THE PROPHET'S SIRAH

SERIES 11

TRIAL AFTER TRIAL

Ar-Raji', Bi'r Ma'unah, Banu an-Nadir and the Fear Prayer, According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ

"Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."."

SURAH AL-BAQARAH 2:156

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ACKNOWLEDGEMENT

All praise is due to Allah, who kept His servants firm through trial after trial, and made their patience a light for later generations. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

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

and my sons- and daughters-in-law,

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

This eleventh book of The Prophet's Sirah tells of the period between Uhud and the Trench: Khubayb and the martyred reciters, the prohibition of wine, the expulsion of Banu an-Nadir, and prayer in time of fear. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **an Arabian oasis just before dawn**: **the ruins of an old stone fortress** on a low hill, surrounded by dark **date-palm groves**, with a low mud wall and young palm saplings in front, veiled in thin **mist**. In the sky, **a crescent moon** and a few stars still shine, while **the light of dawn** begins to appear on the horizon.

The fortress and palm groves recall the fortresses of Banu an-Nadir and their palm trees (Al-Hashr 59:2, 5) — fortresses they thought would protect them from Allah's decree. The quiet night symbolises the trial after trial the Muslims went through between Uhud and the Trench, while the dawn light symbolises hope and Allah's help after hardship.

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

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

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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.

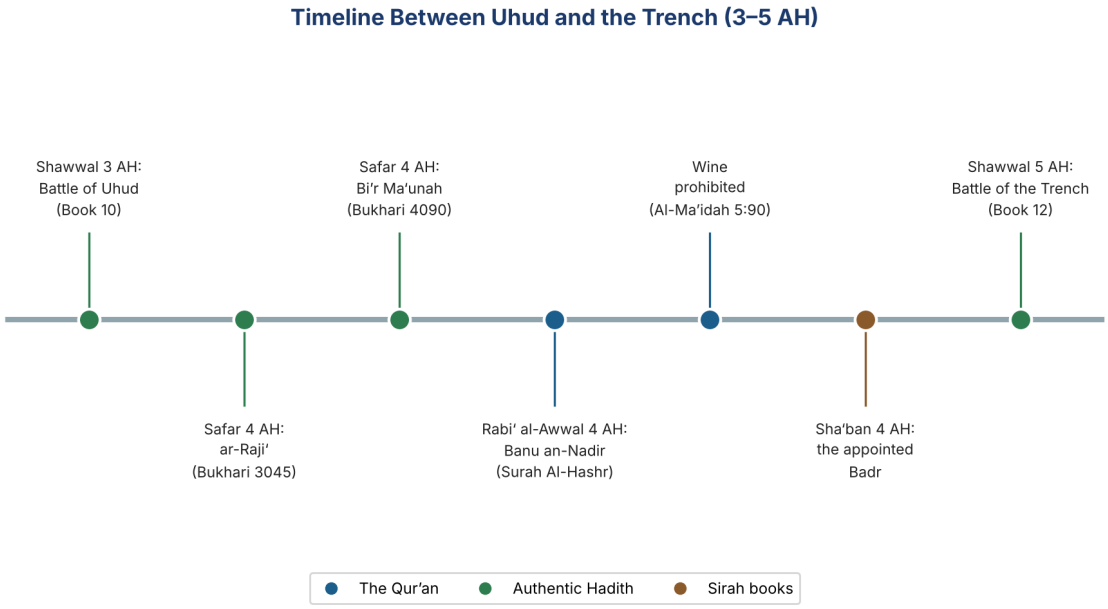


Figure 1: Timeline between Uhud and the Trench.

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.

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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.

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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 وَهْىَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَىٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ قَرِيبًا مِنْ مِائَتَىْ 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.

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

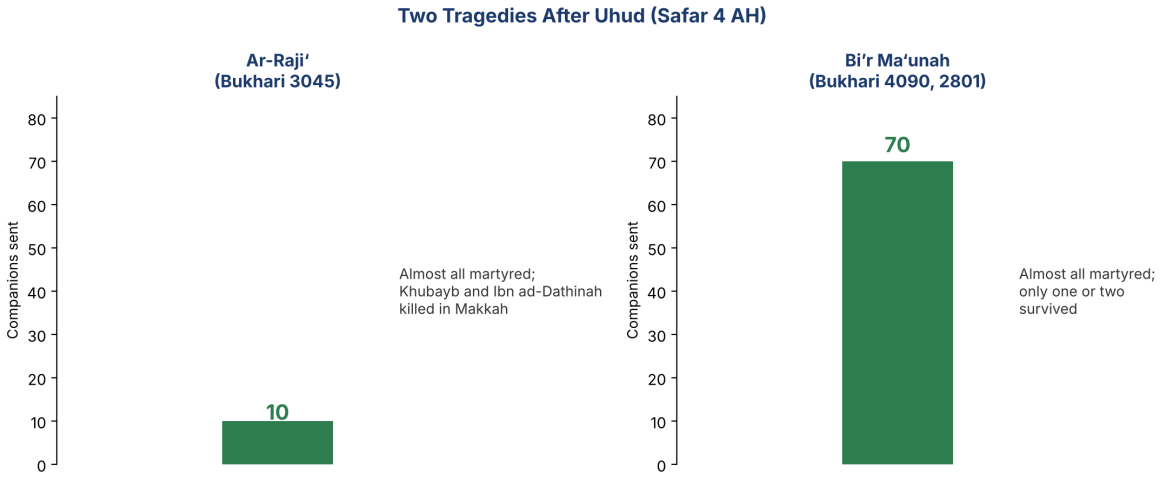


Figure 2: Two tragedies after Uhud.

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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.

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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.

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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.

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'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.

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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.

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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

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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.

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'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.

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"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.

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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.

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"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.

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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***:

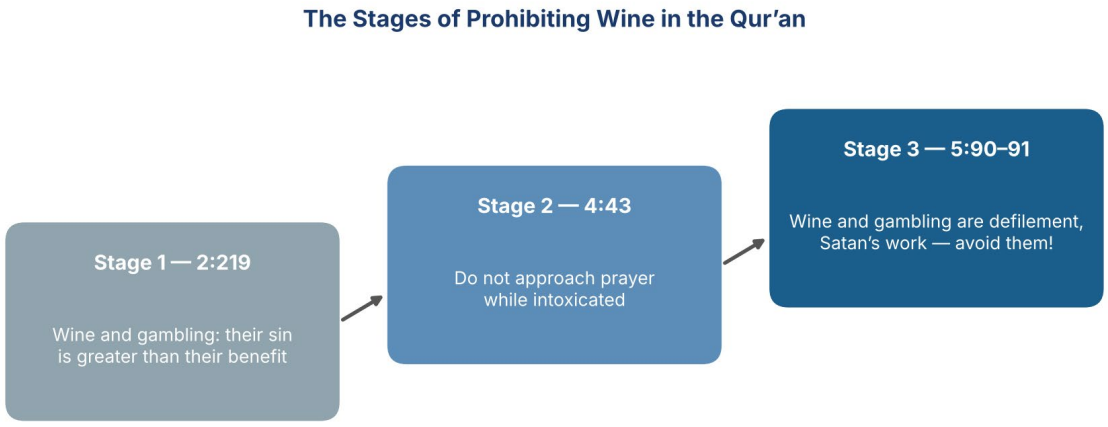


Figure 3: The stages of prohibiting wine.

"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.

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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.

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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.

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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.

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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.

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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***.

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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***.

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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***.

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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.

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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

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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.

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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."***

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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.

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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.

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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.

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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.

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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.

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"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 ـ رضى الله عنهما ـ 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

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"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.

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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.

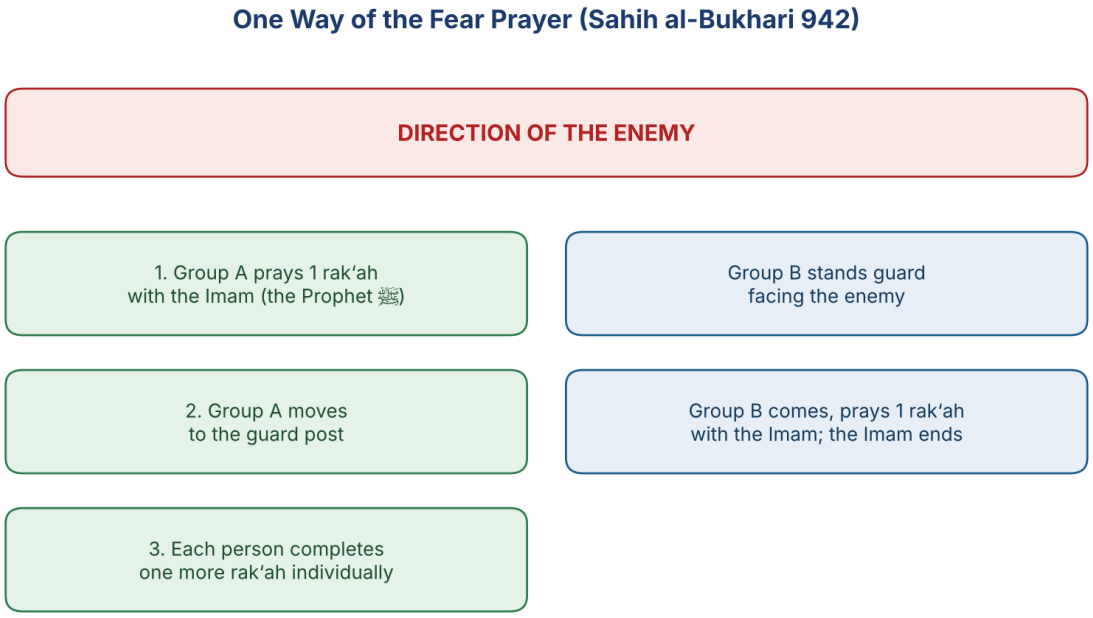
CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from Salim, from 'Abdullah ibn 'Umar رضى الله عنهما.

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

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There are several authentic ways of the fear prayer; this figure follows Ibn 'Umar's narration. See An-Nisa' 4:102.

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.

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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***.

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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***:

Sources of the Stories in This Book

The Qur'an (6)

- Prohibition of wine (5:90–93)
- Expulsion of Banu an-Nadir (59:2)
- Palm trees cut down (59:5)
- Fay' property (59:7)
- The hypocrites' false promise (59:11)
- The fear prayer (4:102)

Authentic Hadith (8)

- Ar-Raji': 'Asim, Khubayb, the hornets
- Bi'r Ma'unah; Haram ibn Milhan
- A month of qunut; the abrogated verse
- Wine flowing in Madinah's streets
- Expulsion of an-Nadir; palm trees; fay'
- Umm Salamah and the calamity prayer
- Dhat ar-Riqa'; "Who will protect you?"
- The fear prayer

Sirah books (4)

- The plot to drop a rock (Banu an-Nadir)
- Length of the siege
- The appointed Badr
- Dates of some events

Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 5: The status of sources for the stories in this eBook.

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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.

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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.

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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.

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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.

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'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.

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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

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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.

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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.

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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.

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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.

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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.

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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.

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SURAH AL-BAQARAH 2:261

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

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

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

SURAH SABA' 34:39

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

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

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

HADITH — SAHIH MUSLIM, NO. 2588

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

TRANSLATION:

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

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

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

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GRADE: SAHIH — contained in Sahih Muslim.

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

HADITH — SAHIH MUSLIM, NO. 1631

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

TRANSLATION:

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

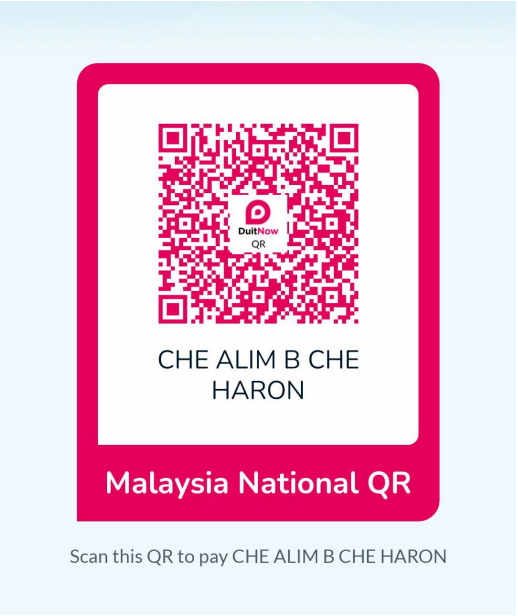
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