The Prophetic Biography
Also Containing Aspects of His Conduct and Physical Qualities

by Muhammad Naasir ad-Deen al-Albaanee

Translated by Aboo Shaybah

[Introduction of ash-Shaykh Mashhoor Hasan Salmaan]

Verily, all praise is due to Allaah; we praise Him, and seek His aid and forgiveness. We seek refuge in Allaah from the evils of our souls and from the evils of our misdeeds. Whoever Allaah guides, none can mislead, and whoever Allaah leaves to stray none can guide.

I testify and bear witness that there is none worthy of worship except Allaah alone, having no partner, and I bear witness that Muhammad is His servant and messenger.

This is an extract containing texts of narrations which our Shaykh, the Muḥaddith of the era, Muhammad Naasir ad-Deen al-Albaanee – may Allaah bestow immense mercy upon him – mentioned in Silsilah al-Ahadeeth as-Sahihah which are devoted to the topic of the Prophetic Biography, and also containing aspects of his conduct and physical qualities, without listing the takhrej, routes, and supporting narrations.

This extract was put together to make it easier for readers to attain what concerns them most from that book, as-Silsilah, and achieve their purpose from it, and to make it feasible for those not specialized in the field of hadith to read the texts of the narrations without lengthy takhrej for them all. For each narration, I have limited myself to citing the text, the companion narrating it, and the surrounding circumstances, if found, and I listed its number in as-Silsilah as-Sahihah afterwards. I took into consideration whether the Shaykh – may Allaah have mercy upon him – changed his opinion about any of the narrations and I mentioned that for each one of them. I carefully reviewed their wordings and, at times, I referred back to the original sources from which the Shaykh – may Allaah have mercy upon him – copied them, in order to ensure the accuracy of the text or rectify any omission, and I clearly stated or pointed out anything which I appended.

This work was undertaken at the suggestion of the copyright holder, the respected Shaykh Sa’d ar-Raashid – may Allaah, the Exalted, preserve him. We ask Allaah – may He be exalted above every imperfection – to make it sincerely for His Noble Face. He is certainly the most generous of those implored, and the best of those in whom hopes are placed; and the last of our prayer is that all praises are due to Allaah, Lord of all creation.

Written by Aboo ‘Ubaydah Mashhoor ibn Hasan aal Salmaan.

---

1 Concluded at volume seven.
2 Whatever the Shaykh – may Allaah have mercy upon him – removed from the earlier editions of as-Silsilah as-Sahihah, I also omitted from this book, and did not point out that the Shaykh changed his opinion.
1– Anas ibn Maalik said: The Messenger of Allaah ﷺ said: The Buraaq was brought before me, and it was a tall, white animal, larger than a donkey, but smaller than a mule. The span of its stride was as far as its eye could see. Thus, I rode it until I reached Bayt al-Maqdis, and tied it at the ring where the Prophets tie their mounts. I then entered the masjid, prayed two rak‘ah, and left afterwards. Jibreel ﷺ came to me with a vessel of wine and a vessel of milk, and I selected the milk. Jibreel ﷺ said to me, “You have chosen the fitrah.”

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered Aadam who welcomed me and invoked good for me.

Next, we were taken up to the second heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, I was taken up to the third heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the second heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the third heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the second heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the second heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the second heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the third heaven where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.

Next, we were taken up to the heavens where Jibreel requested entrance, and he was asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered the two maternal cousins ‘Eesaa ibn Maryam and Yahiya ibn Zakariyyaa, may the salaah and salaam of Allaah be upon them both. They welcomed me and invoked good for me.
asked, “Who are you?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad ﷺ.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered Yoosuf ﷺ whom I found had been given half of all beauty. He welcomed me and invoked good for me.

Next, we were taken up to the fourth heaven where Jibreel ( عليه السلام) requested entrance, and he was asked, “Who is it?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered Idrees who welcomed me and invoked good for me. Allaah, Most Mighty and Majestic, said, “And We raised him to a high station.” [Maryam (19):57].

Next, we were taken up to the fifth heaven where Jibreel requested entrance, and he was asked, “Who is it?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered Haaroon who welcomed me and invoked good for me.

Next, we were taken up to the sixth heaven where Jibreel requested entrance, and he was asked, “Who is it?” to which he replied, “Jibreel.” He was asked, “And who is with you?” and he said, “Muhammad.” He was asked, “Has he been sent for?” to which he responded, “He has been sent for.” We were then allowed entry, and I encountered Moosaa who welcomed me and invoked good for me.
ثم عرج بنا إلى السماء السابعة، فاستفتح جبريل فقيل: ممن هذا؟ قال: جبريل. قيل: ومن معك؟ قال: محمد صل الله عليه وسلم. قيل: قد بعث إليك؟ قال: قد بعث إليه، ففتح لـ نـ فذا لك أنا بإبراهيم مسددًا ظهره إلى البيت المعمور، وإذا هو يدخله كل يوم سبعون ألف فلك لا يعودون إليه.

ثم ذهب بي إلى السَّدرة المنتهي، وإذا ورقها كأذان الفَيْلَة، وإذا تَمْرُها كالقَلاِل، قال: فلما غَشَّيْها من أمر الله ما غشي تغيرت، فما أحد من خليق الله يستطيع أن ينعتها من حسنها. فأُوْحِي الله إليني ما أوحى، ففرض عليّ خمسين صلاة في كل يوم وليلة.


فرجعت إلى موسى، فقلت: حَتَّ حَيَاخِمَيْنَا. قال: إن أمتك لا يُطِيقون ذلك، فارجع إلى ربك فاسأله التخفيف. قال: فلم أزل أرجع بين ربي - (عليه السلام)

Next, we were taken up to the seventh heaven where Jibreel requested entrance, and he was asked, "Who are you?" to which he replied, "Jibreel." He was asked, "And who is with you?" and he said, "Muhammad ﷺ." He was asked, "Has he been sent for?" to which he responded, "He has been sent for." We were then allowed entry, and I encountered Ibraaheem ﷺ who had his back braced against al-Bayt al-MA’moor, which seventy thousand angels enter each day and do not return to it.

Afterwards, I was taken to as-Sidrah al-Muntabaa, whose leaves were like elephant ears, and whose fruits were like large clay jars. When something overcame it by the command of Allaah, it changed, and none amongst the creation of Allaah can describe it due to its beauty. Then, Allaah revealed to me what He revealed, and obligated upon me fifty prayers each day and night.

I then descended to Moosaa ﷺ who said, "What did your Lord obligate upon your Ummah?" I replied, "Fifty prayers." He said, "Return to your Lord and request a reduction, because your nation will surely be unable to endure that. I have indeed tested and examined Banee Isra’eeel." Hence, I returned to my Lord and said, "O my Lord! Reduce it for my Ummah." So, He reduced it by five.

I then returned to Moosaa and said, "He reduced it by five." He said, "Your Ummah will surely be unable to endure that. Return to your Lord and request a reduction." Hence I continued returning between my Lord – may He be Blessed and Exalted – and Moosaa (عليه السلام).
until He said, “O Muhammad! They are five prayers each day and night. Each prayer counts as ten, thus making it fifty prayers. If someone intends to do a good deed, but does not carry it out, it shall be recorded as one good deed for him. However, if he carries it out, ten shall be recorded for him. If anyone intends to commit an evil deed, but does not carry it out, nothing shall be recorded. However, if he commits it, one evil deed shall be recorded.”

I then descended until I encountered Moosaa ﷺ and I informed him. He said, “Return to your Lord and ask Him for a reduction.” Upon that, the Messenger of Allaah ﷺ replied, “I have returned to my Lord to the point that I am now shy of going back to Him.” [as-Saheehah (3596)]

2- ‘Aa’ishah said: the Messenger of Allaah ﷺ said to me, “You were shown to me in a dream on two occasions. A man was carrying you in a piece of silken cloth and he said, ‘This is your wife.’ Thus, I said, ‘If this is from Allaah, the Most Mighty and Majestic, then He will cause it to happen.” [as-Saheehah (3987)]

3- ‘Ubaydullaah ibn ‘Abdillaah ibn ‘Utbah ibn Mas’ood narrated that ‘Abdullaah ibn ‘Abbaas informed him that Aboo Sufyaaan ibn Harb told him that Heraclius sent a messenger to him while he was with a travelling caravan of Quraysh. They had gone as merchants to Shaam during the period when the Messenger of Allaah ﷺ had a truce with Aboo Sufyaaan and the non-Muslims of Quraysh. Thus, they went to him at Jerusalem.
He called them into his court where he was surrounded by the senior Roman dignitaries. He then summoned them as well as his translator and said, “Who amongst you is most closely related to that man who claims he is a Prophet?”

Aboo Sufyaan replied, “I am the nearest to him in lineage.” Heraclius said, “Bring him near to me and place his companions close behind him.” He then instructed his translator, “Tell them: I will question this man, and if he lies to me then contradict him.” I swear by Allaah, had I not been ashamed of them labelling me a liar I would have lied about him.

The first thing he asked me was, “What is the status of his lineage amongst you?” I replied, “He has respectable lineage among us.”

He asked, “Has anyone among you ever made this claim before him?” I replied, “No.”

He asked, “Was anyone among his ancestors a king?” I replied, “No.”

He asked, “Is it the nobles of the society who follow him, or their downtrodden?” I replied, “Their downtrodden.”

He asked, “Are his followers increasing or decreasing?” I replied, “They are increasing.”

He asked, “Do any of them apostate out of resentment for his religion after having entered it?” I replied, “No.”

He asked, “Have you accused him of lying prior to him saying what he has said?” I replied, “No.”

He asked, “Is he known for treachery?” I replied, “No, but we presently have a truce with him and we do not know what he will do during
it.” I could not find any other opportunity to speak a word against him except this one.

He asked, “Have you ever had a war with him?” I replied, “Yes.” He asked, “What is the outcome of your battles against him?” I replied, “War between us is in turns; at times he is victorious over us, and at others we are victorious over him.”

He asked, “What does he command you to do?” I replied, “He says, ‘Worship Allaah alone, and do not associate anything as a partner along with Him, and renounce what your forefathers say.’ He commands us to pray, be truthful, remain chaste, and maintain the ties of kinship.”

He then instructed the translator, “Tell him: I have asked you about his lineage, and you said he has respectable lineage among you. Such are the Messengers – they are sent from respectable lineage among their peoples.

I asked you if anyone among you ever made this claim, and you said no. Had someone made this claim before him, I would have said he is merely a man who is imitating what has been said prior to him.

I asked you if any of his ancestors was a king, and you said no. Had there been among his ancestors a king, I would have said he is a man seeking out the kingdom of his forefather.

I asked if you had accused him of lying prior to him saying what he has said, and you said no. Thus, I realized that he cannot possibly refrain from lying about people, yet lie about Allaah.
I asked you if the nobles of society follow him or their downtrodden, and you said it was the downtrodden ones who followed him. They are, in fact, the followers of the Messengers.

I asked you if they are increasing or decreasing, and you said they are increasing. Such is eemaan until it reaches completion.

I asked you if anyone apostates out of resentment for his religion after having entered it, and you said no. Such is eemaan once its delight mixes with the heart.

I asked you if he is known for treachery, and you said no. Such are the Messengers – they do not betray.

I asked you what he commands you to do, and you said he commands you to worship Allaah and not associate anything as a partner with Him, he forbids you from worshipping idols, and he commands you with prayer, truthfulness, and chastity.

If what you say is true, he shall soon dominate the very spot beneath my feet. I knew he would appear, but I did not think he would be from you. If I knew I could reach him, I would surely be willing to endure difficulties in order to meet him; and if I reached him, I would most certainly wash his feet.”

He then called for the letter from the Messenger of Allaah ﷺ which he sent with Diyahhah to the head of Bugraa, and he gave it to Heraclius. He read it as follows:

In the Name of Allaah, Most Merciful, Bestower of Mercy.

From Muhammad, worshipping servant and Messenger of Allaah, to Heraclius, ruler of Byzantium.

وَاسْتَلِكَ أَشْرافِ الْجَاهِلَةِ أَنْابَعَهُمْ أَمْ ضِعْفَاؤُهُمْ؟

فَذَكَرْتُ أَنْ ضِعْفَاءَهُمْ اتَبَعُوهُ؛ وَهُمْ أَتْبَاعُ الرَّسَّل.

وَاسْتَلِكَ: أُيُزِيدُونَ أمْ يَقْصُونَ؟ فَذَكَرْتُ أَنْ هُمْ يَزِيدُونَ؛ وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يُتِمُّ.

وَاسْتَلِكَ: أَقْرَرْتُ أَنْ لاَ؛ وَكَذَلِكَ الْإِيمَانُ حِينَ تُخَلَّفُ بِشَاشَتِهِ الْقُلُوبَ.

وَاسْتَلِكَ: هل يُغْدِرُ؟ فَذَكَرْتُ أَنْ لاَ؛ وَكَذَلِكَ الرَّسُّلُ لَا يَتَغَدَّرُ.

وَاسْتَلِكَ: بِمَا يَأْمُرُكُمْ؟ فَذَكَرْتُ أَنْ يَأْمُرَكُمْ أَنْ تَعْبَدُوا اللَّهَ وَلَا تَشْرَكُوا بِهِ شِيْعًا، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأُوْلَادِ، وُيَأْمُرُكُمُ بِالصَّلَاةِ وَالصَّدَقَةِ وَالْغَفَائِ بِأَمْرِهِ.

فَإِنَّ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكَ مَوْعِظَةً قَدْمِيُّ هَاتِينِ، وَقَدْ كَتَبْ أَلْحَامَ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أُنْظَمَ أَنْهُ منْكِمْ فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ؛ لِتَجَمَّسَ لِقَائِهِ، وَلَوْ كَتَبَ عَنْهُ؛ لغَسَلَتِ عَنْ قُدْمِهِ.

تَحْذِيرًا إِلَى عَظِيمٍ بُضُرِّٰبٍ، فَدْفَعَهُ إِلَى هَرْقِلٍ، فَقَرَأَ،

فَإِذَا فِيَهُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هَرْقِلٍ عَظِيمٍ الرُّومِ.
Peace be upon he who follows Guidance.

I invite you to accept Islaam. If you become Muslim you will be safe, and Allaah will grant you a double reward. However, if you refuse then you shall have to bear the sin of your subjects.

And, “O People of the Scripture! Come to a common word between us and you: that we worship none but Allaah, and we associate none as a partner with Him, and that none of us take others as Lords besides Allaah. However, if they turn away, say: Bear witness that we are Muslims.” [Aali ‘Imraan (3):64].

Aboo Sufyaan continued: When he said what he said, and completed reading the letter, there was a large outcry, voices were raised, and they made us leave. At that point, I told my companions that the phenomenon of ibn Abee Kabshah has become so significant that even the ruler of Banee al-Asfar fears him. From that time, I remained certain that he would dominate in the near future, all the way until Allaah guided me to Islaam.

Ibn an-Naatoor – governor of Jerusalem – and Heraclius were religious authorities among the Christians of Shaam. Ibn an-Naatoor narrated that when Heraclius came to Jerusalem, he awoke one morning troubled and upset. Some of his priests said, “You appear to be upset” – and ibn an-Naatoor mentioned that Heraclius was a fortuneteller and astrologer – so when they asked him he replied, “Last night, when I looked at the stars, I saw that the leader of those who practice circumcision have become dominant. Who practices circumcision among the present people?” They replied, “No one circumcises except the Jews. There is no need to be distressed by them at all. Write to the various
regions of your empire and order the execution of the Jews among them.”

While still on that topic, a man was brought to Heraclius. He was a messenger sent by the king of Ghassaan conveying news about the Messenger of Allaah 
. After Heraclius inquired about what news he brought, he said, “Go and see whether he is circumcised or not.” They checked him and said that he was indeed circumcised. He then asked him about the Arabs, to which he said, “They practice circumcision.” At that, Heraclius remarked, “The ruler of this nation has appeared.”

Heraclius then wrote to an acquaintance of his in Roomiyah who was as knowledgeable as Heraclius himself. Heraclius then travelled to Hims and did not depart until receiving correspondence from his acquaintance who agreed with the opinion of Heraclius about the appearance of the Prophet and that he was, in fact, a Prophet.

At that, Heraclius announced for the assembly of Byzantine dignitaries at his palace in Hims, and then ordered that all its doors be shut, and such was done. He then emerged and said, “O Byzantines! Do you wish for success, guidance, and the longevity of your empire, such that you would pledge allegiance to this Prophet?”

They fled like a herd of wild donkeys to the doors but found them shut. When Heraclius saw their aversion and despaired of them accepting eemaan he said, “Bring them back to me,” and he continued, “I said what I just said to test the strength of your adherence to your religion, and I have seen it.” They then prostrated before him and were pleased with him. That was the last of what happened with Heraclius. [as-Sabbehah
4—‘Aa’ishah said that the Messenger of Allaah ﷺ was described in the Injeel as being neither rude nor harsh, nor clamorous in the marketplaces, nor would he reciprocate an evil with its like; instead, he would overlook and pardon. [as-Saheehah (2458)]

5—From ‘Umar ibn ‘Abdillaah ibn Ya’laa ibn Murrah, from his father, from his grandfather who said: I saw three things from the Prophet ﷺ which no one had witnessed before me:

a) I was with him on the path to Makkah when he passed by a lady accompanied by a son of hers afflicted with a mental disorder, the severity of which I had not seen before. She said, “O Messenger of Allaah! This son of mine is as you see.” He said, “If you wish, I will supplicate for him.” He then supplicated for him and moved on.

b) A camel passed by him stretching out its neck and growling. So he said, “Bring me its owner.” He continued, “This animal says, ‘I was born to them and they used me; and now that I am older they want to slaughter me.’” He then moved on.

c) He saw two trees at a distance from each other. He said to me, “Go and order the two of them to converge.” The two of them converged, he fulfilled his need, and he said, “Go and tell the two of them to separate.” Then he moved on.

After setting off, he passed by the child while he was playing with other children, and his
mother had prepared for him six sheep. She gave two of them to him as a gift and said, “Nothing of the disorder has returned to him.” The Messenger of Allah صلی الله علیه وآله وسلم said, “There is nothing except that it knows that I am the Messenger of Allah, except for the disbelievers or sinful among jinn and men.” [as-Sahihah (3311)]

6– Aboo Ayyoob al-Anṣaaree said: When he صلی الله علیه وآله وسلم ate or drank, he would say, “All praise is due to Allah Who has fed and provided drink, eased its entry, and made a way out for it.” [as-Sahihah (705)]

7– Aboo Sa’eed al-Khudree said: When he صلی الله علیه وآله وسلم would sit, he used to have his legs drawn up to his chest. [as-Sahihah (827)]

8– Ibn Mas’ood said: When he صلی الله علیه وآله وسلم would become angry, his two cheeks reddened. [as-Sahihah (2079)]

9– Aboo Sa’eed al-Khudree said: Whenever he صلی الله علیه وآله وسلم disliked something, we knew so from his face. [as-Sahihah (2085)]

10– Anas ibn Maalik said: When he صلی الله علیه وآله وسلم walked, it was as though he was leaning or walking briskly. [as-Sahihah (2083)]

11– Jaabir said: When he صلی الله علیه وآله وسلم walked, he did not divert.” [as-Sahihah (2086)]

12– Sahl ibn Sa’d said: I heard Zayd ibn Thaabit saying, “Whenever revelation would
descend upon him ☪, he became heavy and sweat flowed down his forehead like pearls, even when the weather was cold.” [as-Saheehab (2088)]

13– ‘Aa’ishah said: I was asked, “What did the Messenger of Allaah ☪ do while at home?” She said, “He was a man like any other, examining his garment for fleas, milking his sheep, and serving himself.” [as-Saheehab (671)]

14– Aboo Na’drah al-‘Awaqee said: I asked Aboo Sa’eed al-Khudree about the seal of the Messenger of Allaah ☪, and he said, “The seal of Prophethood was upon his back as a protruding piece of flesh.” [as-Saheehab (2093)]

15– Aboo Hurayrah said: The Messenger of Allaah ☪ was fair in complexion, as if moulded from silver, and his hair was neither very straight nor very curly. [as-Saheehab (2053)]

16– Aboo Hurayrah said: He ☪ had long arms; long, thick eyelashes; broad shoulders; he would face you fully, and turn away fully; he was not obscene in his nature, and did not endeavour to be vulgar; and he was not clamorous in the markets. [as-Saheehab (2095)]

17– ‘Abdullaah ibn Mas’ood said: He ☪ had a donkey called ‘Ufayr. [as-Saheehab (2098)]
18- Ziyaad ibn Sa’d said: the Messenger of Allaah ﷺ was not asked to reconsider more than thrice. [as-Saheehah (2108)]

19- Aboo Umaamah al-Haaritheer said: He used to sit with his legs drawn up to his chest. [as-Saheehah (2124)]

20- ‘Aa’ishah said: He used to be guarded until the revelation of “And Allaah shall protect you from the people.” At that, the Messenger of Allaah ﷺ stuck his head out of the tent and said to them, “O people! Depart, for Allaah shall protect me.” [as-Saheehah (2489)]

21- Ibn ‘Abbaas said: He would walk in a way which showed that he was neither feeble nor lazy. [as-Saheehah (2140)]

22- Ibn ‘Umar said: The oath sworn most often by the Messenger of Allaah ﷺ was, “No! I swear by the One Who directs all hearts.” [as-Saheehah (2090)]

23- Ibn Buraydah reported that his father said: the Messenger of Allaah ﷺ said, “When we reached Bayt al-Maqdis, Jibreel pierced a hole in the stone with his finger and tied the Buraaq there.” [as-Saheehah (3487)]

24- Ibn ‘Abbaas said: The Messenger of Allaah ﷺ said, “After the night in which I was taken on al-Israa’ and I was back in Makkah when morning broke, I felt apprehensive about...”

25- Ibn ‘Abbaas said: He was not asked to reconsider more than thrice. [as-Saheehah (2126)]

26- ‘Aa’ishah said: He was not asked to reconsider more than thrice. [as-Saheehah (2132)]

27- ‘Aa’ishah said: He was not asked to reconsider more than thrice. [as-Saheehah (2138)]

28- Ibn ‘Umar said: The oath sworn most often by the Messenger of Allaah ﷺ was, “No! I swear by the One Who directs all hearts.” [as-Saheehah (2140)]
what took place, and I knew that the people would belie me”. Thus, he sat withdrawn and saddened.

The enemy of Allaah, Aboo Jahl, came by and approached until he sat with him. Then he said, in a scoffing manner, “Did something happen?” So, the Messenger of Allaahﷺ replied, “Yes.” He said, “What is it?” He said, “I was taken on a journey during this night.” He asked, “Where to?” He replied, “To Bayt al-Maqdis.” He asked, “And then you awoke in the morning amongst us?” He replied, “Yes.”

The people either clapped their hands or placed their hands on their heads, astonished at what they perceived to be a concocted lie. They said, “Would you be able to describe to us the masjid?” – and among the people were those who had traveled to that land and seen the masjid. The Messenger of Allaahﷺ said, “I began describing it, and continued doing so until I was unsure about some traits.

Thus, he called out, “Come, O people of Banee Ka’b ibn Lu’ayy!” Thereupon, all gatherings promptly disassembled and came to sit with the two of them. He said, “Tell your people what you told me.” Thus, the Messenger of Allaahﷺ stated, “I was taken on a journey during this night.” They said, “Where to?” to which he responded, “Bayt al-Maqdis.” They said, “And then you awoke in the morning amongst us?” He replied, “Yes.”

The enemy of Allaah, Aboo Jahl, came by and said, “O Banee Ka’b ibn Lu’ayy!” Thereupon, all gatherings promptly disassembled and came to sit with the two of them. He said, “Tell your people what you told me.” Thus, the Messenger of Allaahﷺ said, “Yes.”

He said, “If I were to call your people, would you apprise them of what took place, and I knew that the people would belie me”. Thus, he sat withdrawn and saddened.

He said, “What is it?” He said, “I was taken on a journey during this night.” He asked, “Where to?” He replied, “To Bayt al-Maqdis.”

He asked, “And then you awoke in the morning amongst us?” He replied, “Yes.” He decided not to immediately belie the Messenger fearing that he would deny having said anything if he were to call his people before him. He said, “If I were to call your people, would you apprise them of what you just told me?” The Messenger of Allaahﷺ said, “Yes.”

He said, “And then you awoke in the morning amongst us?” He responded, “Yes.” He decided not to immediately belie the Messenger fearing that he would deny having said anything if he were to call his people before him. He said, “If I were to call your people, would you apprise them of what you just told me?” The Messenger of Allaahﷺ said, “Yes.”

Thus, he called out, “Come, O people of Banee Ka’b ibn Lu’ayy!” Thereupon, all gatherings promptly disassembled and came to sit with the two of them. He said, “Tell your people what you told me.” Thus, the Messenger of Allaahﷺ stated, “I was taken on a journey during this night.” They said, “Where to?” to which he responded, “Bayt al-Maqdis.” They said, “And then you awoke in the morning amongst us?” He replied, “Yes.”

He said, “If I were to call your people, would you apprise them of what you told me?” The Messenger of Allaahﷺ said, “Yes.”

He said, “What is it?” He said, “I was taken on a journey during this night.” He asked, “Where to?” He replied, “To Bayt al-Maqdis.”

He asked, “And then you awoke in the morning amongst us?” He replied, “Yes.” He decided not to immediately belie the Messenger fearing that he would deny having said anything if he were to call his people before him. He said, “If I were to call your people, would you apprise them of what you just told me?” The Messenger of Allaahﷺ said, “Yes.”
“Then, the masjid was brought before my eyes until it was placed closer than Daar ‘Iqaal – or ‘Uqayl – and I described it while looking at it.”

“Despite this, there was a description I did not remember.” Nonetheless, the people said, “As for the description, by Allaah! He has accurately and correctly done so.” [as-Saheehah (3021)]

25– ‘Abdullaah ibn Mas‘ood said: During the battle of Badr there was one camel for every three of us. ‘Alee and Aboo Lubaabah were partnered with the Messenger of Allaah  when it was the turn of the Prophet  the two of them said, “Ride, O Messenger of Allaah, and we will walk instead of you.” So he responded, “The two of you are no stronger than me to walk, and I am in no less need of the reward than the two of you.” [as-Saheehah (2257)]

26– Aboo Hurayrah said: the Messenger of Allaah  said, “It is not me who gives you anything or withholds it from you. I am nothing but a treasurer, and I distribute as I have been ordered.” [as-Saheehah (2221)]

27– Ibn Buraydah reported from his father who said: the Messenger of Allaah  said: “No one has been harmed to the extent which I have been harmed for the sake of Allaah, the Most Mighty and Majestic.” [as-Saheehah (2222)]

28– ‘Aa’ishah said: He did not pass away until Allaah had permitted him to marry of women as he willed. [as-Saheehah (3224)]

29– ‘Abdullaah ibn Mas‘ood said: ‘Aa’ishah said: He did not pass away until Allaah had permitted him to marry of women as he willed. [as-Saheehah (3224)]

30– ‘Aa’ishah said: He did not pass away until Allaah had permitted him to marry of women as he willed. [as-Saheehah (3224)]

Then, the masjid was brought before my eyes until it was placed closer than Daar ‘Iqaal – or ‘Uqayl – and I described it while looking at it.”

“Despite this, there was a description I did not remember.” Nonetheless, the people said, “As for the description, by Allaah! He has accurately and correctly done so.” [as-Saheehah (3021)]

25– ‘Abdullaah ibn Mas‘ood said: During the battle of Badr there was one camel for every three of us. ‘Alee and Aboo Lubaabah were partnered with the Messenger of Allaah  when it was the turn of the Prophet  the two of them said, “Ride, O Messenger of Allaah, and we will walk instead of you.” So he responded, “The two of you are no stronger than me to walk, and I am in no less need of the reward than the two of you.” [as-Saheehah (2257)]

26– Aboo Hurayrah said: the Messenger of Allaah  said, “It is not me who gives you anything or withholds it from you. I am nothing but a treasurer, and I distribute as I have been ordered.” [as-Saheehah (2221)]

27– Ibn Buraydah reported from his father who said: the Messenger of Allaah  said: “No one has been harmed to the extent which I have been harmed for the sake of Allaah, the Most Mighty and Majestic.” [as-Saheehah (2222)]

28– ‘Aa’ishah said: He did not pass away until Allaah had permitted him to marry of women as he willed. [as-Saheehah (3224)]

29– ‘Abdullaah ibn Mas‘ood said: ‘Aa’ishah said: He did not pass away until Allaah had permitted him to marry of women as he willed. [as-Saheehah (3224)]
29- ‘Aa’ishah said: He never hit a servant or a woman; in fact, the Messenger of Allaah never struck anything with his hand unless during Jihaaad in the path of Allaah. He was never given the choice between two matters except that the more beloved of the two to him was the easier one, unless it involved something sinful. If it were sinful, he was the farthest of people from sin. He did not exact revenge for anything that happened to him personally, but only did so when the prohibitions of Allaah, the Most Mighty and Majestic, were violated; thus, he would take revenge for Allaah, the Most Mighty and Majestic. [as-Saheehab (507)]

30- ‘Abdullaah ibn Mas’ood said: Some nobles of Quraysh passed by the Messenger of Allaah while Suhayb, Bilaal, ‘Ammaar, Khabbaab and other similarly downtrodden Muslims were with him. Thus, they said, “O Muhammads! Get rid of them! Are you satisfied with these from amongst your people? Do you expect us to follow people like these? Are they the ones among us whom Allaah has favoured? Perhaps if you banish them, we will come to you!” The following was then revealed, “And do not turn away those who call upon their Lord, morning and afternoon, seeking His Face. You will not be held to account for them in any way, and they will not be held to account for you in any way. Were you to turn them away, you would be among the oppressive.” [al-An’aam (6):52]. [as-Saheehab (3297)]

31- Ibn ‘Abbaas said: the Messenger of Allaah departed and appointed Aboo Ruhm Kulthoom ibn Husayn al-Ghifaaree as a deputy in charge of al-Madeenah. He set out after ten days had elapsed from Ramadaan, so he fasted
and the people fasted along with him. Upon arrival at al-Kadeed – which lies between ‘Usfaan and Amaj – he broke his fast.

He set out again until settling at Marr ath-Thabraan along with ten thousand Muslims. There were those from Muzaynah and Sulaym, and every tribe had significant representation, all of whom were Muslims. The Muhajireen and Ansar all departed along with the Messenger of Allaah ﷺ, and none of them remained behind.

When the Messenger of Allaah ﷺ settled at Marr ath-Thabraan – since news was blocked from Quraysh, nothing reached them about the Messenger of Allaah ﷺ, and they did not know his plan – Aboo Sufyaan ibn Harb, Hakeem ibn Hizaam, and Budayl ibn Warqaa‘ went out that night on a reconnaissance mission to gather whatever information they could find.

Al-‘Abbaas ibn ‘Abdil-Muttalib went to the Messenger of Allaah ﷺ and met him along the way. Aboo Sufyaan ibn al-Haarith ibn ‘Abdil-Muttalib and ‘Abdullaah ibn Abce Umayyah ibn al-Mugheerah [also] both went to meet the Messenger of Allaah ﷺ at a place between Makkah and al-Madeenah. So, the two of them urgently requested permission to enter, and Umm Salamah spoke to him on their behalf. She said, “Messenger of Allaah, they are the son

1 I say: the narration of al-Bukhaaree (4275) says: “Upon arrival at al-Kadeed, the water which lies between Qudayd and ‘Usfaan, he broke his fast.” Amaj is in the area surrounding al-Madeenah, at a distance of two or three days from it, as mentioned in (Ma’jam al-Buldaan). Thus, the location mentioned here may not be entirely accurate, and Allaah knows best.

2 Ath-Thabraan is a valley near Makkah where a village called Marr can be found and is ascribed to it. (Ma’jam).
of your paternal uncle, and the son of your paternal aunt who is also your in-law.” He replied, I have no need for the two of them. As for the son of my paternal uncle, he has disparaged my ‘ird. As for the son of my maternal uncle and my relative by marriage, he is the one who said what he said to me in Makkah.”

When the two of them were informed of that – and Aboo Sufyaaan had a young child of his with him at the time – he said, “I swear by Allaah! He absolutely must allow me, or else I will most certainly take the hand of this son of mine, and we will wander off into the desolate land until we die out of thirst and hunger.” When that reached the Messenger of Allaah ﷺ, he felt pity for the two of them, and he granted them permission. The two of them then entered and accepted Islaam.

When the Messenger of Allaah ﷺ settled at Marr ath-Thahraan, al-‘Abbaas said, “Quryash! Be warned of imminent danger! By Allaah, if the Messenger of Allaah ﷺ was to enter by force before they seek amnesty from him, that will certainly mean the destruction of Quryash until the end of time.” He continued, “I mounted the white female mule of the Messenger of Allaah ﷺ, and rode it until I reached to al-Araak, and I thought to myself: I hope I meet a wood vendor, milk vendor, or anyone who had some other purpose that would take him to Makkah so he could inform them about the location of the Messenger of Allaah ﷺ so that they could come out to him and seek amnesty prior to him entering Makkah by force.”

Am Sultamaa, then, she said: ya Rasool Allah! I am Sultanam, and the son of my paternal uncle, and we will wander off into the desolate land until we die out of thirst and hunger.”

لله – فقال: والله ليأتذن لي ألقان يأدين بني هذا، ثم لنذهن في الأرض حتى نموت عطشًا وجوُعًا، فلما بلغ ذلك رسول الله ﷺ رق لهما، ثم أذن لهما، فدخلا وأسلموا.

فلما نزل رسول الله ﷺ (مر الظهران)؛ قال العباس: وا صبح قريش! والله لن دخل رسول الله ﷺ عنوة قبل أن يستأمونوه، إنه لهلاك قريش إلى آخر الدهر. قال: فجِلَّست على بغلة رسول الله ﷺ البيضاء، فخرجت عليها حتى جئت الأراك، فقلت: لعلي ألقى بعض الحطابة، أو صاحب لبى، أي ذا حاجة يأتي مكة ليخبرهم بمكان رسول الله ﷺ ليخرجوا إليه، فيستأمونوه قبل أن يدخلوا عليهم عنوة.

---

1 Al-‘ird is the subject of praise or blame in an individual, whether due to his own traits, or those of his offspring or anyone under his guardianship. [an-Nihayaah].

2 This is a reference to ‘Abdullaah ibn Abee Umayyah – the brother of Umm Salamah, Mother of the Believers – and his statement along with a group of mushriken as in the Noble Qur’aan, “We will not believe in you until you make a spring gush forth for us from the Earth...” [al-Israa’ (17):90-93], and Allaah knows best. See Tafeer ibn Kathbeer (3/62-63).

3 This is the way this section, along with the previous one, occurs in the story – preceding the story of how they accepted Islaam, which is subsequently mentioned.
He continued, “By Allaah, while I was riding it, having set out to achieve my purpose, I heard the voices of Aboo Sufyaaan and Budayl ibn Warqaa’ as they were conversing. Aboo Sufyaaan remarked, “I have never before seen such fires and troops.” Budayl replied, “I swear by Allaah! These are the fires of Khuzaa’ah. War set them ablaze.”

Aboo Sufyaaan said, “I swear by Allaah that Khuzaa’ah are too lowly and depraved for these to be their fires and troops.”

I recognized his voice so I said, “Aboo Hanzhalah!” and he also recognized my voice so he inquired, “Abul-Fadl?” I said, “Yes!” He said, “What is the matter with you? May my father and mother be ransomed for you.” I said, “Wayhaa, Aboo Sufyaaan! The Messenger of Allaah is amongst the people. There is trouble in store for Quraysh in the morning, by Allaah!”

He asked, “So what do we do? May my father and mother be ransomed for you!” I said, “I swear by Allaah, if he manages to capture you he will strike your neck! Therefore, ride this mule with me until I reach the Messenger of Allaah and seek amnesty for you.” Thus, he rode behind me and his two companions returned.

I set off with him, and every time we passed by a fire which had been lit by the Muslims they asked, “Who is this?” When they saw the mule of the Messenger of Allaah they said, “It is the uncle of the Messenger of Allaah on his mule.” This took place until we passed the fire lit by ‘Umar ibn al-Khattaab who asked, “Who is this?” and he stood and came to me. When he

1 That is to say that they had been lit as an indication of war.
2 It says this in the original source and al-Majma’. In as-Seerah it says, “I brought him,” and each is acceptable.
saw Aboo Sufyaan on the rear end of the camel. He remarked, “Aboo Sufyaan! The enemy of Allaah! Praise be to Allaah who has surrendered you to us during the absence of any treaty or promise of protection.” He left swiftly to the Messenger of Allaah and my mule started galloping. It overtook him as does a slow riding animal overtake a slow man. I jumped off the mule and entered the presence of the Messenger of Allaah, and so did ‘Umar who said, “Messenger of Allaah! Here is Aboo Sufyaan! Allaah has surrendered him to us without any treaty or responsibility. Allow me to strike his neck.”

So I then said, “Messenger of Allaah, I have granted him my protection.” I sat close to the Messenger of Allaah, took hold of his head and said, “By Allaah, no one will privately converse with him tonight except me.” However, when ‘Umar persisted about him, I said, “Hold on, ‘Umar! I swear by Allaah that if he was a man from Banee ‘Adee ibn Ka’b you would not speak this way. However, you know he is from Banee ‘Abd Manaaf.” He replied, “You hold on, ‘Abbaas! I swear by Allaah that on the day you accepted Islaam, your Islaam was dearer to me than al-Khattaab accepting Islaam were he to do so. I have no reason for that except for your Islaam being dearer to the Messenger of Allaah than the Islaam of al-Khattaab if he were to do so.” The Messenger of Allaah then said, “Take him to your dwelling and bring him to me in the morning.”

1 The original source and al-Majma’ have the word al-bat’ee’ [slow in masculine form], and the correction [al-bat’ee’ah, the feminine form as in the Arabic text] is from as-Seerah and Taareekh ibn Katheer.
I took him to my dwelling where he spent the night with me, and I took him to the Messenger of Allaah when the morning arrived. When the Messenger of Allaah saw him he said, “Wayhaka, Aboo Sufyaan! Has the time not arrived for you to acknowledge that none has the right to be worshipped except Allaah?”

He replied, “May my father and mother be sacrificed for you! What a noble, generous, and forbearing person you are, who is so keen to preserve ties of kinship! By Allaah, I am sure that if there was any other god besides Allaah he would have already availed me in some way.”

He told him, “Wayhaka, Aboo Sufyaan! Has the time not arrived for you to acknowledge that I am the Messenger of Allaah?”

He responded, “May my father and mother be sacrificed for you! What a forbearing, noble, and generous person you are, who is so keen to preserve ties of kinship! By Allaah, I have felt something about this within my soul even up until this moment.”

Al-‘Abbaas said, “Wayhaka, Aboo Sufyaan! Accept Islaam and bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah before he strikes your neck!” He bore witness to the truth and accepted Islaam.

I said, “Messenger of Allaah, Aboo Sufyaan is a man who likes to have some prominence, so give him something like that.” He said, “Yes, I will. Anyone who enters the home of Aboo Sufyaan is granted safety. Anyone who shuts his door is granted safety. Anyone who enters the masjid is granted safety.”

1 It says this in the original source and al-Majma’. In as-Saarah it says, “As for this, by Allaah, then indeed my soul feels something about it even until this moment...” and all the additions are from it as well.
2 See the foregoing note [in as-Saarah (7/1025), footnote 1].
When he was preparing to leave, the Messenger of Allaah ﷺ said, “‘Abbaas, keep him in the narrow part of the valley at the mountain gorge overlooking it so that the troops of Allaah pass by him and he can see them.” I took him and kept him where the Messenger of Allaah ﷺ told me to. The tribes carrying their respective banners passed by him, and with the passing of each tribe he would inquire, “Who are these?” and would say, “Sulaym.” He would say, “What do I have to do with Sulaym?” Then another tribe passed and he asked, “Who are these?” and I said, “Muzaynah,” and he said, “What do I have to do with Muzaynah?” This went on until the tribes ended; no tribe passed except that he would ask, “Who are these?” and I would reply, “They are such and such tribe,” and he would say, “What do I have to do with such and such tribe?”

Then, when the Messenger of Allaah ﷺ passed by in his armoured battalion1 containing both the Muhajireen and Ansar, nothing of them could be seen except the pupils of their eyes because of all the iron. He remarked, “Subhaanallaah! ‘Abbaas, who are these?” I said, “This is the Messenger of Allaah ﷺ among the Muhajireen and Ansar.” He said, “No one would be able to stand against them. Abul-Fadl, I swear by Allaah that the dominion of your nephew has become truly great today.” I said, “Aboo Sufyaan, it is prophethood.” He replied, “Yes, that is indeed true.” I said, “Now go save your people.”

فَلَمَّا ذَهَبَ لِنَصْرِف؛َ قَالَ رَسُولُ اللَّهِ ﷺ: بِاَلْبَيْنِ عِبَاسٌ! أَحْبَسْهُ بِمَضِيقِ الْوَادِي عِنْدَ خَطْمِ الجِبَلِ، حَتَّى تَمَرَ بِهِ جَنُوبُ اللَّهِ فِيهَا. قَالَ: فَخَرَجَتْ بِهِ حَتَّى حِبْسِهِ، حَتَّى أَرْمَى رَسُولُ اللَّهِ ﷺ أَنَّ أَحْبَسَهُ. قَالَ: وَمَرَّتْ بِهِ القُبَائِل عَلَى رَآيَتِهَا، كَلِمَةً مَّرَتُ قَبْيَةً قَالَ مِنْ هُؤُلَاءْ: فَأَقُولُ: (سُلَيْمُ) ، فِي قُولِهِ: مَا لِي وَلَدَ (سُلَيْمُ)? قَالَ: ثُمَّ تَمَرَ القُبْيَة، قَالَ: مِنْ هُؤُلَاءْ، فَأَقُولُ: (مَزَيْنَةُ)، فِي قُولِهِ: مَا لِي وَلَدَ (مَزَيْنَةُ)? قَالَ: ثُمَّ تَفَتَّتَتْ القُبَائِل; لَا تَمَرَ قَبْيَةٌ إِلَّا قَالَ: مِنْ هُؤُلَاء؟ فَأَقُولُ: بَنَوْ فَلَانِ، فِي قُولِهِ: مَا لِي وَلَنِي فَلَانِ؟


1 In the original source it says, “In the armour was a battalion” and the correction is from the two aforementioned sources.
He left and when he reached them he called out at the top of voice, “People of Quraysh! Muhammad has come with a force you cannot hope to stand against. Thus, whoever enters the home of Aboo Sufyaan is granted safety.” His wife, Hind bint ‘Utbaah stood, took hold of his mustache and said, “Kill this scrawny black man. What a horrid sentry he is for his people!” She said, “Wajhabu! Do not let this woman fool you. He has come with a force you have no hope of standing against. However, whoever enters the home of Aboo Sufyaan is granted safety.” They said, “Wajhabu! What will your home do for all of us?” He continued, “And whoever shuts his door is granted safety, and whoever enters the masjid is granted safety.” The people then dispersed to their homes and to the masjid.”

32- Aboo Sa‘eed al-Khudree said: One day, while the Messenger of Allaah ﷺ was distributing wealth, Thul-Khuwaysirah, a man from Banee Tameem, came to him and said, “O Muhammad! Be just! By Allaah, you have not been just all this time!” The Prophet ﷺ replied thrice, “I swear by Allaah! You will not find anyone after me more just with you.” ‘Umar then said, “O Messenger of Allaah! Would you permit me to strike his neck?” He responded, “No. He will have company, and one of you would think little of his own prayer when compared to theirs…”

قال: فخرج حتى إذا جاءهم؛ صرع بأعلى صوته: يا معشر قريش! هذا محمد قد جاءكم بما لا قلب لكم به، فمن دخل دار أبي سفيان؛ فهو آمن، فقامت إليه امرأته هند بنت عتبة، فأخذت بشاربه فقالت: اقتلوا الدسم الأحشى فيح من طليعة قوم! قال: وبحكم لا تغرنكم هذه من أنفسكم، فإنك قد جاء ما لا قلب لكم به، من دخل دار أبي سفيان؛ فهو آمن، قالوا: ويلك وما تغني دارك! قال: ومن أغلق بابه؛ فهو آمن، ومن دخل المسجد، فهو آمن. ففرق الناس إلى دورهم، وإلى المسجد [الصحابية (1341)]

32- عن أبي سعيد الخدري قال: بينا رسول الله ﷺ ذات يوم تقسم مالًا إذ آتاه ذو الخويصرة رجل من بني تميم - فقال: يا محمد! إعلد، فوالله ما عدلت منذ اليوم! فقال النبي ﷺ: والله لا تجدون بعدي أعدل عليك مني، ثلاث مرات، فقال عمر: يا رسول الله! أناذن لي فأضرب عنه؟ فقال: لا، إن له أصحابًا يحرق أحدهم صلاته مع صلاته...” الحديث [الصحابية (240)]

1 Ad-dasim means black and al-akhmash means having little flesh. In other words, “this lowly black man.” She said that to him in an insulting manner. This is mentioned in an-Nihaayah (daal, seen, meem, lama, meem,Seen).
2 [Mashhoor]: This is the way the Shaykh & mentioned it. See as-Sunnah of ibn Abee 'Aasim (924, 925).
33- “The Prophet ﷺ was born during the year of the elephant.” Reported from the hadeeth of ‘Abdullaah ibn ‘Abbaas and Qays ibn Makhramah [as-Saheehah (3152)]

34- Umm Haani’ bint Abee Taalib said: On the day of the conquest of Makkah, I gave protection to two men among my in-laws. I admitted them into the house and closed the door. Thereafter, my brother – from the same mother – ‘Alee ibn Abee Taalib came and unsheathed his sword upon them. I went to the Prophet ﷺ and could not find him, but I found Faatimah. However, she was even more stern with me than her husband. Eventually, the Prophet ﷺ came having traces of dust upon him, and I informed him of what took place. He said, “O Umm Haani’! We shall protect whom you protect, and grant safety to whom you grant safety.” [as-Saheehah (2049)]

35- Rabee’ah al-Aslamee said: I used to serve the Messenger of Allaah ﷺ. He gave me a plot of land and also gave Aboo Bakr a plot of land. Worldly matters came between us and we disputed about a cluster of date palms. Aboo Bakr ﷺ said, “It is within the boundaries of my land.” I said, “It is within my boundaries.” Thereafter, words were exchanged between Aboo Bakr and I, and he said a word to me which I detested. However, he felt remorse, so he said to me, “O Rabee’ah! Respond to me with similar words so that we can be even.” I said, “I will not do so.” Aboo Bakr then said, “You absolutely must say it, or else I will make an appeal to the Messenger of Allaah ﷺ for assistance against you.” I said, “I am not going to do so.”
Aboo Bakr no longer cared about the land and, instead, set out to the Prophet ﷺ and I set out trailing behind him. People from Aslam came and said, “May Allaah have mercy upon Aboo Bakr! Why is he going to the Messenger of Allaah ﷺ seeking aid against you although he is the one who said what he said to you?” I said, “Do you know who this is? This is Aboo Bakr as-Siddeeq! He is the second of the two, and is respected as foremost of the Muslims. So beware lest he turn back and see you aiding me against him, and become angry as a result. He would then go to the Messenger of Allaah ﷺ who would become angry due to his anger; then Allaah would be angry due to the anger of both of them; then, as a result, Rabee‘ah would be destroyed!” They said, “What do you order us to do?” I said, “Return!”

Aboo Bakr ﷺ went to the Messenger of Allaah ﷺ and I followed him alone. I trailed him until he reached the Prophet ﷺ and apprised him of the situation as it had occurred. Thus, he raised his head to me and said, “O Rabee‘ah! What is the matter between you and as-Siddeeq?” So I told him, “O Messenger of Allaah, Such and such happened, and he said to me a word which I detested. Then he said to me, ‘Say as I have said so that we might be even 

He added [so I said, may Allaah forgive you, Aboo Bakr]. He said, ‘So Aboo Bakr, may Allaah have mercy upon him, left while crying.” [at-Sabheeb (3145)]

36- ‘Aasim ibn Humayd as-Sakoonee said: When the Prophet ﷺ was sending off Mu‘aath,
he set out with him, advising him along the way. Mu’ath was riding and the Messenger of Allaah was walking beneath his mount. When he concluded, he said, “O Mu’ath! It may well be that you shall not meet me after this year of mine. Perhaps you will pass by this masjid of mine [or perhaps] my grave.” Upon hearing that, Mu’ath ibn Jabal wept severely, overcome by grief due to leaving the Messenger of Allaah. Thus, the Prophet said, “Do not weep, Mu’ath! Such weeping is from shayt.” [as-Saheehah (2497)]


[الصحيحه (794)]]

1 [Mashhoor]: In as-Saheehah and Musnad Ahmad (5/235) it says, “He set out to Yemen with him,” and the correction is from Musnad Ahmad (56/377-378, #22054).