THE PROPHET'S SIRAH — COMPLETE COLLECTION

VOLUME 2

The Hijrah and Building Madinah

Series 7–14



Hj Che Alim Hj Che Haron

AK (Kelantan)

quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranScienceMY

This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE PROPHET'S SIRAH — COMPLETE COLLECTION

VOLUME 2

THE HIJRAH AND BUILDING MADINAH

Series 7–14: From the Hijrah to Madinah to the Slander Affair, According to the Qur'an and Authentic Hadith

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

"And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."."

SURAH AL-ISRA' 17:80

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranScienceMY

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who sent us a Messenger from among ourselves, to whom our hardship is grievous and who is deeply concerned for our good. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions, who witnessed his life and then preserved it and passed it on to us with complete trustworthiness.

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 book gathers Series 7 to 14 of The Prophet's Sirah into one volume: the Hijrah of the Messenger of Allah ﷺ to Madinah, the building of the community of Madinah, the Battles of Badr and Uhud, the trials that befell the Muslims one after another, the Battle of the Trench, the affair of Banu Qurayzah, and the Slander Affair. The references of every series are kept. May this book bring us closer to the Messenger of Allah ﷺ, and be a continuing charity for all who help, read and share it.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS BOOK

This book's cover does not depict any human being or animal. It shows a vast desert under a starry night sky: rolling sand dunes, a single trail crossing them, and at the end of the trail an oasis lined with date palms, while a soft light begins to rise on the horizon.

The trail across the desert symbolises the Hijrah of the Messenger of Allah ﷺ from Makkah, crossing the desert by night until he reached Madinah, the city green with date-palm groves. There he built the first Muslim community, and then faced trial after trial, from Badr to the Trench.

The dark blue band at the bottom, framed by fine gold lines, is where the author's name appears. The titles on all five volumes of this collection share the same style, size and gold colour, so that the five books look like one set when placed together.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

PART 1: SERIES 7 — THE HIJRAH TO MADINAH

The Hijrah to Madinah — *Introduction*
1. After 'Aqabah: Why the Hijrah? — *An-Nisa' 4:100; An-Nahl 16:41*
2. Those Who Went Ahead — *Sirah notes*
3. Abu Bakr Waits — *Sahih al-Bukhari 3905*
4. The Plot at Dar an-Nadwah — *Al-Anfal 8:30*
5. The Night of the Siege: 'Ali in the Bed — *Assessing the reports*
6. An Extraordinary Midday — *Sahih al-Bukhari 3905*
7. Asma' Dhat an-Nitaqayn — *Sahih al-Bukhari 3907*
8. The Cave of Thawr: "Allah Is With Us" — *At-Taubah 9:40; Bukhari 3653*
9. The Spider and the Doves: What Is Authentic? — *Assessing the reports*
10. The Hijrah Team — *Figure; table*
11. The Coastal Road and the Shepherd — *Sahih al-Bukhari 3615*
12. Suraqah ibn Malik — *Sahih al-Bukhari 3906*
13. The Tent of Umm Ma'bad — *Assessing the report*
14. Waiting at the Harrah — *Sahih al-Bukhari 3906*
15. "This Man Guides Me on the Way" — *Sahih al-Bukhari 3911*
16. Quba': The First Mosque — *At-Taubah 9:108*
17. The House of Abu Ayyub — *Sahih al-Bukhari 3932*
18. Building the Prophet's Mosque — *Table*
19. Madinah's Fever and His Prayer — *Sahih al-Bukhari 3926*
20. The Hijri Calendar — *Sahih al-Bukhari 3934*
21. Popular Stories and Their Status — *Figure; table*
22. Yathrib Before Islam — *Ali 'Imran 3:103; Sahih al-Bukhari 3777*
23. Places on the Hijrah Route — *Table of distances*
24. People of the Hijrah — *Table*
25. Timeline of the Hijrah — *Table*
26. Frequently Asked Questions About the Hijrah — *12 questions*
27. Lessons and Conclusion
References for Series 7

PART 2: SERIES 8 — BUILDING THE COMMUNITY OF MADINAH

Building the Community of Madinah — *Introduction*
1. A New Community in Madinah — *Figure; Ali 'Imran 3:103*
2. The Mosque: Centre of the Community — *Sirah notes*
3. The Brotherhood in Anas's House — *Sahih al-Bukhari 2294*
4. "Show Me the Market" — *Sahih al-Bukhari 3780*
5. The Brotherhood Pairs — *Table*
6. Inheritance by Brotherhood and Its Abrogation — *An-Nisa' 4:33*
7. The Ansar Who Preferred Their Brothers — *Sahih al-Bukhari 3798*
8. Love of the Ansar Is a Sign of Faith — *Sahih al-Bukhari 17*
9. The Adhan: From a Bell to Bilal's Call — *Sahih al-Bukhari 604*
10. The Dream of 'Abdullah ibn Zayd — *Sunan Abi Dawud 499*
11. Bilal: The First Voice of the Adhan — *Sirah note*
12. The Charter of Madinah — *Table; sirah note*
13. Madinah, a Sanctuary — *Sahih al-Bukhari 1870*
14. The Blessings of Madinah — *Sahih al-Bukhari 1885, 1876, 1880*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

15. Jewish Neighbours and the Fast of 'Ashura — *Sahih al-Bukhari 2004*
16. 'Abdullah ibn Ubayy and the Seeds of Hypocrisy — *Sahih al-Bukhari 4566*
17. The First Child of the Muhajirun — *Sahih al-Bukhari 3909*
18. The Qiblah Turns to the Ka'bah — *Al-Baqarah 2:144; Bukhari 4486*
19. Turning Within the Prayer — *Sahih al-Bukhari 403*
20. The Fast of Ramadan and Zakat al-Fitr — *Al-Baqarah 2:183*
21. The Stories and Their Status — *Figure; table*
22. Four Founding Commands for the Community — *Jami' al-Tirmidhi 2485; Sahih al-Bukhari 12*
23. Permission to Fight — *Al-Hajj 22:39–40; Sahih al-Bukhari 3950*
24. Ghazwahs and Sariyyahs Before Badr — *Table; Sahih al-Bukhari 3949, 3728*
25. The Nakhlah Expedition and the Sacred Months — *Al-Baqarah 2:217*
26. Timeline of Years 1–2 AH — *Table*
27. Frequently Asked Questions About the Community of Madinah — *12 questions*
28. Lessons and Conclusion
References for Series 8

PART 3: SERIES 9 — THE BATTLE OF BADR

The Battle of Badr — *Introduction*
1. Why Badr? — *Al-Hajj 22:39*
2. Sa'd ibn Mu'adh and Umayyah ibn Khalaf — *Sahih al-Bukhari 3950*
3. Abu Sufyan's Caravan — *Al-Anfal 8:7*
4. The Arrogance of Quraysh — *Al-Anfal 8:47–48*
5. Three Hundred and Ten-Odd — *Sahih al-Bukhari 3957*
6. 'Uthman and Ruqayyah — *Sahih al-Bukhari 3130*
7. The Council: Al-Miqdad's Words — *Sahih al-Bukhari 3952*
8. The Field of Badr — *Al-Anfal 8:42; map*
9. Rain and Drowsiness — *Al-Anfal 8:11*
10. The Prophet's ﷺ Prayer at Badr — *Sahih Muslim 1763*
11. Jibril and the Angels — *Sahih al-Bukhari 3995*
12. The First Duel — *Sahih al-Bukhari 3966*
13. "Rise to a Paradise" — *Sahih Muslim 1901*
14. A Handful of Dust — *Al-Anfal 8:17*
15. Two Youths and Abu Jahl — *Sahih al-Bukhari 3141*
16. The End of This Nation's Pharaoh — *Sahih al-Bukhari 3962*
17. Bilal and Umayyah ibn Khalaf — *Sahih al-Bukhari 2301*
18. The Martyrs of Badr — *Sahih al-Bukhari 2809*
19. At the Well of Badr — *Sahih al-Bukhari 3976*
20. Captives and Ransom — *Al-Anfal 8:67–69*
21. The Rank of the People of Badr — *Sahih al-Bukhari 3992*
22. News of the Victory — *Al-Anfal 8:70*
23. Sources of the Badr Stories — *Figure; table*
24. Qur'anic Verses About Badr — *Al-Anfal; Al 'Imran 3:123–127; Al-Qamar 54:45*
25. The Spoils and the Revelation of Surah Al-Anfal — *Al-Anfal 8:1, 8:41; Sahih Muslim 1748*
26. The People on the Field of Badr — *Tables of both sides*
27. Family Stories Behind the Captives — *Sunan Abi Dawud 2692; Sahih al-Bukhari 3008*
28. Timeline of Ramadan, 2 AH — *Table*
29. Frequently Asked Questions About the Battle of Badr — *12 questions*
30. Lessons and Conclusion
References for Series 9

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART 4: SERIES 10 — THE BATTLE OF UHUD

The Battle of Uhud — *Introduction*
1. After Badr: Quraysh's Revenge — *Ali 'Imran 3:140*
2. The Dream and the Council — *Sahih al-Bukhari 4081*
3. The Withdrawal of 'Abdullah ibn Ubayy — *Sahih al-Bukhari 4050*
4. Two Groups Who Nearly Lost Heart — *Ali 'Imran 3:122*
5. The Archers on the Hill — *Sahih al-Bukhari 4043*
6. The Sword of Abu Dujanah — *Sahih Muslim 2470*
7. Hamzah, the Lion of Allah — *Sahih al-Bukhari 4072*
8. Early Victory and the Test — *Ali 'Imran 3:152*
9. The Cry From Behind — *Sahih al-Bukhari 4065*
10. "Muhammad Has Been Killed!" — *Ali 'Imran 3:144*
11. The Scent of Paradise Beyond Uhud — *Sahih al-Bukhari 4048*
12. A Shield Around the Messenger ﷺ — *Sahih al-Bukhari 4064*
13. "Shoot, O Sa'd!" — *Sahih al-Bukhari 4055*
14. The Wound of the Messenger ﷺ — *Sahih al-Bukhari 4075*
15. Drowsiness After Distress — *Ali 'Imran 3:154*
16. Abu Sufyan on the Hill — *Sahih al-Bukhari 4043*
17. Mus'ab ibn 'Umayr — *Sahih al-Bukhari 4047*
18. Burying the Martyrs — *Sahih al-Bukhari 1343*
19. Jabir's Father and the Angels' Shade — *Sahih al-Bukhari 1244*
20. Women on the Field of Uhud — *Sahih al-Bukhari 2881*
21. Hamra' al-Asad — *Sahih al-Bukhari 4077*
22. "Uhud Loves Us" — *Sahih al-Bukhari 4083*
23. Sources of the Uhud Stories — *Figure; table*
24. The Young and the Infirm Who Longed to Fight — *Sahih al-Bukhari 2664; Musnad Ahmad 22553*
25. Notable Martyrs of Uhud — *Table; Hanzalah, al-Usayrim, Sa'd ibn al-Rabi'*
26. Rebuke and Forgiveness — *Al 'Imran 3:152, 155; Sahih al-Bukhari 4066*
27. Mount Uhud and the Archers' Hill Today — *Geography and etiquette of visiting*
28. Timeline of Shawwal, 3 AH — *Table*
29. Frequently Asked Questions About the Battle of Uhud — *12 questions*
30. Lessons and Conclusion
References for Series 10

PART 5: SERIES 11 — TRIAL AFTER TRIAL

Trial After Trial — *Introduction*
1. After Uhud: The Enemy Grows Bold — *Sirah books*
2. The Tragedy of ar-Raji' — *Sahih al-Bukhari 3045*
3. Khubayb and the Bunch of Grapes — *Sahih al-Bukhari 3045*
4. Two Rak'ahs Before Martyrdom — *Sahih al-Bukhari 3045*
5. 'Asim and the Guardian Hornets — *Sahih al-Bukhari 3045*
6. Bi'r Ma'unah: Seventy Reciters — *Sahih al-Bukhari 4090*
7. "I Have Won, by the Lord of the Ka'bah!" — *Sahih al-Bukhari 4092*
8. The Qunut of Calamity — *Sahih al-Bukhari 1003*
9. "Convey to Our People" — *Ali 'Imran 3:169–170*
10. The Prohibition of Wine — *Sahih al-Bukhari 2464*
11. Banu an-Nadir Plot Treachery — *Al-Ma'idah 5:11*
12. The Siege and the Expulsion — *Sahih al-Bukhari 4028*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

13. **The Palm Trees of Banu an-Nadir** — *Sahih al-Bukhari 4031*
14. **The Hypocrites' False Promise** — *Al-Hashr 59:11*
15. **The Fay' Property** — *Sahih al-Bukhari 2904*
16. **Surah Al-Hashr** — *Al-Hashr 59:2*
17. **Umm Salamah and the Calamity Prayer** — *Sahih Muslim 918*
18. **Zayd ibn Thabit Learns the Jewish Script** — *Sunan Abi Dawud 3645*
19. **Dhat ar-Riqa'** — *Sahih al-Bukhari 4128*
20. **"Who Will Protect You From Me?"** — *Sahih al-Bukhari 2910*
21. **The Fear Prayer** — *Sahih al-Bukhari 942*
22. **The Appointed Badr** — *Ali 'Imran 3:175*
23. **Sources of This Book's Stories** — *Figure; table*
24. **The Birth of al-Hasan and al-Husayn** — *Sahih al-Bukhari 3749, 3753, 2704; al-Tirmidhi 3768*
25. **The Expeditions of 4 AH** — *Table; Sunan Abi Dawud 1249*
26. **The People in This Book** — *Tables*
27. **Places of the Events** — *Geography table*
28. **Timeline: Ramadan 3 AH to Shawwal 4 AH** — *Table*
29. **Frequently Asked Questions About Trial After Trial** — *12 questions*
30. **Lessons and Conclusion**

References for Series 11

PART 6: SERIES 12 — THE BATTLE OF THE TRENCH

The Battle of the Trench — *Introduction*
1. **The Confederacy of al-Ahzab** — *Al-Ahzab 33:10*
2. **The Proposal to Dig a Trench** — *Sirah books*
3. **Digging on a Cold Morning** — *Sahih al-Bukhari 2834*
4. **Dust on the Prophet's ﷺ Belly** — *Sahih al-Bukhari 4104*
5. **The Great Rock That Became Sand** — *Sahih al-Bukhari 4101*
6. **Jabir's Meal** — *Sahih al-Bukhari 4102*
7. **The Confederates Arrive** — *Al-Ahzab 33:10*
8. **Hearts Reached the Throats** — *Al-Ahzab 33:11*
9. **The Hypocrites' Excuses** — *Al-Ahzab 33:12–13*
10. **"This Is What Allah Promised"** — *Al-Ahzab 33:22*
11. **Banu Qurayzah and az-Zubayr the Hawari** — *Sahih al-Bukhari 2846*
12. **'Ali and 'Amr ibn 'Abd Wudd** — *Sirah books*
13. **The Missed Prayer** — *Sahih al-Bukhari 4111*
14. **Sa'd ibn Mu'adh Is Wounded** — *Sahih al-Bukhari 4122*
15. **Nu'aym ibn Mas'ud** — *Sahih al-Bukhari 3030*
16. **The Prayer Against the Confederates** — *Sahih al-Bukhari 2933*
17. **Hudhayfah's Night** — *Sahih Muslim 1788*
18. **The Wind and the Unseen Armies** — *Al-Ahzab 33:9*
19. **Allah Alone Defeated Them** — *Sahih al-Bukhari 4114*
20. **"Now We Will Go Against Them"** — *Sahih al-Bukhari 4109*
21. **The Excellent Pattern** — *Al-Ahzab 33:21*
22. **Jibril Had Not Laid Down Arms** — *Sahih al-Bukhari 4117*
23. **Sources of the Trench Stories** — *Figure; table*
24. **Verses of Surah Al-Ahzab About the Trench** — *Al-Ahzab 33:9–27; Sahih al-Bukhari 4784*
25. **Women, Youths and the Wounded** — *Sahih al-Bukhari 2664, 463*
26. **People of the Trench and the Talks with Ghatafan** — *Tables; books of sirah*
27. **The Battlefield of the Trench Today** — *Geography table; al-Adab al-Mufrad 704*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

28. Timeline of the Battle of the Trench — *Table*
29. Frequently Asked Questions About the Battle of the Trench — *12 questions*
30. Lessons and Conclusion
References for Series 12

PART 7: SERIES 13 — BANU QURAYZAH

Banu Qurayzah — *Introduction*
1. Who Were Banu Qurayzah? — *Sirah books*
2. The Constitution of Madinah and a Shared Pledge — *Al-Ma'idah 5:1*
3. The Covenant Torn Up — *Sirah books*
4. Envoys to Confirm the News — *Sirah books; Jami' at-Tirmidhi 3743*
5. Jibril Had Not Laid Down Arms — *Sahih al-Bukhari 4122*
6. The Dust of Jibril's Procession — *Sahih al-Bukhari 4118*
7. 'Asr Prayer at Banu Qurayzah — *Sahih al-Bukhari 4119*
8. 'Asr or Zuhr? The Etiquette of Differing — *Sahih Muslim 1770*
9. The Siege of the Fortresses — *Al-Ahzab 33:26*
10. Ka'b ibn Asad's Three Proposals — *Sirah books*
11. Abu Lubabah and the Pillar of Repentance — *Al-Anfal 8:27; sirah books*
12. Those Who Chose Islam — *Sahih al-Bukhari 4028*
13. "Stand Up for Your Chief" — *Sahih al-Bukhari 4121*
14. The Judgement of Sa'd ibn Mu'adh — *Jami' at-Tirmidhi 1582*
15. Only Those of Fighting Age — *Jami' at-Tirmidhi 1584*
16. How Many Were They? — *Jami' at-Tirmidhi 1582; sirah books*
17. Allah Brought Them Down From Their Fortresses — *Al-Ahzab 33:26–27*
18. The Ansar's Palms Returned — *Sahih al-Bukhari 4120*
19. "Jibril Is With You" — *Sahih al-Bukhari 4123–4124*
20. Sa'd's Prayer and Death — *Sahih al-Bukhari 4122*
21. The Throne of the Most Merciful Shook — *Sahih al-Bukhari 3803*
22. Justice Even Towards Enemies — *Al-Ma'idah 5:8*
23. Sources of the Banu Qurayzah Stories — *Figure; table*
24. Qur'anic Verses on Covenants and Betrayal — *Al-Anfal 8:55–58; Sahih al-Bukhari 34, 3186*
25. Three Tribes, Three Covenants, Three Outcomes — *Table; Sahih al-Bukhari 4028*
26. The People of the Banu Qurayzah Events — *Tables; sirah books*
27. Scholars From the Descendants of Qurayzah — *'Atiyyah al-Qurazi; Muhammad ibn Ka'b al-Qurazi*
28. Timeline of the Banu Qurayzah Events — *Table*
29. Frequently Asked Questions About Banu Qurayzah — *12 questions*
30. Lessons and Conclusion
References for Series 13

PART 8: SERIES 14 — THE SLANDER AFFAIR

The Slander Affair — *Introduction*
1. Banu al-Mustaliq and the Well of al-Muraysi' — *Sahih al-Bukhari 2541*
2. When Did These Events Happen? — *Sahih al-Bukhari; sirah books*
3. Juwayriyah: The Bride Who Freed Her People — *Sunan Abi Dawud 3931*
4. The Call of Jahiliyyah at the Well — *Jami' at-Tirmidhi 3315*
5. Zayd ibn Arqam Vindicated by Allah — *Sahih al-Bukhari 4900*
6. The Lost Necklace — *Sahih al-Bukhari 4141*
7. Left Behind in the Desert — *Sahih al-Bukhari 4141*
8. The Slander Begins to Spread — *An-Nur 24:11*
9. A Month of Illness — *Sahih al-Bukhari 4141*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

10. The News Reaches 'A'ishah — *Sahih al-Bukhari 4143*
11. The Messenger of Allah ﷺ Seeks Counsel — *Sahih al-Bukhari 7370*
12. Tension in the Mosque — *Sahih al-Bukhari 4141*
13. "Beautiful Patience" — *Yusuf 12:18*
14. Revelation: Vindication From Heaven — *An-Nur 24:11*
15. Thinking Well and Four Witnesses — *An-Nur 24:12–13*
16. Tongues That Receive the News — *An-Nur 24:15–16*
17. The Penalty for Slander (Qadhf) — *An-Nur 24:4; Sunan Abi Dawud 4474*
18. Abu Bakr and Mistah: Forgiveness — *An-Nur 24:22*
19. Hassan ibn Thabit and 'A'ishah — *Sahih al-Bukhari 4146*
20. The Second Necklace and the Verse of Tayammum — *Sahih al-Bukhari 334*
21. The Honour of 'A'ishah — *Sahih al-Bukhari 3768, 4753*
22. The Tongue in the Age of Social Media — *Sahih al-Bukhari 6478; Al-Hujurat 49:6*
23. Sources of the Slander Affair Stories — *Figure; table*
24. The Verses of Vindication: An-Nur 24:11–26 — *Table; Sahih al-Bukhari 2766*
25. Surah An-Nur: A Fortress for the Honour of Society — *An-Nur 24:27–31; Sahih al-Bukhari 6241, 6245*
26. The People of the Slander Affair — *Table; Sahih al-Bukhari 4141*
27. 'A'ishah After the Trial: Teacher of the Ummah — *Sahih al-Bukhari 3772, 3775; Jami' al-Tirmidhi 3883*
28. Timeline of the Slander Affair — *Table*
29. Frequently Asked Questions About the Slander Affair — *12 questions*
30. Lessons and Conclusion
References for Series 14
SUPPORT & DONATIONS

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

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART ONE

The Hijrah to Madinah

The Prophet's Sirah — Series 7

From the Cave of Thawr to Quba': The Journey That Changed History, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HIJRAH TO MADINAH

The sixth book of The Prophet's Sirah ended with ***the Second Pledge of al-'Aqabah***: the people of Yathrib pledged to defend the Messenger of Allah ﷺ as they defended their own families. The door had opened. This seventh eBook tells of ***the hijrah*** — the emigration of the Messenger of Allah ﷺ and the Companions from Makkah to Madinah — the journey that became ***the start of the Islamic calendar***.

The story of the hijrah is recorded in great detail in ***Sahih al-Bukhari***, especially through the long hadith of 'A'ishah رضى الله عنها, who witnessed the events in her father Abu Bakr's house. Alongside it are many popular stories — the spider, the doves, Umm Ma'bad and the song "Tala'a al-badru" — whose reports are ***assessed one by one*** in this eBook.

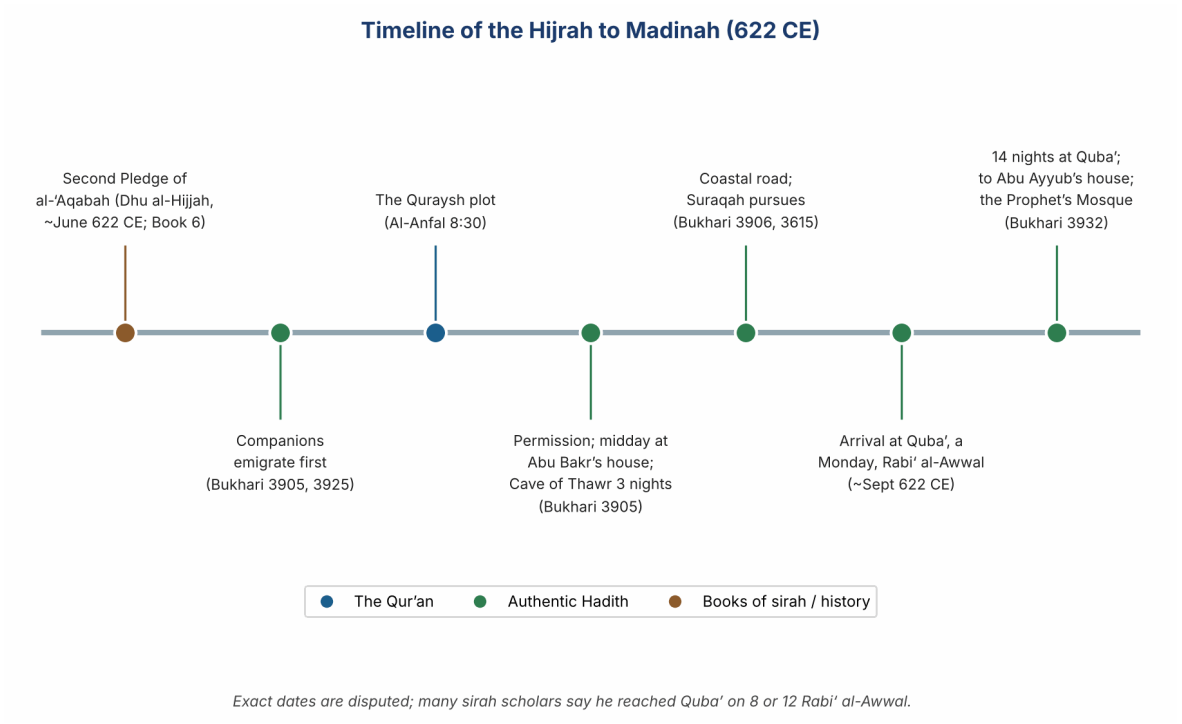


Figure 1: Timeline of the hijrah to Madinah.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AFTER 'AQABAH: WHY THE HIJRAH?

For thirteen years in Makkah, the Muslims were tortured, boycotted and humiliated. Many had already emigrated to Abyssinia (Book 4). After the Second Pledge of al-'Aqabah, Allah opened ***a homeland*** ready to receive Islam and His Messenger. The hijrah was not flight, but ***moving in order to build***.

Allah says of those who emigrate: ***"whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance"***Tafsir Ibn Kathir 4:100.

Allah also promises a reward in this world and the next: ***"We will surely settle them in this world in a good place"***. Ibn Kathir mentions that this verse concerns the Companions who emigrated after being persecuted in MakkahTafsir Ibn Kathir 16:41.

THE MEANING OF HIJRAH

The Messenger of Allah ﷺ taught that the worth of a hijrah depends on ***intention***: ***"Actions are only by intentions… Whoever's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger"*** (Sahih al-Bukhari 1). He also said: ***"The emigrant is the one who abandons what Allah has forbidden"*** (Sahih al-Bukhari 10).

KIND OF HIJRAH	EXPLANATION
Hijrah of place	Moving from a place that prevents worship to a safe place — as to Abyssinia and Madinah.
Hijrah of deeds	Leaving sin and what Allah forbids — open to every Muslim in every age.
Hijrah of the heart	Moving one's love and hope from other than Allah to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THOSE WHO WENT AHEAD

The Messenger of Allah ﷺ did not emigrate alone, nor first. He told the Companions to go ahead, in small groups and quietly. Al-Bara' ibn 'Azib رضى الله عنهما narrated: the first to reach Madinah were ***Mus'ab ibn 'Umayr and Ibn Umm Maktum***, then ***Bilal, Sa'd and 'Ammar ibn Yasir***, then ***'Umar ibn al-Khattab with twenty Companions***, and only then the Prophet ﷺ (Sahih al-Bukhari 3925).

SIRAH NOTE: UMM SALAMAH: A YEAR OF WEEPING AT AL-ABTAH

Ibn Ishaq narrated from ***Umm Salamah*** رضى الله عنها that when her husband, Abu Salamah, set out to emigrate with her and their son, her clan (Banu al-Mughirah) seized her, while Abu Salamah's family seized the child. Abu Salamah continued alone.

Umm Salamah said she went out every morning to al-Abtah and wept until evening, ***for nearly a year***, until her family took pity and let her go. Her son was returned, and ***'Uthman ibn Talhah*** — not yet a Muslim — escorted her all the way to Quba' with perfect courtesy, then returned to Makkah.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Companions' emigration.

SIRAH NOTE: SUHAYB AR-RUMI: "YOUR TRADE HAS PROFITED"

The books of sirah and tafsir say ***Suhayb ibn Sinan*** was stopped by Quraysh from emigrating with his wealth. He handed over all his wealth to them as a ransom for himself. When he reached Madinah, the Messenger of Allah ﷺ is reported to have said: ***"Your trade has profited, O Abu Yahya."***

Some exegetes link it to the verse "And of the people is he who sells himself, seeking means to the approval of Allah" (Al-Baqarah 2:207). The chain of this story is disputed, but it is well known in the books of sirah.

REFERENCES:
Ibn Kathir, Tafsir 2:207. https://tafsir.app/ibn-katheer/2/207

The lesson: a leader ***makes sure his followers are safe first***. The Messenger of Allah ﷺ stayed in Makkah — the most dangerous place — until most of the Companions had left.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR WAITS

The hadith of 'A'ishah رضى الله عنها relates that the Messenger of Allah ﷺ was ***shown the place of emigration in a dream***: a land of date palms between two tracts of black rock (*harrah*). That is Madinah, flanked by two black lava fields to its east and west.

Abu Bakr رضى الله عنه prepared to emigrate, but the Messenger of Allah ﷺ said: ***"Wait, for I hope to be given permission."*** Abu Bakr understood — he would accompany him. He ***held himself back***, and for ***four months*** fed his two camels on samur leaves so they would be strong for the long journey.

THE PREPARATION OF A TRUE FRIEND

ABU BAKR'S ACTION	LESSON
Postponing his own emigration	Putting the Messenger ﷺ before his own safety.
Feeding two camels for four months	Careful preparation before the time comes.
Offering a camel for free	Generosity without being asked.
Preparing his family to help	The whole family takes part in the cause.

The Messenger of Allah ﷺ accepted the camel ***for a price***. Scholars explain that he wanted his hijrah to be ***entirely from his own means***, so that its reward would be complete — even though Abu Bakr was the person who had done the most for him with his wealth (Sahih al-Bukhari 3654).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PLOT AT DAR AN-NADWAH

When Quraysh saw the Companions leaving one after another, and learned that Madinah had become a refuge, they grew afraid. The Qur'an records the three options they discussed:

Allah says: ***"But they plan, and Allah plans. And Allah is the best of planners"***Tafsir Ibn Kathir 8:30.

QURAYSH'S PROPOSAL (8:30)	MEANING
"restrain you"	Imprison him in chains.
"kill you"	Kill him — the proposal finally chosen.
"evict you"	Expel him from Makkah.

SIRAH NOTE: THE MEETING AT DAR AN-NADWAH

Ibn Ishaq narrated that the Quraysh leaders gathered at ***Dar an-Nadwah***, their council hall. After the proposals to imprison and expel were rejected, ***Abu Jahl*** proposed that each clan choose a strong young man, and that they all strike him at once, so that his blood would be ***shared among all the clans*** and Banu 'Abd Manaf could not seek revenge.

Ibn Ishaq also mentions ***Iblis coming disguised as an old man from Najd*** and backing the plan. This detail is found only in the books of sirah, ***not in the authentic hadith books***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the hijrah of the Messenger ﷺ.

Ibn Kathir, Tafsir 8:30. https://tafsir.app/ibn-katheer/8/30

The lesson: human plotting is always ***under Allah's plan***. While Quraysh planned a murder, Allah was planning ***a state***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE NIGHT OF THE SIEGE: 'ALI IN THE BED

A very well-known story says that on the night of the siege, ***'Ali ibn Abi Talib*** رضى الله عنه slept in the bed of the Messenger of Allah ﷺ, covered with his cloak, while the young men of Quraysh waited outside. The Messenger of Allah ﷺ left without their noticing.

> **SIRAH NOTE: ASSESSING THE REPORT OF 'ALI IN THE BED**
>
> This story is narrated by ***Imam Ahmad in al-Musnad*** from Ibn 'Abbas رضى الله عنهما, in the tafsir of Al-Anfal 8:30. The same report also mentions ***the spider*** at the cave mouth (see chapter 9).
>
> ***Grading:*** Ibn Hajar (Fath al-Bari) and Ibn Kathir (al-Bidayah wan-Nihayah) graded its chain ***hasan***; Ahmad Shakir noted a dispute over its chain; al-Albani and the editors of al-Musnad graded it ***da'if***. So it is ***disputed***.
>
> The sirah (Ibn Ishaq) also says 'Ali stayed in Makkah ***three days*** to ***return the items people had entrusted*** to the Messenger of Allah ﷺ, then followed to Madinah.
>
> **REFERENCES:**
> Musnad Ahmad 3251; Ibn Kathir, al-Bidayah wan-Nihayah 3/222.

TRUST KEPT EVEN WITH ENEMIES

The most moving detail in this story is ***the entrusted items***. The people of Makkah who were his enemies still ***kept their valuables with him***, because they knew him as ***al-Amin*** (Book 2). On the night they planned to kill him, he made sure their property was returned.

> **SIRAH NOTE: THE DUST AND SURAH YA-SIN**
>
> Ibn Ishaq says the Messenger of Allah ﷺ walked out past the young men, sprinkling dust on their heads and reciting the opening of Surah Ya-Sin up to verse 9: "and covered them, so they do not see". This story is ***only in the books of sirah*** and its chain is not firm.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AN EXTRAORDINARY MIDDAY

The ***most authentic and detailed*** account of the hijrah is narrated by 'A'ishah رضى الله عنها, then a girl in Abu Bakr's house. She witnessed the moment the Messenger of Allah ﷺ came with the great news:

HADITH — SAHIH AL-BUKHARI, NO. 3905

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ قَطُّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ وَهْوَ سَيِّدُ الْقَارَةِ. فَقَالَ أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لاِبْنِ الدَّغِنَةِ مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ، وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ، وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ، فَقَدِمَ عَلَيْهِمْ. فَقَالُوا إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاسْتِعْلاَنَ. قَالَتْ عَائِشَةُ فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَىَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ وَأَرْضَى بِجِوَارِ اللَّهِ عَزَّ وَجَلَّ. وَالنَّبِيُّ صلى الله عليه وسلم يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْمُسْلِمِينَ إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ. وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي. فَقَالَ أَبُو بَكْرٍ وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ قَالَ نَعَمْ. فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ وَهُوَ الْخَبَطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لأَبِي بَكْرٍ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَقَنِّعًا ـ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا ـ فَقَالَ أَبُو بَكْرٍ فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قَالَتْ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي بَكْرٍ أَخْرِجْ مَنْ عِنْدَكَ. فَقَالَ أَبُو بَكْرٍ إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ. فَقَالَ أَبُو بَكْرٍ الصَّحَابَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَعَمْ. قَالَ أَبُو بَكْرٍ فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَىَّ هَاتَيْنِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالثَّمَنِ. قَالَتْ عَائِشَةُ فَجَهَّزْنَاهُمَا أَحَثَّ الْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقِ ـ قَالَتْ ـ ثُمَّ لَحِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهْوَ غُلاَمٌ شَابٌّ ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ،

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

فَيُرِيحُهَا عَلَيْهِمَا حِينَ يَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خِرِّيتًا ـ وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ ـ قَدْ غَمَسَ حِلْفًا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

TRANSLATION:

'A'ishah رضى الله عنها, the wife of the Prophet ﷺ, related that for as long as she could remember, her parents had followed Islam, and not a day passed without the Messenger of Allah ﷺ visiting them morning and evening. (The opening part about Abu Bakr setting out for Abyssinia and the protection of Ibn ad-Dughunnah is summarised.) The Messenger of Allah ﷺ told the Muslims: **"I have been shown the place of your emigration: a land of date palms between two tracts of black volcanic rock."** So many emigrated to Madinah. Abu Bakr also prepared to emigrate, but the Messenger of Allah ﷺ said to him: **"Wait, for I hope to be given permission."** Abu Bakr held back to accompany him, and fed his two camels on samur leaves for four months. 'A'ishah said: One day, as we sat in Abu Bakr's house in the burning heat of midday, someone said: "There is the Messenger of Allah ﷺ coming with his head covered, at an hour he never used to come."

Abu Bakr said: "By Allah, he has not come at this hour except for some great matter." He asked permission, entered and said: **"Send out whoever is with you."** Abu Bakr replied: "They are only your family, O Messenger of Allah." He said: **"I have been given permission to leave."** Abu Bakr asked: "Shall I accompany you, O Messenger of Allah?" He said: **"Yes."** Abu Bakr said: "Take one of these two camels of mine." He said: **"For a price."** 'A'ishah said: We prepared their provisions quickly and put food in a leather bag. ***Asma' bint Abi Bakr*** cut a piece of her waistband and tied the mouth of the bag with it, and for this she was called ***Dhat an-Nitaq***. Then the Messenger of Allah ﷺ and Abu Bakr reached a cave on ***Mount Thawr*** and stayed there ***three nights***. ***'Abdullah ibn Abi Bakr***, a sharp-witted youth, spent the nights with them and left before dawn, so that by morning he was among Quraysh in Makkah as though he had slept there. He listened to every plot against them and brought it to them when it grew dark. ***'Amir ibn Fuhayrah***, Abu Bakr's freed slave, grazed sheep near them and brought them over after nightfall, so they spent the nights with fresh milk. The Messenger of Allah ﷺ and Abu Bakr hired a man of Banu ad-Dil as ***an expert guide***, though he still followed the religion of the Quraysh disbelievers. They trusted him, handed him their two camels and arranged to meet at the cave of Thawr after three nights. They set out with 'Amir ibn Fuhayrah and the guide, who ***took them along the coastal road***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth, from 'Uqayl, from Ibn Shihab, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the emigration of the Prophet ﷺ and his Companions to Madinah, Hadith No. 3905. The opening part is summarised.

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:3905

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STRIKING DETAILS

DETAIL IN THE HADITH	LESSON
Coming at ***burning midday***, when people rest	Choosing a time when the streets are empty; wise planning.
Coming ***with his head covered***	Hiding from Quraysh's watchers.
"Send out whoever is with you"	Keeping secrets; only those who need to know are told.
Abu Bakr weeping for joy (Ibn Ishaq)	A chance to sacrifice is a blessing, not a burden.
"For a price"	Emigrating with one's own means; not burdening others.
A polytheist guide	One may employ a trustworthy, skilled non-Muslim.

'A'ishah does not mention the date, but the books of sirah say he left at ***the end of Safar***, in the 14th year of prophethood, and reached Quba' in ***Rabi' al-Awwal***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ASMA' DHAT AN-NITAQAYN

In Abu Bakr's family, everyone had a role. ***Asma' bint Abi Bakr*** رضى الله عنها, 'A'ishah's elder sister, was charged with preparing the provisions. When there was no rope to tie the food container, she acted quickly:

HADITH — SAHIH AL-BUKHARI, NO. 3907

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَفَاطِمَةَ، عَنْ أَسْمَاءَ، رضى الله عنها صَنَعْتُ سُفْرَةً لِلنَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ حِينَ أَرَادَا الْمَدِينَةَ، فَقُلْتُ لأَبِي مَا أَجِدُ شَيْئًا أَرْبُطُهُ إِلاَّ نِطَاقِي. قَالَ فَشُقِّيهِ. فَفَعَلْتُ، فَسُمِّيَتْ ذَاتَ النِّطَاقَيْنِ.

TRANSLATION:

Asma' رضى الله عنها said: **"I prepared provisions for the Prophet ﷺ and Abu Bakr when they intended to go to Madinah. I said to my father: 'I find nothing to tie it with except my waistband.' He said: 'Split it (in two).' So I did, and for that I was called Dhat an-Nitaqayn (the one with two waistbands)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Abi Shaybah, from Abu Usamah, from Hisham, from his father ('Urwah) and Fatimah bint al-Mundhir, from Asma' رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3907.

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:3907

'A'ishah's hadith (No. 3905) says ***Dhat an-Nitaq*** (the one with the waistband), while Asma' herself says ***Dhat an-Nitaqayn*** (the one with ***two*** waistbands): one to wear and one to tie the provisions. Both are true; it is only a difference of expression.

SIRAH NOTE: THE COURAGE OF ASMA'

Ibn Ishaq narrated from Asma' that after he and Abu Bakr left, a group of Quraysh including ***Abu Jahl*** came to their house. When Asma' answered she did not know where her father was, Abu Jahl ***slapped her face*** so hard that her earring flew off.

Ibn Ishaq also mentions her blind grandfather, ***Abu Quhafah***, not yet a Muslim, worrying that Abu Bakr had taken all the money. Asma' placed ***stones*** where the money was kept, covered them with a cloth and put her grandfather's hand on it so that he would be at ease.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: women had ***a vital role*** in the greatest event in Islamic history. Asma' was pregnant at the time, yet according to the books of sirah she climbed to the Cave of Thawr bringing provisions.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CAVE OF THAWR: "ALLAH IS WITH US"

The Messenger of Allah ﷺ and Abu Bakr did not head north (towards Madinah) but ***south***, to ***Mount Thawr***. Quraysh's hunters would surely search the road to Madinah first. There they hid in a cave for ***three nights***. Allah records that moment in the Qur'an:

SURAH AT-TAUBAH 9:40

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى
ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ
وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ
ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

Translation: Sahih International — quran.com/9:40

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"WHAT DO YOU THINK OF TWO…?"

The hunters reached the mouth of the cave. Abu Bakr himself described that tense moment:

HADITH — SAHIH AL-BUKHARI, NO. 3653

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنه ـ قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا.

TRANSLATION:

Abu Bakr رضى الله عنه said: I said to the Prophet ﷺ while I was in the cave: "If one of them looked down at his feet, he would see us." He said: **"What do you think, O Abu Bakr, of two whose third is Allah?"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Sinan, from Hammam, from Thabit, from Anas, from Abu Bakr رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Hadith No. 3653. Also narrated by Muslim (No. 2381).

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:3653

His words match the verse ***"Do not grieve; indeed Allah is with us"***. Ibn Kathir explains that ***Allah's being with them*** here is a special presence — help, protection and support — for His Messenger and his companionTafsir Ibn Kathir 9:40.

ABU BAKR'S WORRY

Abu Bakr ***was not worried for himself***. Scholars explain that his worry was for ***the safety of the Messenger of Allah*** ﷺ and the future of the call. The title ***"his companion"*** in this verse is Qur'anic proof of Abu Bakr's standing as ***the Messenger's companion in the cave*** — the only Companion whose companionship is stated clearly in the Qur'an.

PHRASE IN VERSE 9:40	LESSON
"one of two"	Only two men facing all of Quraysh — yet Allah was with them.
"Do not grieve"	A leader's calm reassures his followers.
"Allah sent down His tranquillity"	Tranquillity (sakinah) is Allah's gift, not a human trick.
"angels you did not see"	Allah's help comes in unexpected forms.
"the word of Allah — that is the highest"	The final outcome of the hijrah: Islam prevails.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SPIDER AND THE DOVES: WHAT IS AUTHENTIC?

Almost every Muslim child has heard of ***the spider spinning its web*** and ***a pair of doves laying eggs*** at the mouth of the Cave of Thawr, so that Quraysh thought no one was inside. What is the status of this story?

STORY	SOURCE AND GRADING
A spider spins its web at the cave mouth	Musnad Ahmad 3251 (Ibn 'Abbas). Ibn Hajar and Ibn Kathir: chain hasan. Al-Albani and the editors of al-Musnad: da'if. ***Disputed.***
Two doves lay eggs at the cave mouth	Ibn 'Asakir; Ibn Kathir said: "gharib jiddan" (very strange) with this chain. ***Weak.***
Abu Bakr said: "If they looked down at their feet…"	Sahih al-Bukhari 3653; Sahih Muslim 2381. ***Authentic.***

Al-Albani wrote that ***there is no authentic hadith*** about the spider and doves at the cave, even though the story is very well known. Ibn Hajar and Ibn Kathir, however, accepted the spider report as hasan. So the spider story may be told ***with its status explained***, while the doves story should not be told as fact.

WHAT IS CERTAIN: ALLAH'S PROTECTION

What ***is certain*** is what the Qur'an and authentic Hadith state: the hunters ***stood right above the cave***, so close that had they looked down at their feet they would have seen them, yet ***Allah blinded them***. The real miracle is the calm of the Messenger of Allah ﷺ and Allah's promise: ***"indeed Allah is with us"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HIJRAH TEAM

'A'ishah's hadith shows that the hijrah was ***carefully planned teamwork***. Each person was given a task suited to their ability:

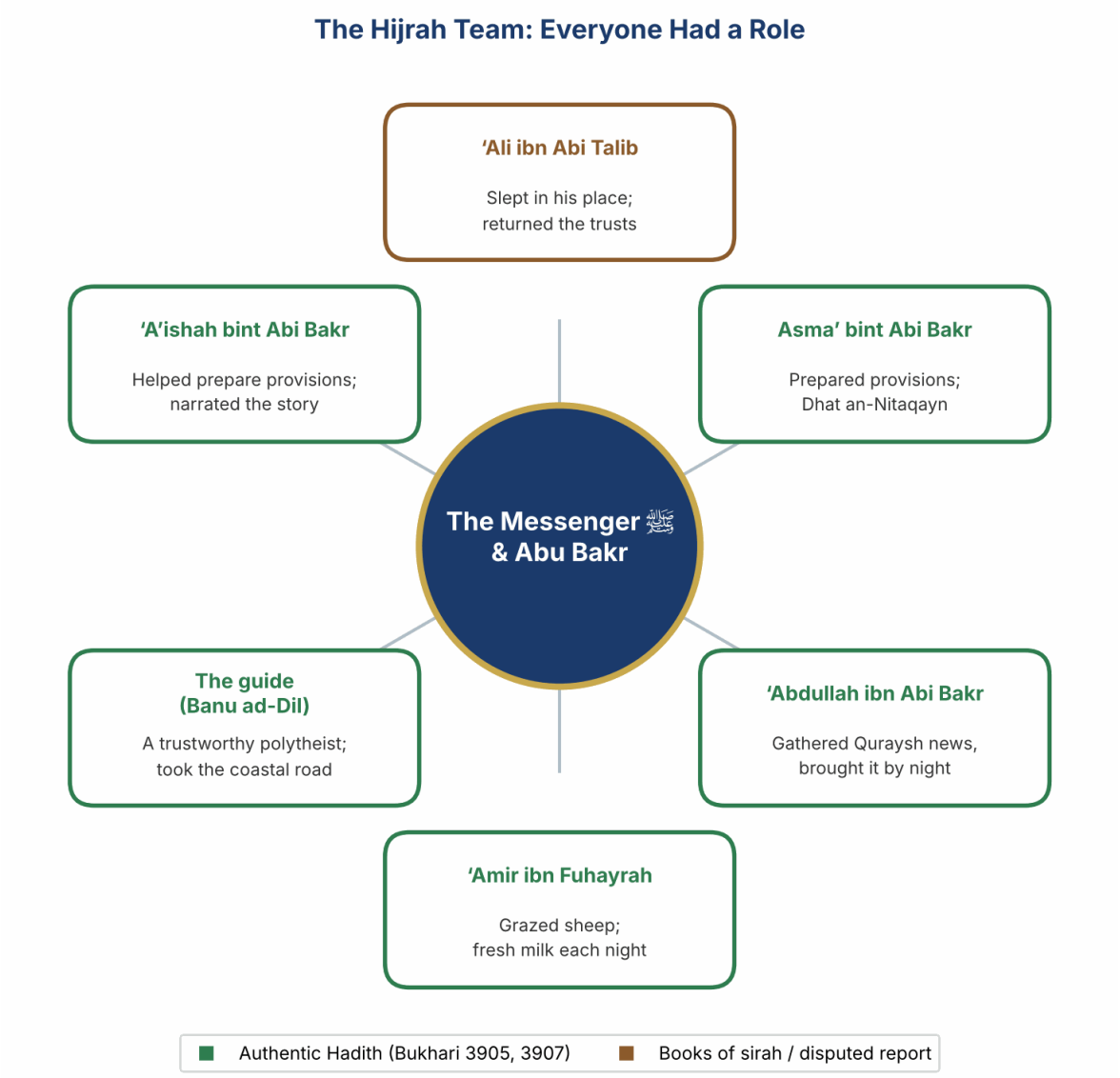


Figure 2: The hijrah team and their roles.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

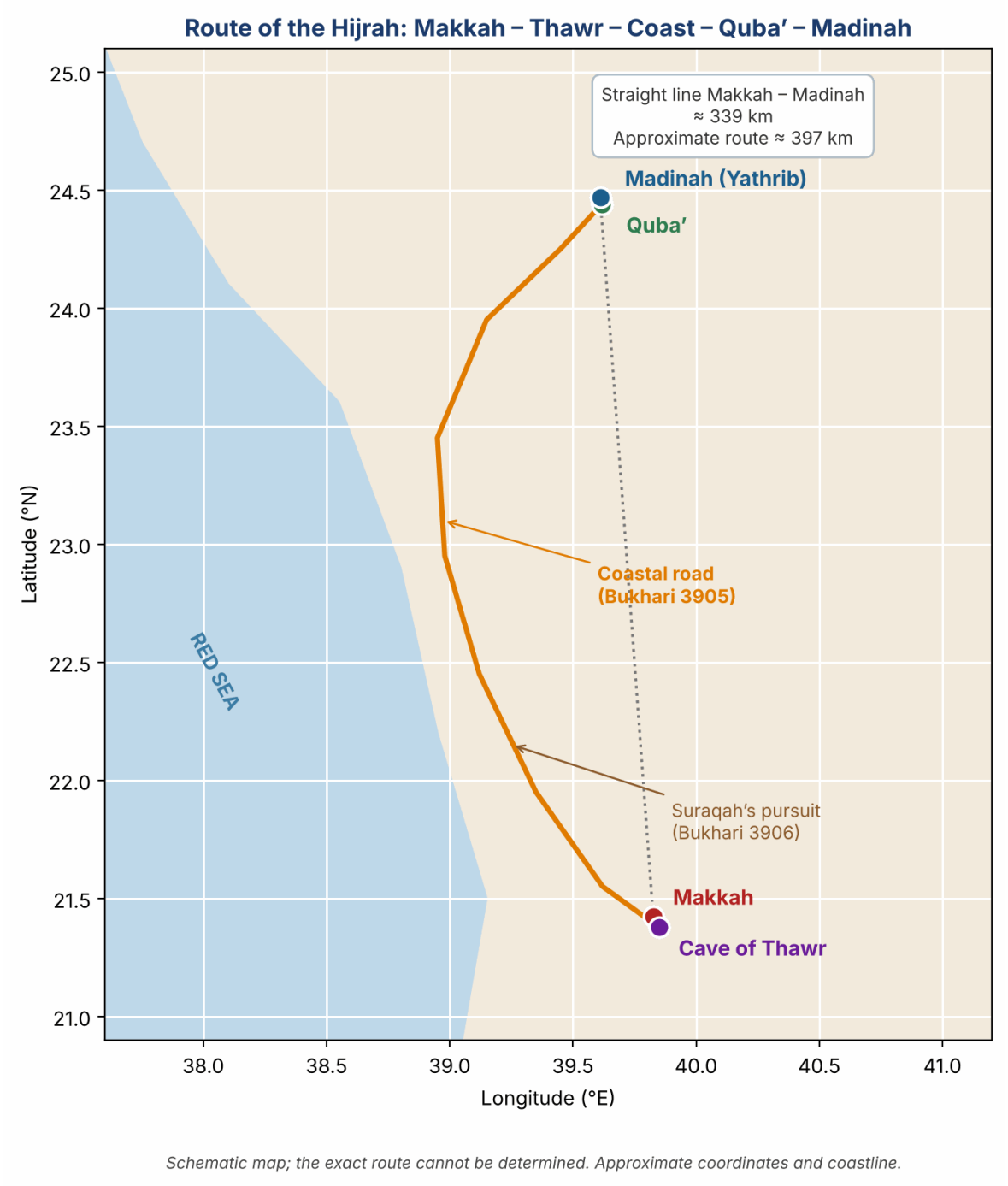
PERSON	ROLE AND SOURCE
'Abdullah ibn Abi Bakr	A sharp youth; spent nights at the cave and returned before dawn; listened to Quraysh's plots and reported them at night (Bukhari 3905).
'Amir ibn Fuhayrah	Abu Bakr's freed slave; grazed sheep to the cave; provided fresh milk (Bukhari 3905). Sirah books: his sheep erased 'Abdullah's tracks.
Asma' bint Abi Bakr	Prepared provisions; two waistbands (Bukhari 3905, 3907).
The guide from Banu ad-Dil	A trustworthy, skilled polytheist; kept the camels; led them along the coast (Bukhari 3905). Sirah books name him 'Abdullah ibn Urayqit.
'Ali ibn Abi Talib	Slept in his bed and returned the trusts (disputed report; sirah books).

The lesson: ***reliance on Allah does not mean not planning***. The Messenger of Allah ﷺ relied on Allah more than anyone, yet he planned every detail: timing, direction, provisions, intelligence, covering tracks and a guide. Only after every effort did he say: ***"Allah is with us."***

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE COASTAL ROAD AND THE SHEPHERD

After three nights, the guide arrived with the two camels, and the four of them set off — the Messenger of Allah ﷺ, Abu Bakr, 'Amir ibn Fuhayrah and the guide. They did not take the usual caravan road, but ***the coastal road*** that few travelled:



Schematic map; the exact route cannot be determined. Approximate coordinates and coastline.

Figure 3: The hijrah route from Makkah to Madinah (schematic map).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SHADE OF A ROCK AND A SHEPHERD'S MILK

Abu Bakr related one episode of that journey to 'Azib and his son, al-Bara':

HADITH — SAHIH AL-BUKHARI, NO. 3615

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ ـ رضى الله عنه ـ إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِي. قَالَ فَحَمَلْتُهُ مَعَهُ، وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا، وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلاَ الطَّرِيقُ لاَ يَمُرُّ فِيهِ أَحَدٌ، فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ فَنَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ فِيهِ فَرْوَةً، وَقُلْتُ نَمْ يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ. فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا فَقُلْتُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ. قُلْتُ أَفَتَحْلُبُ قَالَ نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى. قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى يَنْفُضُ، فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صلى الله عليه وسلم يَرْتَوِي مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَكَرِهْتُ أَنْ أُوقِظَهُ، فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ، فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ ـ قَالَ ـ فَشَرِبَ، حَتَّى رَضِيتُ ثُمَّ قَالَ أَلَمْ يَأْنِ لِلرَّحِيلِ. قُلْتُ بَلَى ـ قَالَ ـ فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، فَقُلْتُ أُتِينَا يَا رَسُولَ اللَّهِ. فَقَالَ لاَ تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا. فَدَعَا عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا ـ أُرَى فِي جَلَدٍ مِنَ الأَرْضِ، شَكَّ زُهَيْرٌ ـ فَقَالَ إِنِّي أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَيَّ فَادْعُوا لِي، فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ صلى الله عليه وسلم فَنَجَا فَجَعَلَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ كَفَيْتُكُمْ مَا هُنَا. فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ. قَالَ وَوَفَى لَنَا.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TRANSLATION:

Al-Bara' ibn 'Azib رضى الله عنهما said: Abu Bakr came to my father and bought a saddle… My father said: "O Abu Bakr, tell me what the two of you did when you travelled by night with the Messenger of Allah ﷺ." Abu Bakr said: **"We travelled all night and the next day until midday, when the road was empty and no one passed. Then a long rock appeared with shade beneath it, not yet reached by the sun. We stopped there. I levelled a place for the Prophet ﷺ to sleep and spread a hide, and said: 'Sleep, O Messenger of Allah, and I will watch around you.' He slept and I went out to keep watch. Suddenly a shepherd came with his sheep… I asked: 'Do your sheep have milk?' He said: 'Yes.' 'Will you milk for us?' 'Yes.' I told him to clean the udder of dust, and he milked a little into a vessel. I had a water-skin I carried for the Prophet ﷺ to drink from and make wudu'. I came to him, not wanting to wake him, but he had already woken. I poured water on the milk until its bottom was cool, and said: 'Drink, O Messenger of Allah.' He drank until I was content… Then we set off, and Suraqah ibn Malik pursued us. I said: 'We have been overtaken, O Messenger of Allah.' He said: 'Do not grieve; Allah is with us.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Yusuf, from Ahmad ibn Yazid al-Harrani, from Zuhayr ibn Mu'awiyah, from Abu Ishaq, from al-Bara' ibn 'Azib, from Abu Bakr رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Virtues, chapter on the signs of prophethood, Hadith No. 3615. Translation summarised; the Suraqah part is discussed in the next chapter.

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:3615

This hadith shows ***Abu Bakr's love and service***: he levelled a sleeping place, kept watch, had the milk cleaned of dust and cooled it with water. He could not bear to wake the Messenger of Allah ﷺ from his sleep.

Scholars discuss how they drank milk from someone else's sheep. Ibn Hajar explains that it was the Arab custom of the time to ***allow travellers to drink from the herds***, and the shepherd himself agreed to milk for them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SURAQAH IBN MALIK

Quraysh offered a reward of ***a hundred camels*** for each — the Messenger of Allah ﷺ and Abu Bakr — dead or alive. A skilled tracker from Banu Mudlij, ***Suraqah ibn Malik ibn Ju'shum***, followed them. He himself told what happened:

HADITH — SAHIH AL-BUKHARI, NO. 3906

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكٍ الْمُدْلِجِيُّ ـ وَهْوَ ابْنُ أَخِي سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ ـ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، سَمِعَ سُرَاقَةَ بْنَ جُعْشُمٍ، يَقُولُ جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، مَنْ قَتَلَهُ أَوْ أَسَرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ، إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ ـ أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا انْطَلَقُوا بِأَعْيُنِنَا. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهْىَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَهَا عَلَىَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ، وَخَفَضْتُ عَالِيَهُ حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْتُهَا تُقَرِّبُ بِي حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا فَقُمْتُ، فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ، فَاسْتَقْسَمْتُ بِهَا أَضُرُّهُمْ أَمْ لاَ فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الْحَبْسِ عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ. وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلاَنِي إِلاَّ أَنْ قَالَ أَخْفِ عَنَّا. فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ، فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ، حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ. فَثَارَ الْمُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاِثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ صلى الله عليه وسلم بِالْمَدِينَةِ، وَهْوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ. ثُمَّ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْغُلاَمَيْنِ، فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ لاَ بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللَّهِ، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبِنَ هَذَا الْحِمَالُ لاَ حِمَالَ خَيْبَرْ هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ. فَتَمَثَّلَ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يُسَمَّ لِي. قَالَ ابْنُ شِهَابٍ وَلَمْ يَبْلُغْنَا فِي الأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَمَثَّلَ بِبَيْتِ شِعْرٍ تَامٍّ غَيْرِ هذه الآيات

TRANSLATION:

Suraqah ibn Ju'shum said: **"Messengers of the Quraysh disbelievers came to us offering, to whoever killed or captured the Messenger of Allah ﷺ and Abu Bakr, a reward equal to the blood-money (a hundred camels) for each of them. While I sat in a gathering of my people, Banu Mudlij, a man came and said: 'O Suraqah, I have just seen some figures on the coast; I think they are Muhammad and his companions.' I knew it was them, but I said: 'It is not them; you saw so-and-so and so-and-so who set out before us.' I sat a while, then went home and told my slave-girl to ready my horse behind a hill. I took my spear and left by the back door… I spurred my horse until I came near them; then it stumbled and I fell. I drew my divining arrows to see whether I should harm them or not, and the answer I disliked came out. I rode again, until I could hear the recitation of the Messenger of Allah ﷺ — he did not turn around, while Abu Bakr turned often — when suddenly** *my horse's forelegs sank into the ground up to the knees*, **and I fell… When it rose, dust like smoke rose from the tracks of its legs into the sky. I drew the arrows again, and the answer I disliked came out. So I called out to them offering safety, and they stopped. I rode up to them, and it occurred to me — since I had been held back from them — that** *the cause of the Messenger of Allah ﷺ would prevail*. **I told him of the reward his people had offered and their plans, and offered them provisions, but they took nothing. He only said: 'Keep our matter secret.' I asked him to write me a letter of safety; he told 'Amir ibn Fuhayrah, who wrote it on a piece of leather."** Ibn Shihab said: 'Urwah ibn az-Zubayr related that the Messenger of Allah ﷺ met ***az-Zubayr*** in a caravan of Muslim traders returning from Sham, and az-Zubayr gave him and Abu Bakr white garments. When the Muslims of Madinah heard he had left Makkah, ***they went out every morning to the Harrah to wait for him***, until the midday heat drove them home. One day a Jew on top of his fortress saw the Messenger of Allah ﷺ and his companion in white emerging from the mirage, and shouted: "O Arabs! Here is your great man whom you have been waiting for!" The Muslims rushed to meet him at the Harrah. He turned right and stopped among ***Banu 'Amr ibn 'Awf***, on ***a Monday in the month of Rabi' al-Awwal***. Abu Bakr stood receiving the people while the Messenger of Allah ﷺ sat silent; those who had never seen him greeted Abu Bakr, until the sun fell on him and Abu Bakr shaded him with his cloak — then they recognised the Messenger of Allah ﷺ. He stayed among Banu 'Amr ibn 'Awf some ten-odd nights and ***founded the mosque established on piety***, and prayed in it. Then he mounted his camel, and the people walked with him until ***it knelt at the site of the Mosque of the Messenger of Allah ﷺ in Madinah***. That place was a date-drying yard belonging to ***Sahl and Suhayl***, two orphans in the care of As'ad ibn Zurarah. He said: **"This, in sha Allah, is the dwelling."** He called the two boys to agree a price, but they said: "No, we give it to you as a gift, O Messenger of Allah." Then he built it as a mosque. He himself ***carried bricks***, reciting: **"O Allah, the true reward is the reward of the Hereafter; so have mercy on the Ansar and the Muhajirun."**

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari with the chain of the previous hadith (No. 3905) up to Ibn Shihab: from 'Abd ar-Rahman ibn Malik al-Mudliji, from his father (Malik ibn Ju'shum), from Suraqah ibn Ju'shum رضى الله عنه; and the second part from Ibn Shihab, from 'Urwah ibn az-Zubayr.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the emigration of the Prophet ﷺ and his Companions to Madinah, Hadith No. 3906. Part of the translation is summarised.

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:3906

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THREE REPORTS ABOUT SURAQAH

NARRATION	MAIN DETAILS
Bukhari 3906 (Suraqah himself)	His horse stumbled, then its forelegs sank to the knees; divining arrows; a letter of safety written by 'Amir ibn Fuhayrah.
Bukhari 3615 (Abu Bakr)	He prayed, and the horse sank to its belly; Suraqah asked for prayer and promised to turn back the pursuers.
Bukhari 3911 (Anas)	"At the start of the day he was the Prophet's enemy, and at its end his protector."

These reports complement each other. Most remarkable is Suraqah's change: he set out to ***capture*** him, but returned as ***a protector*** who turned other pursuers back. According to the books of sirah, Suraqah embraced Islam some years later, after the conquest of Makkah and the battle of Hunayn.

SIRAH NOTE: THE BRACELETS OF KISRA

A famous story says the Messenger of Allah ﷺ said to Suraqah: "How will you be when you wear the bracelets of Kisra?" — and in 'Umar's time the Persian king's bracelets were placed on him. This story is narrated ***mursal*** (with a broken chain) and is ***not in the authentic hadith books***. It may be told as a sirah report, with its status explained.

REFERENCES:
Ibn Hajar, al-Isabah, biography of Suraqah ibn Malik.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TENT OF UMM MA'BAD

The books of sirah narrate that on the way, the hijrah party stopped at the tent of an elderly woman of Khuza'ah named ***Umm Ma'bad***. They asked whether she had food to sell, but it was a time of drought and she had nothing.

SIRAH NOTE: THE STORY OF UMM MA'BAD'S GOAT

The Messenger of Allah ﷺ saw a goat too weak to follow the flock. He asked permission, stroked its udder mentioning Allah's name and praying, and ***its milk flowed***. He gave Umm Ma'bad milk until she was full, then his companions, then drank last himself, and milked again until a vessel was full for her.

When her husband, Abu Ma'bad, returned and asked, Umm Ma'bad described her guest in ***the most famous physical description of the Prophet*** ﷺ in Arabic literature: a radiant face, beautiful character, a resonant voice and well-ordered speech.

Grading: Narrated by al-Hakim (al-Mustadrak), at-Tabarani and al-Bayhaqi. Al-Hakim graded its chain authentic; Ibn Kathir said the story is narrated through ***many routes that strengthen one another***. Some other researchers weakened its chains. So it is ***disputed***, but accepted for telling in matters of sirah.

REFERENCES:

HadithAnswers, "The famous description of Nabi ﷺ by Ummu Ma'bad". https://hadithanswers.com/the-famous-description-of-nabi-sallallahu-alayhi-wa-sallam-by-ummu-mabad-radiyallahu-anha/

The lesson: even while being hunted, the Messenger of Allah ﷺ ***took nothing without permission***, and ***drank last***. As he said in another hadith: ***"The one who serves others drink is the last of them to drink"*** (Sahih Muslim 681).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WAITING AT THE HARRAH

In Madinah, news that the Messenger of Allah ﷺ had left Makkah arrived first. The second part of hadith

Bukhari 3906 describes the ***longing*** of its people: every morning they went out to ***the Harrah*** — the black rock field on the city's edge — and waited until the midday heat drove them home.

One day, after they had gone home, ***a Jew*** on top of his fortress caught sight of two men in white emerging from the mirage, and shouted: ***"O Arabs! Here is your great man whom you have been waiting for!"*** The Muslims took up their arms and rushed out to welcome him.

A MONDAY

He reached Quba' on ***a Monday***, in Rabi' al-Awwal (Bukhari 3906). Monday had a special place in his life. Asked about fasting on Mondays, he said: ***"That is the day I was born, and the day I was sent (or revelation came to me)"*** (Sahih Muslim 1162).

ABU BAKR SHADES HIM

Many people of Madinah had never seen the Messenger of Allah ﷺ. They greeted Abu Bakr, the older man, thinking he was the Prophet. When the sun fell on him, ***Abu Bakr rose and shaded him with his cloak*** — and only then did the people know who the Messenger of Allah ﷺ was. Abu Bakr would not let the mistake last a moment longer.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"THIS MAN GUIDES ME ON THE WAY"

Anas ibn Malik رضى الله عنه, then a boy in Madinah, described the arrival of the Messenger of Allah ﷺ and one very wise answer of Abu Bakr:

HADITH — SAHIH AL-BUKHARI, NO. 3911

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الْمَدِينَةِ وَهْوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ صلى الله عليه وسلم شَابٌّ لاَ يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ فَيَقُولُ هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ، فَالْتَفَتَ أَبُو بَكْرٍ، فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ، فَقَالَ يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا. فَالْتَفَتَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَالَ اللَّهُمَّ اصْرَعْهُ. فَصَرَعَهُ الْفَرَسُ، ثُمَّ قَامَتْ تُجْمْحِمُ فَقَالَ يَا نَبِيَّ اللَّهِ مُرْنِي بِمَا شِئْتَ. قَالَ فَقِفْ مَكَانَكَ، لاَ تَتْرُكَنَّ أَحَدًا يَلْحَقُ بِنَا. قَالَ فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم، وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَانِبَ الْحَرَّةِ، ثُمَّ بَعَثَ إِلَى الأَنْصَارِ، فَجَاءُوا إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ. فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، وَحَفُّوا دُونَهُمَا بِالسِّلاَحِ، فَقِيلَ فِي الْمَدِينَةِ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم. فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ. فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ، فَإِنَّهُ لَيُحَدِّثُ أَهْلَهُ، إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ فِي نَخْلٍ لأَهْلِهِ يَخْتَرِفُ لَهُمْ، فَعَجِلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا، فَجَاءَ وَهْىَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَىُّ بُيُوتِ أَهْلِنَا أَقْرَبُ. فَقَالَ أَبُو أَيُّوبَ أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ دَارِي، وَهَذَا بَابِي. قَالَ فَانْطَلِقْ فَهَيِّئْ لَنَا مَقِيلاً. قَالَ قُومَا عَلَى بَرَكَةِ اللَّهِ. فَلَمَّا جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم جَاءَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَنَّكَ جِئْتَ بِحَقٍّ، وَقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ

أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ، فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ. فَأَرْسَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا مَعْشَرَ الْيَهُودِ، وَيْلَكُمُ اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوا. قَالُوا مَا نَعْلَمُهُ. قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم قَالَهَا ثَلاَثَ مِرَارٍ. قَالَ فَأَىُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ. قَالُوا ذَاكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا. قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ. قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ. قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ يَا ابْنَ سَلاَمٍ، اخْرُجْ عَلَيْهِمْ. فَخَرَجَ فَقَالَ يَا مَعْشَرَ الْيَهُودِ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَ بِحَقٍّ. فَقَالُوا كَذَبْتَ. فَأَخْرَجَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **The Prophet of Allah ﷺ came to Madinah with Abu Bakr riding behind him. Abu Bakr was an older man who was well known, while the Prophet of Allah ﷺ looked young and was not known. When someone met Abu Bakr, he would ask: 'O Abu Bakr, who is this man in front of you?' Abu Bakr would answer: 'This man guides me on the way.'** The listener thought he meant the road, but Abu Bakr meant ***the way of goodness***. (The Suraqah episode is mentioned briefly.) Then the Prophet of Allah ﷺ stopped at the edge of the Harrah and sent word to the Ansar. They came, greeted him and said: **"Ride on, safe and obeyed."** They surrounded him with their weapons. The word spread in Madinah: **"The Prophet of Allah has come! The Prophet of Allah has come!"** People came out to look. He went on until he stopped beside ***the house of Abu Ayyub***... He asked: **"Which of our kinsfolk's houses is nearest?"** Abu Ayyub said: "Mine, O Prophet of Allah; this is my house and this is my door." (The hadith continues with the story of ***'Abdullah ibn Salam***, the Jewish scholar who embraced Islam that day.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad, from 'Abd as-Samad, from his father ('Abd al-Warith), from 'Abd al-'Aziz ibn Suhayb, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3911. Translation summarised.

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:3911

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A TRUE AND WISE ANSWER

Abu Bakr answered: ***"This man guides me on the way."*** The answer was ***true*** — the Messenger of Allah ﷺ does guide to the way of goodness — but listeners took it to mean an ordinary guide, keeping his identity safe while still on the road. Scholars call this ***ta'rid***: true words with two meanings, used out of need without lying.

'ABDULLAH IBN SALAM EMBRACES ISLAM

The same hadith tells of ***'Abdullah ibn Salam***, chief and rabbi of the Jews of Madinah, who hurried to him carrying dates he had just picked. He listened to him and ***bore witness***. He asked him to question his people about him before they knew he had become Muslim. They praised him as "our chief and son of our chief, our most learned and son of our most learned". When he came out and declared his Islam, they immediately said: "You are lying!"

The lesson: truth is measured by ***evidence***, not by who states it. Those who praised 'Abdullah ibn Salam before his Islam reviled him the moment he chose the truth.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUBA': THE FIRST MOSQUE

The Messenger of Allah ﷺ stopped at the village of ***Banu 'Amr ibn 'Awf*** in Quba', in the upper (southern) part of Madinah. There he ***founded the first mosque*** in Islam. 'Urwah says he stayed ***some ten-odd nights*** (Bukhari 3906), while Anas says ***fourteen nights*** (Bukhari 3932). Both agree, since "ten-odd" includes fourteen.

Allah praises ***"A mosque founded on righteousness from the first day"***. Ibn Kathir explains that the context of this verse (Masjid Dirar at Quba') shows it refers to ***the Quba' Mosque***, and in an authentic hadith the Messenger of Allah ﷺ said it also of ***the Prophet's Mosque*** (Sahih Muslim 1398); both were founded on pietyTafsir Ibn Kathir 9:108.

The virtue of the Quba' Mosque continued after that: Ibn 'Umar رضى الله عنهما related that the Prophet ﷺ ***visited the Quba' Mosque every Saturday***, walking or riding (Sahih al-Bukhari 1193).

> **SIRAH NOTE: THE FIRST FRIDAY PRAYER**
>
> The books of sirah say that on the way from Quba' to Madinah, he led ***the first Friday prayer*** with the Muslims in the settlement of ***Banu Salim ibn 'Awf***, in the valley of Ranuna', and delivered his first Friday sermon there.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; al-Mubarakpuri, ar-Raheeq al-Makhtum.

The lesson: the first thing the Messenger of Allah ﷺ built in a new place was ***a mosque***. The mosque is the centre of the Muslim community — a place of worship, knowledge and brotherhood.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HOUSE OF ABU AYYUB

From Quba', the Messenger of Allah ﷺ rode his camel into Madinah, surrounded by the leaders of ***Banu an-Najjar*** — the maternal kin of his grandfather, 'Abd al-Muttalib. Anas ibn Malik رضى الله عنه still remembered the scene:

HADITH — SAHIH AL-BUKHARI, NO. 3932

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ،. وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، حَدَّثَنَا أَبُو التَّيَّاحِ، يَزِيدُ بْنُ حُمَيْدٍ الضُّبَعِيُّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، نَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ ـ قَالَ ـ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ ـ قَالَ ـ فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، قَالَ وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ فَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَالَ ثُمَّ إِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ يَا بَنِي النَّجَّارِ، ثَامِنُونِي حَائِطَكُمْ هَذَا. فَقَالُوا لاَ، وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. قَالَ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خِرَبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، قَالَ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ ـ قَالَ ـ وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. قَالَ قَالَ جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُمْ يَقُولُونَ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **When the Messenger of Allah ﷺ arrived in Madinah, he stopped in the upper part of Madinah among the clan called Banu 'Amr ibn 'Awf, and stayed with them fourteen nights. Then he sent for the leaders of Banu an-Najjar, and they came wearing their swords. It is as if I can still see the Messenger of Allah ﷺ on his camel, Abu Bakr behind him and the leaders of Banu an-Najjar around him, until he dismounted in the courtyard of Abu Ayyub.** He used to pray wherever the time of prayer reached him, even in sheepfolds. Then he ordered the mosque to be built. He sent for the leaders of Banu an-Najjar and said: **"O Banu an-Najjar, name me the price of this garden of yours."** They

said: "No, by Allah, we seek its price only from Allah." In it were graves of polytheists, uneven ground and date palms. He ordered the graves dug up, the ground levelled and the palms cut; the palm trunks were lined up as the qiblah wall, with stone posts on both sides of the door. The Companions carried stones reciting verses, and the Messenger of Allah ﷺ was with them: **"O Allah, there is no good but the good of the Hereafter; so help the Ansar and the Muhajirun."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from Musaddad, from 'Abd al-Warith; and from Ishaq ibn Mansur, from 'Abd as-Samad, from his father ('Abd al-Warith) — from Abu at-Tayyah Yazid ibn Humayd ad-Duba'i, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the arrival of the Prophet ﷺ and his Companions in Madinah, Hadith No. 3932. Also narrated by Muslim (No. 524).

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:3932

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SIRAH NOTE: "LET HER GO; SHE IS UNDER COMMAND"

The books of sirah say each Ansar clan he passed held his camel's rein and invited him to stay with them. He replied: ***"Let her go, for she is under command."*** The camel went on until ***it knelt at a date-drying yard*** belonging to two orphans, near the house of Abu Ayyub al-Ansari.

Authentic hadith (Bukhari 3906) confirms the camel knelt at the site of the Prophet's Mosque, and he said: "This, in sha Allah, is the dwelling."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah.

THE COURTESY OF ABU AYYUB

The Messenger of Allah ﷺ stayed in the house of ***Abu Ayyub al-Ansari*** رضى الله عنه until the mosque and his rooms were built. He chose to live on the ground floor so visitors could reach him easily, while Abu Ayyub and his wife were upstairs. Abu Ayyub ***could not bear to be above the Messenger of Allah*** ﷺ, so they moved downstairs and he moved up (Sahih Muslim 2053).

The lesson: ***honouring the Messenger of Allah*** ﷺ is not only words, but shows in things as small as where one sleeps. According to the history books, Abu Ayyub lived to old age and died as a fighter beneath the walls of Constantinople.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BUILDING THE PROPHET'S MOSQUE

The ground where the camel knelt became the site of ***the Prophet's Mosque***. Authentic hadiths describe its building in detail:

BUILDING DETAIL	SOURCE
A date-drying yard belonging to Sahl and Suhayl, two orphans	Bukhari 3906
Banu an-Najjar refused payment: "We seek its price only from Allah"	Bukhari 3932
Polytheists' graves dug up, ground levelled, palms cut down	Bukhari 3932
Palm trunks became the qiblah wall; stone posts beside the door	Bukhari 3932
The Messenger of Allah ﷺ carried bricks himself	Bukhari 3906
'Ammar carried two bricks at a time	Bukhari 447
Verse: "O Allah, there is no good but the good of the Hereafter…"	Bukhari 3906, 3932

The qiblah at that time still faced ***Jerusalem***, and changed to the Ka'bah about sixteen or seventeen months later (Sahih al-Bukhari 40).

A LEADER WHO WORKS ALONGSIDE

The Messenger of Allah ﷺ did not merely give orders. He ***carried bricks with the Companions***, reciting verses to lift their spirits. Abu Sa'id al-Khudri رضى الله عنه related that the Companions carried one brick each, but ***'Ammar ibn Yasir carried two***, and he wiped the dust off him (Sahih al-Bukhari 447).

This was the birth of a community praised by Allah — the Ansar, who ***"They love those who emigrated to them"***. The story of the brotherhood of the Muhajirun and Ansar will be told in the next bookTafsir Ibn Kathir 59:9.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MADINAH'S FEVER AND HIS PRAYER

Madinah was then known for ***epidemic fever***. Soon after arriving, several Companions fell ill, including Abu Bakr and Bilal. 'A'ishah رضى الله عنها visited them:

HADITH — SAHIH AL-BUKHARI, NO. 3926

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ ـ قَالَتْ ـ فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلاَلُ، كَيْفَ تَجِدُكَ قَالَتْ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلٌ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةَ وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلٌ قَالَتْ عَائِشَةُ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ.

TRANSLATION:

'A'ishah رضى الله عنها said: When the Messenger of Allah ﷺ came to Madinah, ***Abu Bakr and Bilal fell ill with fever***. I went in to them and asked: "Father, how do you feel? Bilal, how do you feel?" When the fever seized Abu Bakr, he would recite: "Every man greets the morning among his family, while death is nearer to him than the strap of his sandal." When the fever left Bilal, he would raise his voice: "Would that I could spend one more night in the valley (of Makkah), with idhkhir and jalil grass around me; would that I could one day drink the water of Majannah, and see again the hills of Shamah and Tafil!" I went to the Messenger of Allah ﷺ and told him, and he prayed: **"O Allah, make us love Madinah as we love Makkah, or more. O Allah, make it healthy, bless its sa' and mudd (measures), and move its fever to al-Juhfah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Hisham ibn 'Urwah, from his father ('Urwah), from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3926. Also narrated by Muslim (No. 1376).

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:3926

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LONGING FOR MAKKAH

Bilal's verses express ***an emigrant's longing*** for home: idhkhir and jalil grass, the water of Majannah, and the hills of Shamah and Tafil. The hijrah was not easy; it meant leaving homeland, family and memories. Islam does not deny that feeling — the Messenger of Allah ﷺ himself prayed that Allah would ***grow love for Madinah*** in their hearts.

HIS PRAYER	ITS EFFECT
"Make us love Madinah as Makkah, or more"	Madinah became the city Muslims love most after Makkah.
"Make it healthy"	The epidemic fever gradually disappeared.
"Bless its sa' and mudd"	Blessing in its people's food and provision.
"Move its fever to al-Juhfah"	Al-Juhfah, then inhabited by non-Muslims, became the fever-stricken place.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HIJRI CALENDAR

The hijrah was so great an event that the Companions made it ***the starting point for counting the years*** of the Muslim nation. Sahl ibn Sa'd رضى الله عنه said:

HADITH — SAHIH AL-BUKHARI, NO. 3934

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مَا عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ صلى الله عليه وسلم وَلاَ مِنْ وَفَاتِهِ، مَا عَدُّوا إِلاَّ مِنْ مَقْدَمِهِ الْمَدِينَةَ.

TRANSLATION:

Sahl ibn Sa'd رضى الله عنه said: **"They (the Companions) did not count the years from the sending of the Prophet ﷺ, nor from his death; they counted only from his arrival in Madinah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Maslamah, from 'Abd al-'Aziz (ibn Abi Hazim), from his father (Abu Hazim), from Sahl ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the beginning of the calendar, Hadith No. 3934.

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:3934

The Hijri calendar was set in the time of ***Caliph 'Umar ibn al-Khattab*** رضى الله عنه, around the 17th year after the hijrah (638 CE). The Companions discussed several options — the Prophet's birth, his mission, his death — but chose ***the hijrah***, because it separated the era of weakness from the era when Islam stood as a community. ***Muharram*** was made the first month, as the month when people returned from hajj.

MATTER	DETAILS
Year count	Starts from the year of the hijrah (Bukhari 3934).
Set by	'Umar ibn al-Khattab, around 17 AH / 638 CE (Wikipedia).
First month	Muharram (history books).
1 Muharram 1 AH	Equal to 16 July 622 CE in the Julian calendar (Wikipedia).
This eBook's year	2026 CE / 1448 AH

Source: Wikipedia, "Hijrah".

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: every time we write the Hijri year, we ***remember the sacrifice*** of the Messenger of Allah ﷺ and the Companions. This nation measures its history not by victories in war, but by ***sacrifice for faith***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

POPULAR STORIES AND THEIR STATUS

The hijrah is surrounded by many popular stories. Some are authentic, some disputed, and some weak or found only in the books of sirah. The following figure and table summarise them:

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Status of the Hijrah Stories

Authentic (14)

- Dream of the land of date palms
- Midday at Abu Bakr's; the camel paid for
- Asma' and the two waistbands
- Three nights in the Cave of Thawr
- "Two whose third is Allah"
- 'Abdullah, 'Amir and the guide
- The shepherd and the milk
- Suraqah's horse sinks
- Waiting at the Harrah
- "This man guides me on the way"
- 14 nights at Quba'; Quba' Mosque
- Abu Ayyub's house; the Prophet's Mosque
- Madinah's fever and his prayer
- The calendar begins with the hijrah

Disputed (2)

- 'Ali in his bed; the spider at the cave
- The tent of Umm Ma'bad

Weak (2)

- Doves nesting at the cave
- The song "Tala'a al-badru 'alayna"

Sirah books only (5)

- Iblis disguised as a Najdi elder
- Throwing dust & reciting Ya-Sin
- 'Umar emigrating openly
- Suhayb: "Your trade has profited"
- Kisra's bracelets promised to Suraqah

Grades based on the hadith books and scholars' assessments (see the relevant chapters).

Figure 4: The status of the hijrah stories.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SONG "TALA'A AL-BADRU 'ALAYNA"

The song ***"Tala'a al-badru 'alayna, min thaniyyat al-wada'"*** is very famous as the welcoming song of the people of Madinah. It is narrated by al-Bayhaqi in Dala'il an-Nubuwwah and others, but ***its chain is broken***, as explained by al-'Iraqi and Ibn Hajar. Some scholars, including Ibn al-Qayyim, held that it was sung when he ***returned from Tabuk***, since Thaniyyat al-Wada' lies towards Sham, not towards Makkah.

What is ***authentic*** about that welcome is the cry ***"The Prophet of Allah has come!"*** (Bukhari 3911), and al-Bara's words that he never saw the people of Madinah rejoice at anything as they rejoiced at the coming of the Messenger of Allah ﷺ (Sahih al-Bukhari 3925).

STORY	STATUS AND SOURCE
Dream of the land of emigration; midday at Abu Bakr's; 3 nights in Thawr	Authentic — Bukhari 3905
Asma' and the two waistbands	Authentic — Bukhari 3905, 3907
"Two whose third is Allah"	Authentic — Bukhari 3653; Muslim 2381
The shepherd and milk; Suraqah	Authentic — Bukhari 3615, 3906, 3911
Waiting at the Harrah; arrival on a Monday	Authentic — Bukhari 3906
Quba', Abu Ayyub's house, the Prophet's Mosque	Authentic — Bukhari 3906, 3932
Madinah's fever; the Hijri calendar	Authentic — Bukhari 3926, 3934
'Ali in the bed; the spider	Disputed — Musnad Ahmad 3251
Umm Ma'bad	Disputed — al-Hakim, at-Tabarani
Doves at the cave	Weak — Ibn 'Asakir (gharib jiddan)
The song "Tala'a al-badru"	Weak — broken chain (al-Bayhaqi)
Iblis as a Najdi elder; dust & Ya-Sin; Kisra's bracelets	Sirah books only (Ibn Ishaq; mursal reports)
'Umar emigrating openly, challenging Quraysh	Sirah books only; weak chain. Authentic: 'Umar came with twenty men (Bukhari 3925)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

YATHRIB BEFORE ISLAM

Before the Messenger of Allah ﷺ arrived, the city later known as al-Madinah al-Munawwarah was called Yathrib. The name is mentioned once in the Qur'an, on the tongues of the hypocrites during the Battle of the Trench: "O people of Yathrib" (Al-Ahzab 33:13). The Messenger of Allah ﷺ himself named it Madinah:

"I was commanded (to emigrate) to a town that will overcome other towns. They call it Yathrib, but it is al-Madinah" (Sahih al-Bukhari 1871).

A LAND OF LAVA, VALLEYS AND WELLS

Yathrib was not a desert town like Makkah. It was a fertile oasis on the Hijaz plateau, flanked by two fields of black lava rock called ***harrah*** — Harrah Waqim to the east and Harrah al-Wabrah to the west. In the Hadith the area between these two harrahs is called "labatain", and the Messenger of Allah ﷺ made the land between them a sanctuary (Sahih al-Bukhari 1873). That is why, in the days before his arrival, the people of Madinah waited for him at al-Harrah every morning (Bukhari 3906).

Several valleys (wadis) carried rainwater through the city, and its groundwater lay close to the surface. Yathrib was therefore known for its date groves and wells. Among those named in authentic Hadith is the garden of Bairuha', owned by Abu Talhah, facing the Prophet's Mosque; the Messenger of Allah ﷺ used to go into it and drink its good water (Sahih al-Bukhari 1461). Its people were farmers and craftsmen, not caravan traders like Quraysh.

AWS AND KHAZRAJ

The Arab population of Yathrib consisted of two large tribes, ***Aws*** and ***Khazraj***. They were kin, both descended from Qailah and originally from Yemen according to the genealogists. Yet for generations they fought one another out of inherited vendettas. Banu al-Najjar, the maternal family of 'Abd al-Muttalib, was a branch of Khazraj — which is why the Messenger of Allah ﷺ had family ties in Madinah (see the chapter The House of Abu Ayyub).

The last and most devastating war between them was the ***Battle of Bu'ath***, around 617 CE, a few years before the Hijrah. Aws won, many leaders on both sides were killed, and both tribes grew weary of bloodshed (Wikipedia, "Yawm al-Bu'ath"). 'A'ishah رضى الله عنها saw a great wisdom behind that event:

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: THE DAY OF BU'ATH

'A'ishah رضى الله عنها said: "The Day of Bu'ath was a day that Allah brought about beforehand for His Messenger ﷺ. The Messenger of Allah ﷺ came (to Madinah) when their groups had split apart and their chiefs had been killed and wounded. Allah brought it about beforehand for His Messenger ﷺ so that they would enter Islam."

Grade: SAHIH — Sahih al-Bukhari 3777.

Allah reminded the Ansar of this blessing: "And remember the favour of Allah upon you — when you were enemies and He brought your hearts together and you became, by His favour, brothers" (Ali 'Imran 3:103). Ibn Kathir mentions that the context of this verse concerns Aws and Khazraj, who had often fought each other and were then united by Islam (Tafsir Ibn Kathir 3:103).

THE JEWISH TRIBES

Yathrib was also home to several Jewish tribes. The largest were ***Banu Qaynuqa'*** (goldsmiths and traders in the city market), ***Banu al-Nadir*** and ***Banu Qurayzah*** (owners of date groves and fortresses in the south). In the Battle of Bu'ath, Qurayzah and al-Nadir were allied with Aws, while Qaynuqa' sided with Khazraj (Wikipedia). They were People of the Book and often spoke of a prophet who would be sent; that is why Aws and Khazraj were not strangers to the idea of prophethood. How they came to Yathrib is told in various uncertain reports and is not discussed here.

GROUP	BRIEF DESCRIPTION
Aws	Arab tribe; victors at Bu'ath. Among its later leaders: Sa'd ibn Mu'adh.
Khazraj	Arab tribe; includes Banu al-Najjar (family of Abu Ayyub). Among its later leaders: Sa'd ibn 'Ubadah.
Banu Qaynuqa'	Jewish tribe; goldsmiths and the market; allies of Khazraj.
Banu al-Nadir	Jewish tribe; groves and fortresses; allies of Aws.
Banu Qurayzah	Jewish tribe; groves and fortresses; allies of Aws.

LESSON

Allah prepared the land of the Hijrah before His Messenger arrived: two tribes weary of war, an oasis able to receive newcomers, and a community used to hearing about prophethood. The unity of Aws and Khazraj under Islam proves that decades of hatred can be extinguished when hearts are joined by faith.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PLACES ON THE HIJRAH ROUTE

The authentic Hadith name the main places of the Hijrah but do not give distances. The distances below are modern estimates from geographical sources and are stated as approximations only. The Prophet's actual route did not follow the usual road: from the Cave of Thawr south of Makkah, the guide led them towards the Red Sea coast, then north through rarely travelled valleys, before turning east towards Quba'. The journey took about eight days after leaving the cave (AramcoWorld, "Hijrah: A Journey that Changed the World").

PLACE	LOCATION / DISTANCE (APPROX.)	EVENT AND SOURCE
House of Abu Bakr, Makkah	In the Masfalah area of Makkah (now within the Masjid al-Haram development)	He came at midday; they left by the back door — Bukhari 3905
Cave of Thawr (Jabal Thawr)	About 4 km south of the Masjid al-Haram; summit around 750 m above sea level	Three nights in hiding — Bukhari 3905; At-Tawbah 9:40
The coastal road (sahil)	West towards the Red Sea coast, then north	The guide took the coastal road — Bukhari 3905
Qudaid (tent of Umm Ma'bad)	On the road between Makkah and Madinah, in Khuza'ah territory (exact distance uncertain)	Story of Umm Ma'bad's goat — al-Hakim (disputed)
Territory of Banu Mudlij	Along the coastal road north of Makkah	Suraqah ibn Malik gives chase — Bukhari 3906
Al-Harrah and Quba'	Quba' about 3.5 km south of the Prophet's Mosque	The people of Madinah wait; the first mosque — Bukhari 3906; At-Tawbah 9:108
Banu Salim ibn 'Awf (Masjid al-Jumu'ah)	About 1 km from Quba', 2.5 km from the Prophet's Mosque	The first Friday prayer — Ibn Hisham
House of Abu Ayyub	Next to the site of the Prophet's Mosque (now within the mosque grounds)	The camel kneels; he stays there — Bukhari 3911, 3932

Sources for distances: Discover Makkah, "Mount and Cave of Thawr"; Wikipedia, "Quba Mosque"; Islamic Landmarks, "Masjid Jummah".

THE CAVE OF THAWR

Mount Thawr (Jabal Thawr) lies south of Makkah, in the opposite direction to Madinah. The climb to the cave near its summit is steep and rocky; even today it takes a healthy adult about an hour. This shows how hard the journey was for the Messenger of Allah ﷺ and for Abu Bakr, who was then over fifty, and how heavy was the task of Asma', who carried provisions every night.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUBA' AND MASJID AL-JUMU'AH

Quba' was the settlement of Banu 'Amr ibn 'Awf (of the Aws tribe) south of Madinah. After some days there, he moved on to the heart of the city. In the settlement of Banu Salim ibn 'Awf the time of Jumu'ah came, and he led the first Friday prayer with the Muslims in that valley. The mosque now known as Masjid al-Jumu'ah or Masjid Bani Salim was built on that spot. These details come from the books of Sirah (Ibn Hisham; al-Rahiq al-Makhtum), not from Sahih al-Bukhari.

LESSON

The direction of the Hijrah journey — south first, then to the coast, then north — was careful planning to mislead the enemy. Knowing these places brings the Sirah to life, but no special act of worship is prescribed at them except Masjid Quba', whose virtue is established in authentic Hadith.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PEOPLE OF THE HIJRAH

The Hijrah is not the story of one person alone. Many played a part — men and women, old and young, Muslims and non-Muslims. The table below summarises those mentioned in this eBook.

PERSON	ROLE	SOURCE
Abu Bakr al-Siddiq	Companion of the Hijrah; prepared two camels and waited four months	Bukhari 3905; At-Tawbah 9:40
‘Ali ibn Abi Talib	Slept in the Prophet's bed; returned the items held in trust	Books of Sirah; Musnad Ahmad 3251 (disputed)
Asma' bint Abi Bakr	Carried provisions; "Dhat an-Nitaqayn"	Bukhari 3905, 3907
‘A'ishah bint Abi Bakr	Witness at Abu Bakr's house; narrator of the Hijrah Hadith	Bukhari 3905
‘Abdullah ibn Abi Bakr	Spent the nights at the cave and brought news of Quraysh	Bukhari 3905
‘Amir ibn Fuhayrah	Abu Bakr's shepherd; erased the tracks and supplied milk	Bukhari 3905
‘Abdullah ibn Uraiqit	Skilled guide from Banu al-Dil, not yet Muslim but trustworthy	Bukhari 3905 (name from the books of Sirah)
Suraqah ibn Malik	Bounty hunter turned protector; later embraced Islam	Bukhari 3906
Umm Ma‘bad al-Khuza‘iyyah	Woman who received the party at her tent	Al-Hakim; al-Bayhaqi (disputed)
Mus‘ab ibn ‘Umair	First caller to Islam to reach Madinah before the Hijrah	Bukhari 3925
Kulthum ibn al-Hidm	The Prophet's host at Quba'	Books of Sirah (Ibn Hisham)
Abu Ayyub al-Ansari	The Prophet's host in Madinah	Bukhari 3911; Muslim 2053
‘Abdullah ibn Salam	Jewish scholar who embraced Islam as soon as he arrived	Bukhari 3911

LESSON

The success of the Hijrah came from the cooperation of many people, each with their own role. Some were brave, some kept secrets, some brought food and some knew the roads. In the work of da‘wah today too, everyone has a contribution to make.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF THE HIJRAH

The dates below follow the books of Sirah, especially al-Rahiq al-Makhtum. Scholars differ on some dates, particularly the day he left Makkah and the day he arrived at Quba'. What is agreed: he arrived in Madinah on a Monday in the month of Rabi' al-Awwal.

TIME	EVENT	SOURCE
Dhul-Hijjah, 13th year of prophethood	Second Pledge of al-'Aqabah at Mina	Part 6; books of Sirah
Muharram – Safar	The Companions emigrate in small groups	Bukhari 3925; books of Sirah
End of Safar	The plot at Dar an-Nadwah; the siege of his house	Al-Anfal 8:30; books of Sirah
The same night	He and Abu Bakr leave for the Cave of Thawr	Bukhari 3905
Three nights	Hiding in the Cave of Thawr	Bukhari 3905
The fourth day	Setting out by the coastal road with the guide	Bukhari 3905
On the way	The shepherd; Umm Ma'bad; Suraqah	Bukhari 3615, 3906; al-Hakim
Monday, Rabi' al-Awwal (622 CE)	Arrival at Quba'; stay with Banu 'Amr ibn 'Awf	Bukhari 3906
A few days at Quba'	Building Masjid Quba'	Bukhari 3906; At-Tawbah 9:108
Friday	First Friday prayer at Banu Salim; entry into Madinah	Books of Sirah
Thereafter	Stay at the house of Abu Ayyub; building the Prophet's Mosque	Bukhari 3906, 3932
Around 17 AH (638 CE)	'Umar establishes the Hijri calendar	Bukhari 3934; Wikipedia

Note: Bukhari 3906 says he stayed with Banu 'Amr ibn 'Awf "some ten-odd nights", and the narration of Anas (Bukhari 3932) says fourteen nights, while Ibn Ishaq says four days. This is an example of the difference between authentic Hadith and Sirah reports; the stronger is the narration of Sahih al-Bukhari.

LESSON

The timeline shows that the Hijrah was not a hasty act. It unfolded in stages over months: the pledge, the emigration of the Companions, Abu Bakr's preparations, then the Prophet's own journey. Great change requires long planning and patience.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE HIJRAH

1. WHY DID THE MESSENGER OF ALLAH ﷺ NOT EMIGRATE EARLIER?

He was waiting for Allah's permission. Abu Bakr asked permission to emigrate, and he said: "Wait, for I hope to be given permission" (Bukhari 3905). He also made sure the Companions arrived safely first.

2. WHY DID HE LEAVE AT NIGHT AND HEAD SOUTH?

To mislead Quraysh. They expected him to head north, towards Madinah. The Cave of Thawr lies south of Makkah, in the opposite direction (Bukhari 3905).

3. HOW LONG DID HE STAY IN THE CAVE OF THAWR?

Three nights, as in the Hadith of 'A'ishah (Bukhari 3905). 'Abdullah ibn Abi Bakr spent the nights with them and returned to Makkah before dawn.

4. ARE THE STORIES OF THE SPIDER AND THE DOVES AT THE CAVE AUTHENTIC?

No. The spider story is narrated in Musnad Ahmad with a disputed chain, while the dove story is weak. What is certain is Allah's protection, as He says in At-Tawbah 9:40 (see the chapter The Spider and the Doves).

5. WHO WAS THE GUIDE OF THE HIJRAH, AND WAS HE A MUSLIM?

A man from Banu al-Dil who knew the roads well, and at that time he still followed the religion of Quraysh (Bukhari 3905). The books of Sirah name him 'Abdullah ibn Uraiqit. This shows that it is permissible to employ a trustworthy non-Muslim.

6. HOW DID SURAQAH BECOME A PROTECTOR?

His horse's legs sank into the ground several times as he approached the party. He asked for safety and promised to keep their news secret. He went back and turned away anyone searching in that direction (Bukhari 3906).

7. WHEN, AND ON WHAT DAY, DID HE ARRIVE?

On a Monday in the month of Rabi' al-Awwal (Bukhari 3906). He was also born, sent as a prophet and passed away on a Monday. The exact date within the month is disputed in the books of Sirah.

8. WHAT WAS THE FIRST MOSQUE BUILT IN ISLAM?

Masjid Quba', which Allah praised as a mosque "founded on righteousness" (At-Tawbah 9:108). Praying in it is recommended; he used to visit it every Saturday (Bukhari 1193).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

9. WHERE WAS HIS FIRST FRIDAY PRAYER?

In the settlement of Banu Salim ibn 'Awf, between Quba' and Madinah, according to the books of Sirah. Masjid al-Jumu'ah now stands on that spot.

10. WHY DID HIS CAMEL KNEEL IN THE LAND OF BANU AL-NAJJAR?

He said: "Leave her, for she is under command" — the camel walked by Allah's command. She knelt at the site that later became the Prophet's Mosque, near the house of Abu Ayyub. He stayed at the house of Abu Ayyub (Bukhari 3906, 3911; Muslim 2053). The wording "for she is under command" comes from the books of Sirah.

11. WHY DOES THE ISLAMIC CALENDAR BEGIN WITH THE HIJRAH, NOT THE PROPHET'S ﷺ BIRTH?

The Companions did not count from his birth, his commissioning or his death, but from his arrival in Madinah (Bukhari 3934). The Hijrah was the starting point of the Muslim community and state. Muharram was made the start of the year because it is the first month after the Hajj season, according to the history books.

12. DOES HIJRAH STILL EXIST TODAY?

The Hijrah from Makkah to Madinah ended after the Conquest of Makkah: "There is no Hijrah after the Conquest, but jihad and intention" (Bukhari 2783). Yet the wider meaning of Hijrah remains: "The emigrant is one who abandons what Allah has forbidden" (Bukhari 10).

LESSON

These questions show how important it is to distinguish the authentic from the merely popular. The authentic story of the Hijrah is beautiful enough and moving enough for faith, without the need to add weak narrations.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The hijrah to Madinah carries ***lessons*** that never grow old:

EVENT	LESSON
The Companions emigrate first	A leader safeguards his followers.
Abu Bakr waits four months	Loyalty and careful preparation.
The trusts returned	Trust is kept even with enemies.
Meticulous planning	Reliance on Allah begins with effort.
"Allah is with us"	Calm is born of certainty in Allah.
Asma' and 'A'ishah	Women play a great role in the call.
A polytheist guide	Using the expertise of trustworthy people of any faith.
Suraqah becomes a protector	Today's enemy may be tomorrow's friend.
The mosque built first	The mosque is the core of the community.
The prayer for Madinah	Loving the place where we serve, for Allah's sake.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONCLUSION

The hijrah began with ***a burning midday*** at Abu Bakr's house and three nights in ***a narrow cave***, and ended with ***cries of joy*** in Madinah and ***the first bricks*** of the Prophet's Mosque. Two hunted men in the Cave of Thawr became the foundation of a nation that counts its years from that journey. True is the promise of Allah: ***"the word of Allah — that is the highest."***

In sha Allah, the series **The Prophet's Sirah** will continue with ***building the Madinan community***: the brotherhood of the Muhajirun and Ansar, the Charter of Madinah and the change of qiblah. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 7

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (2:207; 4:100; 8:30; 9:40; 9:108; 16:41; 59:9). https://tafsir.app/ibn-katheer/9/40

HADITH

Sahih al-Bukhari 1, 10, 40, 447, 1193, 3615, 3653, 3654, 3905, 3906, 3907, 3911, 3925, 3926, 3932, 3934. https://sunnah.com/bukhari

Sahih Muslim 681, 1162, 1398, 2053, 2381. https://sunnah.com/muslim

Musnad Ahmad 3251; al-Hakim, al-Mustadrak (hadith of Umm Ma'bad); al-Bayhaqi, Dala'il an-Nubuwwah.

BOOKS OF SIRAH AND REPORT ASSESSMENTS

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on the hijrah.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the hijrah.

Ibn Kathir, al-Bidayah wan-Nihayah, vol. 3 — the hijrah.

Islamland, fatwa 6863: riwayat labah-labah dan burung merpati di gua. https://www.islamland.com/tuk/fatawas/6863

HadithAnswers, "Authenticity of the famous nashid Tala'al Badru 'Alayna". https://hadithanswers.com/authenticity-of-the-famous-nashid-talaal-badru-alayna/

HadithAnswers, "The famous description of Nabi ﷺ by Ummu Ma'bad". https://hadithanswers.com/the-famous-description-of-nabi-sallallahu-alayhi-wa-sallam-by-ummu-mabad-radiyallahu-anha/

Wikipedia, "Hijrah". https://en.wikipedia.org/wiki/Hijrah

Wikipedia, "Quba Mosque". https://en.wikipedia.org/wiki/Quba_Mosque

Wikipedia, "Al-Masjid an-Nabawi". https://en.wikipedia.org/wiki/Al-Masjid_an-Nabawi

Wikipedia, "Islamic calendar". https://en.wikipedia.org/wiki/Islamic_calendar

PLACES, HISTORY AND ADDITIONAL HADITH

Sahih al-Bukhari 3777 (the Day of Bu'ath). https://sunnah.com/bukhari:3777

Sahih al-Bukhari 1871 (Yathrib is Madinah). https://sunnah.com/bukhari:1871

Sahih al-Bukhari 1873 (between the two harrahs). https://sunnah.com/bukhari:1873

Sahih al-Bukhari 1461 (the garden of Bairuha'). https://sunnah.com/bukhari:1461

Sahih al-Bukhari 2783 (no Hijrah after the Conquest of Makkah). https://sunnah.com/bukhari:2783

Ibn Kathir, Tafsir 3:103. https://tafsir.app/ibn-katheer/3/103

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Wikipedia, "Yawm al-Bu'ath". https://en.wikipedia.org/wiki/Yawm_al-Buath

Wikipedia, "Banu Aws". https://en.wikipedia.org/wiki/Banu_Aws

Discover Makkah, "Mount and Cave of Thawr". https://discovermakkah.sa/en/places-worth-visiting/landmarks/mount-and-cave-of-thawr

Islamic Landmarks, "Masjid Jummah". https://www.islamiclandmarks.com/madinah-other/masjid-jummah

AramcoWorld, "Hijrah: A Journey that Changed the World". https://www.aramcoworld.com/articles/2023/hijrah-a-journey-that-changed-the-world

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART TWO

Building the Community of Madinah

The Prophet's Sirah — Series 8

The Brotherhood of the Muhajirun and Ansar, the Adhan, the Charter of Madinah and the Change of Qiblah According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BUILDING THE COMMUNITY OF MADINAH

The seventh book of The Prophet's Sirah ended with the Messenger of Allah ﷺ arriving in Madinah and beginning to build the mosque. The hijrah was not merely a change of place; it was the start of ***a new community***. This eighth eBook tells how he built it — not with the sword or wealth, but with ***a mosque, brotherhood and a covenant***.

In roughly the first two years, Madinah witnessed ***the brotherhood of the Muhajirun and Ansar***, the first call of ***the adhan***, ***the Charter of Madinah***, the change of ***qiblah*** to the Ka'bah, and the obligation of ***fasting Ramadan***. Each event rests on the Qur'an and authentic Hadith, while information from the books of sirah is clearly marked.

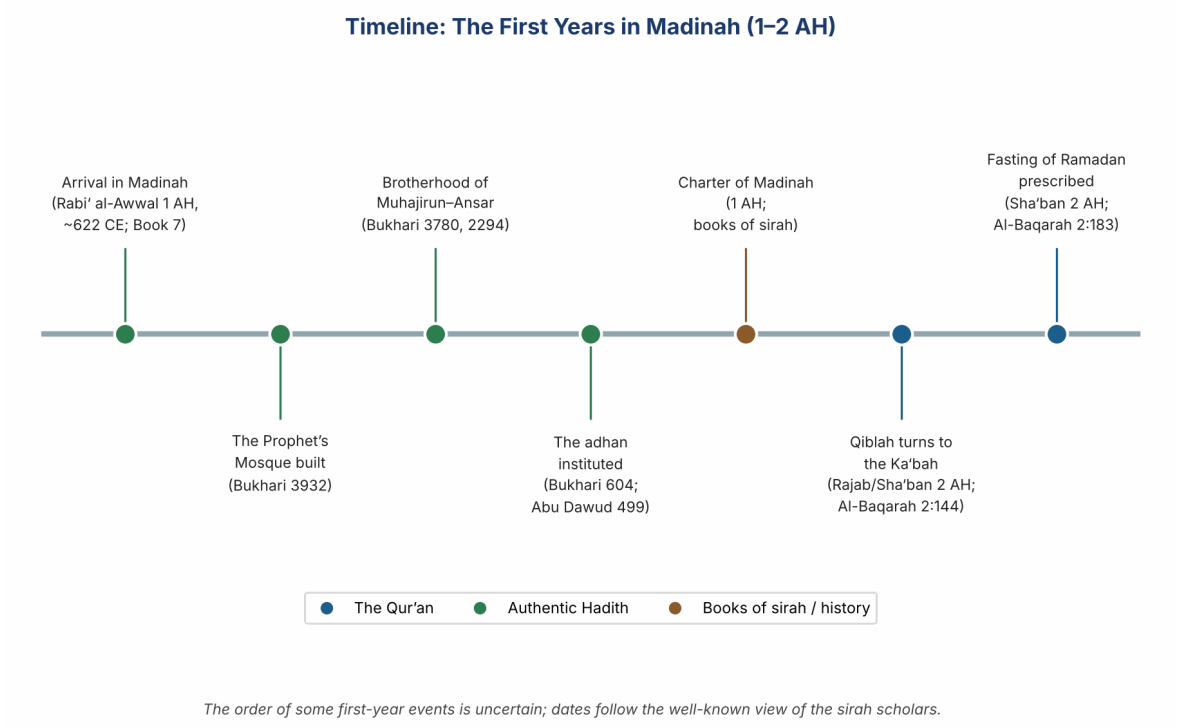


Figure 1: Timeline of the first years in Madinah.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A NEW COMMUNITY IN MADINAH

The Madinah the Messenger of Allah ﷺ came to was not a uniform town. Its people were made up of several groups differing in religion, lineage and interest:

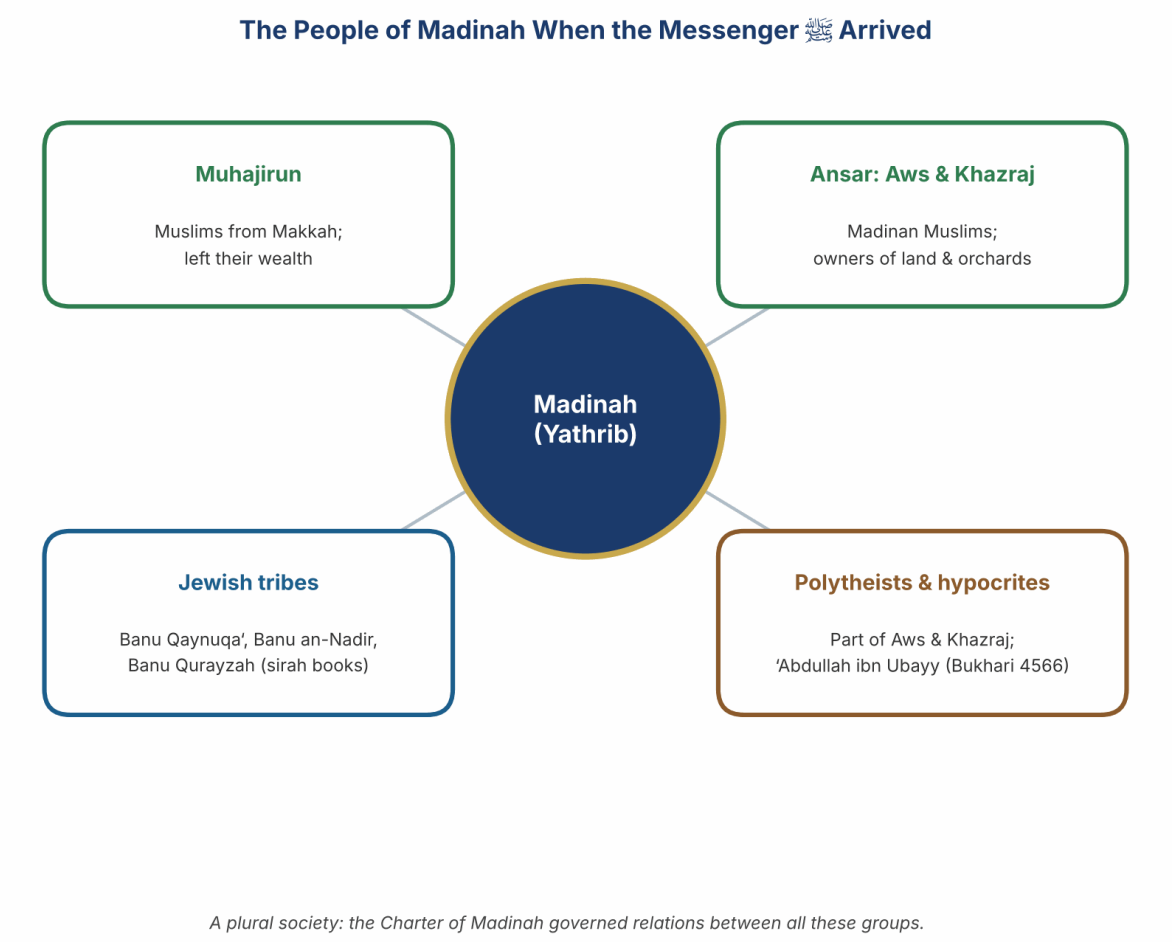


Figure 2: The groups in Madinah when the Messenger ﷺ arrived.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AWS AND KHAZRAJ: FROM ENEMIES TO BROTHERS

The two Arab tribes of Madinah, ***Aws and Khazraj***, had long fought each other. Their last war, ***the Battle of Bu'ath***, took place only a few years before the hijrah. 'A'ishah رضى الله عنها said: ***"The day of Bu'ath was a day Allah sent ahead for His Messenger"***, for it weakened their leaders so that they were readier to accept Islam (Sahih al-Bukhari 3777).

Allah reminds them of this favour: ***"remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers"***. Ibn Kathir mentions this verse was revealed concerning the Aws and KhazrajTafsir Ibn Kathir 3:103.

The lesson: Islam did not only change belief, it also ***healed deep-rooted enmity***. The first task of the Messenger of Allah ﷺ in Madinah was ***to unite hearts***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MOSQUE: CENTRE OF THE COMMUNITY

The first thing the Messenger of Allah ﷺ built in Madinah was ***a mosque*** (Book 7). The Prophet's Mosque was very simple: its pillars were ***palm trunks***, its roof ***palm fronds***, and its walls ***mud brick*** (Sahih al-Bukhari 3932). Yet it became the centre of all community affairs:

ROLE OF THE PROPHET'S MOSQUE	EXPLANATION
Place of worship	The five congregational prayers and Jumu'ah.
Centre of learning	The Messenger of Allah ﷺ taught the Qur'an and rulings in it.
House of guests and the poor	The People of the Suffah — "the guests of Islam" — lived on its veranda (Bukhari 6452).
Centre of administration	Receiving delegations, consulting and deciding.
Place of unity	The Muhajirun and Ansar met five times a day.

SIRAH NOTE: THE PEOPLE OF THE SUFFAH

At the back of the Prophet's Mosque was ***the Suffah***, a roofed platform where poor Companions without family or house in Madinah lived. Abu Hurayrah رضى الله عنه, who later became one of them, called them ***"the guests of Islam"*** (Sahih al-Bukhari 6452). The Messenger of Allah ﷺ sent them the charity he received and shared his gifts with them.

Their number varied; the books of sirah say it sometimes reached several dozen. They were ***full-time students*** in Islam's first school.

REFERENCES:

Sahih al-Bukhari 6452. https://sunnah.com/bukhari:6452

The lesson: in Islam the mosque is not merely a building for prayer, but ***the heart of the community***. The simplicity of its building did not lessen the greatness of its role.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BROTHERHOOD IN ANAS'S HOUSE

The Muhajirun reached Madinah ***empty-handed***. They had left homes, wealth and trade in Makkah. To solve this, the Messenger of Allah ﷺ took an unprecedented step: ***making each Muhajir the brother*** of one of the Ansar. Anas ibn Malik رضى الله عنه told where the bond was made:

HADITH — SAHIH AL-BUKHARI, NO. 2294

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسٍ رضى الله عنه أَبَلَغَكَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لاَ حِلْفَ فِي الإِسْلاَمِ. فَقَالَ قَدْ حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

TRANSLATION:

'Asim said: I asked Anas رضى الله عنه: "Has it reached you that the Prophet ﷺ said: 'There is no alliance (hilf) in Islam'?" He said: **"The Prophet ﷺ bound Quraysh and the Ansar together in my house."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn as-Sabbah, from Isma'il ibn Zakariyya, from 'Asim (al-Ahwal), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Guarantees, Hadith No. 2294. Also narrated by Muslim (No. 2529).

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:2294

Anas was answering a question about the saying ***"There is no hilf in Islam"***. Scholars explain that what is negated is ***the pre-Islamic pact*** of mutual support even in wrongdoing, while ***brotherhood based on faith and helping one another*** in good remains lawful.

SIRAH NOTE: HOW MANY WERE MADE BROTHERS?

Ibn Sa'd and the books of sirah say the Messenger of Allah ﷺ made ***ninety men*** brothers — forty-five Muhajirun and forty-five Ansar — in the house of Anas ibn Malik, a few months after the hijrah. This number is from the books of sirah; authentic hadith mentions only the place (Anas's house).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Mubarakpuri, ar-Raheeq al-Makhtum.

This brotherhood brought to life the words of Allah: ***"The believers are but brothers"***, the motto of this eBookTafsir Ibn Kathir 49:10.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"SHOW ME THE MARKET"

The most famous story of the brotherhood is that of ***'Abd ar-Rahman ibn 'Awf***, a Muhajir, and ***Sa'd ibn ar-Rabi'***, a wealthy man of the Ansar. It shows the height of sacrifice on one side, and the height of self-respect on the other:

HADITH — SAHIH AL-BUKHARI, NO. 3780

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ لَمَّا قَدِمُوا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ عَبْدِ الرَّحْمَنِ وَسَعْدِ بْنِ الرَّبِيعِ، قَالَ لِعَبْدِ الرَّحْمَنِ إِنِّي أَكْثَرُ الأَنْصَارِ مَالاً فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمِّهَا لِي أُطَلِّقْهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا. قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكُمْ فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ، فَمَا انْقَلَبَ إِلاَّ وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم مَهْيَمْ. قَالَ تَزَوَّجْتُ. قَالَ كَمْ سُقْتَ إِلَيْهَا. قَالَ نَوَاةً مِنْ ذَهَبٍ. أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، شَكَّ إِبْرَاهِيمُ.

TRANSLATION:

Ibrahim ibn 'Abd ar-Rahman ibn 'Awf narrated from his father: **When they (the Muhajirun) arrived in Madinah, the Messenger of Allah ﷺ made 'Abd ar-Rahman (ibn 'Awf) and Sa'd ibn ar-Rabi' brothers.**

Sa'd said to 'Abd ar-Rahman: "I am the wealthiest of the Ansar; I will split my wealth in two (half for you). I also have two wives; see which one you like, tell me, and I will divorce her, and when her waiting period ends, marry her." 'Abd ar-Rahman said: "May Allah bless your family and wealth for you. Where is your market?" They showed him the market of Banu Qaynuqa'. He did not return without a surplus of dried curd and butter. He kept going to the market, until one day he came with traces of yellow perfume. The Prophet ﷺ asked: **"What is this?"** He said: "I have married." He asked: **"How much dowry did you give?"** He said: "A piece of gold the weight of a date-stone."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn 'Abdullah, from Ibrahim ibn Sa'd, from his father (Sa'd ibn Ibrahim), from his grandfather (Ibrahim ibn 'Abd ar-Rahman ibn 'Awf).

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the brotherhood the Prophet ﷺ established between the Muhajirun and the Ansar, Hadith No. 3780.

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:3780

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO BEAUTIFUL CHARACTERS

SA'D IBN AR-RABI' (ANSAR)	'ABD AR-RAHMAN IBN 'AWF (MUHAJIR)
Offered half his wealth	Prayed for blessing on his brother's wealth
Generous without being asked	Kept his dignity; would not depend on others
Ithar — preferring his brother	'Iffah — refraining from asking
Gave what he had	"Show me the market" — worked for himself

'Abd ar-Rahman went to ***the market of Banu Qaynuqa'***, traded with very little capital, and soon was able to marry. He later became one of the ***wealthiest*** and most generous Companions. The Messenger of Allah ﷺ also taught in another hadith: ***"The upper hand is better than the lower hand"*** (Sahih al-Bukhari 1427).

Sa'd ibn ar-Rabi' رضى الله عنه was martyred at ***the Battle of Uhud***, according to the books of sirah — giving his life just as he had been ready to give his wealth.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BROTHERHOOD PAIRS

The Messenger of Allah ﷺ chose the brotherhood pairs wisely — often pairing people who ***complemented each other***. Among the pairs mentioned in hadith and the books of sirah:

MUHAJIR	ANSARI BROTHER AND SOURCE
'Abd ar-Rahman ibn 'Awf	Sa'd ibn ar-Rabi' — Sahih al-Bukhari 3780
Salman al-Farisi	Abu ad-Darda' — Sahih al-Bukhari 1968
Abu Bakr as-Siddiq	Kharijah ibn Zayd — sirah books
'Umar ibn al-Khattab	'Itban ibn Malik — sirah books
Abu 'Ubaydah ibn al-Jarrah	Sa'd ibn Mu'adh — sirah books
Mus'ab ibn 'Umayr	Abu Ayyub al-Ansari — sirah books

SALMAN AND ABU AD-DARDA'

Authentic hadith shows how this brotherhood worked in real life, when ***Salman*** visited his brother ***Abu ad-Darda'***:

HADITH — SAHIH AL-BUKHARI, NO. 1968

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَ سَلْمَانَ، وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً. فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ كُلْ. قَالَ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ. قَالَ فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ. قَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ. فَقَالَ نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم صَدَقَ سَلْمَانُ.

TRANSLATION:

Abu Juhayfah رضي الله عنه said: **The Prophet ﷺ made Salman and Abu ad-Darda' brothers. Salman visited Abu ad-Darda' and saw Umm ad-Darda' in shabby clothes. He asked: "What is the matter with you?" She said: "Your brother Abu ad-Darda' has no need of this world."** Abu ad-Darda' came and

prepared food, and said: "Eat, I am fasting." Salman said: "I will not eat until you eat." So he ate. At night Abu ad-Darda' got up to pray; Salman said: "Sleep," and he slept. Then he got up again; Salman said: "Sleep." At the end of the night Salman said: "Get up now," and they both prayed. **Salman said to him: "Your Lord has a right over you, your self has a right over you, and your family has a right over you; so give each its due."** Abu ad-Darda' came to the Prophet ﷺ and told him, and the Prophet ﷺ said: **"Salman has spoken the truth."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ja'far ibn 'Awn, from Abu al-'Umays, from 'Awn ibn Abi Juhayfah, from his father (Abu Juhayfah) رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, Hadith No. 1968.

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:1968

The lesson: Islamic brotherhood is not only sharing wealth, but also ***advising one another*** for the good of this world and the next.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

INHERITANCE BY BROTHERHOOD AND ITS ABROGATION

At first, this bond was so strong that a Muhajir ***inherited*** from his Ansari brother rather than from his own kin. Ibn 'Abbas رضى الله عنهما explained that this ruling was later ***abrogated***, leaving only ***help, support and sincere advice***, and bequest (Sahih al-Bukhari 2292).

Ibn 'Abbas linked it to the words of Allah: ***"And for all, We have made heirs to what is left by parents and relatives"*** Tafsir Ibn Kathir 4:33.

STAGE	RULING ON THE BROTHERHOOD
Early hijrah	Brothers in faith inherited from each other because of the Muhajirun's need.
Once the community was stable	Inheritance returned to kin (An-Nisa' 4:33; Al-Anfal 8:75).
Remains to this day	Mutual help, support, advice and bequest.

The lesson: Islamic law is ***gradual*** and suited to circumstances. When the pressing need passed, the ruling returned to its norm without erasing the spirit of brotherhood.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ANSAR WHO PREFERRED THEIR BROTHERS

The Qur'an praises the Ansar with a rare quality: ***ithar***, preferring others even when one is in need oneself. Abu Hurayrah رضى الله عنه narrated the story of an Ansari family that occasioned the verse:

HADITH — SAHIH AL-BUKHARI, NO. 3798

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ مَا مَعَنَا إِلاَّ الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ يَضُمُّ، أَوْ يُضِيفُ هَذَا. فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ أَنَا. فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ أَكْرِمِي ضَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ مَا عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي. فَقَالَ هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ، غَدَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ضَحِكَ اللَّهُ اللَّيْلَةَ ـ أَوْ عَجِبَ ـ مِنْ فَعَالِكُمَا فَأَنْزَلَ اللَّهُ {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **A man came to the Prophet ﷺ. He sent word to his wives, but they said: "We have nothing but water." The Messenger of Allah ﷺ said: "Who will host this man?" A man of the Ansar said: "I will." He took him home to his wife and said: "Honour the guest of the Messenger of Allah ﷺ." She said: "We have nothing but the children's food." He said: "Prepare your food, light the lamp, and put the children to sleep when they want supper." She prepared the food, lit the lamp and put the children to sleep, then got up as if to fix the lamp and put it out. The two of them pretended to eat, and went to bed hungry. In the morning he went to the Messenger of Allah ﷺ, who said: "Last night Allah laughed — or marvelled — at what you two did."** Then Allah revealed: {but give them preference over themselves, even though they are in privation…} (Al-Hashr 59:9).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from 'Abdullah ibn Dawud, from Fudayl ibn Ghazwan, from Abu Hazim, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3798. Also narrated by Muslim (No. 2054), who names the man as Abu Talhah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

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:3798

The verse revealed describes them as those who ***"They love those who emigrated to them"***, and give them preference over themselves, even in privationTafsir Ibn Kathir 59:9.

THE LAMP THAT WAS PUT OUT

Notice this couple's wisdom: they ***put out the lamp*** so the guest would not notice his hosts were not eating, letting him eat comfortably without embarrassment. They honoured the guest ***without making him feel indebted***. Muslim narrates that the man was ***Abu Talhah*** رضى الله عنه (Sahih Muslim 2054).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LOVE OF THE ANSAR IS A SIGN OF FAITH

The sacrifice of the Ansar was so great that the Messenger of Allah ﷺ made ***love for them*** part of faith:

HADITH — SAHIH AL-BUKHARI, NO. 17

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: **"The sign of faith is love of the Ansar, and the sign of hypocrisy is hatred of the Ansar."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid, from Shu'bah, from 'Abdullah ibn 'Abdullah ibn Jabr, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, chapter: love of the Ansar is a sign of faith, Hadith No. 17. Also narrated by Muslim (No. 74).

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:17

THE ANSAR OFFER THEIR PALM GROVES

The Ansar once said to the Prophet ﷺ: ***"Divide the palm groves between us and our brothers (the Muhajirun)."*** He said: ***"No."*** Then they said: "You (Muhajirun) work in our groves, and we share the fruit with you." They replied: "We hear and we obey" (Sahih al-Bukhari 2325).

This solution was very wise: the Ansar ***remained landowners***, the Muhajirun ***worked and earned*** with dignity, and both sides benefited. It is an early example of ***economic partnership*** in Islam.

WHO	CONTRIBUTION
Ansar	Land, groves, homes and protection
Muhajirun	Labour, trading skill and knowledge
The Messenger ﷺ	Leadership, justice and uniting hearts

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ADHAN: FROM A BELL TO BILAL'S CALL

In Makkah, the Muslims could not call to prayer openly. In Madinah, they needed a way to gather people at prayer times. Ibn 'Umar رضى الله عنهما described the discussion:

HADITH — SAHIH AL-BUKHARI, NO. 604

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **When the Muslims came to Madinah, they used to gather and estimate the time of prayer; no one called for it. One day they discussed this. Some said: "Use a bell like the Christians' bell." Others said: "Use a horn like the Jews' horn." 'Umar said: "Why not send a man to call to the prayer?" The Messenger of Allah ﷺ said: "O Bilal, get up and call to the prayer."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Abd ar-Razzaq, from Ibn Jurayj, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Adhan, chapter on the beginning of the adhan, Hadith No. 604. Also narrated by Muslim (No. 377).

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:604

PROPOSAL	ORIGIN
A bell (naqus)	The Christians' way
A horn (buq)	The Jews' way
A man calling out	'Umar's suggestion — accepted

The lesson: the Messenger of Allah ﷺ ***consulted*** the Companions, and Islam chose ***its own*** distinctive symbol, not copying other religions. A human voice proclaiming Allah's name became this nation's sign to this day.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DREAM OF 'ABDULLAH IBN ZAYD

The words of the adhan we hear today come from ***a true dream*** of a Companion of the Ansar, 'Abdullah ibn Zayd رضى الله عنه:

HADITH — SUNAN ABI DAWUD, NO. 499

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ، قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلاَةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ فَقُلْتُ يَا عَبْدَ اللَّهِ أَتَبِيعُ النَّاقُوسَ قَالَ وَمَا تَصْنَعُ بِهِ فَقُلْتُ نَدْعُو بِهِ إِلَى الصَّلاَةِ. قَالَ أَفَلاَ أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ فَقُلْتُ لَهُ بَلَى. قَالَ فَقَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ قَالَ ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ ثُمَّ قَالَ وَتَقُولُ إِذَا أَقَمْتَ الصَّلاَةَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ بِمَا رَأَيْتُ فَقَالَ إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلاَلٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ. فَقُمْتُ مَعَ بِلاَلٍ فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤَذِّنُ بِهِ - قَالَ - فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ وَيَقُولُ وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلِلَّهِ الْحَمْدُ.

TRANSLATION:

'Abdullah ibn Zayd رضى الله عنه said: **When the Messenger of Allah ﷺ ordered a bell to be made and struck to gather people for prayer, in my sleep a man carrying a bell in his hand came round to me. I said: "O servant of Allah, will you sell the bell?" He asked: "What will you do with it?" I said: "We will call people to prayer with it." He said: "Shall I not show you something better than that?" I said: "Yes." He said: "Say: Allahu akbar, Allahu akbar…"** — and he taught the words of the adhan and the iqamah. **In**

the morning I came to the Messenger of Allah ﷺ and told him. He said: "It is a true vision, in sha Allah. Go with Bilal and teach him what you saw so that he calls it out, for his voice is louder than yours." When 'Umar ibn al-Khattab heard it from his house, he came out trailing his cloak and said: **"By the One who sent you with the truth, O Messenger of Allah, I saw the same as he saw."** The Messenger of Allah ﷺ said: **"All praise is due to Allah."**

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Muhammad ibn Mansur at-Tusi, from Ya'qub (ibn Ibrahim), from his father (Ibrahim ibn Sa'd), from Muhammad ibn Ishaq, from Muhammad ibn Ibrahim at-Taymi, from Muhammad ibn 'Abdullah ibn Zayd, from his father, 'Abdullah ibn Zayd رضى الله عنه.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Prayer, chapter on how the adhan is made, Hadith No. 499. The words of the adhan and iqamah are summarised.

GRADE: HASAN SAHIH — graded hasan sahih by al-Albani (Sahih Sunan Abi Dawud).

Source: https://sunnah.com/abudawud:499

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

RECONCILING THE TWO REPORTS

Ibn 'Umar's hadith (Bukhari 604) says 'Umar suggested a man calling out, and Bilal was ordered to call. 'Abdullah ibn Zayd's hadith says the words of the adhan were taught in a dream. Ibn Hajar reconciles them: Bilal's first call was a general call ***"as-salatu jami'ah"***, then the full words of the adhan were set after 'Abdullah ibn Zayd's dream, which the Messenger of Allah ﷺ ***confirmed*** and 'Umar's dream ***supported***.

WORDS OF THE ADHAN	MEANING
Allahu akbar (4 times)	Allah is the Greatest
Ashhadu an la ilaha illallah (2 times)	I bear witness there is no god but Allah
Ashhadu anna Muhammadan Rasulullah (2 times)	I bear witness Muhammad is the Messenger of Allah
Hayya 'ala as-salah (2 times)	Come to prayer
Hayya 'ala al-falah (2 times)	Come to success
Allahu akbar (2 times); La ilaha illallah	Allah is the Greatest; there is no god but Allah

The lesson: the Messenger of Allah ﷺ chose ***Bilal*** because ***his voice was louder***, even though the dream was 'Abdullah ibn Zayd's. Each person is given a task according to ***their strength***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BILAL: THE FIRST VOICE OF THE ADHAN

Bilal ibn Rabah رضى الله عنه was a former slave of Abyssinian descent who was tortured in the desert of Makkah for holding to ***"One, One"*** (Book 4). Now he became Islam's ***first mu'adhdhin***, his voice calling all of Madinah to prayer five times a day.

'Umar ibn al-Khattab رضى الله عنه once said: ***"Abu Bakr is our master, and he freed our master"*** — meaning Bilal (Sahih al-Bukhari 3754). A caliph called a former slave ***"our master"***.

> **SIRAH NOTE: BILAL AFTER THE PROPHET'S ﷺ DEATH**
>
> History books say that after the death of the Messenger of Allah ﷺ, Bilal ***found it hard to call the adhan*** in Madinah out of grief, and moved to Sham. Stories about his last adhan in Madinah are narrated with disputed chains.
>
> **REFERENCES:**
> Ibn Hajar, al-Isabah, biography of Bilal ibn Rabah.

The lesson: in Islam, honour is measured by ***piety***, not skin colour or lineage. The voice of a former slave became ***the voice of the nation***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CHARTER OF MADINAH

To govern relations between all the groups in Madinah — the Muhajirun, the Ansar and the Jewish tribes — the Messenger of Allah ﷺ had a document written known as ***the Charter of Madinah*** (*Sahifat al-Madinah*). Many historians regard it as one of the earliest ***written constitutions*** in history.

KEY PROVISION	MEANING
The believers are ***one ummah***	The bond of faith above tribal bonds.
Each clan bears its members' blood-money and ransoms	Shared responsibility and justice.
The Jews have their religion, the Muslims theirs	Freedom of religion within one polity.
All parties defend Madinah against attack	Joint defence.
The valley of Yathrib is ***a sanctuary***	Madinah a sacred, safe city.
Disputes are referred to Allah and Muhammad ﷺ	One leadership and judiciary.
No protection for Quraysh and their helpers	Closing the door to alliances with the enemy.

Source: Wikipedia, "Constitution of Medina".

SIRAH NOTE: THE STATUS OF THE CHARTER'S TEXT

The text of the Charter reaches us mainly through ***Ibn Ishaq*** (in Ibn Hisham's recension) and ***Abu 'Ubayd*** in Kitab al-Amwal, ***without a complete chain***. Most historians, Muslim and non-Muslim, accept its general authenticity because its language and content fit its time. The text is usually divided into about ***47 clauses***.

Parts of its content are ***supported by authentic hadith***, such as 'Ali's sheet stating that Madinah is a sanctuary and that ***"the protection of the Muslims is one"*** (next chapter).

REFERENCES:

Wikipedia, "Constitution of Medina". https://en.wikipedia.org/wiki/Constitution_of_Medina

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MADINAH, A SANCTUARY

One important ruling for this new city was ***its sanctity***. 'Ali ibn Abi Talib رضى الله عنه kept a written sheet from the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 1870

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ - رضى الله عنه - قَالَ مَا عِنْدَنَا شَىْءٌ إِلاَّ كِتَابُ اللَّهِ، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ صلى الله عليه وسلم الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَقَالَ ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ.

TRANSLATION:

'Ali رضى الله عنه said: **"We have nothing (written) except the Book of Allah and this sheet from the Prophet ﷺ: 'Madinah is a sanctuary from (Mount) 'Ayr to such-and-such. Whoever introduces a new matter (an innovation or a crime) in it, or shelters one who does, upon him is the curse of Allah, the angels and all people; neither obligatory nor voluntary deeds will be accepted from him. The protection granted by the Muslims is one, extended even by the least of them; whoever betrays the protection given by a Muslim, upon him is the curse of Allah, the angels and all people…'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from 'Abd ar-Rahman (ibn Mahdi), from Sufyan, from al-A'mash, from Ibrahim at-Taymi, from his father (Yazid ibn Sharik), from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter on the sanctuary of Madinah, Hadith No. 1870. Also narrated by Muslim (No. 1370).

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:1870

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PARALLELS WITH THE CHARTER OF MADINAH

'ALI'S SHEET (BUKHARI 1870)	CHARTER OF MADINAH (SIRAH BOOKS)
Madinah is a sanctuary	The valley of Yathrib is a sanctuary
The protection of the Muslims is one	Allah's protection is one; the least of them may grant protection
A curse on whoever shelters a criminal	No one may shelter or aid a wrongdoer

These parallels show that the principles of the Charter of Madinah are ***rooted in authentic Sunnah***. The Messenger of Allah ﷺ also prayed for Madinah's blessing, and said that ***Ibrahim made Makkah a sanctuary, and he made Madinah a sanctuary*** (Sahih al-Bukhari 2129).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BLESSINGS OF MADINAH

The town once known for its epidemic fever (Book 7) became ***the most blessed city*** after Makkah. The Messenger of Allah ﷺ himself prayed for its blessing:

HADITH — SAHIH AL-BUKHARI, NO. 1885

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَىْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ. تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ prayed: **"O Allah, place in Madinah twice the blessing You placed in Makkah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Wahb ibn Jarir, from his father (Jarir ibn Hazim), from Yunus, from Ibn Shihab, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, Hadith No. 1885. Also narrated by Muslim (No. 1369).

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:1885

He also foretold that Madinah would remain ***a stronghold of faith*** until the end of time:

HADITH — SAHIH AL-BUKHARI, NO. 1876

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"Faith will retreat to Madinah just as a snake retreats to its hole."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn al-Mundhir, from Anas ibn 'Iyad, from 'Ubaydullah (ibn 'Umar), from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter: faith retreats to Madinah, Hadith No. 1876. Also narrated by Muslim (No. 147).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

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:1876

And Madinah is ***guarded by angels***:

HADITH — SAHIH AL-BUKHARI, NO. 1880

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم. عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"At the entrances of Madinah there are angels; neither plague nor the Dajjal can enter it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il (ibn Abi Uways), from Malik, from Nu'aym ibn 'Abdullah al-Mujmir, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter: the Dajjal will not enter Madinah, Hadith No. 1880. Also narrated by Muslim (No. 1379).

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:1880

VIRTUE OF MADINAH	SOURCE
A sanctuary, like Makkah	Bukhari 1870, 2129
Twice the blessing of Makkah	Bukhari 1885
Faith retreats to Madinah	Bukhari 1876
Neither plague nor the Dajjal enters it	Bukhari 1880
Loved as Makkah or more	Bukhari 3926 (Book 7)

The lesson: a place becomes honoured through ***the faith of its people*** and ***the prayer of the Messenger of Allah*** ﷺ. Yathrib, once divided and diseased, became ***al-Madinah al-Munawwarah*** — the radiant city.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JEWISH NEIGHBOURS AND THE FAST OF 'ASHURA

The Jews of Madinah were ***People of the Book*** who knew the stories of the prophets. Some embraced Islam like ***'Abdullah ibn Salam*** (Book 7), and many remained in their religion. The Messenger of Allah ﷺ dealt with them justly — as neighbours, trading in the market of Banu Qaynuqa' (Bukhari 3780) and bound by covenant.

THE FAST OF 'ASHURA

Ibn 'Abbas رضى الله عنهما narrated what the Messenger of Allah ﷺ saw soon after arriving in Madinah:

HADITH — SAHIH AL-BUKHARI, NO. 2004

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ مَا هَذَا. قَالُوا هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ. فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **The Prophet ﷺ came to Madinah and saw the Jews fasting on the day of 'Ashura. He asked: "What is this?" They said: "This is a good day; the day Allah saved the Children of Israel from their enemy, so Musa fasted it." He said: "I am closer to Musa than you." So he fasted it and ordered (the Muslims) to fast it.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith, from Ayyub, from 'Abdullah ibn Sa'id ibn Jubayr, from his father (Sa'id ibn Jubayr), from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, chapter on fasting the day of 'Ashura, Hadith No. 2004. Also narrated by Muslim (No. 1130).

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:2004

The lesson: the Muslims are ***heirs of the prophets***, including Musa عَلَيْهِ السَّلَامُ. Islam acknowledges the good found among the People of the Book, while keeping ***its own identity***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ABDULLAH IBN UBAYY AND THE SEEDS OF HYPOCRISY

Not everyone in Madinah was glad at the coming of the Messenger of Allah ﷺ. ***'Abdullah ibn Ubayy ibn Salul***, a leader of Khazraj, had nearly been crowned king of Madinah before the hijrah. His arrival thwarted that ambition. Usamah ibn Zayd رضى الله عنهما described one incident:

HADITH — SAHIH AL-BUKHARI, NO. 4566

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ ـ قَالَ ـ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَإِذَا فِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ أَيُّهَا الْمَرْءُ، إِنَّهُ لاَ أَحْسَنَ مِمَّا تَقُولُ، إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِينَا بِهِ فِي مَجْلِسِنَا، ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ، فَاغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ صلى الله عليه وسلم دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ. يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ قَالَ كَذَا وَكَذَا. قَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ، اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، لَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الأَذَى قَالَ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

اللَّهُ عَزَّ وَجَلَّ {وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا} الآيَةَ، وَقَالَ اللَّهُ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ} إِلَى آخِرِ الآيَةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أُبَيٍّ ابْنُ سَلُولَ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ، وَعَبَدَةِ الأَوْثَانِ هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

TRANSLATION:

Usamah ibn Zayd رضى الله عنهما related that **the Messenger of Allah ﷺ rode a donkey, with Usamah behind him, to visit Sa'd ibn 'Ubadah, before the battle of Badr. He passed a gathering in which was 'Abdullah ibn Ubayy ibn Salul — before he (outwardly) accepted Islam. In that gathering were Muslims, idol-worshipping polytheists and Jews mixed together.** When the donkey's dust reached the gathering, 'Abdullah ibn Ubayy covered his nose and said: "Do not raise dust on us." The Messenger of Allah ﷺ greeted them, stopped, dismounted, invited them to Allah and recited the Qur'an to them. 'Abdullah ibn Ubayy said: "Man, nothing is better than what you say if it is true; but do not trouble us with it in our gatherings." 'Abdullah ibn Rawahah said: "Rather, O Messenger of Allah, bring it to our gatherings, for we love it." They began insulting one another and almost fought, and ***the Prophet ﷺ kept calming them*** until they settled. He went on to Sa'd ibn 'Ubadah and told him. Sa'd said: **"O Messenger of Allah, pardon him and forgive him. By Allah, Allah brought you the truth just when the people of this town had agreed to crown him (king). When Allah overturned that with the truth He gave you, he was aggrieved; that is why he behaved as he did."** So the Messenger of Allah ﷺ pardoned him. (The hadith goes on to explain that he and his Companions pardoned the polytheists and the People of the Book and bore their harm with patience.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from 'Urwah ibn az-Zubayr, from Usamah ibn Zayd رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah Ali 'Imran, Hadith No. 4566. Also narrated by Muslim (No. 1798). Translation summarised.

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:4566

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SEEDS OF HYPOCRISY

After the victory of Badr (Book 9), 'Abdullah ibn Ubayy and his followers ***outwardly accepted Islam***, but their hearts did not change. This was the beginning of the ***hypocrites*** — an enemy within, much mentioned in the Qur'an. Usamah's hadith shows that their stance stemmed from ***envy and love of power***, not lack of evidence.

The lesson: the Messenger of Allah ﷺ ***was patient and forgave***, calmed the quarrel, and did not answer insult with force. Leadership demands ***long patience***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FIRST CHILD OF THE MUHAJIRUN

The first year in Madinah also brought joy. Asma' bint Abi Bakr رضى الله عنها, who emigrated in full pregnancy, gave birth to a son at Quba':

HADITH — SAHIH AL-BUKHARI, NO. 3909

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ. تَابَعَهُ خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا هَاجَرَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْىَ حُبْلَى.

TRANSLATION:

Asma' رضى الله عنها said that she conceived 'Abdullah ibn az-Zubayr in Makkah. **"I set out (on the hijrah) when my pregnancy was full term, reached Madinah and stopped at Quba', and gave birth to him at Quba'. Then I brought him to the Messenger of Allah ﷺ and put him in his lap. He asked for a date, chewed it and put it into the baby's mouth, so the first thing to enter his stomach was the saliva of the Messenger of Allah ﷺ. Then he rubbed his palate with the date and prayed for blessing on him. He was the first child born in Islam (among the Muhajirun in Madinah)."** Al-Bukhari also cites a supporting report that Asma' emigrated to the Prophet ﷺ while pregnant.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zakariyya ibn Yahya, from Abu Usamah, from Hisham ibn 'Urwah, from his father ('Urwah), from Asma' رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3909. Also narrated by Muslim (No. 2146).

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:3909

The baby, ***'Abdullah ibn az-Zubayr***, was the first child born among the Muhajirun in Madinah. The Messenger of Allah ﷺ performed ***tahnik*** for him — chewing a date and rubbing it on the baby's palate — and prayed for blessing on him. This Sunnah of ***tahnik*** is practised by Muslims to this day.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUNNAH AT BIRTH	SOURCE
Tahnik with a date	Bukhari 3909
Praying for blessing on the baby	Bukhari 3909
Bringing the baby to a righteous person	Bukhari 3909

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE QIBLAH TURNS TO THE KA'BAH

For ***sixteen or seventeen months*** in Madinah, the Muslims prayed towards ***Jerusalem***. The Messenger of Allah ﷺ greatly hoped the qiblah would be turned to the Ka'bah, the qiblah of his father Ibrahim عَلَيْهِ السَّلَامُ, and often looked up to the sky awaiting revelation. Allah says:

SURAH AL-BAQARAH 2:144

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

Translation: Sahih International — quran.com/2:144

HADITH — SAHIH AL-BUKHARI, NO. 4486

حَدَّثَنَا أَبُو نُعَيْمٍ، سَمِعَ زُهَيْرًا، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى ـ أَوْ صَلاَّهَا ـ صَلاَةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ قَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ}

TRANSLATION:

Al-Bara' رضى الله عنه narrated that **the Messenger of Allah ﷺ prayed towards Jerusalem for sixteen or seventeen months, and he loved for his qiblah to be towards the Ka'bah. He prayed — it was the 'Asr prayer — (towards the Ka'bah), and some people prayed with him. One of those who had prayed with him went out and passed people in a mosque who were bowing. He said: "I bear witness by Allah that**

I have prayed with the Prophet ﷺ facing Makkah." So they turned towards the Ka'bah as they were (bowing). Some people had died before the qiblah was changed, and we did not know what to say about them. Then Allah revealed: {And never would Allah have caused you to lose your faith…} (Al-Baqarah 2:143).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Zuhayr, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah Al-Baqarah, Hadith No. 4486. See also No. 40.

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:4486

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

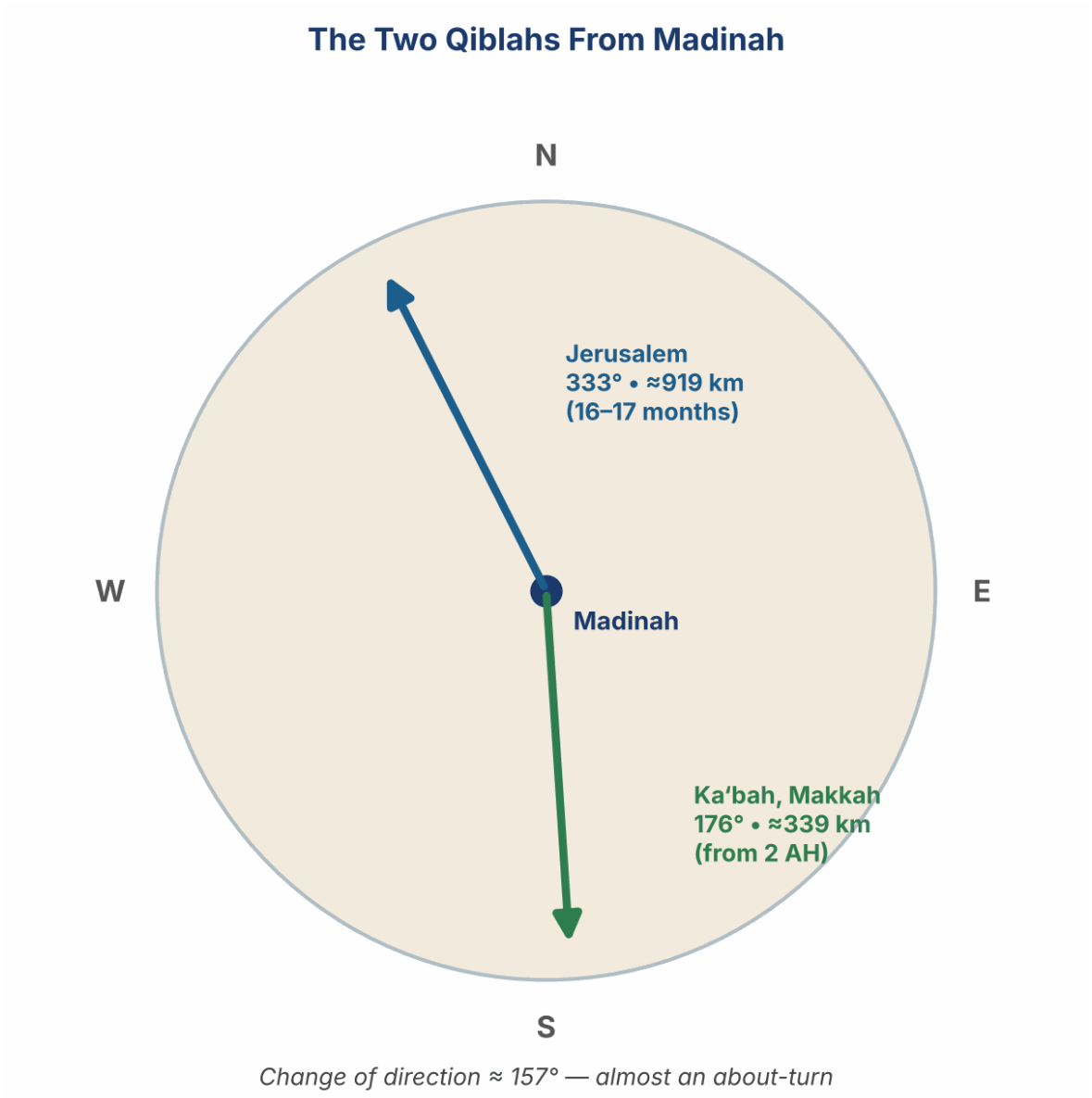


Figure 3: The two qiblah directions from Madinah.

The figure above shows how great the change was: from Madinah, Jerusalem lies ***north-northwest***, while Makkah lies ***south***. Those praying had to ***turn almost completely around***. Wikipedia places this event in ***Rajab or Sha'ban, 2 AH*** (623 CE) (Wikipedia, "Qibla").

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TURNING WITHIN THE PRAYER

News of the change of qiblah spread quickly. Ibn 'Umar رضى الله عنهما described what happened at Quba' the next morning:

HADITH — SAHIH AL-BUKHARI, NO. 403

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: **While the people were praying Fajr at Quba', someone came to them and said: "Qur'an has been revealed to the Messenger of Allah ﷺ tonight, and he has been commanded to face the Ka'bah, so face it." Their faces were towards Sham, and they turned round towards the Ka'bah.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer, chapter on the qiblah, Hadith No. 403. Also narrated by Muslim (No. 526).

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:403

OBEDIENCE WITHOUT DELAY

The Companions did not say: "Let us finish the prayer first, then verify this news." They ***turned right in the middle of the prayer***, trusting the upright bearer of the news. Scholars derive from this hadith that ***the report of one trustworthy person*** (khabar ahad) is accepted in matters of religion.

Allah explains the wisdom of the change: ***"And thus we have made you a just community"***. The same verse says the change of qiblah was a test to distinguish who truly follows the MessengerTafsir Ibn Kathir 2:143.

SIRAH NOTE: MASJID AL-QIBLATAYN

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The books of sirah say the change of qiblah came while the Messenger of Allah ﷺ was praying Zuhr in the mosque of ***Banu Salimah***, and he turned mid-prayer. That mosque is now known as ***Masjid al-Qiblatayn*** (the Mosque of the Two Qiblahs).

Authentic hadith (Bukhari 4486) mentions ***'Asr*** as the first prayer towards the Ka'bah, and a group in ***another mosque*** turning while bowing. Scholars reconcile that the news reached different groups at different times: Banu Salimah at 'Asr, and the people of Quba' at Fajr the next day (Bukhari 403).

REFERENCES:

Ibn Hajar, Fath al-Bari, commentary on hadith 40 and 403.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FAST OF RAMADAN AND ZAKAT AL-FITR

In ***Sha'ban of the 2nd year after the hijrah***, according to the books of sirah, Allah made ***the fast of Ramadan*** obligatory:

Allah says: ***"decreed upon you is fasting as it was decreed upon those before you that you may become righteous"***Tafsir Ibn Kathir 2:183.

In the same year ***zakat al-fitr*** was made obligatory, to purify the fasting person and feed the poor on the day of Eid:

HADITH — SAHIH AL-BUKHARI, NO. 1503

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **The Messenger of Allah ﷺ made zakat al-fitr obligatory — a sa' of dates or a sa' of barley — on every slave and free person, male and female, young and old among the Muslims, and he ordered that it be paid before the people go out to the (Eid) prayer.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Muhammad ibn as-Sakan, from Muhammad ibn Jahdam, from Isma'il ibn Ja'far, from 'Umar ibn Nafi', from his father (Nafi'), from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, chapter on the obligation of zakat al-fitr, Hadith No. 1503. Also narrated by Muslim (No. 984).

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:1503

WORSHIP	FIRST PRESCRIBED (APPROX.)
The five prayers	Night of the Mi'raj, before the hijrah (Book 6)
The adhan	1 AH (Bukhari 604)
Jumu'ah in Madinah	At the hijrah (Book 7)
Qiblah to the Ka'bah	Rajab/Sha'ban 2 AH
Fasting Ramadan	Sha'ban 2 AH

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WORSHIP	FIRST PRESCRIBED (APPROX.)
Zakat al-fitr	2 AH, before the first Eid

The lesson: Islam's acts of worship were ***prescribed in stages***, alongside the building of the community. The first Ramadan in Islamic history was followed by ***the Battle of Badr*** — the story of Book 9.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE STORIES AND THEIR STATUS

Most events in this eBook are ***authentic*** and found in Sahih al-Bukhari. Some details are found only in the books of sirah and history:

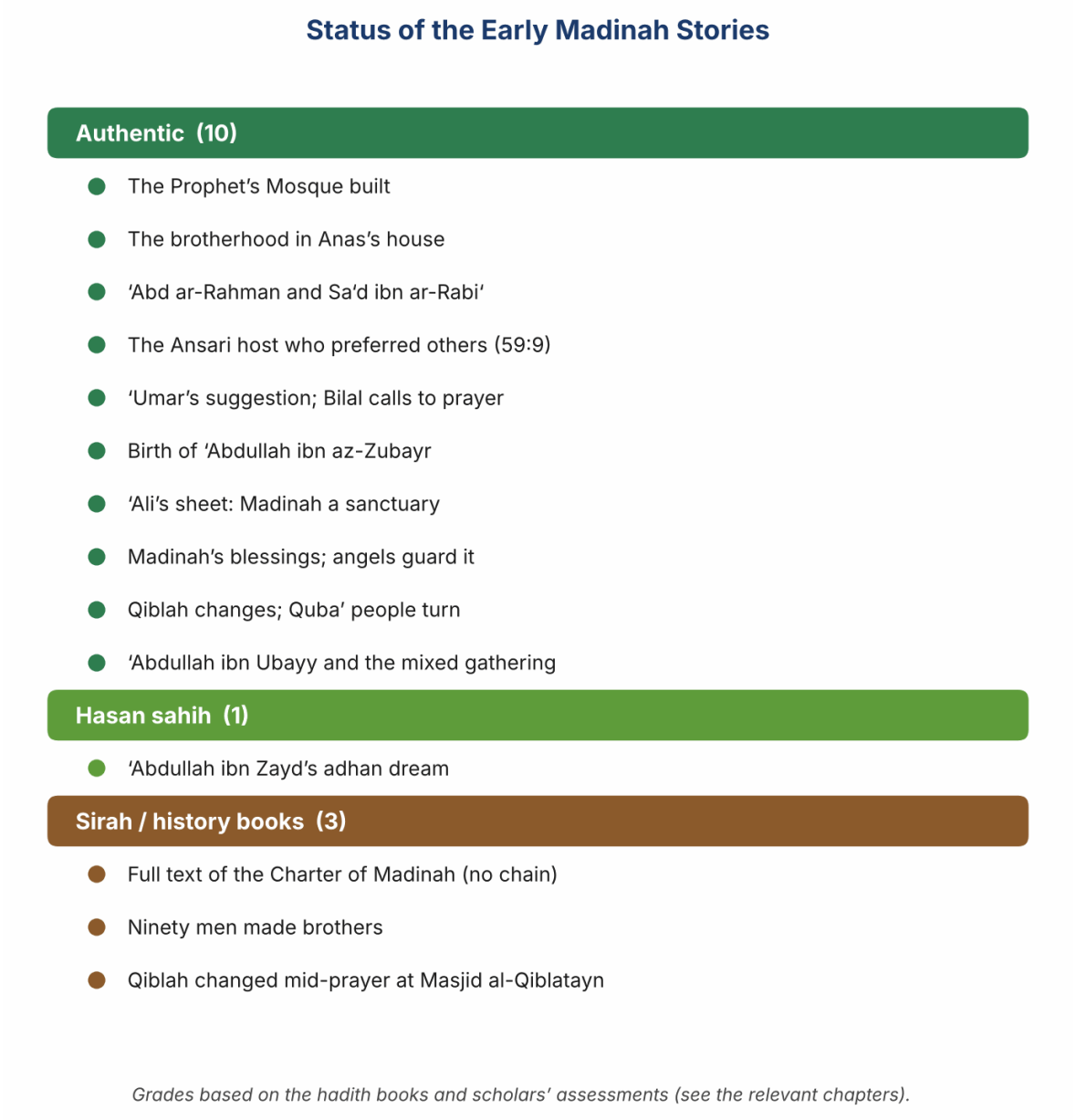


Figure 4: The status of the early Madinah stories.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	STATUS AND SOURCE
The Prophet's Mosque built; the People of the Suffah	Authentic — Bukhari 3932, 6452
The brotherhood in Anas's house	Authentic — Bukhari 2294
'Abd ar-Rahman and Sa'd; Salman and Abu ad-Darda'	Authentic — Bukhari 3780, 1968
Inheritance by brotherhood abrogated	Authentic — Bukhari 2292
The Ansari host (59:9); the palm groves	Authentic — Bukhari 3798, 2325
The adhan suggestion; Bilal ordered to call	Authentic — Bukhari 604
'Abdullah ibn Zayd's dream	Hasan sahih — Abu Dawud 499
Madinah a sanctuary	Authentic — Bukhari 1870, 2129
Madinah's blessings; angels guard it	Authentic — Bukhari 1885, 1876, 1880
The fast of 'Ashura	Authentic — Bukhari 2004
'Abdullah ibn Ubayy	Authentic — Bukhari 4566
Birth of 'Abdullah ibn az-Zubayr	Authentic — Bukhari 3909
Qiblah changes; Quba' people turn	Authentic — Bukhari 4486, 403
Zakat al-fitr	Authentic — Bukhari 1503
Full text of the Charter of Madinah	Sirah books (Ibn Ishaq, Abu 'Ubayd) without a full chain; generally accepted by historians
Ninety men made brothers; names of other pairs	Sirah books (Ibn Sa'd, Ibn Hisham)
Qiblah changed mid-Zuhr at Masjid al-Qiblatayn	Sirah books

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FOUR FOUNDING COMMANDS FOR THE COMMUNITY

What were the first words the people of Madinah heard from the Messenger of Allah ﷺ? 'Abdullah ibn Salam رضى الله عنه, the Jewish rabbi who embraced Islam as soon as he arrived (Siri 7), describes that moment. These brief commands became the foundation for the whole building of the community described in this eBook.

HADITH: THE FIRST WORDS IN MADINAH

'Abdullah ibn Salam رضى الله عنه said: "When the Messenger of Allah ﷺ came to Madinah, the people hurried to him… I came with the people to see him. When I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was: 'O people, spread the greeting of peace, feed others, uphold the ties of kinship, and pray at night while people are asleep, and you will enter Paradise in peace.'"

Grade: AUTHENTIC — al-Tirmidhi said hasan sahih; graded authentic by al-Albani — Jami' al-Tirmidhi 2485; also Sunan Ibn Majah 1334.

COMMAND	ITS EFFECT ON THE COMMUNITY
Spread the greeting of peace	Removes hostility and suspicion; strangers become acquaintances.
Feed others	Ensures no one goes hungry — vital when the Muhajirun arrived empty-handed.
Uphold ties of kinship	Strengthens families, the basis of a stable society.
Pray at night	Builds a personal bond with Allah; spiritual strength behind the work of the day.

GREETING EVERYONE

The same command is repeated in other Hadith. A man asked: "Which Islam is best?" He replied: "That you feed others, and give the greeting of peace to those you know and those you do not know" (Sahih al-Bukhari 12). He also said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greeting of peace among yourselves" (Sahih Muslim 54).

Notice the order: faith leads to love, and love is built through small deeds repeated every day. The brotherhood of the Muhajirun and the Ansar (chapters 3–8) is the great implementation of this command; the greeting and the shared meal are its daily implementation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

The Messenger of Allah ﷺ began building the community not with laws or an army, but with character: the greeting of peace, food, kinship and night prayer. A strong society begins with clean hearts and giving hands. These commands remain a remedy for our neighbourhoods and communities today.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERMISSION TO FIGHT

For thirteen years in Makkah, the Muslims were commanded to be patient and not to retaliate, even when tortured, boycotted and driven out. In Madinah, for the first time, they had a homeland of their own. It was then that Allah revealed permission to defend themselves:

"Permission (to fight) is given to those who are fought against, because they have been wronged; and Allah is indeed able to help them. Those who were expelled from their homes without right — only because they said: Our Lord is Allah" (Al-Hajj 22:39–40).

Ibn Kathir reports from Ibn 'Abbas رضى الله عنهما and many of the early scholars that this was the first verse revealed about fighting (Tafsir Ibn Kathir 22:39). Notice the reason given: they were wronged and expelled solely because of their faith. This permission was to stop oppression, not to force people to embrace Islam.

THE THREAT FROM QURAYSH CONTINUED

Quraysh did not leave the Muslims to live in peace in Madinah. They also barred the Muslims from al-Masjid al-Haram. An authentic Hadith captures the atmosphere:

> **HADITH: SA'D IBN MU'ADH IN MAKKAH**
>
> Sa'd ibn Mu'adh رضى الله عنه, the leader of the Aws, went to Makkah to perform 'umrah and stayed with his old friend Umayyah ibn Khalaf. While he was performing tawaf, Abu Jahl met him and said: "You perform tawaf around the Ka'bah in safety, when you have sheltered Muhammad and his companions?" Abu Jahl also said: "Were you not with Abu Safwan (Umayyah), you would not return to your family safely." Sa'd replied: "By Allah, if you prevent me from this, I will prevent you from something harder on you: your (trade) route past Madinah."
>
> Grade: AUTHENTIC — Sahih al-Bukhari 3950 (summarised; the Hadith also mentions the foretelling of Umayyah's death, which took place at Badr).

Sa'd's reply shows the strategic position of Madinah. The trade caravans of Quraysh to Syria had to pass near Madinah. This is the background to the expeditions described in the next chapter.

LESSONS

Islam was in no hurry to take up arms. Thirteen years of patience in Makkah, then a conditional permission in Madinah, show that fighting in Islam is a last resort to repel oppression, and it is bound by rules and limits.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GHAZWAHS AND SARIYYAHS BEFORE BADR

Scholars of the sirah distinguish two terms. A ***ghazwah*** is an expedition in which the Messenger of Allah ﷺ himself took part. A ***sariyyah*** (or ba'th) is a party he sent out under the command of a Companion.

Between his arrival in Madinah and the Battle of Badr, the books of sirah record several small expeditions. Most of them ended without fighting.

EXPEDITION AND DATE (ACCORDING TO THE BOOKS OF SIRAH)	LEADER AND NUMBERS	WHAT HAPPENED
Sariyyah of Sif al-Bahr — Ramadan, 1 AH	Hamzah ibn 'Abd al-Muttalib; 30 Muhajirun	Met Abu Jahl's caravan (about 300 men) on the coast; separated by Majdi ibn 'Amr al-Juhani; no fighting. The first banner in Islam according to some sirah scholars.
Sariyyah of Rabigh — Shawwal, 1 AH	'Ubaydah ibn al-Harith; 60 Muhajirun	Met Abu Sufyan's force; only an exchange of arrows. Sa'd ibn Abi Waqqas shot the first arrow in the path of Allah.
Sariyyah of al-Kharrar — Dhul-Qa'dah, 1 AH	Sa'd ibn Abi Waqqas; 20 men	The caravan had already passed; returned without fighting.
Ghazwah of al-Abwa' (Waddan) — Safar, 2 AH	The Messenger of Allah ﷺ; about 70 Muhajirun	No fighting; a peace treaty with Banu Damrah.
Ghazwah of Buwat — Rabi' al-Awwal, 2 AH	The Messenger of Allah ﷺ; about 200 men	Sought the caravan of Umayyah ibn Khalaf; did not meet it.
Ghazwah of Safawan (First Badr) — Rabi' al-Awwal, 2 AH	The Messenger of Allah ﷺ	Pursued Kurz ibn Jabir al-Fihri, who had raided the livestock of Madinah; he escaped.
Ghazwah of al-'Ushayrah — Jumada al-Ula/Jumada al-Akhirah, 2 AH	The Messenger of Allah ﷺ; 150–200 men	Abu Sufyan's caravan to Syria had already passed; a treaty with Banu Mudlij. It was this caravan, awaited on its return, that led to Badr.
Sariyyah of Nakhlah — Rajab, 2 AH	'Abdullah ibn Jahsh; 12 Muhajirun	See the next chapter.

Table sources: Ibn Hisham, al-Sirah al-Nabawiyyah; Ibn Sa'd, al-Tabaqat; al-Mubarakpuri, al-Rahiq al-Makhtum. Dates, numbers and place names are reports of the sirah books, and the sources differ slightly. See also Wikipedia, "List of expeditions of Muhammad".

WHAT DO THE AUTHENTIC HADITH SAY?

Imam al-Bukhari opens the Book of al-Maghazi (Military Expeditions) with the chapter on the Ghazwah of al-'Ushayrah. He quotes Ibn Ishaq: "The first ghazwah of the Prophet ﷺ was al-Abwa', then Buwat, then al-'Ushayrah." He then brings the Hadith of Zayd ibn Arqam رضى الله عنه, who was asked how many times

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

the Prophet ﷺ went on campaign. He replied nineteen times, and that the first was al-'Usayrah or al-'Usayr (Sahih al-Bukhari 3949). Ibn Hajar explains that Zayd mentioned the first within his own knowledge; earlier expeditions may not have been known to him.

Sa'd ibn Abi Waqqas رضى الله عنه himself said: "I was the first of the Arabs to shoot an arrow in the path of Allah" (Sahih al-Bukhari 3728). Sirah scholars link this event to the Sariyyah of 'Ubaydah ibn al-Harith at Rabigh.

THE AIMS OF THESE EXPEDITIONS

AIM	EXPLANATION
Blocking the enemy's economy	Quraysh had seized the property of the Muhajirun in Makkah; their trade route passed through the region of Madinah.
Treaties with tribes	Banu Damrah and Banu Mudlij pledged not to help Quraysh — securing the borders of Madinah.
Training and reconnaissance	The Companions came to know the routes, wells and tribes around Madinah.
Showing strength	Quraysh and the tribes learned that the Muslims were no longer a weak group.

LESSONS

Most of the early expeditions ended not in bloodshed but in treaties. The Messenger of Allah ﷺ put diplomacy and security first, and built alliances with the tribes before any major battle took place. Wise leadership prepares for war but seeks peace.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE NAKHLAH EXPEDITION AND THE SACRED MONTHS

In the month of Rajab, 2 AH, according to the books of sirah, the Messenger of Allah ﷺ sent 'Abdullah ibn Jahsh رضى الله عنه with twelve Muhajirun. He gave him a letter and ordered him to open it only after two days of travel. When opened, the letter ordered them to go to Nakhlah, between Makkah and Ta'if, to gather news of Quraysh. 'Abdullah gave his companions the choice; all of them chose to continue.

At Nakhlah they came upon a small Qurayshi caravan. It was the last day of Rajab, one of the sacred months honoured by the Arabs. They discussed it, then attacked: 'Amr ibn al-Hadrami was killed, two men were taken captive, and the caravan was brought to Madinah. The Messenger of Allah ﷺ disapproved: "I did not order you to fight in the sacred month." Quraysh, for their part, spread the accusation that Muhammad had violated the sacred month. (Ibn Hisham, al-Sirah al-Nabawiyyah; report of Ibn Ishaq.)

Then Allah revealed: "They ask you (O Muhammad) about fighting in the sacred month. Say: Fighting therein is a grave sin; but barring (people) from the way of Allah, disbelief in Him, (barring access to) al-Masjid al-Haram, and expelling its people from it are graver in the sight of Allah. And fitnah (persecution) is graver than killing" (Al-Baqarah 2:217).

Ibn Kathir and the commentators mention that this verse was revealed about the expedition of 'Abdullah ibn Jahsh (Tafsir Ibn Kathir 2:217). The detailed story of this expedition comes through Ibn Ishaq and the books of tafsir; it is not in Sahih al-Bukhari, but it is generally accepted by sirah scholars.

THE JUSTICE OF THE QUR'AN

This verse does not deny the wrong of fighting in a sacred month — it acknowledges it as "a grave sin". Yet it sets a just balance: the Quraysh who made the accusation had themselves committed greater wrongs — barring people from the religion of Allah, expelling the people of Makkah and persecuting the believers. The Qur'an does not blindly defend the Companions' mistake, nor does it let the enemy pose as pure.

LESSONS

Obedience to the leader's orders is vital: the Messenger of Allah ﷺ rebuked a party that went beyond its orders. In weighing any accusation we must be fair: admitting our own faults while fairly weighing the faults of the accuser.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF YEARS 1–2 AH

The following table arranges the events in this eBook by time. Most exact dates come from the books of sirah and differ slightly between sources; those confirmed by authentic Hadith have their source given.

TIME	EVENT	SOURCE
Rabi' al-Awwal, 1 AH	The Messenger of Allah ﷺ arrives at Quba' and Madinah; 'Abdullah ibn Salam embraces Islam; the command "spread the greeting of peace"	Bukhari 3906, 3911; Tirmidhi 2485
1 AH	Building of the Prophet's Mosque and the rooms of his family; Ahl al-Suffah	Bukhari 3932, 6452
1 AH	Brotherhood of the Muhajirun and Ansar in Anas's house	Bukhari 2294; numbers: Ibn Sa'd
1 AH	The adhan is prescribed; Bilal the first mu'adhdhin	Bukhari 604; Abu Dawud 499
1 AH	The Charter of Madinah is written	Ibn Ishaq; Abu 'Ubayd
1 AH	'Abdullah ibn al-Zubayr is born — the first child of the Muhajirun	Bukhari 3909
Ramadan–Dhul-Qa'dah, 1 AH	Sariyyahs of Hamzah, 'Ubaydah and Sa'd	Ibn Hisham; Bukhari 3728
Safar–Jumada al-Akhirah, 2 AH	Ghazwahs of al-Abwa', Buwat, Safawan and al-'Ushayrah	Bukhari 3949; Ibn Hisham
Rajab, 2 AH	Sariyyah of Nakhlah	Al-Baqarah 2:217; Ibn Ishaq
Rajab/Sha'ban, 2 AH	The qiblah turns to the Ka'bah — 16 or 17 months after the Hijrah	Bukhari 40, 403, 4486
Sha'ban, 2 AH	Fasting Ramadan made obligatory; zakat al-fitr	Al-Baqarah 2:183; books of sirah
17 Ramadan, 2 AH	Battle of Badr (Siri 9)	Ali 'Imran 3:123; books of sirah

EIGHTEEN MONTHS THAT CHANGED EVERYTHING

In about eighteen months, a group of poor migrants and local residents newly reconciled had become a complete community: with a mosque, a brotherhood, a charter, the adhan, its own qiblah, the worship of fasting and zakat, and a force able to defend itself. All of this was in place before the great test at Badr.

LESSONS

The community was built in stages and in order: the spiritual first (mosque and prayer), then the social (brotherhood), then the legal (charter), then worship and defence. This order is a guide for anyone who wishes to build a community — begin with the heart, then relationships, then rules.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE COMMUNITY OF MADINAH

1. HOW LONG WAS IT BETWEEN THE HIJRAH AND THE BATTLE OF BADR?

About eighteen months: from Rabi' al-Awwal, 1 AH to 17 Ramadan, 2 AH. All the events in this eBook took place in this period (see the Timeline).

2. WHAT WAS THE FIRST THING THE MESSENGER OF ALLAH ﷺ BUILT IN MADINAH?

The mosque. He bought land belonging to two orphans and built the Prophet's Mosque together with the Companions (Bukhari 3932). The mosque became the centre of worship, learning, administration and welfare (chapter 2).

3. HOW MANY PEOPLE WERE JOINED IN BROTHERHOOD?

The books of sirah (Ibn Sa'd) mention ninety people: forty-five Muhajirun and forty-five Ansar. The authentic Hadith mention only the place, the house of Anas ibn Malik (Bukhari 2294).

4. DID THE BROTHERHOOD LEAD TO MUTUAL INHERITANCE?

Yes, at first; then that ruling was abrogated and inheritance returned to relatives, while the bond of mutual help and bequest remained (An-Nisa' 4:33; Bukhari 4580). See chapter 6.

5. IS THE CHARTER OF MADINAH FOUND IN SAHIH AL-BUKHARI?

Its full text is not. It is narrated by Ibn Ishaq and by Abu 'Ubayd in Kitab al-Amwal without a complete connected chain. Yet several of its essentials — such as Madinah being a sanctuary and shared responsibility — agree with authentic Hadith (chapters 12–13).

6. HOW WAS THE WORDING OF THE ADHAN ESTABLISHED?

The Companions consulted on how to call people to prayer. 'Umar suggested that a man should call out, and Bilal was ordered to call (Bukhari 604). The wording of the adhan was seen in a dream by 'Abdullah ibn Zayd and approved by the Prophet ﷺ (Abu Dawud 499, hasan sahih). See chapters 9–10.

7. WHAT WERE HIS FIRST WORDS TO THE PEOPLE OF MADINAH?

"Spread the greeting of peace, feed others, uphold the ties of kinship, and pray at night while people are asleep, and you will enter Paradise in peace" (Tirmidhi 2485, authentic).

8. WHEN WAS FIGHTING FIRST PERMITTED?

After the Hijrah, when Al-Hajj 22:39 was revealed: "Permission (to fight) is given to those who are fought against, because they have been wronged." Before that, in Makkah, the Muslims were commanded to be patient.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

9. WHAT IS THE DIFFERENCE BETWEEN A GHAZWAH AND A SARIYYAH?

A ghazwah is an expedition in which the Messenger of Allah ﷺ himself took part; a sariyyah is a party he sent under the command of a Companion. Zayd ibn Arqam said the Prophet ﷺ went on campaign nineteen times (Bukhari 3949).

10. WHY DO THE SOURCES DIFFER ABOUT THE FIRST GHAZWAH?

Ibn Ishaq names al-Abwa' as the first, while Zayd ibn Arqam names al-'Usayrah (Bukhari 3949). Ibn Hajar explains that Zayd mentioned what he knew; the two can be reconciled.

11. WHEN DID THE QIBLAH TURN TO THE KA'BAH?

After sixteen or seventeen months of praying towards Bayt al-Maqdis (Bukhari 40, 4486), around Rajab or Sha'ban, 2 AH. See chapters 18–19.

12. DID ALL THE PEOPLE OF MADINAH EMBRACE ISLAM?

No. Besides the Muhajirun and the Ansar, there were Jewish tribes bound by the Charter of Madinah, some Arabs who had not yet embraced Islam, and later the hypocrites led by 'Abdullah ibn Ubayy (chapter 16). The Charter of Madinah regulated relations between all these groups.

LESSONS

Much of the early Madinan period is authentic and clear; some comes from the books of sirah with differences in detail. Distinguishing the two does not lessen our love of the sirah — it safeguards the trust of knowledge.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The building of the Madinan community leaves great ***lessons***:

FOUNDATION OF SOCIETY	LESSON
The mosque	Centre of worship, learning and unity.
Brotherhood	Faith above tribe, wealth and lineage.
Ithar and 'iffah	The rich give; the poor keep their dignity and strive.
Consultation	The adhan was decided after discussion.
A written covenant	Each group's rights and duties made clear.
Patience	Forgiving the enemy within.
Prompt obedience	Turning to the Ka'bah mid-prayer.
A distinct identity	The adhan, qiblah and fast special to this nation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONCLUSION

Within about ***two years***, Madinah changed from a divided town into ***a community of brothers***, centred on a mosque roofed with palm fronds, bound by a just covenant, and called to Allah five times a day by the voice of a former slave. True are the words of Allah: ***"The believers are but brothers."***

In sha Allah, the series **The Prophet's Sirah** will continue with ***the Battle of Badr*** (Book 9) — the Day of al-Furqan, the first battle between truth and falsehood. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 8

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (2:143–144; 2:183; 3:103; 4:33; 49:10; 59:9). https://tafsir.app/ibn-katheer/2/144

HADITH

Sahih al-Bukhari 17, 403, 604, 1427, 1503, 1870, 1876, 1880, 1885, 1968, 2004, 2129, 2292, 2294, 2325, 3754, 3777, 3780, 3798, 3909, 3932, 4486, 4566, 6452. https://sunnah.com/bukhari

Sahih Muslim 2054. https://sunnah.com/muslim

Sunan Abi Dawud 499. https://sunnah.com/abudawud:499

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on the brotherhood, the charter and the change of qiblah.

Ibn Sa'd, at-Tabaqat al-Kubra.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the new society in Madinah.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari.

Wikipedia, "Constitution of Medina". https://en.wikipedia.org/wiki/Constitution_of_Medina

Wikipedia, "Qibla". https://en.wikipedia.org/wiki/Qibla

Wikipedia, "Ahl al-Suffa". https://en.wikipedia.org/wiki/Ahl_al-Suffa

Wikipedia, "Bilal ibn Rabah". https://en.wikipedia.org/wiki/Bilal_ibn_Rabah

ADDITIONAL HADITH AND SOURCES

Jami' al-Tirmidhi 2485 (spread the greeting of peace). https://sunnah.com/tirmidhi:2485

Sahih al-Bukhari 12 (which Islam is best). https://sunnah.com/bukhari:12

Sahih Muslim 54 (spread the greeting of peace among yourselves). https://sunnah.com/muslim:54

Sahih al-Bukhari 3950 (Sa'd ibn Mu'adh in Makkah). https://sunnah.com/bukhari:3950

Sahih al-Bukhari 3949 (nineteen campaigns). https://sunnah.com/bukhari:3949

Sahih al-Bukhari 3728 (Sa'd's first arrow). https://sunnah.com/bukhari:3728

Ibn Kathir, Tafsir 22:39. https://tafsir.app/ibn-katheer/22/39

Ibn Kathir, Tafsir 2:217. https://tafsir.app/ibn-katheer/2/217

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Wikipedia, "List of expeditions of Muhammad". https://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

Wikipedia, "Nakhla raid". https://en.wikipedia.org/wiki/Nakhla_raid

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART THREE

The Battle of Badr

The Prophet's Sirah — Series 9

The Day of al-Furqan: When Three Hundred Believers Faced a Thousand, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BATTLE OF BADR

The eighth book of The Prophet's Sirah ended with the Madinan community united in brotherhood, facing the Ka'bah and fasting Ramadan for the first time. In that first Ramadan took place the event Allah named ***Yawm al-Furqan*** — the day that separated truth from falsehood (Al-Anfal 8:41): ***the Battle of Badr***.

Some three hundred believers, with two horses, faced about a thousand fully armed Quraysh fighters. The Qur'an tells of this event in almost the whole of ***Surah Al-Anfal***, and authentic Hadith records its moments: the Prophet's ﷺ prayer, al-Miqdad's words, two youths searching for Abu Jahl, and Jibril holding his horse's reins.

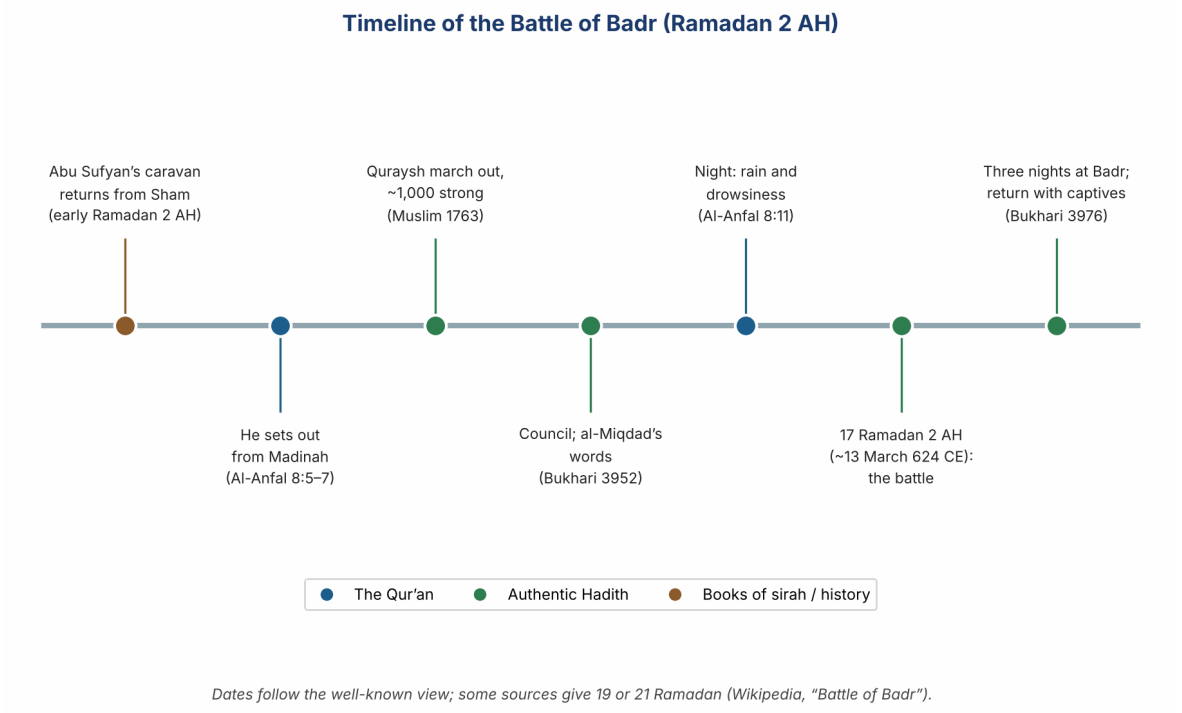


Figure 1: Timeline of the Battle of Badr.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY BADR?

For thirteen years in Makkah, the Muslims were commanded ***to be patient and hold back***. They were tortured, expelled and robbed of their property, yet were not permitted to retaliate. After the hijrah, Allah sent down the first permission to defend themselves:

"Permission [to fight] has been given to those who are being fought, because they were wronged". Ibn Kathir mentions that many of the early scholars held this to be the first verse revealed concerning fightingTafsir Ibn Kathir 22:39.

REASON	EXPLANATION
Oppression in Makkah	The Muslims were tortured and driven from their homeland.
The Muhajirun's property seized	Homes and wealth left in Makkah were taken by Quraysh (sirah books).
Continued threats	Quraysh kept threatening Madinah (Bukhari 3950).
Quraysh's caravan route	Makkah's trade caravans to Sham passed near Madinah.

The lesson: fighting in Islam is not for revenge or plunder, but ***to lift oppression***. The permission came only after very long patience.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D IBN MU'ADH AND UMAYYAH IBN KHALAF

Before Badr, tension between Madinah and Makkah was already at its height. 'Abdullah ibn Mas'ud رضى الله عنه narrated a story showing the courage of ***Sa'd ibn Mu'adh***, chief of the Aws, and a ***prophecy*** of the Messenger of Allah ﷺ that came true:

HADITH — SAHIH AL-BUKHARI, NO. 3950

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ـ رضى الله عنه ـ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ كَانَ صَدِيقًا لأُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لأُمَيَّةَ انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ فَقَالَ هَذَا سَعْدٌ. فَقَالَ لَهُ أَبُو جَهْلٍ أَلاَ أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا، وَقَدْ أَوَيْتُمُ الصُّبَاةَ، وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلاَ أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا. فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ طَرِيقُكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمَيَّةُ لاَ تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي. فَقَالَ سَعْدٌ دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِنَّهُمْ قَاتِلُوكَ. قَالَ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعًا شَدِيدًا، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ قَالَ يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَى مَا قَالَ لِي سَعْدٌ قَالَتْ وَمَا قَالَ لَكَ قَالَ زَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِيَّ، فَقُلْتُ لَهُ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَقَالَ أُمَيَّةُ وَاللَّهِ لاَ أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ أَدْرِكُوا عِيرَكُمْ. فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ ثُمَّ قَالَ أُمَيَّةُ يَا أُمَّ صَفْوَانَ جَهِّزِينِي. فَقَالَتْ لَهُ يَا أَبَا صَفْوَانَ وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ قَالَ لاَ، مَا أُرِيدُ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

أَنْ أَجُوزَ مَعَهُمْ إِلاَّ قَرِيبًا. فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لاَ يَنْزِلُ مَنْزِلاً إِلاَّ عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه narrated from Sa'd ibn Mu'adh رضى الله عنه that **Sa'd was a friend of Umayyah ibn Khalaf. When Umayyah passed through Madinah he stayed with Sa'd, and when Sa'd went to Makkah he stayed with Umayyah. After the Messenger of Allah ﷺ came to Madinah, Sa'd went to perform 'umrah and stayed with Umayyah.** He asked Umayyah to take him round the Ka'bah when the Sacred Mosque was empty. At midday Abu Jahl met them and said to Sa'd: **"I see you circling Makkah in safety, though you have sheltered those who changed their religion… By Allah, were you not with Abu Safwan, you would not return safely to your family."** Sa'd raised his voice: **"By Allah, if you bar me from this, I will bar you from something harder on you: your (caravans') route past Madinah."** Umayyah said: "Do not raise your voice at Abu al-Hakam, chief of the people of this valley." Sa'd said: **"Leave it, Umayyah. By Allah, I heard the Messenger of Allah ﷺ say that they will kill you."** Umayyah was terrified and swore not to leave Makkah. Yet on the day of Badr, Abu Jahl pressed him to go out to protect the caravan. His wife reminded him: "Have you forgotten what your Yathribi brother said?" He said: "I will only go a little way with them." At every halt he tied his camel (ready to return), until ***Allah had him killed at Badr***.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn 'Uthman, from Shurayh ibn Maslamah, from Ibrahim ibn Yusuf, from his father (Yusuf ibn Ishaq), from Abu Ishaq, from 'Amr ibn Maymun, from 'Abdullah ibn Mas'ud, from Sa'd ibn Mu'adh رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3950. Translation summarised.

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:3950

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

UMAYYAH'S FEAR

Umayyah ibn Khalaf was the master who had tortured ***Bilal*** in the desert of Makkah (Book 4). He ***knew*** that the words of Muhammad ﷺ were never false — so he swore not to leave Makkah, and at every halt tied his camel so he could flee home. Yet he went out, and his end awaited him at Badr.

The lesson: the enemies of Islam themselves acknowledged ***the truthfulness of the Messenger of Allah*** ﷺ, but arrogance kept them from believing.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU SUFYAN'S CARAVAN

Early in Ramadan of 2 AH, a ***large Quraysh caravan*** led by ***Abu Sufyan ibn Harb*** was returning from Sham with merchandise. Wikipedia puts its value at about ***50,000 dinars*** with some 70 guards (Wikipedia, "Battle of Badr"). The Messenger of Allah ﷺ sent ***Busaysah*** as a scout to see what the caravan was doing, then set out with the Companions (Sahih Muslim 1901).

Allah describes the choice the Muslims faced: ***"when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours"***Tafsir Ibn Kathir 8:7.

SIRAH NOTE: ABU SUFYAN CALLS FOR HELP

The books of sirah say that the cautious Abu Sufyan learned of the Muslims' movement, ***changed course towards the coast*** and hired ***Damdam ibn 'Amr al-Ghifari*** to hurry to Makkah for help. Damdam arrived tearing his shirt and crying for aid. Quraysh marched out in full force.

The caravan ***escaped***. Abu Sufyan sent word for the army to return, but ***Abu Jahl*** insisted: "We will not go back until we reach Badr, stay three days, slaughter camels, drink wine and let the Arabs hear of us."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Battle of Badr.

The lesson: the Muslims went out for ***a caravan***, but Allah willed ***a battle*** that would establish the truth. Human plans are not always Allah's decree — and His decree is better.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ARROGANCE OF QURAYSH

When news came that the caravan was safe, some of Quraysh wanted to return. Yet, as told in the previous chapter, ***Abu Jahl*** insisted on marching on to Badr. They went out ***full of arrogance***, with singers and camels for slaughter, to show off before all the Arabs. Allah describes them and warns the believers:

"do not be like those who came forth from their homes insolently and to be seen by people"Tafsir Ibn Kathir 8:47.

Ibn Kathir explains that this verse refers to ***the Quraysh polytheists*** who marched to Badr. The lesson: the believer's deeds are done ***for Allah***, not to be praised by people. Arrogance and showing off are the traits of the enemy, not of Allah's army.

Behind that arrogance was a more evil whisper: ***"No one can overcome you today from among the people, and indeed, I am your protector"***Tafsir Ibn Kathir 8:48.

> **SIRAH NOTE: SATAN IN THE FORM OF SURAQAH**
>
> Ibn Kathir cites reports from Ibn 'Abbas and other exegetes that ***Iblis*** came to Quraysh in the form of ***Suraqah ibn Malik***, a chief of Banu Kinanah, promising to protect them from an attack by Kinanah behind them. When he saw ***the angels*** descend, he fled, as the verse says: ***"Indeed, I see what you do not see."***
>
> These details are ***exegetical reports***; what is certain is what the verse itself states: Satan deceived them, then abandoned them.
>
> **REFERENCES:**
> Tafsir Ibn Kathir 8:48. https://tafsir.app/ibn-katheer/8/48

HEAVY HEARTS ON THE MUSLIM SIDE

The Qur'an is also frank about the feelings of some Muslims themselves: ***"your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling"***Tafsir Ibn Kathir 8:5.

They had set out after a caravan, not to fight an army three times their size. Allah did not hide that feeling, but showed that what ***the soul dislikes*** can become ***a great good***. The lesson: faith does not mean having no fear; faith is ***to keep obeying*** even when the heart feels heavy.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THREE HUNDRED AND TEN-ODD

How many Muslims were at Badr? Al-Bara' ibn 'Azib رضى الله عنه heard from the Companions who took part:

HADITH — SAHIH AL-BUKHARI, NO. 3957

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ حَدَّثَنِي أَصْحَابُ، مُحَمَّدٍ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا أَنَّهُمْ كَانُوا عِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَازُوا مَعَهُ النَّهَرَ، بِضْعَةَ عَشَرَ وَثَلاَثَمِائَةٍ. قَالَ الْبَرَاءُ لاَ وَاللَّهِ مَا جَاوَزَ مَعَهُ النَّهَرَ إِلاَّ مُؤْمِنٌ.

TRANSLATION:

Al-Bara' رضى الله عنه said: **The Companions of Muhammad ﷺ who were at Badr told me that their number equalled the companions of Talut (Saul) who crossed the river with him — three hundred and ten-odd men. By Allah, none crossed the river with him except a believer.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Amr ibn Khalid, from Zuhayr, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the number of the people of Badr, Hadith No. 3957.

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:3957

Al-Bara' also said that he and Ibn 'Umar were considered too young for Badr, and that the Muhajirun were ***sixty-odd*** while the Ansar were ***two hundred and forty-odd*** (Sahih al-Bukhari 3956). The Quraysh army was about ***a thousand*** (Sahih Muslim 1763).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

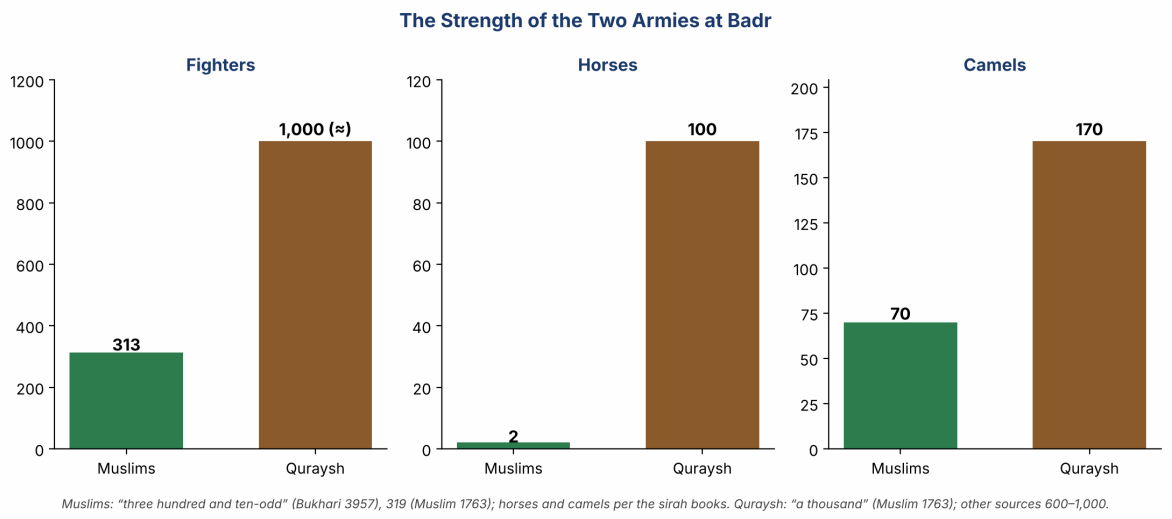


Figure 2: Comparing the strength of the two armies at Badr.

LIKE THE ARMY OF TALUT

The comparison with Talut's army recalls the story in Surah Al-Baqarah, when only a small number of believers crossed the river, and said: ***"And when Saul went forth with the soldiers"*** … "How many a small company has overcome a large company by permission of Allah"Tafsir Ibn Kathir 2:249.

SIRAH NOTE: THREE TO A CAMEL

'Abdullah ibn Mas'ud رضى الله عنه narrated: "On the day of Badr, ***every three of us took turns riding one camel***. Abu Lubabah and 'Ali ibn Abi Talib shared a camel with the Messenger of Allah ﷺ. When it was his turn to walk, they said: 'Let us walk in your place.' He said: ***"You two are not stronger than I, and I am not less in need of reward than you two."***"

This report is in the ***Musnad of Ahmad***, and some hadith scholars grade it ***hasan***. It shows a leader who ***shared the hardship*** of his followers, not one who merely gave orders from a camel's back.

REFERENCES:
Musnad Ahmad (from 'Abdullah ibn Mas'ud).

SIRAH NOTE: 'UMAYR IBN ABI WAQQAS WEEPS

The sirah books say that ***Sa'd ibn Abi Waqqas*** saw his teenage brother ***'Umayr*** trying to hide from the Prophet's ﷺ sight. 'Umayr feared being sent back for being too young, while he longed for martyrdom. When he was told to go home he ***wept***, and was then permitted. 'Umayr was martyred at Badr at about sixteen years of age.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra; al-Hakim, al-Mustadrak.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'UTHMAN AND RUQAYYAH

Not every Companion who wished to join Badr could be present. ***'Uthman ibn 'Affan*** رضى الله عنه stayed in Madinah for a noble reason:

HADITH — SAHIH AL-BUKHARI, NO. 3130

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **'Uthman was absent from Badr because his wife, the daughter of the Messenger of Allah ﷺ, was ill. The Prophet ﷺ said to him: "You have the reward and the share (of the spoils) of one who was present at Badr."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa (ibn Isma'il), from Abu 'Awanah, from 'Uthman ibn Mawhab, from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3130.

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:3130

'Uthman's wife was ***Ruqayyah, daughter of the Messenger of Allah*** ﷺ. She was gravely ill when the army left, and the Messenger of Allah ﷺ told 'Uthman to care for her. The books of sirah say Ruqayyah ***died*** while the army was still at Badr, and news of the victory reached Madinah just as they finished burying her. Later the Messenger of Allah ﷺ married 'Uthman to his other daughter, Umm Kulthum, so 'Uthman was called ***Dhu an-Nurayn*** (the possessor of two lights).

The lesson: caring for a sick family member at the Messenger's command is ***obedience*** rewarded like a fighter on the battlefield. Intention and obedience determine the worth of a deed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE COUNCIL: AL-MIQDAD'S WORDS

When news came that the caravan had escaped and the Quraysh army was advancing, the Messenger of Allah ﷺ ***consulted*** the Companions. He did not force them to fight; he wanted to hear their stance.

Ibn Mas'ud رضى الله عنه witnessed an unforgettable moment:

HADITH — SAHIH AL-BUKHARI, NO. 3952

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَدًا، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَىَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَدْعُو عَلَى الْمُشْرِكِينَ فَقَالَ لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى {اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ} وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي قَوْلَهُ.

TRANSLATION:

Ibn Mas'ud رضى الله عنه said: **I witnessed from al-Miqdad ibn al-Aswad a scene that I would love more than anything to have been my own. He came to the Prophet ﷺ while he was invoking against the polytheists and said: "We will not say as the people of Musa said: Go, you and your Lord, and fight. Rather, we will fight on your right, on your left, in front of you and behind you."** I saw the face of the Prophet ﷺ ***shine***, and his words delighted him.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Isra'il, from Mukhariq, from Tariq ibn Shihab, from Ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3952. Verse quoted: Al-Ma'idah 5:24.

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:3952

SIRAH NOTE: THE WORDS OF SA'D IBN MU'ADH

The books of sirah say that after Abu Bakr, 'Umar and al-Miqdad — all Muhajirun — had spoken, the Messenger of Allah ﷺ said: "Advise me, O people," for he wanted the stance of ***the Ansar***, who at the Pledge of al-'Aqabah had only pledged to defend him within Madinah.

Sa'd ibn Mu'adh rose and said, among other things: "We have believed in you and affirmed you… By Him who sent you with the truth, if you took us across this sea, we would plunge into it with you." The face of the

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Messenger of Allah ﷺ shone, and he said: "Go forth and rejoice." In Sahih Muslim, similar words are attributed to ***Sa'd ibn 'Ubadah*** (Sahih Muslim 1779).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih Muslim 1779. https://sunnah.com/muslim:1779

The lesson: though he was a Messenger receiving revelation, he still ***consulted***. Good leadership listens to every party — Muhajirun and Ansar alike.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FIELD OF BADR

Badr is a valley with several wells, lying on the caravan road between Makkah and Sham, south-west of Madinah. It was a halting place and an annual Arab market.

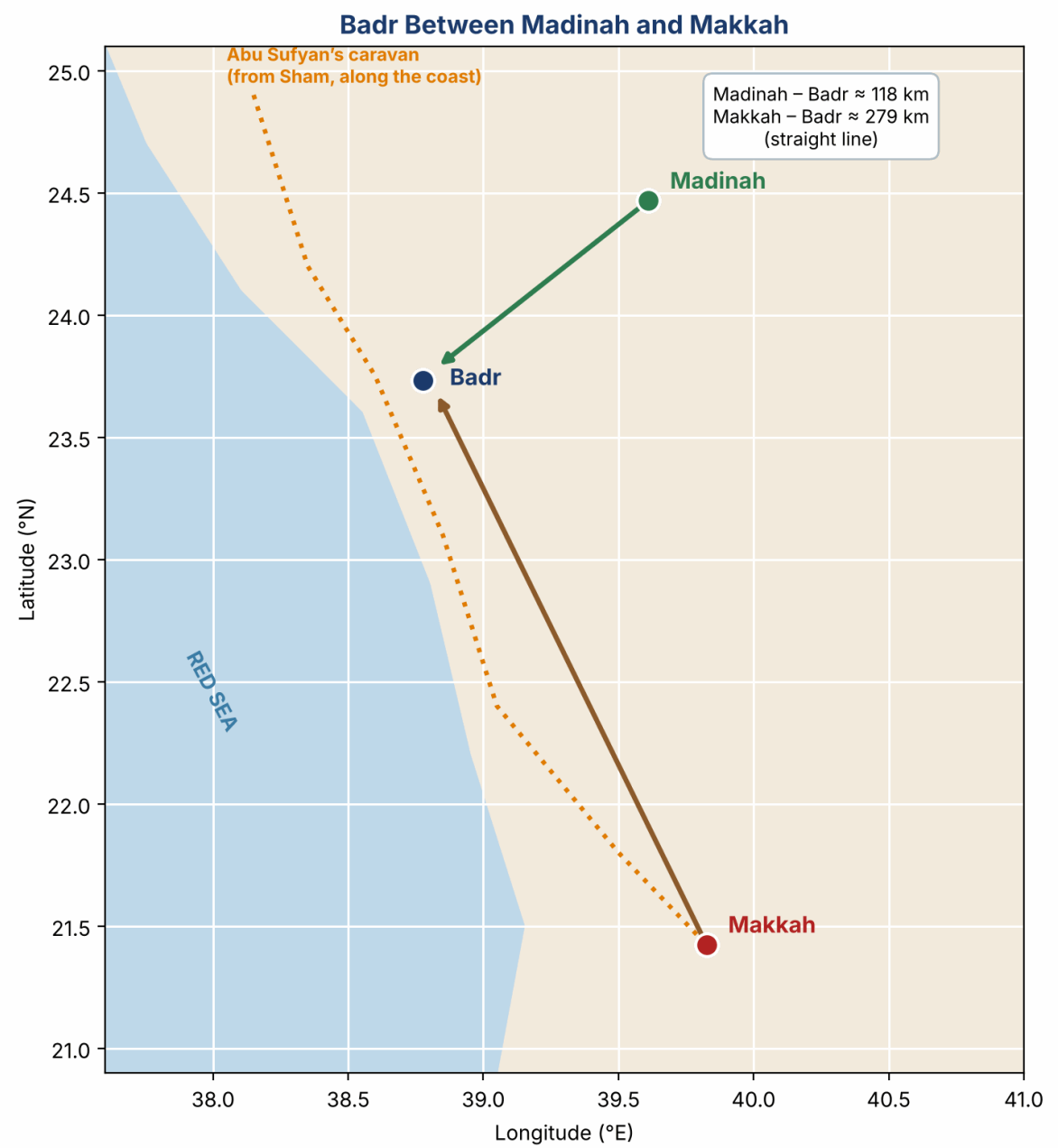


Figure 3: Badr between Madinah and Makkah (schematic map).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The Qur'an describes the positions of the two armies and the caravan precisely: ***"when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you"***Tafsir Ibn Kathir 8:42.

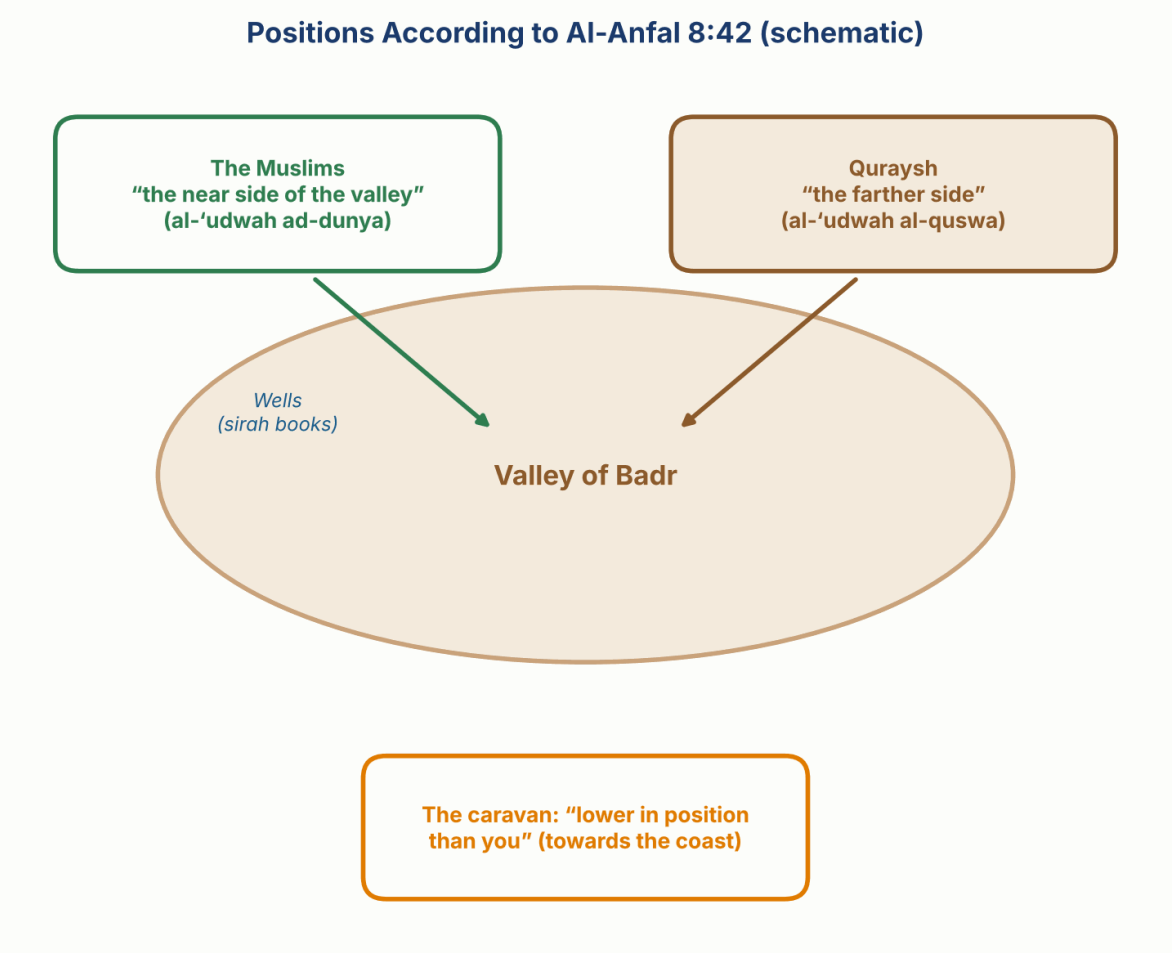


Figure 4: Positions according to Al-Anfal 8:42 (schematic).

SIRAH NOTE: THE ADVICE OF AL-HUBAB IBN AL-MUNDHIR

Ibn Ishaq narrated that the Messenger of Allah ﷺ first halted at the nearest well. ***Al-Hubab ibn al-Mundhir*** asked: "O Messenger of Allah, is this a place Allah has appointed for you, or is it opinion, war and strategy?" He said: "It is opinion, war and strategy." Al-Hubab suggested they occupy ***the well nearest the enemy***, stop up the others and build a basin, so the Muslims could drink while the enemy could not. The Messenger of Allah ﷺ accepted.

This story is well known in the books of sirah, but its chain is ***not firm*** according to some hadith researchers.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson (if al-Hubab's story is accepted): the Messenger of Allah ﷺ distinguished between ***revelation***, which must be followed, and ***opinion***, which may be discussed, and accepted a better suggestion from a Companion.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

RAIN AND DROWSINESS

On the night before the battle, the outnumbered Muslims must have been haunted by worry. Yet Allah sent down ***two gifts*** mentioned in the Qur'an:

"when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you"Tafsir Ibn Kathir 8:11.

GIFT	ITS EFFECT
Drowsiness (nu'as)	Calm; refreshing sleep before the battle.
Rain	Purification; removing Satan's whispers.
Firmer ground	The sand on the Muslims' side hardened — feet stood firm.
Hearts strengthened	"to make steadfast your hearts" — courage before battle.

SIRAH NOTE: THE 'ARISH: THE PROPHET'S ﷺ COMMAND POST

The books of sirah say that at Sa'd ibn Mu'adh's suggestion an ***'arish*** (shaded shelter) was built on high ground overlooking the field, where the Messenger of Allah ﷺ directed the army and prayed, with Abu Bakr beside him. Sahih al-Bukhari mentions him praying from within a ***qubbah*** (tent) on the day of Badr (Sahih al-Bukhari 3953).

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 3953. https://sunnah.com/bukhari:3953

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROPHET'S ﷺ PRAYER AT BADR

On the morning of 17 Ramadan, before the battle began, the Messenger of Allah ﷺ looked at the two unequal armies, then faced the qiblah and ***prayed with intense earnestness***. 'Umar ibn al-Khattab رضى الله عنه witnessed that moment:

HADITH — SAHIH MUSLIM, NO. 1763

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي سِمَاكٌ، الْحَنَفِيُّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ - هُوَ سِمَاكٌ الْحَنَفِيُّ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلاَثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلاَمِ لاَ تُعْبَدْ فِي الأَرْضِ. فَمَازَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ. وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ} فَأَمَدَّهُ اللَّهُ بِالْمَلاَئِكَةِ. قَالَ أَبُو زُمَيْلٍ فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ وَصَوْتَ الْفَارِسِ يَقُولُ أَقْدِمْ حَيْزُومُ. فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ خَرَّ مُسْتَلْقِيًا فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ فَاخْضَرَّ ذَلِكَ أَجْمَعُ. فَجَاءَ الأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ. فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ قَالَ ابْنُ عَبَّاسٍ فَلَمَّا أَسَرُوا الأُسَارَى قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي بَكْرٍ وَعُمَرَ مَا تَرَوْنَ فِي هَؤُلاَءِ الأُسَارَى. فَقَالَ أَبُو بَكْرٍ يَا نَبِيَّ

اللَّهِ هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ أَرَى أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا تَرَى يَا ابْنَ الْخَطَّابِ. قُلْتُ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ وَلَكِنِّي أَرَى أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ وَتُمَكِّنِّي مِنْ فُلاَنٍ - نَسِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ فَإِنَّ هَؤُلاَءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا فَهَوِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهْوَ مَا قُلْتُ فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مِنْ أَيِّ شَىْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبْكِي لِلَّذِي عَرَضَ عَلَىَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ لَقَدْ عُرِضَ عَلَىَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ. شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ} إِلَى قَوْلِهِ { فَكُلُوا مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّبًا} فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

TRANSLATION:

'Umar ibn al-Khattab رضى الله عنه said: **On the day of Badr, the Messenger of Allah ﷺ looked at the polytheists, who were a thousand, while his Companions were three hundred and nineteen men. The Prophet of Allah ﷺ faced the qiblah, stretched out his hands and called aloud to his Lord: "O Allah, fulfil for me what You promised me. O Allah, bring about what You promised me. O Allah, if this small band of the people of Islam perishes, You will not be worshipped on earth."** He kept calling on his Lord with hands outstretched, facing the qiblah, until his cloak fell from his shoulders. Abu Bakr came, took the cloak and put it back on his shoulders, then held him from behind and said: **"O Prophet of Allah, your appeal to your Lord is enough; He will fulfil what He promised you."** Then Allah revealed: {When you asked help of your Lord, and He answered you: Indeed, I will reinforce you with a thousand angels, following one another} (Al-Anfal 8:9). (Ibn 'Abbas continues with a Muslim who heard the voice of an angel horseman: ***"Forward, Hayzum!"***, and the Messenger of Allah ﷺ said: ***"That was help from the third heaven."*** The Muslims killed seventy and captured seventy. Then the Messenger of Allah ﷺ consulted Abu Bakr and 'Umar about the captives — Abu Bakr advised ransom, 'Umar advised execution — and he took Abu Bakr's view, after which Al-Anfal 8:67–69 was revealed.)

CHAIN OF NARRATION: Narrated by Imam Muslim through two chains: from Hannad ibn as-Sari, from Ibn al-Mubarak; and from Zuhayr ibn Harb, from 'Umar ibn Yunus al-Hanafi — both from 'Ikrimah ibn 'Ammar, from Abu Zumayl Simak al-Hanafi, from Ibn 'Abbas, from 'Umar ibn al-Khattab رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, chapter on the help of the angels at Badr and the lawfulness of spoils, Hadith No. 1763. The final part of the translation is summarised.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1763

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SURAH AL-ANFAL 8:9–10

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

Translation: Sahih International — quran.com/8:9-10

"YOU WILL NOT BE WORSHIPPED…"

His prayer shows how ***great the stakes*** were that day: if this small band perished, none would worship Allah on earth. He prayed until ***his cloak fell***, and it was Abu Bakr who calmed him. Scholars explain that the Messenger of Allah ﷺ prayed out of ***fear of Allah and complete reliance*** on Him, while Abu Bakr spoke from certainty in Allah's promise. Both are praiseworthy.

Ibn 'Abbas narrated that he then came out of his tent reciting: ***"[Their] assembly will be defeated, and they will turn their backs [in retreat]"*** (Al-Qamar 54:45) (Sahih al-Bukhari 3953). This verse had been revealed in Makkah years before, and now came true.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JIBRIL AND THE ANGELS

Allah answered that prayer with ***the help of the angels***. The Messenger of Allah ﷺ himself saw their leader:

HADITH — SAHIH AL-BUKHARI, NO. 3995

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ بَدْرٍ هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ ـ عَلَيْهِ أَدَاةُ الْحَرْبِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ said on the day of Badr: **"This is Jibril, holding the head of his horse, equipped for battle."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Abd al-Wahhab, from Khalid (al-Hadhdha'), from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the angels who were present at Badr, Hadith No. 3995.

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:3995

Allah also states the angels' task: ***"I am with you, so strengthen those who have believed"***. I will cast terror into the hearts of those who disbelievedTafsir Ibn Kathir 8:12.

"FORWARD, HAYZUM!"

In hadith Muslim 1763, Ibn 'Abbas tells of a Muslim chasing a polytheist who ***heard the crack of a whip*** above him and a horseman's voice saying: ***"Forward, Hayzum!"*** The polytheist suddenly fell on his back, his nose wounded and his face split as if struck by a whip. When this was told to the Messenger of Allah ﷺ, he said: ***"True, that was help from the third heaven." Hayzum*** is the name of Jibril's horse, as scholars explain.

The lesson: victory comes ***from Allah***, and the angels are His soldiers. Yet the Companions still ***fought with their own hands***; heaven's help comes to those who strive on earth.

Yet Allah reminds that hearts should not depend even on the angels: ***"And victory is not but from Allah"***Tafsir Ibn Kathir 8:10.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FIRST DUEL

By Arab custom, battle began with ***single combat***. Three Quraysh champions came forward: ***'Utbah ibn Rabi'ah***, his brother ***Shaybah***, and his son ***al-Walid***. The Messenger of Allah ﷺ sent three of his own kin: ***Hamzah ibn 'Abd al-Muttalib***, ***'Ali ibn Abi Talib*** and ***'Ubaydah ibn al-Harith***.

Abu Dharr رضى الله عنه swore that the verse ***"These are two adversaries who disputed concerning their Lord"*** (Al-Hajj 22:19) was revealed about these six: 'Ali, Hamzah and 'Ubaydah, against Shaybah, 'Utbah and al-Walid (Sahih al-Bukhari 3966). 'Ali said: ***"I will be the first to kneel before the Most Merciful to plead on the Day of Resurrection"*** (Sahih al-Bukhari 3965).

MUSLIM FIGHTER	QURAYSH OPPONENT AND OUTCOME (SIRAH BOOKS)
Hamzah ibn 'Abd al-Muttalib	Shaybah ibn Rabi'ah — killed
'Ali ibn Abi Talib	Al-Walid ibn 'Utbah — killed
'Ubaydah ibn al-Harith	'Utbah ibn Rabi'ah — killed; 'Ubaydah gravely wounded, martyred later

The lesson: the Messenger of Allah ﷺ sent ***his own kin*** to the very front. A leader does not put others in danger while shielding his own family.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"RISE TO A PARADISE"

When the fighting began, the Messenger of Allah ﷺ roused the Companions, saying: ***"Rise to a Paradise as wide as the heavens and the earth." 'Umayr ibn al-Humam*** al-Ansari رضى الله عنه asked: "As wide as the heavens and the earth?" He said: "Yes." He said: "Bakhin, bakhin!" (words of wonder) — hoping to be among its people. He took out some dates and began eating them, then said: ***"If I live until I finish these dates, that would be a long life."*** He threw the dates away and fought until he was ***martyred*** (Sahih Muslim 1901).

The lesson: certainty of the Hereafter makes this world small in a believer's eyes. Even a few dates felt ***too long*** when Paradise was before his eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A HANDFUL OF DUST

The Qur'an mentions a miraculous event in the battle:

"you threw not, [O Muhammad], when you threw, but it was Allah who threw"Tafsir Ibn Kathir 8:17.

Ibn Kathir and the exegetes mention that on the day of Badr, the Messenger of Allah ﷺ took ***a handful of dust (or pebbles)*** and threw it towards the enemy, saying: "May those faces be disfigured." The dust reached the eyes of every enemy, who were busied rubbing their eyes and fell back. The verse affirms that ***Allah*** made the throw reach them.

The same verse begins: ***"you did not kill them, but it was Allah who killed them"***. The lesson: the believer ***strives***, but ***attributes success to Allah***, not to his own strength. This guards against pride after victory.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO YOUTHS AND ABU JAHL

Among the most moving stories of Badr is that of ***two young men of the Ansar*** searching for ***Abu Jahl***, "the Pharaoh of this nation". 'Abd ar-Rahman ibn 'Awf رضى الله عنه told it:

HADITH — SAHIH AL-BUKHARI, NO. 3141

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ، مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الآخَرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ أَلاَ إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي. فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَاهُ فَقَالَ أَيُّكُمَا قَتَلَهُ. قَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ. فَقَالَ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا. قَالاَ لاَ. فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ كِلاَكُمَا قَتَلَهُ. سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ. وَكَانَا مُعَاذُ ابْنَ عَفْرَاءَ وَمُعَاذُ بْنَ عَمْرِو بْنِ الْجَمُوحِ. قَالَ مُحَمَّدٌ سَمِعَ يُوسُفُ صَالِحًا وَإِبْرَاهِيمَ أَبَاهُ (عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ)

TRANSLATION:

'Abd ar-Rahman ibn 'Awf رضى الله عنه said: **While I stood in the row on the day of Badr, I looked to my right and left and found myself between two young boys of the Ansar. I wished I were between men stronger than them. One of them nudged me and said: "Uncle, do you know Abu Jahl?" I said: "Yes. What do you want with him, nephew?" He said: "I was told he insults the Messenger of Allah ﷺ. By Him in whose hand my soul is, if I see him, my body will not leave his until whichever of us is fated to die first dies."** I was amazed at his words. Then the other nudged me and said the same. Soon I saw Abu Jahl moving among the people and said: "That is the man you asked about." **Both rushed at him with their swords and killed him**, then returned to the Messenger of Allah ﷺ and told him. He asked: **"Which of you killed him?"** Each said: "I killed him." He asked: **"Have you wiped your swords?"** They said: "No." He looked at both swords and said: **"You both killed him."** The two boys were ***Mu'adh ibn 'Afra'*** and ***Mu'adh ibn 'Amr ibn al-Jamuh***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from Yusuf ibn al-Majishun, from Salih ibn Ibrahim ibn 'Abd ar-Rahman ibn 'Awf, from his father (Ibrahim), from his grandfather ('Abd ar-Rahman ibn 'Awf) رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3141. Also narrated by Muslim (No. 1752).

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:3141

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LOVE FOR THE MESSENGER ﷺ

The two youths had never seen Abu Jahl, but they had heard that he ***insulted the Messenger of Allah*** ﷺ. That was enough for their resolve. 'Abd ar-Rahman, a seasoned Companion, at first felt uneasy standing between two young men — then he was ***amazed*** by their courage.

The Messenger of Allah ﷺ examined ***both swords*** before deciding, then said: ***"You both killed him."***

He disappointed neither, and judged by evidence. The lesson: ***the young*** can become heroes of the nation when their hearts are filled with love for Allah and His Messenger.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE END OF THIS NATION'S PHARAOH

After the two youths struck Abu Jahl, the Messenger of Allah ﷺ wanted to be certain of the end of Islam's fiercest enemy. Anas رضى الله عنه narrated:

HADITH — SAHIH AL-BUKHARI, NO. 3962

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنِي عَمْرُو بْنُ خَالِدٍ حَدَّثَنَا زُهَيْرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ قَالَ أَأَنْتَ أَبُو جَهْلٍ قَالَ فَأَخَذَ بِلِحْيَتِهِ. قَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قَالَ أَحْمَدُ بْنُ يُونُسَ أَنْتَ أَبُو جَهْلٍ؟

TRANSLATION:

Anas رضى الله عنه said: The Prophet ﷺ said: **"Who will see what has become of Abu Jahl?"** Ibn Mas'ud went and found that the two sons of 'Afra' had struck him down until he was near death. Ibn Mas'ud took hold of his beard and said: **"Are you Abu Jahl?"** He replied: **"Is there a man greater than one killed by his own people?"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from Ahmad ibn Yunus and 'Amr ibn Khalid, both from Zuhayr, from Sulayman at-Taymi, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the killing of Abu Jahl, Hadith No. 3962. Also narrated by Muslim (No. 1800).

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:3962

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ARROGANCE TO THE LAST BREATH

Abu Jahl — his real name was ***'Amr ibn Hisham*** — tormented the Muslims of Makkah for years. According to the sirah books, it was he who killed ***Sumayyah***, the first martyr of Islam, and he who pressed Quraysh to march out to war even after the caravan was safe. Even at his death he was still ***boasting***: to him there was no shame in being killed by his own people.

The one who found him was ***'Abdullah ibn Mas'ud***, a former shepherd of small build, who had once been beaten for reciting the Qur'an aloud beside the Ka'bah. Allah showed the nation that ***honour lies not in lineage or wealth***, but in faith.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BILAL AND UMAYYAH IBN KHALAF

Umayyah ibn Khalaf was the master who tortured ***Bilal ibn Rabah*** in the desert of Makkah, laying a huge rock on his chest under the blazing sun. Bilal only repeated: ***"Ahad, Ahad"*** (Allah is One).

'Abd ar-Rahman ibn 'Awf رضى الله عنه had made an ***agreement*** with Umayyah to guard each other's property in Makkah and Madinah. On the day of Badr, while people slept, 'Abd ar-Rahman went out to protect Umayyah. ***Bilal saw*** Umayyah and called a group of the Ansar: ***"Umayyah ibn Khalaf! May I not survive if he survives!"*** They pursued him, and though 'Abd ar-Rahman tried to shield him, Umayyah was killed (Sahih al-Bukhari 2301).

The hadith of Sa'd ibn Mu'adh in Chapter 2 now came true: Umayyah, who so feared leaving Makkah, was finally ***killed at Badr***, exactly as foretold.

BEFORE, IN MAKKAH	AT BADR
Bilal a tortured slave	Bilal a free and honoured Muslim
Umayyah a powerful master	Umayyah killed in defeat
"Ahad, Ahad" beneath the rock	The truth of Allah's promise

The lesson: Allah does not forget oppression nor waste patience. ***His justice*** surely comes, even after many years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MARTYRS OF BADR

The victory of Badr was paid for in blood. The books of sirah record ***fourteen*** Companions martyred: six of the Muhajirun and eight of the Ansar.

GROUP	AMONG THE MARTYRS (SIRAH BOOKS)
Muhajirun (6)	‘Ubaydah ibn al-Harith, ‘Umayr ibn Abi Waqqas (Sa‘d’s younger brother), Mihja‘ (‘Umar’s freed slave) and others
Ansar (8)	‘Umayr ibn al-Humam, Harithah ibn Suraqah, ‘Awf and Mu‘awwidh (sons of ‘Afra’) and others

UMM HARITHAH AND THE PARADISE OF FIRDAWS

Harithah ibn Suraqah, a young man of the Ansar, was killed by ***a stray arrow*** on the day of Badr. His mother, ***Umm Harithah***, came to the Messenger of Allah ﷺ and asked: “O Prophet of Allah, tell me about Harithah. If he is in Paradise, I will be patient; if not, I will weep for him as much as I can.” He said: ***“O Umm Harithah, there are many gardens in Paradise, and your son has attained the highest Firdaws.”*** (Sahih al-Bukhari 2809).

The lesson: a believing mother asked not ***how*** her son died, but ***where*** he went. Martyrdom is not measured by the manner of death — even a stray arrow can lead to Firdaws.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AT THE WELL OF BADR

After the battle, the Messenger of Allah ﷺ did something that astonished the Companions. Abu Talhah رضى الله عنه related:

HADITH — SAHIH AL-BUKHARI, NO. 3976

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، سَمِعَ رَوْحَ بْنَ عُبَادَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً مِنْ صَنَادِيدِ قُرَيْشٍ فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ يَا فُلاَنُ بْنَ فُلاَنٍ، وَيَا فُلاَنُ بْنَ فُلاَنٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا. قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. قَالَ قَتَادَةُ أَحْيَاهُمُ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا.

TRANSLATION:

Abu Talhah رضى الله عنه narrated that **on the day of Badr, the Prophet of Allah ﷺ ordered that twenty-four leaders of Quraysh be thrown into a foul, disused well at Badr.** It was his custom, when he overcame a people, to remain on the field three nights. On the third day he had his camel saddled and walked, followed by his Companions, until he stood at the edge of the well and called them by their names and their fathers' names: **"O so-and-so son of so-and-so, and O so-and-so son of so-and-so! Would it not have pleased you to have obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you found true what your Lord promised you?"** 'Umar said: "O Messenger of Allah, you are speaking to bodies without souls?" The Messenger of Allah ﷺ said: **"By Him in whose hand Muhammad's soul is, you do not hear what I say better than they do."** Qatadah said: Allah brought them to life so that they heard his words, as rebuke, humiliation, requital, loss and regret.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Rawh ibn 'Ubadah, from Sa'id ibn Abi 'Arubah, from Qatadah, from Anas ibn Malik, from Abu Talhah رضى الله عنهما.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3976. Also narrated by Muslim (No. 2875).

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:3976

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"YOU DO NOT HEAR BETTER THAN THEY"

The chiefs thrown into the well were those who had ***denied, tortured and driven out*** the Messenger of Allah ﷺ. He called them one by one, not to gloat, but to declare ***the truth of Allah's promise***. Qatadah said Allah brought them to life until they heard his words, as rebuke and regret.

He also stayed ***three nights*** on the field after victory, as was his custom. This shows the calm of a leader who did not hurry, and gave time to bury the martyrs and attend to the captives.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CAPTIVES AND RANSOM

Quraysh lost ***seventy*** killed and ***seventy*** captured on the day of Badr (Sahih al-Bukhari 3039). Hadith Muslim 1763 tells how the Messenger of Allah ﷺ ***consulted*** Abu Bakr and 'Umar about the captives.

Abu Bakr proposed ***ransom***, since they were kinsmen and Allah might guide them. 'Umar proposed they be killed, since they were leaders of disbelief. He chose Abu Bakr's view, and then the verse came down:

"It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land"Tafsir Ibn Kathir 8:67.

Yet Allah then made the ransom lawful: ***"So consume what you have taken… [as being] lawful and good"*** (Al-Anfal 8:69). Many of those captives later ***embraced Islam***, including al-'Abbas, the Prophet's ﷺ uncle, according to the books of sirah.

SIRAH NOTE: RANSOM BY TEACHING LITERACY

Ibn 'Abbas narrated that some Badr captives who ***had no wealth*** to ransom themselves were asked to ***teach ten children of the Ansar to write***; when done, they were freed. This report is in the ***Musnad of Ahmad***, and some scholars grade it hasan.

It shows how highly ***knowledge*** was valued in Islam from the very beginning: literacy was made the price of freedom.

REFERENCES:

Musnad Ahmad (from Ibn 'Abbas); Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

The spoils also caused disagreement among the Companions, and Allah ruled: ***"The [decision concerning] bounties is for Allah and the Messenger"*** — and commanded them to amend relations among themselvesTafsir Ibn Kathir 8:1.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE RANK OF THE PEOPLE OF BADR

Those who took part in Badr gained ***a special rank*** held by no others. Even in heaven they were known:

HADITH — SAHIH AL-BUKHARI, NO. 3992

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ ـ وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ ـ قَالَ جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ ـ أَوْ كَلِمَةً نَحْوَهَا ـ قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلاَئِكَةِ.

TRANSLATION:

Mu'adh ibn Rifa'ah ibn Rafi' narrated from his father — who was one of the people of Badr — that **Jibril came to the Prophet ﷺ and asked: "How do you regard the people of Badr among you?" He said: "Among the best of the Muslims" — or words to that effect. Jibril said: "So too are the angels who were present at Badr."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Ibrahim, from Jarir, from Yahya ibn Sa'id, from Mu'adh ibn Rifa'ah ibn Rafi' az-Zuraqi, from his father (Rifa'ah ibn Rafi') رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the angels who were present at Badr, Hadith No. 3992.

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:3992

"ALLAH HAS LOOKED AT THE PEOPLE OF BADR"

Years later, ***Hatib ibn Abi Balta'ah***, a man of Badr, mistakenly sent a secret letter to Quraysh. 'Umar wanted to punish him. The Messenger of Allah ﷺ said: ***"He took part in Badr. What do you know? Perhaps Allah looked at the people of Badr and said: Do what you will, I have forgiven you."*** 'Umar wept and said: "Allah and His Messenger know best." (Sahih al-Bukhari 3983).

Scholars explain this is not permission to sin, but ***an assurance of forgiveness*** for them, and a sign that Allah would keep them upon goodness. The lesson: ***one great deed*** done sincerely can intercede for later mistakes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

NEWS OF THE VICTORY

After three nights at Badr, the Messenger of Allah ﷺ returned to Madinah with the captives and the spoils.

The books of sirah tell how the news of victory spread.

> **SIRAH NOTE: GLAD TIDINGS IN MADINAH**
>
> The Messenger of Allah ﷺ sent ***Zayd ibn Harithah*** and ***'Abdullah ibn Rawahah*** ahead of the army to bring the news of victory to Madinah. Usamah ibn Zayd said the news arrived just as they ***had finished burying Ruqayyah***, the Prophet's ﷺ daughter and 'Uthman's wife.
>
> The hypocrites and some Jews of Madinah at first disbelieved the news, until they saw the Quraysh captives brought in with their own eyes.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Battle of Badr.

This agrees with the sahih hadith in Chapter 6: 'Uthman stayed in Madinah to care for the sick Ruqayyah, and the Messenger of Allah ﷺ said he had ***the reward and share*** of a man of Badr (Sahih al-Bukhari 3130). The joy of victory mingled with the grief of loss.

> **SIRAH NOTE: GRIEVOUS NEWS IN MAKKAH**
>
> In Makkah, the news of defeat was met with ***shock***. The sirah books name ***al-Haysuman ibn 'Abdullah al-Khuza'i*** as the first to bring the news, listing one by one the chiefs who were killed. ***Abu Lahab***, who had not joined Badr, died a few days later of an illness.
>
> Quraysh are said to have forbidden lamentation so that the Muslims would not rejoice at their grief, and swore revenge — an oath that led to ***the Battle of Uhud*** a year later.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

HOPE FOR THE CAPTIVES

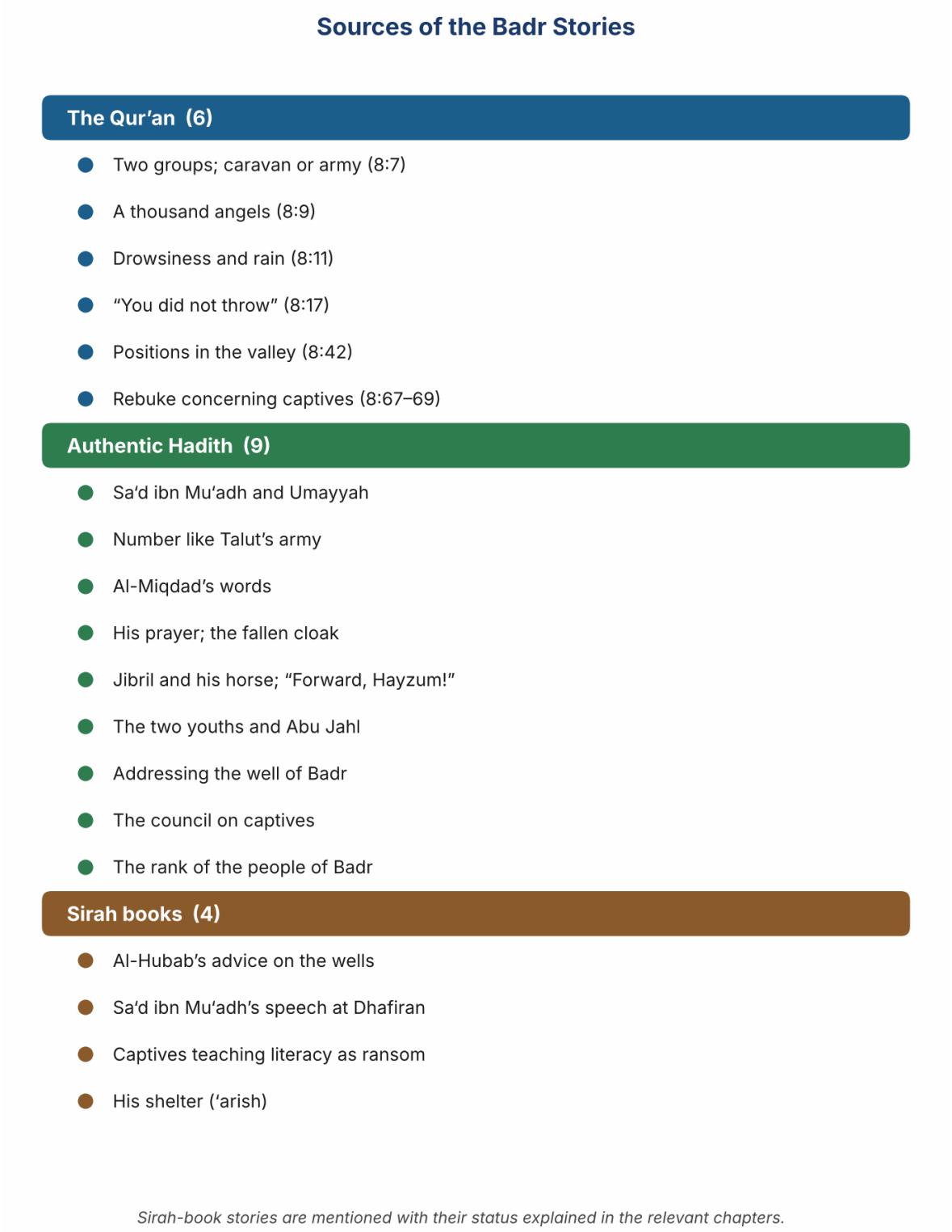
Allah did not close the door on the captives. He commanded His Messenger to convey: ***"If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you"***Tafsir Ibn Kathir 8:70.

Ibn Kathir notes that this verse relates to ***al-'Abbas***, the Prophet's ﷺ uncle, who ransomed himself at Badr and later embraced Islam. The lesson: today's enemy can be tomorrow's ***brother in faith***. Islam fights disbelief, not people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE BADR STORIES

The story of Badr reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 5: The status of sources for the Badr stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Rain and drowsiness; a thousand angels; the throw	The Qur'an (Al-Anfal 8:9, 11, 17) — certain
His prayer; Hayzum; the captives council	Sahih Muslim 1763 — sahih
Jibril; the two youths; Abu Jahl; the well	Sahih al-Bukhari 3995, 3141, 3962, 3976 — sahih
'Umayr and the dates; Busaysah	Sahih Muslim 1901 — sahih
The throw of dust (details)	Tafsir books (Ibn Kathir)
Al-Hubab's advice; the 'arish; Damdam	Sirah books (Ibn Ishaq) — weak/unfirm chain
Ransom by teaching writing	Musnad Ahmad — graded hasan by some scholars

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith, and are not a basis for rulings. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUR'ANIC VERSES ABOUT BADR

No other battle is described in the Qur'an at such length as Badr. Almost the whole of Surah Al-Anfal (75 verses) was revealed after Badr, and several verses in other surahs also touch on it. The table below gathers the main verses so the reader can turn directly to the most authentic source about this event.

VERSE	SUMMARY
Al-Anfal 8:1	A question about the spoils (al-anfal); the answer: they belong to Allah and the Messenger, so fear Allah and set right the relations between you.
Al-Anfal 8:5–8	Some believers disliked going out; they hoped for the unarmed caravan, but Allah willed to establish the truth.
Al-Anfal 8:9–12	The plea for help answered with a thousand angels; drowsiness as reassurance; rain that purified and made their feet firm.
Al-Anfal 8:17	"You did not throw when you threw, but it was Allah who threw" — the handful of dust (chapter 14).
Al-Anfal 8:41–44	The ruling of the fifth (khumus); Yawm al-Furqan, the day the two armies met; the positions of both armies in the valley; the enemy shown as few.
Al-Anfal 8:47–48	A warning not to be like Quraysh, who set out in arrogance; Satan made their deeds seem fair to them, then withdrew (chapter 4).
Al-Anfal 8:67–70	A rebuke about the captives and ransom; hope for captives with good in their hearts (chapters 20 and 22).
Al 'Imran 3:123–127	"Allah had already given you victory at Badr while you were weak"; the promise of angelic help.
Al-Qamar 54:45	"Their assembly will be defeated, and they will turn their backs" — recited by the Messenger of Allah ﷺ on the day of Badr.
Al-Hajj 22:19	"These are two adversaries who disputed concerning their Lord" — about the first duel (chapter 12).

THE VERSE HE RECITED AS HE LEFT THE TENT

HADITH: "THEIR ASSEMBLY WILL BE DEFEATED"

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ was supplicating in his tent on the day of Badr: "O Allah, I ask You (to fulfil) Your covenant and Your promise. O Allah, if You will, You will not be worshipped after today." Abu Bakr took hold of his hand and said: "Enough, O Messenger of Allah; you have pleaded earnestly with your Lord." He was wearing his coat of mail. He went out reciting: "Their assembly will be defeated, and they will turn their backs. Rather, the Hour is their appointment, and the Hour is more grievous and more bitter."

Grade: AUTHENTIC — Sahih al-Bukhari 4875.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Surah Al-Qamar was revealed in Makkah, years before Badr, when the Muslims were still weak and persecuted. 'Umar رضى الله عنه used to wonder which assembly would be defeated, until he saw the Messenger of Allah ﷺ reciting it on the day of Badr (narrated by al-Tabari and Ibn Abi Hatim in their tafsirs). A promise revealed in Makkah was fulfilled at Badr.

"WHILE YOU WERE WEAK"

Allah says: "And Allah had already given you victory at Badr while you were weak. So fear Allah, that you may be grateful" (Al 'Imran 3:123). This verse was revealed after Uhud, a year later, to remind the Muslims that the victory of Badr came not from numbers or weapons but from Allah's help. It also teaches that victory calls for gratitude and God-consciousness, not pride.

LESSONS

The Qur'an is the first and most authentic source for understanding Badr. It does not narrate the battle like a history book listing names and figures; it shines a light on hearts: mixed intentions, earnest prayer, the calm that Allah sent down, and the test that follows victory. Reading Surah Al-Anfal while remembering Badr brings this sirah to life within us.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SPOILS AND THE REVELATION OF SURAH AL-ANFAL

When the fighting ended, a new question arose that the Muslims had never faced: how should the spoils of war be divided? The Companions differed. Those who pursued the enemy felt they had more right; those who guarded the Prophet's ﷺ tent also felt they had a right; and those who gathered the spoils felt the same. The Qur'an came down to settle it.

> **HADITH: THE SWORD OF SA'D IBN ABI WAQQAS**
>
> Mus'ab ibn Sa'd narrated from his father, Sa'd ibn Abi Waqqas رضى الله عنه, that several verses of the Qur'an were revealed concerning him. Among them: the Messenger of Allah ﷺ obtained a great deal of booty, and among it was a sword. Sa'd took it, brought it to the Messenger of Allah ﷺ and said: "Give me this sword."
>
> He said: "Put it back where you took it from." Sa'd turned away, saying to himself: "Shall I put it back in the pile of spoils?" — and he came back and asked again. Each time he said: "Put it back." Then Allah revealed: "They ask you about the spoils of war…" (Al-Anfal 8:1).
>
> Grade: AUTHENTIC — Sahih Muslim 1748 (abridged).

The first verse of Surah Al-Anfal says: "They ask you (O Muhammad) about the spoils of war. Say: The spoils of war belong to Allah and the Messenger. So fear Allah and set right the relations between you, and obey Allah and His Messenger, if you are believers" (Al-Anfal 8:1). Notice: before explaining how the spoils are divided, Allah commands God-consciousness and the mending of relations. Wealth must not damage the brotherhood built with such effort in Madinah.

THE RULING OF THE FIFTH

Then Allah laid down a lasting ruling: "And know that whatever you take as spoils of war — one fifth of it is for Allah and for the Messenger, for near relatives, orphans, the needy and the traveller…" (Al-Anfal 8:41). One fifth (khumus) is administered by the leader for the public good and those in need; the remaining four fifths are divided among the fighters.

The sirah writers mention that the spoils of Badr were divided equally among those present, on the way back to Madinah. Those who were absent on a duty given by the Messenger of Allah ﷺ also received a share, such as 'Uthman ibn 'Affan, who stayed to nurse Ruqayyah (chapter 6, Sahih al-Bukhari 3130). According to Ibn Ishaq, Talhah ibn 'Ubaydillah and Sa'id ibn Zayd, who had been sent to scout the caravan, were also given a share.

QUESTION	THE ANSWER OF THE QUR'AN AND SUNNAH
Who owns the spoils?	Allah and His Messenger decide (8:1) — not whoever grabs fastest.
How are they divided?	One fifth for the groups named in 8:41; the rest to the fighters.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUESTION	THE ANSWER OF THE QUR'AN AND SUNNAH
What of those on duty elsewhere?	They receive a share and the reward of those present (Bukhari 3130).
What matters more than wealth?	God-consciousness and good relations among Muslims (8:1).

LESSONS

Victory is often followed by a test subtler than war: the test of wealth. Even the best generation nearly fell into dispute over it, so Allah trained them with a verse that first of all mentions God-consciousness and brotherhood. In our organisations, families and communities the same happens: a division that is fair, clear and grounded in the Shari'ah keeps hearts from cracking.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PEOPLE ON THE FIELD OF BADR

Badr brought together two groups who knew each other well: many who faced one another were father and son, uncle and nephew, or former neighbours in Makkah. The tables below gather the people mentioned in the chapters of this eBook and their roles. Details from authentic Hadith are marked with their numbers; the rest come from the books of sirah (Ibn Hisham, Ibn Sa'd, al-Rahiq al-Makhtum).

THE MUSLIMS

PERSON	ROLE AT BADR
The Messenger of Allah ﷺ	Commander; prayed in the shelter (al-'arish) and also fought. 'Ali said he was the closest of them to the enemy (narrated by Ahmad).
Abu Bakr al-Siddiq رضى الله عنه	With the Messenger of Allah ﷺ in the shelter; calmed him as he prayed (Bukhari 4875).
Hamzah, 'Ali and 'Ubaydah ibn al-Harith رضى الله عنهم	The three who answered the challenge of the first duel; 'Ubaydah was gravely wounded and died a martyr on the way home (chapter 12).
Sa'd ibn Mu'adh رضى الله عنه	Leader of Aws; spoke for the Ansar at the council (chapter 7); according to the books of sirah, guarded the Prophet's ﷺ shelter.
Al-Miqdad ibn al-Aswad رضى الله عنه	Said "we will not say as the people of Musa said" (Bukhari 3952); one of the very few horsemen.
Mus'ab ibn 'Umayr رضى الله عنه	Bearer of the main standard according to the books of sirah.
Mu'adh ibn 'Amr and Mu'adh ibn 'Afra' رضى الله عنهما	The two young Ansar who struck down Abu Jahl (Bukhari 3141).
'Abdullah ibn Mas'ud رضى الله عنه	Found Abu Jahl dying and finished him (Bukhari 3962).
Bilal ibn Rabah رضى الله عنه	Met his former torturer, Umayyah ibn Khalaf (Bukhari 2301).
'Umayr ibn al-Humam رضى الله عنه	Threw away his dates and advanced towards Paradise (Muslim 1901).
Harithah ibn Suraqah رضى الله عنه	Young man martyred by a stray arrow; Firdaws was his (Bukhari 2809).
Al-Hubab ibn al-Mundhir رضى الله عنه	According to Ibn Ishaq, suggested camping at the nearest well. The chain of this report is weak, though it is well known in the books of sirah.

QURAYSH

PERSON	FATE AT BADR
Abu Jahl ('Amr ibn Hisham)	The leader who pressed for battle; killed (Bukhari 3141, 3962).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERSON	FATE AT BADR
‘Utbah and Shaybah ibn Rabi‘ah	Answered the first duel and were killed; ‘Utbah had earlier advised Quraysh to go home (books of sirah).
Al-Walid ibn ‘Utbah	Killed in the first duel.
Umayyah ibn Khalaf	Killed — just as Sa‘d ibn Mu‘adh had told him in Makkah (Bukhari 3950, 2301).
‘Uqbah ibn Abi Mu‘ayt and al-Nadr ibn al-Harith	Captured, then executed on the way back for their grave crimes and hostility in Makkah (books of sirah).
Abu Sufyan ibn Harb	Leader of the caravan; slipped away by the coastal road and was not on the field. His son Hanzalah was killed.
Al-‘Abbas ibn ‘Abd al-Muttalib	Uncle of the Messenger of Allah ﷺ; captured (Bukhari 3008) and later ransomed himself.
Abu al-‘As ibn al-Rabi‘	Son-in-law of the Messenger of Allah ﷺ (husband of Zaynab); captured (Abu Dawud 2692).
Suhayl ibn ‘Amr	Captured and ransomed; later he was Quraysh's negotiator at Hudaybiyah (Siri 15).

LESSONS

These names remind us that Badr was not a clash of two nations but a clash of two paths within one people. Some on the side of Quraysh later embraced Islam (al-‘Abbas, Abu al-‘As, Suhayl ibn ‘Amr), and some died in their arrogance. The door of guidance stays open until the last breath, so we never despair of anyone.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FAMILY STORIES BEHIND THE CAPTIVES

Chapter 20 told of the council about the captives and the decision to accept ransom. Behind the figure of seventy captives lie moving family stories, for many of the captives were relatives of the Messenger of Allah ﷺ and of the Companions themselves.

KHADIJAH'S NECKLACE

HADITH: THE RANSOM OF ABU AL-'AS

'A'ishah رضى الله عنها said: When the people of Makkah sent ransoms for their captives, Zaynab (daughter of the Messenger of Allah ﷺ) sent wealth to ransom Abu al-'As (her husband). Among it was a necklace of hers that had belonged to Khadijah, who gave it to her when she married Abu al-'As. When the Messenger of Allah ﷺ saw the necklace, he was deeply moved and said: "If you see fit to free her captive and return to her what is hers, (do so)." They said: "Yes." The Messenger of Allah ﷺ took a pledge from Abu al-'As that he would let Zaynab come to him. Then he sent Zayd ibn Harithah and a man of the Ansar, saying: "Wait at Batn Ya'jaj until Zaynab passes by you, then accompany her until you bring her (to Madinah)."

Grade: HASAN — Sunan Abi Dawud 2692; graded hasan by al-Albani.

Imagine the feelings of a father who sees the necklace of his beloved late wife, Khadijah رضى الله عنها, in the hands of the Companions, sent by his daughter to ransom her husband who stood with the enemy. Yet he did not free the captive by his own authority; he asked the Companions' consent, because the ransom was their right. Abu al-'As kept his promise, and some years later he himself embraced Islam and emigrated.

A SHIRT FOR AL-'ABBAS

HADITH: AL-'ABBAS WITHOUT CLOTHES

Jabir ibn 'Abdullah رضى الله عنهما said: On the day of Badr the captives were brought, and al-'Abbas was brought without clothes. The Prophet ﷺ looked for a shirt for him, and the shirt of 'Abdullah ibn Ubayy was found to fit him, so the Prophet ﷺ clothed him with it. That is why the Prophet ﷺ took off his own shirt and clothed 'Abdullah ibn Ubayy with it (when he died).

Grade: AUTHENTIC — Sahih al-Bukhari 3008.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Al-'Abbas was the uncle of the Messenger of Allah ﷺ who attended the Pledge of 'Aqabah (Siri 6) to make sure his nephew would be protected, yet on the day of Badr he stood in the ranks of Quraysh. Imam al-Bukhari placed this Hadith under the chapter "Clothing for Captives": captives, even enemies, are clothed and treated with dignity. The story also shows that the Messenger of Allah ﷺ repaid kindness, even to 'Abdullah ibn Ubayy, who later became the leader of the hypocrites.

OTHER CAPTIVES FROM AMONG RELATIVES

According to the books of sirah, other captives included 'Aqil ibn Abi Talib (brother of 'Ali) and Nawfal ibn al-Harith (cousin of the Messenger of Allah ﷺ). Abu 'Aziz ibn 'Umayr, full brother of Mus'ab ibn 'Umayr, was also captured; Ibn Ishaq narrates that Mus'ab told the Ansari who captured him to bind him tightly, because his mother was wealthy and could ransom him. This story is well known in the books of sirah, but it is not found in the authentic Hadith collections.

LESSONS

Badr separated families by creed, but it did not erase affection and good manners. The Messenger of Allah ﷺ was moved by Khadijah's necklace, clothed his uncle, and asked the Companions' permission before releasing his son-in-law. Justice, mercy and dignity were kept even towards those who had just fought against them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF RAMADAN, 2 AH

The table below arranges the events of Badr in order. The dates are taken from the books of sirah and differ slightly between sources; the best known is that the battle took place on Friday, 17 Ramadan, 2 AH (around March 624 CE).

TIME	EVENT
Early Ramadan, 2 AH	News reaches Madinah of Abu Sufyan's great caravan returning from Syria (chapter 3).
Around 8–12 Ramadan	The Messenger of Allah ﷺ sets out with about 313 men, 70 camels and very few horses; 'Uthman stays to nurse Ruqayyah (chapters 5–6). The exact date differs between sources.
At the same time	Abu Sufyan sends Damdam ibn 'Amr al-Ghifari to Makkah for help; Quraysh set out with about a thousand men (chapter 4).
On the way	Abu Sufyan diverts the caravan to the coastal road and tells Quraysh to go home; Abu Jahl insists on continuing. According to the books of sirah, Banu Zuhrah return home with al-Akhnas ibn Shariq.
At Dhafiran	The council: the words of al-Miqdad and Sa'd ibn Mu'adh; the decision to face the Quraysh army (chapter 7).
Night of 17 Ramadan	Arrival at Badr; rain falls and the Muslims are overcome by a calming drowsiness (chapters 8–9).
Friday morning, 17 Ramadan	The Prophet's ﷺ prayer in the shelter; the first duel; the battle; the handful of dust; the angels descend (chapters 10–14).
The same day	Abu Jahl and the Quraysh chiefs are killed; 70 killed and 70 captured; 14 Companions martyred according to the books of sirah (chapters 15–18).
Three nights after	The Messenger of Allah ﷺ stays at Badr; he speaks at the edge of the well (chapter 19, Bukhari 3976).
The journey home	The spoils are divided; 'Uqbah and al-Nadr are executed; Zayd ibn Harithah and 'Abdullah ibn Rawahah go ahead with the good news (chapter 22).
The news reaches Madinah	Ruqayyah, daughter of the Messenger of Allah ﷺ, has just been buried (chapter 6).
In Makkah	News of the defeat arrives; Abu Lahab dies a few days later (chapter 22).
Shawwal, 2 AH and after	Quraysh envoys come to ransom the captives; Zaynab emigrates to Madinah (chapter 27).

LESSONS

In about a month, everything changed: from setting out after a caravan, to facing an army three times larger, to a victory remembered until the Day of Judgement. Human plans and Allah's plan are not always the same, and Allah chooses what is best for His servants (8:7).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF BADR

1. WHEN DID THE BATTLE OF BADR TAKE PLACE?

According to the best-known view (Ibn Ishaq and most sirah writers), on Friday, 17 Ramadan, 2 AH, around March 624 CE. Another report mentions 19 Ramadan.

2. HOW LARGE WERE THE TWO ARMIES?

The Muslims were "three hundred and ten-odd", the same number as the army of Talut (Sahih al-Bukhari 3957). 'Umar رضى الله عنه said the idolaters were a thousand and the Companions 319 (Sahih Muslim 1763).

3. WHAT WERE THE CASUALTIES ON EACH SIDE?

Al-Bara' ibn 'Azib رضى الله عنه said that on the day of Badr the Muslims killed seventy of the idolaters and captured seventy (Sahih al-Bukhari 3986). On the Muslim side, the books of sirah list 14 martyrs: 6 Muhajirun and 8 Ansar (chapter 18).

4. HOW MANY ANGELS CAME DOWN?

Al-Anfal 8:9 mentions "a thousand angels following one another". Al 'Imran 3:124–125 mentions three thousand and five thousand, on the condition of patience and God-consciousness. The commentators differ: some say the Al 'Imran verses are also about Badr (the help increased); others say it was a promise for Uhud that was not fulfilled because its condition was not met. Ibn Kathir quotes both views. What is certain is a thousand angels at Badr, based on Al-Anfal.

5. DID IBLIS REALLY APPEAR IN THE FORM OF SURAQAH IBN MALIK?

Al-Anfal 8:48 mentions Satan making Quraysh's deeds seem fair and saying "no one can overcome you today", then withdrawing when he saw the angels. That Satan took the form of Suraqah ibn Malik comes from tafsir reports (Ibn 'Abbas and others) quoted by Ibn Kathir; their chains are disputed. The content of the verse itself is certain; the detail of Suraqah's form does not reach the level of an authentic Hadith (see chapter 4).

6. DID THE SWORD OF 'UKKASHAH IBN MIHSAN REALLY TURN FROM WOOD INTO IRON?

This story is mentioned by Ibn Ishaq without a connected chain. It is not found in Sahih al-Bukhari or Sahih Muslim, so it is a ***weak report*** and cannot be confirmed.

7. WHY IS BADR CALLED YAWM AL-FURQAN?

Because Allah named it so in Al-Anfal 8:41: "…on the day of the Criterion, the day the two armies met." Furqan means the separator: that day clearly separated truth from falsehood.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

8. WERE THE MUSLIMS FASTING DURING THE BATTLE OF BADR?

Badr took place in the first Ramadan after fasting was made obligatory. There is a report in al-Tirmidhi from ‘Umar that they broke their fast on the day of Badr and the day of the Conquest of Makkah, but its chain is ***weak***. What is authentic is that the Messenger of Allah ﷺ broke his fast on the journey to the Conquest of Makkah (Sahih al-Bukhari 1944). Travellers and fighters may break the fast, based on Al-Baqarah 2:184.

9. WHO KILLED ABU JAHL?

Two young Ansar, Mu‘adh ibn ‘Amr ibn al-Jamuh and Mu‘adh ibn ‘Afra’, struck him down (Sahih al-Bukhari 3141), and ‘Abdullah ibn Mas‘ud found him dying and finished him (Sahih al-Bukhari 3962). See chapters 15–16.

10. ARE THE PEOPLE OF BADR FREE FROM SIN?

The Hadith “Allah looked at the people of Badr and said: Do what you will, for I have forgiven you” (chapter 21) shows their very high rank. Scholars explain that it is not permission to sin but glad tidings that Allah will forgive them. In reality, the people of Badr were the most devoted in worship and the most fearful of Allah.

11. HOW DID THE MUSLIMS RIDE TO BADR WITH SO FEW CAMELS?

According to the books of sirah, they had only about 70 camels, so two or three men took turns riding each camel. Imam Ahmad narrates from Ibn Mas‘ud that the Messenger of Allah ﷺ himself took turns with ‘Ali and Abu Lubabah; when they offered to walk so that he could keep riding, he replied: “You two are not stronger than I, and I am in no less need of reward than you.”

12. WHERE IS THE FIELD OF BADR TODAY?

Badr is a town in the Madinah region of Saudi Arabia, about 150 km south-west of the city of Madinah, near the old road to the Red Sea coast. The cemetery of the martyrs of Badr is fenced and known to local people; see Battle of Badr — Wikipedia and the map in chapter 8.

LESSONS

Badr is full of truly amazing stories in the Qur’an and authentic Hadith, so we do not need weak stories to marvel at it. Distinguishing the authentic from the weak is part of the trust of conveying the sirah of the Messenger of Allah ﷺ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

Allah later reminded the Muslims at Uhud: ***"And already had Allah given you victory at [the battle of] Badr while you were few in number"***Tafsir Ibn Kathir 3:123.

LESSON	FROM BADR
Victory is from Allah	Three hundred-odd defeated a thousand (3:123; 8:17)
Prayer and effort	He prayed all night and ordered the ranks
Consultation	Councils before battle and about the captives
The youth of the nation	The two sons of 'Afra'; 'Umayr ibn al-Humam
Allah's justice	Abu Jahl and Umayyah met their end
The value of knowledge	Captives ransomed themselves by teaching writing
The Day of al-Furqan	The criterion between truth and falsehood (8:41)

The Qur'an names the day of Badr ***"the Day of al-Furqan"*** — the day of criterion (Al-Anfal 8:41). Before Badr, the Muslims were a small oppressed band; after Badr, they became ***a respected power*** in Arabia. Yet Allah did not credit that victory to numbers or weapons, but to ***faith, patience and His help***.

BADR IN OUR LIVES

We no longer stand in the valley of Badr, yet every Muslim passes through his own small ***"Badr"***: a moment when truth seems weak and falsehood seems strong. In that moment, the lesson of Badr is: make ***the best preparation possible***, ***consult***, then ***pray*** with all your heart as the Messenger of Allah ﷺ prayed beneath the sky of Badr.

Badr also teaches that ***the young*** — like Mu'adh and Mu'awwidh, 'Umayr ibn al-Humam and 'Umayr ibn Abi Waqqas — can carry great trusts. Parents and teachers today must raise such a generation.

Finally, Badr teaches ***humility after victory***. Right after their greatest success, Allah corrected them about the captives and the spoils. True victory is when Allah is pleased.

In sha Allah, the series **The Prophet's Sirah** will continue with ***the Battle of Uhud*** (Book 10) — the test after victory, and lessons in obedience. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 9

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Anfal 8:1–69; Ali 'Imran 3:123; Al-Hajj 22:19, 39; Al-Qamar 54:45). https://tafsir.app/ibn-katheer/8/17

HADITH

Sahih al-Bukhari 2301, 2809, 3039, 3130, 3141, 3950, 3952, 3953, 3956, 3957, 3962, 3965, 3966, 3976, 3983, 3992, 3995. https://sunnah.com/bukhari

Sahih Muslim 1763, 1779, 1901. https://sunnah.com/muslim

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on the Great Battle of Badr.

Ahmad ibn Hanbal, al-Musnad (Ibn 'Abbas's report on ransom by teaching writing).

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the Battle of Badr.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi.

Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

Wikipedia, "Abu Jahl". https://en.wikipedia.org/wiki/Abu_Jahl

Wikipedia, "Umayya ibn Khalaf". https://en.wikipedia.org/wiki/Umayya_ibn_Khalaf

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 4875 (Al-Qamar 54:45 on the day of Badr). https://sunnah.com/bukhari:4875

Sahih Muslim 1748 (Sa'd's sword and Al-Anfal 8:1). https://sunnah.com/muslim:1748

Sunan Abi Dawud 2692 (Khadijah's necklace). https://sunnah.com/abudawud:2692

Sahih al-Bukhari 3008 (a shirt for al-'Abbas). https://sunnah.com/bukhari:3008

Sahih al-Bukhari 3986 (seventy killed, seventy captured). https://sunnah.com/bukhari:3986

Sahih al-Bukhari 3130 ('Uthman's share). https://sunnah.com/bukhari:3130

Ibn Kathir, Tafsir 8:1. https://tafsir.app/ibn-katheer/8/1

Ibn Kathir, Tafsir 3:124. https://tafsir.app/ibn-katheer/3/124

Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART FOUR

The Battle of Uhud

The Prophet's Sirah — Series 10

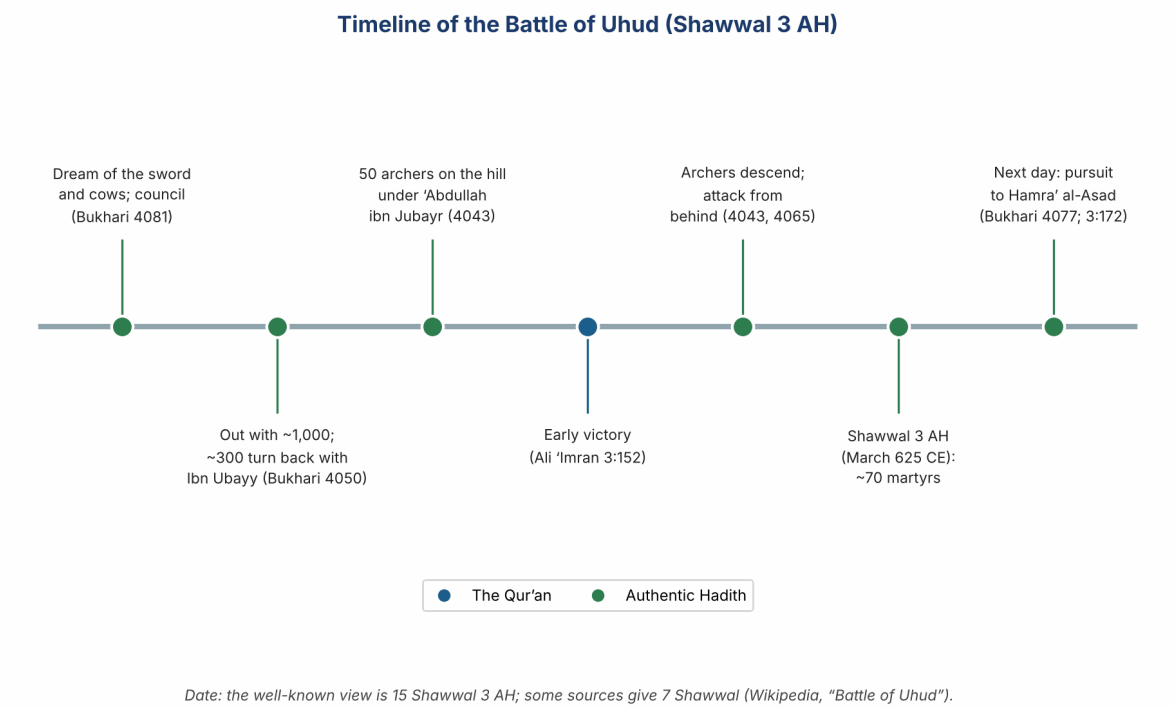
The Test After Victory: Obedience, Patience and the Martyrs, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BATTLE OF UHUD

The ninth book of The Prophet's Sirah ended with the great victory at Badr — the Day of al-Furqan. A year later, in ***Shawwal of 3 AH***, Quraysh returned with three thousand fighters seeking revenge. At the foot of ***Mount Uhud***, north of Madinah, the Muslims went through a very different test: a victory that turned into grief.

The Qur'an tells of Uhud in some sixty verses of ***Surah Ali 'Imran***, and authentic Hadith records its moments: the order to the archers, the cry from behind, Anas ibn an-Nadr who smelled the scent of Paradise, Abu Talhah who made his chest a shield, and the wound on the face of the Messenger of Allah ﷺ.



Date: the well-known view is 15 Shawwal 3 AH; some sources give 7 Shawwal (Wikipedia, "Battle of Uhud").

Figure 1: Timeline of the Battle of Uhud.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AFTER BADR: QURAYSH'S REVENGE

The defeat at Badr left a deep wound on Quraysh. Many of their chiefs had been killed — Abu Jahl, Umayyah ibn Khalaf, 'Utbah and Shaybah. The leadership of Makkah now passed to ***Abu Sufyan ibn Harb***, who swore to take revenge.

> **SIRAH NOTE: QURAYSH'S PREPARATIONS**
>
> The sirah books say that the profit of Abu Sufyan's caravan, which escaped before Badr, was ***set aside to fund*** a new war. Quraysh gathered some ***three thousand*** fighters with their allies, and brought their women to stir their zeal, among them ***Hind bint 'Utbah***, whose father, uncle and brother had been killed at Badr.
>
> Ibn Kathir mentions that some of the early scholars held that Al-Anfal 8:36 — about the disbelievers spending their wealth to bar from Allah's way — relates to Quraysh's spending for Uhud.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Uhud; Tafsir Ibn Kathir 8:36. https://tafsir.app/ibn-katheer/8/36

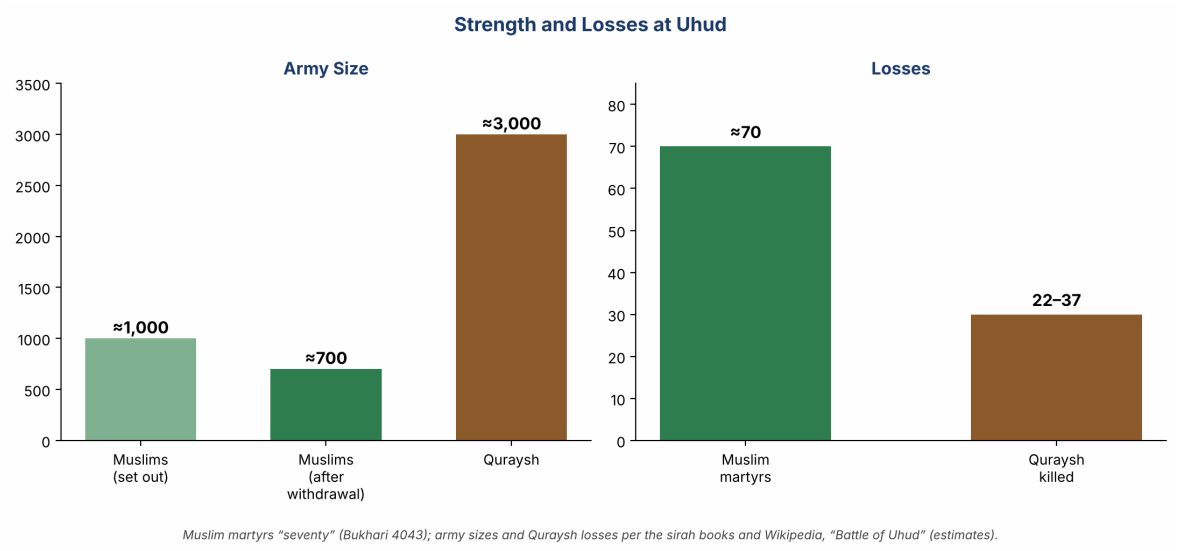


Figure 2: Strength and losses of both sides at Uhud (estimates).

Allah later explained the wisdom behind what happened: ***"If a wound should touch you - there has already touched the [opposing] people a wound similar to it"***Tafsir Ibn Kathir 3:140.

WHERE IS UHUD?

Uhud is a long ridge of rocky mountains ***north of Madinah***, a few kilometres from the Prophet's Mosque. The Quraysh army camped on the plain at its foot, near the farms of Madinah. This position let the Messenger of Allah ﷺ use the mountain as ***a shield at the rear*** of the Muslim army.

The lesson: victory does not guarantee lasting safety. After Badr, the Muslims had to prepare for ***a heavier test***, for the days ***alternate*** among people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DREAM AND THE COUNCIL

When news of the Quraysh army reached Madinah, the Messenger of Allah ﷺ told the Companions of a dream he had seen:

HADITH — SAHIH AL-BUKHARI, NO. 4081

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ أُرَى عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ.

TRANSLATION:

Abu Musa رضى الله عنه narrated that the Prophet ﷺ said: **"I saw in a dream that I shook a sword and its front broke — that was the calamity that befell the believers on the day of Uhud. Then I shook it again and it became better than it had been — that was the conquest (of Makkah) that Allah brought and the gathering of the believers. I also saw cows in the dream, and what Allah does is good — they were the believers (martyred) on the day of Uhud."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu Usamah, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4081.

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:4081

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SIRAH NOTE: THE STRONG ARMOUR

In the narration of the ***Musnad of Ahmad*** and the sirah books, he also dreamt of putting his hand into ***a strong coat of armour***, which he interpreted as ***Madinah***. Some reports say the notch in the sword was interpreted as a member of his family who would be killed — and Hamzah fell at Uhud.

Because of this dream he inclined to stay inside Madinah. Yet the dreams of prophets also reveal ***decree***: the slaughtered cows were the martyred Companions (Bukhari 4081).

REFERENCES:
Musnad Ahmad; Ibn Hisham, as-Sirah an-Nabawiyyah.

THE COUNCIL: STAY OR GO OUT?

The sirah books say that the Messenger of Allah ﷺ ***consulted*** the Companions. He inclined ***to stay inside Madinah***, a view shared by 'Abdullah ibn Ubayy. But many Companions, especially ***the young*** who had missed Badr, urged that they go out to face the enemy.

SIRAH NOTE: "IT IS NOT FITTING FOR A PROPHET…"

He accepted the majority's view, went into his house and came out ***wearing his armour***. When the Companions regretted pressing him and offered to stay, he said: ***"It is not fitting for a Prophet who has put on his armour to take it off until Allah judges (between him and his enemy)."***

These words are cited by Imam al-Bukhari as a ***ta'liq*** (without a full chain) in the Book of Holding Fast, and are narrated with chains in the Musnad of Ahmad and the books of sirah.

REFERENCES:
Sahih al-Bukhari, Book of Holding Fast (ta'liq); Ibn Hisham, as-Sirah an-Nabawiyyah.

After Uhud, even though the majority's view had led to grief, Allah still commanded him: ***"consult them in the matter"***Tafsir Ibn Kathir 3:159.

The lesson: ***consultation*** remains the foundation, even when its outcome is not what was hoped. And once a decision is made, the leader ***holds firm*** and relies on Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE WITHDRAWAL OF 'ABDULLAH IBN UBAYY

The Messenger of Allah ﷺ set out with about ***a thousand*** men. Halfway, ***'Abdullah ibn Ubayy*** turned back with some ***three hundred*** followers — nearly a third of the army — claiming his view had not been followed (sirah books). Zayd ibn Thabit رضى الله عنه described the effect:

HADITH — SAHIH AL-BUKHARI, NO. 4050

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ لَمَّا خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فِرْقَتَيْنِ، فِرْقَةً تَقُولُ نَقْتُلُهُمْ. وَفِرْقَةً تَقُولُ لاَ نُقَاتِلُهُمْ. فَنَزَلَتْ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا} وَقَالَ إِنَّهَا طَيْبَةُ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ.

TRANSLATION:

Zayd ibn Thabit رضى الله عنه said: **When the Prophet ﷺ set out for Uhud, some of those who had gone out with him turned back. The Companions of the Prophet ﷺ split into two groups: one group said, "We will fight them," and the other said, "We will not fight them."** Then the verse came down: ***"What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned?"*** (An-Nisa' 4:88). And he said: **"It (Madinah) is Taybah; it removes sins as fire removes the impurity of silver."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid, from Shu'bah, from 'Adi ibn Thabit, from 'Abdullah ibn Yazid, from Zayd ibn Thabit رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4050.

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:4050

This withdrawal came at the most critical moment, with the enemy in sight. Its aim was clear: ***to break the Muslims' morale***. Yet it also ***sifted the ranks***: those who remained were the true believers.

The Prophet's ﷺ words in this hadith — Madinah removes sins as fire removes the impurity of silver — show that trials are ***a refining fire***. The lesson: do not be shaken when some fall away; truth is not measured by numbers.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO GROUPS WHO NEARLY LOST HEART

Ibn Ubayy's withdrawal nearly shook two clans of the Ansar. Allah describes that moment:

"when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle"Tafsir Ibn Kathir 3:121.

"When two parties among you were about to lose courage, but Allah was their ally"Tafsir Ibn Kathir 3:122.

Jabir ibn 'Abdullah رضى الله عنهما said: ***"This verse was revealed about us — Banu Salimah and Banu Harithah — and I would not wish it had not been revealed, for Allah says: but Allah was their ally."*** (Sahih al-Bukhari 4051).

Jabir was not ashamed of a verse mentioning his people's weakness; he ***rejoiced***, because it also declared that Allah was their Protector. The lesson: a passing fear does not make one a hypocrite, as long as one ***does not turn away*** and keeps relying on Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ARCHERS ON THE HILL

The Messenger of Allah ﷺ arranged the ranks with ***Mount Uhud behind*** the Muslims. To one side lay a small hill — later known as ***Jabal ar-Rumah*** (the Archers' Hill). He placed fifty archers on it. Al-Bara' رضى الله عنه told of his order and what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4043

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ، وَأَجْلَسَ النَّبِيُّ صلى الله عليه وسلم جَيْشًا مِنَ الرُّمَاةِ، وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ وَقَالَ لاَ تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلاَ تَبْرَحُوا وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلاَ تُعِينُونَا. فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ قَدْ بَدَتْ خَلاَخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ الْغَنِيمَةَ الْغَنِيمَةَ. فَقَالَ عَبْدُ اللَّهِ عَهِدَ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم أَنْ لاَ تَبْرَحُوا. فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ، فَأُصِيبَ سَبْعُونَ قَتِيلاً، وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ أَفِي الْقَوْمِ مُحَمَّدٌ فَقَالَ لاَ تُجِيبُوهُ. فَقَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ قَالَ لاَ تُجِيبُوهُ. فَقَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ فَقَالَ إِنَّ هَؤُلاَءِ قُتِلُوا، فَلَوْ كَانُوا أَحْيَاءً لأَجَابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ مَا يُخْزِيكَ. قَالَ أَبُو سُفْيَانَ أُعْلُ هُبَلْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَجِيبُوهُ. قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ. قَالَ أَبُو سُفْيَانَ لَنَا الْعُزَّى وَلاَ عُزَّى لَكُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَجِيبُوهُ. قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ. قَالَ أَبُو سُفْيَانَ يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، وَتَجِدُونَ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي.

TRANSLATION:

Al-Bara' رضى الله عنه said: **We met the polytheists that day (Uhud). The Prophet ﷺ stationed a company of archers and appointed 'Abdullah (ibn Jubayr) over them, and said: "Do not leave this place. If you see us overcoming them, do not leave this place; and if you see them overcoming us, do not come to help us."** When we fought, they fled until I saw their women running towards the mountain. Then they (the archers) began saying: **"The spoils! The spoils!"** 'Abdullah said: **"The Prophet ﷺ made me promise not to leave this place."** But his companions refused. When they refused, their faces were turned (they were confounded), and ***seventy were killed***. Abu Sufyan climbed a high place and said: "Is Muhammad among the people?" He said: **"Do not answer him."** He asked about Ibn Abi Quhafah (Abu Bakr), then Ibn al-

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Khattab, and said: "They have all been killed." 'Umar could not restrain himself: **"You lie, O enemy of Allah! Allah has spared for you what will grieve you."** Abu Sufyan said: "Exalted be Hubal!" The Prophet ﷺ said: **"Answer him: Allah is Most High and Most Majestic."** Abu Sufyan said: "We have al-'Uzza, and you have no 'Uzza." He said: **"Say: Allah is our Protector, and you have no protector."** Abu Sufyan said: "A day for the day of Badr; war goes by turns."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on the Battle of Uhud, Hadith No. 4043; also No. 3039 (longer).

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:4043

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

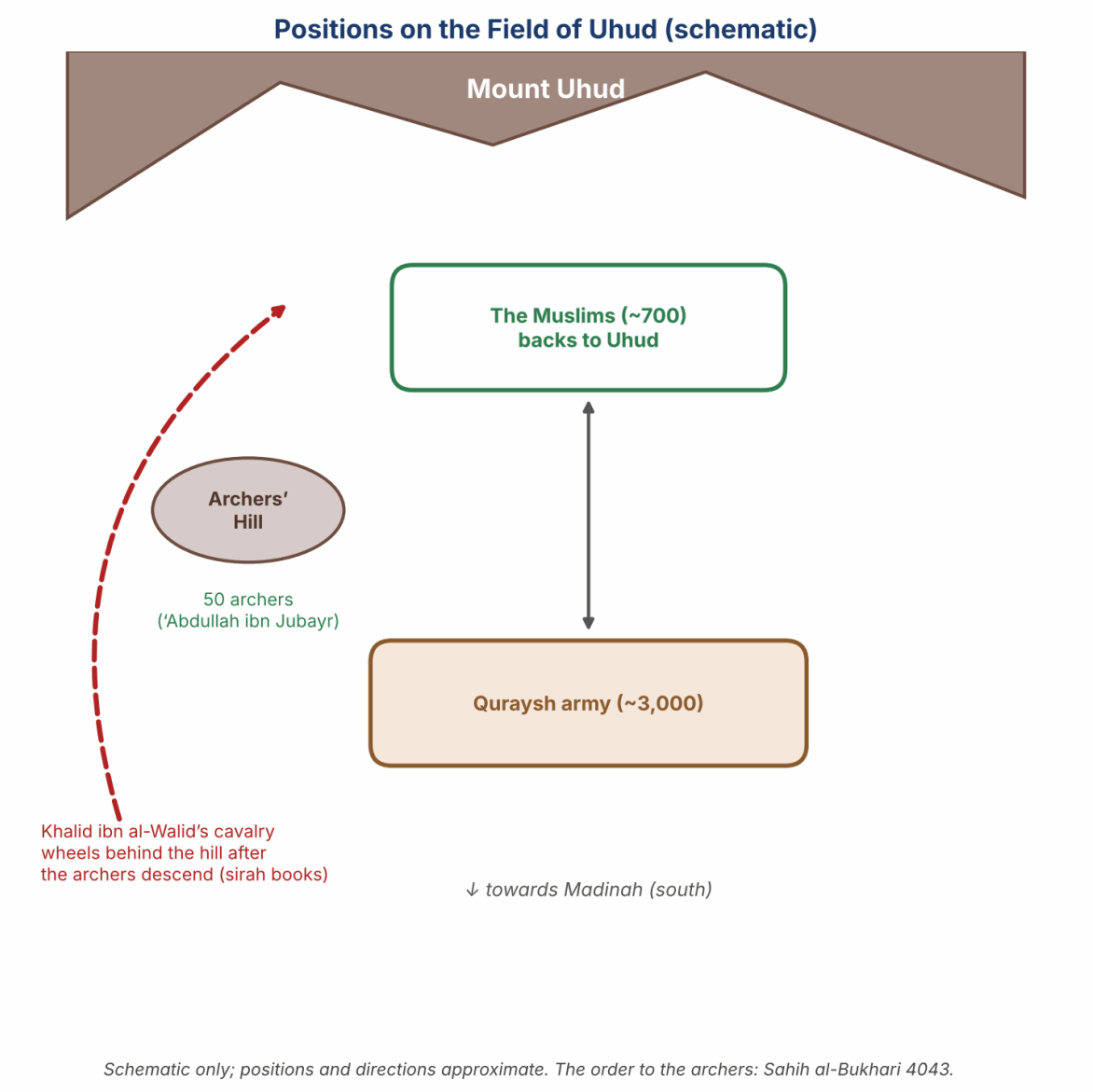


Figure 3: Positions on the field of Uhud (schematic).

A VERY CLEAR ORDER

The Prophet's ﷺ order left no room for interpretation: ***"If you see us winning, do not leave this place; if you see us losing, do not come to help us."*** The archers' task was ***to guard the rear*** of the Muslim army from the enemy cavalry.

The lesson: ***obeying orders*** in ease is harder than obeying in hardship. The archers did not fail out of fear, but because of ***the spoils*** in front of their eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SWORD OF ABU DUJANAH

Before the battle, the Messenger of Allah ﷺ held a sword and asked: ***"Who will take this sword from me?"*** Everyone stretched out their hands: "I, I!" He asked again: ***"Who will take it and fulfil its right?"*** The people drew back their hands. Then ***Simak ibn Kharashah, Abu Dujanah*** said: "I will take it and fulfil its right." He took it and struck the heads of the polytheists (Sahih Muslim 2470).

SIRAH NOTE: ABU DUJANAH'S RED TURBAN

The sirah books say Abu Dujanah tied ***a red turban*** on his head — a sign he would fight to the end — and walked ***proudly*** between the two lines. The Messenger of Allah ﷺ said: "That is a gait Allah dislikes, except in a place like this."

He is also said to have raised the sword over someone urging on the enemy, then found it was a woman, and held back ***out of honour for the Prophet's ﷺ sword***, not to kill a woman with it.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Uhud.

The lesson: enthusiasm alone is not enough; the Messenger of Allah ﷺ sought one who would ***fulfil the right of the trust***. Many want honour, but few will bear its responsibility.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HAMZAH, THE LION OF ALLAH

Hamzah ibn 'Abd al-Muttalib, the Prophet's ﷺ uncle, was the hero of Badr who slew Shaybah ibn Rabi'ah. Quraysh held a deep grudge against him. The story of his martyrdom was told by his killer himself, ***Wahshi***, years later:

Wahshi was the slave of ***Jubayr ibn Mut'im***, whose uncle had been killed by Hamzah at Badr. Jubayr promised: "If you kill Hamzah in revenge for my uncle, you are free." On the day of Uhud, Wahshi ***hid behind a rock***, and when Hamzah came near, he hurled his spear into Hamzah's lower belly so that it came out behind. That was ***the end of Hamzah*** (Sahih al-Bukhari 4072).

WAHSHI EMBRACES ISLAM

In the same hadith, Wahshi relates that he later ***embraced Islam*** and came to the Messenger of Allah ﷺ. He asked: "Are you Wahshi? Are you the one who killed Hamzah?" Then he said: ***"Can you hide your face from me?"*** After the Prophet's ﷺ death, Wahshi joined the war against ***Musaylimah the Liar*** and killed him with the same spear — as if to atone for his deed.

The lesson: Islam ***wipes out the sins*** before it, even one as great as killing the Prophet's uncle. Yet the Messenger of Allah ﷺ was also a man who felt grief; he forgave, but could not bear to see the face that reminded him of Hamzah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

EARLY VICTORY AND THE TEST

At the start of the battle, the Muslims ***were winning***. The standard-bearers of Quraysh fell one after another, and the enemy began to retreat, leaving their camp and goods. Al-Bara' said he saw the Quraysh women running towards the hill (Chapter 5). Allah says:

"Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission"Tafsir Ibn Kathir 3:152.

PART OF 3:152	WHAT HAPPENED
"Allah fulfilled His promise"	Early victory; the enemy retreats.
"you lost courage and disputed"	The archers dispute: stay or descend.
"and disobeyed"	Most archers leave the hill.
"some desire this world"	Chasing the spoils.
"He has already forgiven you"	The door of forgiveness stays open.

This verse is utterly honest: it does not hide the Companions' mistake, yet it covers it with ***Allah's forgiveness***. Ibn Mas'ud said that until this verse came down he had not thought any of the Companions desired this world (narrated by Ahmad, cited in Tafsir Ibn Kathir).

The lesson: the most dangerous moment for a believer is not defeat, but ***near victory*** — when the world begins to appear before his eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CRY FROM BEHIND

When most of the archers descended, ***Khalid ibn al-Walid*** — then still a polytheist, leading the Quraysh cavalry — saw the hill nearly empty. He wheeled his horsemen round and ***attacked from behind***, killing ‘Abdullah ibn Jubayr and the few archers who held their post (sirah books). In the confusion, a heart-rending event took place:

HADITH — SAHIH AL-BUKHARI, NO. 4065

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيْهِ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَبَصُرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ أَىْ عِبَادَ اللَّهِ أَبِي أَبِي. قَالَ قَالَتْ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ فَقَالَ حُذَيْفَةُ يَغْفِرُ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللَّهِ. بَصُرْتُ عَلِمْتُ، مِنَ الْبَصِيرَةِ فِي الأَمْرِ، وَأَبْصَرْتُ مِنْ بَصَرِ الْعَيْنِ وَيُقَالُ بَصُرْتُ وَأَبْصَرْتُ وَاحِدٌ.

TRANSLATION:

‘A’ishah رضى الله عنها said: **On the day of Uhud the polytheists were defeated. Then Iblis — may Allah curse him — screamed: “O servants of Allah, (beware) behind you!”** So the front ranks turned back and fought with the rear ranks. Hudhayfah looked, and there was his father, al-Yaman, (under attack). He cried out: **“O servants of Allah, my father! My father!”** By Allah, they did not stop until they killed him. Hudhayfah said: ***“May Allah forgive you.”*** (‘Urwah said: By Allah, Hudhayfah kept asking forgiveness for them until he met Allah.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ubaydullah ibn Sa‘id, from Abu Usamah, from Hisham ibn ‘Urwah, from his father ‘Urwah ibn az-Zubayr, from ‘A’ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4065.

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:4065

“MAY ALLAH FORGIVE YOU”

Hudhayfah ibn al-Yaman saw his father killed by Muslims who did not recognise him in the chaos. He neither raged nor demanded retribution; he said: ***“May Allah forgive you.”*** The sirah books say the

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Messenger of Allah ﷺ later wished to pay ***blood-money*** for al-Yaman, but Hudhayfah gave it in charity to the Muslims.

The lesson: one ***lapse in obedience*** on the hill led to a confusion that cost lives on the field. And ***a forgiving heart*** like Hudhayfah's is among the noblest sights of the day of Uhud.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"MUHAMMAD HAS BEEN KILLED!"

In the chaos, a ***rumour*** spread that the Messenger of Allah ﷺ had been killed. The sirah books say a polytheist named ***Ibn Qami'ah*** struck him and thought he had killed him, then shouted the news. Many Companions lost heart; some sat stunned, some fell back towards Madinah. Allah says:

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels" [to unbelief]?Tafsir Ibn Kathir 3:144.

This verse was a ***preparation*** for a far greater day. Eight years later, when the Messenger of Allah ﷺ truly passed away and 'Umar refused to believe it, ***Abu Bakr*** recited this very verse to the people, and it was as if they had never heard it before (Sahih al-Bukhari 3668).

RESPONSE TO THE NEWS	EXAMPLE AT UHUD
Lost heart and sat down	Some Companions stood stunned (sirah books).
Retreat	Some fled to the hills or Madinah (3:153).
Fight on	Anas ibn an-Nadr: "Rise and die for what he died for" (sirah books).

SIRAH NOTE: KA'B IBN MALIK RECOGNISES HIM

The sirah books say ***Ka'b ibn Malik*** رضى الله عنه was the first to recognise the Messenger of Allah ﷺ after the rumour: he saw ***his eyes shining*** beneath the helmet and cried: "O Muslims, rejoice! Here is the Messenger of Allah ﷺ!" He signalled him to be silent, so the enemy would not learn where he was.

The Companions then regrouped around him and moved to ***the slopes of Uhud***.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Uhud.

The lesson: we worship ***Allah, the Ever-Living***, not a man — even the Messenger we love most. This religion endures even when its bearer is gone.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SCENT OF PARADISE BEYOND UHUD

In the midst of that defeat, one Companion ***fulfilled his promise*** to Allah. Anas ibn Malik رضى الله عنه told of his uncle:

HADITH — SAHIH AL-BUKHARI, NO. 4048

أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانَ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ عَمَّهُ، غَابَ عَنْ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صلى الله عليه وسلم، لَئِنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيَرَيَنَّ اللَّهُ مَا أَجِدُّ. فَلَقِيَ يَوْمَ أُحُدٍ، فَهُزِمَ النَّاسُ فَقَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ ـ يَعْنِي الْمُسْلِمِينَ ـ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ أَيْنَ يَا سَعْدُ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ. فَمَضَى فَقُتِلَ، فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةٍ أَوْ بِبَنَانِهِ، وَبِهِ بِضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ.

TRANSLATION:

Anas رضى الله عنه narrated that his uncle (Anas ibn an-Nadr) missed Badr and said: **"I was absent from the Prophet's ﷺ first battle. If Allah lets me witness a battle with the Prophet ﷺ, Allah will surely see what I do."** He was present on the day of Uhud. When the people fell back, he said: **"O Allah, I apologise to You for what these (the Muslims) have done, and I disown what those (the polytheists) have done."** He advanced with his sword and met Sa'd ibn Mu'adh, and said: **"Where to, O Sa'd? I smell the scent of Paradise beyond Uhud."** He went on until he was killed. No one could recognise him except his sister, by a mole or by his fingertips. ***He had more than eighty wounds from stabbing, striking and arrows.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hassan ibn Hassan, from Muhammad ibn Talhah, from Humayd (at-Tawil), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4048.

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:4048

Anas said the Companions held that this verse was revealed about him and those like him (Sahih al-Bukhari 2805): ***"Among the believers are men true to what they promised Allah"*** Tafsir Ibn Kathir 33:23.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Anas ibn an-Nadr was grieved at missing Badr, and ***promised*** that Allah would see what he would do. At Uhud, when others fell back, he advanced and ***smelled the scent of Paradise***. Over eighty wounds show he did not turn away at all.

The lesson: if we miss one chance of good, do not despair — ***resolve for the next chance***, and fulfil that resolve sincerely.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A SHIELD AROUND THE MESSENGER ﷺ

When many Companions fell back, the Messenger of Allah ﷺ remained with ***a small band***. They made their bodies a shield for him. Anas رضى الله عنه told of ***Abu Talhah***:

HADITH — SAHIH AL-BUKHARI, NO. 4064

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ النَّزْعِ، كَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ فَيَقُولُ انْثُرْهَا لأَبِي طَلْحَةَ. قَالَ وَيُشْرِفُ النَّبِيُّ صلى الله عليه وسلم يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ بِأَبِي أَنْتَ وَأُمِّي، لاَ تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ أَرَى خَدَمَ سُوقِهِمَا تَنْقُزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ تَرْجِعَانِ فَتَمْلآَنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا.

TRANSLATION:

Anas رضى الله عنه said: **On the day of Uhud the people fell back from the Prophet ﷺ, while Abu Talhah stood before the Prophet ﷺ shielding him with his leather shield.** Abu Talhah was a powerful archer; he broke two or three bows that day. Whenever a man passed with a quiver of arrows, the Prophet ﷺ would say: "Scatter them for Abu Talhah." When the Prophet ﷺ raised his head to look at the enemy, Abu Talhah would say: ***"May my father and mother be your ransom! Do not raise your head, lest an arrow strike you. My chest before your chest."*** I saw 'A'ishah bint Abi Bakr and Umm Sulaym with their garments tucked up, carrying waterskins on their backs and emptying them into the mouths of the (wounded) people, then returning to refill them and empty them again. The sword fell from Abu Talhah's hand two or three times.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith, from 'Abd al-'Aziz (ibn Suhayb), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4064.

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:4064

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TALHAH'S HAND AND THE SEVEN ANSAR

Qays ibn Abi Hazim said: ***"I saw Talhah's paralysed hand; he shielded the Prophet ﷺ with it on the day of Uhud."*** (Sahih al-Bukhari 4063). Talhah ibn 'Ubaydillah caught the arrows and swords aimed at him with his own hand.

Anas ibn Malik also narrated that at that moment the Messenger of Allah ﷺ was left with only ***seven of the Ansar and two of Quraysh***. When the enemy pressed, he said: ***"Whoever drives them back from us will have Paradise — or will be my companion in Paradise."*** One of the Ansar advanced and fought until killed, then another, until all seven had fallen (Sahih Muslim 1789).

The lesson: love for the Messenger of Allah ﷺ is not mere words. Abu Talhah, Talhah and the seven Ansar proved it with their ***chests, hands and lives***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"SHOOT, O SA'D!"

Among the archers who stood by the Messenger of Allah ﷺ was ***Sa'd ibn Abi Waqqas*** رضى الله عنه, among the finest archers of the Companions:

HADITH — SAHIH AL-BUKHARI, NO. 4055

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ نَثَلَ لِي النَّبِيُّ صلى الله عليه وسلم كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ ارْمِ فِدَاكَ أَبِي وَأُمِّي.

TRANSLATION:

Sa'd ibn Abi Waqqas رضى الله عنه said: **The Prophet ﷺ drew out arrows from his quiver for me on the day of Uhud and said: "Shoot! May my father and mother be your ransom."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Marwan ibn Mu'awiyah, from Hashim ibn Hashim as-Sa'di, from Sa'id ibn al-Musayyib, from Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4055.

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:4055

'Ali ibn Abi Talib رضى الله عنه said: ***"I never heard the Prophet ﷺ name his father and mother (as ransom) for anyone except Sa'd ibn Malik."*** (Sahih al-Bukhari 4059).

TWO MEN IN WHITE

Sa'd also said: ***"I saw the Messenger of Allah ﷺ on the day of Uhud with two men fighting to defend him. They wore white and fought most fiercely. I had never seen them before, nor did I see them after."*** (Sahih al-Bukhari 4054). Imam Muslim's narration states that they were ***Jibril and Mika'il***.

Sa'd himself once said: ***"I was the first of the Arabs to shoot an arrow in the cause of Allah."*** (Sahih al-Bukhari 3728).

The lesson: Allah did not abandon His Messenger, and ***skill*** used for Allah's sake earns the Prophet's ﷺ praise.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE WOUND OF THE MESSENGER ﷺ

On the day of Uhud, the Messenger of Allah ﷺ himself was ***wounded***. Sahl ibn Sa'd رضى الله عنه was asked about his wound:

HADITH — SAHIH AL-BUKHARI, NO. 4075

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهْوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْ كَانَ يَسْكُبُ الْمَاءَ وَبِمَا دُووِيَ ـ قَالَ كَانَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَغْسِلُهُ وَعَلِيٌّ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رَبَاعِيَتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتِ الْبَيْضَةُ عَلَى رَأْسِهِ.

TRANSLATION:

Abu Hazim heard Sahl ibn Sa'd رضى الله عنه being asked about the wound of the Messenger of Allah ﷺ, and he said: **"By Allah, I know who washed the wound of the Messenger of Allah ﷺ, who poured the water, and with what it was treated.** Fatimah, the daughter of the Messenger of Allah ﷺ, washed it, and 'Ali ibn Abi Talib poured water from a shield. When Fatimah saw that the water only increased the bleeding, she took a piece of a mat, burned it and put its ashes on the wound until the bleeding stopped. ***His canine tooth was broken that day, his face was wounded, and his helmet was broken on his head.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Ya'qub (ibn 'Abd ar-Rahman), from Abu Hazim, from Sahl ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4075.

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:4075

"HOW WILL A PEOPLE PROSPER…"

Anas رضى الله عنه narrated that as he wiped the blood from his face, he said: ***"How will a people prosper who wounded their Prophet and broke his tooth, while he called them to Allah?"*** Then Allah revealed the verse (Sahih Muslim 1791):

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them"Tafsir Ibn Kathir 3:128.

This verse teaches that people's fate is in Allah's hands. Indeed: many who fought him at Uhud — including ***Khalid ibn al-Walid, 'Amr ibn al-'As and Abu Sufyan*** — later embraced Islam and became defenders of this religion.

SIRAH NOTE: UBAYY IBN KHALAF

The sirah books say that ***Ubayy ibn Khalaf***, a Makkan polytheist, had sworn he would kill the Messenger of Allah ﷺ from his horse. On the day of Uhud he charged at him. The Messenger of Allah ﷺ took a spear from a Companion and struck his neck with a small wound. Ubayy went back screaming in pain and died on the way to Makkah.

Scholars mention that Ubayy was ***the only man*** killed by the Messenger of Allah ﷺ with his own hand. The hadith of Abu Hurayrah below speaks of Allah's severe wrath on ***"a man killed by the Messenger of Allah ﷺ in Allah's cause"***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 4073. https://sunnah.com/bukhari:4073

Abu Hurayrah رضى الله عنه narrated that he said, pointing to his tooth: "Severe is Allah's wrath on a people who did this to His Prophet" (Sahih al-Bukhari 4073). The lesson: the Messenger of Allah ﷺ felt pain like any man, yet he still hoped his people would be guided.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DROWSINESS AFTER DISTRESS

After the reverse, the remaining Muslims gathered on ***the slopes of Mount Uhud*** with the Messenger of Allah ﷺ. Allah describes their state:

"when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind"Tafsir Ibn Kathir 3:153.

Then Allah sent down a wondrous calm: ***"Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you"***Tafsir Ibn Kathir 3:154.

Abu Talhah رضى الله عنه said: ***"I was among those overcome by drowsiness, until my sword fell from my hand several times; it fell and I picked it up, it fell again and I picked it up."*** (Sahih al-Bukhari 4068).

TWO GROUPS (3:154)	THEIR STATE
Sincere believers	Overcome by drowsiness — a sign of security from Allah.
The self-concerned	Could not sleep; thought ill of Allah.

This was the second time Allah sent drowsiness as calm — after the night of Badr (Al-Anfal 8:11). The lesson: ***a certain heart*** can rest even amid danger, while a doubting heart finds no peace even in safety.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU SUFYAN ON THE HILL

When the fighting subsided, ***Abu Sufyan*** climbed a high place and called out to learn whether the Messenger of Allah ﷺ, Abu Bakr and 'Umar were alive. The exchange is recorded in the hadith of al-Bara' (Chapter 5):

ABU SUFYAN	THE MUSLIMS' REPLY
"Is Muhammad among you?"	Silence — at his command: "Do not answer him."
"They have all been killed."	'Umar: "You lie, O enemy of Allah!"
"Exalted be Hubal!"	"Allah is Most High and Most Majestic."
"We have al-'Uzza, you have no 'Uzza."	"Allah is our Protector; you have no protector."
"A day for the day of Badr."	(Sirah books: 'Umar replied, "Not equal: our dead are in Paradise, and yours are in the Fire.")

Notice: the Messenger of Allah ﷺ ***kept silent*** when the questions concerned himself and his Companions, but at once ordered a reply when Abu Sufyan ***glorified an idol***. Allah's honour comes before one's own safety.

The lesson: even in defeat and wounded, ***tawhid*** must never be lowered. And this Abu Sufyan who cried "Exalted be Hubal" later embraced Islam on the day Makkah was opened.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MUS'AB IBN 'UMAYR

Mus'ab ibn 'Umayr رضى الله عنه was a young man of Quraysh who once lived in luxury in Makkah, finely dressed and perfumed. After embracing Islam he left all of it, became ***Islam's first envoy*** to Madinah before the hijrah, and on the day of Uhud he carried ***the Muslims' banner*** until he was martyred (sirah books). Khabbab رضى الله عنه told of his shroud:

HADITH — SAHIH AL-BUKHARI, NO. 4047

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرُكْ إِلاَّ نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الإِذْخِرَ ـ أَوْ قَالَ أَلْقُوا عَلَى رِجْلِهِ مِنَ الإِذْخِرِ. وَمِنَّا مَنْ قَدْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا.

TRANSLATION:

Khabbab رضى الله عنه said: **We emigrated with the Messenger of Allah ﷺ seeking the Face of Allah, so our reward became due with Allah. Among us were some who died without tasting any of their reward (in this world), among them Mus'ab ibn 'Umayr, who was killed on the day of Uhud and left nothing but a striped woollen sheet.** If we covered his head, his feet were exposed; if we covered his feet, his head was exposed. So the Prophet ﷺ said: **"Cover his head with it and put idhkhir grass on his feet."** And among us are those whose fruit has ripened and who are picking it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Yunus, from Zuhayr, from al-A'mash, from Shaqiq (Abu Wa'il), from Khabbab ibn al-Aratt رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4047.

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:4047

THE TEARS OF 'ABD AR-RAHMAN IBN 'AWF

Years later, when food was served to ***'Abd ar-Rahman ibn 'Awf*** — a wealthy Companion — he said: ***"Mus'ab ibn 'Umayr was killed, and he was better than me, yet nothing could be found to shroud***

him but a single sheet… I fear our good deeds have been hastened for us in this world." And he wept (Sahih al-Bukhari 1274).

Al-Bara' ibn 'Azib رضى الله عنه said: ***"The first to come to us (in Madinah) were Mus'ab ibn 'Umayr and Ibn Umm Maktum; they taught the people the Qur'an."*** (Sahih al-Bukhari 3925). The seed of Islam he planted in Madinah bore the Ansar who defended the Messenger of Allah ﷺ at Uhud.

The lesson: Mus'ab left worldly luxury and departed without even a sufficient cloth — but ***his reward is stored in full*** with Allah. True wealth is not what we leave behind, but what we take with us.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BURYING THE MARTYRS

Some ***seventy*** Companions were martyred at Uhud (Chapter 5). The exhausted, wounded Muslims had to bury them on the field itself. Jabir ibn 'Abdullah رضى الله عنهما related:

HADITH — SAHIH AL-BUKHARI, NO. 1343

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ. فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ. وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: **The Prophet ﷺ would gather every two martyrs of Uhud in one cloth, then ask: "Which of them knew more of the Qur'an?"** When one of them was pointed out, he placed him first in the grave, and said: ***"I will be a witness over them on the Day of Resurrection."*** He ordered them buried with their blood; they were not washed, nor was the funeral prayer offered over them.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from al-Layth, from Ibn Shihab, from 'Abd ar-Rahman ibn Ka'b ibn Malik, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter on Prayer over the Martyr, Hadith No. 1343.

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:1343

RULING FOR THE BATTLEFIELD MARTYR	EVIDENCE
Not washed	Buried with his blood (Bukhari 1343).
Shrouded in his clothes	Two in one cloth due to scarcity (Bukhari 1343).
The people of the Qur'an first	"Which of them knew more Qur'an?" (Bukhari 1343).
The Prophet ﷺ as witness	"I will be a witness over them on the Day of Resurrection."

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SIRAH NOTE: THE PROPHET'S ﷺ GRIEF FOR HAMZAH

The sirah books say that ***Hamzah's*** body was mutilated by the polytheists, and Hind bint 'Utbah is said to have chewed his liver. The Messenger of Allah ﷺ was deeply grieved to see his uncle so. Abu Sufyan himself admitted in the hadith of al-Bara': ***"You will find mutilation which I did not order."*** (Bukhari 4043, narration 3039).

The details about Hind are narrated in the books of sirah and partly in the Musnad of Ahmad; ***Hind later embraced Islam*** on the day Makkah was opened.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 3039. https://sunnah.com/bukhari:3039

Some families carried their martyrs to Madinah, but the Messenger of Allah ﷺ ordered that they be ***returned and buried where they fell*** — narrated by Jabir in Sunan Abi Dawud and at-Tirmidhi. That is why the graves of the martyrs of Uhud lie at the foot of the mountain to this day, including the grave of ***Hamzah***, called ***"the leader of the martyrs"*** in the narration of al-Hakim.

The lesson: in grief and exhaustion, the Messenger of Allah ﷺ still ***honoured the people of the Qur'an*** — they were placed first even in the grave.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JABIR'S FATHER AND THE ANGELS' SHADE

Among the martyrs of Uhud was ***'Abdullah ibn 'Amr ibn Haram***, Jabir's father. He left nine daughters and debts. Jabir رضى الله عنهما told of the moment he saw his father's body:

HADITH — SAHIH AL-BUKHARI, NO. 1244

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكِي، وَيَنْهَوْنِي عَنْهُ وَالنَّبِيُّ صلى الله عليه وسلم لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فَاطِمَةُ تَبْكِي، فَقَالَ النَّبِيُّ صلى الله عليه وسلم تَبْكِينَ أَوْ لاَ تَبْكِينَ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ. تَابَعَهُ ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ سَمِعَ جَابِرًا ـ رضى الله عنه ـ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: **When my father was killed (at Uhud), I kept uncovering his face and weeping. The people forbade me, but the Prophet ﷺ did not forbid me.** Then my aunt Fatimah began to weep. The Prophet ﷺ said: ***"Whether you weep or not, the angels kept shading him with their wings until you lifted him."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Muhammad ibn al-Munkadir, from Jabir ibn 'Abdullah رضى الله عنهما; corroborated by Ibn Jurayj, from Ibn al-Munkadir, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Hadith No. 1244.

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:1244

Allah says of the martyrs: ***"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"*** Tafsir Ibn Kathir 3:169.

SIRAH NOTE: "ALLAH SPOKE TO YOUR FATHER"

In the narration of ***at-Tirmidhi*** (No. 3010, graded hasan), the Messenger of Allah ﷺ asked the grieving Jabir:

"Shall I tell you what Allah said to your father?" Allah spoke to him without a veil and said: "Ask, and I will give you." He asked: "Bring me back to life so I may be killed for You again." Allah said: "It has already been decreed by Me that they will not return." So he asked that their news be conveyed to the living, and verse 3:169 was revealed.

REFERENCES:

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Jami' at-Tirmidhi 3010 (hasan). https://sunnah.com/tirmidhi:3010

The lesson: the Messenger of Allah ﷺ ***did not forbid Jabir to weep*** — tears at loss are natural. But he healed that grief with glad tidings: the angels shaded his father, and the martyrs are alive with their Lord.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WOMEN ON THE FIELD OF UHUD

Muslim women were also present at Uhud — not to stir up war like the women of Quraysh, but ***to give water and tend*** the wounded. Anas رضى الله عنه saw ***'A'ishah and Umm Sulaym*** carrying waterskins on their backs and pouring them into the mouths of the wounded fighters, again and again (Chapter 12, Bukhari 4064).

'Umar ibn al-Khattab رضى الله عنه, as caliph, distributed garments among the women of Madinah. One fine garment remained, and someone suggested giving it to 'Umar's wife, the Prophet's ﷺ granddaughter. 'Umar said: ***"Umm Salit has more right — she used to carry the waterskins for us on the day of Uhud."*** (Sahih al-Bukhari 2881).

SIRAH NOTE: UMM 'UMARAH (NUSAYBAH BINT KA'B)

The sirah books say that ***Umm 'Umarah*** al-Ansariyyah went out to give water, but when the Muslims fell back she ***defended the Messenger of Allah*** ﷺ with sword and bow, and received many wounds. This report is well known in Ibn Sa'd's Tabaqat and the sirah books, but is not found in Sahih al-Bukhari or Muslim.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hisham, as-Sirah an-Nabawiyyah.

SIRAH NOTE: THE PATIENCE OF SAFIYYAH

The sirah books and the Musnad of Ahmad mention that ***Safiyyah bint 'Abd al-Muttalib***, Hamzah's sister, came to see her brother's body. The Messenger of Allah ﷺ asked her son ***az-Zubayr*** to hold her back so she would not see its state. Safiyyah said: "I have heard what was done to my brother, and that was for Allah. I will be patient and hope for reward, in sha Allah."

She brought two cloths to shroud Hamzah. Beside Hamzah lay one of the Ansar, also martyred and without a shroud, so the cloths were divided between the two by lot.

REFERENCES:
Musnad Ahmad; Ibn Hisham, as-Sirah an-Nabawiyyah.

The lesson: a service that looks small — carrying water — was ***remembered*** by 'Umar years later, even preferred over the caliph's own family. No contribution is small before Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HAMRA' AL-ASAD

The next day, the Messenger of Allah ﷺ feared that Quraysh would turn back to attack Madinah. He called those wounded the day before to go out again in pursuit of the enemy. 'A'ishah رضى الله عنها related:

HADITH — SAHIH AL-BUKHARI, NO. 4077

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها {الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ} قَالَتْ لِعُرْوَةَ يَا ابْنَ أُخْتِي كَانَ أَبُوكَ مِنْهُمُ الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا أَصَابَ يَوْمَ أُحُدٍ، وَانْصَرَفَ عَنْهُ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا قَالَ مَنْ يَذْهَبُ فِي إِثْرِهِمْ. فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً، قَالَ كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ.

TRANSLATION:

About the verse ***"Those who responded to Allah and the Messenger after injury had struck them"*** (Ali 'Imran 3:172), 'A'ishah رضى الله عنها said to 'Urwah: **"O my nephew, your father az-Zubayr and Abu Bakr were among them. When the Messenger of Allah ﷺ suffered what he suffered on the day of Uhud and the polytheists left, he feared they would return. He said: 'Who will follow their trail?' And seventy of them responded."** Among them were Abu Bakr and az-Zubayr.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad (ibn Salam), from Abu Mu'awiyah, from Hisham (ibn 'Urwah), from his father 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4077.

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:4077

"But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs"."Tafsir Ibn Kathir 3:173.

SIRAH NOTE: THE ARMY AT HAMRA' AL-ASAD

The sirah books say the Muslim army advanced to ***Hamra' al-Asad***, some 13 km from Madinah, and camped there three days, lighting many fires. Abu Sufyan, hearing of it, ***abandoned his plan*** to return and attack, and went back to Makkah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Uhud". https://en.wikipedia.org/wiki/Battle_of_Uhud

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Allah closed the story with praise: ***"So they returned with favor from Allah and bounty, no harm having touched them"***Tafsir Ibn Kathir 3:174.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SIRAH NOTE: MA'BAD AL-KHUZA'I AND ABU SUFYAN

The sirah books relate that ***Ma'bad ibn Abi Ma'bad al-Khuza'i***, whose tribe of Khuza'ah sympathised with the Prophet ﷺ, passed by the Muslim camp at Hamra' al-Asad. He then met Abu Sufyan and the Quraysh army at ***ar-Rawha'***, as they were debating whether to return and finish off the Muslims.

Ma'bad told them: "Muhammad has come out after you with an army such as I have never seen, burning with rage against you — those who stayed behind have joined him and regret what they missed." His warning ***shook their resolve***, and Abu Sufyan led Quraysh back to Makkah instead.

Whether or not every detail of this report is exact, it fits what the Qur'an affirms: the believers who went out despite their wounds ***"returned with favour from Allah and bounty, no harm having touched them"*** (Ali 'Imran 3:174).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Hamra' al-Asad; Tafsir Ibn Kathir 3:173. https://tafsir.app/ibn-katheer/3/173

The lesson: defeat does not mean ***despair***. With wounds not yet healed, the Companions answered the call of Allah and His Messenger — and "Hasbunallah wa ni'mal wakil" became the believers' remembrance in the face of threats.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"UHUD LOVES US"

Though Uhud witnessed great sorrow, the Messenger of Allah ﷺ did not hate that mountain. Rather, he said:

HADITH — SAHIH AL-BUKHARI, NO. 4083

حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، قَالَ أَخْبَرَنِي أَبِي، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: ***"This (Uhud) is a mountain that loves us and we love it."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Nasr ibn 'Ali, from his father 'Ali ibn Nasr, from Qurrah ibn Khalid, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter "Uhud Loves Us", Hadith No. 4083.

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:4083

'Uqbah ibn 'Amir رضى الله عنه narrated that ***eight years*** after Uhud, the Messenger of Allah ﷺ prayed over the martyrs of Uhud as if bidding farewell to the living and the dead. Then he ascended the pulpit and said: ***"I do not fear that you will associate others with Allah after me, but I fear that the world will tempt you until you compete for it."*** 'Uqbah said: that was the last time I saw the Messenger of Allah ﷺ (Sahih al-Bukhari 4042).

Anas رضى الله عنه also narrated that the Prophet ﷺ once climbed Uhud with Abu Bakr, 'Umar and 'Uthman, and the mountain shook. He said: ***"Be firm, O Uhud! Upon you are none but a Prophet, a Siddiq and two martyrs."*** (Sahih al-Bukhari 3675). And so it was: 'Umar and 'Uthman later died as martyrs.

His final reminder concerning Uhud returns to the same lesson: ***the lure of the world***. At Uhud the archers came down for the spoils; and he feared his nation would repeat that mistake in other forms.

The lesson: a place that witnessed trial and grief can still be ***loved***. Uhud bears witness to the martyrs' patience, and the Prophet's ﷺ love for it teaches us to see trials with contented eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE UHUD STORIES

The story of Uhud reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:

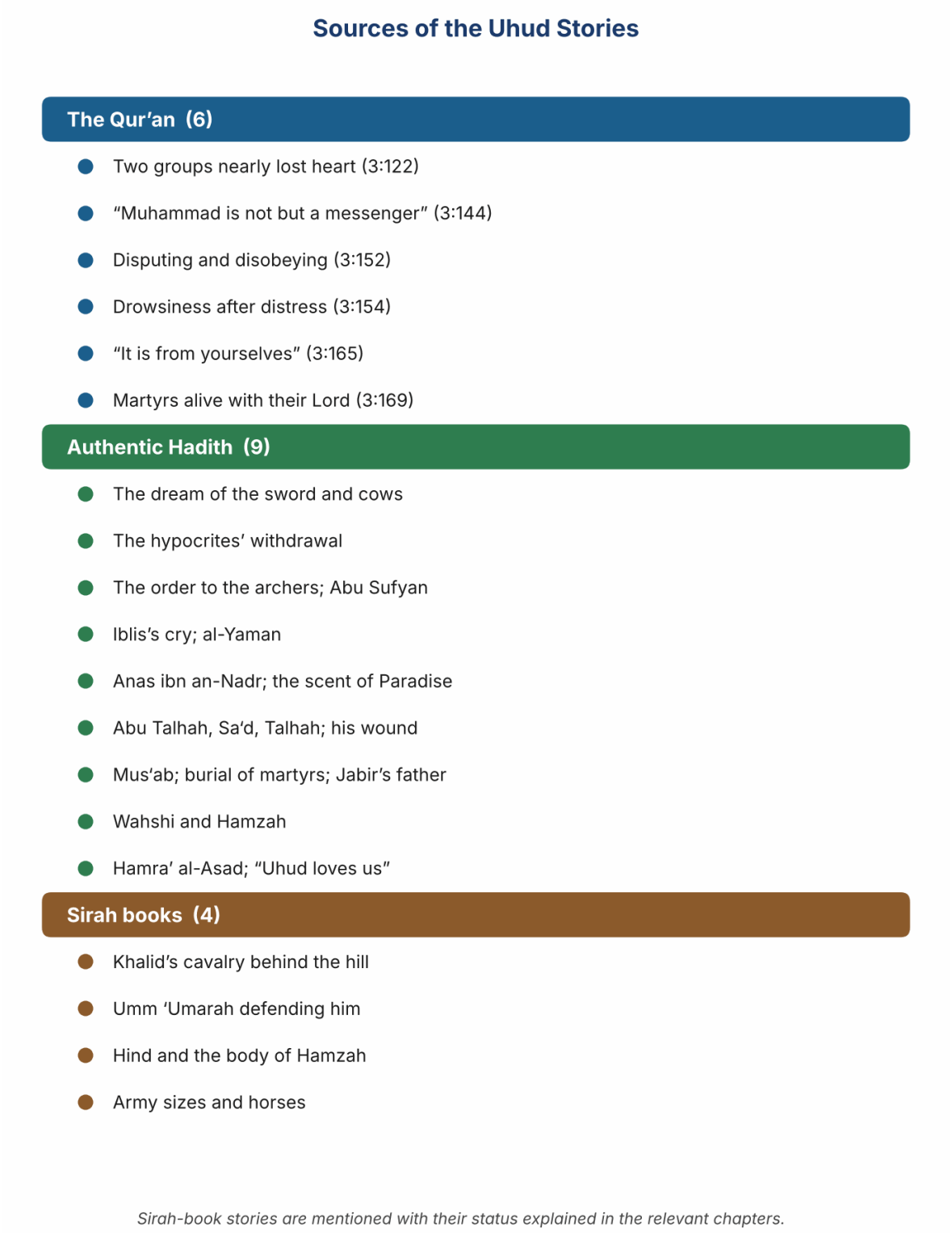


Figure 4: The status of sources for the Uhud stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Two groups; early victory; the death rumour; drowsiness	The Qur'an (Ali 'Imran 3:122, 144, 152–154) — certain
The archers; Abu Sufyan; Iblis; Anas ibn an-Nadr	Sahih al-Bukhari 4043, 4065, 4048 — sahih
Abu Talhah; Sa'd; his wound; Wahshi	Sahih al-Bukhari 4064, 4055, 4075, 4072 — sahih
Abu Dujanah; the seven Ansar	Sahih Muslim 2470, 1789 — sahih
Allah spoke to Jabir's father	Jami' at-Tirmidhi 3010 — hasan
The armour; "not fitting for a Prophet…"	Al-Bukhari as ta'liq; Musnad Ahmad
Khalid behind the hill; Umm 'Umarah; Hind; Abu Dujanah's turban	Sirah books (Ibn Ishaq, Ibn Sa'd) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE YOUNG AND THE INFIRM WHO LONGED TO FIGHT

Before the Muslim army set out for Uhud, the Messenger of Allah ﷺ inspected the ranks. Among them were teenagers who were not yet of age, and elderly men with disabilities. Both groups show how deeply faith had taken root in the society of Madinah: the young wanted to take part before their time, and the infirm refused to stay behind even though they had been excused.

'ABDULLAH IBN 'UMAR: TURNED BACK AT FOURTEEN

HADITH: FOURTEEN AND FIFTEEN YEARS OLD

'Abdullah ibn 'Umar رضى الله عنهما said that he was presented to the Messenger of Allah ﷺ on the day of Uhud when he was fourteen years old, and he did not permit him (to fight). Then he was presented to him on the day of the Trench when he was fifteen, and he permitted him.

Nafi' said: I related this Hadith to 'Umar ibn 'Abd al-'Aziz when he was caliph. He said: "This is the dividing line between a child and an adult," and he wrote to his governors to grant a stipend to anyone who had reached fifteen.

Grade: AUTHENTIC — Sahih al-Bukhari 2664; Sahih Muslim 1868.

This Hadith became an important proof in fiqh for the age of maturity when other signs are not yet clear. It also shows that the Messenger of Allah ﷺ did not judge a person by enthusiasm alone. Ibn 'Umar's zeal was praiseworthy, but the battlefield requires physical maturity; turning the boy back was a mercy, not a slight.

RAFI' IBN KHADIJ AND SAMURAH IBN JUNDUB

The books of sirah (Ibn Hisham and al-Tabari) mention that Rafi' ibn Khadij, a young man of the Ansar, was allowed to fight because he was a skilled archer. Samurah ibn Jundub, of the same age, was turned back, and he said: "You allowed Rafi' and turned me back, yet I can beat him at wrestling." They wrestled and Samurah won, so both were allowed. The story is well known in the books of sirah, but its chain does not reach the level of authentic; it is mentioned as a ***sirah report***.

'AMR IBN AL-JAMUH: THE LAME LEG

'Amr ibn al-Jamuh رضى الله عنه was a chief of Banu Salimah who was lame. According to the Qur'an, there is no blame on the lame if they do not go out to fight (Al-Fath 48:17). His sons had tried to keep him from going out, but he still longed for martyrdom.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: WALKING IN PARADISE ON A SOUND LEG

Abu Qatadah رضى الله عنه narrated that 'Amr ibn al-Jamuh came to the Messenger of Allah ﷺ and asked: "What do you think — if I fight in the way of Allah until I am killed, will I walk with this leg of mine, sound, in Paradise?" His leg was lame. He replied: "Yes." He was killed on the day of Uhud together with his nephew and a servant of theirs. The Messenger of Allah ﷺ passed by his body and said: "It is as if I can see you walking with this leg of yours, sound, in Paradise." He ordered that the three of them be buried in one grave.

Grade: chain HASAN — Musnad Ahmad 22553.

'Amr ibn al-Jamuh was buried with 'Abdullah ibn 'Amr, the father of Jabir (chapter 19), because the two were in-laws and close friends. Physical infirmity did not hold back high aspiration; what determines a person's worth before Allah is intention and sincere effort.

LESSONS

Uhud teaches that everyone has their place. The youth turned back today becomes tomorrow's fighter; the infirm man who was excused can still choose the higher path. For us, this means not belittling the enthusiasm of the young, and not making our limitations an excuse to stop serving in the areas where we are still able.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

NOTABLE MARTYRS OF UHUD

About seventy Companions fell as martyrs at Uhud, most of them from the Ansar. Some of their stories were told in earlier chapters. The table below gathers some of the best-known figures, with the source of each story.

NAME	BRIEF STORY	SOURCE
Hamzah ibn ‘Abd al-Muttalib	Uncle of the Messenger of Allah ﷺ, “the Lion of Allah”; killed by Wahshi with a javelin (chapter 7).	Sahih al-Bukhari 4072
Mus‘ab ibn ‘Umayr	The standard-bearer; shrouded in a cloth too short to cover his body (chapter 17).	Sahih al-Bukhari 1274
Anas ibn al-Nadr	“I smell the scent of Paradise beyond Uhud”; more than eighty wounds on his body (chapter 11).	Sahih al-Bukhari 2805
‘Abdullah ibn ‘Amr (Jabir’s father)	Shaded by the wings of angels; Allah spoke to him without a veil (chapter 19).	Sahih al-Bukhari 1244; al-Tirmidhi 3010
‘Amr ibn al-Jamuh	Lame, yet longing to walk in Paradise on a sound leg (chapter 24).	Musnad Ahmad 22553 (hasan)
Hanzalah ibn Abi ‘Amir	“Ghasil al-Mala’ikah” — his body was washed by the angels.	Sahih Ibn Hibban 7025 (hasan)
al-Usayrim (‘Amr ibn Thabit)	Embraced Islam on the day of Uhud, was martyred, and entered Paradise without ever having prayed.	Sunan Abi Dawud 2537 (hasan)
‘Abdullah ibn Jubayr	Leader of the archers who held his position until he fell (chapter 5).	Sahih al-Bukhari 4043
al-Yaman (Hudhayfah’s father)	Killed by the Muslims themselves in the confusion (chapter 9).	Sahih al-Bukhari 4065
Sa‘d ibn al-Rabi‘	His last message to the Ansar to protect the Messenger of Allah ﷺ.	Books of sirah (Ibn Ishaq; al-Muwatta’, mursal)

HANZALAH: WASHED BY THE ANGELS

Hanzalah ibn Abi ‘Amir رضى الله عنه had married on the night before Uhud. When the call to arms was heard, he rushed out in a state of major impurity without time to bathe, and he was martyred. The Messenger of Allah ﷺ said: “Your companion is being washed by the angels.” When his wife was asked, she explained that Hanzalah had gone out in a state of impurity when he heard the call. The report is narrated by Ibn Hibban (Sahih Ibn Hibban 7025) and al-Hakim, and graded ***hasan*** by Hadith scholars. Strikingly, his father, Abu ‘Amir “al-Rahib”, was on the side of Quraysh on that same day.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AL-USAYRIM: PARADISE WITHOUT A SINGLE PRAYER

HADITH: 'AMR IBN UQAYSH

Abu Hurayrah رضى الله عنه narrated that 'Amr ibn Uqaysh had usurious debts owed to him from the time of ignorance, and he refused to embrace Islam until he had collected them. On the day of Uhud he asked about his relatives and was told they were all at Uhud. So he put on his armour, mounted his horse and went towards them. When the Muslims saw him, they said: "Keep away from us, 'Amr." He said: "I have believed." He fought until he was wounded and was carried back to his family. Sa'd ibn Mu'adh asked him through his sister: "Did you fight out of zeal for your people, out of anger on their behalf, or for Allah?" He said: "Rather for Allah and His Messenger." Then he died and entered Paradise, though he had never prayed a single prayer to Allah.

Grade: HASAN (al-Albani) — Sunan Abi Dawud 2537.

This story is no proof for taking prayer lightly. It shows that deeds are judged by how they end: al-Usayrim embraced Islam and was martyred before the time of any prayer came. Abu Hurayrah himself used to ask people: "Tell me about a man who entered Paradise without ever having prayed," to draw their attention to this story.

SA'D IBN AL-RABI': THE LAST MESSAGE

After the battle, the Messenger of Allah ﷺ sent a Companion to look for Sa'd ibn al-Rabi' رضى الله عنه.

According to the books of sirah, he was found among the martyrs, close to death. He said: "Convey my greeting to the Messenger of Allah ﷺ, and tell my people (the Ansar): You will have no excuse before Allah if harm reaches the Messenger of Allah ﷺ while a single eye among you still blinks." Sa'd ibn al-Rabi' was the Ansari who had been made a brother to 'Abd al-Rahman ibn 'Awf in Madinah (Series 8). The story of this message is a ***sirah report*** (Ibn Ishaq; Malik in al-Muwatta', mursal).

LESSONS

The martyrs of Uhud came from very different backgrounds: Makkan nobles such as Hamzah and Mus'ab, a newly married young man such as Hanzalah, an elderly lame man such as 'Amr ibn al-Jamuh, and a man who had believed only a few hours earlier such as al-Usayrim. What united them was sincerity to Allah and love for His Messenger. Martyrdom does not choose by age or lineage; it chooses the heart.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REBUKE AND FORGIVENESS

Uhud is not only a story of heroism; it is also a story of human error. The Qur'an does not hide the Companions' mistakes. It rebukes them clearly, yet in the very same verse it announces forgiveness. This is how Allah educated the best generation of this ummah.

TWICE ALLAH ANNOUNCED HIS FORGIVENESS

VERSE	REBUKE	FORGIVENESS
Al 'Imran 3:152	You lost heart, disputed and disobeyed after Allah had shown you what you loved; among you were some who desired this world.	"And He has certainly forgiven you, and Allah is full of bounty to the believers."
Al 'Imran 3:155	Those of you who turned back on the day the two armies met — Satan caused them to slip because of some of what they had earned.	"And Allah has certainly forgiven them. Indeed, Allah is Forgiving and Forbearing."
Al 'Imran 3:159	The Messenger of Allah ﷺ was commanded not to be harsh with them.	"So pardon them, ask forgiveness for them, and consult them in the matter."

IBN 'UMAR DEFENDS 'UTHMAN

Years later, when accusations against 'Uthman ibn 'Affan رضى الله عنه were spreading, a man from Egypt came to Ibn 'Umar to question him about 'Uthman. Ibn 'Umar's answer became an example of how the Companions themselves understood the verses about Uhud.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: THREE QUESTIONS ABOUT 'UTHMAN

The man asked Ibn 'Umar: "Do you know that 'Uthman fled on the day of Uhud?" He said: "Yes." The man asked: "Do you know that he was absent from Badr?" He said: "Yes." The man asked again: "Do you know that he was absent from the Pledge of Ridwan?" He said: "Yes." The man said "Allahu akbar" (as if satisfied).

Ibn 'Umar said: "Come, let me explain to you. As for his fleeing on the day of Uhud, I bear witness that Allah has pardoned him. As for his absence from Badr, it was because his wife, the daughter of the Messenger of Allah ﷺ, was ill; the Messenger of Allah ﷺ said to him: 'You will have the reward and share of one who was present at Badr.' As for his absence from the Pledge of Ridwan, had there been anyone in Makkah more honoured than 'Uthman, the Messenger of Allah ﷺ would have sent him; he sent 'Uthman, and the Pledge of Ridwan took place after 'Uthman had gone to Makkah. The Messenger of Allah ﷺ said, holding up his right hand: 'This is the hand of 'Uthman,' and struck it upon his other hand, saying: 'This is for 'Uthman.'" Then Ibn 'Umar said: "Take this answer with you now."

Grade: AUTHENTIC — Sahih al-Bukhari 4066; see also Sahih al-Bukhari 3698.

Ibn 'Umar did not deny the historical fact; he acknowledged that 'Uthman withdrew on the day of Uhud. But he placed that fact in the light of the Qur'an: once Allah has pardoned, no one has the right to keep raking it up. This is the manner of Ahl al-Sunnah towards the Companions: recognising them as humans who could err, while honouring them because Allah was pleased with them and forgave them.

LESSONS

The Qur'an's rebuke of the Companions was not meant to bring them down but to raise them up. In the family, the workplace and society, we can follow this method: correct the mistake clearly, then open the door of forgiveness wide. And when Allah has forgiven someone, let us not become judges harsher than He is.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MOUNT UHUD AND THE ARCHERS' HILL TODAY

Uhud is among the easiest historical sites of the sirah to identify, because the mountain still stands as it did in the time of the Messenger of Allah ﷺ. Pilgrims visiting Madinah for Hajj or 'Umrah are almost always taken there.

FEATURE	DESCRIPTION
Location	North of the city of Madinah; the urban area has now spread to the foot of the mountain.
Height	About 1,077 m above sea level, rising roughly 377 m above the surrounding plain.
Length	About 7.5 km from east to west, reddish in colour.
Archers' Hill	A small hill in front of Uhud, on the south side of the battlefield; known as Jabal al-Rumat (the Archers' Hill). The books of sirah call it the hill of 'Aynayn.
Martyrs' Cemetery	A walled area where the martyrs of Uhud, including Hamzah, are buried.
Sayyid al-Shuhada' Mosque	A large mosque near the cemetery, named after Hamzah, "the Master of the Martyrs"; its new building was completed around 2017.

Geographical source: Mount Uhud — Wikipedia. Heights and lengths are modern estimates and may vary slightly between sources.

WHY DID A SMALL HILL MATTER SO MUCH?

Standing on the Archers' Hill, one can see with one's own eyes why the Messenger of Allah ﷺ placed the archers there (chapter 5). The hill guarded the route behind the Muslim lines. When the archers came down, that route opened, and the Quraysh cavalry led by Khalid ibn al-Walid seized the chance. The short distance between the little hill and Mount Uhud shows how small the margin for error was that day.

ETIQUETTE OF VISITING THE MARTYRS' CEMETERY

Visiting graves is recommended as a reminder of the Hereafter. The Messenger of Allah ﷺ himself went out to the martyrs of Uhud eight years later and prayed for them like someone bidding farewell (Sahih al-Bukhari 4042). Among the supplications he taught for visiting graves is: "Peace be upon you, O inhabitants of these dwellings, of the believers and the Muslims. And we, if Allah wills, shall join you. I ask Allah for well-being for us and for you" (Sahih Muslim 975).

A visit in keeping with the Sunnah means giving greetings, praying for them, taking lessons and remembering their stories. Wiping the railings or stones, taking soil for blessing, or praying to the martyrs was not taught by the Messenger of Allah ﷺ or his Companions.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

Mount Uhud, still standing today, is a silent witness to a great lesson. Seeing it is not mere tourism but a chance to ask ourselves: where is the "archers' hill" in our own lives, and are we still standing firm at the post entrusted to us?

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF SHAWWAL, 3 AH

The table below arranges the events of Uhud in chronological order. The dates are taken from the books of sirah (mainly Ibn Ishaq through Ibn Hisham). Sirah scholars differ over the exact date of the battle: the best-known view is Saturday, 15 Shawwal, 3 AH (March 625 CE), and some say 7 Shawwal.

TIME	EVENT
After Badr (2–3 AH)	Quraysh used the profits of Abu Sufyan's caravan to fund a new war (chapter 1).
Early Shawwal, 3 AH	A Quraysh army of about 3,000, with allies and women, marched north of Madinah and camped near Uhud.
Friday	The Messenger of Allah ﷺ told of his dream and held a council; the majority chose to go out (chapter 2). After the Friday prayer he put on his armour and set out with about 1,000 men.
Saturday night	The Messenger of Allah ﷺ inspected the ranks and turned back those who were under age (chapter 24).
Saturday dawn	'Abdullah ibn Ubayy withdrew with about 300 men, leaving about 700 (chapter 3).
Saturday morning, 15 Shawwal	The ranks were arranged; 50 archers were placed on the hill under 'Abdullah ibn Jubayr (chapter 5).
Middle of the battle	Duels and the Muslim attack; Hamzah fell; Quraysh began to retreat (chapters 6–8).
After that	The archers came down; Khalid ibn al-Walid attacked from behind; the cry "Muhammad has been killed" spread (chapters 9–10).
The height of the trial	The Messenger of Allah ﷺ was wounded; the Companions formed a shield around him (chapters 12–14).
Saturday afternoon	The calming drowsiness; Abu Sufyan called out from the hill; Quraysh went home (chapters 15–16).
Saturday afternoon	The martyrs were buried on the field of Uhud without being washed (chapter 18).
Sunday, 16 Shawwal	The Messenger of Allah ﷺ set out for Hamra' al-Asad with only those who had been at Uhud (chapter 21).
A few days later	The Muslims returned to Madinah; Quraysh did not dare to come back and attack.
11 AH	The Messenger of Allah ﷺ visited and prayed for the martyrs of Uhud like someone bidding farewell (Sahih al-Bukhari 4042).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

All the major events of Uhud took place in less than two days. In a single day the Muslims tasted victory, defeat, fear, calm and grief. Our lives are the same: circumstances can change quickly, and what remains is our attitude towards Allah's decree.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF UHUD

This chapter answers questions often asked about the Battle of Uhud. The answers are brief; see the chapters mentioned for more detail.

1. WHEN DID THE BATTLE OF UHUD TAKE PLACE?

In Shawwal, 3 AH (March 625 CE), a year after Badr. The best-known view is Saturday, 15 Shawwal, according to Ibn Ishaq; another view says 7 Shawwal (chapter 28).

2. HOW LARGE WERE THE TWO ARMIES?

According to the books of sirah, Quraysh numbered about 3,000. The Muslims set out with about 1,000, but after 'Abdullah ibn Ubayy withdrew with about 300, only about 700 remained (chapter 3).

3. WERE THE MUSLIMS DEFEATED AT UHUD?

The Muslims won at the start of the battle, then suffered a great setback after the archers left their position (Al 'Imran 3:152). Yet Quraysh did not enter Madinah, took no captives, and went home without achieving their aims. The next day the Muslims pursued them to Hamra' al-Asad. The Qur'an describes Uhud as a test to distinguish the believers from the hypocrites (3:140–141, 3:166–167).

4. HOW MANY MARTYRS FELL AT UHUD?

The books of sirah mention about seventy, most of them from the Ansar (chapters 18 and 25).

5. IS IT TRUE THAT HIND BINT 'UTBAH CHEWED HAMZAH'S LIVER?

This story is well known in the books of sirah (Ibn Ishaq) and appears in one report of Imam Ahmad, but its chain is ***disputed and graded weak*** by some Hadith scholars. What is authentic is that Hamzah was killed by Wahshi (Sahih al-Bukhari 4072) and his body was mutilated. Hind later embraced Islam on the day of the Conquest of Makkah, and Islam wipes out the sins before it.

6. IS IT TRUE THAT UWAYS AL-QARANI BROKE HIS TEETH BECAUSE THE PROPHET'S ﷺ TOOTH WAS BROKEN AT UHUD?

This story has ***no basis*** in any reliable Hadith collection. Uways al-Qarani was indeed a noble figure among the Tabi'in and is mentioned in Sahih Muslim (2542), but the story of breaking his teeth has no chain and cannot be attributed to him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

7. WHO WAS THE ONLY PERSON KILLED BY THE MESSENGER OF ALLAH ﷺ WITH HIS OWN HAND?

According to the books of sirah, Ubayy ibn Khalaf attacked the Messenger of Allah ﷺ at Uhud; he struck him with a spear, and Ubayy died on the way home. An authentic Hadith says: "Allah's anger is severe against the one whom the Messenger of Allah ﷺ kills in the way of Allah" (Sahih al-Bukhari 4073).

8. WAS KHALID IBN AL-WALID A MUSLIM AT THE TIME OF UHUD?

Not yet. Khalid ibn al-Walid led the Quraysh cavalry at Uhud. He embraced Islam about five years later, before the Conquest of Makkah, and was later called "Sayfullah" (the Sword of Allah). His story shows that today's enemy can become tomorrow's brother.

9. WHY WERE THE MARTYRS OF UHUD NOT WASHED OR PRAYED OVER?

Because the Messenger of Allah ﷺ ordered them to be buried with their blood, without washing and without the funeral prayer (Sahih al-Bukhari 1343; chapter 18). The martyrs' blood will bear witness for them on the Day of Resurrection. This is the view of the Shafi'i school for those martyred on the battlefield.

10. WHY DID THE MESSENGER OF ALLAH ﷺ LEAVE MADINAH EVEN THOUGH HE PREFERRED TO DEFEND IT?

Because he respected the decision of the council (shura). Most of the Companions, especially those who had missed Badr, wanted to go out. Once he had put on his armour, he did not take it off again (chapter 2). Even after Uhud, Allah still commanded him to keep consulting them (Al 'Imran 3:159).

11. WHO WENT OUT TO HAMRA' AL-ASAD?

Only those who had been at Uhud, even though many were still wounded. Allah praised them: "Those who responded to Allah and the Messenger after injury had struck them" (Al 'Imran 3:172; chapter 21).

12. IS THE HADITH "UHUD IS A MOUNTAIN THAT LOVES US" MEANT FIGURATIVELY?

The Hadith is authentic (chapter 22). Many scholars understand it literally, since Allah is able to give love to things we consider lifeless, just as stones glorify Him (Al-Isra' 17:44) and the palm trunk wept when the Messenger of Allah ﷺ left it. Other scholars understand it as a figure of speech for the love of Uhud's people. Both views show the special status of this mountain.

LESSONS

Uhud contains enough authentic and moving stories that we have no need for stories without a basis. Distinguishing the authentic, the merely well known and the fabricated is part of the trust of conveying the sirah of the Messenger of Allah ﷺ honestly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

When the Muslims asked, "From where is this?", Allah answered plainly: ***"It is from yourselves"***Tafsir Ibn Kathir 3:165.

LESSON	FROM UHUD
Obeying orders	The archers descend; victory turns to trial (4043; 3:152)
The danger of loving the world	"Some desire this world" (3:152); his final warning (4042)
Consultation and reliance	Council before battle; the command to consult after (3:159)
Love for the Messenger ﷺ	Abu Talhah, Talhah, the seven Ansar
We worship Allah	"Muhammad is but a messenger" (3:144)
The martyrs live	Angels shaded Jabir's father; 3:169
Rising after a fall	Hamra' al-Asad; "Hasbunallah" (3:173)

Badr taught that victory comes from Allah even when numbers are few; Uhud taught that ***victory can be lost*** when orders are broken, even when it is already in hand. Both were schools Allah prepared for this nation.

THE UHUD VERSES IN SURAH ALI 'IMRAN

VERSES	THEME
3:121–122	Arranging the ranks; two groups nearly lose heart
3:128	People's affairs are in Allah's hands
3:139–143	Do not weaken; days alternate; trials distinguish
3:144–148	Muhammad is but a messenger; the example of earlier prophets' followers
3:149–155	Early victory, dispute, drowsiness, forgiveness
3:156–164	The Prophet's ﷺ gentleness; consultation; reliance
3:165–168	"It is from yourselves"; the hypocrites' stance
3:169–175	The martyrs live; Hamra' al-Asad; "Hasbunallah"

Ibn Kathir mentions that the verses of Ali 'Imran from ***3:121*** to about ***3:180*** largely concern the Battle of Uhud and its aftermath. Reading these verses alongside the sirah of Uhud gives a far deeper understanding.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BADR AND UHUD COMPARED

BADR (2 AH)	UHUD (3 AH)
About 313 Muslims against about 1,000	About 700 Muslims against about 3,000
The believers obeyed and held firm	The archers left their post
Clear victory; 14 martyrs	Early victory, then reverse; about 70 martyrs
Angels sent in support (8:9)	Angels defended the Prophet ﷺ (Bukhari 4054)
Drowsiness before battle as calm (8:11)	Drowsiness after distress as calm (3:154)
Surah Al-Anfal	Surah Ali 'Imran 3:121–180
Lesson: victory is from Allah, not numbers	Lesson: victory is kept through obedience

Taken together, the two battles form one lesson: Allah grants victory to the obedient even when they are few, and withholds it even from the many when orders are broken. Yet in both, His mercy and forgiveness surround the believers.

UHUD IN OUR LIVES

Each of us has our own "archers' hill" — the trust placed on us: prayer, family, work, knowledge. The test of Uhud is whether we ***stay at our post*** when the world appears before our eyes, or descend to chase it.

And when we fall, Uhud teaches ***the way back***: Allah forgave the Companions (3:152), and they rose the very next day for Hamra' al-Asad. A mistake is not the end, as long as we return to Allah.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 11*** — the events after Uhud up to the Battle of the Trench (al-Ahzab). And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 10

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Ali 'Imran 3:121–173; An-Nisa' 4:88; Al-Anfal 8:36; Al-Ahzab 33:23). https://tafsir.app/ibn-katheer/3/152

HADITH

Sahih al-Bukhari 1244, 1274, 1343, 2805, 2881, 3039, 3668, 3675, 3728, 3925, 4042, 4043, 4047, 4048, 4050, 4051, 4054, 4055, 4059, 4063, 4064, 4065, 4068, 4072, 4073, 4075, 4077, 4081, 4083. https://sunnah.com/bukhari

Sahih Muslim 1789, 1791, 2306, 2470. https://sunnah.com/muslim

Jami' al-Tirmidhi 3010. https://sunnah.com/tirmidhi:3010

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on Uhud and Hamra' al-Asad.

Ibn Sa'd, at-Tabaqat al-Kubra.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the Battle of Uhud.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi.

Wikipedia, "Battle of Uhud". https://en.wikipedia.org/wiki/Battle_of_Uhud

Wikipedia, "Hamza ibn Abd al-Muttalib". https://en.wikipedia.org/wiki/Hamza_ibn_Abd_al-Muttalib

Wikipedia, "Mus'ab ibn Umayr". https://en.wikipedia.org/wiki/Mus%27ab_ibn_Umayr

Wikipedia, "Nusaybah bint Ka'ab". https://en.wikipedia.org/wiki/Nusaybah_bint_Ka%27ab

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 2664 (Ibn 'Umar at fourteen and fifteen). https://sunnah.com/bukhari:2664

Musnad Ahmad 22553 ('Amr ibn al-Jamuh). https://hadithunlocked.com/ahmad:22553

Sunan Abi Dawud 2537 (al-Usayrim). https://sunnah.com/abudawud:2537

Sahih Ibn Hibban 7025 (Hanzalah washed by the angels). https://en.tohed.com/hadith/sahih-ibn-hibban/7025

Sahih al-Bukhari 4066 (Ibn 'Umar defends 'Uthman). https://sunnah.com/bukhari:4066

Sahih al-Bukhari 4073 (Allah's anger against the one killed by the Messenger ﷺ). https://sunnah.com/bukhari:4073

Sahih Muslim 975 (supplication when visiting graves). https://sunnah.com/muslim:975a

Ibn Kathir, Tafsir 3:155. https://tafsir.app/ibn-katheer/3/155

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Wikipedia, "Mount Uhud". https://en.wikipedia.org/wiki/Mount_Uhud

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART FIVE

Trial After Trial

The Prophet's Sirah — Series 11

Ar-Raji', Bi'r Ma'unah, Banu an-Nadir and the Fear Prayer, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TRIAL AFTER TRIAL

The tenth book of The Prophet's Sirah ended at Uhud — wounds, martyrs, and Allah's promise that the days alternate. In the two years that followed, between ***Uhud (Shawwal 3 AH) and the Battle of the Trench (Shawwal 5 AH)***, the Muslims went through ***trial after trial***: their teachers were treacherously killed, a Jewish tribe plotted to kill the Messenger of Allah ﷺ, and Arab tribes grew bold enough to threaten Madinah.

Yet in the same period Allah also ***perfected the law***: wine was prohibited, prayer in time of fear was taught, and Surah Al-Hashr was revealed. This book tells these stories from the Qur'an and authentic Hadith, with sirah-book stories marked with their status.

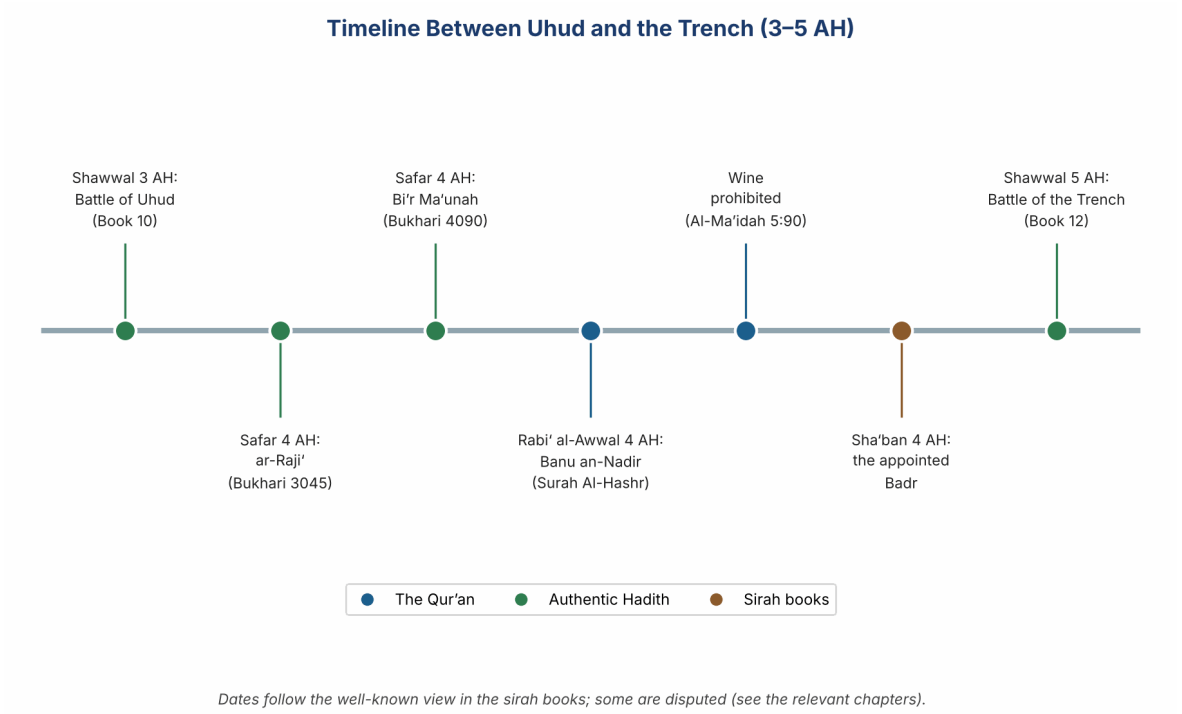


Figure 1: Timeline between Uhud and the Trench.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AFTER UHUD: THE ENEMY GROWS BOLD

The reverse at Uhud had effects beyond Madinah. Arab tribes who had been awed after Badr now thought the Muslims ***had grown weak***. Some tribes began gathering forces to attack Madinah, and others sought ruses to deceive the Muslims.

SIRAH NOTE: ABU SALAMAH AND BANU ASAD

The sirah books say that in Muharram 4 AH, the Messenger of Allah ﷺ learned that ***Banu Asad*** were preparing to attack Madinah. He sent ***Abu Salamah*** with about 150 Companions. They arrived so swiftly that the enemy dispersed without a fight.

Abu Salamah returned to Madinah, but the wound he had received at Uhud ***reopened***, and he passed away soon after. The story of his wife, Umm Salamah, is told in Chapter 17.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Sa'd, at-Tabaqat al-Kubra.

AFTER BADR	AFTER UHUD
Arab tribes awed by Madinah	Arab tribes grow bold
Banu Qaynuqa' expelled	Banu an-Nadir plot treachery
The hypocrites hide	The hypocrites grow louder

The lesson: enemies are always watching for the believers' ***weakness***. Yet the Messenger of Allah ﷺ did not let the situation linger; he acted swiftly to restore Madinah's standing.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TRAGEDY OF AR-RAJI'

In Safar 4 AH, a small band of Companions was sent — according to Ibn Ishaq's report, at the request of the tribes of 'Adal and al-Qarah, who claimed they wished to learn Islam. At a well called ***ar-Raji'***, they were betrayed. Abu Hurayrah رضى الله عنه related:

HADITH — SAHIH AL-BUKHARI, NO. 3045

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ ـ وَهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْنًا، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الأَنْصَارِيَّ جَدَّ عَاصِمِ بْنِ عُمَرَ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَأَةِ وَهْيَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ قَرِيبًا مِنْ مِائَتَيْ رَجُلٍ، كُلُّهُمْ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمْ تَمْرًا تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا هَذَا تَمْرُ يَثْرِبَ. فَاقْتَصُّوا آثَارَهُمْ، فَلَمَّا رَآهُمْ عَاصِمٌ وَأَصْحَابُهُ لَجَئُوا إِلَى فَدْفَدٍ، وَأَحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمْ انْزِلُوا وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ، وَلاَ نَقْتُلُ مِنْكُمْ أَحَدًا. قَالَ عَاصِمُ بْنُ ثَابِتٍ أَمِيرُ السَّرِيَّةِ أَمَّا أَنَا فَوَاللَّهِ لاَ أَنْزِلُ الْيَوْمَ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا فِي سَبْعَةٍ، فَنَزَلَ إِلَيْهِمْ ثَلاَثَةُ رَهْطٍ بِالْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ الأَنْصَارِيُّ وَابْنُ دَثِنَةَ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَأَوْثَقُوهُمْ فَقَالَ الرَّجُلُ الثَّالِثُ هَذَا أَوَّلُ الْغَدْرِ، وَاللَّهِ لاَ أَصْحَبُكُمْ، إِنَّ فِي هَؤُلاَءِ لأُسْوَةً. يُرِيدُ الْقَتْلَى، فَجَرَّرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ، فَانْطَلَقُوا بِخُبَيْبٍ وَابْنِ دَثِنَةَ حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتَاعَ خُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا، فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَاضٍ أَنَّ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسًى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَأَخَذَ ابْنًا لِي وَأَنَا غَافِلَةٌ حِينَ أَتَاهُ قَالَتْ فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيْبٌ فِي وَجْهِي فَقَالَ تَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ. وَاللَّهِ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا

يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ فِي الْحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرٍ وَكَانَتْ تَقُولُ إِنَّهُ لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ خُبَيْبًا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ ذَرُونِي أَرْكَعْ رَكْعَتَيْنِ. فَتَرَكُوهُ، فَرَكَعَ رَكْعَتَيْنِ ثُمَّ قَالَ لَوْلاَ أَنْ تَظُنُّوا أَنَّ مَا بِي جَزَعٌ لَطَوَّلْتُهَا اللَّهُمَّ أَحْصِهِمْ عَدَدًا. وَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعٍ فَقَتَلَهُ ابْنُ الْحَارِثِ، فَكَانَ خُبَيْبٌ هُوَ سَنَّ الرَّكْعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبْرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمِ بْنِ ثَابِتٍ يَوْمَ أُصِيبَ، فَأَخْبَرَ النَّبِيُّ صلى الله عليه وسلم أَصْحَابَهُ خَبَرَهُمْ وَمَا أُصِيبُوا، وَبَعَثَ نَاسٌ مِنْ كُفَّارِ قُرَيْشٍ إِلَى عَاصِمٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ لِيُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلاً مِنْ عُظَمَائِهِمْ يَوْمَ بَدْرٍ، فَبُعِثَ عَلَى عَاصِمٍ مِثْلُ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعُوا مِنْ لَحْمِهِ شَيْئًا.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **The Messenger of Allah ﷺ sent a scouting party of ten men under 'Asim ibn Thabit al-Ansari.** When they reached al-Had'ah, between 'Usfan and Makkah, news of them reached Banu Lihyan of Hudhayl. About two hundred archers followed their tracks until they found the stones of the dates they had eaten and said: "These are the dates of Yathrib." When 'Asim and his companions saw them, they took refuge on high ground and were surrounded. The enemy said: "Come down; you have our covenant and pledge that we will not kill any of you." 'Asim said: **"By Allah, I will not come down under the protection of a disbeliever. O Allah, inform Your Prophet of our news."** They shot at them until they killed 'Asim with six others. Three came down on the pledge: Khubayb, Ibn ad-Dathinah and another man. When seized, they were tied with their bowstrings; the third said: "This is the first betrayal," refused to go with them and was killed. **Khubayb and Ibn ad-Dathinah were taken and sold in Makkah after Badr.** The sons of al-Harith ibn 'Amir bought Khubayb, for he had killed al-Harith at Badr. He stayed with them as a captive. Al-Harith's daughter related that Khubayb borrowed a razor from her; her small child crawled to him and sat on his thigh while the razor was in his hand. She was terrified, and Khubayb said: **"Do you fear that I would kill him? I would never do that."** She said: **"By Allah, I never saw a captive better than Khubayb. I saw him eating a bunch of grapes while he was in chains, and there was no fruit in Makkah — it was provision Allah gave him."** When they took him out of the sanctuary to kill him, Khubayb said: **"Let me pray two rak'ahs."** Then he said: "Were it not that you would think I fear death, I would have prolonged them." ***It was Khubayb who established the sunnah of two rak'ahs for everyone killed in captivity.*** Then he recited verses: "I do not care, as long as I am killed a Muslim, on which side I fall for Allah…" On the day they were killed, the Prophet ﷺ told his Companions of their news. Quraysh sent men to bring part of 'Asim's body, for he had killed one of their chiefs. ***Allah sent a swarm of hornets like a cloud that protected him***, and they could not cut anything from him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from 'Amr ibn Abi Sufyan ath-Thaqafi, from Abu Hurayrah رضى الله عنه; within it az-Zuhri also narrates from 'Ubaydullah ibn 'Iyad, from the daughter of al-Harith.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Hadith No. 3045; also No. 4086. The translation is partly abridged.

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:3045

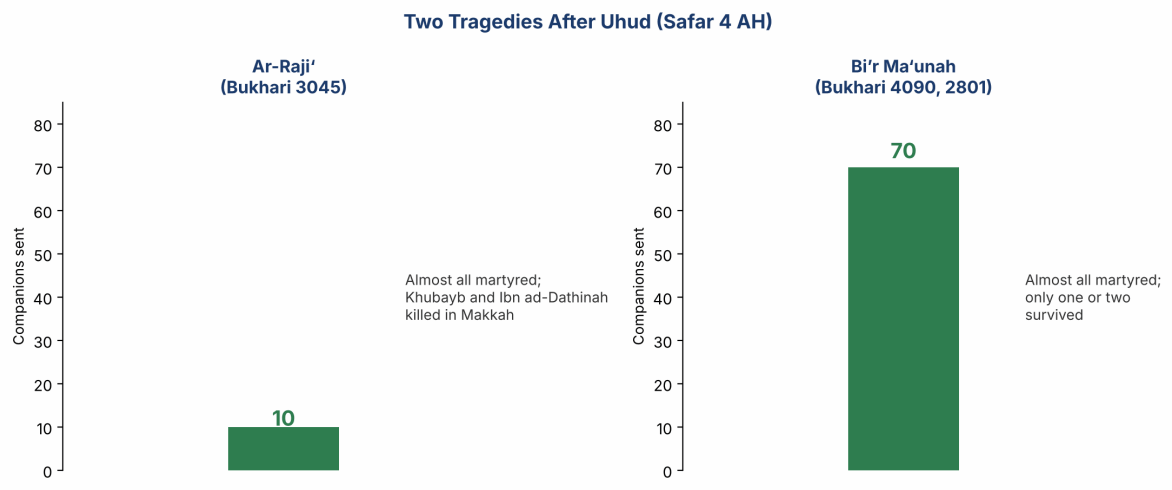


Figure 2: Two tragedies after Uhud.

TEN MEN AGAINST TWO HUNDRED

Ten men were surrounded by some two hundred archers. ***'Asim ibn Thabit*** chose not to surrender to a disbeliever's promise, and prayed: ***"O Allah, inform Your Prophet of our news."*** Allah answered that prayer: on the day they were killed, the Messenger of Allah ﷺ told his Companions their news.

The lesson: the enemy's promise cannot be fully trusted — the third man called it ***"the first betrayal"*** as soon as they were bound. And a believer's prayer in his last moments is ***heard*** by Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KHUBAYB AND THE BUNCH OF GRAPES

Khubayb ibn 'Adi رضى الله عنه was taken to Makkah and sold to the family of al-Harith ibn 'Amir, whose father had been killed at Badr. He was held captive for days, waiting for the sacred months to pass before being killed (sirah books). During that time, two events took place, recorded in the authentic hadith above:

EVENT	LESSON
A small child on Khubayb's lap, a razor in his hand	Trust and character: he took no revenge on a child.
A bunch of grapes while in chains	A miracle (karamah): provision from Allah when there was no fruit in Makkah.

That testimony came from ***the daughter of his own enemy***: "By Allah, I never saw a captive better than Khubayb." A Muslim's character is acknowledged even by those who hate him.

SIRAH NOTE: ZAYD IBN AD-DATHINAH

The sirah books say Khubayb's companion, ***Zayd ibn ad-Dathinah***, was also killed in Makkah. Before he was killed, Abu Sufyan asked him: "Would you like Muhammad to be in your place now, while you are with your family?" Zayd replied: ***"By Allah, I would not like Muhammad, where he is now, to be pricked by a thorn while I sit with my family."*** Abu Sufyan said: "I have never seen anyone love anyone as the companions of Muhammad love Muhammad."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on ar-Raji'.

The lesson: in the weakest state — chained and awaiting death — a believer still guards his ***character and trust***, and Allah honours him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO RAK'AHS BEFORE MARTYRDOM

When Khubayb was taken out of the sanctuary to ***at-Tan'im*** to be killed (sirah books), his last request was not food or family, but ***two rak'ahs of prayer***. He kept them short and said: "Were it not that you would think I fear death, I would have prolonged them."

Abu Hurayrah said in the same hadith: ***"It was Khubayb who established the sunnah of two rak'ahs for every Muslim killed in captivity."*** The act of a Companion, approved by the Messenger of Allah ﷺ, became a sunnah for the nation.

KHUBAYB'S VERSES

Before his martyrdom, Khubayb recited verses (meaning): ***"I do not care, as long as I am killed a Muslim, on which side I fall for Allah. All this is for the sake of Allah; if He wills, He will bless the scattered limbs."*** These verses are recorded in Sahih al-Bukhari 3045.

The lesson: ***prayer*** is a believer's final refuge. Khubayb taught that dying upon Islam matters more than how or where one dies.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ASIM AND THE GUARDIAN HORNETS

'Asim ibn Thabit رضى الله عنه, leader of the ar-Raji' party, was among the renowned archers of the Ansar.

At Badr he had killed one of the chiefs of Quraysh. So after his martyrdom, Quraysh sent men to ***take part of his body*** as proof and in revenge.

But Allah sent ***a swarm of hornets like a cloud*** that protected his body, so they could not cut anything from it (Sahih al-Bukhari 3045).

> **SIRAH NOTE: 'ASIM'S VOW**
>
> The sirah books say 'Asim had vowed ***never to touch a polytheist nor be touched by one***. When 'Umar ibn al-Khattab heard the story of the hornets, he said: ***"Allah protects His believing servant after his death, as He protected him in his life."***
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; Fath al-Bari, commentary on hadith 3045.

The lesson: Allah ***guards*** the honour of His friends, in life and after death. Small hornets became Allah's soldiers to protect a martyr's body.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BI'R MA'UNAH: SEVENTY RECITERS

In the same month, a greater tragedy occurred. The sirah books say that ***Abu Bara' 'Amir ibn Malik***, chief of Banu 'Amir, asked the Messenger of Allah ﷺ to send teachers to Najd and promised protection.

Anas ibn Malik رضى الله عنه related:

HADITH — SAHIH AL-BUKHARI, NO. 4090

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رِعْلاً، وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ اسْتَمَدُّوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى عَدُوٍّ، فَأَمَدَّهُمْ بِسَبْعِينَ مِنَ الأَنْصَارِ، كُنَّا نُسَمِّيهِمُ الْقُرَّاءَ فِي زَمَانِهِمْ، كَانُوا يَحْتَطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا بِبِئْرِ مَعُونَةَ قَتَلُوهُمْ، وَغَدَرُوا بِهِمْ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم، فَقَنَتَ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. قَالَ أَنَسٌ فَقَرَأْنَا فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفِعَ بَلِّغُوا عَنَّا قَوْمَنَا، أَنَّا لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. وَعَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَنَتَ شَهْرًا فِي صَلاَةِ الصُّبْحِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. زَادَ خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ، أَنَّ أُولَئِكَ السَّبْعِينَ، مِنَ الأَنْصَارِ قُتِلُوا بِبِئْرِ مَعُونَةَ، قُرْآنًا كِتَابًا. نَحْوَهُ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **The tribes of Ri'l, Dhakwan, 'Usayyah and Banu Lihyan asked the Messenger of Allah ﷺ for help against their enemy. He supplied them with seventy of the Ansar whom we called al-Qurra' (the reciters) in their time. They gathered firewood by day and prayed by night.** When they reached the well of Ma'unah, they were killed treacherously. When the news reached the Prophet ﷺ, he made qunut for a month in the Fajr prayer, invoking against some Arab tribes: Ri'l, Dhakwan, 'Usayyah and Banu Lihyan. Anas said: **We used to recite a verse of the Qur'an revealed about them, then it was abrogated: "Convey to our people that we have met our Lord; He is pleased with us and has made us pleased."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from 'Abd al-A'la ibn Hammad, from Yazid ibn Zuray', from Sa'id (ibn Abi 'Arubah), from Qatadah, from Anas ibn Malik; and from Khalifah (ibn Khayyat), from Ibn Zuray', from Sa'id, from Qatadah, from Anas رضى الله عنه.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on ar-Raji', Ri'l, Dhakwan and Bi'r Ma'unah, Hadith No. 4090.

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:4090

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHO WERE THE QURRA'?

They were ***seventy of the Ansar***, memorisers and reciters of the Qur'an. Anas described them: ***gathering firewood by day*** (to sell and buy food for the People of the Suffah, according to another narration), and ***praying by night***. They were the ***scholars*** of Islam's first generation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'AMIR IBN FUHAYRAH RAISED TO THE SKY

Among the martyrs of Bi'r Ma'unah was ***'Amir ibn Fuhayrah*** رضى الله عنه, Abu Bakr's freed slave who tended the sheep while the Messenger of Allah ﷺ and Abu Bakr hid in the Cave of Thawr, and then accompanied them on the hijrah to Madinah (Book 7). 'A'ishah رضى الله عنها mentions in a long hadith that ***'Amir ibn Fuhayrah was martyred on the day of Bi'r Ma'unah***.

'Urwah narrated that ***'Amir ibn at-Tufayl***, the enemy chief, pointed at one of the slain and asked the captive 'Amr ibn Umayyah: "Who is this?" 'Amr replied: "This is 'Amir ibn Fuhayrah." 'Amir ibn at-Tufayl said: ***"I saw him raised to the sky after he was killed, until I saw the sky between him and the earth; then he was put down."*** Then the Messenger of Allah ﷺ told the Companions: "Your companions have been killed, and they asked their Lord: Our Lord, inform our brothers that we are pleased with You and You are pleased with us." (Sahih al-Bukhari 4093).

A former slave who once tended sheep to protect the Messenger of Allah ﷺ during the hijrah was now honoured by Allah in a way his own enemy witnessed. Honour with Allah is not measured by lineage.

Losing seventy reciters in a single day — equal to the number of martyrs at Uhud — was among the heaviest blows for the Messenger of Allah ﷺ. The lesson: ***knowledge and dawah*** have a price; the first teachers paid it with their lives.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"I HAVE WON, BY THE LORD OF THE KA'BAH!"

The leader of the Bi'r Ma'unah party sent ***Haram ibn Milhan***, Anas's uncle, to deliver the Prophet's ﷺ letter to ***'Amir ibn at-Tufayl***. While Haram was speaking to them, they signalled to a man who stabbed him from behind:

HADITH — SAHIH AL-BUKHARI, NO. 4092

حَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ لَمَّا طُعِنَ حَرَامُ بْنُ مِلْحَانَ ـ وَكَانَ خَالَهُ ـ يَوْمَ بِئْرِ مَعُونَةَ قَالَ بِالدَّمِ هَكَذَا، فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ فُزْتُ وَرَبِّ الْكَعْبَةِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that **when his uncle Haram ibn Milhan was stabbed on the day of Bi'r Ma'unah, he caught his blood and sprinkled it on his face and head, then said: "I have won, by the Lord of the Ka'bah!"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hibban (ibn Musa), from 'Abdullah (ibn al-Mubarak), from Ma'mar, from Thumamah ibn 'Abdullah ibn Anas, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4092.

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:4092

Anas narrated in another hadith that Haram said: "Allahu Akbar! I have won, by the Lord of the Ka'bah!" Then they killed the whole party except a lame man who was on top of a hill (Sahih al-Bukhari 4091).

SIRAH NOTE: THE KILLER WHO EMBRACED ISLAM

The sirah books say that the man who stabbed Haram, ***Jabbar ibn Sulma***, was astonished to hear "I have won" from a dying man. When he asked what it meant and was told it meant winning Paradise, his heart was moved, and ***he later embraced Islam***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Hajar, al-Isabah.

The lesson: for a believer, death in Allah's cause is not defeat but ***victory***. The true measure of success is Allah's pleasure, not safety in this world.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE QUNUT OF CALAMITY

The Prophet's ﷺ grief over Bi'r Ma'unah was profound. Anas رضى الله عنه said: ***"The Prophet ﷺ made qunut for a month, invoking against Ri'l and Dhakwan."*** (Sahih al-Bukhari 1003). In another narration Anas said: ***"That was the beginning of qunut; before that we did not make qunut."*** (Sahih al-Bukhari 4088).

POINT	EXPLANATION
Name	Qunut an-nazilah — qunut when a great calamity strikes the nation.
When	In obligatory prayers, especially Fajr, after the final bowing.
Duration	The Prophet ﷺ did it for a month (Bukhari 1003, 4090).
Content	Praying for the oppressed and naming the wrong done.

Scholars take this hadith as the basis for ***qunut an-nazilah*** — supplication in prayer when the Muslims are struck by a great calamity, such as war, oppression or plague. It is practised to this day in many mosques when Muslims somewhere are oppressed.

The lesson: the nation's grief is carried into ***prayer***. The Messenger of Allah ﷺ did not merely grieve; he prayed persistently for a month.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"CONVEY TO OUR PEOPLE"

In Anas's hadith (Chapter 6), something remarkable is mentioned: Allah revealed ***a verse of the Qur'an*** about the martyrs of Bi'r Ma'unah, which the Companions recited for a time, then its ***recitation was abrogated***: ***"Convey to our people that we have met our Lord; He is pleased with us and has made us pleased."*** (Sahih al-Bukhari 2801, 4095).

Though its wording is no longer recited as Qur'an, ***its meaning remains*** in other verses about the martyrs. Allah says:

"Rejoicing in what Allah has bestowed upon them of His bounty"Tafsir Ibn Kathir 3:170.

TYPE OF ABROGATION	EXAMPLE
Recitation abrogated, meaning remains	"Convey to our people…" (Bukhari 2801)
Ruling abrogated, recitation remains	Early stages of the wine ruling (2:219; 4:43) — Chapter 10
Both remain	Most verses of the Qur'an

The lesson: Allah Himself ***conveyed the greeting*** of the martyrs to their people. Grief in this world is repaid with lasting contentment.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROHIBITION OF WINE

Among the important events after Uhud was the final ***prohibition of wine***. Wine was deeply rooted in Arab society, so Allah prohibited it ***in stages***:

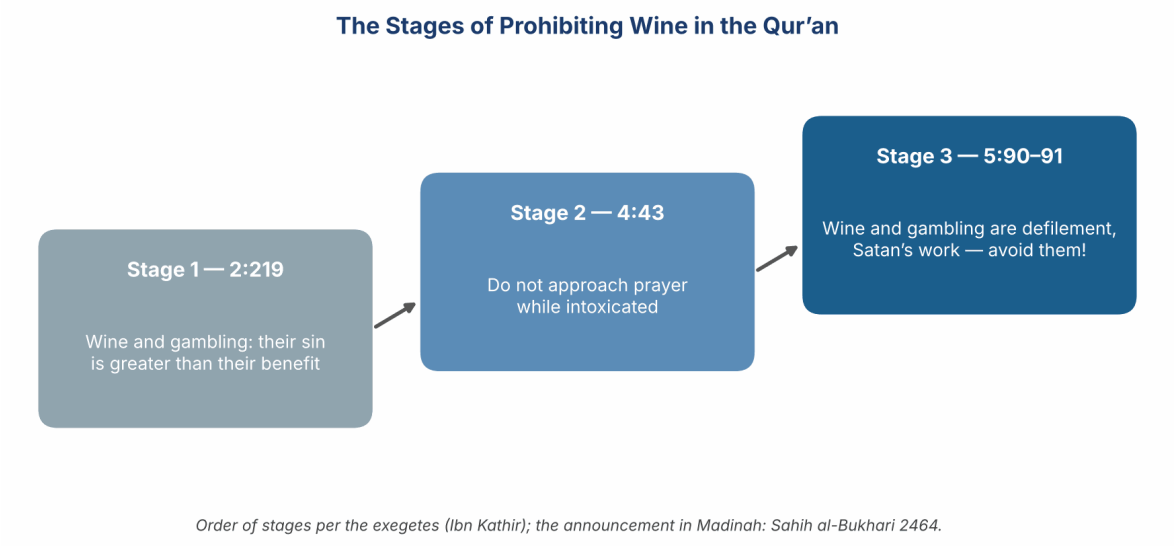


Figure 3: The stages of prohibiting wine.

"indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it"Tafsir Ibn Kathir 5:90.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

How did the Companions receive this command? Anas رضى الله عنه, who was serving drinks in the house of Abu Talhah, related:

HADITH — SAHIH AL-BUKHARI, NO. 2464

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى، أَخْبَرَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُنَادِيًا يُنَادِي أَلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. قَالَ فَقَالَ لِي أَبُو طَلْحَةَ اخْرُجْ فَأَهْرِقْهَا، فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ فَقَالَ بَعْضُ الْقَوْمِ قَدْ قُتِلَ قَوْمٌ وَهْىَ فِي بُطُونِهِمْ. فَأَنْزَلَ اللَّهُ {لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا} الآيَةَ.

TRANSLATION:

Anas رضى الله عنه said: **I was the cupbearer to the people in the house of Abu Talhah, and their drink then was made from dates. The Messenger of Allah ﷺ ordered a caller to announce: "Indeed, wine has been made unlawful."** Abu Talhah said to me: "Go out and pour it away." I went out and poured it away, ***and it flowed through the streets of Madinah***. Some people said: "Some were killed while it was still in their stomachs." So Allah revealed: ***"There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past]..."*** (Al-Ma'idah 5:93).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Abd ar-Rahim Abu Yahya, from 'Affan, from Hammad ibn Zayd, from Thabit (al-Bunani), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Oppressions, Chapter on Pouring Wine in the Street, Hadith No. 2464; also No. 4620.

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:2464

WINE FLOWING IN MADINAH'S STREETS

No one asked "Is it true?" or "May we finish it first?" As soon as the announcement was heard, the vessels of wine ***were poured out at once***, until it flowed through the streets of Madinah. This is ***sami'na wa ata'na*** — we hear and we obey.

This hadith also shows the prohibition came ***after Uhud***: some Companions were martyred at Uhud with wine in their stomachs, and Allah made clear they bore no sin (Al-Ma'idah 5:93). A ruling does not apply before it is revealed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ALCOHOL IN MODERN HEALTH RESEARCH

The Qur'an states that the sin of wine is ***"greater than its benefit"*** (Al-Baqarah 2:219). Modern health research reinforces this warning. The World Health Organization (WHO) stated in 2023 that ***there is no safe level of alcohol consumption*** for health, that alcohol was long ago classified as a ***Group 1 carcinogen***, and that it causes ***at least seven types of cancer*** (WHO Europe, 2023).

WHO FACT (2019 DATA)	FIGURE
Alcohol-attributable deaths per year	2.6 million (4.7% of all deaths)
Alcohol-attributable cancer deaths	401,000
Injury deaths (crashes, violence)	724,000

Source: WHO, 25 June 2024. More than fourteen centuries before these figures were gathered, the Qur'an called wine ***"the work of Satan"*** that stirs ***enmity and hatred*** (Al-Ma'idah 5:91) — and injuries from violence remain among its greatest harms today.

The lesson: changing a society requires ***wisdom and gradual steps***, but once Allah's command is clear, believers obey at once without delay.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU AN-NADIR PLOT TREACHERY

Banu an-Nadir were one of the great Jewish tribes of Madinah, bound by a peace treaty with the Muslims (Book 8). After Bi'r Ma'unah, an event exposed their intentions.

SIRAH NOTE: THE ROCK THAT WAS NEARLY DROPPED

The sirah books say that ***'Amr ibn Umayyah ad-Damri***, one of the survivors of Bi'r Ma'unah, killed two men of Banu 'Amir without knowing they were under the Prophet's ﷺ protection. He had to pay ***blood-money***, so he went to Banu an-Nadir to ask them to contribute, as the treaty required.

Banu an-Nadir welcomed him outwardly, but secretly plotted to ***drop a great rock*** from the top of a wall onto him as he sat leaning against it. Jibril informed him of the plot, so he rose and returned swiftly to Madinah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Banu an-Nadir; Tafsir Ibn Kathir 5:11. https://tafsir.app/ibn-katheer/5/11

Ibn Kathir mentions this story among the occasions of the verse: ***"remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you"***Tafsir Ibn Kathir 5:11.

The lesson: a treaty is a trust. The Messenger of Allah ﷺ came to Banu an-Nadir ***honouring the treaty***; they ***betrayed it*** with a murder plot. Allah protected His Messenger.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SIEGE AND THE EXPULSION

The Messenger of Allah ﷺ gave Banu an-Nadir the choice to leave Madinah. They refused, relying on their ***fortresses*** and the hypocrites' promise of help. The Muslims then besieged them. Ibn 'Umar رضى الله عنهما narrated the outcome:

HADITH — SAHIH AL-BUKHARI, NO. 4028

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَارَبَتِ النَّضِيرُ وَقُرَيْظَةُ، فَأَجْلَى بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ، حَتَّى حَارَبَتْ قُرَيْظَةُ فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ إِلاَّ بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ صلى الله عليه وسلم فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنُقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **Banu an-Nadir and Banu Qurayzah fought (the Messenger of Allah ﷺ, breaking their treaty). So he expelled Banu an-Nadir, and let Banu Qurayzah stay and took nothing from them**, until they (Qurayzah) fought again later… He later expelled all the Jews of Madinah: Banu Qaynuqa' — the people of 'Abdullah ibn Salam — the Jews of Banu Harithah and all the Jews of Madinah.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Nasr, from 'Abd ar-Razzaq, from Ibn Jurayj, from Musa ibn 'Uqbah, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on Banu an-Nadir, Hadith No. 4028. The middle part is abridged.

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:4028

Allah describes the event: ***"It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering"*** Tafsir Ibn Kathir 59:2.

SIRAH NOTE: LEAVING WITH CAMEL LOADS

The sirah books say the siege lasted about ***six nights*** (some reports say fifteen days). Finally Banu an-Nadir agreed to leave on condition that ***their lives were safe*** and they could take whatever their camels could carry, ***except weapons***. Some went to ***Khaybar*** and others to Sham.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The Qur'an mentions that they ***destroyed their houses with their own hands*** (59:2) — taking out doors and timber to carry away, so as not to leave them to the Muslims.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Banu Nadir". https://en.wikipedia.org/wiki/Banu_Nadir

The lesson: strong fortresses cannot protect against Allah's decree. They thought ***their fortresses*** would save them, but Allah's decree came ***from where they did not expect***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PALM TREES OF BANU AN-NADIR

During the siege, an action took place that raised questions: the ***palm trees*** of Banu an-Nadir were cut down and burned. Ibn 'Umar رضى الله عنهما narrated:

HADITH — SAHIH AL-BUKHARI, NO. 4031

حَدَّثَنَا آدَمُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهْىَ الْبُوَيْرَةُ فَنَزَلَتْ {مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ}

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **The Messenger of Allah ﷺ burned and cut down the palm trees of Banu an-Nadir at al-Buwayrah. Then the verse came down: "Whatever you have cut down of [their] palm trees or left standing on their trunks — it was by permission of Allah."** (Al-Hashr 59:5).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam (ibn Abi Iyas), from al-Layth, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on Banu an-Nadir, Hadith No. 4031.

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:4031

"Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah" Tafsir Ibn Kathir 59:5.

In normal circumstances, Islam ***forbids*** destroying trees and crops in war — Abu Bakr instructed his army not to cut down fruit-bearing trees (Muwatta' Malik). But here Allah permitted it out of military necessity: to press an enemy sheltering behind orchards and fortresses to surrender without greater bloodshed.

The Jews accused: "O Muhammad, you forbid corruption — why do you cut trees?" (Tafsir Ibn Kathir 59:5). The verse answers that both — cutting or leaving — were by Allah's permission. The lesson: the default ruling is ***preservation***, and exceptions come only by ***the Law's permission***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ETHICS OF WAR IN ISLAM

The episode of Banu an-Nadir's palm trees was an ***exception*** permitted by revelation. The default rules of war in Islam are bound by strict ethics, taught by the Messenger of Allah ﷺ himself:

ETHIC	EVIDENCE
Do not kill women and children	He forbade it on seeing a woman killed (Bukhari 3015)
Do not break pledges	"Do not break your pledge" (Muslim 1731)
Do not mutilate the dead	"Do not mutilate" (Muslim 1731)
Do not steal from the spoils	"Do not embezzle the spoils" (Muslim 1731)
Invite to Islam first	His instruction to every commander (Muslim 1731)

The hadith of Buraydah in Sahih Muslim 1731 states that whenever the Messenger of Allah ﷺ appointed a commander, he urged him ***to fear Allah*** and treat the Muslims with him well, before mentioning these ethics. War in Islam is not without limits; it is bound by ***taqwa and justice***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HYPOCRITES' FALSE PROMISE

Banu an-Nadir dared to refuse to leave because ***'Abdullah ibn Ubayy*** and the hypocrites promised help. The sirah books say Ibn Ubayy pledged two thousand men. Allah exposed that promise:

"Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture"Tafsir Ibn Kathir 59:11.

Allah made clear what would actually happen: ***"If they are expelled, they will not leave with them"***Tafsir Ibn Kathir 59:12.

THE HYPOCRITES' PROMISE	REALITY
"If you are expelled, we will leave with you"	Not one left with them.
"If you are fought, we will aid you"	No help came throughout the siege.

The lesson: do not rely on ***the promises of hypocrites***. They promise boldly when safe, but flee when the test comes. The Qur'an exposed this before it happened, as proof of the truth of revelation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FAY' PROPERTY

Because Banu an-Nadir left ***without battle***, the property they left was not ordinary ghanimah (spoils of war) but ***fay'***. 'Umar رضى الله عنه explained how the Messenger of Allah ﷺ used it:

HADITH — SAHIH AL-BUKHARI, NO. 2904

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

TRANSLATION:

'Umar رضى الله عنه said: **The property of Banu an-Nadir was fay' that Allah granted to His Messenger, which the Muslims did not gain by spurring horses or camels. So it belonged especially to the Messenger of Allah ﷺ. He gave his family a year's provision from it, then put the rest into weapons and horses as preparation in the cause of Allah.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah (al-Madini), from Sufyan (ibn 'Uyaynah), from 'Amr (ibn Dinar), from az-Zuhri, from Malik ibn Aws ibn al-Hadathan, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Hadith No. 2904.

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:2904

Allah set out the wisdom of distributing fay': ***"so that it will not be a perpetual distribution among the rich from among you"***Tafsir Ibn Kathir 59:7.

GHANIMAH	FAY'
Gained through battle	Gained without battle
Four-fifths to the fighters (8:41)	Managed by the Prophet ﷺ for the public good (59:7)
Example: Badr	Example: Banu an-Nadir

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The sirah books say the Messenger of Allah ﷺ distributed most of Banu an-Nadir's land to the poor ***Muhajirun***, so they would no longer depend on the Ansar. The lesson: Islam requires ***wealth to circulate*** and not accumulate among the rich alone — a just economic principle from the very beginning.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SURAH AL-HASHR

The whole episode of Banu an-Nadir is preserved in ***Surah Al-Hashr*** (the 59th surah). Sa'id ibn Jubayr said: I mentioned Surah Al-Hashr to Ibn 'Abbas, and he said: ***"Call it the Surah of Banu an-Nadir."*** (Sahih al-Bukhari 4029).

VERSES	CONTENT
59:1–5	The expulsion of Banu an-Nadir; the palm trees
59:6–10	Fay'; the Muhajirun, the Ansar and those after them
59:11–17	The hypocrites' false promise; the parable of Satan
59:18–20	The call to taqwa and to look to what one sends ahead for tomorrow
59:21–24	The majesty of the Qur'an and the beautiful names of Allah

The surah closes with majestic verses: ***"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah"***Tafsir Ibn Kathir 59:21.

The lesson: Allah made a historical event into ***an everlasting lesson***: on treachery, hypocrisy, just distribution of wealth, and taqwa. That is why verse 59:2 ends with the call: ***"So take warning, O people of vision."***

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

UMM SALAMAH AND THE CALAMITY PRAYER

Abu Salamah, husband of ***Umm Salamah***, died of his reopened Uhud wound (Chapter 1). Umm Salamah رضى الله عنها lost a husband she dearly loved, with small children in her care. She told how a single prayer changed her life:

HADITH — SAHIH MUSLIM, NO. 918

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنِ ابْنِ، سَفِينَةَ عَنْ أُمِّ سَلَمَةَ، أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا. إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا. قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَىُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم. قَالَتْ أَرْسَلَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ. فَقَالَ أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ.

TRANSLATION:

Umm Salamah رضى الله عنها said: I heard the Messenger of Allah ﷺ say: **"No Muslim is struck by a calamity and says what Allah has commanded — Inna lillahi wa inna ilayhi raji'un. Allahumma'jurni fi musibati wa akhlif li khayran minha (We belong to Allah and to Him we return. O Allah, reward me in my calamity and replace it for me with something better) — except that Allah replaces it for him with something better."** When Abu Salamah died, I said: **"Which Muslim is better than Abu Salamah — the first household to emigrate to the Messenger of Allah ﷺ?"** Then I said it, ***and Allah replaced him for me with the Messenger of Allah ﷺ.*** The Messenger of Allah ﷺ sent Hatib ibn Abi Balta'ah to propose to me.

I said: "I have a daughter, and I am very jealous." He said: "As for her daughter, we will pray that Allah suffices her; and I will pray that Allah removes her jealousy."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah and Ibn Hujr, from Isma'il ibn Ja'far, from Sa'd ibn Sa'id, from 'Umar ibn Kathir ibn Aflah, from Ibn Safinah, from Umm Salamah رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Funerals, Chapter on What Is Said at a Calamity, Hadith No. 918.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:918a

That prayer begins with a verse of the Qur'an: ***"Indeed we belong to Allah, and indeed to Him we will return"***Tafsir Ibn Kathir 2:156.

"WHO IS BETTER THAN ABU SALAMAH?"

Umm Salamah was honest about her feelings: she could not imagine anyone better than her husband. Yet she still ***practised the prayer*** the Messenger of Allah ﷺ taught — and Allah replaced him with ***the Messenger of Allah ﷺ himself***. The sirah books place the marriage in Shawwal 4 AH.

Umm Salamah went on to become one of the wisest of the ***Mothers of the Believers***; her counsel would later resolve a great crisis at Hudaybiyah, and she was the last of his wives to pass away. The lesson: prayer at a calamity is not mere words, but ***certainty*** that Allah will replace it with something better.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ZAYD IBN THABIT LEARNS THE JEWISH SCRIPT

In this period too, the Messenger of Allah ﷺ gave a task to a bright young man of the Ansar, ***Zayd ibn Thabit*** رضى الله عنه. Zayd said: ***"The Messenger of Allah ﷺ ordered me to learn the writing of the Jews, and said: 'By Allah, I do not trust the Jews with my correspondence.' Not half a month passed before I had mastered it. I would write for him when he wrote to them, and read to him when they wrote to him."*** (Sunan Abi Dawud 3645, graded hasan sahih; also Jami' at-Tirmidhi 2715).

ZAYD IBN THABIT'S ROLES	DETAILS
Translator and secretary	Learned the Jewish script in half a month (Abu Dawud 3645)
Scribe of revelation	Among the Prophet's ﷺ scribes of revelation (Bukhari 4986)
Compiler of the Qur'an	Entrusted by Abu Bakr to compile the Qur'an (Bukhari 4986)

Later, Abu Bakr chose Zayd to ***compile the Qur'an***, saying: "You are a sensible young man, we do not doubt your honesty, and you used to write the revelation for the Messenger of Allah ﷺ" (Sahih al-Bukhari 4986).

The lesson: the Messenger of Allah ﷺ ***invested in the knowledge and talent of the young***. Mastering languages and new skills is part of the nation's strength — and that ability later preserved the Qur'an for the whole nation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DHAT AR-RIQA'

The Messenger of Allah ﷺ also went out towards ***Najd*** to face the Ghatafan tribes (Banu Muharib and Banu Tha'labah) who had gathered to attack. The journey was very hard. Abu Musa al-Ash'ari رضى الله عنه related:

HADITH — SAHIH AL-BUKHARI, NO. 4128

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رضى الله عنه - قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمَاىَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نُلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا، وَحَدَّثَ أَبُو مُوسَى بِهَذَا، ثُمَّ كَرِهَ ذَاكَ، قَالَ مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ. كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَىْءٌ مِنْ عَمَلِهِ أَفْشَاهُ.

TRANSLATION:

Abu Musa رضى الله عنه said: **We went out with the Prophet ﷺ on a campaign, six of us sharing one camel which we rode in turns. Our feet became thin (worn); my feet were worn and my nails fell off. We wrapped our feet in rags, so the campaign was called Dhat ar-Riqa' ("the one with rags"), because we bound our feet with cloth.** When Abu Musa related this, he regretted it and said: "Why did I mention it?" — as though he disliked disclosing any of his deeds.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu Usamah, from Burayd ibn 'Abdullah ibn Abi Burdah, from Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on the Campaign of Dhat ar-Riqa', Hadith No. 4128.

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:4128

SIRAH NOTE: WHEN WAS DHAT AR-RIQA'?

Ibn Ishaq places this campaign in ***4 AH***, after Banu an-Nadir. But ***Imam al-Bukhari*** held that it took place ***after Khaybar*** (7 AH), because Abu Musa al-Ash'ari — who took part — only came to Madinah after Khaybar. Ibn Hajar discusses this difference in Fath al-Bari.

This eBook mentions it here following the order of the sirah books, while noting al-Bukhari's view. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES:

Sahih al-Bukhari, Book of Military Expeditions, Chapter on Dhat ar-Riqa'; Ibn Hajar, Fath al-Bari.
https://sunnah.com/bukhari:4125

Notice Abu Musa's attitude: he ***regretted*** recounting his suffering, fearing it would diminish the sincerity of his deed. The lesson: the Companions strove through great hardship, yet ***concealed their deeds*** so they would remain sincerely for Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"WHO WILL PROTECT YOU FROM ME?"

On the way back from Najd, an event took place showing the Prophet's ﷺ perfect ***reliance on Allah***.

Jabir ibn 'Abdullah رضى الله عنهما related:

HADITH — SAHIH AL-BUKHARI, NO. 2910

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ - رضى الله عنهما - أَخْبَرَ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَحْتَ سَمُرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ وَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ إِنَّ هَذَا اخْتَرَطَ عَلَىَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهْوَ فِي يَدِهِ صَلْتًا. فَقَالَ مَنْ يَمْنَعُكَ مِنِّي فَقُلْتُ اللَّهُ. ثَلاَثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said that **he went out on campaign with the Messenger of Allah ﷺ towards Najd. On the way back, midday overtook them in a valley full of thorny trees. The Messenger of Allah ﷺ and the people dismounted and dispersed to seek shade. The Messenger of Allah ﷺ rested under a tree and hung his sword on it.** We slept, and suddenly the Messenger of Allah ﷺ was calling us, and beside him was a bedouin. He said: **"This man drew my sword while I slept. I woke and it was unsheathed in his hand. He said: 'Who will protect you from me?' I said: 'Allah' — three times." *He did not punish him***, and the man sat down.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from Sinan ibn Abi Sinan ad-Du'ali and Abu Salamah ibn 'Abd ar-Rahman, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Hadith No. 2910; also Nos. 4135–4136.

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:2910

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"ALLAH"

A man held a drawn sword over him as he woke, with not a single guard. His answer was one word: ***"Allah."*** In another narration the man is named ***Ghawrath ibn al-Harith*** (Sahih al-Bukhari 4136).

More astonishing still: when the situation turned and the man was now in his power, the Messenger of Allah ﷺ ***did not punish him***. Some narrations (outside Sahih al-Bukhari) say the man returned to his people and said: "I have come to you from the best of people."

The lesson: true ***reliance on Allah*** is a heart at peace with Allah even at the point of a sword, and ***forgiveness*** is the character of the strong, not the weak.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FEAR PRAYER

Under the threat of the enemy, Allah taught the ***prayer in time of fear*** (salat al-khawf), so that congregational prayer is not abandoned even on the battlefield. Allah says:

"And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms" Tafsir Ibn Kathir 4:102.

HADITH — SAHIH AL-BUKHARI, NO. 942

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ صلى الله عليه وسلم يَعْنِي صَلاَةَ الْخَوْفِ قَالَ أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ تُصَلِّي، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْ مَعَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاءُوا، فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِهِمْ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: **I went on campaign with the Messenger of Allah ﷺ towards Najd. We faced the enemy and formed ranks. The Messenger of Allah ﷺ stood to lead the prayer; one group stood praying with him while another group faced the enemy.** The Messenger of Allah ﷺ bowed with the first group and prostrated twice. Then they went to the place of the group that had not prayed, and that group came and he prayed one rak'ah with them, bowing and prostrating twice, then gave the salam. Then each of them stood and completed one rak'ah on his own.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from Salim, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Fear Prayer, Hadith No. 942.

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:942

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

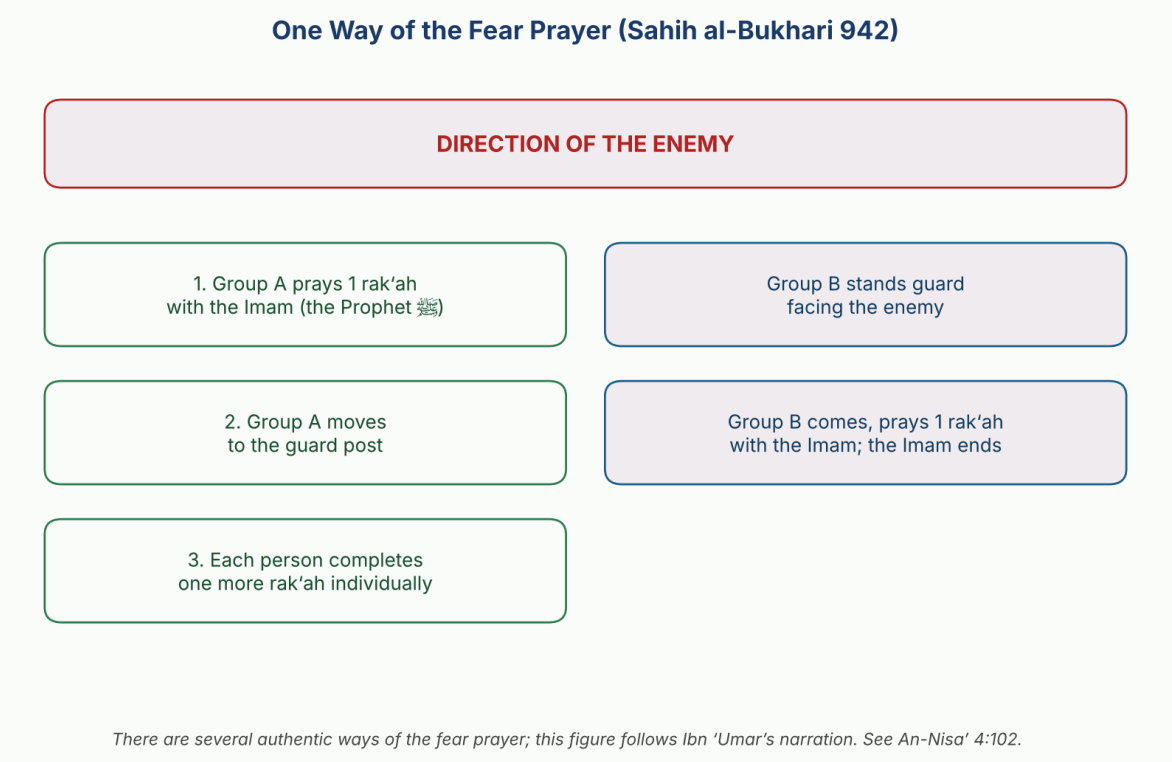


Figure 4: One way of the fear prayer according to Ibn 'Umar's hadith.

Scholars mention there are ***several authentic ways*** of the fear prayer from the Messenger of Allah ﷺ, depending on the enemy's position and the state of the field. In Jabir's narration about Dhat ar-Riqa', he prayed two rak'ahs with each group (Sahih al-Bukhari 4136).

The lesson: if congregational prayer is not dropped ***in front of an armed enemy***, how much less in times of peace. Prayer is the pillar of the religion, never abandoned in any circumstance.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE APPOINTED BADR

At the end of Uhud, Abu Sufyan challenged the Muslims to meet again at ***Badr the following year*** (sirah books). The Messenger of Allah ﷺ accepted the challenge. When the time came, the hypocrites and others spread frightening news of Quraysh's strength. Allah says:

"That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me"Tafsir Ibn Kathir 3:175.

SIRAH NOTE: THE SECOND BADR (SHA'BAN 4 AH)

The sirah books say the Messenger of Allah ﷺ went out to Badr with about ***1,500*** Companions and camped there for ***eight days***, waiting for Quraysh. Abu Sufyan set out from Makkah but turned back halfway, citing ***a year of drought***.

The Muslims traded at the market of Badr and returned with profit. Some exegetes link verses 3:173–175 to this event and to Hamra' al-Asad (Tafsir Ibn Kathir).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Tafsir Ibn Kathir 3:173–175. https://tafsir.app/ibn-katheer/3/175

The lesson: only a year after Uhud, the Muslims ***regained their confidence*** and kept their word, while the challenger withdrew. Madinah's standing, dented at Uhud, was restored ***without bloodshed***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THIS BOOK'S STORIES

The stories in this book reach us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:

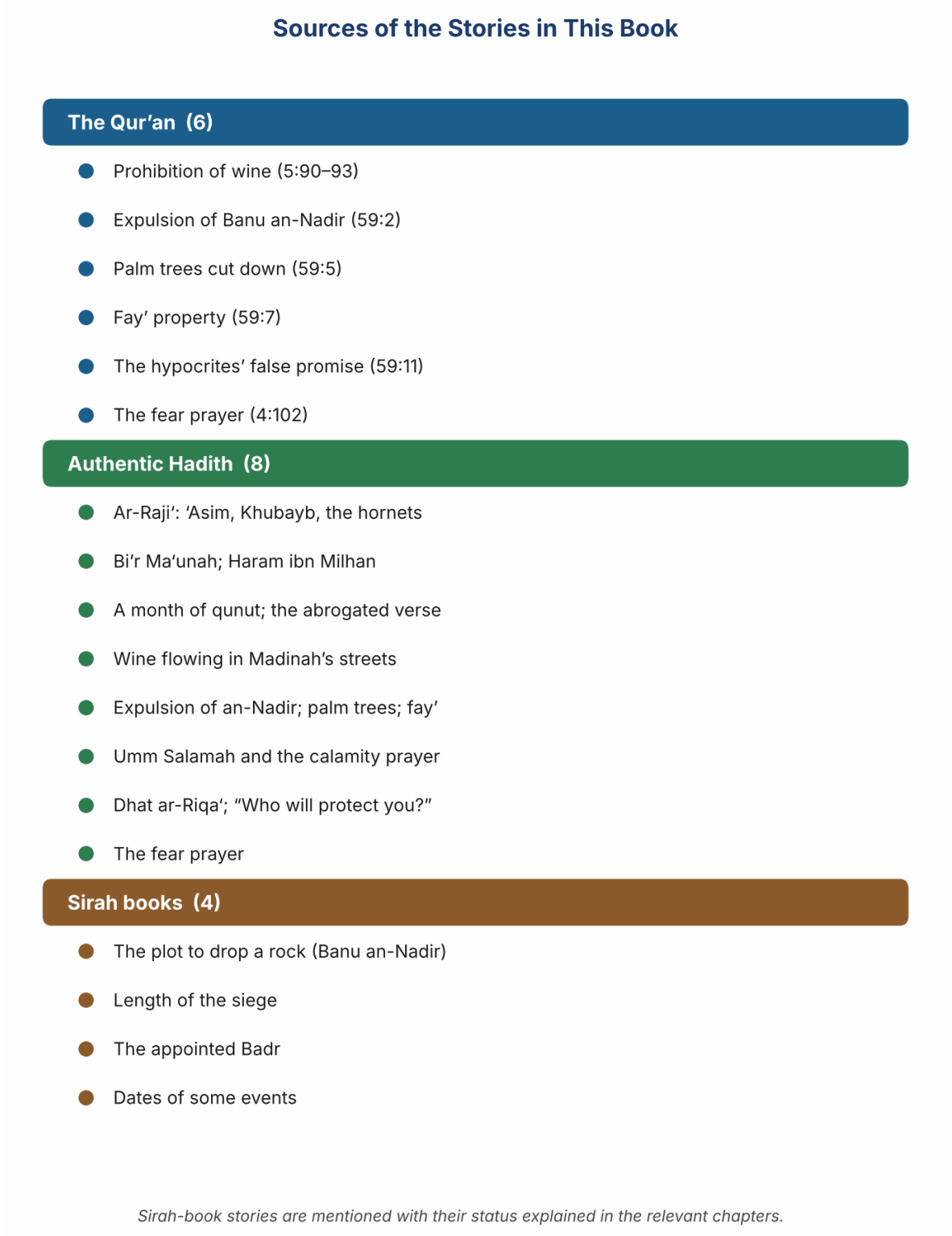


Figure 5: The status of sources for the stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Wine; Banu an-Nadir; palm trees; fay'; hypocrites; fear prayer	The Qur'an (5:90–93; 59:2–12; 4:102) — certain
Ar-Raji'; Khubayb; 'Asim and the hornets	Sahih al-Bukhari 3045 — sahih
Bi'r Ma'unah; Haram; qunut; the abrogated verse	Sahih al-Bukhari 4090, 4092, 1003, 2801 — sahih
Umm Salamah and the calamity prayer	Sahih Muslim 918 — sahih
Zayd ibn Thabit learns the Jewish script	Sunan Abi Dawud 3645 — hasan sahih
The rock plot; Zayd ibn ad-Dathinah; the second Badr	Sirah books (Ibn Ishaq) — well known
Date of Dhat ar-Riqa'	Disputed: 4 AH (Ibn Ishaq) or after Khaybar (al-Bukhari)

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BIRTH OF AL-HASAN AND AL-HUSAYN

In the middle of these years of trial, Allah granted joy to the household of the Messenger of Allah ﷺ. His daughter Fatimah رضى الله عنها and ‘Ali ibn Abi Talib رضى الله عنه were blessed with two sons. According to the books of sirah (Ibn Sa‘d and others), al-Hasan was born in mid-Ramadan, 3 AH, a few weeks before Uhud, and al-Husayn was born in Sha‘ban, 4 AH. Historians differ slightly over the exact dates of both births.

THE ‘AQIQAH FOR TWO GRANDSONS

HADITH: THE ‘AQIQAH OF AL-HASAN AND AL-HUSAYN

Ibn ‘Abbas رضى الله عنهما narrated that the Messenger of Allah ﷺ performed the ‘aqiqah for al-Hasan and al-Husayn, one ram for each. In the narration of al-Nasa’i, two rams for each are mentioned.

Grade: AUTHENTIC — Sunan Abi Dawud 2841; Sunan al-Nasa’i 4219.

This Hadith is a basis for the sunnah of the ‘aqiqah. Leading the ummah and facing enemies did not keep him ﷺ from fulfilling the family sunnah for his grandsons.

A GRANDFATHER'S LOVE

HADITH: “O ALLAH, I LOVE HIM”

Al-Bara’ ibn ‘Azib رضى الله عنه said: I saw the Messenger of Allah ﷺ carrying al-Hasan ibn ‘Ali on his shoulder, saying: “O Allah, I love him, so love him.”

Grade: AUTHENTIC — Sahih al-Bukhari 3749.

HADITH: MY TWO SWEET BASILS

Ibn Abi Nu‘m said: A man from Iraq asked Ibn ‘Umar رضى الله عنهما about a pilgrim in ihram who kills a fly. Ibn ‘Umar said: “The people of Iraq ask about the blood of a fly, when they killed the grandson of the Messenger of Allah ﷺ! And the Prophet ﷺ said: ‘They (al-Hasan and al-Husayn) are my two sweet basils in this world.’”

Grade: AUTHENTIC — Sahih al-Bukhari 3753.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: THE LEADERS OF THE YOUTH OF PARADISE

Abu Sa'id al-Khudri رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Al-Hasan and al-Husayn are the leaders of the youth of the people of Paradise."

Grade: AUTHENTIC — Jami' al-Tirmidhi 3768 (al-Tirmidhi: hasan sahih).

PEACEMAKER BETWEEN TWO GROUPS

HADITH: "THIS SON OF MINE IS A SAYYID"

Abu Bakrah رضى الله عنه said: I saw the Messenger of Allah ﷺ on the pulpit, with al-Hasan ibn 'Ali beside him. He would look at the people one moment and at al-Hasan the next, and he said: "This son of mine is a sayyid (a noble leader), and perhaps Allah will make peace through him between two great groups of the Muslims."

Grade: AUTHENTIC — Sahih al-Bukhari 2704.

This prophecy was fulfilled in 41 AH, when al-Hasan رضى الله عنه handed the caliphate to Mu'awiyah رضى الله عنه to stop the bloodshed. That year became known as 'Am al-Jama'ah, the Year of Unity. The baby born in the year of Uhud later became the peacemaker of the ummah.

LESSONS

Trials and blessings come in turn. In the same year the Messenger of Allah ﷺ lost his uncle and his Companions, Allah gave him grandsons who were the coolness of his eyes. His love for children, carrying them on his shoulders and praying for them, is an example for every parent and grandparent: being busy should not keep us from showing love to our children and grandchildren.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE EXPEDITIONS OF 4 AH

After Uhud, several tribes around Madinah thought the strength of the Muslims had been broken. They began gathering forces to attack Madinah. The Messenger of Allah ﷺ acted quickly, sending small detachments (sariyyah) to break these plans before they grew. The table below gathers the military events of 4 AH mentioned in this book.

MONTH	EVENT	SUMMARY	SOURCE
Muharram 4 AH	Abu Salamah's expedition to Qatan	About 150 men were sent to the land of Banu Asad, who were preparing to attack Madinah; the enemy dispersed without a major battle.	Books of sirah (Ibn Sa'd)
Muharram 4 AH	'Abdullah ibn Unays	Sent alone to stop Khalid ibn Sufyan al-Hudhali, who was gathering an army at 'Uranah.	Sunan Abi Dawud 1249; books of sirah
Safar 4 AH	Ar-Raji'	Ten callers to Islam betrayed by the tribes of 'Adal and al-Qarah (chapters 2–5).	Sahih al-Bukhari 3045
Safar 4 AH	Bi'r Ma'unah	Seventy reciters killed (chapters 6–9).	Sahih al-Bukhari 4090, 4092
Rabi' al-Awwal 4 AH	Banu an-Nadir	Siege and expulsion (chapters 11–16).	Al-Hashr 59:2–6
4 AH (disputed)	Dhat ar-Riqa'	Expedition to Najd; the fear prayer (chapters 19–21).	Sahih al-Bukhari 4128
Sha'ban 4 AH	The Appointed Badr	The Muslims waited eight nights at Badr; Quraysh did not come (chapter 22).	Al 'Imran 3:173–175

ABU SALAMAH AND AN OLD WOUND

Abu Salamah 'Abdullah ibn 'Abd al-Asad رضى الله عنه, cousin and foster-brother of the Messenger of Allah ﷺ, led the expedition to Qatan. According to the books of sirah, the wound he had received at Uhud reopened after he returned, and he died. The story of Umm Salamah's supplication after his death was told in chapter 17.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ABDULLAH IBN UNAYS: PRAYING WHILE WALKING

HADITH: PRAYING BY GESTURES

'Abdullah ibn Unays رضى الله عنه said: The Messenger of Allah ﷺ sent me to Khalid ibn Sufyan al-Hudhali, who was in the direction of 'Uranah and 'Arafat. He said: "Go and kill him." I saw him when the time of 'Asr prayer had come. I said: "I fear something may happen between him and me that will delay the prayer." So I walked towards him, praying by gestures.

Grade: chain judged HASAN by Ibn Hajar (Fath al-Bari) — Sunan Abi Dawud 1249.

Scholars took this Hadith as evidence for "salat al-talib", the lightened prayer of someone pursuing an enemy who fears losing him. The books of sirah add that the Messenger of Allah ﷺ gave 'Abdullah ibn Unays a staff as a sign between them on the Day of Resurrection, and it was buried with him. This addition is narrated by Ahmad and Ibn Ishaq; its chain is ***disputed***.

LESSONS

A defeat must not be allowed to become a sign of weakness. The Messenger of Allah ﷺ did not wait for the enemy to reach Madinah; he acted early with small, brave detachments. And even on a critical mission, 'Abdullah ibn Unays kept his prayer on time. Being busy, however great the task, does not cancel the obligation of prayer; Islam only lightens its manner.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PEOPLE IN THIS BOOK

This book mentions many names: some were martyred, some survived, and some were enemies of Islam. The tables below help the reader to know them briefly.

THE MUSLIMS

PERSON	ROLE	SOURCE
‘Asim ibn Thabit	Leader of the ar-Raji‘ party according to al-Bukhari; his body was protected by hornets (chapter 5).	Sahih al-Bukhari 3045
Marthad ibn Abi Marthad al-Ghanawi	Leader of the ar-Raji‘ party according to Ibn Ishaq; martyred at ar-Raji‘.	Books of sirah
Khubayb ibn ‘Adi	Captured and killed in Makkah; the first to pray two rak‘ahs before being killed (chapters 3–4).	Sahih al-Bukhari 3045
Zayd ibn al-Dathinah	Captured with Khubayb and killed at al-Tan‘im.	Books of sirah (Ibn Ishaq)
Al-Mundhir ibn ‘Amr al-Sa‘idi	Leader of the Bi’r Ma‘unah party; martyred.	Books of sirah
Haram ibn Milhan	Carrier of the letter; “I have won, by the Lord of the Ka‘bah!” (chapter 7).	Sahih al-Bukhari 4092
‘Amir ibn Fuhayrah	Former slave of Abu Bakr; his body was raised up (chapter 6).	Sahih al-Bukhari 4093
‘Amr ibn Umayyah al-Damri	Survived Bi’r Ma‘unah; mistakenly killed two men of Banu ‘Amir who had a treaty.	Books of sirah
Ka‘b ibn Zayd	Left wounded at Bi’r Ma‘unah, survived, and was later martyred at the Trench.	Books of sirah
Abu Salamah and Umm Salamah	Abu Salamah died of his Uhud wound; Umm Salamah became a Mother of the Believers (chapter 17).	Sahih Muslim 918
Zayd ibn Thabit	Learned the Jewish script in a short time (chapter 18).	Sunan Abi Dawud 3645

THE OPPONENTS

PERSON	ROLE	SOURCE
‘Amir ibn al-Tufayl	Chief of Banu ‘Amir who incited the tribes of Ri‘l, Dhakwan and ‘Usayyah to kill the reciters.	Books of sirah; mentioned in al-Bukhari’s narration
Abu Bara’ ‘Amir ibn Malik	Gave a guarantee of protection to the Bi’r Ma‘unah party, but his nephew ‘Amir ibn al-Tufayl betrayed it.	Books of sirah
Huyayy ibn Akhtab	Chief of Banu an-Nadir who planned the treachery (chapter 11).	Books of sirah

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERSON	ROLE	SOURCE
'Abdullah ibn Ubayy	Leader of the hypocrites who promised Banu an-Nadir false help (chapter 14).	Al-Hashr 59:11
Ghawrath ibn al-Harith	The man who drew a sword on the Messenger of Allah ﷺ at Dhat ar-Riqa' (chapter 20).	Sahih al-Bukhari 4136
Abu Sufyan ibn Harb	Promised a meeting at Badr but did not come (chapter 22). He later embraced Islam at the Conquest of Makkah.	Books of sirah

The books of sirah narrate that before Zayd ibn al-Dathinah was killed, Abu Sufyan asked him: "Would you like Muhammad to be in your place now, and you to be with your family?" Zayd replied: "By Allah, I would not like Muhammad to be where he is now and be pricked by a thorn while I sit with my family." Abu Sufyan said: "I have never seen anyone love another as the companions of Muhammad love Muhammad." This is a ***sirah report*** (Ibn Ishaq): well known, but not reaching the level of authentic.

LESSONS

Behind every event are people with names and choices. Some chose loyalty to the last drop of blood; others chose betrayal despite their promises. Knowing their names brings the sirah to life and reminds us that history in the end records each person's choice.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PLACES OF THE EVENTS

The events in this book took place at several locations around the Hijaz and Najd. Some are still known today, while others are known only approximately from old books of history and geography such as Yaqut al-Hamawi's Mu'jam al-Buldan.

PLACE	EVENT	LOCATION
Ar-Raji'	The betrayal of ten callers to Islam	A well of the Hudhayl tribe in the area of al-Hada', between 'Usfan and Makkah.
Al-Tan'im	Khubayb and Zayd ibn al-Dathinah killed	Outside the Sanctuary of Makkah, to the north. Today this is the site of Masjid 'A'ishah, the miqat for 'umrah for the people of Makkah.
Bi'r Ma'unah	The killing of seventy reciters	A well towards Najd, between the land of Banu 'Amir and the stony tract of Banu Sulaym.
The settlement of Banu an-Nadir	Siege and expulsion	In the 'Aliyah area, south-east of Madinah, near Quba'.
Al-Buwayrah	The palm trees that were cut down (chapter 13)	The palm groves of Banu an-Nadir; the name appears in Sahih al-Bukhari 4031.
Khaybar and Syria	Where Banu an-Nadir went after expulsion	Most moved to Khaybar, and some to Syria.
Dhat ar-Riqa'	The expedition and the fear prayer	In Najd, in the area of Nakhl, land of the Ghatafan tribe.
Badr	The Appointed Badr	Badr, site of an annual market and of the battle of 2 AH.

The exact locations of ar-Raji' and Bi'r Ma'unah cannot be determined today. This eBook does not include a detailed map because no archaeological study has confirmed their positions; the estimates above are based on classical geography books.

LESSONS

The da'wah of the Messenger of Allah ﷺ was not limited to Madinah. The Companions crossed deserts, rocky hills and remote wells to convey the Qur'an. These place names bear witness to their sacrifice, even though their traces on the ground have been lost to time.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE: RAMADAN 3 AH TO SHAWWAL 4 AH

The following table arranges the events of this book in order of time. Dates are taken from reliable books of sirah; disputed dates are marked.

TIME	EVENT	CHAPTER
Ramadan 3 AH	Birth of al-Hasan ibn ʻAli	24
Shawwal 3 AH	Battle of Uhud and Hamra' al-Asad (Book 10)	1
After Uhud	Final prohibition of wine (exact date disputed)	10
Muharram 4 AH	Abu Salamah's expedition to Qatan; ʻAbdullah ibn Unays	25
Safar 4 AH	The event of ar-Raji'	2–5
Safar 4 AH	The event of Bi'r Ma'unah	6–7
Safar–Rabi' al-Awwal 4 AH	The qunut of calamity for a month	8
Rabi' al-Awwal 4 AH	Siege and expulsion of Banu an-Nadir; revelation of Surah Al-Hashr	11–16
Jumada al-Akhirah 4 AH	Death of Abu Salamah (according to Ibn Sa'd; other views exist)	17, 25
4 AH (disputed)	Dhat ar-Riqa' and the fear prayer (al-Bukhari places it after Khaybar)	19–21
Sha'ban 4 AH	Birth of al-Husayn ibn ʻAli	24
Sha'ban 4 AH	The Appointed Badr	22
Shawwal 4 AH	The Messenger of Allah ﷺ marries Umm Salamah	17

LESSONS

In about a year, the society of Madinah faced defeat, the killing of its callers, the treachery of neighbours and the threat of war. Yet in the same period the shari'ah was strengthened, the family of the Messenger of Allah ﷺ grew, and the Muslims went out bravely to Badr. Seeing the events on one timeline helps us understand that trial and victory often walk side by side.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT TRIAL AFTER TRIAL

1. WHY DID THE MESSENGER OF ALLAH ﷺ KEEP SENDING CALLERS AFTER AR-RAJI'?

Bi'r Ma'unah took place shortly after ar-Raji'. That party was sent at the request of Abu Bara', who gave a guarantee of protection. The duty of da'wah does not fall away because of one betrayal; he still sent the reciters in the hope that the tribes of Najd would accept Islam.

2. WAS KHUBAYB REALLY THE FIRST TO PRAY TWO RAK'AHS BEFORE BEING KILLED?

Yes. Al-Bukhari's Hadith states that Khubayb رضى الله عنه was the one who first established the sunnah of two rak'ahs for every Muslim killed in captivity (Sahih al-Bukhari 3045; chapter 4).

3. WHAT IS THE DIFFERENCE BETWEEN THE QUNUT OF CALAMITY AND THE FAJR QUNUT?

The qunut of calamity (nazilah) is recited when the ummah is struck by a great calamity, as the Messenger of Allah ﷺ did for a month after Bi'r Ma'unah (Sahih al-Bukhari 1003; chapter 8). A regular Fajr qunut is a separate fiqh question; it is sunnah in the Shafi'i school based on other evidence, and it is not discussed in this eBook.

4. WHEN WAS WINE PROHIBITED?

Wine was prohibited in stages: Al-Baqarah 2:219, then An-Nisa' 4:43, and finally Al-Ma'idah 5:90–91. Jabir رضى الله عنه mentioned that some Companions drank wine on the morning of Uhud and were martyred that same day, before wine was prohibited (Sahih al-Bukhari 4618). This shows that the final prohibition came after Uhud (chapter 10).

5. WERE BANU AN-NADIR KILLED?

No. They were expelled and allowed to take whatever their camels could carry, except weapons. The Qur'an mentions that they destroyed their houses with their own hands (Al-Hashr 59:2; chapter 12).

6. WHY WERE PALM TREES CUT DOWN WHEN ISLAM FORBIDS CAUSING DAMAGE?

It happened with Allah's permission in a specific state of war, as He says in Al-Hashr 59:5 (chapter 13). The general prohibition on destroying crops remains; this exception was tied to the needs of war at that time.

7. WHAT IS THE DIFFERENCE BETWEEN FAY' AND GHANIMAH?

Fay' is enemy property obtained without fighting, such as the property of Banu an-Nadir (Al-Hashr 59:6–7; chapter 15). Ghanimah is spoils obtained through battle, and its division is mentioned in Al-Anfal 8:41.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

8. WHY WAS THE EXPEDITION CALLED DHAT AR-RIQA'?

Abu Musa al-Ash'ari رضى الله عنه related that their feet were injured from walking far, so they wrapped their feet in rags (riqa') (Sahih al-Bukhari 4128; chapter 19).

9. WHO WAS THE MAN WHO DREW HIS SWORD AT DHAT AR-RIQA'?

In al-Bukhari's narration he is named Ghawrath ibn al-Harith (Sahih al-Bukhari 4136). The added story that Jibril struck his chest so that the sword fell is found in some books of sirah, and its chain is ***weak***.

10. WHY DID ABU SUFYAN NOT COME TO BADR?

According to the books of sirah, Abu Sufyan set out with the army of Quraysh but turned back, citing a year of drought. The Qur'an praises the Muslims who went out despite the threats: "Sufficient for us is Allah, and He is the best Disposer of affairs" (Al 'Imran 3:173; chapter 22).

11. WAS THE BODY OF 'AMIR IBN FUHAYRAH REALLY RAISED TO THE SKY?

The narration that the body of 'Amir ibn Fuhayrah was raised up after he was killed is found in Sahih al-Bukhari 4093. It is an event of the unseen that we accept as narrated, without adding details not mentioned in the Hadith.

12. WHY IS THIS BOOK CALLED "TRIAL AFTER TRIAL"?

Because in the year after Uhud, trials came one after another: betrayal at ar-Raji' and Bi'r Ma'unah, the threat of Banu an-Nadir, the deaths of Companions and the threats of Quraysh. Allah says: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits" (Al-Baqarah 2:155).

LESSONS

These questions show how rich the sirah of 4 AH is in lessons of fiqh, belief and character. Distinguishing authentic narrations from weak ones helps us draw lessons with confidence, without relying on stories that are not well founded.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The period between Uhud and the Trench was among the ***hardest*** years for the Madinan community: the loss of their teachers, a neighbour's treachery, and threats from outside. Yet in that same period their faith grew firmer and the law more complete.

LESSON	FROM THIS BOOK
Steadfastness in captivity	Khubayb: trust, two rak'ahs, verses of faith (3045)
True success	"I have won, by the Lord of the Ka'bah!" (4092)
Grief carried into prayer	A month of qunut (1003)
Immediate obedience	Wine poured out in Madinah's streets (2464)
The cost of breaking a covenant	Banu an-Nadir expelled (59:2; 4028)
Just distribution of wealth	"So it is not circulated only among the rich" (59:7)
Prayer at a calamity	Umm Salamah given something better (Muslim 918)
Reliance and forgiveness	"Allah" — at the point of a sword (2910)
Prayer is never abandoned	The fear prayer before the enemy (4:102; 942)

TRIALS IN OUR LIVES

Every believer will pass through "trial after trial": the loss of loved ones, betrayal, fear and hardship. This book teaches that a believer's answer has always been the same: ***"Indeed we belong to Allah, and indeed to Him we will return"***, then to keep striving, praying and being patient.

In sha Allah, the series **The Prophet's Sirah** will continue with ***the Battle of the Trench (al-Ahzab)*** (Book 12) — when the whole confederacy of enemies besieged Madinah, and the Muslims dug a trench. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 11

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Baqarah 2:156, 219; Ali 'Imran 3:169–175; An-Nisa' 4:43, 102; Al-Ma'idah 5:11, 90–93; Al-Hashr 59:1–21). https://tafsir.app/ibn-katheer/59/2

HADITH

Sahih al-Bukhari 942, 1003, 2464, 2801, 2904, 2910, 3015, 3045, 4028, 4029, 4031, 4088, 4090, 4091, 4092, 4093, 4095, 4128, 4136, 4986. https://sunnah.com/bukhari

Sahih Muslim 918, 1731. https://sunnah.com/muslim

Sunan Abi Dawud 3645; Jami' al-Tirmidhi 2715. https://sunnah.com/abudawud:3645

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on ar-Raji', Bi'r Ma'unah, Banu an-Nadir, Dhat ar-Riqa' and the second Badr.

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar al-'Asqalani, al-Isabah fi Tamyiz as-Sahabah.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the events after Uhud.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi.

Wikipedia, "Expedition of Al Raji". https://en.wikipedia.org/wiki/Expedition_of_Al_Raji

Wikipedia, "Expedition of Bir Maona". https://en.wikipedia.org/wiki/Expedition_of_Bir_Maona

Wikipedia, "Invasion of Banu Nadir". https://en.wikipedia.org/wiki/Invasion_of_Banu_Nadir

Wikipedia, "Banu Nadir". https://en.wikipedia.org/wiki/Banu_Nadir

Wikipedia, "Umm Salama". https://en.wikipedia.org/wiki/Umm_Salama

Wikipedia, "Zayd ibn Thabit". https://en.wikipedia.org/wiki/Zayd_ibn_Thabit

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 3749 (al-Hasan on the shoulder of the Messenger ﷺ). https://sunnah.com/bukhari:3749

Sahih al-Bukhari 3753 (my two sweet basils). https://sunnah.com/bukhari:3753

Jami' al-Tirmidhi 3768 (leaders of the youth of Paradise). https://sunnah.com/tirmidhi:3768

Sahih al-Bukhari 2704 (al-Hasan the peacemaker). https://sunnah.com/bukhari:2704

Sunan Abi Dawud 2841 (the 'aqiqah of al-Hasan and al-Husayn). https://sunnah.com/abudawud:2841

Sunan Abi Dawud 1249 ('Abdullah ibn Unays praying by gestures). https://sunnah.com/abudawud:1249

Sahih al-Bukhari 4618 (wine on the morning of Uhud). https://sunnah.com/bukhari:4618

Sahih al-Bukhari 4136 (Ghawrath ibn al-Harith). https://sunnah.com/bukhari:4136

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Wikipedia, “Masjid Aisha” (al-Tan‘im). https://en.wikipedia.org/wiki/Masjid_Aisha

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART SIX

The Battle of the Trench

The Prophet's Sirah — Series 12

Al-Ahzab: The Trench, Patience and Allah's Help, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BATTLE OF THE TRENCH

The eleventh book of The Prophet's Sirah ended with the appointed meeting at Badr that Quraysh failed to keep. But in ***Shawwal of 5 AH***, Quraysh returned — this time not alone. They brought ***a confederacy of Arab tribes*** (al-Ahzab) some ten thousand strong, three times the Muslim army, to wipe out Madinah for ever.

The Muslims did not go out to meet them in the open as at Badr and Uhud. Instead they ***dug a trench*** — something the Arabs had never seen. The story is preserved in ***Surah Al-Ahzab*** (33:9–27), and authentic Hadith records its moments: the Messenger of Allah ﷺ carrying earth until dust covered his belly, a stone tied to his belly from hunger, and a bitterly cold night when Allah's wind came.

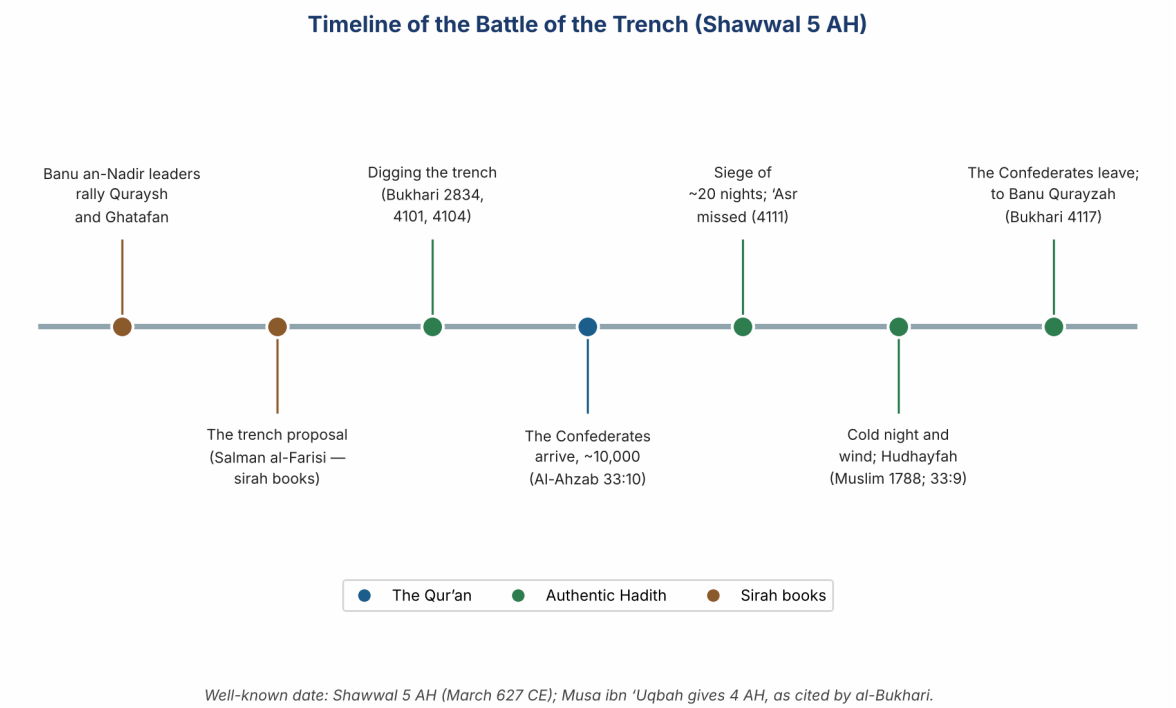


Figure 1: Timeline of the Battle of the Trench.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CONFEDERACY OF AL-AHZAB

After their expulsion from Madinah (Book 11), the leaders of ***Banu an-Nadir*** in Khaybar did not stay idle. The sirah books say ***Huyayy ibn Akhtab*** and other Jewish chiefs went to Makkah and urged Quraysh to fight Madinah again, then to the tribe of ***Ghatafan*** in Najd with the promise of half of Khaybar's date harvest.

GROUP	ROLE (SIRAH BOOKS)
Quraysh and allies	Led by Abu Sufyan; came from the south-west
Ghatafan (Fazarah, Murrah, Ashja')	Led by 'Uyaynah ibn Hisn; came from the east (Najd)
Banu Sulaym and Banu Asad	Allied tribes
Leaders of Banu an-Nadir	Instigators and planners of the alliance

The Qur'an describes their coming from different directions: ***"[Remember] when they came at you from above you and from below you"***Tafsir Ibn Kathir 33:10.

Ibn Kathir reports that "from above you" means ***Ghatafan*** from the east, and "from below you" means ***Quraysh*** from the west. The lesson: falsehood will ***unite*** despite differing interests when its aim is to fight the truth.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROPOSAL TO DIG A TRENCH

When news of the Confederates reached Madinah, the Messenger of Allah ﷺ ***consulted*** the Companions, as was his custom. The enemy was three times larger; meeting them in the open was very dangerous.

SIRAH NOTE: SALMAN AL-FARISI'S PROPOSAL

The sirah books say that ***Salman al-Farisi*** رضى الله عنه proposed: "O Messenger of Allah, in Persia, when we were besieged, we dug a trench around us." The Messenger of Allah ﷺ accepted, and the trench was dug on the open ***north*** side of Madinah, while the other sides were protected by ***lava fields (harrah)***, houses and palm groves.

The sirah books also say every ten men were assigned ***forty cubits*** to dig. These details are well known in the sirah reports, but are not found in Sahih al-Bukhari or Muslim.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi; Wikipedia, "Battle of the Trench".
https://en.wikipedia.org/wiki/Battle_of_the_Trench

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

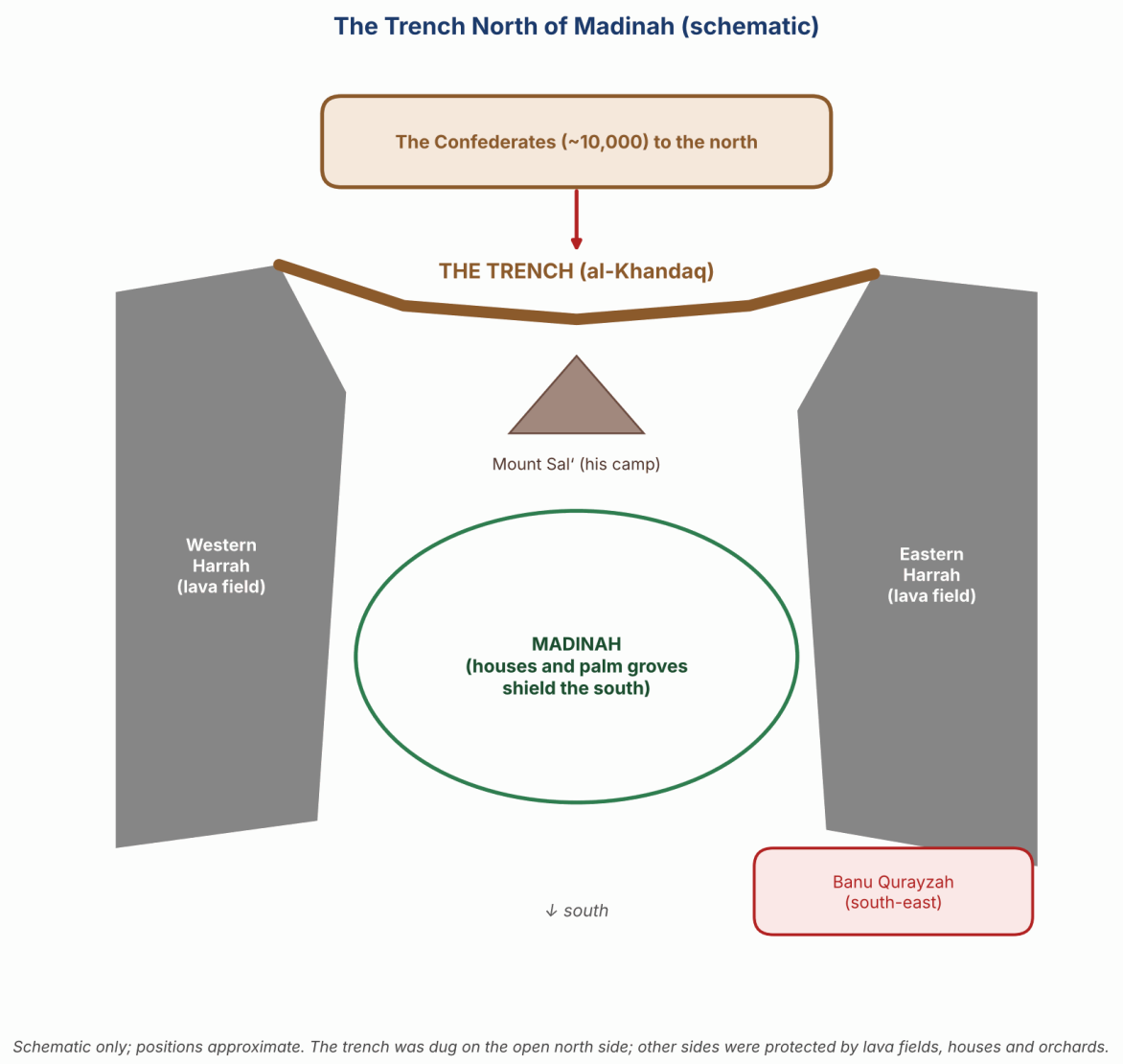


Figure 2: The trench north of Madinah (schematic).

The lesson: the Messenger of Allah ﷺ accepted ***a good idea*** even when it came from another nation's practice. Wisdom may be taken from any source, as long as it does not conflict with the Law.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DIGGING ON A COLD MORNING

Digging a trench several kilometres long with simple tools, in cold weather and on empty stomachs, was gruelling work. Anas رضى الله عنه described the scene:

HADITH — SAHIH AL-BUKHARI, NO. 2834

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْخَنْدَقِ فَإِذَا الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ. فَقَالُوا مُجِيبِينَ لَهُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

TRANSLATION:

Anas رضى الله عنه said: **The Messenger of Allah ﷺ went out to the trench and saw the Muhajirun and the Ansar digging on a very cold morning, for they had no slaves to do it for them. When he saw their fatigue and hunger, he said: "O Allah, the (real) life is the life of the Hereafter; so forgive the Ansar and the Muhajirun."** They replied: ***"We are those who pledged to Muhammad to strive in jihad as long as we live."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Mu'awiyah ibn 'Amr, from Abu Ishaq (al-Fazari), from Humayd, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Chapter on Digging the Trench, Hadith No. 2834; also No. 4099.

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:2834

A LEADER WHO WORKED ALONGSIDE

The Messenger of Allah ﷺ did not merely watch from afar. He ***dug and carried earth*** with the Companions (Chapter 4). His prayer turned their eyes from worldly hardship to ***the real life of the Hereafter***.

The Companions' reply shows ***high spirit*** even in exhaustion: they reminded themselves of their pledge to the Messenger of Allah ﷺ. The lesson: heavy work grows light when leader and followers carry it ***together***, and the aim is the Hereafter.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DUST ON THE PROPHET'S ﷺ BELLY

Al-Bara' ibn 'Azib رضى الله عنه saw the Messenger of Allah ﷺ working at the trench himself:

HADITH — SAHIH AL-BUKHARI, NO. 4104

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنَهُ أَوِ اغْبَرَّ بَطْنُهُ يَقُولُ وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا وَرَفَعَ بِهَا صَوْتَهُ أَبَيْنَا أَبَيْنَا.

TRANSLATION:

Al-Bara' رضى الله عنه said: **The Prophet ﷺ was carrying earth on the day of the Trench until his belly was covered with dust, and he was reciting: "By Allah, were it not for Allah, we would not have been guided, nor given charity, nor prayed. So send down tranquillity upon us, and make our feet firm if we meet (the enemy). They have wronged us; if they intend affliction, we refuse."** He would raise his voice at the words: ***"Abayna, abayna!"*** (We refuse, we refuse!).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muslim ibn Ibrahim, from Shu'bah, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Battle of the Trench, Hadith No. 4104; also No. 4106.

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:4104

In another narration al-Bara' said the dust had covered the skin of his belly so that he could not see it, and he recited ***the verses of 'Abdullah ibn Rawahah*** while carrying earth (Sahih al-Bukhari 4106).

WORDS IN THE VERSES	THEIR MEANING
"Were it not for Allah, we would not be guided"	Guidance is Allah's gift, not our effort alone
"Send down tranquillity upon us"	Asking for sakinah in the face of danger
"Make our feet firm"	Asking for steadfastness in battle
"Abayna, abayna!"	We refuse to submit to oppression

The lesson: remembrance and good verse ***lift the spirit*** in hard labour. A leader covered in dust alongside his people is more beloved than one who only gives orders.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE GREAT ROCK THAT BECAME SAND

While digging, the Companions came upon a rock too hard to break. They brought the problem to the Messenger of Allah ﷺ. Jabir ibn 'Abdullah رضى الله عنهما related what happened, including what followed at his home:

HADITH — SAHIH AL-BUKHARI, NO. 4101

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ جَابِرًا ـ رضى الله عنه ـ فَقَالَ إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ، فَجَاءُوا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا هَذِهِ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ، فَقَالَ أَنَا نَازِلٌ. ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلاَثَةَ أَيَّامٍ لاَ نَذُوقُ ذَوَاقًا، فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم الْمِعْوَلَ فَضَرَبَ، فَعَادَ كَثِيبًا أَهْيَلَ أَوْ أَهْيَمَ، فَقُلْتُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي إِلَى الْبَيْتِ. فَقُلْتُ لاِمْرَأَتِي رَأَيْتُ بِالنَّبِيِّ صلى الله عليه وسلم شَيْئًا، مَا كَانَ فِي ذَلِكَ صَبْرٌ، فَعِنْدَكِ شَىْءٌ قَالَتْ عِنْدِي شَعِيرٌ وَعَنَاقٌ. فَذَبَحْتُ الْعَنَاقَ وَطَحَنَتِ الشَّعِيرَ، حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ، ثُمَّ جِئْتُ النَّبِيَّ صلى الله عليه وسلم وَالْعَجِينُ قَدِ انْكَسَرَ، وَالْبُرْمَةُ بَيْنَ الأَثَافِيِّ قَدْ كَادَتْ أَنْ تَنْضَجَ فَقُلْتُ طُعَيِّمٌ لِي، فَقُمْ أَنْتَ يَا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلاَنِ. قَالَ كَمْ هُوَ. فَذَكَرْتُ لَهُ، قَالَ كَثِيرٌ طَيِّبٌ. قَالَ قُلْ لَهَا لاَ تَنْزِعُ الْبُرْمَةَ وَلاَ الْخُبْزَ مِنَ التَّنُّورِ حَتَّى آتِيَ. فَقَالَ قُومُوا. فَقَامَ الْمُهَاجِرُونَ وَالأَنْصَارُ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ وَيْحَكِ جَاءَ النَّبِيُّ صلى الله عليه وسلم بِالْمُهَاجِرِينَ وَالأَنْصَارِ وَمَنْ مَعَهُمْ. قَالَتْ هَلْ سَأَلَكَ قُلْتُ نَعَمْ. فَقَالَ ادْخُلُوا وَلاَ تَضَاغَطُوا. فَجَعَلَ يَكْسِرُ الْخُبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُّورَ إِذَا أَخَذَ مِنْهُ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكْسِرُ الْخُبْزَ وَيَغْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ قَالَ كُلِي هَذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ.

TRANSLATION:

Jabir رضى الله عنه said: **We were digging on the day of the Trench and came upon a very hard rock. They went to the Prophet ﷺ and said: "There is a hard rock blocking the trench." He said: "I will come down." He rose, with a stone tied to his belly, for we had not tasted food for three days. The Prophet ﷺ took the pickaxe and struck the rock, and it became like crumbling sand.** I said: "O Messenger of Allah, allow me to go home." I said to my wife: "I saw the Prophet ﷺ in a state I cannot bear. Do you have

anything?" She said: "I have some barley and a young goat." I slaughtered the goat and she ground the barley, and we put the meat in the pot. Then I came to the Prophet ﷺ and said: "I have a little food; come, O Messenger of Allah, with one or two men." He asked: "How much?" I told him. He said: **"Plenty and good. Tell her not to take the pot off the fire nor take the bread out of the oven until I come."** Then he said: "Get up!" So the Muhajirun and the Ansar got up… He began breaking the bread and putting meat on it, covering the pot and the oven whenever he took from them. ***He kept breaking bread and ladling until they all ate their fill, and some was left over.*** He said: "Eat this and give gifts of it, for the people have been struck by hunger."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khallad ibn Yahya, from 'Abd al-Wahid ibn Ayman, from his father Ayman al-Habashi, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on the Battle of the Trench, Hadith No. 4101. The translation is partly abridged.

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:4101

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A STONE ON HIS BELLY

Notice this small detail: ***a stone was tied to the Prophet's ﷺ belly***, for three days had passed without food. The Arabs tied a stone to the belly to ease hunger and keep the back straight. The leader of this nation went hungry just like his followers — even more.

SIRAH NOTE: GLAD TIDINGS WHILE STRIKING THE ROCK

In the narration of ***Sunan an-Nasa'i 3176*** (graded hasan), each time the Messenger of Allah ﷺ struck the rock a light flashed and a third of it broke, as he recited: "The word of your Lord has been fulfilled in truth and justice." He gave news that his nation would open the lands of ***Kisra (Persia)*** and ***Caesar (Rome)***. The narration of the ***Musnad of Ahmad*** from al-Bara' mentions the keys of ***Sham, Persia and Yemen***.

At that time the Muslims were hungry and about to be besieged — yet the Messenger of Allah ﷺ looked far ahead. Within a few decades, the promise came true.

REFERENCES:

Sunan an-Nasa'i 3176; Musnad Ahmad. https://sunnah.com/nasai:3176

The lesson: problems too heavy for us are taken to ***the leader and to Allah***. And a believer's hope does not die even when his stomach is empty.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HUNGER OF THE PROPHET ﷺ AND HIS COMPANIONS

The stone tied to the belly was no isolated event. Abu Hurayrah رضى الله عنه swore: ***"By Allah… sometimes I would lie on the ground from hunger, and sometimes I would tie a stone to my belly from hunger."*** (Sahih al-Bukhari 6452). And 'A'ishah رضى الله عنها said: ***"The family of Muhammad never ate their fill of wheat bread for three consecutive days from the time he came to Madinah until he died."*** (Sahih al-Bukhari 5416).

The Messenger of Allah ﷺ chose to live ***simply*** though he led a state. The hunger at the Trench was not only because Madinah was poor, but because he always ***put others first*** — and because the siege cut off supplies. The lesson: luxury is not the measure of success; these hungry Companions changed the history of the world.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JABIR'S MEAL

Jabir's hadith above contains one of the Prophet's ﷺ best-known ***miracles***. In another narration Jabir says the food was only ***one sa' of barley*** and a young goat, and his wife whispered: "Do not disgrace me before the Messenger of Allah ﷺ and his Companions!" But he called aloud: ***"O people of the Trench! Jabir has prepared food — come!"*** (Sahih al-Bukhari 4102).

He spat a little into the dough and the pot, praying for blessing. Jabir swore: ***they were a thousand***, all ate their fill and left, while the pot was still bubbling full and the dough still being baked as before (Sahih al-Bukhari 4102).

LESSON	FROM JABIR'S MEAL
A Companion's care	Jabir could not bear to see the Prophet ﷺ hungry
A just leader	He would not eat alone; all the people of the Trench were invited
Blessing	A little food fed a thousand
Sharing	"Eat and give gifts, for the people are struck by hunger"

The lesson: ***blessing*** lies not in the amount of food, but in sincere giving and an answered prayer. The Messenger of Allah ﷺ taught that a leader eats ***after*** his people are fed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CONFEDERATES ARRIVE

The trench was dug in a short time — the sirah books and Wikipedia mention about ***six days***. Soon after, the Confederate army arrived. They were astonished to see a trench blocking their cavalry: "This is a stratagem the Arabs have never used!" (sirah books).

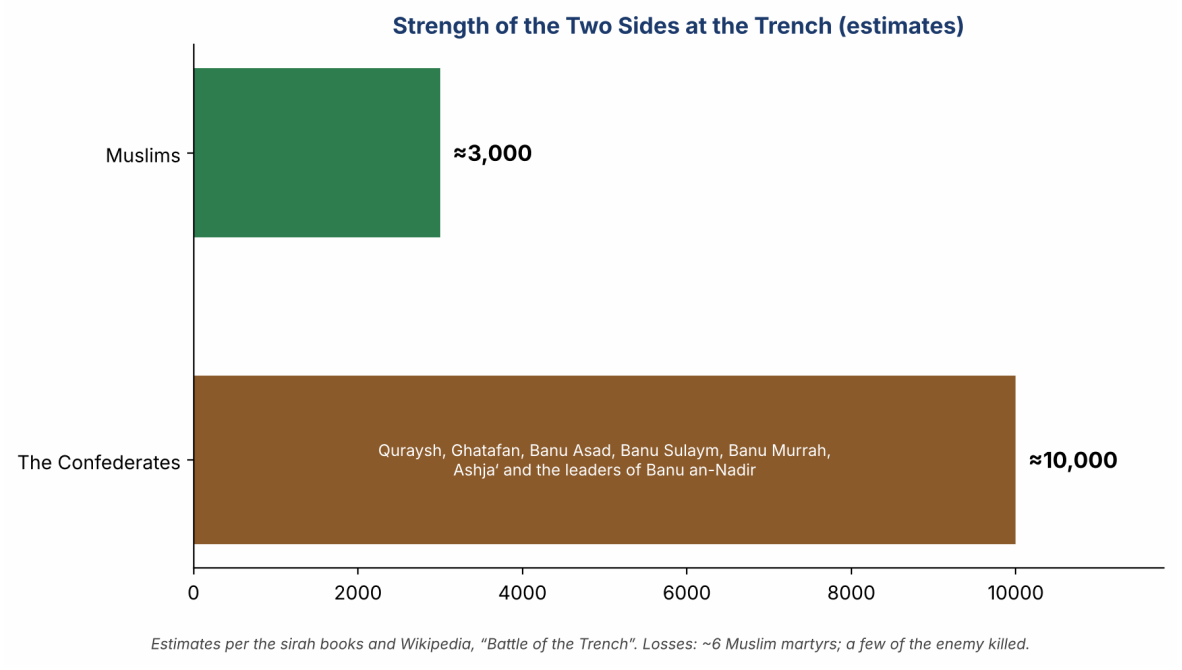


Figure 3: Strength of the two sides at the Trench (estimates).

SIRAH NOTE: A LONG SIEGE

The sirah books say the Muslims, some ***three thousand*** strong, camped at the foot of ***Mount Sal'***, with the hill at their backs and the trench before them. The siege lasted about ***twenty nights*** (some reports say nearly a month). No major battle took place; there were only exchanges of arrows and a few attempts to cross the trench.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of the Trench".
https://en.wikipedia.org/wiki/Battle_of_the_Trench

The lesson: ***wise preparation*** can make up for a lack of numbers. The trench turned a dangerous open battle into a siege that wore down the enemy itself.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HEARTS REACHED THE THROATS

The siege was the heaviest ***test of faith*** since the hijrah. The enemy in front, hunger within, cold weather, and news of betrayal behind. Allah describes that state precisely:

"when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions"Tafsir Ibn Kathir 33:10.

"There the believers were tested and shaken with a severe shaking"Tafsir Ibn Kathir 33:11.

QUR'ANIC EXPRESSION	ITS MEANING
"Eyes shifted"	Fear that makes the gaze wander
"Hearts reached the throats"	Anxiety at its peak (literal Arabic image)
"Various assumptions about Allah"	Some certain, some doubting
"Shaken with a severe shaking"	A test that sifts faith

The Qur'an does not hide the Companions' fear; it acknowledges they were ***human*** and could be afraid. The lesson: faith does not mean having no fear, but ***standing firm*** even when the heart is shaken.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HYPOCRITES' EXCUSES

A heavy test ***reveals what is in the heart***. While the believers held firm, the hypocrites began to speak. Allah recorded their words:

"the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion"."Tafsir Ibn Kathir 33:12.

Some of them looked for excuses to go home: ***""Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee"***Tafsir Ibn Kathir 33:13.

SIRAH NOTE: "WE WERE PROMISED KISRA'S TREASURES…"

Ibn Kathir and the sirah books mention that a hypocrite named ***Mu'attib ibn Qushayr*** mocked: "Muhammad promises us the treasures of Kisra and Caesar, while none of us dares go out to relieve himself!" This mockery referred to the glad tidings when he struck the rock (Chapter 5).

REFERENCES:

Tafsir Ibn Kathir 33:12; Ibn Hisham, as-Sirah an-Nabawiyyah. https://tafsir.app/ibn-katheer/33/12

The lesson: the hypocrites judged Allah's promise by ***the present situation***, while the believers judged the present situation by ***Allah's promise***. The promise was true: within less than twenty years, the treasures of Kisra and Caesar were brought to Madinah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"THIS IS WHAT ALLAH PROMISED"

The same sight — ten thousand soldiers across the trench — produced a very different reaction in the hearts of the believers:

"This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth"Tafsir Ibn Kathir 33:22.

THE HYPOCRITES (33:12)	THE BELIEVERS (33:22)
"Allah and His Messenger promised only delusion"	"This is what Allah and His Messenger promised"
Looked for excuses to go home	Held their post at the trench
The test increased doubt	"It increased them only in faith and acceptance"

What promise is meant? Ibn Kathir mentions it refers to Allah's promise that believers will surely be tested before being given victory, as He says in Surah Al-Baqarah (2:214): "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?"

The lesson: the same trial can ***increase one person's faith*** and ***increase another's doubt***. What makes the difference is certainty in Allah's promise.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"WHEN IS THE HELP OF ALLAH?"

The verse Ibn Kathir explains as the "promise" in 33:22 reads: ***"They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near"***Tafsir Ibn Kathir 2:214.

Notice the matching words: this verse says earlier believers were ***"shaken"***, and Al-Ahzab 33:11 says the Muslims at the Trench were ***"shaken with a severe shaking"***. So when the shaking truly came, the believers recognised it as ***a sign*** that Allah's help was near — not a sign that Allah had abandoned them.

The lesson: understanding the Qur'an prepares the heart for trials. One who knows ***Allah's way*** — that trial comes before victory — does not easily despair.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU QURAYZAH AND AZ-ZUBAYR THE HAWARI

In the midst of the siege came the most alarming news: ***Banu Qurayzah***, the last Jewish tribe in Madinah bound by a peace treaty, were reported to have ***broken their covenant*** and sided with the Confederates. Their position was on the south side of Madinah — behind the Muslims, near the homes of the women and children.

HADITH — SAHIH AL-BUKHARI, NO. 2846

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ يَوْمَ الأَحْزَابِ. قَالَ الزُّبَيْرُ أَنَا. ثُمَّ قَالَ مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ. قَالَ الزُّبَيْرُ أَنَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ.

TRANSLATION:

Jabir رضى الله عنه said: **The Prophet ﷺ said on the day of al-Ahzab: "Who will bring me news of the people?" Az-Zubayr said: "I will." He asked again: "Who will bring me news of the people?" Az-Zubayr said: "I will." Then the Prophet ﷺ said: "Every prophet has a hawari (devoted helper), and my hawari is az-Zubayr."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Sufyan (ath-Thawri), from Muhammad ibn al-Munkadir, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Hadith No. 2846; also No. 4113.

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:2846

SIRAH NOTE: HUYAYY IBN AKHTAB AND KA'B IBN ASAD

The sirah books say ***Huyayy ibn Akhtab***, leader of Banu an-Nadir, went to ***Ka'b ibn Asad***, chief of Banu Qurayzah, and persuaded him until he agreed to break the treaty with the Messenger of Allah ﷺ. He sent ***Sa'd ibn Mu'adh*** and ***Sa'd ibn 'Ubadah*** to confirm the news, and they found the betrayal was true.

Ibn Hajar in Fath al-Bari mentions that the news az-Zubayr went to fetch in the hadith above was news of ***Banu Qurayzah***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Hajar, Fath al-Bari, commentary on hadith 2846.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: in danger, the Messenger of Allah ﷺ sought ***accurate information*** before acting, and honoured the Companion who stepped forward — az-Zubayr was called ***"hawari"***, a devoted helper, like the disciples of the Prophet 'Isa عَلَيْهِ السَّلَامُ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ALI AND 'AMR IBN 'ABD WUDD

Though the trench blocked a major assault, a few enemy horsemen managed to cross at a narrow point. The sirah books record a famous episode:

SIRAH NOTE: 'ALI IBN ABI TALIB FACES 'AMR IBN 'ABD WUDD

'Amr ibn 'Abd Wudd, a Quraysh warrior famed for his might, crossed the trench with a few horsemen and challenged the Muslims to single combat. The young ***'Ali ibn Abi Talib*** رضى الله عنه answered the challenge.

'Ali first called him to Islam, but 'Amr refused. They fought, and 'Ali killed him; the other horsemen fled back across the trench.

This story is well known in the sirah books (Ibn Ishaq) and histories, but is ***not found in Sahih al-Bukhari or Muslim***. Some of its details — such as the long dialogue — are disputed by researchers.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Trench.

Notice that even in a duel, 'Ali ***first called to Islam*** — in line with the Prophet's ﷺ instruction to every commander (Sahih Muslim 1731; Book 11). The lesson: a Muslim's aim is ***guidance***, not mere victory.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MISSED PRAYER

On one day of the siege, the enemy's attacks and arrows were so relentless that the Muslims ***could not pray 'Asr*** until the sun had set. 'Ali رضى الله عنه narrated the Prophet's ﷺ words:

HADITH — SAHIH AL-BUKHARI, NO. 4111

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ مَلأَ اللَّهُ عَلَيْهِمْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ.

TRANSLATION:

'Ali رضى الله عنه narrated that the Prophet ﷺ said on the day of the Trench: **"May Allah fill their houses and their graves with fire, as they kept us busy from the middle prayer ('Asr) until the sun had set."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq (ibn Mansur), from Rawh (ibn 'Ubadah), from Hisham (ibn Hassan), from Muhammad (ibn Sirin), from 'Abidah (as-Salmani), from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Battle of the Trench, Hadith No. 4111.

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:4111

Jabir رضى الله عنه narrated that 'Umar came after sunset cursing the disbelievers of Quraysh and said: "O Messenger of Allah, I could barely pray 'Asr before the sun set." He said: ***"By Allah, I have not prayed it either."*** So they performed ablution, and he prayed ***'Asr after sunset***, then prayed Maghrib (Sahih al-Bukhari 596).

The hadith of 'Ali above is also evidence that ***the middle prayer*** in the following verse is 'Asr: ***"Maintain with care the [obligatory] prayers and [in particular] the middle prayer"*** Tafsir Ibn Kathir 2:238.

Scholars mention this happened ***before the fear prayer was revealed*** according to some views, or because the attacks left no room. The lesson: the Prophet's ﷺ grief at missing the prayer time shows how ***great the place of prayer*** is — and a missed prayer must be made up as soon as possible, in its order.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE RULING ON A MISSED PRAYER

The events of the Trench became a basis for the ruling on ***making up prayers***. Anas رضى الله عنه narrated that the Prophet ﷺ said: ***"Whoever forgets a prayer should pray it when he remembers it; there is no expiation for it except that."*** (Sahih al-Bukhari 597).

POINT	EXPLANATION
Duty to make up	A missed prayer must be made up; it does not lapse
Promptly	"When he remembers" — do not delay without reason
In order	He prayed 'Asr first, then Maghrib (Bukhari 596)
In congregation	Missed prayers may be made up in congregation, as at the Trench

Scholars distinguish between ***missing a prayer with an excuse*** (forgetting, sleeping, being prevented as at the Trench), which is not sinful, and ***abandoning it deliberately***, which is a major sin. The lesson: even in war, the Messenger of Allah ﷺ did not let a single prayer pass without making it up.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D IBN MU'ADH IS WOUNDED

Among the wounded at the Trench was ***Sa'd ibn Mu'adh*** رضى الله عنه, chief of the Aws and one of the most honoured men of the Ansar. 'A'ishah رضى الله عنها narrated that ***Sa'd was shot by a man of Quraysh named Hibban ibn al-'Ariqah, right in the vein of his arm***. The Messenger of Allah ﷺ pitched ***a tent in the mosque*** for him so he could visit him closely (Sahih al-Bukhari 4122).

SA'D'S PRAYER

In the same hadith, Sa'd prayed: ***"O Allah, You know that nothing is dearer to me than striving in Your cause against a people who denied Your Messenger and drove him out. O Allah, if any fighting with Quraysh remains, keep me alive to fight them; but if You have ended it, then let this wound burst and make my death through it."*** (Sahih al-Bukhari 4122).

The rest of Sa'd's story — his judgement on Banu Qurayzah and his death — will be told in Book 13, in sha Allah. The lesson: the Messenger of Allah ﷺ ***cared for his wounded Companion*** with love, and Sa'd entrusted his end entirely to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE THRONE SHOOK AT SA'D'S DEATH

Sa'd's wound at the Trench led to his death not long after, as he had asked. Jabir رضى الله عنه said: I heard the Prophet ﷺ say: ***"The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh."*** (Sahih al-Bukhari 3803).

Sa'd embraced Islam at the hands of ***Mus'ab ibn 'Umayr*** (Book 10), and his whole clan, Banu 'Abd al-Ashhal, embraced Islam with him. In only about six years of Islam, he became one of the highest-ranking Companions. The lesson: a person's worth with Allah is not measured by ***the length of his life***, but by ***his earnestness and sincerity***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

NU'AYM IBN MAS'UD

The Confederate alliance looked solid, but Allah broke it ***from within***. The Messenger of Allah ﷺ said: ***"War is deceit."*** (Sahih al-Bukhari 3030).

SIRAH NOTE: THE STRATAGEM OF NU'AYM IBN MAS'UD

The sirah books say ***Nu'aym ibn Mas'ud al-Ashja'i***, a Ghatafan leader respected by all sides, came secretly to the Messenger of Allah ﷺ and declared his Islam, while his people did not yet know. He said to him: "You are only one man; so weaken their (alliance) as best you can."

Nu'aym went to ***Banu Qurayzah*** and advised them to demand hostages from Quraysh as a guarantee, since Quraysh might abandon them. Then he went to ***Quraysh and Ghatafan*** and told them Qurayzah regretted their move and wanted to hand hostages to the Messenger of Allah ﷺ. When Qurayzah did demand hostages, both sides ***grew suspicious of each other***, and the alliance cracked.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of the Trench".
https://en.wikipedia.org/wiki/Battle_of_the_Trench

Scholars explain that ***stratagem in war*** — such as concealing plans or misleading the enemy — is permitted, but ***breaking a covenant*** remains forbidden. The lesson: one sincere person, even alone, can be the means by which Allah changes a situation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE LIMITS OF "DECEIT" IN ISLAM

Islam is very strict about honesty, yet allows ***limited exceptions***. Umm Kulthum bint 'Uqbah رضى الله عنها narrated that the Messenger of Allah ﷺ said: ***"He is not a liar who reconciles between people, conveying good or saying good."*** Ibn Shihab said the concession is only in three cases: ***in war, in reconciling people, and in what spouses say to each other*** (Sahih Muslim 2605).

PERMITTED	NOT PERMITTED
Concealing war plans	Breaking a sealed covenant
Misleading the enemy about positions	Killing one granted safe conduct
Splitting an enemy alliance	Cheating in trade and trusts

The lesson: "deceit" in war means ***strategy***, not ***treachery***. Nu'aym broke no covenant; he used wisdom to save lives and stop a war.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PRAYER AGAINST THE CONFEDERATES

Alongside effort — the trench, the guarding and the strategy — the Messenger of Allah ﷺ never stopped ***praying***. 'Abdullah ibn Abi Awfa رضى الله عنهما narrated his prayer:

HADITH — SAHIH AL-BUKHARI, NO. 2933

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

TRANSLATION:

'Abdullah ibn Abi Awfa رضى الله عنهما said: **The Messenger of Allah ﷺ invoked against the polytheists on the day of al-Ahzab: "O Allah, Revealer of the Book, Swift in reckoning, defeat al-Ahzab. O Allah, defeat them and shake them."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Muhammad, from 'Abdullah (ibn al-Mubarak), from Isma'il ibn Abi Khalid, from 'Abdullah ibn Abi Awfa رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Chapter on Invoking Defeat on the Polytheists, Hadith No. 2933.

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:2933

ALLAH'S NAMES IN THE PRAYER	LINK TO THE SITUATION
"Revealer of the Book"	The One who revealed the Book will surely help its bearer
"Swift in reckoning"	Allah can repay the enemy swiftly
"Defeat them and shake them"	A request answered with wind and division

This prayer was ***answered***: Allah defeated them and shook them — with division from within (Chapter 15) and wind from the sky (Chapter 18). The lesson: prayer is no substitute for effort, and effort no substitute for prayer; the two go together.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HUDHAYFAH'S NIGHT

Towards the end of the siege came a bitterly cold and windy night. The Messenger of Allah ﷺ needed someone to cross to the enemy camp and bring news. ***Hudhayfah ibn al-Yaman*** رضى الله عنه — whose father was martyred at Uhud (Book 10) — told of that night:

HADITH — SAHIH MUSLIM, NO. 1788

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ حُذَيْفَةَ فَقَالَ رَجُلٌ لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الأَحْزَابِ وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَلاَ رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ. فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ ثُمَّ قَالَ أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ. فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ ثُمَّ قَالَ أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ. فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ فَقَالَ قُمْ يَا حُذَيْفَةُ فَأْتِنَا بِخَبَرِ الْقَوْمِ. فَلَمْ أَجِدْ بُدًّا إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ قَالَ اذْهَبْ فَأْتِنِي بِخَبَرِ الْقَوْمِ وَلاَ تَذْعَرْهُمْ عَلَىَّ. فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ حَتَّى أَتَيْتُهُمْ فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ فَأَرَدْتُ أَنْ أَرْمِيَهُ فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ تَذْعَرْهُمْ عَلَىَّ. وَلَوْ رَمَيْتُهُ لأَصَبْتُهُ فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ وَفَرَغْتُ قُرِرْتُ فَأَلْبَسَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا فَلَمْ أَزَلْ نَائِمًا حَتَّى أَصْبَحْتُ فَلَمَّا أَصْبَحْتُ قَالَ قُمْ يَا نَوْمَانُ.

TRANSLATION:

Ibrahim at-Taymi narrated from his father: We were with Hudhayfah, and a man said: "Had I met the Messenger of Allah ﷺ, I would have fought beside him with all my strength." Hudhayfah said: "Would you have done that? **I was with the Messenger of Allah ﷺ on the night of al-Ahzab, and we were struck by a fierce wind and bitter cold. The Messenger of Allah ﷺ said: 'Is there a man who will bring me news of the people — Allah will place him with me on the Day of Resurrection?'** We all kept silent; none of us answered" — three times. Then he said: **"Get up, Hudhayfah, bring me news of the people, and do not**

provoke them against me." Hudhayfah said: "When I left him, I felt as if I were walking in a warm bath, until I reached them. I saw Abu Sufyan warming his back at a fire. I set an arrow in my bow to shoot him, then remembered the words of the Messenger of Allah ﷺ: 'Do not provoke them.' Had I shot, I would have hit him.

I returned, still as if walking in a warm bath. When I had given him the news and finished, I felt cold again. ***The Messenger of Allah ﷺ covered me with the spare part of the cloak he wore for prayer, and I slept until morning. When morning came, he said: 'Get up, O heavy sleeper!'"***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Zuhayr ibn Harb and Ishaq ibn Ibrahim, from Jarir, from al-A'mash, from Ibrahim at-Taymi, from his father Yazid ibn Sharik at-Taymi, from Hudhayfah ibn al-Yaman رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad, Chapter on the Battle of al-Ahzab, Hadith No. 1788.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1788

WARMTH IN OBEDIENCE

Notice: before being called, no one answered, from extreme cold and fear. But when the Messenger of Allah ﷺ ***called him by name***, Hudhayfah rose — and throughout his mission he felt ***warm as if in a hot bath***. The cold returned as soon as his task was done.

Hudhayfah also ***held back*** from shooting Abu Sufyan though the chance was there, obeying the instruction: "Do not provoke them." The lesson: obeying the leader's orders — even when an opportunity looks tempting — is part of victory. And Allah ***eases*** the task of the obedient.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HUDHAYFAH: KEEPER OF THE PROPHET'S ﷺ SECRET

The Prophet's ﷺ trust in Hudhayfah on the night of the Trench was no coincidence. Years later, Abu ad-Darda' رضى الله عنه asked a man from Kufah: ***"Is there not among you the keeper of the secret which no one else knows, namely Hudhayfah?"*** (Sahih al-Bukhari 3743).

Scholars mention that the secret concerned ***the names of the hypocrites***, which the Messenger of Allah ﷺ told him. Hudhayfah guarded it faithfully. The night of the Trench shows the two qualities that made him fit for it: ***courage*** to cross into the enemy camp, and ***discipline*** to hold back his arrow from Abu Sufyan.

The lesson: great trusts are given to those who have ***proven themselves*** in small and difficult ones.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE WIND AND THE UNSEEN ARMIES

That same night, Allah sent ***a fierce, cold wind*** upon the Confederate camp. Allah says:

"remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see"Tafsir Ibn Kathir 33:9.

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ said: ***"I was given victory by the saba (east wind), and the people of 'Ad were destroyed by the dabur (west wind)."*** (Sahih al-Bukhari 4105). Imam al-Bukhari placed this hadith in the chapter on the Battle of the Trench.

SIRAH NOTE: THE WIND'S EFFECT ON THE ENEMY CAMP

The sirah books say the wind ***put out the fires***, blew away the tents and overturned the cooking pots of the Confederates, while the Muslim camp was sheltered. Abu Sufyan finally called out: "O Quraysh, you are no longer in a place fit to stay… so depart, for I am departing."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of the Trench".
https://en.wikipedia.org/wiki/Battle_of_the_Trench

The lesson: Allah has ***unseen armies*** — wind, angels, fear in the enemy's hearts. The same kind of wind once destroyed the rebellious people of 'Ad; now it became help for the believers.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WIND AND COLD: A SCIENTIFIC NOTE

Hudhayfah's hadith says the Muslims were ***struck by a fierce wind and bitter cold*** (Sahih Muslim 1788). Modern science explains why wind makes a cold night feel far harsher: the US National Weather Service (NWS) explains that ***as the wind increases, it draws heat from the body, driving down skin temperature*** and eventually internal body temperature — known as ***the "wind chill" effect*** (NWS, Understanding Wind Chill).

AIR TEMPERATURE	WIND SPEED → FELT TEMPERATURE (NWS EXAMPLE)
0°F (≈ −18°C)	15 mph (≈ 24 km/h) → −19°F (≈ −28°C)

For the Confederate army camped on the open plain without shelter, their fires blown out by the wind, the effect was punishing. The Muslims were more sheltered at the foot of Mount Sal'. This is part of the ***"armies you did not see"*** (33:9) — laws of nature that Allah created, set in motion at the right moment.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ALLAH ALONE DEFEATED THEM

The next morning, the Confederate camp was ***empty***. The alliance of ten thousand went home without any victory. Allah says:

"And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle"Tafsir Ibn Kathir 33:25.

The Messenger of Allah ﷺ would afterwards repeat a remembrance recalling this event:

HADITH — SAHIH AL-BUKHARI, NO. 4114

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلاَ شَىْءَ بَعْدَهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ used to say: **"There is no god but Allah, alone; He honoured His army, gave victory to His servant, and He alone defeated al-Ahzab. So there is nothing after Him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from al-Layth, from Sa'id ibn Abi Sa'id (al-Maqburi), from his father Abu Sa'id al-Maqburi, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Battle of the Trench, Hadith No. 4114.

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:4114

This remembrance says ***"He alone defeated al-Ahzab"*** — not the trench, not the army, not the strategy. All these were only means; the One who defeated them was Allah. He also used to say it when returning from journeys, Hajj and 'Umrah, according to other narrations in Sahih al-Bukhari.

The lesson: after striving to the utmost, the believer ***attributes victory to Allah***, not to himself. That is tawhid in success.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE REMEMBRANCE ON RETURNING FROM A JOURNEY

'Abdullah ibn 'Umar رضى الله عنهما narrated that when the Messenger of Allah ﷺ returned from a campaign, Hajj or 'Umrah, he said takbir three times at every high place, then said: ***"There is no god but Allah, alone, without partner. His is the dominion and His is the praise, and He is over all things competent. We return, repenting, worshipping, prostrating, and praising our Lord. Allah has fulfilled His promise, helped His servant, and He alone defeated al-Ahzab."*** (Sahih al-Bukhari 1797).

This remembrance is still practised by pilgrims today. Each time they say it, they ***remember the Battle of the Trench*** — how Allah saved Madinah without a great battle. The lesson: victory is remembered with ***remembrance and gratitude***, not with pride.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"NOW WE WILL GO AGAINST THEM"

The defeat of the Confederates was ***a turning point*** in the history of Islam. The Messenger of Allah ﷺ stated it clearly:

HADITH — SAHIH AL-BUKHARI, NO. 4109

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ نَغْزُوهُمْ وَلاَ يَغْزُونَنَا.

TRANSLATION:

Sulayman ibn Surad رضى الله عنه said: **The Prophet ﷺ said on the day of al-Ahzab: "Now we will go out against them, and they will not come against us."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Sufyan (ath-Thawri), from Abu Ishaq, from Sulayman ibn Surad رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Battle of the Trench, Hadith No. 4109.

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:4109

BEFORE THE TRENCH	AFTER THE TRENCH
Quraysh attacked Madinah (Badr, Uhud, Trench)	Quraysh never again attacked Madinah
The Muslims defended	The Muslims took the initiative
Tribes allied against Madinah	Tribes began coming to make peace and embrace Islam

This saying ***came true***: Quraysh never attacked Madinah again. A year later, the Messenger of Allah ﷺ himself set out for Makkah for 'Umrah, leading to the Treaty of Hudaybiyah and finally the opening of Makkah. The lesson: patience in the heaviest trial is often ***the door to a great victory***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE EXCELLENT PATTERN

In the midst of the verses on the Battle of the Trench, Allah placed a verse that became ***a great principle*** in every Muslim's life:

"There has certainly been for you in the Messenger of Allah an excellent pattern"Tafsir Ibn Kathir 33:21.

Ibn Kathir says this verse is ***a great foundation*** for following the Messenger of Allah ﷺ in his words, deeds and states. And it was revealed in the context of the Trench — because there his example was most clearly seen:

HIS EXAMPLE AT THE TRENCH	EVIDENCE
Consulting and accepting good ideas	The trench proposal (Chapter 2)
Working alongside the Companions	Dust covering his belly (Bukhari 4104)
Bearing the same hunger	A stone tied to his belly (Bukhari 4101)
Putting others first	A thousand ate first (Bukhari 4102)
Praying and relying on Allah	The prayer against al-Ahzab (Bukhari 2933)
Attributing victory to Allah	"He alone defeated al-Ahzab" (Bukhari 4114)

The verse also names who takes that example: ***whoever hopes in Allah and the Last Day, and remembers Allah often***. The lesson: following the sunnah is not mere outward imitation, but flows from hope in the Hereafter and constant remembrance.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JIBRIL HAD NOT LAID DOWN ARMS

The Muslims returned home full of gratitude and exhaustion. But before they could rest, a new command came from heaven. 'A'ishah رضى الله عنها narrated:

HADITH — SAHIH AL-BUKHARI, NO. 4117

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا رَجَعَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَوَضَعَ السِّلاَحَ وَاغْتَسَلَ، أَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْنَاهُ، فَاخْرُجْ إِلَيْهِمْ. قَالَ فَإِلَى أَيْنَ. قَالَ هَا هُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِمْ.

TRANSLATION:

'A'ishah رضى الله عنها said: **When the Prophet ﷺ returned from the Trench, laid down his arms and bathed, Jibril came and said: "You have laid down your arms? By Allah, we (the angels) have not laid them down. Go out to them."** The Prophet ﷺ asked: "Where?" Jibril said: "There," pointing towards Banu Qurayzah. So the Prophet ﷺ went out to them.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Abi Shaybah, from Ibn Numayr, from Hisham (ibn 'Urwah), from his father 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on the Prophet's ﷺ Return From al-Ahzab, Hadith No. 4117.

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:4117

The Qur'an mentions the end of the tribe that betrayed the covenant: ***"And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts"*** Tafsir Ibn Kathir 33:26.

The siege of Banu Qurayzah, the judgement of Sa'd ibn Mu'adh and his death will be told in ***Book 13***, in sha Allah. The lesson here: the angels ***were still in arms*** when people had laid theirs down — Allah's matter is not finished until justice is done against betrayal.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"NONE SHOULD PRAY 'ASR EXCEPT AT BANU QURAYZAH"

Ibn 'Umar رضى الله عنهما narrated that on the day of al-Ahzab the Prophet ﷺ said: ***"None of you should pray 'Asr except at Banu Qurayzah."*** 'Asr came while some were still on the way. Some said: "We will not pray until we get there." Others said: "Rather, we will pray; he did not mean that." When this was mentioned to the Prophet ﷺ, ***he did not blame either group.*** (Sahih al-Bukhari 4119).

FIRST GROUP	SECOND GROUP
Held to the literal words	Held to the intent: hurry to Banu Qurayzah
Prayed after arriving	Prayed on time on the way
Not blamed	Not blamed

Scholars take this hadith as evidence that ***differences of ijtihad*** based on evidence and good intention should not cause division. The lesson: in matters open to differing views, we ***show broad-mindedness***, as the Messenger of Allah ﷺ did towards both groups.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE TRENCH STORIES

The story of the Trench reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:

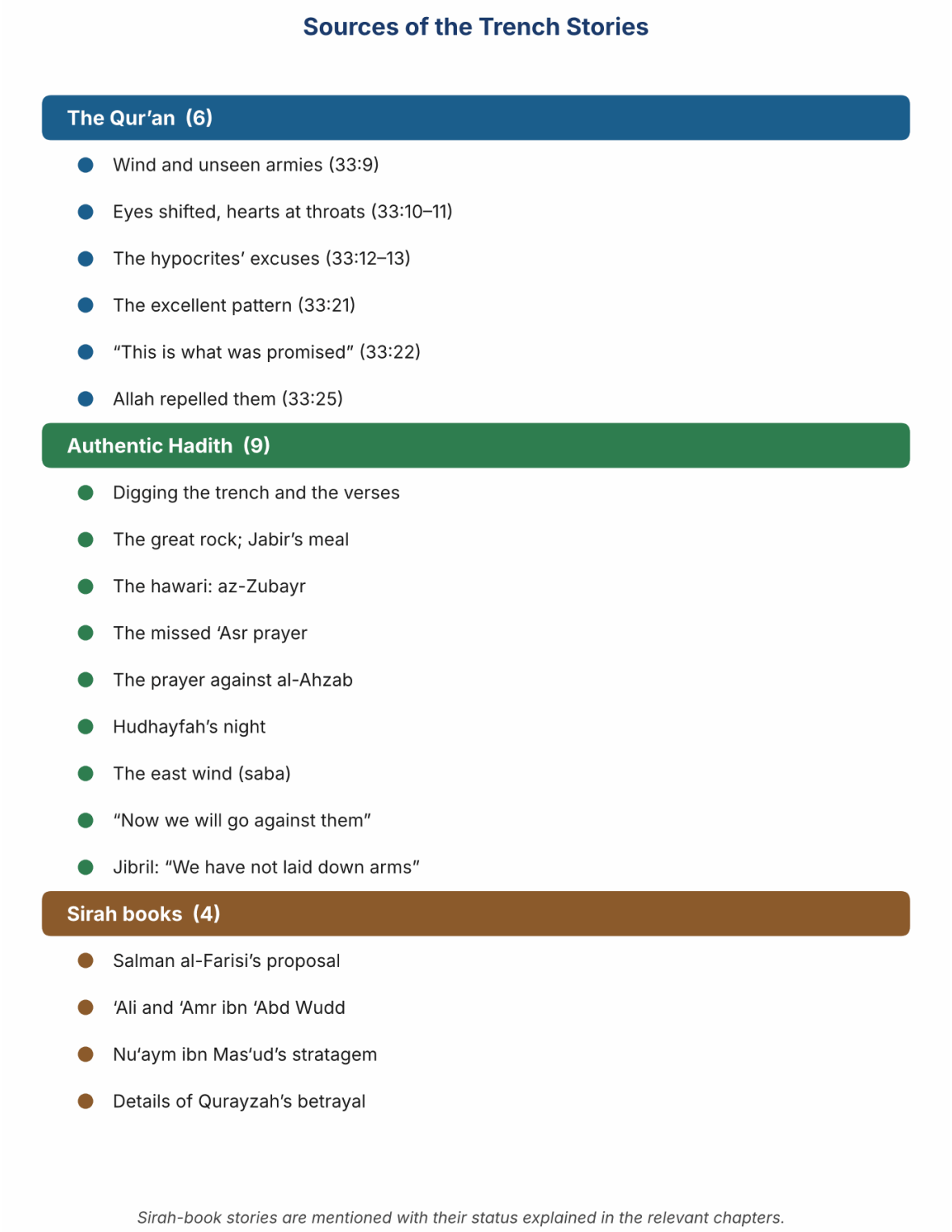


Figure 4: The status of sources for the Trench stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Wind and unseen armies; hearts at throats; hypocrites; the promise; the pattern	The Qur'an (Al-Ahzab 33:9–26) — certain
Digging; the dust; the great rock; Jabir's meal	Sahih al-Bukhari 2834, 4104, 4101, 4102 — sahih
Az-Zubayr; 'Asr prayer; Sa'd wounded; the prayer; the east wind	Sahih al-Bukhari 2846, 4111, 596, 4122, 2933, 4105 — sahih
Hudhayfah's night	Sahih Muslim 1788 — sahih
The light while striking the rock	Sunan an-Nasa'i 3176 — hasan
Salman and the trench; 'Ali and 'Amr; Nu'aym; Qurayzah details	Sirah books (Ibn Ishaq, al-Waqidi) — well known, chains vary
Date of the battle	Well known: Shawwal 5 AH; Musa ibn 'Uqbah: 4 AH

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

VERSES OF SURAH AL-AHZAB ABOUT THE TRENCH

The Battle of the Trench is among the battles the Qur'an describes at greatest length. Nineteen verses of Surah Al-Ahzab (33:9–27) portray it from many angles: the state of the enemy, the feelings of the believers, the excuses of the hypocrites, the example of the Messenger of Allah ﷺ and the outcome of the battle. The table below maps those verses to the chapters of this eBook.

VERSE	CONTENT	CHAPTER
33:9	A reminder of blessing: the wind and armies that could not be seen	18
33:10	The enemy came from above and below; eyes grew wild and hearts reached the throats	1, 7, 8
33:11	The believers were tested and shaken with a severe shaking	8
33:12–13	The hypocrites: "a delusion"; asking leave to go home because "our houses are exposed"	9
33:14–17	The reality of the hypocrites: fleeing does not save anyone from death	9
33:18–20	Those who held others back and were stingy in war	9
33:21	The Messenger of Allah ﷺ, an excellent pattern	21
33:22	The believers: "This is what Allah and His Messenger promised us"	10
33:23–24	Men who were true to their covenant with Allah	24
33:25	Allah repelled the disbelievers and spared the believers from fighting	19
33:26–27	The People of the Book who helped the enemy were brought down from their forts	22; Series 13

"AMONG THE BELIEVERS ARE MEN…"

In the middle of the verses about the Trench, Allah praises the faithful: "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 turn. And they did not alter (the terms of their commitment) by any alteration" (Al-Ahzab 33:23).

Anas ibn Malik رضى الله عنه said the Companions held that this verse was revealed about his uncle, Anas ibn an-Nadr, who fell at Uhud, and those like him (Sahih al-Bukhari 2805; Series 10). The verse is placed within the story of the Trench because it describes the true character of believers in times of trial: they do not change.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: THE VERSE FOUND WITH KHUZAYMAH

Zayd ibn Thabit رضى الله عنه said: When we were copying the mushaf, I missed a verse of Surah Al-Ahzab that I used to hear the Messenger of Allah ﷺ recite. I found it only with Khuzaymah ibn Thabit al-Ansari, whose testimony the Messenger of Allah ﷺ had made equal to the testimony of two men. The verse was: "Among the believers are men true to what they promised Allah."

Grade: AUTHENTIC — Sahih al-Bukhari 4784.

This Hadith shows how carefully the Companions compiled the Qur'an: the verse was already memorised and had been heard, yet Zayd still sought a witnessed written copy. The verse about those faithful to their covenant was preserved by those faithful to their trust.

LESSONS

The Qur'an does not merely record the history of the Trench; it weighs the heart of every group. When we read Surah Al-Ahzab, we can ask ourselves: in life's trials, are we with those who say "this is what Allah promised", or with those who say "our houses are exposed"?

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WOMEN, YOUTHS AND THE WOUNDED

The siege of the Trench involved the whole population of Madinah, not only the fighters at the edge of the trench. Women and children were placed in the forts (atam) inside the city, young men volunteered, and the wounded were cared for close to the Messenger of Allah ﷺ.

IBN 'UMAR ACCEPTED AT FIFTEEN

HADITH: IBN 'UMAR ON THE DAY OF THE TRENCH

Ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ inspected me on the day of Uhud when I was fourteen, and he did not permit me. Then he inspected me on the day of the Trench when I was fifteen, and he permitted me.

Grade: AUTHENTIC — Sahih al-Bukhari 2664; Sahih Muslim 1868.

Scholars, among them 'Umar ibn 'Abd al-'Aziz, took this Hadith as evidence that the age of fifteen is the boundary between childhood and adulthood in matters of responsibility. The youth turned away at Uhud (Series 10) now stood at the trench beside the Messenger of Allah ﷺ.

A TENT INSIDE THE MOSQUE

HADITH: A TENT FOR SA'D IBN MU'ADH

'A'ishah رضى الله عنها said: Sa'd (ibn Mu'adh) was wounded on the day of the Trench in the vein of his arm (al-akhal), so the Messenger of Allah ﷺ pitched a tent inside the mosque so that he could visit him from nearby.

Grade: AUTHENTIC — Sahih al-Bukhari 463.

SIRAH NOTE: RUFAYDAH AL-ASLAMIYYAH

Ibn Ishaq mentions that the tent belonged to a woman named Rufaydah of the tribe of Aslam, who tended the wounded seeking reward from Allah. Rufaydah's name is not mentioned in Sahih al-Bukhari; it comes from the narrations of the books of sirah.

Reference: Ibn Hisham, al-Sirah al-Nabawiyyah, chapter on the Trench; Wikipedia, "Rufaida Al-Aslamia".

The Prophet's Mosque was not only a place of prayer; it was also a place of care and compassion. The Messenger of Allah ﷺ wanted his wounded Companion close by, so that he could visit him even while busy leading the defence of the city.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SAFIYYAH BINT 'ABD AL-MUTTALIB AT THE FORT

SIRAH NOTE: THE COURAGE OF SAFIYYAH

The books of sirah mention that Safiyyah bint 'Abd al-Muttalib رضى الله عنها, the aunt of the Messenger of Allah ﷺ and mother of az-Zubayr, was in one of the forts with the women and children. When a Jewish man was seen circling the fort to spy on it while the men were busy at the trench, Safiyyah herself went down and killed him, to protect the women inside.

This story is narrated by Ibn Ishaq from Hisham ibn 'Urwah from his father (a mursal chain). Some additional details in certain versions are disputed by scholars; this eBook mentions only its essence.

Reference: Ibn Hisham, al-Sirah al-Nabawiyyah, chapter on the Trench; Wikipedia, "Safiyya bint Abd al-Muttalib".

LESSONS

The victory of the Trench was built by the whole community: eager youths, brave women and sincere carers, alongside the fighters. Everyone had a role, and no contribution is small in the sight of Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PEOPLE OF THE TRENCH AND THE TALKS WITH GHATAFAN

The story of the Trench involves many people on both sides. The tables below summarise their roles according to the Qur'an, the Hadith and the books of sirah (especially Ibn Hisham).

THE MUSLIMS

PERSON	ROLE AT THE TRENCH	CHAPTER
Salman al-Farisi	Proposed the trench (sirah narration)	2
Sa'd ibn Mu'adh	Chief of Aws; wounded; rejected the offer to Ghatafan	14, 25, 26
Sa'd ibn 'Ubadah	Chief of Khazraj; with Sa'd ibn Mu'adh in the talks	26
'Ali ibn Abi Talib	Faced 'Amr ibn 'Abd Wudd (sirah narration)	12
Az-Zubayr ibn al-'Awwam	Hawari of the Messenger ﷺ; scouted Banu Qurayzah	11
Hudhayfah ibn al-Yaman	Sent to the enemy camp on the cold night	17
Jabir ibn 'Abdullah	The blessed meal; narrator of the prayer at Masjid al-Fath	6, 27
Nu'aym ibn Mas'ud	Split the Confederate alliance (sirah narration)	15
'Abdullah ibn Umm Maktum	Appointed over Madinah (according to Ibn Hisham)	—
'Abdullah ibn 'Umar	Accepted to take part at fifteen	25
Safiyyah bint 'Abd al-Muttalib	Defended the women's fort (sirah narration)	25

LEADERS OF THE CONFEDERATES

PERSON	TRIBE AND ROLE	LATER FATE
Abu Sufyan ibn Harb	Leader of Quraysh and commander of the alliance	Embraced Islam at the Conquest of Makkah
'Uyaynah ibn Hisn	Chief of Fazarah (Ghatafan)	Embraced Islam later
Al-Harith ibn 'Awf	Chief of Banu Murrah (Ghatafan)	Embraced Islam later
Tulayhah ibn Khuwaylid	Chief of Banu Asad	Apostatised and claimed prophethood, then repented
Huyayy ibn Akhtab	Leader of Banu an-Nadir; instigator of the alliance	Series 13
Ka'b ibn Asad	Chief of Banu Qurayzah; broke the treaty	Series 13
'Amr ibn 'Abd Wudd	Champion of Quraysh	Killed at the edge of the trench

Notice the last column: many leaders who came to wipe out Islam later embraced Islam themselves. The door of guidance is not closed to anyone while life remains.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE OFFER OF A THIRD OF MADINAH'S DATES

SIRAH NOTE: TALKS WITH GHATAFAN

Ibn Ishaq narrates that when the siege grew heavy, the Messenger of Allah ﷺ considered offering a third of Madinah's date harvest to the two leaders of Ghatafan, 'Uyaynah ibn Hisn and al-Harith ibn 'Awf, so that they would withdraw. Before the agreement was sealed, he consulted Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah.

The two Sa'ds asked: "O Messenger of Allah, is this a command from Allah that we must obey, or something you like, or something you are doing for our sake?" He replied that it was to lighten their burden. Sa'd ibn Mu'adh said that even when they were idolaters, Ghatafan never ate a single date of Madinah except as guests or by buying it; now that Allah had honoured them with Islam, they would not hand over their wealth. The Messenger of Allah ﷺ accepted this view, and the offer was not pursued.

Grade: a narration of the books of sirah (Ibn Ishaq from 'Asim ibn 'Umar ibn Qatadah and az-Zuhri) with a mursal chain; it is well known but not found in Sahih al-Bukhari or Muslim.

Reference: Ibn Hisham, al-Sirah al-Nabawiyyah, chapter on the Trench; al-Mubarakfuri, al-Rahiq al-Makhtum.

LESSONS

Although this narration comes from the books of sirah, it agrees with the authentic principle of shura: the Messenger of Allah ﷺ distinguished between revelation that must be obeyed and personal opinion that may be discussed. A good leader listens to those who will bear the consequences of his decision.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BATTLEFIELD OF THE TRENCH TODAY

The trench was filled in long ago, and its area now lies in the middle of modern Madinah. Yet some geographical landmarks can still be identified from the books of Madinah's history.

PLACE	DESCRIPTION	STATUS OF INFORMATION
Mount Sal'	A small hill north-west of the Prophet's Mosque; the Muslims camped at its foot, with the hill behind them and the trench in front	Books of sirah; location identified
Line of the trench	Across the open northern side of Madinah, between Harrat Waqim in the east and Harrat al-Wabrah in the west; other sides were protected by lava fields, orchards and houses	Books of sirah; exact line estimated
Masjid al-Fath	On the western slope of Mount Sal'; where the Messenger of Allah ﷺ made supplication according to the Hadith of Jabir	Hadith (al-Adab al-Mufrad 704)
Nearby small mosques	Named after Salman, Abu Bakr, 'Umar, 'Ali and Fatimah; known together as "the Seven Mosques"	Local tradition; no authentic narration about the naming
Settlement of Banu Qurayzah	South-east of Madinah, behind the Muslim lines	Books of sirah; Series 13

HADITH: SUPPLICATION AT MASJID AL-FATH

Jabir ibn 'Abdullah رضى الله عنهما said that the Messenger of Allah ﷺ made supplication in this mosque — Masjid al-Fath — on Monday, Tuesday and Wednesday, and it was answered on Wednesday between the two prayers (Zuhr and 'Asr). Jabir said: "No important, difficult matter came to me except that I chose that time, made supplication, and found it answered."

Grade: HASAN according to al-Albani (Sahih al-Adab al-Mufrad 545); some scholars consider it weak because of the narrator Kathir ibn Zayd — al-Adab al-Mufrad 704; Musnad Ahmad 14563.

Scholars remind us that there is no specific evidence making prayer at, or visits to, the "Seven Mosques" a sunnah or an act of worship in itself. Visiting historical places to take lessons is permissible, but it is not made an obligation or a special ritual. Reference: Wikipedia, "The Seven Mosques".

LESSONS

The trench is gone, but the Qur'an and the Hadith preserve its story more lastingly than earth and stone. Historical places help us imagine events, but the true lesson comes from revelation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF THE BATTLE OF THE TRENCH

The well-known date is Shawwal, 5 AH (Musa ibn 'Uqbah places it in 4 AH). The sequence below is approximate, based on the Hadith and the books of sirah; the siege is estimated at about twenty nights, and some narrations mention nearly a month.

TIME	EVENT	CHAPTER
Rabi' al-Awwal 4 AH	Banu an-Nadir expelled from Madinah to Khaybar (Series 11)	1
Early 5 AH	Huyayy ibn Akhtab and the leaders of Banu an-Nadir incite Quraysh and Ghatafan	1
Shawwal 5 AH	News of the Confederates; consultation and the proposal of the trench	2
Shawwal 5 AH	The trench is dug in the cold; the great rock and Jabir's meal	3–6
Shawwal 5 AH	The Confederates arrive and besiege Madinah	7–8
During the siege	Banu Qurayzah break the treaty; az-Zubayr scouts	11
During the siege	Skirmishes at the trench; 'Amr ibn 'Abd Wudd is killed	12
During the siege	The 'Asr prayer is missed; Sa'd ibn Mu'adh is wounded	13–14
During the siege	Talks with Ghatafan that were not pursued (sirah narration)	26
During the siege	The stratagem of Nu'aym ibn Mas'ud	15
Monday–Wednesday	The supplication of the Messenger ﷺ against the Confederates; answered on Wednesday	16, 27
The last night	Hudhayfah is sent; the wind strikes the enemy camp	17–18
The next morning	The Confederates withdraw; "Now we will go against them"	19–20
The same day	Jibril comes; the order to march to Banu Qurayzah (Series 13)	22

LESSONS

The timeline shows that victory did not come in a single day. It came after weeks of digging, keeping watch, hunger and cold, together with repeated supplication. Allah's help came at its appointed time, after effort and patience had been completed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF THE TRENCH

1. WHY IS THIS BATTLE CALLED BOTH THE TRENCH (KHANDAQ) AND AL-AHZAB?

"Khandaq" means trench, the defensive strategy of the Muslims. "Al-Ahzab" means the allied factions: Quraysh, Ghatafan and other tribes. The second name is also the name of the 33rd surah of the Qur'an.

2. HOW LARGE WERE THE TWO ARMIES?

According to the books of sirah, the Confederate army numbered about ten thousand, and the Muslims about three thousand. These figures are well known in the sirah, but they are not stated in the Qur'an or in authentic Hadith.

3. HOW LONG DID THE SIEGE LAST?

The sirah narrations differ: some say about twenty nights, others nearly a month. The Qur'an does not state its length; what is certain is that it lasted long enough for "hearts to reach the throats" (Al-Ahzab 33:10).

4. HOW MANY WERE KILLED?

According to Ibn Ishaq, six Muslims were martyred, including Sa'd ibn Mu'adh who died later from his wound, and three idolaters were killed, including 'Amr ibn 'Abd Wudd. These figures come from the books of sirah. The small number of dead shows that the Trench was a battle of patience, not of swords.

5. IS IT TRUE THAT FOUR PRAYERS WERE MISSED ON THE DAY OF THE TRENCH?

What is authentic in Sahih al-Bukhari is that the 'Asr prayer was missed until sunset (Sahih al-Bukhari 596; chapter 13). The narration that four prayers were missed is in Jami' al-Tirmidhi 179 from Abu 'Ubaydah from his father Ibn Mas'ud; its chain is ***broken (munqati')*** because Abu 'Ubaydah did not hear from his father. Some scholars reconcile the two by saying they happened on different days.

6. MAY WE DELAY PRAYER BECAUSE OF TODAY'S BUSYNESS?

No. Scholars explain that the event at the Trench happened in an extraordinary state of war and, according to many scholars, before the prayer of fear was fully legislated. After that, Allah commanded prayer in every situation according to one's ability, even while walking or riding (Al-Baqarah 2:239; Series 11). The sorrow of the Messenger of Allah ﷺ at missing that prayer shows how great its place is.

7. IS THE STORY OF THE LIGHT WHEN THE MESSENGER OF ALLAH ﷺ STRUCK THE ROCK TRUE?

The story of the great rock turning to sand is in Sahih al-Bukhari 4101. The addition about the light and the glad tidings of the conquest of Syria, Persia and Yemen is in Sunan al-Nasa'i 3176, graded hasan (chapter 5). Those tidings were fulfilled in the time of the caliphs after him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

8. DID ANGELS ALSO FIGHT AT THE TRENCH?

The Qur'an mentions "armies you did not see" (Al-Ahzab 33:9). Ibn Kathir explains that they were the angels who shook the enemy and cast terror into their hearts. No authentic narration says the angels fought directly at the Trench as they did at Badr.

9. DID THE MESSENGER OF ALLAH ﷺ REALLY OFFER A THIRD OF MADINAH'S DATES TO GHATAFAN?

This story comes from a narration of the books of sirah with a mursal chain (chapter 26). According to that narration, the offer was only considered and never sealed, because Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah rejected it and the Messenger of Allah ﷺ accepted their view.

10. IS IT RECOMMENDED TO VISIT THE "SEVEN MOSQUES" IN MADINAH?

There is no specific evidence making a visit to those mosques an act of worship in itself. The Hadith of Jabir about the supplication of the Messenger of Allah ﷺ at Masjid al-Fath (chapter 27) is graded hasan by al-Albani and disputed by other scholars; it concerns the time of supplication, not an obligation to visit a place. Visiting them to take lessons is permissible.

11. WHY IS BANU QURAYZAH DISCUSSED IN A SEPARATE SERIES?

Because the betrayal of Banu Qurayzah, their siege, the judgement of Sa'd ibn Mu'adh and Sa'd's death form one long story with its own rulings. It will be told in Series 13, in sha' Allah, with reference to Al-Ahzab 33:26–27 and authentic Hadith.

12. WHY IS THE TRENCH CONSIDERED A TURNING POINT IN THE SIRAH?

After the Trench, the Messenger of Allah ﷺ said: "Now we will go against them, and they will not come against us" (Sahih al-Bukhari 4109; chapter 20). Quraysh never attacked Madinah again. Two years later came the Treaty of Hudaybiyah (Series 15), and after it the Conquest of Makkah.

LESSONS

These questions show the importance of distinguishing what is certain from the Qur'an and authentic Hadith from what is well known in the books of sirah. In this way we take the lessons of the Trench with confidence and honesty, without adding or taking away.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The Battle of the Trench was not a great clash of swords; it was ***a battle of patience***. The Muslims did not win by numbers or weapons, but by unity, effort, prayer and reliance — and then Allah Himself defeated their enemy.

LESSON	FROM THE TRENCH
Consultation and good ideas	The trench proposal accepted
A leader among his people	The Prophet ﷺ digging, dusty and hungry
The blessing of sharing	Jabir's meal fed a thousand
Trials distinguish hearts	Hypocrites (33:12) and believers (33:22)
The place of prayer	Grief at the missed 'Asr prayer
Obedience brings ease	Hudhayfah warm in the cold
Allah's unseen armies	Wind and angels (33:9)
Victory belongs to Allah	"He alone defeated al-Ahzab"

THE TRENCH IN OUR LIVES

Sometimes we are besieged by problems from every side — "from above you and from below you". The Trench teaches us to ***dig our own trench***: to prepare wisely, unite with good people, be patient in cold and hunger, and pray much — then leave the outcome to Allah.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 13*** — Banu Qurayzah and the events after the Trench. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 12

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Baqarah 2:214, 238; Al-Ahzab 33:9–27). https://tafsir.app/ibn-katheer/33/9

HADITH

Sahih al-Bukhari 596, 597, 1797, 2834, 2846, 2933, 3030, 3743, 3803, 4101, 4102, 4104, 4105, 4106, 4109, 4111, 4114, 4117, 4119, 4122, 5416, 6452. https://sunnah.com/bukhari

Sahih Muslim 1731, 1788, 2605. https://sunnah.com/muslim

Sunan al-Nasa'i 3176. https://sunnah.com/nasai:3176

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on the Battle of the Trench.

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the Battle of al-Ahzab.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi.

Wikipedia, "Battle of the Trench". https://en.wikipedia.org/wiki/Battle_of_the_Trench

Wikipedia, "Salman the Persian". https://en.wikipedia.org/wiki/Salman_the_Persian

Wikipedia, "Nu'aym ibn Mas'ud". https://en.wikipedia.org/wiki/Nu%27aym_ibn_Mas%27ud

Wikipedia, "Sa'd ibn Mu'adh". https://en.wikipedia.org/wiki/Sa%27d_ibn_Mu%27adh

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 4784 (the verse Al-Ahzab 33:23 found with Khuzaymah). https://sunnah.com/bukhari:4784

Sahih al-Bukhari 2805 (Anas ibn an-Nadr and Al-Ahzab 33:23). https://sunnah.com/bukhari:2805

Sahih al-Bukhari 2664; Sahih Muslim 1868 (Ibn 'Umar at fifteen). https://sunnah.com/bukhari:2664

Sahih al-Bukhari 463 (a tent for Sa'd inside the mosque). https://sunnah.com/bukhari:463

al-Adab al-Mufrad 704 (supplication at Masjid al-Fath). https://sunnah.com/adab:704

Jami' al-Tirmidhi 179 (narration of four prayers; broken chain). https://sunnah.com/tirmidhi:179

Wikipedia, "The Seven Mosques". https://en.wikipedia.org/wiki/The_Seven_Mosques

Wikipedia, "Safiyya bint Abd al-Muttalib". https://en.wikipedia.org/wiki/Safiyya_bint_Abd_al-Muttalib

Wikipedia, "Rufaida Al-Aslamia". https://en.wikipedia.org/wiki/Rufaida_Al-Aslamia

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART SEVEN

Banu Qurayzah

The Prophet's Sirah — Series 13

Covenant, Betrayal and the Justice of Allah's Judgement, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU QURAYZAH

The twelfth book of The Prophet's Sirah ended with the Confederates retreating empty-handed, defeated by the wind and unseen armies. But before the Muslims could rest, Jibril عَلَيْهِ السَّلَامُ came with a new command: there was still unfinished business ***behind*** Madinah — the business of ***Banu Qurayzah***.

Banu Qurayzah were a Jewish tribe bound by a ***covenant*** with the Muslims. When Madinah was besieged by ten thousand men, they broke that covenant and sided with the enemy. What followed — the siege of their fortresses, the judgement of ***Sa'd ibn Mu'adh*** رضى الله عنه, and Sa'd's death that shook the Throne — is recorded in ***Surah Al-Ahzab*** (33:26–27) and in authentic Hadith.

This story is often misunderstood, either by those who exaggerate it or by those who hide it. This eBook tries to tell it ***honestly and in balance***: what is certain from the Qur'an and authentic Hadith, what is well known from the books of sirah, and what the scholars have discussed.

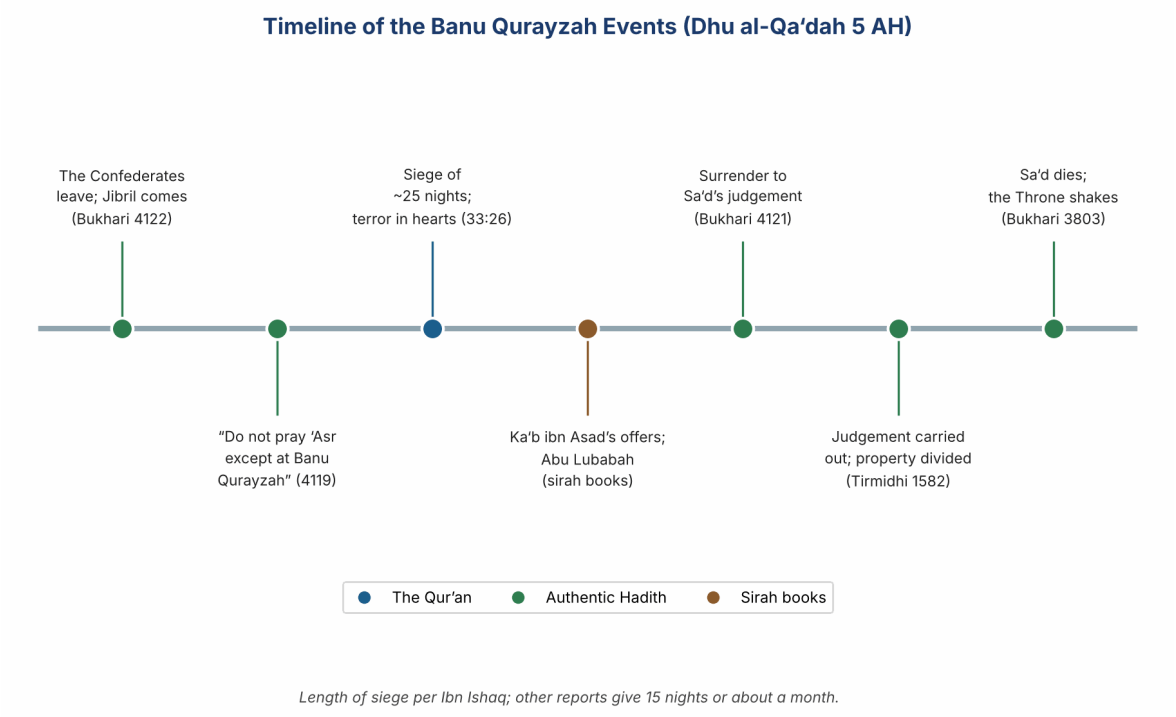


Figure 1: Timeline of the Banu Qurayzah events.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHO WERE BANU QURAYZAH?

Before Islam, Yathrib (Madinah) was home to two Arab tribes — ***Aws*** and ***Khazraj*** — and several Jewish tribes. The three largest were ***Banu Qaynuqa'***, ***Banu an-Nadir*** and ***Banu Qurayzah***. They had their own scripture, houses of worship, markets and fortresses.

JEWISH TRIBE	DESCRIPTION (SIRAH BOOKS)
Banu Qaynuqa'	Goldsmiths and traders; allies of Khazraj; lived inside the town
Banu an-Nadir	Wealthy palm-grove owners; lived to the south (al-'Awali)
Banu Qurayzah	Palm farmers; allies of Aws; fortresses in the south-east (al-'Awali)

Banu Qurayzah lived in ***al-'Awali***, the high ground south-east of Madinah, rich in palm groves. They built strong ***stone fortresses*** (atam), and they were ***allies of the Aws*** since pre-Islamic times — a very important fact in this story.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

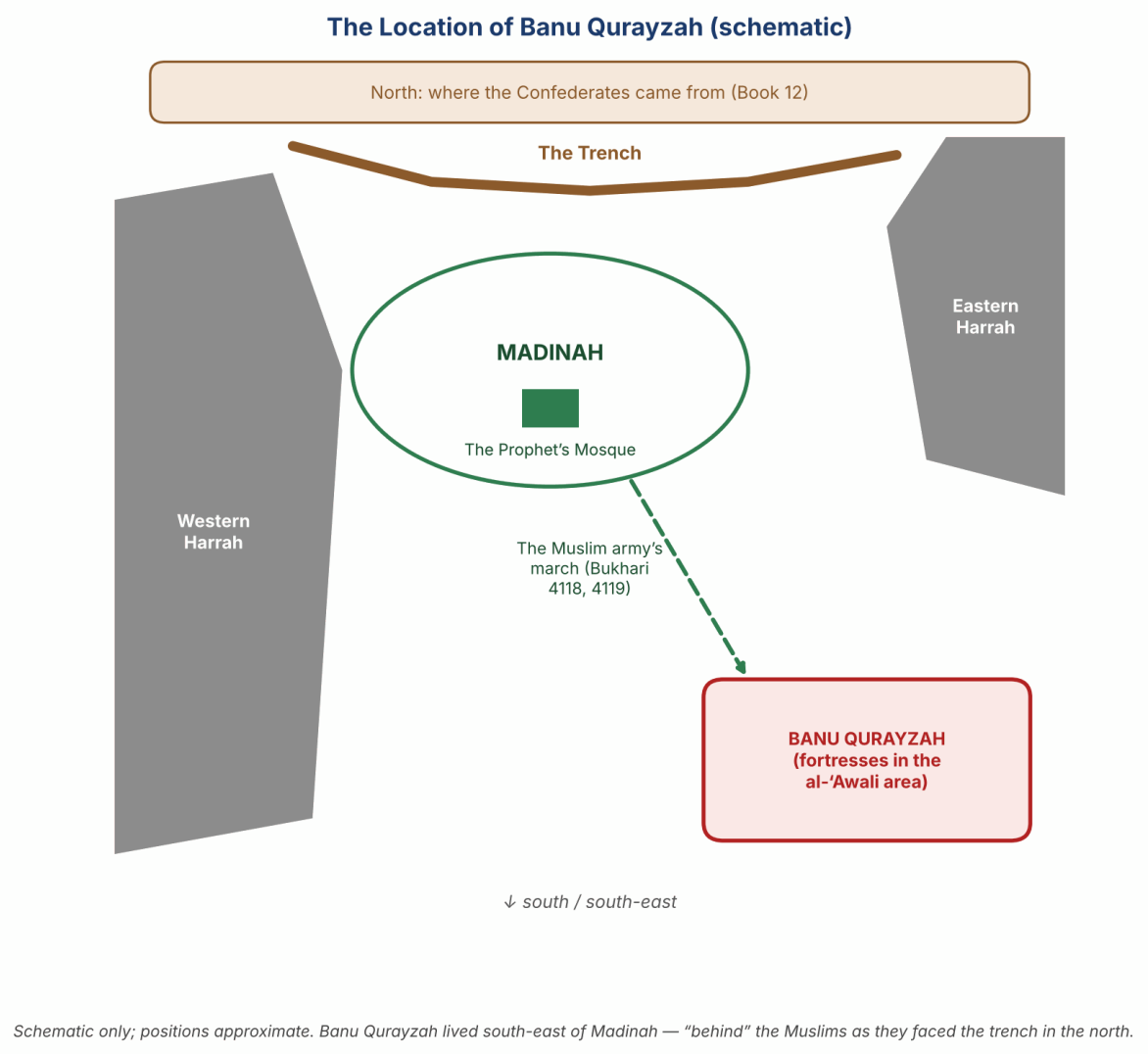


Figure 2: The location of Banu Qurayzah south-east of Madinah (schematic).

SIRAH NOTE: A STRATEGIC POSITION

During the Battle of the Trench, the trench was dug on the ***north*** side of Madinah. The Muslims faced north, while their women, children and homes lay behind them, ***next to the land of Banu Qurayzah***. As long as Banu Qurayzah kept the covenant, Madinah's rear was safe.

The sirah books and modern historians explain that a betrayal by Banu Qurayzah at that moment could open a path for the enemy straight into the heart of Madinah — from a side not protected by the trench.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Banu Qurayza". https://en.wikipedia.org/wiki/Banu_Qurayza

The lesson: to understand a historical event we must understand its ***setting and background***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CONSTITUTION OF MADINAH AND A SHARED PLEDGE

When the Messenger of Allah ﷺ arrived in Madinah (Book 8), he drew up a document known as ***the Constitution of Madinah*** (as-Sahifah). It set out the relations between the Muhajirun, the Ansar, and the Jewish tribes living among them.

SIRAH NOTE: RELEVANT CLAUSES OF THE CONSTITUTION

Ibn Ishaq relates the text of the Constitution of Madinah. Among its clauses: ***"To the Jews their religion, and to the Muslims their religion."*** Both sides ***would help each other*** against anyone who fought the parties to this document, and ***must not help*** Quraysh or anyone who aided them. They were also bound ***to defend Yathrib together*** against attack.

Some historians, such as Abu 'Ubayd in ***al-Amwal***, mention that Banu Qurayzah and Banu an-Nadir also had ***specific treaties*** with the Messenger of Allah ﷺ. Whatever its form, the sources agree that Banu Qurayzah were ***bound by a covenant of peace and mutual defence***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Abu 'Ubayd, al-Amwal; Wikipedia, "Constitution of Medina".
https://en.wikipedia.org/wiki/Constitution_of_Medina

Islam regards covenants as a very weighty trust. Allah says: ***"O you who have believed, fulfill [all] contracts"***Tafsir Ibn Kathir 5:1.

The Constitution of Madinah is among the earliest written constitutional documents in human history. It shows that the Messenger of Allah ﷺ ***began his relations with the Jewish tribes in peace***, freedom of religion and cooperation — not hostility.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

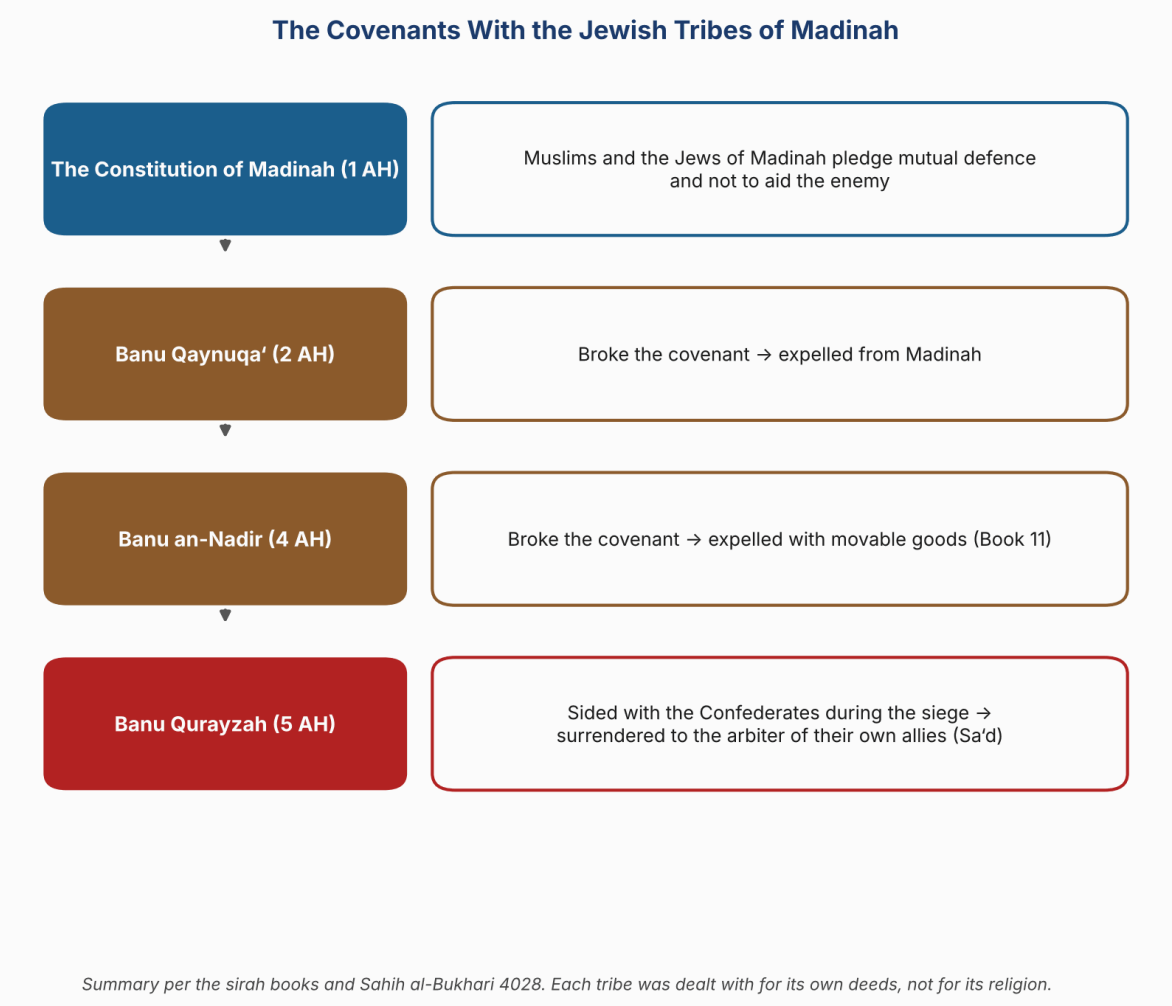


Figure 3: The covenants with the Jewish tribes of Madinah.

The lesson: the Muslims ***kept their word*** as long as the other side kept theirs. Each Jewish tribe that faced consequences — Qaynuqa', an-Nadir and Qurayzah — did so for ***its own breach*** of the covenant, not because of its religion.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE COVENANT TORN UP

Book 12 mentioned that ***Huyayy ibn Akhtab***, the leader of Banu an-Nadir who had been expelled to Khaybar, was among the chief instigators of the Confederacy. When the Confederates reached the trench and could not cross it, Huyayy sought another way: ***to persuade Banu Qurayzah*** to open Madinah's rear.

> **SIRAH NOTE: THE DOOR THAT FINALLY OPENED**
>
> Ibn Ishaq relates that Huyayy went to ***Ka'b ibn Asad***, the chief of Banu Qurayzah who held the covenant with the Messenger of Allah ﷺ. At first Ka'b ***shut the door of his fortress*** and refused to see him, saying: "I have seen nothing from Muhammad but honesty and faithfulness."
>
> But Huyayy kept pressing, describing the Confederates' strength as ***"an overflowing sea"*** that would surely wipe out Muhammad. He also promised to enter the fortress with them if the Confederates went home without victory. At last Ka'b agreed, and ***the covenant with the Muslims was torn up***.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Trench.

Note Ka'b's own admission: he had ***never seen betrayal*** from the Messenger of Allah ﷺ. This shows the breach was not caused by any wrong from the Muslims, but by ***the lure of power*** and the belief that the Muslims would surely fall.

> **SIRAH NOTE: WOMEN AND CHILDREN IN THE FORTRESS**
>
> The sirah books say the Muslim women and children were gathered in Madinah's fortresses, among them ***Fari'***, the fortress of Hassan ibn Thabit. Ibn Ishaq relates that a Jewish man came prowling around that fortress to spy on it, and ***Safiyyah bint 'Abd al-Muttalib*** رضى الله عنها, the Prophet's ﷺ aunt, struck him with a pole until he died.
>
> This story is well known in the sirah books, but ***its chain is discussed*** by the hadith scholars (part of it is mursal). It is mentioned here to illustrate the danger felt by Madinah's people, not as a certain report.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; al-Haythami, Majma' az-Zawa'id.

The lesson: promises made in peace are ***tested*** in hardship. Whoever is loyal only while the other side is strong is not truly loyal to his word.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ENVOYS TO CONFIRM THE NEWS

News that Banu Qurayzah had broken the covenant reached the Messenger of Allah ﷺ at the height of the siege of the Trench. He did not act on rumour; he ***verified it first***.

Authentic Hadith records that on the day of al-Ahzab he asked: "Who will bring me news of the people?" Az-Zubayr رضى الله عنه answered, and he said: ***"Every prophet has a hawari (devoted helper), and my hawari is az-Zubayr"*** (Sahih al-Bukhari 2846). Az-Zubayr himself said the Messenger of Allah ﷺ joined both his parents for him on the day of Qurayzah, saying: ***"May my father and mother be ransomed for you!"*** (Jami' at-Tirmidhi 3743, hasan sahih).

SIRAH NOTE: THE TWO SA'DS AND A CODE WORD

Ibn Ishaq relates that the Messenger of Allah ﷺ sent ***Sa'd ibn Mu'adh*** (chief of Aws, the allies of Banu Qurayzah) and ***Sa'd ibn 'Ubadah*** (chief of Khazraj), with 'Abdullah ibn Rawahah and Khawwat ibn Jubayr رضى الله عنهما. He instructed them: if the news was true, report it with ***a hint*** only he would understand, so that people's morale would not collapse; if false, announce it openly.

They found Banu Qurayzah in the worst state, even reviling the Messenger of Allah ﷺ. They returned and said: ***"'Adal and al-Qarah!"*** — the names of two tribes that had betrayed the Companions at ar-Raji' (Book 11). He said: "Allahu Akbar! Rejoice, O Muslims."

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq).

Why did he say "rejoice" on hearing such grave news? The scholars explain: it was to ***strengthen the hearts*** of the Companions, and because he was certain that a test at its peak is a sign that ***Allah's help is near***.

The lesson: ***verify news before acting***, especially news that could threaten a community's safety. And a leader guards his followers' morale without hiding the truth from those who need to know.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JIBRIL HAD NOT LAID DOWN ARMS

After the Confederates withdrew, the Messenger of Allah ﷺ returned to Madinah, laid down his arms and bathed. The Companions thought the war was over. But Jibril عَلَيْهِ السَّلَامُ came with Allah's command. 'A'ishah رضى الله عنها relates:

HADITH — SAHIH AL-BUKHARI, NO. 4122

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حِبَّانُ ابْنُ الْعَرِقَةِ، رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم فَأَيْنَ. فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى النِّسَاءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ. قَالَ هِشَامٌ فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَىْءٌ، فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ، وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا، وَاجْعَلْ مَوْتَتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرْعَهُمْ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رضى الله عنه.

TRANSLATION:

'A'ishah رضى الله عنها said: **Sa'd was struck on the day of the Trench; a man of Quraysh called Hibban ibn al-'Ariqah shot him in the vein of his forearm (al-akhal). So the Prophet ﷺ pitched a tent in the mosque so that he could visit him from close by. When the Messenger of Allah ﷺ returned from the**

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Trench, he laid down his arms and bathed. Then Jibril عَلَيْهِ السَّلَامُ came to him, shaking the dust from his head, and said: "You have laid down arms? By Allah, I have not laid them down. Go out to them." The Prophet ﷺ asked: "Where?" He pointed towards Banu Qurayzah. The Messenger of Allah ﷺ went to them, and they came down to submit to his judgement, and he referred the judgement to Sa'd. Sa'd said: ***"I judge that their fighters be killed, the women and children taken captive, and their property divided."*** Hisham said: My father told me from 'A'ishah that Sa'd prayed: **"O Allah, You know that there is no people I would rather fight for Your sake than a people who disbelieved Your Messenger ﷺ and drove him out. O Allah, I think You have ended the war between us and them. If any war with Quraysh remains, keep me alive for it so that I may fight them for Your sake. And if You have ended the war, then let my wound burst and make my death in it."** Then it burst from his upper chest. The people of a tent of Banu Ghifar in the mosque were alarmed by blood flowing towards them. They said: "O people of the tent, what is this coming to us from your side?" It was Sa'd's wound gushing blood, and he died of it رضى الله عنه.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zakariyya ibn Yahya, from 'Abdullah ibn Numayr, from Hisham ibn 'Urwah, from his father 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4122; also Nos. 463 and 2813; and Sahih Muslim No. 1769.

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:4122

"BY ALLAH, I HAVE NOT LAID THEM DOWN"

Notice Jibril's words: ***"You have laid down arms? By Allah, I have not laid them down."*** The angels who came down to help at the Trench (Al-Ahzab 33:9) were still on alert. The matter of those who broke the covenant while the state was under siege ***was not yet settled***.

This command came ***from Allah***, not from any vengeance of the Messenger of Allah ﷺ. He did not go to Banu Qurayzah on his own initiative in anger; he went when Jibril pointed towards them.

MOMENT IN THE HADITH	ITS MEANING
Sa'd's tent in the mosque	He visited his wounded Companion from close by
Had just laid down arms and bathed	He too was a man weary after the siege
Jibril covered in dust	The angels strove alongside the Muslims
"Where?"	He awaited Allah's command

The lesson: success is no time for ***complacency***. As long as a threat has not been justly resolved, the work is not over — even when the body is tired.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DUST OF JIBRIL'S PROCESSION

Anas ibn Malik رضى الله عنه, then still a youth, witnessed a sight he never forgot for the rest of his life:

HADITH — SAHIH AL-BUKHARI, NO. 4118

حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنْمٍ مَوْكِبِ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى بَنِي قُرَيْظَةَ.

TRANSLATION:

Anas رضى الله عنه said: **"It is as if I can still see the dust rising in the lane of Banu Ghanm — the dust of Jibril's procession — when the Messenger of Allah ﷺ set out for Banu Qurayzah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Jarir ibn Hazim, 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 Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4118; also No. 3214.

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:4118

Anas did not see Jibril, but he saw ***dust rising in clouds*** in the lane of Banu Ghanm — one of the Ansar quarters of Madinah — and he knew it was the dust of Jibril's procession. Decades later he still described it as if he ***could still see it***.

SIRAH NOTE: THE MESSENGER OF ALLAH ﷺ SETS OUT

The sirah books say the Messenger of Allah ﷺ handed the banner to ***'Ali ibn Abi Talib*** رضى الله عنه and sent him ahead of the army. He appointed ***Ibn Umm Maktum*** رضى الله عنه to lead in Madinah in his absence. The Muslim army that set out is estimated at ***three thousand***, with ***thirty*** horses.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Sa'd, at-Tabaqat al-Kubra.

The presence of Jibril and the angels shows that the events of Banu Qurayzah were a ***continuation*** of the Battle of the Trench. The same Allah who sent the wind against the Confederates commanded that those who conspired with them be confronted.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: the Companions' memories of these events were ***clear and detailed***. Hadith like this is not a story invented later, but the testimony of someone who saw it with his own eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ASR PRAYER AT BANU QURAYZAH

Before setting out, the Messenger of Allah ﷺ gave an instruction that seemed simple, yet became one of the best-known Hadith in the ***fiqh of differing opinions***:

HADITH — SAHIH AL-BUKHARI, NO. 4119

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ. فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ لاَ نُصَلِّي حَتَّى نَأْتِيَهَا. وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذَلِكَ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: The Prophet ﷺ said on the day of al-Ahzab: **"None of you should pray 'Asr except at (the settlement of) Banu Qurayzah."** Some of them reached the time of 'Asr on the way. Some said: "We will not pray until we get there." Others said: "No, we will pray; he did not mean that for us." This was mentioned to the Prophet ﷺ, ***and he did not rebuke any of them.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad ibn Asma', from Juwayriyah ibn Asma', 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 Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4119; also No. 946.

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:4119

The Companions set out at once. On the way, the time of 'Asr came and was nearly over. A question arose: did his instruction mean ***do not pray at all*** until you arrive, even if the time passes? Or did it mean ***hurry*** so that you can pray there?

GROUP	HOW THEY UNDERSTOOD
First group	Held to the literal words: pray only at Banu Qurayzah, even after the time
Second group	Understood the purpose: hurry; so they prayed on time on the way
The Messenger of Allah ﷺ	Rebuked neither group

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Both groups ***intended to obey***. The first gave priority to the ***wording*** of the instruction; the second to its ***purpose***. And the Messenger of Allah ﷺ, who best understood his own words, ***blamed no one***.

The lesson: in matters of ijtihad that have evidence and room for interpretation, differences of opinion ***must not become a cause of hostility***. Both sides may be in the right.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ASR OR ZUHR? THE ETIQUETTE OF DIFFERING

Interestingly, Imam Muslim narrates the same Hadith with an almost identical chain, but with one difference: the prayer mentioned is ***Zuhr***, not 'Asr.

HADITH — SAHIH MUSLIM, NO. 1770

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ نَادَى فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ انْصَرَفَ عَنِ الأَحْزَابِ أَنْ لاَ يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ. فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ فَصَلُّوا دُونَ بَنِي قُرَيْظَةَ. وَقَالَ آخَرُونَ لاَ نُصَلِّي إِلاَّ حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنْ فَاتَنَا الْوَقْتُ قَالَ فَمَا عَنَّفَ وَاحِدًا مِنَ الْفَرِيقَيْنِ.

TRANSLATION:

'Abdullah (ibn 'Umar) رضى الله عنهما said: The Messenger of Allah ﷺ called out to us on the day he returned from al-Ahzab: **"None of you should pray Zuhr except at (the settlement of) Banu Qurayzah."** Some people feared the time would pass, so they prayed before reaching Banu Qurayzah. Others said: "We will pray only where the Messenger of Allah ﷺ commanded us, even if the time passes." ***He did not rebuke anyone of the two groups.***

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Muhammad ibn Asma' ad-Duba'i, from Juwayriyah ibn Asma', from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter on Hastening to Fight and Giving Precedence to the More Urgent Task, Hadith No. 1770.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1770

Is this a contradiction? Hadith scholars such as ***Ibn Hajar al-'Asqalani*** in Fath al-Bari discuss it carefully and offer several reasonable explanations:

EXPLANATION	DETAIL (FATH AL-BARI)
Two different groups	Those who had not prayed Zuhr were told "Zuhr"; those who had were told "'Asr"
Two departure times	Some left early and some later
A narrator's variation	One narrator may have misnamed the prayer
The stronger view	Many scholars prefer the "'Asr" version (al-Bukhari)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Small differences like this actually ***strengthen*** the authenticity of the account. The hadith scholars did not hide them; they narrated both honestly, then explained them. The core of the event — the order to hasten to Banu Qurayzah and his not rebuking either side — ***remains the same***.

THE ETIQUETTE OF DIFFERING

Imam an-Nawawi cites this Hadith as evidence that ***one who exercises ijtihad is not to be blamed*** when he strives sincerely to reach the truth. It became a foundation of the etiquette of difference among the schools of fiqh: ***we can differ without dividing***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SIEGE OF THE FORTRESSES

The Muslim army reached the settlement of Banu Qurayzah and besieged their fortresses. Banu Qurayzah sheltered behind strong stone walls, with enough food and water for a long time.

SIRAH NOTE: LENGTH OF THE SIEGE

Ibn Ishaq says the siege lasted ***twenty-five nights***. Other reports say fifteen nights, or about a month. Throughout that time there was an exchange of arrows, but no major battle.

Ibn Ishaq also relates that ***Huyayy ibn Akhtab*** kept his promise to Ka'b: he entered the fortress of Banu Qurayzah after the Confederates withdrew, and was besieged with them.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Invasion of Banu Qurayza".
https://en.wikipedia.org/wiki/Invasion_of_Banu_Qurayza

The Qur'an describes their state inside the fortresses: ***"And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts"*** Tafsir Ibn Kathir 33:26.

Their fortresses were strong and their supplies sufficient — but ***their hearts were filled with terror***. Ibn Kathir explains that Allah cast fear into their hearts until they could not hold out, though outwardly they were able to.

FACTOR	THE STATE OF BANU QURAYZAH
Fortresses	Strong and built of stone
Supplies	Enough for a long period (sirah books)
Allies	The Confederates had gone home; no help would come
Hearts	"Filled with terror" (33:26)

The lesson: true strength lies not in ***walls and supplies***, but in the heart. When the allies one relied on are gone and the heart is filled with fear, even the strongest fortress means nothing.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KA'B IBN ASAD'S THREE PROPOSALS

As the siege dragged on and hope grew thin, the chief of Banu Qurayzah, Ka'b ibn Asad, gathered his people in council. This event is not found in Sahih al-Bukhari or Muslim, but it is related by Ibn Ishaq and well known in the sirah books.

SIRAH NOTE: THE COUNCIL INSIDE THE FORTRESS

According to Ibn Ishaq, Ka'b told his people: "I offer you ***three choices***; take whichever you wish."

First: "Let us follow this man and believe in him. By Allah, it has become clear to you that he is ***a prophet who has been sent***, and that he is the one you find (described) in your scripture." They replied: "We will never abandon the law of the Torah."

Second: to go out and fight to the end. ***Third:*** to attack the Muslims on the eve of the Sabbath, when they would assume the Jews would not fight. Both were also refused. Then Ka'b said: "Not one of you, since he was born, has ever been ***resolute*** for a single night."

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Banu Qurayzah.

This report illustrates something the Qur'an mentions repeatedly: some of the People of the Scripture ***recognised the truth*** of the Messenger of Allah ﷺ "as they recognise their own sons" (Al-Baqarah 2:146), yet refused to follow him.

The lesson: ***knowing the truth is not the same as accepting it***. Ego, tribal pride and fear of losing status can keep a person from guidance even when the proof is clear before him. We ask Allah for a heart that submits to the truth.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU LUBABAH AND THE PILLAR OF REPENTANCE

Among the most moving stories of Banu Qurayzah is that of an Ansari Companion from the Aws, ***Abu Lubabah ibn 'Abd al-Mundhir*** رضى الله عنه. It is related by Ibn Ishaq and mentioned in the books of tafsir.

SIRAH NOTE: A GESTURE HE REGRETTED

According to Ibn Ishaq, Banu Qurayzah asked the Messenger of Allah ﷺ to send Abu Lubabah, as their old ally, to confer with them. When he entered, the men rose to meet him, and the women and children wept before him. They asked: "O Abu Lubabah, do you think we should submit to Muhammad's judgement?" He said: "Yes" — and ***pointed with his hand to his throat***, meaning slaughter.

Abu Lubabah said: "By Allah, my feet had not moved from where I stood before I realised that I had ***betrayed Allah and His Messenger***." He did not return to the Messenger of Allah ﷺ, but went straight to the mosque and ***tied himself to a pillar***, swearing not to leave the place until Allah accepted his repentance.

When the news reached the Messenger of Allah ﷺ, he said: "Had he come to me, I would have sought forgiveness for him. But since he has done this, I will not release him until Allah accepts his repentance." Some days later his repentance was accepted, and ***the Messenger of Allah ﷺ himself untied him***.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Tafsir Ibn Kathir (Al-Anfal 8:27). https://tafsir.app/ibn-katheer/8/27

Some exegetes say this verse was revealed concerning Abu Lubabah: ***"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]"*** Tafsir Ibn Kathir 8:27.

Ibn Kathir reports this view alongside another, that the verse is general. The report of this occasion of revelation ***does not reach the level of sahih***, so it is mentioned as one of the exegetes' views. Today the pillar in the Prophet's Mosque linked to this story is known as ***Ustuwanat at-Tawbah*** (the Pillar of Repentance), or the Pillar of Abu Lubabah.

The lesson: a sincere believer's mistake is followed by ***swift and earnest regret***. Abu Lubabah made no excuses; he admitted his fault and took it straight to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THOSE WHO CHOSE ISLAM

Not everyone in Banu Qurayzah sided with the betrayal. Authentic Hadith records that some of them ***chose another path***. 'Abdullah ibn 'Umar رضى الله عنهما summarised the fate of the Jewish tribes of Madinah:

"Banu an-Nadir and Qurayzah fought (the Prophet ﷺ). He expelled Banu an-Nadir, and let Qurayzah stay and treated them kindly, until Qurayzah fought him… except some of them who came to the Prophet ﷺ, so he granted them safety and they embraced Islam." (Sahih al-Bukhari 4028; Sahih Muslim 1766).

Notice the words ***"let Qurayzah stay and treated them kindly"***. After Banu an-Nadir were expelled (Book 11), Banu Qurayzah were left undisturbed. They lived on in their land in peace — until they themselves broke the covenant at the Trench.

SIRAH NOTE: THE NAMES MENTIONED

Ibn Ishaq names three young men — ***Tha'labah ibn Sa'yah***, ***Usayd ibn Sa'yah*** and ***Asad ibn 'Ubayd*** — who embraced Islam on the night before Banu Qurayzah surrendered. They were saved together with their families and property.

Ibn Ishaq also mentions ***'Amr ibn Su'da***, a man of Qurayzah who refused to join the betrayal, saying: "I will never betray Muhammad." He left the fortress by night, and where he went is unknown.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq).

The lesson: ***the door of Islam and safety was always open***, to the very last moment. The judgement that followed was not because they were Jews; the proof is that whoever chose Islam or did not join the betrayal was saved.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"STAND UP FOR YOUR CHIEF"

At last Banu Qurayzah came down from their fortresses and ***submitted to the judgement*** of the Messenger of Allah ﷺ. The Aws, Qurayzah's old allies, came pleading with him to be lenient with them, as he had once been lenient with Banu Qaynuqa', the allies of the Khazraj.

SIRAH NOTE: AN ARBITER FROM THEIR OWN ALLIES

Ibn Ishaq relates that the Messenger of Allah ﷺ asked the Aws: ***"Would you be content if the one to judge them were a man from among you?"*** They said: "Yes." He said: "Then it is given to ***Sa'd ibn Mu'adh***."

Sa'd was the chief of the Aws themselves — allies of Banu Qurayzah since pre-Islamic times. Banu Qurayzah and the Aws hoped he would be lenient. Authentic Hadith also states that ***Banu Qurayzah themselves*** came down to submit to Sa'd's judgement (Sahih al-Bukhari 4121).

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 4121. https://sunnah.com/bukhari:4121

Sa'd was then lying in his tent in the mosque with the arrow wound from the Trench. He was brought riding a donkey. Abu Sa'id al-Khudri رضى الله عنه relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4121

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى سَعْدٍ، فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ قُومُوا إِلَى سَيِّدِكُمْ ـ أَوْ ـ خَيْرِكُمْ. فَقَالَ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ. فَقَالَ تَقْتُلُ مُقَاتِلَتَهُمْ وَتَسْبِي ذَرَارِيَّهُمْ. قَالَ قَضَيْتَ بِحُكْمِ اللَّهِ. وَرُبَّمَا قَالَ بِحُكْمِ الْمَلِكِ.

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه said: **The people of Qurayzah came down (from their fortresses) to submit to the judgement of Sa'd ibn Mu'adh. The Prophet ﷺ sent for Sa'd, and he came riding a donkey. When he drew near the mosque (prayer place there), he said to the Ansar: "Stand up for your chief" — or "the best of you".** He said: "These people have come down to submit to your judgement." Sa'd said: "Their fighters are to be killed and their children taken captive." He said: ***"You have judged by the judgement of Allah."*** And sometimes he said: ***"by the judgement of the King (Allah)."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Sa'd ibn Ibrahim, from Abu Umamah ibn Sahl, from Abu Sa'id al-Khudri رضى الله عنه.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4121; also Nos. 3043 and 6262; and Sahih Muslim No. 1768.

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:4121

His words ***"Stand up for your chief"*** honoured Sa'd. In a narration of ***Musnad Ahmad*** from 'A'ishah there is the addition: ***"…and help him down (from his donkey)"***, since Sa'd was wounded. Scholars take it as evidence that rising ***to help and welcome*** a respected person is good.

The lesson: the Messenger of Allah ﷺ ***did not judge them himself***, though he had the right. He referred the decision to an arbiter acceptable to the parties concerned — a just principle of ***arbitration*** (tahkim).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ARBITRATION (TAHKIM) IN ISLAM

Referring a decision to a mutually agreed judge is known as ***tahkim***. The Qur'an encourages it, for example in marital disputes: "send an arbitrator from his people and an arbitrator from her people" (An-Nisa' 4:35). Allah also says that when judging between people one must ***judge with justice*** (An-Nisa' 4:58).

In the events of Banu Qurayzah this principle was applied in the tensest of circumstances — after betrayal and siege. The Messenger of Allah ﷺ ***took no shortcut***, but referred the decision to a judge accepted by their own allies. The lesson: in disputes, seek ***a just third party*** and accept its ruling.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE JUDGEMENT OF SA'D IBN MU'ADH

On the way, the Aws surrounded Sa'd and pleaded with him. The sirah books say they told him: "O Abu 'Amr, be good to your allies." Sa'd gave his famous reply: ***"The time has come for Sa'd not to be swayed, in the cause of Allah, by the blame of any blamer."***

Jabir ibn 'Abdullah رضى الله عنهما narrates what happened to Sa'd before and after the judgement, with one very important detail:

HADITH — JAMI' AL-TIRMIDHI, NO. 1582

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ رُمِيَ يَوْمَ الأَحْزَابِ سَعْدُ بْنُ مُعَاذٍ فَقَطَعُوا أَكْحَلَهُ أَوْ أَبْجَلَهُ فَحَسَمَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّارِ فَانْتَفَخَتْ يَدُهُ فَتَرَكَهُ فَنَزَفَهُ الدَّمُ فَحَسَمَهُ أُخْرَى فَانْتَفَخَتْ يَدُهُ فَلَمَّا رَأَى ذَلِكَ قَالَ اللَّهُمَّ لاَ تُخْرِجْ نَفْسِي حَتَّى تُقِرَّ عَيْنِي مِنْ بَنِي قُرَيْظَةَ. فَاسْتَمْسَكَ عِرْقُهُ فَمَا قَطَرَ قَطْرَةً حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَحَكَمَ أَنْ يُقْتَلَ رِجَالُهُمْ وَيُسْتَحْيَى نِسَاؤُهُمْ يَسْتَعِينُ بِهِنَّ الْمُسْلِمُونَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَصَبْتَ حُكْمَ اللَّهِ فِيهِمْ. وَكَانُوا أَرْبَعَمِائَةٍ فَلَمَّا فَرَغَ مِنْ قَتْلِهِمُ انْفَتَقَ عِرْقُهُ فَمَاتَ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

Jabir رضى الله عنه said: **Sa'd ibn Mu'adh was shot on the day of al-Ahzab, and they severed the vein of his forearm. The Messenger of Allah ﷺ cauterised it with fire, and his hand swelled. He left it, and it bled again; he cauterised it once more, and his hand swelled. When Sa'd saw this, he prayed: "O Allah, do not take my soul until You have cooled my eyes concerning Banu Qurayzah." Then the vein held, and not a drop fell,** until they came down to submit to the judgement of Sa'd ibn Mu'adh. He was sent for, and he judged that their men be killed and their women spared, to be supported by the Muslims. The Messenger of Allah ﷺ said: ***"You have hit upon the judgement of Allah concerning them."*** They numbered ***four hundred***. When it was over, his vein burst open and he died. Abu 'Isa said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd, from Abu az-Zubayr, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Military Expeditions, Chapter on Surrendering to Arbitration, Hadith No. 1582.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam and Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:1582

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY THAT JUDGEMENT?

Sa'd's judgement was a penalty for ***treason in wartime***. Banu Qurayzah did not merely refuse to help; they conspired with ten thousand men who came to ***destroy*** Madinah, while the Muslim women and children were right beside them. Had the Confederates succeeded, the whole population of Madinah might well have been wiped out.

POINT	EXPLANATION
Who chose the arbiter?	Banu Qurayzah themselves submitted to Sa'd's judgement (4121)
Who was Sa'd?	Chief of the Aws, their own allies
For what offence?	Breaking the covenant while the state was under siege
Upon whom?	Fighting men only (1584), not women and children
The Prophet's ﷺ assessment	"You have hit upon Allah's judgement"

The Messenger of Allah ﷺ declared that the judgement ***matched Allah's ruling***. It was not born of personal vengeance, for Sa'd himself was their old ally. The lesson: a judge must rule by ***the truth***, not by ties or the pressure of his people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ONLY THOSE OF FIGHTING AGE

Sa'd's judgement named ***"the fighters"*** (al-muqatilah). How was it carried out? A witness from Banu Qurayzah themselves, who later embraced Islam, relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 1584

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطِيَّةَ الْقُرَظِيِّ، قَالَ عُرِضْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ فَكُنْتُ مِمَّنْ لَمْ يُنْبِتْ فَخُلِّيَ سَبِيلِي. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

'Atiyyah al-Qurazi رضى الله عنه said: **"We were presented to the Prophet ﷺ on the day of Qurayzah. Whoever had grown (pubic) hair — a sign of puberty — was killed, and whoever had not was let go. I was among those who had not, so I was let go."** Abu 'Isa (at-Tirmidhi) said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Hannad ibn as-Sari, from Waki' ibn al-Jarrah, from Sufyan ath-Thawri, from 'Abd al-Malik ibn 'Umayr, from 'Atiyyah al-Qurazi رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Military Expeditions, Chapter on Surrendering to Arbitration, Hadith No. 1584; also Sunan Abi Dawud No. 4404 and Sunan an-Nasa'i No. 3430.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam and Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:1584

'Atiyyah al-Qurazi was then still a child. Because he had not reached puberty he was ***set free***, then embraced Islam and became a Companion who narrated Hadith. His testimony shows the penalty was ***limited to adult men*** able to fight.

This agrees with the Prophet's ﷺ firm prohibition: when a woman was found killed in one of the battles, ***he forbade the killing of women and children*** (Sahih al-Bukhari 3015). It is also narrated from 'A'ishah رضى الله عنها that no woman of Banu Qurayzah was killed except one, because she herself had killed (Sunan Abi Dawud 2671, graded hasan).

GROUP	THEIR FATE (SOURCE)
Adult fighting men	Executed (Bukhari 4121, 4122; Tirmidhi 1582)
Boys	Set free (Tirmidhi 1584)
Women	Not killed, except one who had killed (Abu Dawud 2671)
Those who embraced Islam	Given safety with families and property (Bukhari 4028)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: even in a severe judgement, Islam ***distinguished*** between combatants and non-combatants. This is the foundation of the law of war in the Shari'ah — long before modern international conventions.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROPHET'S ﷺ INSTRUCTIONS TO HIS COMMANDERS

The principle of distinguishing combatants from non-combatants was no isolated event. Buraydah رضى الله عنه narrates that whenever the Messenger of Allah ﷺ appointed a commander, he advised him to fear Allah, then said: ***"Fight in the name of Allah, in the way of Allah… do not steal from the spoils, do not betray, do not mutilate the dead, and do not kill children."*** (Sahih Muslim 1731).

Note the prohibition ***"do not betray"*** in these instructions. The Muslims themselves were strictly forbidden from what Banu Qurayzah had done. The same Law that punished betrayal also ***bound the Muslims' hands*** from injustice.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HOW MANY WERE THEY?

How many men of Banu Qurayzah were executed? This question is often raised, and answering it requires us to ***distinguish the sources***.

SOURCE	NUMBER GIVEN
Jami' at-Tirmidhi 1582 (hasan sahih, from Jabir)	Four hundred
Ibn Ishaq (Sirah of Ibn Hisham)	Six to seven hundred
Some other sirah reports	Up to eight or nine hundred
Sahih al-Bukhari and Muslim	Give no number

The only number in a report graded sahih is ***four hundred***, in Jabir's Hadith narrated by at-Tirmidhi. The larger numbers come from the sirah books, whose chains are not on the level of sahih Hadith. Some scholars, Muslim and non-Muslim, have also discussed the accuracy of those larger figures.

SIRAH NOTE: SCHOLARLY DISCUSSION

Ibn Hajar al-'Asqalani in Fath al-Bari gathers the differing reports on this number without settling on one figure. In modern times, some writers such as ***W. N. Arafat*** (1976) questioned Ibn Ishaq's account, while others have defended it.

This eBook favours no figure beyond what the strongest report states. What is ***certain*** is this: the penalty fell on fighting men, for treason in wartime, by an arbiter they had accepted.

REFERENCES:

Ibn Hajar, Fath al-Bari; W. N. Arafat, "New Light on the Story of Banu Qurayza and the Jews of Medina", JRAS (1976).
https://en.wikipedia.org/wiki/Banu_Qurayza

The lesson: a Muslim is ***honest about his history***. We need not inflate numbers to frighten, nor deny events to please. We present what is authentic, and explain its wisdom.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ALLAH BROUGHT THEM DOWN FROM THEIR FORTRESSES

The Qur'an records these events in two brief verses at the end of the story of al-Ahzab, after Allah mentions how He drove back the enemy army:

"[so that] a party you killed, and you took captive a party"Tafsir Ibn Kathir 33:26.

"And He caused you to inherit their land and their homes and their properties and a land which you have not trodden"Tafsir Ibn Kathir 33:27.

QUR'ANIC EXPRESSION	EXPLANATION (TAFSIR IBN KATHIR)
"Who supported them"	Banu Qurayzah, who backed the Confederates
"From their fortresses"	The stone strongholds they thought would protect them
"Cast terror into their hearts"	The fear that Allah cast
"A land you have not trodden"	Khaybar, and the lands opened later

Notice that these verses attribute the action to ***Allah***: "He brought down… He cast… He caused you to inherit." The Muslims were only the means of Allah's decree. And the verse names the main cause: they ***"supported"*** the enemy that came to attack.

Ibn Kathir explains that ***"a land you have not trodden"*** refers to Khaybar, and some scholars include the lands of Persia and Rome opened later — in line with the glad tidings the Messenger of Allah ﷺ gave while breaking the great rock at the Trench (Book 12).

The lesson: the Qur'an tells of these events ***briefly and calmly***, without exaggeration. It is a lesson about the consequence of treachery, and about Allah's promise to those who are patient.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ANSAR'S PALMS RETURNED

Since the hijrah the Muhajirun had depended on the generosity of the Ansar, who shared their homes, orchards and dates (Book 8). After the events of Banu an-Nadir and Banu Qurayzah, this changed. Anas ibn Malik رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4120

حَدَّثَنَا ابْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، وَحَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ النَّبِيُّ صلى الله عليه وسلم قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي تَقُولُ كَلاَّ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ لاَ يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا، أَوْ كَمَا قَالَتْ، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ لَكِ كَذَا. وَتَقُولُ كَلاَّ وَاللَّهِ. حَتَّى أَعْطَاهَا، حَسِبْتُ أَنَّهُ قَالَ عَشَرَةَ أَمْثَالِهِ. أَوْ كَمَا قَالَ.

TRANSLATION:

Anas رضى الله عنه said: **A man (of the Ansar) would give some date palms to the Prophet ﷺ, until he conquered Qurayzah and an-Nadir (and then returned them).** My family told me to go to the Prophet ﷺ and ask for what they had given him, or part of it. The Prophet ﷺ had given it to Umm Ayman. Umm Ayman came and put a cloth around my neck, saying: "No! By Him besides whom there is no god, he will not give them to you when he has given them to me." The Prophet ﷺ said: "You will have such-and-such." She kept saying: "No, by Allah." ***Until he gave her — I think he said — ten times as much.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibn Abi al-Aswad, from Mu'tamir; and from Khalifah ibn Khayyat, from Mu'tamir, from his father Sulayman at-Taymi, 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 Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4120; also No. 2630; and Sahih Muslim No. 1771.

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:4120

This Hadith contains two stories. First, when the property of Banu an-Nadir and Qurayzah was divided, the Muhajirun no longer depended on the Ansar, so the Messenger of Allah ﷺ ***returned the date palms***

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

the Ansar had given back to their owners. Second, the story of ***Umm Ayman*** رضى الله عنها, who would not give back a gift she had received.

SIRAH NOTE: WHO WAS UMM AYMAN?

Umm Ayman (Barakah) رضى الله عنها was the Prophet's ﷺ nurse from childhood, after the death of his mother Aminah. He honoured her and called her ***"my mother after my mother"*** (sirah books). She was the mother of Usamah ibn Zayd رضى الله عنهما.

See how ***gently*** he dealt with her refusal: he did not rebuke her, but kept increasing the compensation until she was content — about ***ten times as much***. The Ansar's right was restored, and Umm Ayman's heart was cared for.

REFERENCES:

Wikipedia, "Umm Ayman (Baraka)"; Sahih Muslim 1771. https://en.wikipedia.org/wiki/Umm_Ayman_(Baraka)

The lesson: ***what was lent in hardship should be returned in ease***. And in restoring people's rights we still care for everyone's feelings with wisdom and generosity.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"JIBRIL IS WITH YOU"

War was not only with swords and arrows. At that time ***poetry*** was a very powerful medium; a satirical poem could spread across the whole Arabian Peninsula and ruin a people's honour. The idolaters used their poets to revile the Messenger of Allah ﷺ.

Al-Bara' ibn 'Azib رضى الله عنه narrates that the Prophet ﷺ said to Hassan ibn Thabit رضى الله عنه: ***"Answer their satire, and Jibril is with you."*** (Sahih al-Bukhari 4123). The next narration states that he said this ***on the day of Qurayzah*** (Sahih al-Bukhari 4124).

In Imam Muslim's narration, the Messenger of Allah ﷺ said of poetry that defends Islam: ***"It is harder on them than a shower of arrows"*** (Sahih Muslim 2490).

POINT	LESSON
Hassan ibn Thabit	Artistic and verbal gifts used to defend the truth
"Jibril is with you"	Allah helps those who defend His religion with the tongue
On the day of Qurayzah	The war of information ran alongside events on the field
Media today	Writing, video and social media are the "poetry" of our time

The lesson: defending the truth with ***true and beautiful words*** is part of striving in Allah's cause. But it must rest on truth — not slander, not lies, and not abuse that oversteps the limits.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D'S PRAYER AND DEATH

Let us return to the Hadith of 'A'ishah رضى الله عنها presented in Chapter 5. After the judgement was carried out, Sa'd made an extraordinary prayer: if any war with Quraysh remained, ***keep him alive***; if the war was over, ***let his death come through that wound***.

Allah answered his prayer. The wound in his forearm vein, which had stopped bleeding, suddenly ***burst open again***, so that his blood flowed to the nearby tent of Banu Ghifar. Sa'd died a martyr from the wound he received at the Trench. And his intuition was right: after the Trench, ***Quraysh never again attacked Madinah***.

SIRAH NOTE: RUFAYDAH AND THE CARE TENT

Ibn Ishaq relates that Sa'd was cared for in the tent of ***Rufaydah al-Aslamiyyah*** in the Prophet's Mosque. Rufaydah was a woman who devotedly treated the wounded and sick. Many writers describe her as among ***the first nurses in Islamic history***, and her name lives on in nursing awards in several Muslim countries today.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Rufaida Al-Aslamia". https://en.wikipedia.org/wiki/Rufaida_Al-Aslamia

MEDICAL NOTE: THE AL-AKHAL VEIN AND CAUTERY

The Hadith says Sa'd was shot in ***al-akhal***, a vein in the middle of the arm. Arab linguists and physicians identify it as the vein at the bend of the elbow — close to the ***median cubital vein*** used today to draw blood (Wikipedia, "Median cubital vein"). A wound to such a vein can cause heavy, recurring bleeding.

The Messenger of Allah ﷺ ***cauterised*** the wound with hot iron (Jami' at-Tirmidhi 1582; Sahih Muslim 2208). Cautery stops bleeding with heat, and the principle is still used in modern surgery through ***electrocautery*** (Wikipedia, "Cauterization"). Even so, he said: ***"I do not like to be treated with cautery"*** (Sahih al-Bukhari 5683) — that is, it is used only when needed.

The lesson: Sa'd did not ask for a long life for himself, but ***to strive in Allah's cause***. When his task was done, he asked to return to Him. His life was measured by the trust he fulfilled, not by the number of years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE THRONE OF THE MOST MERCIFUL SHOOK

The death of Sa'd ibn Mu'adh was no ordinary event. The Messenger of Allah ﷺ told of something never said of any other Companion:

HADITH — SAHIH AL-BUKHARI, NO. 3803

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ، خَتَنُ أَبِي عَوَانَةَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ. وَعَنِ الأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ. فَقَالَ رَجُلٌ لِجَابِرٍ فَإِنَّ الْبَرَاءَ يَقُولُ اهْتَزَّ السَّرِيرُ. فَقَالَ إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَّيْنِ ضَغَائِنُ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ.

TRANSLATION:

Jabir رضى الله عنه said: I heard the Prophet ﷺ say: **"The Throne shook at the death of Sa'd ibn Mu'adh."**

A man said to Jabir: "Al-Bara' says: 'The bier (as-sarir) shook.'" Jabir replied: "There was rivalry between these two tribes (Aws and Khazraj). I heard the Prophet ﷺ say: ***'The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh.'"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Fadl ibn Musawir, from Abu 'Awanah, from al-A'mash, from Abu Sufyan (Talhah ibn Nafi'), from Jabir ibn 'Abdullah رضى الله عنهما; and from al-A'mash, from Abu Salih, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Merits of Sa'd ibn Mu'adh, Hadith No. 3803; and Sahih Muslim No. 2466.

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:3803

Notice Jabir's firmness. Told that al-Bara' said it was ***the bier*** that shook, Jabir rejected that reading and stated the Prophet's words clearly: ***the Throne of the Most Merciful***. He would not let tribal feeling shape a narration. This is the Companions' honesty in passing on Hadith.

Imam an-Nawawi cites the view chosen by many scholars: the Throne truly shook as a sign of ***joy*** at the arrival of Sa'd's soul. We believe in it without asking how, for it is a matter of the unseen.

SIRAH NOTE: A BIER CARRIED BY ANGELS

Anas ibn Malik رضى الله عنه said: when Sa'd's bier was carried, the hypocrites said: "How light his bier is!" — mocking his judgement on Banu Qurayzah. When this reached the Prophet ﷺ, he said: ***"It was the angels carrying him."*** (Jami' at-Tirmidhi 3849, hasan sahih).

In an-Nasa'i's narration he said: "This is the one for whom the Throne moved, the gates of heaven were opened, and ***seventy thousand angels*** witnessed him. He was squeezed (by the grave) once, then released." (Sunan an-Nasa'i 2055, graded sahih by al-Albani). If even Sa'd felt the squeeze of the grave, we have all the more need to prepare.

REFERENCES:

Jami' at-Tirmidhi 3849; Sunan an-Nasa'i 2055. https://sunnah.com/nasai:2055

The lesson: standing with Allah is not measured by ***length of life*** or ***wealth***. Sa'd died young, yet the heavens and the Throne welcomed him. And the hypocrites' mockery did nothing to diminish his honour.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D'S HANDKERCHIEFS IN PARADISE

The Messenger of Allah ﷺ also described Sa'd's place in Paradise with a beautiful, easily understood comparison:

HADITH — SAHIH AL-BUKHARI, NO. 3802

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا. أَوْ أَلْيَنُ. رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ سَمِعَا أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Al-Bara' رضى الله عنه said: **A silk garment was given to the Prophet ﷺ as a gift. His Companions touched it and marvelled at its softness. He said: "Do you marvel at the softness of this? The handkerchiefs of Sa'd ibn Mu'adh (in Paradise) are better than it"** — or "softer". Qatadah and az-Zuhri narrated it, both having heard Anas, from the Prophet ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه; also Qatadah and az-Zuhri from Anas.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Merits of Sa'd ibn Mu'adh, Hadith No. 3802; and Sahih Muslim No. 2468.

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:3802

The Companions marvelled at the softness of silk, the costliest cloth of the time. He turned their gaze: the ***handkerchiefs*** — the humblest item, for wiping the hands — belonging to Sa'd in Paradise are better than the finest silk on earth. Imagine, then, his garments and palaces!

EVENT	THE LIFE OF SA'D IBN MU'ADH (SUMMARY)
Embracing Islam	Through the da'wah of Mus'ab ibn 'Umayr in Madinah, before the hijrah (sirah books)
His clan	All of Banu 'Abd al-Ashhal embraced Islam the same day (sirah books)
Badr and Uhud	At the Prophet's ﷺ side in battle (Books 9 and 10)
The Trench	Shot in the forearm vein (Bukhari 4122)
Banu Qurayzah	Judged by Allah's ruling (Bukhari 4121)
Death	Dhu al-Qa'dah 5 AH, aged about 37 (sirah books)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Only about ***six years*** separated Sa'd's acceptance of Islam from his death. Yet in that short span he brought his whole clan to Islam, fought in every battle, and became a just judge. The lesson: ***the blessing of a lifetime*** matters more than its length.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JUSTICE EVEN TOWARDS ENEMIES

The story of Banu Qurayzah is sometimes misused — either to accuse Islam of being a religion of violence, or by the ignorant to justify hatred of a people. Both are ***wrong***. The Qur'an lays down a firm principle:

"do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness"Tafsir Ibn Kathir 5:8.

Islam also forbids surprise betrayal, even towards a party feared to be treacherous: ***"throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors"***Tafsir Ibn Kathir 8:58.

PRINCIPLE	EVIDENCE
Keeping covenants	Al-Ma'idah 5:1; Al-Isra' 17:34
No betrayal, even of enemies	Al-Anfal 8:58
Justice even to those one dislikes	Al-Ma'idah 5:8
Not killing women and children	Sahih al-Bukhari 3015
Protecting non-Muslims under covenant	Sahih al-Bukhari 3166
Kindness to those who do not fight	Al-Mumtahanah 60:8

The Messenger of Allah ﷺ said: ***"Whoever kills a mu'ahad (a non-Muslim under a covenant of peace) will not smell the fragrance of Paradise"*** (Sahih al-Bukhari 3166). This shows that the lives of non-Muslims at peace ***are protected*** by the Shari'ah.

The events of Banu Qurayzah were ***a specific judgement*** by the legitimate authority, through an arbiter accepted by both sides, upon those who fought and betrayed a covenant in wartime. They ***can never be used as an excuse*** to harm any individual or people today.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JEWS HONOURED IN THE SIRAH

The sirah also records Jews ***honoured*** by the Messenger of Allah ﷺ. Among them was ***'Abdullah ibn Salam*** رضى الله عنه, a Jewish rabbi of Madinah who embraced Islam as soon as the Prophet arrived, and whom he described as among the people of Paradise (Sahih al-Bukhari 3812).

Ibn Ishaq also mentions ***Mukhayriq***, a wealthy Jewish rabbi who told his people on the day of Uhud: "You know that helping Muhammad is a duty upon you." He went out to fight with the Muslims and was killed, having willed his wealth to the Messenger of Allah ﷺ. The Prophet described him as ***"Mukhayriq, the best of the Jews"*** (sirah report). The lesson: Islam ***judges people by their deeds***, not by their race.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE BANU QURAYZAH STORIES

The story of Banu Qurayzah reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Figure 4: The status of sources for the Banu Qurayzah stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Brought down; terror; killed and captured; inheriting land	The Qur'an (Al-Ahzab 33:26–27) — certain
Jibril; the dust; 'Asr prayer; "Stand up for your chief"; Sa'd's judgement	Sahih al-Bukhari 4118–4122 — sahih
Zuhr prayer (other version)	Sahih Muslim 1770 — sahih
'Atiyyah al-Qurazi; the number 400; bier carried by angels	Jami' at-Tirmidhi 1584, 1582, 3849 — hasan sahih
The Throne shook; Sa'd's handkerchiefs	Sahih al-Bukhari 3803, 3802 — sahih
Only one woman killed	Sunan Abi Dawud 2671 — hasan
Huyayy and Ka'b; three offers; Abu Lubabah; 600–900	Sirah books (Ibn Ishaq) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUR'ANIC VERSES ON COVENANTS AND BETRAYAL

The story of Banu Qurayzah is a story about a covenant. Before the Qur'an tells of their end in Al-Ahzab 33:26–27 (chapter 17), it had already laid down clear principles about agreements: when they must be honoured, and what follows when they are broken.

AL-ANFAL 8:55–58

Allah says: "Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not believe; those with whom you made a covenant, but then they break their covenant every time, and they do not fear Allah" (Al-Anfal 8:55–56).

Ibn Kathir explains this verse in general terms: a group who break their word every time they give it. Some exegetes say the verse concerns Banu Qurayzah, among them Tanwir al-Miqbas, which is attributed to Ibn 'Abbas (scholars regard the attribution of that book to Ibn 'Abbas as weak). The next verse commands firmness in war against such a group (8:57), and verse 58 sets an important condition: if betrayal is feared, the agreement must first be openly cancelled, not followed by a surprise attack (Al-Anfal 8:58).

VERSE	PRINCIPLE	LINK TO THIS STORY
Al-Ma'idah 5:1	Fulfil all contracts	The Muslims kept the Constitution of Madinah (chapter 2)
Al-Isra' 17:34	Every covenant will be questioned	Each party is answerable for its own word
Al-Nahl 16:91–92	Do not break oaths after confirming them	The covenant torn up during the Trench (chapter 3)
Al-Tawbah 9:4	Complete the term for those who have not broken it	Loyal tribes were left in peace
Al-Anfal 8:72	No help against a people with whom there is a treaty	Treaties are honoured even with non-Muslims
Al-Anfal 8:58	Cancel an agreement openly; do not betray	Islam forbids surprise attacks on a treaty partner

HADITH: THE SIGNS OF A HYPOCRITE

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Prophet ﷺ said: "Four traits: whoever has all four is a pure hypocrite… when he is entrusted he betrays, when he speaks he lies, when he makes a covenant he breaks it (ghadar), and when he quarrels he transgresses."

Grade: SAHIH — Sahih al-Bukhari 34.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: A BANNER FOR EVERY BETRAYER

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be known."

Grade: SAHIH — Sahih al-Bukhari 3186; also from Ibn 'Umar, Sahih al-Bukhari 3187.

Both Hadith are addressed to the Muslims themselves. Betrayal is not a fault charged only to others; it is the most hated trait of hypocrisy, and the betrayer will be exposed before all creation on the Day of Resurrection.

LESSONS

The Qur'an requires us to keep our word with everyone, Muslim or non-Muslim. If the other side betrays, Islam still does not permit us to answer betrayal with betrayal; what is permitted is to cancel the agreement openly and fairly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THREE TRIBES, THREE COVENANTS, THREE OUTCOMES

The three major Jewish tribes of Madinah (chapter 1) were bound by the Constitution of Madinah. All three eventually left that agreement, but in different circumstances, and their outcomes also differed. This comparison helps us see that each decision was based on deeds, not on people or religion.

MATTER	BANU QAYNUQA'	BANU AN-NADIR	BANU QURAYZAH
Time	After Badr, 2 AH	Rabi' al-Awwal, 4 AH	Dhu al-Qa'dah, 5 AH
Deed	Declared hostility and violated the honour of a Muslim woman in the market (sirah books)	Plotted to kill the Messenger of Allah ﷺ while he sat beneath their wall (sirah books)	Tore up the covenant and sided with the Confederates during the siege of Madinah (chapter 3)
Situation	Time of peace	Time of peace	Time of war; Madinah threatened from within
Outcome	Expelled to Syria, allowed to take movable property (sirah books)	Expelled, some to Khaybar and some to Syria; Surah Al-Hashr revealed	Surrendered to the judgement of Sa'd ibn Mu'adh (chapters 13–14)

HADITH: THE DIFFERENT FATES OF BANU AN-NADIR AND QURAYZAH

Ibn 'Umar رضى الله عنهما said: Banu an-Nadir and Qurayzah fought (the Messenger of Allah ﷺ). He expelled Banu an-Nadir and let Qurayzah stay, treating them kindly, until Qurayzah in turn fought him.

Grade: SAHIH — Sahih al-Bukhari 4028; Sahih Muslim 1766.

This Hadith is important. When Banu an-Nadir were expelled, Banu Qurayzah were not touched; they were even treated kindly. They were not punished for what another tribe had done. Only when they themselves fought the Muslims at the most critical moment was action taken against them.

The different outcomes also reflect different circumstances. Banu Qaynuqa' and Banu an-Nadir broke their agreements in peacetime, and they were expelled. Banu Qurayzah broke theirs while the whole of Madinah was besieged by ten thousand troops, and their betrayal could have led to the killing of Muslim women and children behind the lines (chapter 1). They also chose, themselves, to surrender to Sa'd's judgement (chapter 13).

LESSONS

Justice requires us to judge every party by its own deeds. Islam does not punish one people for the wrongs of another, and it does not treat betrayal in peacetime as the same as betrayal in war.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PEOPLE OF THE BANU QURAYZAH EVENTS

The tables below summarise the main people mentioned in this eBook and their roles. The source of each piece of information is given so that readers can tell authentic narrations apart from the narrations of the sirah books.

ON THE SIDE OF THE MUSLIMS

PERSON	ROLE	SOURCE
Sa'd ibn Mu'adh رضى الله عنه	Chief of Aws; the chosen judge; died of his wound from the Trench	Sahih al-Bukhari 4121, 3803
Abu Lubabah رضى الله عنه	Old ally of Qurayzah; made a mistaken gesture and repented	Sirah books (chapter 11)
Sa'd ibn 'Ubadah رضى الله عنه	Chief of Khazraj; envoy sent to confirm the news of betrayal	Sirah books (chapter 4)
'Abdullah ibn Rawahah رضى الله عنه	Also one of the envoys	Sirah books
'Ali ibn Abi Talib رضى الله عنه	Banner-bearer on the march to Banu Qurayzah	Sirah books
Khallad ibn Suwayd رضى الله عنه	Martyred when a millstone was dropped from the fortress	Sirah books
Thabit ibn Qays ibn Shammas رضى الله عنه	Asked for the life of az-Zabir ibn Bata, who had once done him a kindness	Sirah books
Salma bint Qays (Umm al-Mundhir) رضى الله عنها	Asked for the life of Rifa'ah ibn Samaw'al	Sirah books

ON THE SIDE OF BANU QURAYZAH AND THEIR ALLIES

PERSON	ROLE	SOURCE
Ka'b ibn Asad	Chief of Qurayzah; holder of the covenant; put forward three proposals	Sirah books (chapters 3, 10)
Huyayy ibn Akhtab	Leader of Banu an-Nadir; persuaded Ka'b to break the covenant	Sirah books (chapter 3)
'Amr ibn Su'da	Refused to join the betrayal and left the fortress	Sirah books (chapter 12)
Tha'labah and Usayd ibn Sa'yah; Asad ibn 'Ubayd	Embraced Islam on the night before the surrender	Sirah books (chapter 12)
'Atiyyah al-Qurazi رضى الله عنه	A boy who was set free, later a Companion	Jami' at-Tirmidhi 1584

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERSON	ROLE	SOURCE
az-Zabir ibn Bata	Granted safety at Thabit's request, but chose to share his people's fate	Sirah books
Rifa'ah ibn Samaw'al	Spared at Umm al-Mundhir's request; said to have embraced Islam	Sirah books
Rayhanah bint Zayd	A captive; whether she was married to the Messenger of Allah ﷺ is disputed	Sirah books (question 9)

SIRAH NOTE: THABIT IBN QAYS AND AZ-ZABIR IBN BATA

Ibn Ishaq narrates that az-Zabir ibn Bata had once freed Thabit ibn Qays in the days of Jahiliyyah. Thabit wished to repay the favour, so he asked the Messenger of Allah ﷺ to pardon az-Zabir, and the request was granted, including for his family and property. But az-Zabir, on learning the fate of his people's leaders, chose not to live on without them.

Status: a narration of the sirah books (Ibn Hisham, al-Sirah al-Nabawiyyah, chapter on Banu Qurayzah); it is not found in Sahih al-Bukhari or Muslim.

These stories, though from the sirah books, show that the door of intercession and pardon remained open. The Companions were allowed to plead for those who had once been kind to them, and the Messenger of Allah ﷺ accepted their pleas.

LESSONS

Behind a grave event stand very different faces: some who betrayed, some who refused to betray, some who chose Islam, and Companions who remembered the kindness of an old enemy. History is not just numbers; it is the choices of human beings.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SCHOLARS FROM THE DESCENDANTS OF QURAYZAH

The events of Banu Qurayzah did not end the story of their descendants. The boys who were set free that day (chapter 15) grew up in the society of Madinah, and some of them and their children became respected figures of learning.

ʻATIYYAH AL-QURAZI رضى الله عنه

ʻAtiyyah himself narrated that he was among the boys who had not reached puberty on the day of Qurayzah, and so he was set free (Jami' at-Tirmidhi 1584; chapter 15). He later embraced Islam and became a Companion of the Messenger of Allah ﷺ. His Hadith is recorded in the books of Sunan, and scholars use it as evidence on the signs of puberty.

MUHAMMAD IBN KAʻB AL-QURAZI

Muhammad ibn Kaʻb al-Qurazi was a Tabiʻi of Madinah, well known as an exegete of the Qur'an and for his asceticism and scrupulous piety. Biographers of narrators such as al-Bukhari in al-Tarikh al-Kabir and Ibn Hajar in Tahdhib al-Tahdhib mention that his father, Kaʻb, was among the boys of Banu Qurayzah who were not killed that day. Reports of the year of his death differ, from about 108 to 120 AH (sunnah.com, narrator Muhammad ibn Kaʻb al-Qurazi).

Many of Muhammad ibn Kaʻb's explanations are quoted by Imam al-Tabari and Ibn Kathir in their books of tafsir. The grandson of a people who had broken their covenant became a teacher who taught the Ummah the meaning of the Book of Allah.

> **NOTE: STATUS OF THE INFORMATION**
>
> The story of ʻAtiyyah al-Qurazi is in a Hadith graded hasan sahih by al-Tirmidhi. The information about Muhammad ibn Kaʻb al-Qurazi and his father is taken from the books of narrator biographies (rijal), not from Sahih al-Bukhari or Muslim.

LESSONS

Allah brings forth the living from the dead. The wrongs of an earlier generation do not close the door of guidance for the next. Islam judges every person by his own deeds: "And no bearer of burdens will bear the burden of another" (Al-Anʻam 6:164).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF THE BANU QURAYZAH EVENTS

The table below arranges the events of this eBook in order. The dates come from the sirah books, and reports about the length of some events differ.

TIME	EVENT	SOURCE
1 AH	The Constitution of Madinah binds the Muslims and the Jewish tribes	Sirah books (chapter 2)
4 AH	Banu an-Nadir expelled; Banu Qurayzah left in peace and treated kindly	Sahih al-Bukhari 4028
Shawwal 5 AH	The Confederates besiege Madinah; the Battle of the Trench	Series 12
During the siege	Huyayy persuades Ka'b; the covenant is torn up	Sirah books (chapter 3)
During the siege	Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah and others sent to confirm the news	Sirah books (chapter 4)
End of the siege	The wind and the armies of Allah; the Confederates withdraw	Al-Ahzab 33:9, 25
The day of withdrawal	Jibril comes: "Have you laid down your arms?"	Sahih al-Bukhari 4122
The same day	"Let no one pray 'Asr except at Banu Qurayzah"	Sahih al-Bukhari 4119
Dhu al-Qa'dah 5 AH	Siege of the fortresses; about 25 nights according to Ibn Ishaq	Sirah books (chapter 9)
During the siege	Ka'b's three proposals; Abu Lubabah's gesture and repentance	Sirah books (chapters 10–11)
The night before surrender	Several men embrace Islam	Sirah books (chapter 12)
Day of surrender	Sa'd called to judge; "Stand up for your chief"	Sahih al-Bukhari 4121
After that	The judgement carried out; boys and women not killed	Jami' at-Tirmidhi 1584
Soon afterwards	Sa'd's wound reopens; he dies; the Throne shakes	Sahih al-Bukhari 4122, 3803

LESSONS

The timeline shows that the Banu Qurayzah events were not a sudden act. They were preceded by years of covenant, by kind treatment after the expulsion of Banu an-Nadir and by confirmation of the news, and they ended with an agreed arbitration. Understanding the order of events helps us judge fairly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT BANU QURAYZAH

1. WERE BANU QURAYZAH PUNISHED BECAUSE THEY WERE JEWS?

No. They lived peacefully in Madinah for years under the Constitution of Madinah, and they were left in peace and treated kindly after Banu an-Nadir were expelled (Sahih al-Bukhari 4028; chapter 25). Action was taken because they tore up the covenant and sided with the enemy in wartime. To the end of his life the Messenger of Allah ﷺ still dealt with Jews; when he died, his armour was pledged to a Jew for thirty sa' of barley (Sahih al-Bukhari 2916).

2. WHO PASSED THE JUDGEMENT?

Banu Qurayzah themselves agreed to come down from their fortresses on the judgement of Sa'd ibn Mu'adh, chief of Aws and their long-standing ally (Sahih al-Bukhari 4121; chapters 13–14). The Messenger of Allah ﷺ then said that Sa'd had judged with the judgement of Allah.

3. WHY WERE THEY NOT SIMPLY EXPELLED LIKE BANU AN-NADIR?

Because the circumstances were different (chapter 25). Banu an-Nadir broke their agreement in peacetime, whereas Banu Qurayzah did so while Madinah was besieged and the lives of Muslim women and children were at risk. In addition, Huyayy ibn Akhtab, who had been expelled with Banu an-Nadir earlier, came back to incite the tribes to attack Madinah, showing that expulsion had not ended the threat.

4. WERE WOMEN AND CHILDREN KILLED?

No. Boys who had not reached puberty were set free (Jami' at-Tirmidhi 1584), and women were not killed except for one woman who had killed a Muslim (Sunan Abi Dawud 2671, hasan; chapter 15). This agrees with the Messenger of Allah's ﷺ prohibition on killing women and children in war (Sahih al-Bukhari 3015).

5. HOW MANY WERE EXECUTED?

The only number in a narration graded authentic is four hundred (Jami' at-Tirmidhi 1582). The figures of six hundred to nine hundred come from the sirah books, and some modern scholars question them (chapter 16). This eBook holds to the strongest narration and neither exaggerates nor denies the event.

6. HOW LONG DID THE SIEGE OF THE FORTRESSES LAST?

Ibn Ishaq says twenty-five nights; other reports say fifteen nights or about a month (chapter 9). The Qur'an and authentic Hadith do not state its length.

7. IS IT TRUE THAT ABU LUBABAH TIED HIMSELF TO A PILLAR OF THE MOSQUE?

This story is well known in the sirah and tafsir books (chapter 11). Ibn Ishaq narrates it, and some exegetes link it to Al-Anfal 8:27 or Al-Tawbah 9:102. It is not in Sahih al-Bukhari or Muslim, so it is presented as a

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

sirah narration. The pillar attributed to him in the Prophet's Mosque is known as Ustuwanat Abi Lubabah or Ustuwanat al-Tawbah.

8. DOES THE 'ASR PRAYER AT BANU QURAYZAH ALLOW US TO DELAY PRAYER?

No. That Hadith teaches about ijtihad and the etiquette of differing in understanding an instruction (chapters 7–8), not permission to delay prayer without reason. The Messenger of Allah ﷺ blamed neither group, because both were striving to obey him.

9. WAS RAYHANAH BINT ZAYD A WIFE OF THE MESSENGER OF ALLAH ﷺ?

The sirah scholars differ. According to Ibn Ishaq, Rayhanah remained a bondwoman of the Messenger of Allah ﷺ until he died. According to Ibn Sa'd and other reports, he freed and married her. No authentic Hadith settles the matter, so it is left as a point of difference (Wikipedia, "Rayhana bint Zayd").

10. DOES THIS EVENT CONTRADICT "THERE IS NO COMPULSION IN RELIGION"?

No. The verse "There is no compulsion in religion" (Al-Baqarah 2:256) concerns entering the faith. Banu Qurayzah were not punished for refusing Islam; they had lived for years with their own religion. The judgement concerned betrayal in wartime. Indeed, those who embraced Islam and those who refused to join the betrayal, such as 'Amr ibn Su'da, were spared (chapter 12).

11. CAN THIS EVENT BE USED AS A REASON FOR HOSTILITY TOWARDS NON-MUSLIMS TODAY?

No. This event was a specific decision by the lawful authority, through an agreed judge, against a group who fought the Muslims in wartime (chapter 22). The general principle of Islam towards non-Muslims who do not fight is kindness and justice (Al-Mumtahanah 60:8), and whoever kills a non-Muslim under a peace covenant will not smell the fragrance of Paradise (Sahih al-Bukhari 3166).

12. WHAT IS THE GREATEST LESSON OF THIS STORY?

Keeping one's word and being just. The Muslims kept the covenant until the other side broke it; they confirmed the news before acting; they accepted arbitration; and they distinguished between fighters and women and children. At the same time, Islam teaches us to be honest with history: to distinguish what is certain from what is disputed.

LESSONS

Questions about Banu Qurayzah are often asked, sometimes in good faith and sometimes to accuse. The best answer is to return to the Qur'an, authentic Hadith and sirah narrations whose grades are made clear, and to explain them calmly, fairly and honestly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The events of Banu Qurayzah close the chapter of the Battle of the Trench. It is a story of ***promise and betrayal***, of ***justice and arbitration***, and of a Companion whose life was short but whose death shook the Throne.

LESSON	FROM THE EVENTS OF BANU QURAYZAH
Keeping one's word	The Muslims kept the covenant until the other side broke it
Verify news	Envoys were sent to confirm the news
Differing without dividing	The 'Asr prayer at Banu Qurayzah
Swift repentance	Abu Lubabah and the Pillar of Repentance
The door of Islam open	Those who embraced Islam were given safety
A just judge	Sa'd did not yield to his people's pressure
Distinguishing fighters	Children and women were not killed
Honesty with history	Distinguishing sahih reports from sirah reports
A blessed lifetime	The Throne shook for Sa'd

BANU QURAYZAH IN OUR LIVES

We may never face the siege of a fortress, but we are always tested by ***promises***: to Allah, to family, to employers, to neighbours and to society. This story teaches us to ***keep our word in hardship***, to be just even to those we dislike, and to repent quickly when we err — like Abu Lubabah.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 14*** — the events after Banu Qurayzah. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 13

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Baqarah 2:146; Al-Ma'idah 5:1, 8; Al-Anfal 8:27, 56–58; Al-Ahzab 33:26–27). https://tafsir.app/ibn-katheer/33/26

HADITH

Sahih al-Bukhari 2846, 3015, 3166, 3802, 3803, 4028, 4118, 4119, 4120, 4121, 4122, 4123, 4124, 5683. https://sunnah.com/bukhari

Sahih Muslim 1766, 1768, 1769, 1770, 1771, 2208, 2466, 2468, 2490. https://sunnah.com/muslim

Jami' at-Tirmidhi 1582, 1584, 3743, 3849; Sunan Abi Dawud 2671; Sunan an-Nasa'i 2055. https://sunnah.com

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on Banu Qurayzah.

Ibn Sa'd, at-Tabaqat al-Kubra; Abu 'Ubayd, al-Amwal.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on Banu Qurayzah.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi; an-Nawawi, Sharh Sahih Muslim.

W. N. Arafat, "New Light on the Story of Banu Qurayza and the Jews of Medina", Journal of the Royal Asiatic Society (1976).

Wikipedia, "Banu Qurayza". https://en.wikipedia.org/wiki/Banu_Qurayza

Wikipedia, "Invasion of Banu Qurayza". https://en.wikipedia.org/wiki/Invasion_of_Banu_Qurayza

Wikipedia, "Constitution of Medina". https://en.wikipedia.org/wiki/Constitution_of_Medina

Wikipedia, "Sa'd ibn Mu'adh". https://en.wikipedia.org/wiki/Sa%27d_ibn_Mu%27adh

Wikipedia, "Rufaida Al-Aslamia". https://en.wikipedia.org/wiki/Rufaida_Al-Aslamia

Wikipedia, "Cauterization". https://en.wikipedia.org/wiki/Cauterization

Wikipedia, "Median cubital vein". https://en.wikipedia.org/wiki/Median_cubital_vein

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 34 (the four signs of a hypocrite). https://sunnah.com/bukhari:34

Sahih al-Bukhari 3186, 3187 (a banner for every betrayer). https://sunnah.com/bukhari:3186

Sahih al-Bukhari 4028; Sahih Muslim 1766 (Banu an-Nadir and Qurayzah). https://sunnah.com/bukhari:4028

Sahih al-Bukhari 2916 (armour pledged to a Jew). https://sunnah.com/bukhari:2916

Sahih al-Bukhari 3015 (prohibition on killing women and children). https://sunnah.com/bukhari:3015

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Sahih al-Bukhari 3166 (killing a mu'ahad). https://sunnah.com/bukhari:3166

Tafsir Ibn Kathir and Tanwir al-Miqbas, Al-Anfal 8:56. https://surahquran.com/tafsir-english-aya-56-sora-8.html

sunnah.com, narrator profile of Muhammad ibn Ka'b al-Qurazi. https://sunnah.com/narrator/7252

Wikipedia, "Rayhana bint Zayd". https://en.wikipedia.org/wiki/Rayhana_bint_Zayd

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PART EIGHT

The Slander Affair

The Prophet's Sirah — Series 14

The Campaign of Banu al-Mustaliq and the Innocence of 'A'ishah, According to the Qur'an and Authentic Hadith

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SLANDER AFFAIR

Earlier books told of battles with swords and arrows. The fourteenth book of The Prophet's Sirah tells of a different kind of battle — one whose weapon was ***the tongue***. It began with a necklace lost in the desert, and ended with ***ten verses of Surah An-Nur*** that will be recited until the Day of Resurrection.

This event is known as ***al-Ifk*** — "the great lie". After the campaign against ***Banu al-Mustaliq***, the hypocrites spread a false accusation against ***'A'ishah*** رضى الله عنها, the wife of the Messenger of Allah ﷺ. For a month the Prophet's ﷺ home was shrouded in grief, until Allah Himself sent down 'A'ishah's vindication from above the heavens.

The story is narrated by 'A'ishah herself in one of the longest Hadith in Sahih al-Bukhari (Sahih al-Bukhari 4141). This eBook follows that account step by step, and ends with a lesson much needed in the age of ***social media***: how to guard the tongue from slander.

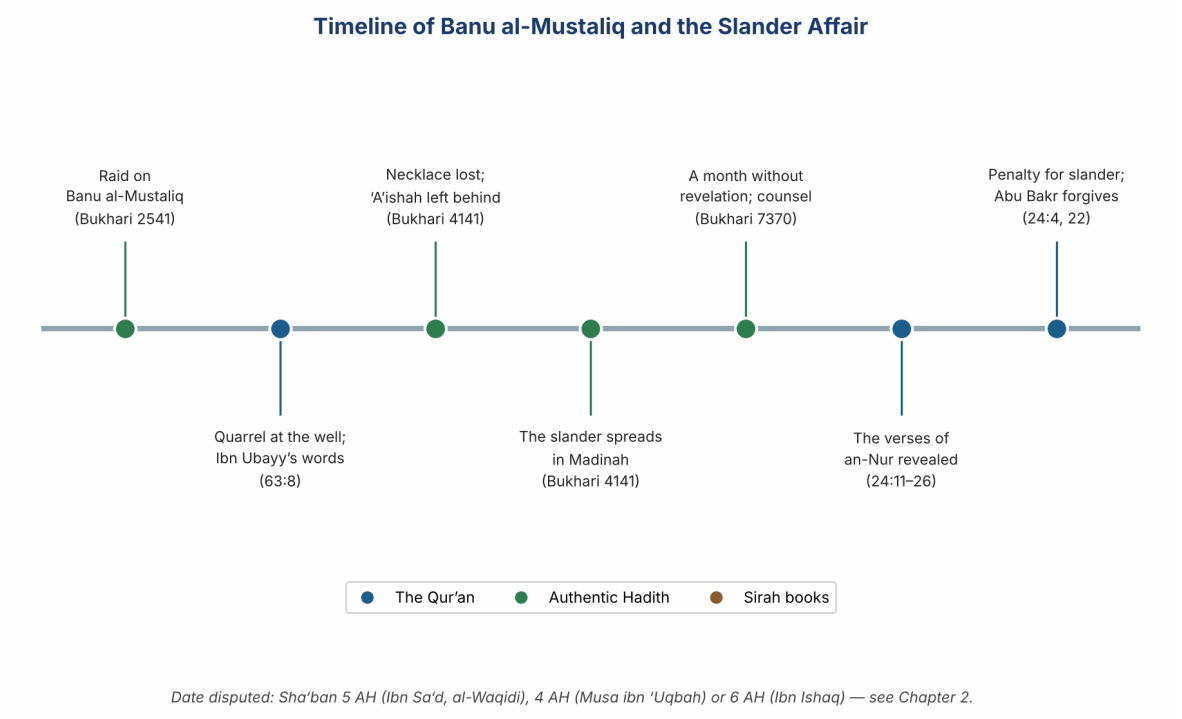


Figure 1: Timeline of Banu al-Mustaliq and the Slander Affair.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU AL-MUSTALIQ AND THE WELL OF AL-MURAYSI'

Banu al-Mustaliq were a branch of the tribe of ***Khuza'ah*** living in the coastal area between Makkah and Madinah. Their water source was called ***al-Muraysi'***, so this campaign is also known as ***the Campaign of al-Muraysi'***. The sirah books say their chief, ***al-Harith ibn Abi Dirar***, was gathering an army to attack Madinah.



Schematic only. Al-Muraysi' was the water source of Banu al-Mustaliq of Khuza'ah, in the coastal area between Makkah and Madinah.

Figure 2: The location of al-Muraysi' between Makkah and Madinah (schematic).

The Messenger of Allah ﷺ moved first, before they could attack. 'Abdullah ibn 'Umar رضى الله عنهما, who was in that army, relates:

HADITH — SAHIH AL-BUKHARI, NO. 2541

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ. حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ.

TRANSLATION:

Ibn 'Awn said: I wrote to Nafi', and he wrote back to me: **The Prophet ﷺ attacked Banu al-Mustaliq while they were unaware and their livestock were being watered at the water. He killed their fighters, took their children (and women) captive, and on that day he obtained Juwayriyah. *'Abdullah ibn 'Umar told me this, and he was in that army.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn al-Hasan, from 'Abdullah ibn al-Mubarak, from Ibn 'Awn, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manumission, Chapter on Whoever Owned Arab Slaves, Hadith No. 2541; and Sahih Muslim No. 1730.

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:2541

Scholars take this Hadith as evidence that ***the call to Islam had already reached*** Banu al-Mustaliq, so it did not have to be repeated before the attack. Imam an-Nawawi and Ibn Hajar explain that the call to Islam is obligatory for a people who have never heard it.

SIRAH NOTE: A SHORT CAMPAIGN

The sirah books say the fighting was brief. Banu al-Mustaliq were defeated, and many of them were captured with their property. The size of the Muslim army is not given in the authentic Hadith; the sirah books say many hypocrites joined this campaign hoping for booty, since the journey was short.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Invasion of Banu Mustaliq".
https://en.wikipedia.org/wiki/Invasion_of_Banu_Mustaliq

The lesson: the hypocrites' presence was the ***background*** to the two trials that followed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHEN DID THESE EVENTS HAPPEN?

This book is placed after Book 13 (Banu Qurayzah) by theme. But the exact date of the campaign of Banu al-Mustaliq is ***disputed*** by the scholars. Imam al-Bukhari himself writes at the head of the chapter on this campaign:

"Chapter on the campaign of Banu al-Mustaliq of Khuza'ah, which is the campaign of al-Muraysi'. Ibn Ishaq said: it was in the year six. Musa ibn 'Uqbah said: the year four." (Sahih al-Bukhari, Book of al-Maghazi).

SCHOLAR	DATE GIVEN
Musa ibn 'Uqbah	4 AH
Ibn Sa'd and al-Waqidi	Sha'ban 5 AH
Ibn Ishaq	Sha'ban 6 AH
Ibn Hajar (Fath al-Bari)	Favours 5 AH based on clues in the Hadith

One important clue is that ***Sa'd ibn Mu'adh*** رضى الله عنه is mentioned in the Hadith of al-Ifk (Chapter 12).

Sa'd died after the events of Banu Qurayzah in Dhu al-Qa'dah 5 AH (Book 13). So many scholars, including Ibn Hajar, hold that the campaign of Banu al-Mustaliq took place in ***Sha'ban 5 AH***, that is, ***before*** the Battle of the Trench. Other scholars offer different explanations, and the discussion in Fath al-Bari is lengthy.

The lesson: the hadith scholars were ***meticulous and honest***. They did not hide differences of opinion, but gathered and weighed them with evidence. What matters for us is the ***lesson*** of these events, which does not change whatever the date.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JUWAYRIYAH: THE BRIDE WHO FREED HER PEOPLE

Among the captives of Banu al-Mustaliq was ***Juwayriyah bint al-Harith***, the daughter of their chief. The Hadith of 'Abdullah ibn 'Umar in Chapter 1 says he "obtained Juwayriyah" that day. 'A'ishah رضى الله عنها relates what happened next:

Juwayriyah fell to the share of Thabit ibn Qays ibn Shammas رضى الله عنه, and she made an agreement to buy her freedom. She came to the Messenger of Allah ﷺ asking for help with her ransom. He said: ***"Would you like something better than that? I will pay your ransom and marry you."*** She agreed. When people heard that the Messenger of Allah ﷺ had married her, they freed the captives in their hands, saying: ***"They are the in-laws of the Messenger of Allah ﷺ."*** 'A'ishah said: ***"I know of no woman who was a greater blessing to her people than she. A hundred households of Banu al-Mustaliq were freed because of her."*** (Sunan Abi Dawud 3931, graded hasan by al-Albani).

Imam Muslim also narrates that her original name was ***Barrah***, and the Messenger of Allah ﷺ changed it to ***Juwayriyah*** (Sahih Muslim 2140). She became one of the ***Mothers of the Believers***, known for her abundant remembrance of Allah.

EFFECT OF THE MARRIAGE	EXPLANATION
Captives freed	About a hundred households gained their freedom
Enmity ended	Banu al-Mustaliq became in-laws, not enemies
Juwayriyah honoured	From captive to Mother of the Believers
Wisdom in da'wah	Her tribe later embraced Islam (sirah books)

The lesson: the Messenger of Allah ﷺ turned ***defeat into mercy***. One wise decision ended enmity and freed a whole people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JUWAYRIYAH'S REMEMBRANCE

Juwayriyah رضى الله عنها was known for her worship. She narrated that the Messenger of Allah ﷺ left her at dawn while she was in her place of prayer, then returned in the forenoon and she was still sitting there. He said: ***"After leaving you I said four phrases three times; if they were weighed against all you have said since morning, they would outweigh it: Subhanallahi wa bihamdihi, 'adada khalqihi, wa rida nafsihi, wa zinata 'arshihi, wa midada kalimatihi."*** (Sahih Muslim 2726).

Its meaning: ***"Glory be to Allah and praise be to Him, as many times as the number of His creation, as much as pleases Him, as heavy as His Throne, and as much as the ink of His words."*** This remembrance was taught to a woman who had once been a war captive — and through her it became a lesson for the whole ummah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CALL OF JAHILIYYAH AT THE WELL

After the victory, while the Muslim army rested at the well of al-Muraysi', a small scuffle nearly sparked a great split. Jabir ibn 'Abdullah رضى الله عنهما relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 3315

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ يَرَوْنَ أَنَّهَا غَزْوَةُ بَنِي الْمُصْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ وَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ فَسَمِعَ ذَلِكَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ. قَالُوا رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ. فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أُبَىِّ ابْنُ سَلُولَ فَقَالَ أَوَقَدْ فَعَلُوهَا وَاللَّهِ (لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ) فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم دَعْهُ لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ. وَقَالَ غَيْرُ عَمْرٍو فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لاَ تَنْقَلِبُ حَتَّى تُقِرَّ أَنَّكَ الذَّلِيلُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم الْعَزِيزُ. فَفَعَلَ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: We were on a campaign — Sufyan said: they held it was ***the campaign of Banu al-Mustaliq*** — and **a man of the Muhajirun struck a man of the Ansar on the back. The Muhajir cried: "O Muhajirun!" and the Ansari cried: "O Ansar!" The Prophet ﷺ heard it and said: "What is this call of the Jahiliyyah?"** They said: "A man of the Muhajirun struck a man of the Ansar." The Messenger of Allah ﷺ said: ***"Leave it, for it is foul."*** 'Abdullah ibn Ubayy ibn Salul heard of it and said: "Have they done it? By Allah, if we return to Madinah, ***the more honoured will surely expel the more humble from it.***" 'Umar said: "O Messenger of Allah, let me strike the neck of this hypocrite." The Prophet ﷺ said: ***"Leave him, lest people say that Muhammad kills his companions."*** Someone other than 'Amr narrated: His son, ***'Abdullah ibn 'Abdullah***, said to him: "By Allah, you will not go back until you admit that you are the humble one and the Messenger of Allah ﷺ is the honoured one." And he did so. Abu 'Isa said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ibn Abi 'Umar, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdullah رضى الله عنهما.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Chapters on Tafsir, Chapter on Surat al-Munafiqun, Hadith No. 3315; its origin is in Sahih al-Bukhari No. 4905 and Sahih Muslim No. 2584.

GRADE: HASAN SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam. The story of the quarrel is also in Sahih al-Bukhari 4905.

Source: https://sunnah.com/tirmidhi:3315

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"LEAVE IT — IT IS FOUL!"

The cries ***"O Muhajirun!"*** and ***"O Ansar!"*** seem harmless — both are honoured names in the Qur'an. But when they become a call to ***faction and hostility***, they become a call of the Jahiliyyah. The Messenger of Allah ﷺ described it as something ***foul***.

The same Hadith is narrated by al-Bukhari (Sahih al-Bukhari 4905). Note too his reply to 'Umar: ***"Leave him, lest people say that Muhammad kills his companions."*** He guarded ***the good name of the call to Islam***, since outsiders could not tell hypocrite from believer.

The lesson: ***'asabiyyah*** — blind loyalty to clan, race or group — can split the ummah even after victory. Islam unites us on faith, not on lineage or group.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ZAYD IBN ARQAM VINDICATED BY ALLAH

The words of 'Abdullah ibn Ubayy — ***"the more honoured will expel the more humble"*** — were heard by a young man of the Ansar, ***Zayd ibn Arqam*** رضى الله عنه. He reported them, and what happened to him became a lesson in ***truth put to the test***:

HADITH — SAHIH AL-BUKHARI, NO. 4900

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ، يَقُولُ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ وَلَوْ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَدَعَانِي فَحَدَّثْتُهُ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَدَّقَهُ فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَقَتَكَ. فَأَنْزَلَ اللَّهُ تَعَالَى {إِذَا جَاءَكَ الْمُنَافِقُونَ} فَبَعَثَ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقَرَأَ فَقَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ يَا زَيْدُ.

TRANSLATION:

Zayd ibn Arqam رضى الله عنه said: **I was on a campaign and heard 'Abdullah ibn Ubayy say: "Do not spend on those who are with the Messenger of Allah until they disperse from around him. And if we return (to Madinah), the more honoured will surely expel the more humble from it."** I told my uncle — or 'Umar — and he told the Prophet ﷺ. He called me and I told him. Then the Messenger of Allah ﷺ sent for 'Abdullah ibn Ubayy and his companions, and they swore they had not said it. So the Messenger of Allah ﷺ disbelieved me and believed him. ***I was struck by a grief such as had never struck me before.*** I sat at home… Then Allah revealed: "When the hypocrites come to you…" The Prophet ﷺ sent for me, recited it, and said: ***"Allah has confirmed your truthfulness, O Zayd."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Raja', from Isra'il, from Abu Ishaq, from Zayd ibn Arqam رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surat al-Munafiqun, Hadith No. 4900; also Nos. 4901–4904; and Sahih Muslim No. 2772.

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:4900

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Allah exposed Ibn Ubayy's words in Surah Al-Munafiqun: ***"And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know"***Tafsir Ibn Kathir 63:8.

Imagine Zayd's feelings: a young man who told the truth but was disbelieved because grown men swore to deny it. He ***did not lie to defend himself***, nor take revenge. He only sat at home in grief — and then Allah Himself confirmed him by revelation.

The lesson: one who tells the truth may ***be disbelieved for a while***, but Allah does not let the truth be lost. Zayd's story is a prelude to 'A'ishah's: both were wronged, both were patient, and both were vindicated by the Qur'an.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A SON WHO CHOSE THE TRUTH

Jabir's Hadith in Chapter 4 ends with a moving detail: Ibn Ubayy's own son, also named ***'Abdullah*** رضى الله عنه, stopped his father and said: ***"By Allah, you will not go back until you admit that you are the humble one and the Messenger of Allah ﷺ is the honoured one."***

SIRAH NOTE: AT THE GATE OF MADINAH

The sirah books say 'Abdullah stood at the entrance of Madinah blocking his father, and would not let him in until the Messenger of Allah ﷺ permitted it. Ibn Ishaq also relates that 'Abdullah came to the Messenger of Allah ﷺ and said: if he wanted his father punished, let 'Abdullah himself do it, for he feared his heart could not hold back from avenging himself on anyone else who killed his father.

The Messenger of Allah ﷺ replied: ***"Rather, we will be gentle with him and treat him well as long as he remains with us."*** This story is well known in the sirah books; the detail at the gate of Madinah is not in Sahih al-Bukhari or Muslim.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq); Jami' at-Tirmidhi 3315. https://sunnah.com/tirmidhi:3315

The lesson: faith can make a son stand with ***the truth*** even against his own father — yet with courtesy, leaving the decision to the Messenger of Allah ﷺ. And the Messenger of Allah ﷺ chose ***gentleness***, not punishment.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE LOST NECKLACE

Now we reach the heart of this story. 'A'ishah رضى الله عنها relates it herself in detail (Sahih al-Bukhari 4141). When the Messenger of Allah ﷺ wished to travel, he would ***draw lots*** among his wives; whoever's lot came out accompanied him. On this campaign, 'A'ishah's lot came out.

By then the verse of hijab had been revealed, so 'A'ishah travelled in a ***howdah*** — a covered seat on a camel's back. On the way home, near Madinah, the caravan halted at night. When departure was announced, 'A'ishah went some distance away to relieve herself.

On returning, she felt her chest and found that ***her necklace of Zafar beads*** (onyx from Yemen) had broken and was lost. ***She went back to look for it***, and the search took time.

DETAIL	ITS MEANING
Lots among the wives	The Prophet's ﷺ justice towards his wives
The howdah	Guarding the privacy and honour of the Prophet's wife
An inexpensive necklace	Zafar beads, not costly jewellery
Going back for it	Care for one's belongings, however small

The lesson: events that change history sometimes begin with ***something very small***. An inexpensive necklace became the reason for the great rulings of Surah An-Nur.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LEFT BEHIND IN THE DESERT

While 'A'ishah searched for her necklace, the men in charge of her howdah came and lifted it onto the camel. They ***thought 'A'ishah was inside***. 'A'ishah explains: "Women in those days were light, not heavy, for they ate little… and I was then young." They did not notice the difference in the howdah's weight.

When 'A'ishah found her necklace and returned, ***the camp was empty***. No one was there. What she did shows her calm and wisdom: she ***did not run after*** the caravan in the dark, but ***sat in her place***, thinking they would notice her absence and come back for her. Then she fell asleep.

SITUATION	'A'ISHAH'S ACTION
Necklace lost	Went back to look for it
Camp empty	Did not panic; did not wander in the dark
No one there	Sat in the original place so she could be found
Waiting	Trusted in Allah until she fell asleep

The lesson: in an emergency, ***staying in a safe place*** and waiting for help is wise. Safety experts today still give the same advice to people who are lost: ***"Stop and stay where you are"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SAFWAN IBN AL-MU'ATTAL

A Companion named ***Safwan ibn al-Mu'attal as-Sulami*** رضى الله عنه had the task of following behind the army to check for anything left behind. He reached the spot in the morning and saw someone asleep. He recognised 'A'ishah, having seen her before the verse of hijab was revealed.

'A'ishah said: ***"I woke when I heard him say the istirja' (Inna lillahi wa inna ilayhi raji'un) on recognising me, and I covered my face with my jilbab. By Allah, he did not say a single word to me, and I heard not a word from him except his istirja'."*** Safwan made his camel kneel, 'A'ishah mounted it, and Safwan walked leading the camel until they reached the army resting at midday (Sahih al-Bukhari 4141).

See Safwan's perfect conduct: he ***did not speak***, did not ride with her, and brought 'A'ishah openly to the caravan in front of everyone. Yet what should have been proof of honour was ***twisted*** by those with diseased hearts.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SLANDER BEGINS TO SPREAD

When people saw 'A'ishah arrive on Safwan's camel, those with diseased hearts began to ***whisper***. 'A'ishah said: ***"Then whoever was ruined (by it) was ruined."*** The one who took the greatest part in spreading the slander was ***'Abdullah ibn Ubayy ibn Salul***, the chief of the hypocrites (Sahih al-Bukhari 4141).

The Qur'an names them as a small group: ***"Indeed, those who came with falsehood are a group among you"***Tafsir Ibn Kathir 24:11.

The word ***"'usbah"*** (a group) shows that the slanderers were ***few***, but their voice echoed because others repeated it without thinking. Sadly, some good believers were swept along — among them ***Mistah ibn Uthathah***, ***Hassan ibn Thabit*** and ***Hamnah bint Jahsh***.

GROUP	ROLE IN THE SLANDER
'Abdullah ibn Ubayy	Originator and chief spreader ("who took the greater part")
A few believers	Swept along and repeated it (Mistah, Hassan, Hamnah)
Most Companions	Silent or rejecting it
'A'ishah	Knew nothing for weeks

The lesson: slander does not need many people to begin — it only needs ***one originator and many repeaters***. Everyone who repeats news without checking becomes part of the chain.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BACKBITING, SLANDER AND CALUMNY

The Messenger of Allah ﷺ explained the difference between two sins of the tongue: ***"Do you know what backbiting is?"*** They said: "Allah and His Messenger know best." He said: ***"Your mentioning of your brother what he dislikes."*** He was asked: "What if what I say is true of him?" He said: ***"If it is true of him, you have backbitten him; and if it is not, you have slandered him (buhtan)."*** (Sahih Muslim 2589).

Al-Ifk falls in the gravest category: ***buhtan*** — inventing evil that does not exist. The Qur'an itself calls it ***"buhtanun 'azim"*** (a great slander, 24:16). The lesson: even if something is true, spreading it without need is still a sin; how much more so if it is a lie.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A MONTH OF ILLNESS

On reaching Madinah, 'A'ishah fell ill for ***a month***. Throughout that time people were talking about the slander, but 'A'ishah ***knew nothing***. Yet she sensed something strange:

"What troubled me during my illness was that I did not see from the Messenger of Allah ﷺ the tenderness I used to see when I was ill. He would only come in, greet, then ask: 'How is that one?' (kayfa tikum), and leave." (Sahih al-Bukhari 4141).

The Messenger of Allah ﷺ was also a man who was hurt. He did not believe the slander, but ***revelation had not yet come***, and he would not condemn or clear anyone without certainty from Allah. His grief and perplexity showed in his manner.

SIRAH NOTE: WHY WAS REVELATION DELAYED?

Scholars explain several wisdoms behind the month-long delay in revelation. Among them: to ***test*** the believers as to who would think well; to ***prove*** that the Messenger of Allah ﷺ could not bring revelation at will — had the Qur'an been his own composition, he would have defended his wife at once; and to ***raise the rank*** of 'A'ishah through her patience.

REFERENCES:

Ibn Hajar, Fath al-Bari — commentary on Hadith 4141; Tafsir Ibn Kathir (An-Nur 24:11). https://tafsir.app/ibn-katheer/24/11

The lesson: the delay of revelation is itself ***proof of prophethood***. A liar would not wait a month in grief when he could invent verses to solve his problem.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE NEWS REACHES 'A'ISHAH

'A'ishah finally learned of the slander by chance. One night, going out to relieve herself with ***Umm Mistah***, the woman tripped on her garment and said: "May Mistah perish!" 'A'ishah rebuked her: "What an evil thing to say! You curse a man who fought at Badr?" Umm Mistah then told her what people were saying (Sahih al-Bukhari 4141).

Notice that ***Mistah's own mother*** cursed her son for spreading the slander — and 'A'ishah, the victim, still ***defended*** Mistah because he was a man of Badr. 'A'ishah's mother, ***Umm Ruman*** رضى الله عنها, also related the same moment from her side:

HADITH — SAHIH AL-BUKHARI, NO. 4143

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، قَالَ حَدَّثَنِي مَسْرُوقُ بْنُ الأَجْدَعِ، قَالَ حَدَّثَتْنِي أُمُّ رُومَانَ ـ وَهْىَ أُمُّ عَائِشَةَ رضى الله عنها ـ قَالَتْ بَيْنَا أَنَا قَاعِدَةٌ أَنَا وَعَائِشَةُ إِذْ وَلَجَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَقَالَتْ فَعَلَ اللَّهُ بِفُلاَنٍ وَفَعَلَ. فَقَالَتْ أُمُّ رُومَانَ وَمَا ذَاكَ قَالَتِ ابْنِي فِيمَنْ حَدَّثَ الْحَدِيثَ. قَالَتْ وَمَا ذَاكَ قَالَتْ كَذَا وَكَذَا. قَالَتْ عَائِشَةُ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ نَعَمْ. قَالَتْ وَأَبُو بَكْرٍ قَالَتْ نَعَمْ. فَخَرَّتْ مَغْشِيًّا عَلَيْهَا، فَمَا أَفَاقَتْ إِلاَّ وَعَلَيْهَا حُمَّى بِنَافِضٍ، فَطَرَحْتُ عَلَيْهَا ثِيَابَهَا فَغَطَّيْتُهَا. فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ مَا شَأْنُ هَذِهِ. قُلْتُ يَا رَسُولَ اللَّهِ أَخَذَتْهَا الْحُمَّى بِنَافِضٍ. قَالَ فَلَعَلَّ فِي حَدِيثٍ تُحُدِّثَ بِهِ. قَالَتْ نَعَمْ. فَقَعَدَتْ عَائِشَةُ فَقَالَتْ وَاللَّهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونِي، وَلَئِنْ قُلْتُ لاَ تَعْذِرُونِي، مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ، وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ، قَالَتْ وَانْصَرَفَ وَلَمْ يَقُلْ شَيْئًا، فَأَنْزَلَ اللَّهُ عُذْرَهَا ـ قَالَتْ ـ بِحَمْدِ اللَّهِ لاَ بِحَمْدِ أَحَدٍ وَلاَ بِحَمْدِكَ.

TRANSLATION:

Umm Ruman رضى الله عنها, the mother of 'A'ishah, said: **While I was sitting with 'A'ishah, a woman of the Ansar came in and said: "May Allah deal with so-and-so!" I asked: "What happened?" She said: "My son is among those who spread the story."** 'A'ishah asked: "Has the Messenger of Allah ﷺ heard it?" She said: "Yes." "And Abu Bakr?" "Yes." ***Then 'A'ishah fell down in a faint, and when she came to she had a shivering fever.*** I covered her with her clothes. The Prophet ﷺ came and asked: "What is wrong with her?" I said: "O Messenger of Allah, a shivering fever has seized her." He said: "Perhaps because of the story being told?" I said: "Yes." 'A'ishah sat up and said: **"By Allah, if I swear, you will not believe me; if I give an**

excuse, you will not accept it. My case and yours is like that of Ya'qub عَلَيْهِ السَّلَامُ and his sons: 'And Allah is the one whose help is sought against what you describe.'" He left without saying anything. Then Allah revealed her innocence. 'A'ishah said: ***"With praise to Allah — not to anyone, and not to you."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Abu 'Awanah, from Husayn ibn 'Abd ar-Rahman, from Abu Wa'il, from Masruq ibn al-Ajda', from Umm Ruman رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Narration of al-Ifk, Hadith No. 4143; also Nos. 3388 and 4691.

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:4143

'A'ishah asked permission to go to her parents' home to confirm the news. Her mother tried to calm her: "My daughter, take it lightly. Rarely is there a beautiful woman, loved by her husband and with co-wives, but people talk much about her." 'A'ishah said: ***"I wept that whole night; my tears would not stop and I could not sleep."*** (Sahih al-Bukhari 4141).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MESSENGER OF ALLAH ﷺ SEEKS COUNSEL

While revelation had not come, the Messenger of Allah ﷺ ***sought counsel*** — as was his way in grave matters. He addressed the people asking for advice, and also called those closest to him to ask in private:

HADITH — SAHIH AL-BUKHARI, NO. 7370

حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ الْغَسَّانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ مَا تُشِيرُونَ عَلَيَّ فِي قَوْمٍ يَسُبُّونَ أَهْلِي مَا عَلِمْتُ عَلَيْهِمْ مِنْ سُوءٍ قَطُّ. وَعَنْ عُرْوَةَ قَالَ لَمَّا أُخْبِرَتْ عَائِشَةُ بِالأَمْرِ قَالَتْ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي. فَأَذِنَ لَهَا وَأَرْسَلَ مَعَهَا الْغُلاَمَ. وَقَالَ رَجُلٌ مِنَ الأَنْصَارِ سُبْحَانَكَ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا، سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ.

TRANSLATION:

'A'ishah رضى الله عنها narrated that **the Messenger of Allah ﷺ addressed the people. He praised and extolled Allah, then said: "What do you advise me concerning people who revile my family, when I have never known any evil of them?"** And from 'Urwah: When 'A'ishah was told of the matter, she said: "O Messenger of Allah, will you permit me to go to my family?" He permitted her and sent a servant with her. And a man of the Ansar said: ***"Glory be to You! It is not for us to speak of this. Glory be to You, this is a great slander."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Harb, from Yahya ibn Abi Zakariyya al-Ghassani, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur'an and Sunnah, Chapter "…who conduct their affairs by consultation", Hadith No. 7370.

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:7370

The Ansari man mentioned in this narration spoke words that ***were later revealed in the Qur'an*** (An-Nur 24:16). The sirah books name among those who took this stance ***Abu Ayyub al-Ansari*** رضى الله عنه and his wife (Chapter 15).

ASKED	ANSWER (SAHIH AL-BUKHARI 4141)
Usamah ibn Zayd	"They are your family; we know nothing but good."

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ASKED	ANSWER (SAHIH AL-BUKHARI 4141)
'Ali ibn Abi Talib	"Allah has not restricted you… ask the maid; she will tell the truth."
Barirah (the maid)	"I have seen nothing in her, except that she is a young girl who falls asleep leaving the dough for the goat to eat."
Zaynab bint Jahsh	"I guard my hearing and sight; by Allah, I know nothing but good."

The testimony of ***Zaynab bint Jahsh*** رضى الله عنها is deeply moving. 'A'ishah said: "She was the one who rivalled me (in the Prophet's ﷺ affection), but Allah protected her with piety." The co-wife with the most to gain from 'A'ishah's fall instead ***spoke the truth***. The lesson: piety guards the tongue even towards a rival.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TENSION IN THE MOSQUE

The Messenger of Allah ﷺ then stood on the pulpit and said: ***"O Muslims, who will excuse me from a man who has hurt me concerning my family? By Allah, I know nothing of my family but good. And they have named a man of whom I know nothing but good."*** (Sahih al-Bukhari 4141).

Sa'd ibn Mu'adh, chief of the Aws, rose and said: "I will excuse you, O Messenger of Allah. If he is from the Aws, we will strike his neck; if from our brothers the Khazraj, command us." Then ***Sa'd ibn 'Ubadah***, chief of the Khazraj — 'A'ishah describes him as a righteous man whom ***tribal zeal*** overcame at that moment — objected. ***Usayd ibn al-Hudayr*** retorted, and ***the two tribes of Aws and Khazraj nearly came to blows*** in the mosque while the Messenger of Allah ﷺ was still on the pulpit. He kept calming them until they fell silent.

See how dangerous slander is: it began with an accusation against one woman, but nearly sparked ***civil war*** between the Aws and Khazraj, whom Islam had reconciled after decades of enmity. This was the hypocrites' aim: to ***split*** the Muslim community from within.

The lesson: in tense moments, ***tribal zeal*** easily takes over even among the righteous. A leader must stay calm and calm others, as the Messenger of Allah ﷺ kept calming them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"BEAUTIFUL PATIENCE"

'A'ishah wept for two nights and a day, until she thought the weeping would break her heart. Then the Messenger of Allah ﷺ came and ***sat beside her*** — for the first time in a month. He said the testimony of faith, then said: ***"O 'A'ishah, I have been told such-and-such about you. If you are innocent, Allah will clear you. If you have committed a sin, seek Allah's forgiveness and repent to Him, for when a servant admits his sin and repents, Allah accepts his repentance."*** (Sahih al-Bukhari 4141).

'A'ishah's tears stopped. She asked her father, then her mother, to answer on her behalf — but both said: "By Allah, I do not know what to say to the Messenger of Allah ﷺ." So 'A'ishah, a young woman, answered herself with words full of faith:

"By Allah, if I say I am innocent — and Allah knows I am innocent — you will not believe me. If I confess to something Allah knows I did not do, you will believe me. By Allah, I find no example for me and you except the words of the father of Yusuf عَلَيْهِ السَّلَام:"

"so patience is most fitting. And Allah is the one sought for help against that which you describe" Tafsir Ibn Kathir 12:18.

'A'ishah said she forgot the name of the Prophet Ya'qub عَلَيْهِ السَّلَام in her grief, so she said "the father of Yusuf". Then she lay down, ***certain that Allah would clear her***, though she never imagined Allah would reveal verses of the Qur'an about her — she only hoped the Messenger of Allah ﷺ would see a dream.

The lesson: ***beautiful patience*** (sabrun jamil) is patience without complaint to people, while entrusting the matter to Allah. This is the weapon of the wronged when no one believes them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HOW WONDERFUL IS THE AFFAIR OF THE BELIEVER

The Messenger of Allah ﷺ said: ***"How wonderful is the affair of the believer; all of it is good for him, and that is so for no one but the believer. If good befalls him, he is grateful, and that is good for him. If harm befalls him, he is patient, and that is good for him."*** (Sahih Muslim 2999).

'A'ishah lived this Hadith throughout the ordeal: she was patient when slandered, and when the vindication came, ***she thanked Allah alone***. This is the secret of Allah's words: "Do not think it bad for you; rather it is good for you" (24:11).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REVELATION: VINDICATION FROM HEAVEN

The Messenger of Allah ﷺ had not yet risen from his seat, and no one had left the house, when ***revelation came***. 'A'ishah describes: he was overcome by the heaviness that came with revelation, until ***drops of sweat like pearls*** ran from him on a cold day.

When the revelation ended, he smiled, and his first words were: ***"O 'A'ishah, Allah has declared you innocent."*** Her mother said: "Get up and go to him (and thank him)." 'A'ishah replied: ***"By Allah, I will not get up to him, and I praise none but Allah."*** (Sahih al-Bukhari 4141).

Allah revealed ten verses of Surah An-Nur (24:11–20), beginning with: ***"Do not think it bad for you; rather it is good for you"***Tafsir Ibn Kathir 24:11.

How could so painful a slander be ***"good for you"***? Ibn Kathir explains: because it brought ***great reward*** to 'A'ishah and her family, ***a lasting vindication*** in the Qur'an recited until the Last Day, and ***rulings*** that protect the honour of the ummah until the end of time.

VERSE	MAIN CONTENT
24:11	The slanderers are a small group; it is good for you
24:12–13	Think well; demand four witnesses
24:14–15	Receiving with tongues; thinking it trivial
24:16–18	"It is not for us to speak of this"; warning never to repeat it
24:19–20	Threat to those who love to spread indecency

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THINKING WELL AND FOUR WITNESSES

The first verse after the vindication rebukes how believers received the news: ***"Why, when you heard it, did not the believing men and believing women think good of one another"***Tafsir Ibn Kathir 24:12.

Notice the phrase ***"of one another"*** — literally "of themselves". The Qur'an teaches that a fellow believer is like ***our own self***. As we wish others to think of us, so should we think of them.

SIRAH NOTE: ABU AYYUB AND UMM AYYUB

Ibn Ishaq relates that Umm Ayyub asked her husband, ***Abu Ayyub al-Ansari*** رضى الله عنه: "Have you not heard what people are saying about 'A'ishah?" He said: "Yes, and it is a lie. Would you yourself do such a thing, O Umm Ayyub?" She said: "No, by Allah." Abu Ayyub said: ***"Then 'A'ishah, by Allah, is better than you."***

This is a living example of verse 24:12 — measuring others by oneself, then thinking well. The story is well known in the books of sirah and tafsir, though not found in Sahih al-Bukhari or Muslim.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Tafsir Ibn Kathir (An-Nur 24:12). https://tafsir.app/ibn-katheer/24/12

The next verse (24:13) asks: why did they not bring ***four witnesses***? An accusation of adultery is the gravest attack on honour, so Islam set the strictest standard of proof. Without it, the accuser himself ***is a liar*** in the sight of Allah.

The lesson: ***thinking well*** is the first step to stopping slander, and ***proof*** is the second. Whoever accuses without proof is himself the guilty one.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TONGUES THAT RECEIVE THE NEWS

The Qur'an describes how the slander spread with a strikingly precise image: ***"When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous"***Tafsir Ibn Kathir 24:15.

Notice: the news was ***received with tongues***, not with ears. It is as if it passed from tongue to tongue ***without passing through the mind***. 'A'ishah herself recited this verse with the reading ***"taliqunahu"***, saying it means ***"you were lying"*** (Sahih al-Bukhari 4144).

"And why, when you heard it, did you not say, "It is not for us to speak of this."Tafsir Ibn Kathir 24:16.

MISTAKE	ACCORDING TO VERSE 24:15
Receiving with the tongue	Repeating without thinking
Speaking without knowledge	Spreading what one does not know to be true
Thinking it trivial	"I only repeated what people said"
Tremendous with Allah	A very grave sin

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Figure 3: The Qur'anic filter for news.

The lesson: when we hear something bad about a brother or sister without proof, the stance the Qur'an teaches is ***to stop it with ourselves*** — not to spread it, even to one friend.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PENALTY FOR SLANDER (QADHF)

The Slander Affair also became the occasion for applying ***the penalty of qadhf*** — the penalty for accusing a chaste woman (or man) of adultery without sufficient proof. Allah says early in Surah An-Nur:

"And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after"Tafsir Ibn Kathir 24:4.

'A'ishah رضى الله عنها said: ***"When my vindication came down, the Prophet ﷺ mounted the pulpit, mentioned it and recited the Qur'an. When he came down from the pulpit, he ordered that two men and a woman be given the prescribed punishment."*** (Sunan Abi Dawud 4474, graded hasan by al-Albani). The sirah books name them: ***Mistah ibn Uthathah, Hassan ibn Thabit and Hamnah bint Jahsh***.

SIRAH NOTE: WHAT ABOUT IBN UBAYY?

Scholars differ on whether 'Abdullah ibn Ubayy was also given the prescribed punishment. Some reports say he was lashed, others say not. Ibn Kathir and other scholars mention that the ***great punishment*** (24:11) promised to him is in the Hereafter, for he was the one who ***"took the greater part"*** in the slander.

REFERENCES:

Tafsir Ibn Kathir (An-Nur 24:4, 11); Ibn Hajar, Fath al-Bari. https://tafsir.app/ibn-katheer/24/4

THE PENALTY OF QADHF	ITS WISDOM
Eighty lashes	Protects human honour from wild accusations
Testimony rejected	The accuser loses public trust
Deemed defiantly disobedient	Accusing without proof is a grave sin
Repentance accepted (24:5)	The door back to Allah stays open

The lesson: Islam regards human ***honour*** as highly as life and property. The penalty of qadhf shuts the door on anyone who would casually ruin another's reputation.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR AND MISTAH: FORGIVENESS

Mistah ibn Uthathah was a poor relative of Abu Bakr رضى الله عنه, and Abu Bakr always ***provided for him***. When Mistah joined in slandering Abu Bakr's own daughter, Abu Bakr swore: "By Allah, I will never again spend on Mistah." Then Allah revealed (Sahih al-Bukhari 4141):

"and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful" Tafsir Ibn Kathir 24:22.

Abu Bakr answered at once: ***"Yes, by Allah, I would love that Allah forgive me."*** And he resumed spending on Mistah as before, saying: "By Allah, I will never stop it." (Sahih al-Bukhari 4141).

Imagine: a father whose daughter was slandered with the vilest accusation, by a relative he himself supported. Yet when Allah asked ***"would you not like Allah to forgive you?"***, he did not hesitate. This is why Abu Bakr is called ***as-Siddiq***.

LESSON	FROM VERSE 24:22
Kindness not stopped by a wrong	Keep helping a relative even when he has erred
Pardon and overlook	"Let them pardon and overlook"
Like for like	Whoever forgives people is forgiven by Allah
Mistah, a man of Badr	One mistake does not erase all good

The lesson: ***forgiving those who hurt us*** is the road to Allah's forgiveness. Scholars often cite this verse as among the most hope-giving verses in the Qur'an.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HASSAN IBN THABIT AND 'A'ISHAH

Hassan ibn Thabit رضى الله عنه was the Prophet's ﷺ poet who defended Islam with his verse (Book 13).

Sadly, he was among those swept up in the Slander Affair. How did 'A'ishah treat him afterwards? Masruq relates:

HADITH — SAHIH AL-BUKHARI, NO. 4146

حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْنَا عَلَى عَائِشَةَ ـ رضى الله عنها ـ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْرًا، يُشَبِّبُ بِأَبْيَاتٍ لَهُ وَقَالَ: حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ لَكِنَّكَ لَسْتَ كَذَلِكَ. قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا لِمَ تَأْذَنِينَ لَهُ أَنْ يَدْخُلَ عَلَيْكِ. وَقَدْ قَالَ اللَّهُ تَعَالَى {وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ}. فَقَالَتْ وَأَىُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى. قَالَتْ لَهُ إِنَّهُ كَانَ يُنَافِحُ ـ أَوْ يُهَاجِي ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Masruq said: **We went in to 'A'ishah** رضى الله عنها**, and Hassan ibn Thabit was with her, reciting poetry to her, praising her with his verses: "Chaste and composed, never suspected of any doubt; she rises hungry from the flesh of heedless women (never backbiting)."** 'A'ishah said to him: ***"But you are not so."*** Masruq said: I asked her: "Why do you allow him to come in to you, when Allah has said: 'And he who took upon himself the greater part of it — for him is a great punishment'?" She said: "What punishment is harsher than blindness?" And she said: ***"He used to defend the Messenger of Allah ﷺ (with his poetry)."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Bishr ibn Khalid, from Muhammad ibn Ja'far (Ghundar), from Shu'bah, from Sulayman al-A'mash, from Abu ad-Duha, from Masruq, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Narration of al-Ifk, Hadith No. 4146; also Nos. 4755–4756; and Sahih Muslim No. 2488.

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:4146

Hassan praised 'A'ishah as a woman who ***does not eat the flesh*** of heedless women — that is, who does not backbite. 'A'ishah replied gently: ***"But you are not so"*** — reminding him of his past mistake. Yet she still ***received him*** and defended him, for Hassan's service in defending the Messenger of Allah ﷺ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

In another narration, 'Urwah said: "I began to revile Hassan in front of 'A'ishah, and she said: ***'Do not revile him, for he used to defend the Messenger of Allah ﷺ."*** (Sahih al-Bukhari 4145).

The lesson: 'A'ishah was the victim of slander, yet she ***bore no grudge***. She judged Hassan fairly — acknowledging his mistake, but not forgetting his service. This is the character of a pure heart.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SECOND NECKLACE AND THE VERSE OF TAYAMMUM

'A'ishah's necklace once again became the reason for a ruling from Allah, this time on another journey. Scholars differ on whether this happened on the same journey or a different one, but both show ***the blessing of Abu Bakr's family***:

HADITH — SAHIH AL-BUKHARI, NO. 334

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ ـ أَوْ بِذَاتِ الْجَيْشِ ـ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. فَقَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا. فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا الْعِقْدَ تَحْتَهُ.

TRANSLATION:

'A'ishah رضى الله عنها, the wife of the Prophet ﷺ, said: **We went out with the Messenger of Allah ﷺ on one of his journeys, until when we were at al-Bayda' — or Dhat al-Jaysh — a necklace of mine broke. The Messenger of Allah ﷺ stopped to search for it, and the people stopped with him, though they were not at a water source.** The people came to Abu Bakr as-Siddiq and said: "Do you not see what 'A'ishah has done?…" Abu Bakr came while the Messenger of Allah ﷺ was asleep with his head on my thigh, and he rebuked me and poked my side with his hand; nothing stopped me from moving except the Messenger of Allah's ﷺ head on my thigh. The Messenger of Allah ﷺ rose in the morning without water, ***and Allah revealed the verse of tayammum***, so they performed tayammum. Usayd ibn al-Hudayr said: ***"This is not the first of your blessings, O family of Abu Bakr."*** 'A'ishah said: We moved the camel I had been riding, and found the necklace beneath it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from 'Abd ar-Rahman ibn al-Qasim, from his father al-Qasim ibn Muhammad, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tayammum, Hadith No. 334; also No. 4607; and Sahih Muslim No. 367.

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:334

The verse revealed was the verse of tayammum in Surah Al-Ma'idah (and An-Nisa' 4:43): ***"and do not find water, then seek clean earth"***Tafsir Ibn Kathir 5:6.

Usayd ibn al-Hudayr's words — ***"This is not the first of your blessings, O family of Abu Bakr"*** — show how the Companions saw 'A'ishah's story: from personal hardship came ***ease for the whole ummah***. To this day, Muslims who are ill or find no water perform tayammum because of 'A'ishah's necklace.

The lesson: Allah makes ***hardship a path to ease***. "Do not think it bad for you; rather it is good for you" (24:11).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HONOUR OF 'A'ISHAH

After so heavy a slander, Allah and His Messenger ﷺ made ***'A'ishah's honour*** manifest in many ways.

Among them, a greeting from Jibril himself:

HADITH — SAHIH AL-BUKHARI, NO. 3768

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَبُو سَلَمَةَ إِنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا يَا عَائِشُ، هَذَا جِبْرِيلُ يُقْرِئُكِ السَّلاَمَ. فَقُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لاَ أَرَى. تُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

'A'ishah رضى الله عنها said: **One day the Messenger of Allah ﷺ said: "O 'A'ish, this is Jibril conveying salam to you."** I said: ***"Wa 'alayhis-salam wa rahmatullahi wa barakatuh."*** You see what I do not see — meaning the Messenger of Allah ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth ibn Sa'd, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Abu Salamah, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Companions of the Prophet ﷺ, Chapter on the Virtue of 'A'ishah, Hadith No. 3768; and Sahih Muslim No. 2447.

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:3768

The Messenger of Allah ﷺ also said: ***"The superiority of 'A'ishah over other women is like the superiority of tharid over other foods"*** (Sahih al-Bukhari 3770) — tharid being a dish of bread and meat broth, the most prized food of the Arabs then.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"I WISH I HAD BEEN FORGOTTEN"

Yet 'A'ishah herself remained ***humble***. Decades later, as she neared death, Ibn 'Abbas came to visit her:

HADITH — SAHIH AL-BUKHARI, NO. 4753

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، قَالَ اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبْلَ مَوْتِهَا عَلَى عَائِشَةَ، وَهْىَ مَغْلُوبَةٌ قَالَتْ أَخْشَى أَنْ يُثْنِيَ عَلَىَّ. فَقِيلَ ابْنُ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمِنْ وُجُوهِ الْمُسْلِمِينَ. قَالَتِ ائْذَنُوا لَهُ. فَقَالَ كَيْفَ تَجِدِينَكِ قَالَتْ بِخَيْرٍ إِنِ اتَّقَيْتُ. قَالَ فَأَنْتِ بِخَيْرٍ ـ إِنْ شَاءَ اللَّهُ ـ زَوْجَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ يَنْكِحْ بِكْرًا غَيْرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّمَاءِ. وَدَخَلَ ابْنُ الزُّبَيْرِ خِلاَفَهُ فَقَالَتْ دَخَلَ ابْنُ عَبَّاسٍ فَأَثْنَى عَلَىَّ وَوَدِدْتُ أَنِّي كُنْتُ نِسْيًا مَنْسِيًّا.

TRANSLATION:

Ibn Abi Mulaykah said: **Ibn 'Abbas asked permission to visit 'A'ishah before her death, when she was gravely ill. She said: "I fear he will praise me."** She was told: "He is the cousin of the Messenger of Allah ﷺ and one of the eminent Muslims." She said: "Let him in." He asked: "How do you find yourself?" She said: "Well, if I have been mindful of Allah." He said: **"You are well, in sha Allah — the wife of the Messenger of Allah ﷺ; he married no virgin but you,** *and your vindication came down from heaven*.**"** Then Ibn az-Zubayr came in after him, and she said: "Ibn 'Abbas came in and praised me, and ***I wish I had been a thing forgotten, utterly forgotten***."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Yahya ibn Sa'id al-Qattan, from 'Umar ibn Sa'id ibn Abi Husayn, from Ibn Abi Mulaykah, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surat an-Nur, Hadith No. 4753; also No. 3771.

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:4753

Ibn 'Abbas named 'A'ishah's greatest honour: ***"your vindication came down from heaven"***. But 'A'ishah's reply shows her piety: she would rather be ***forgotten*** than praised, fearing praise might spoil sincerity.

'A'ISHAH'S HONOURS	SOURCE
Vindication from heaven	An-Nur 24:11–26
Greetings from Jibril	Sahih al-Bukhari 3768
Like tharid over other food	Sahih al-Bukhari 3770

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'A'ISHAH'S HONOURS	SOURCE
Occasion of the verse of tayammum	Sahih al-Bukhari 334
Among the greatest narrators	Over 2,000 Hadith (books of hadith sciences)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TONGUE IN THE AGE OF SOCIAL MEDIA

The Slander Affair spread mouth to mouth in a small town. Today, slander can reach ***millions in minutes*** through WhatsApp, Facebook and TikTok. The lessons of Surah An-Nur matter more than ever. The Messenger of Allah ﷺ warned how heavy a single word can be:

HADITH — SAHIH AL-BUKHARI, NO. 6478

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ - يَعْنِي ابْنَ دِينَارٍ - عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً يَهْوِي بِهَا فِي جَهَنَّمَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"A servant may speak a word pleasing to Allah without giving it a thought, and Allah raises him by degrees because of it. And a servant may speak a word displeasing to Allah without giving it a thought,** *and fall into Hell because of it*.**"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Munir, from Abu an-Nadr, from 'Abd ar-Rahman ibn 'Abdullah ibn Dinar, from his father 'Abdullah ibn Dinar, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Hearts (ar-Riqaq), Chapter on Guarding the Tongue, Hadith No. 6478; and Sahih Muslim No. 2988.

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:6478

Allah commands that every report be verified: ***"O you who have believed, if there comes to you a disobedient one with information, investigate"***Tafsir Ibn Kathir 49:6.

SCIENCE NOTE: FALSE NEWS TRAVELS FASTER

A major study published in the journal ***Science*** in 2018 analysed about ***126,000 news cascades*** on Twitter shared by over three million people. MIT researchers found that ***false news spread farther, faster and more broadly*** than true news. False news was ***70% more likely to be retweeted***, and true news took about ***six times as long*** to reach 1,500 people (Vosoughi, Roy & Aral, "The spread of true and false news online", Science 359, 2018).

The study also found false news more often carried ***surprise and emotion***, which drives people to share without thinking — exactly as the Qur'an describes: ***"you received it with your tongues… and thought***

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

it was insignificant" (24:15). The Qur'an gave the remedy 1,400 years ago: ***think well, ask for proof, verify, and stay silent***.

BEFORE SHARING	ASK YOURSELF
Is it true?	Do I have sound proof? (24:13; 49:6)
Is it good?	Does it shame someone? (24:19)
Is it necessary?	"It is not for us to speak of this" (24:16)
What if it were about me?	Think well "of yourselves" (24:12)

The Messenger of Allah ﷺ also said: ***"It is enough of a lie for a person to relate everything he hears"*** (Sahih Muslim, Introduction 5). The lesson: the "share" button is ***the tongue of the modern age***, and we will be asked about it.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE SLANDER AFFAIR STORIES

The story of the Slander Affair reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:

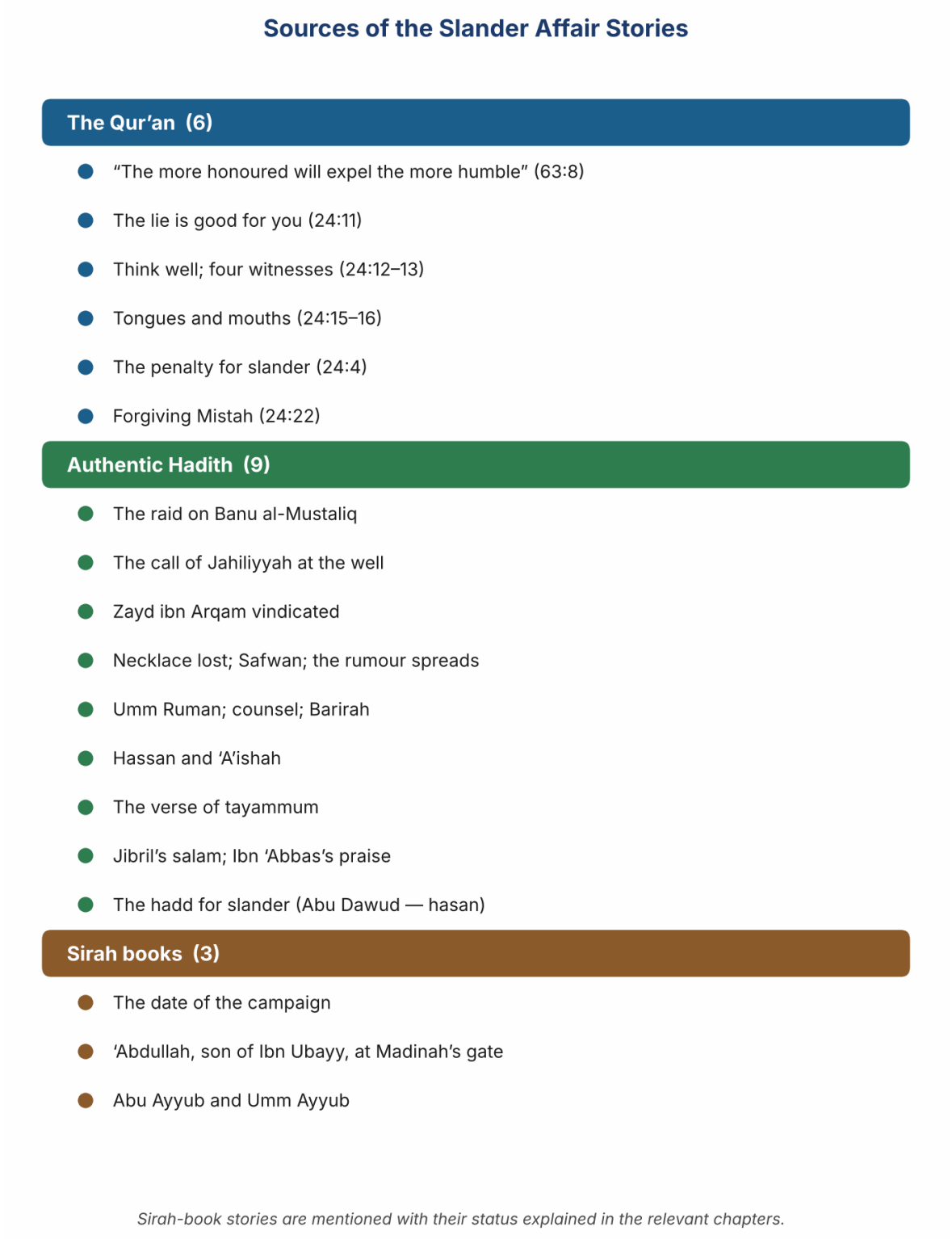


Figure 4: The status of sources for the Slander Affair stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Ibn Ubayy's words; 'A'ishah's vindication; qadhf; forgiving Mistah	The Qur'an (63:8; 24:4–26) — certain
The raid; necklace; Safwan; slander; counsel; revelation	Sahih al-Bukhari 2541, 4141, 4143, 7370 — sahih
Zayd ibn Arqam; Hassan; tayammum; 'A'ishah's honour	Sahih al-Bukhari 4900, 4146, 334, 3768, 3770, 4753 — sahih
The call of Jahiliyyah; Ibn Ubayy's son	Jami' at-Tirmidhi 3315 — hasan sahih; Sahih al-Bukhari 4905
Juwayriyah; the hadd on three people	Sunan Abi Dawud 3931, 4474 — hasan
The date; Ibn Ubayy's son at the gate; Abu Ayyub	Sirah books (Ibn Ishaq, al-Waqidi) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE VERSES OF VINDICATION: AN-NUR 24:11–26

In the Hadith of the Slander (al-Ifk), 'A'ishah رضى الله عنها mentions that Allah revealed ten verses beginning with "Indeed, those who came with the slander…" (Sahih al-Bukhari 4141). The exegetes discuss verses 11 to 26 of Surah An-Nur as one sequence about this event. Earlier chapters explained some of these verses; the table below gathers all sixteen so the reader can see them as a whole.

VERSE	BRIEF MEANING	IN THIS EBOOK
24:11	Those who spread the lie are only a small group; this is not bad for you, rather it is good for you	Chapters 8, 14
24:12	The believers ought to have thought well	Chapter 15
24:13	Why did they not bring four witnesses?	Chapter 15
24:14	Were it not for Allah's favour, a great punishment would have touched you	This chapter
24:15	Receiving the news with the tongue and thinking it a small matter	Chapter 16
24:16	"It is not for us to speak of this"	Chapter 16
24:17	Allah admonishes you never to repeat it	This chapter
24:18	Allah makes His verses clear	This chapter
24:19	Those who love that indecency spread among the believers are threatened with a painful punishment	Chapter 22, this chapter
24:20	Allah's mercy that held back the punishment	This chapter
24:21	Do not follow the footsteps of Satan; no one is purified without Allah's favour	This chapter
24:22	Pardoning and overlooking	Chapter 18
24:23	Those who accuse chaste, unaware believing women are cursed in this world and the Hereafter	This chapter, Questions 9–10
24:24	Tongues, hands and feet will bear witness	This chapter
24:25	Allah will pay them their due in full and with justice	This chapter
24:26	The good are for the good; they are innocent of what is said	Question 6

THE FOOTSTEPS OF SATAN

Verse 21 warns: "O you who have believed, do not follow the footsteps of Satan" (An-Nur 24:21). Slander rarely begins with a great lie. It begins with small steps: a whisper, a question — "is it true?" — then repeating it to someone else. Each step seems trivial, yet together they lead to a grave sin. The same verse reminds us that no one becomes pure without Allah's favour; so there is no room to feel purer than the one who has slipped.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE LIMBS WILL BEAR WITNESS

Verses 23 to 25 close the sequence with the gravest warning. Those who accuse believing women who are chaste — women to whose hearts such indecency has never even occurred — are cursed in this world and the Hereafter. On the Day of Resurrection, the very tongue that accused will bear witness against its owner (An-Nur 24:23–25).

HADITH: THE SEVEN DESTRUCTIVE SINS

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: "Avoid the seven destructive sins." The Companions asked: "What are they, O Messenger of Allah?" He mentioned shirk, sorcery, killing a soul that Allah has made sacred, consuming usury, consuming the wealth of an orphan, fleeing from the battlefield, "and accusing chaste, unaware believing women (of adultery)."

Grade: SAHIH — Sahih al-Bukhari 2766; also Sahih Muslim 89.

LESSONS

These sixteen verses do more than clear the name of a noble woman. They lay down a law of the tongue for the whole Ummah: think well of others, demand proof, let bad news stop with yourself, do not love to see faults spread, forgive, and always remember that our own tongue will bear witness against us.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SURAH AN-NUR: A FORTRESS FOR THE HONOUR OF SOCIETY

The verses of the Slander sit in the middle of Surah An-Nur, a surah full of rulings that guard honour. After this event, the Qur'an did not only punish those who spread slander; it also built fences so that slander would be hard to start. The principle is simple: close the door before the thief comes in.

VERSE	RULING	THE FORTRESS BUILT
24:2	The penalty for zina	The indecent act itself is firmly prevented
24:4–5	The penalty for qadhf (chapter 17)	Accusation without proof is punished
24:27–29	Asking permission and giving salam before entering others' houses	Guarding the privacy of the home
24:30	Men lower their gaze	Closing the first door to temptation
24:31	Women lower their gaze and guard their 'awrah	Guarding personal honour
24:32	Encouragement to marry	Channelling natural desire lawfully
24:58–59	Asking permission at the three private times within one's own home	Etiquette within the family

HADITH: PERMISSION IS FOR THE SAKE OF THE GAZE

Sahl ibn Sa'd رضى الله عنه narrated that a man peeped through a hole in the door of the Prophet's ﷺ house.

He said: "Had I known you were looking, I would have poked your eye with it. Asking permission has been prescribed only because of the gaze."

Grade: SAHIH — Sahih al-Bukhari 6241.

HADITH: ASKING PERMISSION THREE TIMES

Abu Musa al-Ash'ari رضى الله عنه came to the house of 'Umar رضى الله عنه, gave salam three times, and went back when there was no answer. When 'Umar asked him why he had left, Abu Musa said that the Messenger of Allah ﷺ said: "If one of you asks permission three times and is not given permission, let him go back."

'Umar asked for proof, and another Companion confirmed the Hadith.

Grade: SAHIH — Sahih al-Bukhari 6245; also Sahih Muslim 2153.

Notice 'Umar's attitude: he would not accept a report, even from a senior Companion, until it was confirmed. This is the same spirit as Surah An-Nur — every report must be verified, and every home must be respected.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

Islam does not wait for slander to happen before acting. It builds etiquette from the start: asking permission, lowering the gaze, guarding the ʻawrah, and making marriage easy. A society that keeps these manners is far better protected from trials like the Slander.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PEOPLE OF THE SLANDER AFFAIR

The Hadith of the Slander mentions many people, each with a different role. The table below arranges them with their tribe and source. Knowing each key person's tribe matters, because the tension in the mosque (chapter 12) arose between the Aws and the Khazraj.

PERSON	TRIBE / RELATION	ROLE	SOURCE
'A'ishah bint Abi Bakr رضى الله عنها	Quraysh (Banu Taym); wife of the Prophet ﷺ	Victim of the slander; vindicated by the Qur'an	Bukhari 4141; An-Nur 24:11–26
Abu Bakr al-Siddiq رضى الله عنه	Quraysh (Banu Taym); father of 'A'ishah	Patient; later forgave Mistah	Bukhari 4141; An-Nur 24:22
Umm Ruman رضى الله عنها	Mother of 'A'ishah	Comforted her daughter	Bukhari 4143
Safwan ibn al-Mu'attal رضى الله عنه	Banu Sulaym (al-Dhakwani)	Rear guard of the army; brought 'A'ishah back; later fell in Allah's path	Bukhari 4141
'Ali ibn Abi Talib رضى الله عنه	Quraysh (Banu Hashim)	Consulted; suggested asking the maidservant	Bukhari 4141
Usamah ibn Zayd رضى الله عنهما	Son of Zayd ibn Harithah	Consulted; "we know nothing but good"	Bukhari 4141
Barirah رضى الله عنها	Maidservant of the household	Testified to 'A'ishah's goodness	Bukhari 4141 (her name is discussed by Ibn Hajar)
Zaynab bint Jahsh رضى الله عنها	Mother of the Believers; Banu Asad ibn Khuzaymah; cousin of the Prophet ﷺ	Guarded her tongue even about her co-wife	Bukhari 4141
Hamnah bint Jahsh	Sister of Zaynab	Swayed out of loyalty to her sister	Bukhari 4141
Sa'd ibn Mu'adh رضى الله عنه	Chief of the Aws (Banu 'Abd al-Ashhal)	Offered support in the mosque	Bukhari 4141 (Ibn Ishaq names Usayd; see chapter 2)
Sa'd ibn 'Ubadah رضى الله عنه	Chief of the Khazraj (Banu Sa'idah)	Objected, carried away by tribal feeling	Bukhari 4141
Usayd ibn Hudayr رضى الله عنه	Aws (Banu 'Abd al-Ashhal); cousin of Sa'd ibn Mu'adh	Answered Sa'd ibn 'Ubadah	Bukhari 4141

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERSON	TRIBE / RELATION	ROLE	SOURCE
Umm Mistah	Quraysh; her mother was the maternal aunt of Abu Bakr	Unintentionally told 'A'ishah; rebuked her son	Bukhari 4141
Mistah ibn Uthathah	Quraysh (Banu al-Muttalib ibn 'Abd Manaf); a veteran of Badr	Swayed; received the hadd; forgiven by Abu Bakr	Bukhari 4141; Abu Dawud 4474
Hassan ibn Thabit رضى الله عنه	Khazraj (Banu al-Najjar); poet of the Messenger of Allah ﷺ	Swayed; later praised 'A'ishah	Bukhari 4141, 4146
'Abdullah ibn Ubayy ibn Salul	Khazraj (Banu 'Awf); chief of the hypocrites	Instigator and main spreader	Bukhari 4141; An-Nur 24:11

SIRAH NOTE: SA'D IBN MU'ADH OR USAYD IBN HUDAYR?

In al-Bukhari's narration, the first to stand and offer support is Sa'd ibn Mu'adh. In Ibn Ishaq's narration, it is Usayd ibn Hudayr. The difference is closely tied to the debate over the date of the expedition (chapter 2): Sa'd ibn Mu'adh died after the events of Banu Qurayzah. Ibn Hajar discusses this in Fath al-Bari and strengthens al-Bukhari's narration. Both men were of the Aws.

References: Ibn Hajar, Fath al-Bari (Hadith No. 4141); Ibn Hisham, al-Sirah al-Nabawiyyah.

SAFWAN: "I HAVE NEVER UNCOVERED ANY WOMAN"

At the end of the Hadith of the Slander, 'A'ishah mentions that the man who was accused, Safwan, said: "Subhan Allah! By the One in Whose Hand is my soul, I have never uncovered any woman." 'A'ishah said: "Then he was later killed in the path of Allah" (Sahih al-Bukhari 4141). So Safwan, whose name had once been smeared, ended his life as a martyr.

LESSONS

This event involved righteous people, people who slipped, and a hypocrite. The Qur'an and Hadith judge each person by their deeds, not by their tribe or rank. Even a veteran of Badr can err, and the door of repentance is always open.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'A'ISHAH AFTER THE TRIAL: TEACHER OF THE UMMAH

The slander did not dim the light of 'A'ishah رضى الله عنها. On the contrary, after that trial she lived on for nearly half a century as a teacher of the Ummah. Senior Companions referred to her, and the Successors (tabi'un) learned from her.

HADITH: REVELATION CAME UNDER HER BLANKET

Umm Salamah رضى الله عنها conveyed a request from the Prophet's ﷺ wives to the Messenger of Allah ﷺ.

He said: "Do not hurt me concerning 'A'ishah, for by Allah, revelation has never come to me while I was under the blanket of any woman among you except her."

Grade: SAHIH — Sahih al-Bukhari 3775.

HADITH: THE PROPHET'S WIFE IN THIS WORLD AND THE NEXT

'Ammar ibn Yasir رضى الله عنهما said of 'A'ishah: "She is the wife of your Prophet in this world and in the Hereafter."

Grade: SAHIH — Sahih al-Bukhari 3772.

HADITH: THE COMPANIONS REFERRED TO 'A'ISHAH

Abu Musa al-Ash'ari رضى الله عنه said: "Never was a Hadith unclear to us, the Companions of the Messenger of Allah ﷺ, and we asked 'A'ishah about it, except that we found knowledge of it with her."

Grade: HASAN SAHIH GHARIB according to al-Tirmidhi — Jami' al-Tirmidhi 3883.

FIELD	CONTRIBUTION OF 'A'ISHAH	SOURCE
Hadith	Among the narrators of the most Hadith (chapter 21)	Books of the Hadith sciences
Fiqh	A reference for the Companions in rulings, especially on household and women's matters	Jami' al-Tirmidhi 3883
Tafsir	Explained the meanings of verses, including the reading "tal-iqunahu" (chapter 16)	Sahih al-Bukhari 4144
History and poetry	'Urwah ibn al-Zubayr praised her knowledge of the Qur'an, inheritance, the lawful and unlawful, poetry and Arab history	Biographical works (al-Dhahabi, Siyar A'lam al-Nubala')
Death	Ramadan of 57 or 58 AH in Madinah; buried in al-Baqi'	Biographical works; the date is disputed

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

The bitterest trial need not be the end. 'A'ishah was vindicated by Allah, then spent her life teaching. Anyone who is slandered today can take her example: let Allah defend our name, and carry on with good work.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF THE SLANDER AFFAIR

The date of the expedition against Banu al-Mustaliq is disputed (chapter 2): Sha'ban 5 AH according to Ibn Sa'd, strengthened by Ibn Hajar, or Sha'ban 6 AH according to Ibn Ishaq. The order of events below follows the authentic Hadith; lengths of time not mentioned in the Hadith are marked as narrations of the sirah books.

NO.	EVENT	SOURCE
1	The Messenger of Allah ﷺ sets out against Banu al-Mustaliq; 'A'ishah is chosen by lot	Bukhari 4141
2	The attack at al-Muraysi'; Banu al-Mustaliq are defeated	Bukhari 2541
3	Juwayriyah is freed and married; the captives of her people are released	Abu Dawud 3931
4	The quarrel at the well; the call of Jahiliyyah	Bukhari 4905; Tirmidhi 3315
5	Ibn Ubayy's words; Zayd ibn Arqam reports them; Surah Al-Munafiqun is revealed	Bukhari 4900
6	The return journey; a night halt near Madinah; the necklace is lost	Bukhari 4141
7	Safwan finds 'A'ishah in the morning and brings her to the army	Bukhari 4141
8	Arrival in Madinah; the slander begins to spread; 'A'ishah falls ill for a month	Bukhari 4141
9	'A'ishah learns of the slander from Umm Mistah	Bukhari 4141
10	'A'ishah goes to her parents' house with the permission of the Messenger of Allah ﷺ	Bukhari 4141
11	The Messenger of Allah ﷺ consults 'Ali and Usamah; Barirah and Zaynab are asked	Bukhari 4141
12	The sermon in the mosque; tension between the Aws and the Khazraj	Bukhari 4141
13	A month without revelation; 'A'ishah weeps for two nights and a day	Bukhari 4141
14	Revelation comes vindicating 'A'ishah (An-Nur 24:11–26)	Bukhari 4141
15	The hadd penalty for qadhf is carried out	Abu Dawud 4474
16	Abu Bakr resumes his support for Mistah	Bukhari 4141; An-Nur 24:22

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS

The timeline shows that the slander lasted more than a month, and throughout that time the Messenger of Allah ﷺ took no action without proof. He asked, consulted and waited for Allah's decision. Patience in seeking the truth is better than hastening to judge.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT THE SLANDER AFFAIR

1. WHY WAS REVELATION DELAYED FOR A MONTH?

The Hadith does not state the reason explicitly. Scholars, among them Ibn al-Qayyim in Zad al-Ma'ad, mention several wisdoms: to test the believers, to expose the hypocrites, to show that the Messenger of Allah ﷺ does not speak from his own desire, and so that the vindication would come from heaven in full.

This is a view of the scholars, not a text.

2. DID THE MESSENGER OF ALLAH ﷺ DOUBT 'A'ISHAH?

He said from the pulpit: "By Allah, I know nothing about my family except good" (Sahih al-Bukhari 4141). He was a human being who did not know the unseen except what was revealed to him, so he decided nothing without proof, and waited for Allah's decision.

3. WHY DID 'A'ISHAH SAY, "I WILL PRAISE NONE BUT ALLAH"?

When the revelation came, her mother told her to get up and thank the Messenger of Allah ﷺ. 'A'ishah said she would praise none but Allah, Who had revealed her innocence (Sahih al-Bukhari 4141). This was not a lack of respect but the honesty of tawhid: the vindication came from Allah alone.

4. WHO RECEIVED THE HADD PENALTY?

Sunan Abi Dawud mentions that two men and one woman received the hadd after the verses were revealed (Sunan Abi Dawud 4474); the sirah narrations name them as Mistah, Hassan and Hamnah. Whether Ibn Ubayy was also flogged is disputed (chapter 17).

5. WHAT HAPPENED TO SAFWAN IBN AL-MU'ATTAL?

He swore that he had never uncovered any woman, and 'A'ishah mentions that he was later killed in the path of Allah (Sahih al-Bukhari 4141). The place and year of his martyrdom are disputed in the biographical works.

6. WHAT IS MEANT BY "GOOD WOMEN ARE FOR GOOD MEN" (24:26)?

Ibn Kathir quotes Ibn 'Abbas that evil words befit evil people, and good words befit good people. The verse also shows that Allah would not have made 'A'ishah the wife of the Messenger of Allah ﷺ, the best of people, unless she were good (Tafsir Ibn Kathir 24:26).

7. WERE THE VERSES OF LI'AN (24:6–9) REVEALED BECAUSE OF THE SLANDER?

No. The verses of li'an were revealed about a husband who accuses his own wife, namely the story of Hilal ibn Umayyah (Sahih al-Bukhari 4747) and the story of 'Uwaymir al-'Ajlani. The verses of the Slander are 24:11–26.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

8. WHY WERE GOOD COMPANIONS LIKE MISTAH AND HASSAN SWAYED?

The Companions were human beings who could err. They were punished, they repented, and the mistake did not erase their virtues. The Prophet ﷺ said that whoever commits a sin and is punished for it in this world, that punishment is an expiation for him (Sahih al-Bukhari 18).

9. WHAT IS THE POSITION OF AHL AL-SUNNAH ON ONE WHO ACCUSES 'A'ISHAH TODAY?

Ibn Kathir states that the scholars agree: whoever accuses 'A'ishah of that charge after these verses were revealed is a disbeliever, because he opposes the Qur'an (Tafsir Ibn Kathir 24:23). This is a scholarly position on denying revelation. Our conduct towards others remains one of da'wah, wisdom and good manners.

10. IS THIS PROHIBITION ON ACCUSATION SPECIFIC TO 'A'ISHAH?

No. Verse 24:23 is general for all chaste believing women, and accusing them is one of the seven destructive sins (Sahih al-Bukhari 2766). Ibn Kathir mentions that 'A'ishah was the occasion of the verse's revelation, and its ruling covers all similar cases.

11. HOW SHOULD WE SPEAK OF THE COMPANIONS WHO WERE INVOLVED?

With respect. Mistah was a veteran of Badr, Hassan was the poet who defended the Messenger of Allah ﷺ, and Hamnah was the sister of a Mother of the Believers. 'A'ishah herself forbade people from reviling Hassan (chapter 19). We tell of their mistakes as a lesson, not to belittle them.

12. WHAT SHOULD WE DO IF WE OURSELVES ARE SLANDERED?

Be patient with "beautiful patience" as 'A'ishah was (chapter 13), do not answer slander with slander, explain the truth calmly if needed, and leave the defence to Allah. Allah says: "Do not think it bad for you; rather it is good for you" (An-Nur 24:11).

LESSONS

The Slander Affair raises many questions, and their answers return to the Qur'an, authentic Hadith and the explanations of the scholars. By separating texts from scholarly views, we can understand this event calmly, fairly and with full respect for the family of the Messenger of Allah ﷺ and his Companions.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The Slander Affair was the most personal trial of the Prophet's ﷺ life — a trial that touched ***his home***.

Yet from it came verses that guard the honour of the ummah until the Day of Resurrection.

LESSON	FROM THE SLANDER AFFAIR
Mercy in victory	Juwayriyah and a hundred households freed
Reject tribalism	"Leave it — it is foul"
Allah defends the truthful	Zayd ibn Arqam and 'A'ishah vindicated
Conduct in a trial	'A'ishah sat and waited; Safwan kept silent
Think well; demand proof	An-Nur 24:12–13
Guard the tongue	An-Nur 24:15–16; Bukhari 6478
Beautiful patience	"Fasabrun jamil" (12:18)
Forgiveness	Abu Bakr and Mistah (24:22)
Hardship brings good	"Rather it is good for you" (24:11)

THE SLANDER AFFAIR IN OUR LIVES

Every day we receive news about others — at the coffee shop, at the mosque, on our phones. This story teaches us to be like ***Abu Ayyub***, who thought well, ***Zaynab***, who guarded her tongue even towards a rival, ***Abu Bakr***, who forgave, and ***'A'ishah***, who was patient while relying on Allah — not like those who ***received the news with their tongues***.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 15*** — the next events in the mission of the Messenger of Allah ﷺ. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES FOR SERIES 14

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Ma'idah 5:6; Yusuf 12:18; An-Nur 24:4–26; Al-Hujurat 49:6; Al-Munafiqun 63:1–8). https://tafsir.app/ibn-katheer/24/11

HADITH

Sahih al-Bukhari 334, 2541, 3768, 3770, 4141, 4143, 4144, 4145, 4146, 4753, 4900, 4905, 6478, 7370. https://sunnah.com/bukhari

Sahih Muslim, Muqaddimah 5; 1730, 2140, 2447, 2770, 2772, 2988. https://sunnah.com/muslim

Jami' at-Tirmidhi 3315; Sunan Abi Dawud 3931, 4474. https://sunnah.com

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on Banu al-Mustaliq and al-Ifk.

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on Banu al-Mustaliq.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — the Hadith of al-Ifk (No. 4141).

SCIENCE

Vosoughi, S., Roy, D. & Aral, S. (2018). The spread of true and false news online. Science, 359(6380), 1146–1151. https://doi.org/10.1126/science.aap9559

Wikipedia, "Invasion of Banu Mustaliq". https://en.wikipedia.org/wiki/Invasion_of_Banu_Mustaliq

Wikipedia, "Aisha". https://en.wikipedia.org/wiki/Aisha

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 4750; Sahih Muslim 2770 (Hadith of the Slander, other narrations). https://sunnah.com/bukhari:4750

Sahih al-Bukhari 2766 (the seven destructive sins). https://sunnah.com/bukhari:2766

Sahih al-Bukhari 6241 (permission for the sake of the gaze). https://sunnah.com/bukhari:6241

Sahih al-Bukhari 6245 (asking permission three times). https://sunnah.com/bukhari:6245

Sahih al-Bukhari 3772, 3775 (virtues of 'A'ishah). https://sunnah.com/bukhari:3775

Jami' al-Tirmidhi 3883 (the Companions referred to 'A'ishah). https://sunnah.com/tirmidhi:3883

Sahih al-Bukhari 4747 (verses of li'an, the story of Hilal ibn Umayyah). https://sunnah.com/bukhari:4747

Sahih al-Bukhari 18 (worldly punishment as expiation). https://sunnah.com/bukhari:18

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Tafsir Ibn Kathir, An-Nur 24:23 and 24:26. https://tafsir.app/ibn-katheer/24/23

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

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."

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

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 .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

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."

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 .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

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

JAZAKUMULLAHU KHAIRAN KATHIRA

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Scan the QR code above (DuitNow, Malaysia) to donate.

International donors: scan or click the PayPal QR code above, or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims