine sources regard it as a Roman victory and name their commander Theodore (chapter 20; Wikipedia, "Battle of Mu'tah").

9. IS WITHDRAWING FROM THE BATTLEFIELD A MAJOR SIN?

Fleeing the battlefield is a major sin, but Allah makes an exception for one who withdraws as a strategy of war or to join another company (Al-Anfal 8:15–16; chapter 27).

10. MAY WE ANNOUNCE SOMEONE'S DEATH?

Yes, for the funeral prayer, condolence and supplication, just as the Messenger of Allah ﷺ announced the deaths of the martyrs of Mu'tah. What is forbidden is wailing and the ways of the Jahiliyyah (Sahih al-Bukhari 1246, 4263; chapter 27).

11. MAY ONE PERFORM TAYAMMUM BECAUSE THE WATER IS TOO COLD?

The Hadith of 'Amr ibn al-'As is evidence that one who genuinely fears harm from using cold water, and has no means of warming it, may perform tayammum (Sunan Abi Dawud 334; chapter 24). The details of its conditions are discussed in the books of fiqh, and it does not apply to mere laziness or discomfort.

12. WHAT IS THE LINK BETWEEN MU'TAH AND THE OPENING OF SHAM?

Mu'tah was the first clash between the Muslim army and Rome. About three years later the Messenger of Allah ﷺ appointed Usamah to lead an army to al-Balqa' (chapter 21), and some years after that Khalid himself was among the leading commanders at the Battle of Yarmuk, which opened the land of Sham.

LESSONS

These questions remind us to distinguish between the Qur'an, authentic Hadith, the reports of the sirah books and the opinions of historians. In this way we take certain lessons from Mu'tah and are broad-minded about matters on which there is disagreement.

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LESSONS AND CONCLUSION

The Battle of Mu'tah is a story of ***loyalty to the last drop of blood***. Three commanders fell one after another without turning back, and a new Muslim became "the sword of Allah" who saved the army.

LESSON	FROM THE BATTLE OF MU'TAH
Careful planning	Three commanders appointed in succession
Equality in Islam	A former slave leading nobles
Courage and steadfastness	All Ja'far's wounds were in front
Struggle against the self	Ibn Rawahah urging himself forward
Talent redirected to good	Khalid: from Uhud to Mu'tah
Respecting leaders	"Will you not leave my commanders alone?"
Grief without wailing	The Prophet's ﷺ tears; wailing forbidden
Caring for the bereaved	Food for Ja'far's family; the orphans

MU'TAH IN OUR LIVES

We may not hold a banner on a battlefield, but each of us holds ***a trust*** — in our families, work and communities. Mu'tah teaches us to hold it firmly, to hand it to the more capable when the time comes, and ***not to turn our backs*** when trials come.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 20*** — the beginning of ***the Conquest of Makkah***: how Quraysh broke the Treaty of Hudaybiyah, and how the Messenger of Allah ﷺ prepared the largest army Arabia had yet seen. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

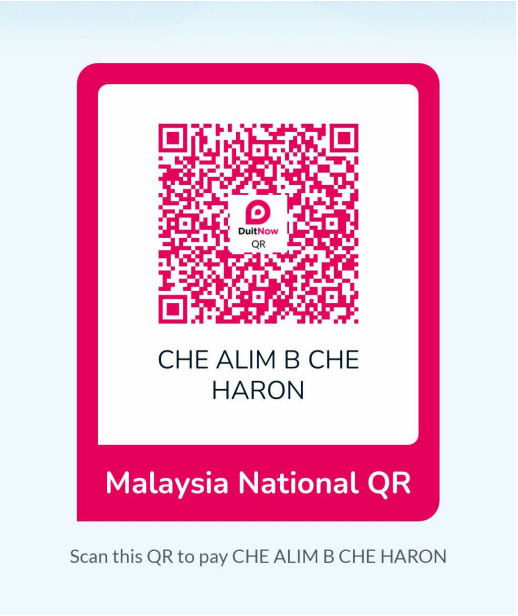
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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