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"An Analytical Review of the Battle of Khaybar in Sahih al-Bukhari in the Light of Ghuniyat-ul-Qari"

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ABSTRACT

The Battle of Khaybar was not merely a military conquest; it was a pivotal moment that solidified the Muslim community's standing in the region.

The Prophet's ethical considerations during warfare, the treatment of captives, and the recognition of the complexities of human actions and divine judgment are central themes that emerge from the narratives surrounding this battle.

These events collectively contributed to the establishment of a more unified Islamic state and set precedents for future conduct in warfare and community relations.

Key Words: Battle, Khyber, Principals etc.

The Battle of Khaybar serves as a crucial chapter in Islamic history, reflecting the struggles faced by the early Muslim community and their steadfastness in faith. The Prophet Muhammad's leadership during this period exemplifies the integration of ethical conduct, strategic planning, and spiritual devotion in the face of adversity. The rich narrations surrounding this event not only document historical facts but also convey deep lessons in resilience, community, and the pursuit of justice.

The findings, Results and recommendation are given at the end along with end note references.

Chapter on the Battle of Khaybar

4195 - Narrated to us by Abdullah ibn Maslamah, from Malik, from Yahya ibn Sa'id, from Bashir ibn Yasar, that Suwayd ibn al-Nu'man informed him that he went out with the Prophet Muhammad, peace be upon him, during the year of Khaybar. When they reached As-Sahba, which is near Khaybar, he said: "The Prophet prayed the Asr prayer, then he asked for the food supplies, but he was only given sawiq (a type of flour made from roasted grains). He ordered it to be mixed with water, and he ate, and we all ate. Then he stood up for the Maghrib prayer, rinsed his mouth, and we all rinsed our mouths, then he prayed and did not perform ablution¹."

Translation according to Ghuniyat-ul-Qari:

Chapter on the Battle of Khaybar

Khaybar is a large city with fortifications and farms, located about eight "barrd" (a unit of distance) from Medina toward the Levant (Sham). It was named after a man from the 'Amaliq tribe who settled there. The phrase "the year of Khaybar" refers to the year of the Battle of Khaybar, which took place when the Prophet Muhammad, peace be upon him, left in Jumada al-Awwal in the seventh year (of the Hijra), although some say it was in the sixth year².

Musa ibn 'Uqbah narrated that when the Messenger of Allah, peace be upon him, returned from Hudaibiyyah, he stayed in Medina for about twenty days or so before heading out to Khaybar. This was the journey that Allah had promised him. Ibn Ishaq stated that the Messenger of Allah, peace be upon him, remained in Medina after returning from Hudaibiyyah during Dhul-Hijjah and part of Muharram, then set out in the remainder of Muharram to Khaybar. The narration about this has already been discussed in the Book of Ablution under the chapter regarding rinsing the mouth after eating sawiq (a type of flour made from roasted grains)³.

The term "كُزِيَ" is in the passive form, meaning it was moistened or mixed⁴.

4196 - Narrated to us by Abdullah ibn Maslamah, who said: Hatim ibn Isma'il narrated to us from Yazid ibn Abu Ubaid, from Salamah ibn al-Akwa', may Allah be pleased with him. He said: "We set out with the Prophet Muhammad, peace be upon him, to Khaybar. We traveled at night, and a man from the group said to Amir:

'O Amir, why don't you entertain us with your poetry?' Amir was a poet, so he began to recite verses to inspire the people, saying:

*O Allah, were it not for You, we would not have been guided,
Nor would we have given in charity, nor prayed.
So forgive us for what we have done,
And make our feet steadfast if we meet (the enemy).
And grant us tranquility,
For when we are called upon, we refuse to back down.
And they call upon us with their shouts?*

The Prophet, peace be upon him, asked, 'Who is this singer?' They replied, 'Amir ibn al-Akwa'.' The Prophet said, 'May Allah have mercy on him.' Then a man from the group said: 'O Messenger of Allah, would it not be beneficial for us to have him with us?'

So, we arrived at Khaybar and besieged them until we suffered a severe hunger. Then Allah, the Exalted, granted us victory over them. When the people spent the evening on the day it was opened to them, they kindled many fires. The Prophet, peace be upon him, asked, 'What are these fires for?' They said, 'For meat.' He asked, 'What kind of meat?' They said, 'The meat of the donkeys.' The Prophet, peace be upon him, said, 'Pour it out and break it up.' A man asked: 'O Messenger of Allah, should we pour it out and wash it?' He replied, 'Yes, do that.'

When the people lined up for battle, Amir's sword was short, so he reached out to strike a Jewish man, but the blade returned and struck the back of Amir's leg, causing him to die from it. Then, when they returned, Salamah said: 'The Messenger of Allah, peace be upon him, saw me and took my hand. He said, 'What is wrong with you?' I said: 'May my father and mother be sacrificed for you; they claim that Amir's deeds have been invalidated.' The Prophet, peace be upon him, replied: 'whoever says that is lying. He will have two rewards' - and he brought his two fingers together - 'Indeed, he is a mujahid, and there is no Arab who has walked in the same way as he has.'

Qutaibah narrated to us, saying: Hatim said: 'He grew up with it (the poetry).^{5'}

Translation according to Ghuniyat-ul-Qari:

This passage provides a detailed explanation of specific phrases and terminology from the hadith related to the Battle of Khaybar, elucidating their meanings and

implications within the context of the narrative. Here's a summary of the main points⁶:

1. "فقال رجل من القوم": This phrase refers to a man in the group whose name is not mentioned. It indicates a direct interaction among the companions during their journey⁷.
2. "من هنيأتك": This term, with its variations, refers to a form of light poetry or verses that inspire and encourage. It's noted that this form of poetry, known as arajiz, serves as a means of motivation during travel. Several scholars provide interpretations of this term as a euphemism for something familiar or as a playful term for someone's identity.
3. "يحدو بالقوم": This means to sing or chant in a way that encourages the group, particularly camels, as they travel. It underscores the cultural practice of using poetry to uplift spirits on long journeys.
4. "لولا أنت": This phrase is an expression that serves as a reminder of reliance on Allah's support. The discussion highlights that such expressions, while they may sound like discouragement, are rooted in deep faith.
5. "فداء لك": This phrase expresses a willingness to sacrifice oneself for Allah's pleasure, emphasizing devotion. However, the use of the term "فداء" is debated among scholars regarding its appropriateness in this context.
6. "وألقي": An imperative command that suggests throwing or casting something, reinforced by a light emphasis.
7. "قال رجل من القوم": Referring to Umar ibn al-Khattab, who was mentioned specifically in Muslim's narration, expressing a desire to retain Amir for his bravery, knowing that the Prophet's prayers would ensure martyrdom for those he interceded for.
8. "وجبت": This term signifies the certainty of Amir's reward in paradise due to the Prophet's prayer, highlighting the high status of those who strive in the path of Allah.
9. "مخمصة شديدة": Indicates a severe state of hunger or famine experienced by the companions during the siege.
10. "ذباب سيفه": Refers to the blade or edge of Amir's sword, pointing to the lethal effectiveness of weapons during combat.

11. "حبط عمله": This phrase reflects the concern that Amir's death might invalidate his deeds due to self-inflicted harm.
12. "أن له الأجرين": Clarifies that Amir is entitled to two rewards: one for his struggle in worship and another for his sacrifice in jihad.
13. "قل عربي مثلي بها": Suggests that Amir was unique in his qualities of bravery, emphasizing that there are very few like him in such honorable traits, particularly in battle.
14. "مثله": Refers back to Amir, stressing that he possessed qualities of excellence in combat that were not easily found in others⁸.

4197 - Abdullah ibn Yusuf narrated to us, Malik informed us from Humayd al-Tawil, from Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) came to Khaybar at night. When he arrived at a people by night, he would not attack them until morning. When morning came, the Jews came out with their plows and baskets. When they saw him, they said, "Muhammad! By Allah, Muhammad and the Thursday." The Prophet (peace be upon him) said: "Khaybar is destroyed; when we descend upon the land of a people, evil is the morning of those who have been warned."⁹

Translation according to Ghuniyat-ul-Qari:

This passage provides additional context and explanations related to the hadith about the Prophet's arrival at Khaybar at night. Here's a summary of the main points:

1. "أتي خيبر ليلاً": This indicates that the Prophet Muhammad (peace be upon him) arrived at Khaybar during the night. Ibn Ishaq mentions that he camped in a valley called Al-Rujay' between Khaybar and the tribe of Ghatafan, who were allies of the Jews¹⁰.
2. Strategic Context: The mention of the tribe of Ghatafan highlights that they were supporting the Jews in Khaybar. As the Muslims prepared to approach Khaybar, the Jews heard noises behind them and mistakenly believed that the Muslims were pursuing their families. This led them to retreat and abandon their position, weakening the defense of Khaybar.
3. "لم يغر بهم": This phrase refers to the Prophet's tactic of not launching an immediate assault (or raid) upon the Jews during the night. Instead, he chose

to wait until morning. This strategy is notable in Islamic military ethics, as it emphasizes patience and proper timing in battle.

4. Related Narrations: The reference to previous discussions in the context of jihad and the Prophet's invitation to Islam indicates that this hadith is part of a broader narrative regarding the ethical considerations of warfare in Islam, illustrating the Prophet's approach to conflict.

Overall, this passage emphasizes the Prophet's strategic and ethical considerations in warfare, the alliances of the Jewish tribes, and the importance of proper conduct during military engagements¹¹.

4198. This hadith is narrated by Anas ibn Malik (may Allah be pleased with him), who said:

“We reached Khaybar in the early morning, and its people came out with their tools (for work). When they saw the Prophet (peace be upon him), they said, ‘Muhammad, by Allah! Muhammad and the army!’ So, the Prophet (peace be upon him) said, ‘Allahu Akbar (Allah is the Greatest)! Khaybar is ruined! Indeed, when we descend upon the land of a people, evil is the morning of those who have been warned,’” referring to the verse from the Qur'an, “*Indeed, when We descend upon the territory of a people, evil is the morning of those who were warned*” (Qur'an, 37:177).

Anas continued, “We then ate from the meat of domesticated donkeys, and a caller of the Prophet (peace be upon him) announced: ‘Indeed, Allah and His Messenger forbid you from (eating) the meat of domesticated donkeys, for it is impure.’”

The phrase "(Akhbarana Sadaqa ibn al-Fadl)" indicates that this is another chain of transmission (isnad) for the hadith of Anas (may Allah be pleased with him)¹².

4199. This hadith is narrated by Anas ibn Malik (may Allah be pleased with him), who said:

A man came to the Messenger of Allah (peace be upon him) and said, "The meat of domesticated donkeys has been eaten." The Prophet (peace be upon him) remained silent. Then, the man came again and said, "The meat of domesticated donkeys has been eaten." The Prophet (peace be upon him) remained silent. Finally, the man came a third time and said, "The domesticated donkeys have been consumed entirely." At that, the Prophet (peace be upon him) ordered a caller to announce to

the people: "Indeed, Allah and His Messenger forbid you from (eating) the meat of domesticated donkeys."

Translation according to Ghuniyat-ul-Qari:

As a result, the cooking pots were overturned, even though they were boiling with meat.

1.The term "فَأَكْفَنَتْ" means "overturned," indicating that the pots were flipped to remove their contents completely¹³.

2.The phrase "لَتَفُورُ" means "boiling vigorously," describing how the pots were filled with meat boiling intensely¹⁴.

4200. This hadith is narrated by Anas (may Allah be pleased with him), who said: The Prophet (peace be upon him) prayed the Fajr (dawn) prayer near Khaybar while it was still dark. Then he said, "Allahu Akbar (Allah is the Greatest)! Khaybar is ruined! Indeed, when we descend upon the land of a people, evil is the morning of those who have been warned," referring to the verse *"Indeed, when We descend upon the territory of a people, evil is the morning of those who were warned"* (Qur'an, 37:177).

The people of Khaybar then came out running through the streets. The Prophet (peace be upon him) fought the combatants and took captives, including women and children. Among the captives was Safiyyah, who initially came under the possession of Dihya al-Kalbi but was later given to the Prophet (peace be upon him). The Prophet (peace be upon him) then freed her and made her freedom her dowry (mahr) when he married her¹⁵.

Upon hearing this, Abd al-Aziz ibn Suhayb asked Thabit, "O Abu Muhammad, did you ask Anas (about this) and he confirmed that her freedom was her dowry?" Thabit nodded in confirmation.

Translation according to Ghuniyat-ul-Qari:

so "حدثنا سليمان بن حرب الحديث)" refers to the chain of transmission of this hadith, which includes Sulaiman ibn Harb as one of the narrators. This hadith has been previously mentioned in the context of Salat al-Khawf (the Prayer of Fear), specifically in the chapter on performing prayers early¹⁶.

In that context, it highlights the Prophet's (peace be upon him) practice of praying the Fajr prayer early, near the time of dawn, as he did during the campaign of Khaybar. This timing aligns with the recommendation to perform certain prayers at the earliest time, especially in situations that require alertness and readiness, such as times of battle or travel¹⁷.

4201.Adam narrated to us, and Shuba narrated to us from Abdul Aziz ibn Suhayb, who said: I heard Anas ibn Malik (may Allah be pleased with him) say: "The Prophet (peace be upon him) captured Safiyah, then he freed her and married her." Thabit then asked Anas, "What was her dowry?" Anas replied, "He made her freedom her dowry."¹⁸

4202.Qutaiba narrated to us, and he mentioned that Ya'qub narrated from Abu Hazim, from Sahl ibn Sa'd al-Sa'idi (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) encountered the polytheists and they fought. When the Messenger of Allah (peace be upon him) withdrew to his army and the others withdrew to theirs, among the companions of the Messenger of Allah (peace be upon him) was a man who did not leave any straggler or weak one except that he pursued them and struck them with his sword. It was said, "No one has done as much today as so-and-so."

The Messenger of Allah (peace be upon him) said, "Indeed, he is from the people of Hellfire." A man from the crowd said, "I am his companion." So, he left with him; whenever he stopped, the man stopped with him, and whenever he hurried, he hurried with him. The man was severely wounded and hastened his death; he placed his sword on the ground and positioned the blade between his breasts, then he threw himself on his sword and killed himself.

The man came to the Messenger of Allah (peace be upon him) and said, "I bear witness that you are the Messenger of Allah." The Prophet (peace be upon him) asked, "What is that?" He said, "The man you mentioned earlier that he is from the people of Hellfire." The people were astonished by this.

I said, "I will find him for you." I went out in search of him, then he was wounded severely, hastened his death, placed the edge of his sword in the ground, positioned the blade between his breasts, then he threw himself on it and killed himself. At that, the Messenger of Allah (peace be upon him) said: "Indeed, a man may perform the

deeds of the people of Paradise, as it appears to people, yet he is among the people of Hellfire; and a man may perform the deeds of the people of Hellfire, as it appears to people, yet he is among the people of Paradise.¹⁹

Translation according to Ghuniyat-ul-Qari:

"And the darkness of dawn and prayer at the time of ambush."²⁰

"(Qutaiba narrated to us, and Ya'qub narrated the hadith)." In *Umdat al-Qari*, it is stated that there is no justification for including this hadith here, as it has no connection to the Battle of Khaybar. Some have made a strained argument that this hadith is related to the hadith of Abu Huraira that follows in the story, where it is explicitly mentioned that it was at Khaybar. However, there is a significant difference between the two in the wording of the text, which is evident to those who examine them closely. This hadith has already been mentioned in the Book of Jihad in the chapter titled "Do not say so-and-so is a martyr."²¹

"Shadhah" (شاذة) is an adjective describing an implied noun, which is assumed to mean a straggler, someone who is alone or separated from the group. "Wala fadhah" (ولا فاذة) means also not a single straggler, someone who does not mix with them, or the "taa" in it signifies exaggeration, as in "a sign" (علامة). It can also refer to one who is small or large, or to the one who is outside and separate.

"A man from the people said" refers to Aktham ibn Abi al-Jawn²², and "dhubabah" (ذبابه) refers to the tip of his sword²³.

4203 - Abu Al-Yaman narrated to us, and Shu'ayb reported from Al-Zuhri, who said: "Sa'id ibn Al-Musayyib informed me that Abu Huraira (may Allah be pleased with him) said: 'We witnessed Khaybar, and the Messenger of Allah (peace be upon him) said to a man among those with him who claimed to be a Muslim: "This one is from the people of Hell." When the battle approached, the man fought with great ferocity until he suffered many wounds, and some people began to doubt. The man felt the pain of his wounds, so he reached for his quiver and took out some arrows and committed suicide with them. The men among the Muslims were distressed and said: "O Messenger of Allah, your words have come true; so-and-so has killed himself." He said: "Stand up, so-and-so, and announce that no one will enter Paradise except a believer. Indeed, Allah supports the religion with the wicked man."

This was followed by Ma'mar from Al-Zuhri, and Shabib from Yunus from Ibn Shihab reported from Ibn Al-Musayyib, and Abd Al-Rahman ibn Abdullah ibn Ka'b that Abu Huraira said: "We witnessed with the Prophet (peace be upon him) at Hunayn." And Ibn Al-Mubarak narrated from Yunus from Al-Zuhri from Sa'id from the Prophet (peace be upon him).

This was confirmed by Salih from Al-Zuhri. Al-Zubaidi informed me that Al-Zuhri said that Abd Al-Rahman ibn Ka'b told him that Ubaid Allah ibn Ka'b said: "He informed me from those who witnessed with the Prophet (peace be upon him) at Khaybar." Al-Zuhri said that Ubaid Allah ibn Abdullah and Sa'id reported from the Prophet (peace be upon him)²⁴.

Translation according to Ghuniyat-ul-Qari:

(Abu Al-Yaman narrated the hadith) and it has been mentioned in the book of jihad regarding "Indeed, Allah supports this religion with the wicked man."²⁵

(Ma'mar followed him from Al-Zuhri), meaning he corroborated Shu'ayb in his narration from Al-Zuhri.

(Shabib said): This narration has been reported by Al-Nasa'i from Abdul Malik ibn Abdul Hamid.

(And Ibn Al-Mubarak said): This commentary is disconnected (mursal), indicating that Ibn Al-Mubarak agreed with Shabib in the wording of Hunayn but disagreed with him in the chain of narration as he transmitted it as mursal. Ibn Al-Mubarak's hadith has been mentioned in the book of jihad regarding "who witnessed the Prophet (peace be upon him) at Khaybar."²⁶

In the narration by Al-A'sili, Ibn Asakir, Abu Dharr, and Abu Al-Waqt from Al-Hamawi and Al-Nasafi, Hunayn is mentioned instead of Khaybar. Al-Iyadh, in his commentary on Muslim in Abu Huraira's hadith, said: "We witnessed with the Messenger of Allah (peace be upon him) at Hunayn." He mentioned in Al-Mashariq that all the narrators of Muslim reported Hunayn, and some narrators of Al-Bukhari via Yunus from Al-Zuhri. The correct wording is Khaybar, as reported by Ibn Al-Sakan and one of the narrations from Al-A'sili from Al-Marwazi in this hadith of Yunus, and likewise in Al-Bukhari in the hadith of Shu'ayb and Al-Zubaidi from Al-Zuhri, as well as from Ghandar from Ma'mar who said: "Al-Zuhri said Hunayn," and he was mistaken.

Hafiz Ibn Hajar said that Al-Bukhari's method of handling this indicates a preference for the narration of Shu'ayb and Ma'mar, and he pointed out that the remaining narrations are plausible. This is his habit with varying narrations; when he favors one over another, he adopts it while acknowledging the others. This does not necessitate a criticism of the preferred narration because the condition for ambiguity (*idtirab*) is that the different aspects of the discrepancy must be equal so that none is favored over the others²⁷.

(Salih followed him from Al-Zuhri): In Al-Ayni, it is mentioned that Al-Bukhari reported this corroboration in his history. Abdul Aziz Al-Awsi narrated from Ibrahim ibn Sa'ad from Salih ibn Kaysan from Ibn Shihab that Abdul Rahman ibn Ubaid Allah ibn Ka'b ibn Malik said that some of those who witnessed with the Prophet (peace be upon him) reported that he said to a man with him: "This one is from the people of Hell." Some said that it appeared from this that the intended meaning of the corroboration in omitting the name of the battle is nothing more than that²⁸.

I said, this I can swear to, because Ibn Al-Mubarak followed Shabib in the wording of Hunayn and other aspects of the text and chain. The absence of the mention of Hunayn in Al-Bukhari's history does not mean that the intention behind his words "who witnessed with the Prophet (peace be upon him)" does not refer to his witnessing at Hunayn due to the possibility of omission [the source of "to omit" is "طوى" (*tawā*) which originally means "to fold," then it was adapted according to the rules of language]. This refers to the omission of some narrators²⁹.

Conclusion:

The Battle of Khaybar is a significant event in Islamic history, marked by various accounts and narrations that depict the events surrounding the siege of the fortified oasis by the Muslims. Below is a detailed summary and analysis based on the provided texts.

Overview of Khaybar

Khaybar was a strategic settlement located approximately eight "barra" (a measure of distance) from Medina, known for its fortifications and fertile lands. The battle occurred during the seventh year of Hijra (approximately 628 CE), although some accounts suggest it might have taken place in the sixth year. The campaign was seen as a fulfillment of divine promise to the Prophet Muhammad, peace be upon him, following the Treaty of Hudaibiyyah.

The Siege and its Outcome

1. The Muslims besieged Khaybar for several days, experiencing severe hunger. They successfully captured the fortifications, which was a testament to their resilience and the strategic prowess of the Prophet.
2. Upon sighting the Jewish forces, the Prophet proclaimed, "Khaybar is ruined! Indeed, when we descend upon the land of a people, evil is the morning of those who have been warned," indicating the gravity of the situation for the opposing side.
3. Following the victory, the Prophet declared certain foods, such as the meat of domesticated donkeys, forbidden to the Muslims, highlighting the importance of dietary laws in Islam. The cooking pots of those who had consumed this meat were overturned, showing the immediate enforcement of this prohibition.

Results and Recommendations:

1. The Prophet Muhammad (peace be upon him) and his companions journeyed to Khaybar, during which they faced hardships, including hunger. The Prophet, upon reaching the vicinity of Khaybar, prayed and shared a simple meal of sawiq (roasted grain flour mixed with water), demonstrating humility and reliance on Allah.
2. During their march, a companion named Amir ibn al-Akwa' entertained the group with poetry, which served to uplift their spirits and strengthen their resolve. The Prophet praised Amir for his words, indicating their cultural significance in bolstering morale in times of conflict.
3. Upon arrival, the Muslims laid siege to Khaybar. After facing significant challenges, including a severe lack of food, Allah granted the Muslims victory. The Prophet ordered the destruction of donkeys, which were deemed impure, showcasing the religious and ethical guidelines the Muslims were to follow even in warfare.
4. Among the captives taken after the battle was Safiyyah, a woman who later became the Prophet's wife. Her story illustrates the complex dynamics of the era, where captives could be integrated into the Muslim community through marriage, thus forming alliances.
5. The Prophet's conduct during battles is marked by strict ethical guidelines, including not launching night assaults and waiting for the morning to engage the enemy. This reflects the Islamic principle of patience and consideration even in warfare.
6. The narrative also highlights instances of confusion regarding the status of individuals during the battle. Amir's accidental self-infliction of harm raised

concerns about his martyrdom. The Prophet clarified that he would receive a double reward for his efforts in jihad, affirming the complexities of intentions and actions in the path of Allah.

7. After the battle, the Prophet's instructions regarding the consumption of certain meats reinforced Islamic dietary laws. His announcement prohibiting the consumption of domesticated donkey meat reflects the importance of maintaining purity in both personal and communal practices.
8. The phrase "Khaybar is ruined" signifies the defeat of the enemy and the overarching divine support the Muslims felt during this endeavor. The Prophet's reference to Quranic verses served to remind his companions of the moral and spiritual weight of their actions.

References

¹ This hadith captures an event during the Battle of Khaybar and highlights several important points regarding the Prophet's behavior, including the performance of prayers, the simplicity of food, and practices related to ablution and prayer

² It was narrated by Al-Nasa'i in his Sunan, Book of Purification, Hadith number: 186. **Mu'jam Al-Buldan**, 2/409.

³ **Ibn Hisham**, Abu Muhammad Jamal Al-Din Abdul Malik ibn Hisham ibn Ayoub Al-Hamiri Al-Ma'afiri (d. 213 AH) - **Al-Sirah Al-Nabawiyah** (Mustafa Al-Babi Al-Halabi and Sons, Egypt, 2nd edition: 1375 AH), 2/325.

⁴ **Al-Maghazi by Al-Waqidi**, 1/5.

⁵ **Sahih Al-Bukhari**, 1/52, Hadith number: 209.

⁶ **Fath Al-Bari**, 7/465.

⁷ **Ibn Abdul Barr**, Yusuf ibn Abdul Barr Al-Namri (463 AH) - **Al-Durar fi Ikhtisar Al-Maghazi wa Al-Siyar** (Dar Al-Ma'arif, Cairo, 2nd edition: 1403 AH), p. 196.

⁸ **Al-Fitni Al-Kajarati**, Jamal Al-Din, Muhammad Tahir ibn Ali Al-Siddiqi Al-Hindi (d. 986 AH) - **Majma' Bihar Al-Anwar fi Gharayib Al-Tanzil wa Lata'if Al-Akhbar** (Press of the Ottoman Encyclopedia, 2nd edition: 1387 AH/1967 CE), 1/288.

⁹ **Sahih Al-Bukhari**, 8/73, Hadith number: 6331.

¹⁰ It was narrated by Imam Muslim in his Sahih, Book of Jihad and Seerah, Hadith number: 1802. And by Imam Sulayman ibn Ash'ath, Hadith number: 2538, Sunan Al-Nasa'i, Hadith number: 3150.

- ¹¹ **Al-Harawi**, Abu Ubaid Ahmad ibn Muhammad Al-Harawi (d. 401 AH) - **Al-Gharaybin fi Al-Quran wa Al-Hadith** (Dar Nizar Mustafa Al-Baz, Saudi Arabia, 1st edition: 1419 AH/1999 CE), 6/1946.
- ¹² **Sahih Al-Bukhari**, 3/136, Hadith number: 2477.
- ¹³ **Al-Rawd Al-Anf fi Sharh Al-Sirah Al-Nabawiyah**, 6/546.
- ¹⁴ **Ibn Asfour**: He is Ali ibn Mu'min ibn Muhammad, the grammarian, known as Abu Al-Hassan Al-Ishbili Al-Hadrami. He was the author of **Al-Muqrab** and a commentator on **Al-Jazuliyah**, and he has three commentaries on **Al-Jamal**. He died in Tunisia in 669 AH. (Abu Al-Ma'ali Muhammad ibn Abdul Rahman (d. 1167 AH) - **Diwan Al-Islam** (Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st edition: 1411 AH/1990 CE), 3/349).
- ¹⁵ **Al-Harawi**, Abu Mansur Muhammad ibn Ahmad ibn Al-Azhari (d. 370 AH) - **Tahdhib Al-Lughah** (Dar Ihya' Al-Turath Al-Arabi, Beirut, 1st edition: 2001 CE), 14/297.
- ¹⁶ **Sirah Ibn Hisham**, 2/330, **Fath Al-Bari**, 7/468.
- ¹⁷ **Umdat Al-Qari**, 17/235.
- ¹⁸ **Sahih Al-Bukhari**, 4/4, Hadith number: 2945.
- ¹⁹ **Sahih Al-Bukhari**, 5/131, Hadith number: 4197.
- ²⁰ **Al-Mufhim lima Ishtal**, 1/317, **Sharh Al-Nawawi on Muslim**, 2/123.
- ²¹ **Umdat Al-Qari**, 17/235.
- ²² **Aktham**: He is the Companion, either Aktham ibn Al-Jawn or ibn Abi Al-Jawn. His original name was Abdul Uzza ibn Munqidh ibn Rabee'ah Al-Khazraji. He was the uncle of Sulayman ibn Sard Al-Khazraji. He was the one whom the Prophet (peace be upon him) said: "I was shown the Antichrist, and if I see a man with curly hair and a dark complexion, he resembles Aktham ibn Abi Al-Jawn." Aktham then asked: "O Messenger of Allah, will it harm me to resemble him?" He replied: "No, you are a Muslim, and he is a disbeliever." (Ibn Hajar, Abu Al-Fadl Ahmad ibn Ali Al-Asqalani (d. 852 AH), **Al-Isabah fi Tamyiz Al-Sahabah**, (Publisher: Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st edition: 1415 AH), 1/258).
- ²³ **Al-Mazari**, Abu Abdullah Muhammad ibn Ali ibn Umar Al-Maliki (d. 536 AH) - **Al-Mu'allim bi Fawa'id Muslim** (The Tunisian Publishing House, 2nd edition: 1988 CE), 3/42.
- ²⁴ **Sahih Al-Bukhari**, 4/72, Hadith number: 3062.
- ²⁵ **Sahih Al-Bukhari**, 4/72, Hadith number: 3062.
- ²⁶ **Mashariq Al-Anwar 'ala Sahih Al-Athar** (Old Library and Heritage House, n.d.), 1/204.
- ²⁷ **Sahih Al-Bukhari**, 4/72, Hadith number: 3062.
- ²⁸ **Al-Bukhari**, Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn Al-Mughira (d. 256 AH) - **Al-Tarikh Al-Kabir** (Publisher: Ottoman Encyclopedia, Hyderabad, Deccan, n.d.), 5/303.
- ²⁹ **Umdat Al-Qari**, 17/240.