

THE CALIPHATE OF BANU UMAYYAH

THE FIRST PHASE

IBN KATHEER



From Al-Bidayah wan-Nihayah



The Caliphate of Banu Ummayah

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

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Preface To The Revision

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi (May Allah be pleased with him). This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form

which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarised the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i. e. , those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the Almighty, the All-Powerful, Most Wise and Most High.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i. e. , (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareebahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A. H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A. H.

The Rule of Mu‘awiyah bin Abu Sufyan (May Allah be pleased with him)

The first monarchy began with the rule of Mu‘awiyah, making him the first king in Islam and the best of them all.

It is reported that Mu‘adh bin Jabal and Abu ‘Ubaidah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “This affair began as a mercy and prophecy, then it will be a mercy and Khilafah (caliphate), then as a matter of domination and tribulation, then as an insolent, fatalistic and corruptive matter in the land by which silk, fornication, adultery, and alcohol are regarded as acceptable and lawful. Eventually, these corruptive things will become a means of sustenance and victory for them until they meet with Allah, the Majestic” (its chain of narration is Jayyid, i. e. “good”).

‘Amr bin Yahya bin Sa‘eed bin al-‘As reported from his grandfather, Sa‘eed, who said: “The Prophet (Peace and Blessings of Allah be upon him) once looked at Mu‘awiyah and said: ‘O Mu‘awiyah, if you get to rule then fear Allah and be just to the people. ’Mu‘awiyah said: ‘Due to that statement of the Prophet (Peace and Blessings of Allah be upon him), I was convinced that I would one day be held accountable for undertaking the task (of the caliphate). ’”

Abu Darda’ is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “While I was sleeping, I dreamt that the Book was taken away from beneath my pillow. I thought that I had lost my mind and so I followed it, whereupon I saw that it was being taken to ash-Sham (the Levant). Indeed, in times of trial and tribulation, faith will remain in ash-Sham. ”

The Merits of Mu‘awiyah bin Abi Sufyan (May Allah be pleased with him)

His name was Mu‘awiyah bin Abi Sufyan Sakhr bin Harb, Abu ‘Abdur-Rahman, al-Qurashi al-Umawi. Mu‘awiyah, his father and his mother, Hind bint ‘Utbah bin Rabee‘ah bin ‘AbdShams, embraced Islam on the day of the Conquest. His father was amongst the nobles of Quraish in Jahiliyyah (i. e. , the pre-Islamic era of ignorance) as a high-ranking chief possessing a vast amount of wealth. Upon Abi Sufyan’s submission to Islam, he said to the Prophet (Peace and Blessings of Allah be upon him): “O Prophet of Allah! Give me three things. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “I have the best and most beautiful woman of all the Arabs, my daughter, Umm Habeebah bint Abi Sufyan. Will I give her to you in marriage?” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “Make Mu‘awiyah your scribe. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “And appoint me as a commander so that I can fight the Kuffar (disbelievers) as I used to fight the Muslims. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” This implies that Mu‘awiyah would later record down the revelations received by the Messenger of Allah (Peace and Blessings of Allah be upon him) along with the other scribes of revelation (may Allah be pleased with them).

When ash-Sham (the Levant) was conquered, ‘Umar deputed Mu‘awiyah to Dimashq (Damascus) after his brother, Yazeed bin Abi Sufyan, and he continued to have authority over it under ‘Uthman bin ‘Affan, who further extended his authority to include another country. It was Mu‘awiyah who built the Qubbatul-Khadra’ (The Green Dome) in Dimashq (Damascus) where he lived for forty years.

Mu‘awiyah appointed Fadalah bin ‘Ubaid as the judge for ash-Sham (the Levant), followed by Abu Idrees al-Khawlani, and as the chief of law enforcement, he appointed Qais bin Hamzah. His scribe and protector was Sarjoon bin Mansoor ar-Roomi, about whom it is said: “He was the first to employ an entourage, the first to inscribe en masse (i. e. , produce) and bind books, and he was the first statesman of his kind (may Allah be pleased with him). ”

The Emergence of a Sect of al-Khawarij (Dissenters)

When Mu'awiyah entered al-Koofah and al-Hasan and his family left and headed to the Hijaz, the Khawarij (a sect of dissenters claimed to number around five hundred individuals) said: "There is no doubt that Mu'awiyah is coming", upon which they proceeded to al-Koofah under the commandship of Farwah bin Nawfal to wage war against him. Mu'awiyah therefore dispatched a cavalry detachment comprised of the people of ash-Sham against them, and due to this, the Khawarij army subsequently launched a relentless attack against its people that forced them out of their land. As a result, Mu'awiyah said to the people of al-Koofah: "I will not make peace with you until you desist from your calamity." So they went to the Khawarij who said to them: "Woe unto you for what you seek to attain. Is Mu'awiyah not your enemy and our enemy?" He has prompted us to fight against him. If we beat him, then we have relieved you of him and if he beats us, then you have been relieved of us." At this, they said: "No, by Allah! Not until we fight against you ourselves!" At that point, the Khawarij said: "May Allah have mercy on our brothers from the people of an-Nahr, for they knew better than you do, O people of al-Koofah." It follows that a battle broke out between the two sides, which resulted in the people of al-Koofah defeating the Khawarij and expelling them from the land.

It was in this year that Humran bin Aban ambushed al-Basrah, which he managed to besiege and dominate, forcing Mu'awiyah to dispatch an army to kill him and his faction. Following this, Abu Bakr ath-Thaqfi went to Mu'awiyah to request his pardon on their behalf, which Mu'awiyah granted them and released them. He subsequently appointed Busr bin Abi Artat as governor of al-Basrah. Towards the end of this year, however, Mu'awiyah put 'Abdullah bin 'Amir in charge of al-Basrah, even though he had intended to appoint 'Utbah bin Abi Sufyan. The reason for this was that Ibn 'Amir told him: "I possess great wealth and trusts, which, if you do not put me in charge of them, will perish." Thus, he fulfilled his request in that matter and entrusted him with the position.

Amongst the Prominent People who Died in this Year:

Rifa'ah bin Rafi' bin Malik bin al-'Ajlan who was present at al-'Aqabah, the battle of Badr and the events following it.

Rukanah bin 'Abd [Yazeed] bin Hashim bin Muttalib al-Qurashi who was the one whom the Prophet (Peace and Blessings of Allah be upon him) had wrestled with and thrown to the ground, despite Rukanah being considered one of the strongest men among the Quraish. This wrestling of Rukanah to the ground, in fact, constitutes one of the miracles of the Prophet (Peace and Blessings of Allah be upon him). He embraced Islam in the year of the Conquest.

Safwan bin Umayyah, Abu Wahb al-Qurashi, who fled from the Messenger (Peace and Blessings of Allah be upon him) on the day of the Conquest. He later returned and submitted to Islam, and later bettered himself to the point of becoming a noble amongst the Muslims, just as he had been during Jahiliyyah (Ignorance; the pre-Islamic era).

'Uthman bin Talhah bin Abi Talhah who entered Islam at the beginning of the eighth year just prior to the Conquest. He was the one from whom the Prophet (Peace and Blessings of Allah be upon him) had taken the key to the Ka'bah (the most sacred site in Islam situated in Makkah) in the year of the Conquest. However, he returned them to him reciting the words of Allah, the Sublime (which mean):

"Verily, Allah commands that you should render back the trusts to those to whom they are due." [an-Nisa', 4:58]

The Prophet (Peace and Blessings of Allah be upon him) therefore said to him: "Take it, O 'Uthman,

permanently and rightfully, for it will not be taken out of your possession except by an oppressor. ”

‘Amr bin al-Aswad al-‘Ansi who was a humble and devout worshipper.

‘Atikah bint Zaid bin ‘Amr bin Nufail bin ‘Abdul-‘Uzza, who was the sister of Sa‘eed bin Zaid, one of the ten promised Paradise. She embraced Islam, performed the migration and was one of the finest women and worshippers of her time.

Upon Entering the Forty-Second Year

The Muslim invasions of al-Lan (a vast region within historic Armenia) and ar-Room (generally the Balkans and Anatolia) took place in this year. The Muslim forces defeated many of the leading opposition commanders and successfully annihilated their army, because of which they were able to gain and avail of war booty.

In this year, the Khawarij, who had been pardoned by ‘Ali on the day of an-Nahrawan after having released their wounded and establishing an agreement with their forces, were stirred once again upon receiving news of ‘Ali’s death. They invoked Allah’s mercy on his murderer, Ibn Muljam began to praise Allah for the murder of ‘Ali. It was following this incident that they resolved to dissent from the people on the grounds that they were allegedly “enjoining the truth and forbidding evil. ”

Also in the forty-second year of the Hijrah, Ziyad bin Abeehi advanced against Mu‘awiyah having been denied access to him for close to one year by way of a fortress that came to be known as the “Fortress of Ziyad. ”

Upon Entering the Forty-Third Year

This was the year in which Busr bin Abi Artat invaded the land of ar-Room (the Balkans and Anatolia), which he was able to penetrate as far as the city of Qustanteeniyyah (Constantinople).

The Khawarij and the soldiers of al-Koofah fought an immense battle against each other in this year. Some three hundred Khawarij fighters assembled under the commandership of al-Mustawrid bin ‘Ullafah, and so, al-Mugheerah bin Shu‘bah accordingly mobilised an army of nearly three thousand soldiers under the command of Ma‘qil bin Qais to advance against them. Upon encountering the opposing force, Ma‘qil faced Abur-Rawwagh who stood at the forefront of three hundred Khawarij fighters in a place called al-Madhar. There, they battled until the Khawarij army had been routed, however, they then turned back to launch a second attack and this time defeated Ma‘qil bin Qais’ army without suffering any losses themselves. At that point, Ma‘qil’s army retreated to their stations and awaited the arrival of their Ameer (Commander), Ma‘qil bin Qais, who came and led his comrades in prayer. He then proceeded with his soldiers to engage in a fierce battle against the Khawarij that lasted all night, after which both sides eventually pulled back. In the meantime, Ma‘qil bin Qais assembled the right and left wings of his army and aligned their rows until the time of sunrise, at which point the Khawarij launched their attack and the two sides battled for over an hour. Ma‘qil bin Qais then launched a single decisive attack against them that they managed to withstand, until the Khawarij were eventually forced to hastily withdraw. In fact, they fled from the battlefield before their eyes until they crossed the Dijlah (River Tigris) into the land of Bahuraseer (one of the capitals of Persia).

‘Amr bin al-‘As was amongst those who died in this year:

Abu ‘Abdullah, also known as Abu Muhammad, who had been sent to an-Najashi (by the Makkans) to

intercept and bring back the Muslims who had migrated to his country. Due to Abu ‘Abdullah’s honest and sincere character, however, he did not force the Muslims to return but instead he, along with Khalid bin al-Waleed and ‘Uthman bin Talhah al-‘Abdari, entered the fold of Islam six months before the conquest of Makkah. The Messenger of Allah (Peace and Blessings of Allah be upon him) had instated him to a position of authority over ‘Uman (Oman), which he occupied throughout the lifetime of the Messenger (Peace and Blessings of Allah be upon him) and during the rule of as-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr).

At-Tirmidhi states that ‘Uqbah bin ‘Amir said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘The people submitted to Islam whilst ‘Amr bin al-As believed.’

Another Hadeeth (Prophetic narration) states: “Ibn al-As is worth two believers.” Regarding the virtues of ‘Amr bin al-As, it states: “The blessings of the Ahl al-Bait (the family of the Prophet (Peace and Blessings of Allah be upon him) are ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah” (narrated in the section dealing with the virtues of ‘Amr bin al-‘As).

He was notoriously shrewd among the ‘Arabs, possessing bravery and good judgement as just some of his many good qualities. ‘Amr bin al-As is reported to have said: “I memorised a thousand proverbs from the Messenger of Allah (SWT) I.” He also recited the following poetry:

“If a person does not abandon a food that he likes,

And does not drive a tempted heart away from what it bounds for,

It will achieve an aim that leaves only disgrace,

Just like if similar dishonours were mentioned they would be found in abundance.”

Yazeed bin Abi Habeeb narrated that ‘Abdur-Rahman bin Shimasah said to him: “When ‘Amr bin al-As witnessed death he would cry. His son, ‘Abdullah, once said to him: ‘Why do you cry? Are you anxious about death?’ ‘Amr bin al-As replied: ‘No, by Allah! But about that which comes after death.’ So his son said: ‘But you have been on the best path.’ Then he began to recall the friendship of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his victories in ash-Sham (the Levant). ‘Amr then said: ‘You have left out that which is better than all of this: the testimony that there is only One God.

Indeed, I passed through three states. The first one was when I was a disbeliever and so I found myself to be one of the staunchest adversaries of the Messenger of Allah (Peace and Blessings of Allah be upon him). Had I died at that point in time, I would have definitely been a dweller of the Hellfire. Then I pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) and no one became dearer and more respectable to me than him (Peace and Blessings of Allah be upon him). I found that I was so much in awe of him that I could not find the courage to look him fully in the face and so I was the most timid person towards him (Peace and Blessings of Allah be upon him). Had I died in those days, the people would have said: ‘Congratulations to ‘Amr! He embraced Islam and was on the right path. He had every reason to hope for Paradise.’

However, I was then put in a position of authority, amongst other things, such that I now do not know where I stand. When I die, do not cry for me and let neither a female mourner nor fire accompany me. When you bury me, wrap me in my cover and fill my grave with earth such that my right side has no more earth than my left side and neither place me in a coffin nor make me a headstone. Then stand around it for a time sufficient for a camel to be slaughtered and its meat to be distributed so that I may be at ease by your closeness.”

Muhammad bin Maslamah al-Ansari also died in this year. He entered the fold of Islam at the hands of Mus'ab bin 'Umayr before Usaid bin Hudair and Sa'd bin Mu'adh. He was present at Badr and the events following it, with the exception of Tabook. The Messenger of Allah (Peace and Blessings of Allah be upon him) deputed him over al-Madinah according to one account, while other sources indicate that he was appointed to a place called Qarqaratul-Kudr. He was amongst those who disassociated themselves from the wars of the Camel, Siffeen and so on, and was known for having taken up a wooden sword. He left behind ten sons and six daughters and he (May Allah be pleased with him) was described as being very dark-skinned and bald.

‘Abdullah bin Salam (Abu Yoosuf al-Isra’eeli) was also amongst those who died in that year:

He was a religious authority among the Jews and his submission to Islam came at the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) reached the famous palm tree in al-Madinah. ‘Abdullah said: “When the Messenger of Allah (Peace and Blessings of Allah be upon him) reached al-Madinah, the people were startled by him, including myself, though when I saw his face, I knew that it was not the face of a liar. The first thing I heard him say was: ‘O people! If you spread Salam (the greeting of peace) between the people, give food to others to eat, maintain the bonds of kinship and pray throughout the night while others are asleep, you will enter Paradise in peace.’”

The Messenger of Allah (Peace and Blessings of Allah be upon him) testified to ‘Abdullah as one of those who will enter Jannah (Paradise) and therefore receive his (Peace and Blessings of Allah be upon him) intercession on the Day of Judgment.

Upon Entering the Forty-Fourth Year

This was the year of ‘Abdur-Rahman bin Khalid bin al-Waleed’s invasion of the land of ar-Room (the Balkans and Anatolia) with the Muslim army who passed the winter there. It was also the year in which Busr bin Abi Artat carried out a naval military expedition.

Mu’awiyah discharged ‘Abdullah bin ‘Amir from his post in al-Basrah because he was too soft natured and lenient. Ibn Jareer said that when ‘Abdullah bin ‘Amir complained to Ziyad about the corruption of the people, about which Ziyad said: “Unsheathe the sword on them”, Ibn ‘Amir replied: “I would hate to reform them at the expense of my own corruption.”

Abi ‘Uthman narrated: “When Ziyad was claimed (to belong to Abu Sufyan), I met Abu Bakr to whom I said: “What is that which you all have done? Verily, I heard Sa’d Ibn Abi Waqqas saying that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘In Islam, whoever claims to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, will be forbidden to enter Paradise.’”

This year also saw the death of Umm Habeebah, Ummul-Mu’mineen (Mother of the Believers, i. e. , a wife of the Prophet (Peace and Blessings of Allah be upon him) and the daughter of Abi Sufyan. Her real name was Ramlah and she was the sister of Mu’awiyah. She entered Islam very early and migrated with her husband, ‘Abdullah bin Jahsh, to the land of al-Habashah (Abyssinia). While there, however, her husband coverted to Christianity and despite his efforts to persuade her to do the same, she held on to her Deen Way of Life, i. e. Islam) (may Allah be pleased with her). His conversion led to their divorce. Habeebah was the name of her eldest child who she gave birth to in al-Habashah, while some maintain that it was in Makkah prior to the Hijrah. Her husband died there while in that state, and was thereby cursed and shamed by Allah (SWT).

After Ramlah was widowed, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent 'Amr bin Umayyah al-Amri to an-Najashi (Negus, the Emperor of Ethiopia) proposing to marry her to the Messenger of Allah (Peace and Blessings of Allah be upon him). Offering her consent, she chose Khalid bin Sa'eed as her legal guardian at the marriage ceremony. On behalf of the Prophet (Peace and Blessings of Allah be upon him), an-Najashi offered Khalid a bridal dower of four hundred Deenar. He later made arrangements for her to travel to the Prophet (Peace and Blessings of Allah be upon him) in al-Madinah in the seventh year.

When her father came to visit her during the year of the Conquest at the time when he was proposing a treaty, she forbade him from sitting on the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him). Abu Sufyan, feeling grieved at her attitude, said to her: "By Allah, O daughter! Is this mattress not worthy of me or am I not worthy of it?" She curtly replied: This is the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him), and you are an impure polytheist. I did not want you to sit on it. " On hearing this, he said to her: "By Allah, O daughter! You have succumbed to evil and deviated from your father. " This alone serves to define her as one of the Ummahatul-Mu'mineen (Mothers of the Believers) and a pious and virtuous woman (may Allah be pleased with her).

'Awf bin Harith is reported to have said that he heard 'A'ishah saying: "Umm Habeebah called me to her side as she was on her deathbed and said: 'We have things pertaining to co-wives between us. ' 'A'ishah replied: 'May Allah forgive both you and I. There is nothing that you did that I have not already forgiven you for. 'Umm Habeebah remarked: 'You have made me happy, may Allah make you happy too. '"

Upon Entering the Forty-Fifth Year

In this year, Mu'awiyah instated al-Harith bin 'Abdullah al-Azdi over al-Basrah; he then dismissed him after four months and appointed Ziyad, who was resolute, shrewd, dominating and articulate, in his place.

Ziyad entered al-Basrah at the beginning of Jumadal-Oola (the fifth month of the Islamic calendar), from which point onwards he continued to exercise his authority and unsheath his sword until the people refrained from openly committing offenses out of fear of him.

Marwan bin al-Hakam, the governor of al-Madinah, led his people on the Hajj Pilgrimage in this year.

Zaid bin Thabit al-Ansari, one of the scribes of the Revelation who wrote down the official Mus-haf (the pure Arabic written copy of the Qur'an) under the orders of 'Uthman bin 'Affan in ash-Sham, also died in this year. He was an exceptionally intelligent man who was highly skilled in the art of inscribing and reporting witnessed accounts. Remarkably, he learned the language that the Jews used in their books and scriptures in just fifteen days. As Abul-Hasan bin al-Bara' said: "He learned Persian from the messenger of Kisra (Khosrau; the designation of the Persian kings in general) in eighteen days and he learned Ethiopian, Latin and Coptic from the servants of the Messenger of Allah (Peace and Blessings of Allah be upon him). "

He was fifteen years of age when he participated in al-Khandaq (Battle of the Trench). A Hadeeth also narrates: "The most knowledgeable person amongst them with regards to the Fara'id (religious injunctions) is Zaid bin Thabit. "

He passed away in this year at the age of almost sixty and it was Marwan bin al-Hakam, the deputy of al-Madinah, who prayed over him at his funeral. Ibn 'Abbas said: "Today, a great scholar has died" and Abu Hurairah said: "The religious Scholar of this Ummah Muslim nation; community of believers) has died. "

Salamah bin Salamah bin Waqsh also died in this year at the age of seventy without having begotten any

offspring. He was present at Badr and the events following it.

‘Asim bin ‘Adiyy, upon whose departure to Badr, the Prophet (Peace and Blessings of Allah be upon him) appointed as the authority over the elite of Quba’, died when he was a hundred and twenty-five years of age. He participated in the battle of Uhud, which took place between the Muslim army from al-Madinah led by the Prophet (Peace and Blessings of Allah be upon him) and the Makkans led by Abu Sufyan, and the events after it. The Prophet (Peace and Blessings of Allah be upon him) commanded him and Malik bin ad-Dukhshum to burn down the infamous Masjid ad-Dirar (a mosque built by the hypocrites to conspire against the Muslims near Quba’ in al-Madinah).

Hafsah bint ‘Umar bin al-Khattab, Ummul-Mu’mineen (Mother of the Believers), also died in this year. Before her marriage to the Messenger of Allah (Peace and Blessings of Allah be upon him) she was married to Khunais bin Hudhafah as-Sahmi. They had migrated to al-Madinah together, ; however, he died after the battle of Badr. Upon completing her ‘Iddah (the prescribed time of waiting at the end of a marriage, usually about three months), her father (‘Umar) offered her hand in marriage to ‘Uthman following the death of his wife, Ruqayyah, the daughter of the Prophet (Peace and Blessings of Allah be upon him), but he refused. He then approached Abi Bakr about marrying his daughter, however, he did not give him any respons whatsoever. It was not long after that the Messenger of Allah (Peace and Blessings of Allah be upon him) himself married Hafsah. When ‘Umar told Abu Bakr of his displeasure at Abu Bakr’s refusal to comment when he had offered Hafsah’s hand to him, Abu Bakr said: “The Prophet (Peace and Blessings of Allah be upon him) had mentioned Hafsah earlier but I could not disclose the secret of the Prophet (Peace and Blessings of Allah be upon him). Had he not, I would have married her. ”

It is narrated in a Hadeeth that the Messenger of Allah (Peace and Blessings of Allah be upon him) divorced Hafsah and then re-married her. In another narration, Jibreel ordered him to re-marry her, stating: “Verily, she fasts and performs prayer throughout the night; she is your wife in Paradise. ”

Upon Entering the Forty-Sixth Year

This year, it was ‘Utbah bin Abi Sufyan, the brother of Mu‘awiyah, who led the people in performing the Hajj Pilgrimage.

Amongst the people who died was Salim bin ‘Umair, one of the Bakka’een (the ones who cried) mentioned in the Qur’an. He participated in the battle of Badr and all the events following it.

Suraqah bin Ka‘b, who also participated in the battle of Badr and all the events following it, died in this year.

‘Abdur-Rahman bin Khalid bin al-Waleed al-Qurashi al-Makhzoomi was, like his father (Khalid bin al-Waleed), a popular hero renowned for his bravery. He was an honourable and influential person among the people of ash-Sham and he was present at the battle of Siffeen with Mu‘awiyah. He died from poisoning and his life has been celebrated in the following elegy (at-Taweel poetry):

“Your father was he who led the army westwards

To ar-Room (Byzantium) after having imposed land taxes on the Persians.

How many young men did you then rouse from slumber

By beating the reins while their arms were crippled from drowsiness?

The two alignments were unmatched; the one of Khalid

And the other from Damascus with the hooded cloak. ”

Harim bin Hayyan al-‘Abdi, one of ‘Umar bin al-Khattab’s officials, who had met with Uwais al-Qarni, and was an intellectual and scholar to the people as well as a devout servant. It is said that when he was buried, a cloud was cast solely over his grave and rained on it until plants and herbage had grown out.

Upon Entering the Forty-Seventh Year

Mu‘awiyah dismissed ‘Abdullah bin ‘Amr bin al-‘As from Egypt and appointed Mu‘awiyah bin Hudaij in his place.

Of those who died were Qais bin ‘Asim al-Minqari, a noble from the days of Jahiliyyah (i.e., the pre-Islamic era of ignorance) and later in Islam. He was amongst those who prohibited Khamr (wine; alcohol) both in the Jahiliyyah and in Islam, the reason being that one day he got drunk and committed an offense, after which he fled. When he came to his senses, he was told about what he had done and as a result he forbade it upon himself, saying (in al-Wafir poetic meter):

“I realized that drinking wine is demeaning,

It brings shameful deeds and scandalizes honoured men.

I pledge I will not drink again in my lifetime,

And I will not use it even to cure an ailment. ”

His submission to Islam was occasioned by the arrival of the Bani Tameem (tribe). There are some Ahadeeth (Prophetic narrations) reporting that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “He is a chief of the tent-dwellers.”

He was generous, commendable and honorable. A poet recited on the day of his death:

“The ruin of Qais was not the ruin of one,

But the entire structure of a nation has been demolished. ”

Upon Entering the Forty-Eighth Year

This is the year in which Abu ‘Abdur-Rahman al-Qaini passed the winter with the Muslims in the land of Antakiyah (Antioch, ancient city in Syria). ‘Uqbah bin ‘Amir’s naval invasion against the people of Egypt took place and Marwan bin al-Hakam, the deputy of al-Madinah, led the people in performing the Hajj Pilgrimage.

Upon Entering the Forty-Ninth Year

Yazeed bin Mu‘awiyah invaded the land of ar-Room (the Balkans and Anatolia) which penetrated as far as al-Qustanteeniyyah (Constantinople). He was accompanied by a group of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him) including Ibn ‘Umar, Ibn ‘Abbas, Ibn Zubair and Abu Ayyoob al-Ansari. It is verified in Saheeh al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The first army amongst my followers who will invade Qaisar’s

city will be forgiven of their sins. ” They were the first army to carry out a military expedition there, which they were able to penetrate with great difficulty.

Abu Ayyoob, Khalid bin Zaid al-Ansari died in this year.

Mu‘awiyah dismissed Marwan from his post in al-Madinah and appointed Sa‘eed bin al-As on his place.

This was also the year in which al-Koofah was afflicted with the plague and as a direct result, Mu‘awiyah united al-Koofah and al-Basrah under the sole governorship of Ziyad. This was the first time the two localities had ever been united. As such, Ziyad would reside in al-Koofah for a period of six months and in al-Basrah for the remaining six months.

Remembering the Prominent People who Died in this Year:

Al-Hasan bin ‘Ali bin Abi Talib

Abu Muhammad al-Qurashi al-Hashimi was the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him), the son of his daughter, Fatimah az-Zahra’, the Raihah (sweet basil) of his world. His face resembled that of the Prophet (Peace and Blessings of Allah be upon him) and he was born in mid-Ramadan (the Islamic calendar month of fasting) in the third year of the Hijrah. He was the eldest child of his parents and the Messenger of Allah (Peace and Blessings of Allah be upon him) loved him dearly. The Messenger (Peace and Blessings of Allah be upon him) would sometimes stick his tongue out at him, hug him and joke around with him. At times, al-Hasan would go up to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was prostrating in prayer and climb onto his back. He would sit on top of him for so long that the Messenger (Peace and Blessings of Allah be upon him) would have to prolong the prayer. The Messenger (Peace and Blessings of Allah be upon him) also used to take him up on the Minbar (pulpit) with him.

It is verified in Ahadeeth that while the Prophet (Peace and Blessings of Allah be upon him) was giving a sermon, he saw al-Hasan and al-Husain in front of him and so he went down to them, hugged them and then returned to the Minbar with them. He said: “Your wealth and your children are only a trial” [at-Taghabun, 64:15]. Indeed, I saw these two sons of mine walking and stumbling over and so I could not refrain from going down to get them. ”

It is verified in Saheeh al-Bukhari that ‘Uqbah bin al-Harith narrated: “Once Abu Bakr offered the ‘Asr (afternoon) prayer and then went out walking when he saw al-Hasan playing with some boys. He lifted him on his shoulders and said: ‘May my parents be sacrificed for your sake! (You) resemble the Prophet (Peace and Blessings of Allah be upon him) and not ‘Ali, ’ which caused ‘Ali to laugh. ”

It is reported that Isma‘eel bin Abu Khalid said that he heard Abu Juhaifah saying: “I saw the Prophet (Peace and Blessings of Allah be upon him) and al-Hasan bin ‘Ali certainly resembles him. ”

It is reported that Ibn Abi Mulaikah said: “Fatimah would jump out at al-Hasan and startle him, saying: ‘O my father, in the likeness of the Prophet; and not resembling ‘Ali. ”

Hani’ reported that ‘Ali said: “Al-Hasan resembles the Messenger of Allah (Peace and Blessings of Allah be upon him) from between his chest to the top of his head, while al-Husain resembles him (Peace and Blessings of Allah be upon him) in what is below that area. ”

Usamah bin Zaid reported that Allah’s Messenger (Peace and Blessings of Allah be upon him) used to put him on his knee and put al-Hasan bin ‘Ali on the other and then hug them and say: “O Allah! Please be

merciful to them as I am merciful to them. ”

Bara' bin Azib is reported to have said: “I saw the Prophet (Peace and Blessings of Allah be upon him) while al-Hasan was on his shoulders, saying: ‘O Allah! I love him, so love him too. ’”

It is reported that Abu Hurairah said: “I was with the Messenger of Allah (Peace and Blessings of Allah be upon him) in one of the markets of al-Madinah. He left the market and so did I. Then he asked three times: ‘Where is the small child?’ So he said: ‘Call al-Hasan bin ‘Ali. ’ So al-Hasan bin ‘Ali got up and started walking, wearing a necklace of beads around his neck. The Prophet (Peace and Blessings of Allah be upon him) stretched out his hand like this, and al-Hasan did the same. The Prophet (Peace and Blessings of Allah be upon him) embraced him and said: ‘O Allah! I love him, so please love him as well as those who love him too. ’ Since Allah’s Messenger (Peace and Blessings of Allah be upon him) said that, nothing or no one has been dearer to me than al-Hasan. ”

Abu Hurairah is reported to have said: “Every now and then the Prophet (Peace and Blessings of Allah be upon him) came out to us while carrying Hasan and Husain on each of his shoulders until we were finished with him. A man said to him: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! You certainly do love them?! ’ So he said: ‘Whoever loves them, loves me, and whoever annoys them, annoys me’ ” (only narrated by Ahmad).

‘A’ishah and Umm Salamah, the Mothers of the Believers, reported that the Prophet (Peace and Blessings of Allah be upon him) wrapped al-Hasan, al-Husain and their mother and father in his mantle and said: “O Allah! These are Ahlu Baiti (the members of my family) so remove all abominations from them and purify them completely. ”

Another narration reported by ‘Ali, Abu Sa‘eed, Buraidah and Hudhaifah states that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Al-Hasan and al-Husain are the chiefs of the youth of Paradise and their father is even better than them. ”

‘Abdullah bin Shaddad reported from his father that, on one occasion, the Messenger of Allah (Peace and Blessings of Allah be upon him) led the ‘Isha’ (night) prayer and when he went into prostration he prolonged it. Once they completed the prayer, the people enquired about it. He said: “This son of mine – meaning al-Hasan – climbed on top of me and I hated to rush even out of necessity. ”

Abu Hurairah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said regarding al-Hasan and al-Husain: “Whoever loves them, loves me, and whoever annoys them, annoys me. ”

As-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr) would honour, respect and love al-Hasan, as did ‘Umar bin al-Khattab and ‘Uthman bin ‘Affan, who honoured and loved both al-Hasan and al-Husain dearly.

When al-Hasan used to pray the Morning Prayer in the Masjid of the Messenger of Allah (Peace and Blessings of Allah be upon him), he would sit on his prayer mat and invoke Allah through words of remembrance until the rising of the sun. The nobles would sit in his company and they would speak with him, then he would get up and go to the Mothers of the Believers to greet them with salutations of peace.

It is said that Allah shared out al-Hasan’s wealth three times, he departed from his wealth twice for the sake of Allah, the Majestic, and he performed the Hajj Pilgrimage twenty-five times, once while walking with guiding animals in front of him.

It is also said he married often, never having less than four wives, and he would habitually divorce and re-marry. In fact, it is said that he had all together married seventy women and it has also been said that he once divorced two women in one day. On one occasion, ‘Ali (May Allah be pleased with him) said to the people of al-Koofah: “Do not marry him as he divorces too often.” So they said: “By Allah, O Ameeral-Mu’mineen! If he were to approach us every day for the purpose of marriage, he could marry whoever he pleased just so that we might have a relationship by marriage with the Messenger of Allah (Peace and Blessings of Allah be upon him).”

‘Ali bin al-‘Abbas at-Tabarani said: “On the ring of al-Hasan bin ‘Ali was engraved the words (in al-Kamil poetic meter):

“Dedicate yourself as much as you can to Godliness,

As destiny befalls you, O young man!

You became blinded with joy,

Not seeing your beloved and treasured ones in their graves.”

‘Amr bin al-Asamm is reported to have said that he said to al-Hasan bin ‘Ali: “Indeed, these Shee‘ah (Party of ‘Ali) allege that ‘Ali will be sent back before the Day of Resurrection.” He said: “By Allah, they tell lies! They are not his followers, since if we knew that he was going to be sent back, we would not have married off his women or divided up his wealth.”

Ibn Shawdhab is reported to have said: “When ‘Ali was murdered, al-Hasan advanced forth with the people of al-‘Iraq while Mu‘awiyah advanced forth with the people of ash-Sham (the Levant) until they encountered each other. Al-Hasan, however, hated to fight and so Mu‘awiyah vowed to entrust the Khilafah (caliphate) to him as his successor if he relinquished his status as Khaleefah (caliph). The companions of al-Hasan used to say (addressing him): “O Dishonour of the Believers!” So he would reply: “Dishonour is better than the Hel-fire.”

The settlement of peace was reached on the grounds that Mu‘awiyah agreed to pay al-Hasan the money belonging to the Baitul-Mal (Public Treasury) based in al-Koofah. Accordingly, al-Mu‘awiyah granted him his full share of it, precisely five million Deenars, and some say seven million, in addition to the annual Kharaj (land tax in Islamic Law) collected from al-Basrah, and others say from a place called Darabjird. However, the people of this district refused to pay the Kharaj to him and so in recompense for their refusal, Mu‘awiyah paid him six million Dirhams every year. Not once did al-Hasan fail to receive the payments from Mu‘awiyah and, in the year in which he died, Mu‘awiyah had treated him with exceptional deference by sending him jewels, rare offerings and gifts. It was not long after this that he died.

Yazeed bin Khumair is reported to have said: “I heard ‘Abdur-Rahman bin Jubair bin Nufair al-Hadrami say that his father said: ‘I said to al-Hasan bin ‘Ali: ‘People are claiming that you want to assume the Khilafah (caliphate).’ He replied: ‘I had the skulls of the ‘Arabs at my disposal; they would make peace with whomever I made peace with and they would go to war with whoever I went to war with. Then, I left it (the Khilafah) seeking the Face of Allah and now would I seek to avenge it with billy goats from the people of al-Hijaz?!’”

‘Imran bin ‘Abdullah is reported to have said that he saw al-Hasan bin ‘Ali in his sleep with the words (which mean): [“Say: He is Allah, the One”] (al-Ikhlās, 112:1) written between his eyes. This made him happy and so he went to inform Sa‘eed bin al-Musayyab who said: “If one sees this vision then it means

that nothing more remains for that person. ” Just days later, al-Hasan died.

‘Umar bin Ishaq narrated: “I and another man from the Quraish entered the presence of al-Hasan bin ‘Ali, at which point he stood up and headed for the exit. Once he was outside he said: ‘I have spat out a section from my liver and regained my strength after having been poisoned several times before, though it has never been as severe as this time. ’ Then he began to say to the man who was with me: ‘Ask me before you fail to ask. ’ So the man said: ‘I was not going to ask you anything. May Allah restore you to health’, then we left him. The following day, we returned to him and he was suffering from the agony of death. Al-Husain then came in and sat by the head of his brother whereupon al-Hasan said to him: ‘O brother! Who is this friend of yours? ’ He replied: ‘Do you want to kill him?’ He said: ‘Yes. ’ So he said: ‘I believed he was my friend. Allah is the Most Severe Avenger’ – and in another narration he says: ‘To Allah belongs the greatest retribution and punishment – for he will not get away with having killed me even if you kill him yourself. ’”

Abu Nu‘aim said: “When al-Hasan bin ‘Ali’s pain intensified, he started to grow anxious. A man came to see him and said: ‘O Abu Muhammad! Why are you anxious? What is there except the separation of your soul from your body? You are proceeding towards your parents, ‘Ali and Fatimah, your grandparents, the Prophet (Peace and Blessings of Allah be upon him) and Khadeejah, your paternal uncles, Hamzah and Ja‘far, your maternal uncles, al-Qasim, at-Tayyib, at-Tahir and Ibraheem, and your maternal aunts, Ruqayyah, Umm Kulthoom and Zainab. ’ Then he expressed his concern. ” In another narration the person who said this to him was his brother, al-Husain, whereupon al-Hasan said to him: “O brother! I have been concerned with the command of Allah like nothing else and I have seen a creature from the creation of Allah like no one else. ” Then al-Husain started to cry.

It is narrated that Jabir bin ‘Abdullah saw al-Hasan bin ‘Ali on the day of his death. Conflict almost broke out between al-Husain bin ‘Ali and Marwan bin al-Hakam after al-Hasan instructed his brother to bury him with the Messenger of Allah (Peace and Blessings of Allah be upon him) but if some battle or mishap were to occur because of it then he should be buried within al-Baqee‘ (a fertile patch of land in al-Madinah where other members of the Prophet’s family were buried). Even though Marwan was in a remote and distant place at that time, he objected to allowing al-Hasan to be buried with the Messenger (Peace and Blessings of Allah be upon him) in a bid to please Mu‘awiyah. In fact, Marwan never ceased to be an enemy of the Banu Hashim tribe until his death. As Jabir recalls: “That day, I spoke to Husain bin ‘Ali to whom I said: ‘O Abu ‘Abdullah! Fear Allah, for your brother did not like what you see (i. e conflict). Therefore bury him in al-Baqee‘ with his mother’, so he did. ”

Masses of people congregated for his Janazah (funeral) to the point that there was no space remaining in the fertile area. The men and women cried for seven days, the women of Banu Hashim continued to lament him for a month and they mourned him for a year.

Although it is well known that he died in the year 49 A. H. , some maintain that it happened in the fiftieth year.

The Fiftieth Year of the Hijrah

Mu‘awiyah led the Hajj Pilgrimage with the people this year, while according to others, his son Yazeed did. Sa‘eed bin al-‘As was the deputy of al-Madinah in this year.

Yahya bin Sa‘eed bin Deenar reported on the authority of his father that Mu‘awiyah was determined to transfer the Minbar (pulpit) of the Prophet (Peace and Blessings of Allah be upon him) from al-Madinah to Dimashq (Damascus) in addition to taking possession of the staff that the Prophet (Peace and Blessings of Allah be upon him) used to hold in his hand when delivering sermons. One day, Mu‘awiyah stood up

on the Minbar while he was holding the staff of the Prophet (Peace and Blessings of Allah be upon him) and so Abu Hurairah and Jabir bin ‘Abdullah approached him and said: “O Ameer al-Mu’mineen! We invoke Allah that you do not do this. It is not right that you remove the Minbar from its place as designated by the Messenger of Allah (Peace and Blessings of Allah be upon him) and take his staff away from al-Madinah.” It follows that Mu’awiyah refrained from doing so, although he added six stairs to the Minbar, an act for which he later apologised to the people.

In this year, Mu’awiyah discharged Mu’awiyah bin Hudajj from Egypt and appointed Maslamah bin Mukhallad from Africa instead.

‘Uqbah bin Nafi‘ al-Fihri invaded and conquered the African lands under the orders of Mu’awiyah. He later succeeded in planning the construction of the city of al-Qairawan (Kairouan in modern day Tunisia) despite being faced with harsh jungle terrain, predatory animals, wild beasts and strange creatures that had roamed freely across the land upon his invasion. There, he invited the indigenous people to submit to Allah, the Sublime, though the city was not developed until the predatory animals and wild creatures had fled. Many of the local Berbers (natives) subsequently submitted to Islam.

Midlaj bin ‘Amr as-Sulami, an honourable Sahabi (Companion of the Prophet (Peace and Blessings of Allah be upon him)), died in this year. He had participated in all the major events alongside the Messenger of Allah (Peace and Blessings of Allah be upon him).

Jubair bin Mut‘im Abu Muhammad, otherwise known as Abu ‘Adiyy al-Madani, arrived as a Mushrik (Idolator; Polytheist) captive of Badr, but when he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) reciting the verse from Soorat-Toor (which means):[“Or were they created by nothing? Or were they themselves the creators?”] [at-Toor 52:35], Islam penetrated his heart and on the day of Khaibar he embraced it. He was a particularly astute and resourceful person among the Quraish and was best known for his noble lineage, which he shared with as-Siddeeq Verifier of the Truth, i. e. Abu Bakr). It is widely accepted that he died in the fifty-eighth year.

Al-Hakam bin ‘Amr bin Mujadda‘ al-Ghifari was also an honourable Sahabi. Ziyad bin Abeehi deputed him over the invasion of Jabal al-Ashall, wherein the Muslim army gained an abundance of gold, silver and other valuables as part of the war booty. When Ziyad’s letter, in which he informed him of Mu’awiyah’s instructions to submit the gold and silver from the war booty to Mu’awiyah’s Baitul-Mal (Public Treasury), reached al-Hakam, he responded: “Certainly, adhering to commands stipulated in the Book of Allah takes priority over adhering to the commands stipulated by Mu’awiyah. In fact, the Book of Allah is at odds with the letter of Mu’awiyah, as the Prophet (Peace and Blessings of Allah be upon him) said: ‘There is no obedience to creation in disobedience to the Creator.’” He then called on the people to take their due of the booty without leaving so much as the Khumus (one-fifth of the war booty paid as tax).

Dahiyah bin Khaleefah al-Kalbi, also an honourable Sahabi, was a particularly attractive person and it was for this reason that Jibreel (Angel of Revelation) would often appear in his image. The Prophet (Peace and Blessings of Allah be upon him) dispatched him on a mission to Qaisar (Caesar). He embraced Islam very early on and although he was not present at Badr, he did participate in the events after it, including al-Yarmook. He lived in al-Mezuzah (east Damascus) until his death during the Khilafa (caliphate) of Mu’awiyah.

‘Abdur-Rahman bin Samurah, Abu Sa‘eed al-‘Abshami, also died in this year. He embraced Islam on the day of the Conquest, it is said that he was present at Mu’tah and he owned a house in Dimashq (Damascus). He passed away in al-Basrah in the fiftieth year and Ziyad offered the prayer at his funeral. He left behind numerous sons and his epithet during the days of Jahiliyyah (the pre-Islamic era

of ignorance) was Abd Kulal, others say 'Abd Kaloob and some say 'Abdul-Ka'bah. For this reason, the Prophet (Peace and Blessings of Allah be upon him) named him 'Abdur-Rahman. He served as one of the two ambassadors who mediated between Mu'awiyah and al-Hasan. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: "O 'Abdur-Rahman bin Samurah! Do not seek to be a ruler because if you are entrusted with authority upon asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it by Allah."

'Uthman bin Abul-As ath-Thaqafi, Abu 'Abdullah at-Ta'ifi, also died in this year of the Hijrah. He went to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the delegation of Thaqeef, after which the Messenger (Peace and Blessings of Allah be upon him) employed him over Ta'if. He remained appointed over it during the rule of Abu Bakr and 'Umar (May Allah be pleased with him).

As for 'Aqeel bin Abu Talib, 'Ali's brother, he entered Islam prior to the treaty of al-Hudaibiyah and was present at Mu'tah.

'Amr bin Umayyah ad-Damri, an honourable Sahabi, submitted to Islam following the battle of 'Uhud. The first event he participated in was Bi'r Ma'oonah (the Well of Ma'oonah) and he could neither be beaten nor matched in terms of horsemanship.

This year also saw the death of 'Amr bin al-Hamiq bin al-Kahin al-Khuza'i who submitted to Islam prior to the Conquest and later performed the Hijrah (Migration). Reference is made to him in an narration in which the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked Allah to grant him enjoyment throughout his youth and as such he was aged eighty before any grey hair appeared in his beard. In spite of this, he was one of the four who opposed the Khilafah (caliphate) of 'Uthman and who then revolted with the Shie'at 'Ali (Party of 'Ali) in the battles of the Camel and Siffeen. He was a member of Hujr bin 'Adiyy's band of supporters who were wanted by Ziyad, and so he fled to al-Mawsil (Mosul). In response to this, Mu'awiyah sent a message to his deputy to send out a search party for them, and soon after, he was found hiding out in a cavern wounded from a venomous snake bite. They then chopped off his head and sent it to Mu'awiyah who exhibited it to spectators in ash-Sham and elsewhere. In fact, 'Amr bin al-Hamiq's head was the first to have been put up on display in this manner. Mu'awiyah subsequently sent the head to 'Amr's wife, Aminah bint ash-Shareed, who was confined in Mu'awiyah's prison. Upon receiving his head in her cell, she placed her palm on the front of his face and kissed his mouth, saying: "You kept him from me for a long time and then you grant him back to me dead. I welcome this gift gladly and happily!"

As for Ka'b bin Malik al-Ansari as-Sulami, the poet of Islam, he entered the fold of Islam very early on, participating in the pact of al-'Aqabah, though not in Badr. As the Saheehain [i. e. al-Bukhari and Muslim] maintain, he was one of the three who were pardoned for staying behind following the invasion of Tabook.

Al-Mugheerah bin Shu'bah, also known by the epithets Ibn Abi 'Amir bin Mas'ood, Abu 'Eesa and Abu 'Abdullah, was an elite 'Arab and a highly influential figure. He embraced Islam in the year of al-Khandaq after killing thirteen men from Thaqeef. He participated in al-Hudaibiyah and on the day of as-Sulh (Conciliation), he stood with his unsheathed sword over the head of the Messenger of Allah (Peace and Blessings of Allah be upon him). Muhammad bin Sa'd described him by saying: "Al-Mugheerah had extremely red hair that was fairly long (but not long, flowing hair as this was considered as a sign of evil among the 'Arabs), thin lips, an oversized head, huge arms, broad shoulders and a square face."

Ash-Sha'bi said: "There were four judges: 'Umar, 'Ali, Ibn Mas'ood and Abu Moosa. And there were four astute and resourceful people: Mu'awiyah, 'Amr, al-Mugheerah and Ziyad."

Ibn Wahb said that he heard Malik say that al-Mugheerah bin Shu‘bah said: “The man who has one woman shares her menstrual cycle and her illnesses. The man with two women lies between two blazing fires. The man who has four women is delighted, though if he were to marry all four at once, he would divorce them all at once.”

As for Juwairiyah bint al-Harith, Ummul-Mu’mineen, the Prophet (Peace and Blessings of Allah be upon him) captured her in the invasion of al-Muraisee‘ that was carried out against the Banu al-Mustaliq tribe. Her father was the king of the tribe and after her submission to Islam, the Messenger of Allah (Peace and Blessings of Allah be upon him) released and married her. In fact, she had initially been allotted to Thabit bin Qais bin Shammas as part of his share of the war booty. However, she approached the Prophet (Peace and Blessings of Allah be upon him) to plead her case to him as the daughter of the chief of her tribe, by which she requested that he allocate her to his share, to which he asked: “Or is there something better than that?” She said: “And what is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He replied: “That I pay your ransom, release you and marry you.” Upon freeing her, the people began to say: “Does the Prophet (Peace and Blessings of Allah be upon him) marry those captives who have been released from Banu al-Mustaliq, that is, some hundred women and girls?” So ‘A’ishah said: “I do not know of any woman who has brought greater Barakah (blessings) among her people than she.”

Her original name was Barrah; it was the Messenger of Allah (Peace and Blessings of Allah be upon him) who named her Juwairiyah. Reports mention how she was a very beautiful, elegant and gracefully refined woman. She died in the fiftieth year of the Hijrah.

With regards to Safiyyah bint Huyayy bin Akhtab, Ummul-Mu’mineen, she was the beautiful descendant of Haroon (Aaron), the brother of Moosa (Moses) (Peace be upon him). She was taken captive when the Messenger of Allah (Peace and Blessings of Allah be upon him) conquered Khaibar, and had been assigned to Dahiyah bin Khaleefah al-Kalbi’s share of the spoils. He later mentioned her beauty and that she was the daughter of the king to the Messenger of Allah (Peace and Blessings of Allah be upon him) and, upon hearing this, the Messenger (Peace and Blessings of Allah be upon him) chose her for himself while compensating Dahiyah. By this time, Safiyyah had entered Islam and on the way back from Khaibar, the Muslim army halted at a place called as-Sahba’ (Saddar-Rawhah) where the marriage was consummated.

Umm Shareek al-Ansariyyah was the lady who proposed to the Prophet (Peace and Blessings of Allah be upon him), which some sources state he accepted and others state he did not. She was also the one who drank from a Pail of rainwater after the Mushrikeen (Idolaters) denied her of water. It was actually because of this that she accepted Islam. Her name was Ghuzayyah, she embraced Islam very early on and it is said that she died in this year.

Upon Entering the Fifty-First Year

This year witnessed the killing of Hujr bin ‘Adiyy and his associates. He was referred to as “Hujr al-Khair” or as well as “Hujr al-Adbar” in defamation of his father who had fled from the battlefield and was consequently called “the one who turns his back.”

Hujr had invaded ash-Sham (the Levant) with the army that conquered ‘Adhra’ and participated in the battle of Siffeen with ‘Ali as his commander. It is said that the site of his grave is a well-known place in ‘Adhra’ (a town in Damascus). He was an ascetic and devout worshipper, he was loyal and dutiful to his mother, and he prayed and fasted a great deal. Abu Ma’shar said: “He was always in a state of Wudhoo’ (ablution) and he would not perform Wudhoo’ without praying two Rak‘ah (units of prayer) after it.”

It is narrated that ‘Abdur-Rahman bin al-Harith said to Mu‘awiyah: “Did you kill Hujr bin al-Adbar?” To

which Mu‘awiyah replied: “Murdering him was more beloved to me than killing a hundred thousand of those who were with him.” Ibn Jareer and others maintain that Hujr and his associates slandered ‘Uthman by ascribing unjust claims to him and criticised his governors and commanders. They championed “the party of ‘Ali” and acted harshly and rigidly in the Deen (Way of Life, i. e. Islam).”

Sources report that when he was taken in chains from al-Koofah to ash-Sham, his daughters met with him on the way and were crying. He leaned towards them and after remaining silent for an hour he said: “Verily, it is Allah Who provides you with food, drink and clothes. He remains Alive after me (my death) and therefore you must fear and worship Him alone. As for me, if I am killed, it is martyrdom and if I return to you, I am honoured. By Allah, my Khaleefah (caliphate) is incumbent upon you!” He then departed with his associates in chains and it is said that he requested to be buried with his chains, following which he and his associates were taken to the steppes of ‘Adhra’ where they were executed. Despite this, a funeral prayer was offered for them and they were buried in the direction of the Qiblah (towards the Ka‘bah in Makkah) (may Allah have mercy on them and pardon them).

Abul-Aswad is reported to have said that Mu‘awiyah went to see A’ishah who said: “What prompted you to kill the people of ‘Adhra’, Hujr and his associates?” He said: “O Umm al-Mu’mineen! I believed that their murder was in the interest of the Ummah Muslim nation) while leaving them would have meant corrupting the Ummah.” She replied: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘A people from ‘Adhra’ with whom Allah and the dwellers of Heaven are angry will be killed.’” The chain of narration for this Hadeeth is classified as weak.

In this year, Ziyad assigned ar-Rabee‘ bin Ziyad al-Harithi as governor over the land of Khurasan (Khorasan, a historic region that covered parts of modern day Afghanistan, Tajikistan, Iran, Uzbekistan, Turkmenistan and Western areas of Pakistan) following the death of al-Hakam bin ‘Amr. Ar-Rabee‘ peacefully conquered Balkh (a small city in Afghanistan), wherein he yielded its booty, and during which he invaded the territories beyond the river. Before him, al-Hakam bin ‘Amr had been the first to cross over the river, thus making al-Hakam’s servant boy the first person to have drunk from it. At that time, al-Hakam performed Wudhoo’ (ablution) in the river, offered two Rak‘ah (units of prayer) on its banks and then returned from duty. It was because ar-Rabee‘ invaded this territory that he was able to seize and conquer it.

Sources report that Yazeed bin Mu‘awiyah led the people in the Hajj Pilgrimage in this year. Ibn al-Jawzimentions that this was also the year in which he died.

As for Jareer bin ‘Abdullah al-Bajali, he submitted to Islam in Ramadan (the ninth Islamic calendar month of fasting) in the tenth year of the Hijrah. He bravely came forward after the Messenger of Allah (Peace and Blessings of Allah be upon him) had just said in a sermon: “One to whom good fortune and prosperity belongs will boldly come forward from the road between the two mountains. On his face is the mark of a king.” Then when Jareer proceeded, the people scurried to look at him and he was just as the Messenger of Allah (Peace and Blessings of Allah be upon him) described him – All praise is for Allah.

It is narrated that when Jareer went to sit in the company of the Messenger of Allah (Peace and Blessings of Allah be upon him), he spread out his cloak for him and said: “When a distinguished man from a nation comes to you, honour him.” On one occasion, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent him to Dhul-Khalasah – a house that was honoured by the tribe of Daws in the days of Jahiliyyah (the pre-Islamic era of Ignorance). However, Jareer told the Prophet (Peace and Blessings of Allah be upon him) that he could not sit firmly on horses. The Prophet (Peace and Blessings of Allah be upon him) then stroked his chest with his hand and said: “O Allah! Make him firm and make him both a guiding and rightly-guided man.” He then set out and had it destroyed.

It states in the Saheehain that Jareer said: “The Prophet (Peace and Blessings of Allah be upon him) did not screen himself from me (i. e. d never prevented me from entering upon him) since I embraced Islam, and when he saw me, he would receive me with a smile. ” ‘Umar bin al-Khattab used to say: “Jareer is the Yoosuf (Joseph) of this Ummah Muslim nation). ” Jareer was still residing in al-Jazeerah (the Arabian Peninsula) when he passed away in a place close to the Sarat Mountains (the greatest mountain terrain within the Arab world) during the fifty-first year of the Hijrah.

As for Ja‘far bin Abu Sufyan bin al-Harith bin ‘Abdul-Muttalib, he entered the fold of Islam along with his father who submitted in some place located between Makkah and al-Madinah in the year of the Conquest.

Harithah bin an-Nu‘man al-Ansari an-Najjari participated in the battles of Badr, Uhud, al-Khandaq and in all other occasions. He was one of the most outstanding Companions such that it is narrated that he even saw Jibreel (Gabriel) with the Messenger of Allah (Peace and Blessings of Allah be upon him) sitting down and talking after Khaibar, and that he saw Jibreel on the day of Banu Quraizah in the form of Dihyah. It is also true that the Messenger of Allah (Peace and Blessings of Allah be upon him) heard Harithah reciting in Paradise.

As for Sa‘eed bin Zaid, he was one of the ten to have been promise Paradise. He and his wife Fatimah, embraced Islam before ‘Umar and undertook the Hijrah. Reports describe him as having long hair that he had washed by Sa‘d bin Abi Waqqas at the age of seventy-odd years.

With regards to ‘Abdullah bin Unais al-Juhani, Abu Yahya al-Madani, an honourable Companion, he participated in al-‘Aqabah though he was not present at Badr. He took part in the events thereafter and it was he and Mu‘adh who smashed the idols of the Ansar (Helpers). A narration ascribed to him in the Saheeh states that Abdullah bin Unais said that Lailatul-Qadr (the Night of Power) falls on the twenty-third night of the month. He was sent by the Messenger of Allah (Peace and Blessings of Allah be upon him) to Khalid bin Sufyan al-Hudhali who killed him with a thicket. After that, the Prophet (Peace and Blessings of Allah be upon him) went to him a stick and said: “This is a symbol of what lies between you and I on the Day of Judgement” (referring to the stick). It was then buried with him in his shroud.

As for the honourable Companion, Abu Bakrah Nufai‘ bin al-Harith, it is said that his real name was Masrooh. He was known as Abu Bakrah (Father of the Pulley) because he came down from the fortress on the day of Ta‘if on a pulley. The Messenger (Peace and Blessings of Allah be upon him) freed him as well as everyone else who came down on that day.

His mother’s name was Sumayyah who was also the mother of Ziyad. He would keep away from conflict and dissension such that he never attended anything in relation to these issues. Abu Barzah al-Aslami offered the prayer at his funeral, as the Prophet (Peace and Blessings of Allah be upon him) had joined them in ties of brotherhood.

This year saw the death of Ummul-Mu‘mineen, Maimoonah bint al-Harith al-Hilaliyyah, who the Messenger (Peace and Blessings of Allah be upon him) had married in the seventh year of the Hijrah, also known as the year of Umratul-Qada’ (the Minor Pilgrimage of Completion). It is said her original name was Barrah but Messenger (Peace and Blessings of Allah be upon him) changed it to Maimoonah. She died in Sarif located between Makkah and al-Madinah where the Prophet (Peace and Blessings of Allah be upon him) consummated his marriage with her. The son of her sister, Abdullah bin ‘Abbas (May Allah be pleased with them), performed the prayer at her funeral procession.

Upon Entering the Fifty-Second Year

Sufyan bin ‘Awf al-Azdi undertook a military expedition in the land of ar-Room where he and the Muslim forces passed the winter. It was there that he died. Also in this year, Sa‘eed bin al-As, the deputy of al-Madinah, led the Hajj Pilgrimage with the people.

Remembering the Prominent People who Died in this Year

Khalid bin Zaid bin Kulaib, Abu Ayyoob al-Ansari al-Khazraji, took part in the battles of Badr, al-‘Aqabah and in all other events. He also participated in the battle of al-Harooryyah with ‘Ali. The Prophet (Peace and Blessings of Allah be upon him) stayed at his house upon arriving in al-Madinah where he spent a month while the Masjid (mosque) and its apartments were being built.

During his stay, the Prophet (Peace and Blessings of Allah be upon him) was given the lowest room of his house while Abu Ayyoob stayed in the highest. The Prophet (Peace and Blessings of Allah be upon him), however, requested that he be moved to the top of the house and that Abu Ayyoob and his wife stay in the bottom, so he did as the Prophet (Peace and Blessings of Allah be upon him) asked.

When his wife, Umm Ayyoob, said to Abu Ayyoob: “Have you not heard what people are saying (the slander) about ‘A’ishah?” He replied: “Have you done that before, O Umm Ayyoob?” So she said: “No, by Allah!” He then said: “By Allah, she is better than you. Allah revealed the Verse (which means):[‘Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: ‘This charge is an obvious lie?’”] [an-Noor, 24:12]. Abu Ayyoob died in the land of ar-Room not far from the enclosure of al-Qustanteeniyyah (Constantinople).

Abu Zabyan is reported to have said: “Abu Ayyoob undertook a military expedition with Yazeed bin Mu‘awiyah during which Abu Ayyoob said: ‘If I die then take me into the land of the enemy and bury me beneath your feet in the place where you will encounter them. ’Yazeed bin Mu‘awiyah replied: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever dies while not associating any partner with Allah will enter al-Jannah (Paradise). ’It is reported that when the death of Abu Ayyoob drew near, he said: “I used to conceal something from you which I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him). He (Peace and Blessings of Allah be upon him) said: ‘Had you not committed sins, Allah would have brought into existence a creation that would have committed sin and then Allah would have forgiven them. ’”

Al-Waqidi said: “Abu Ayyoob died in the land of ar-Room in the fifty-second year. He was buried in al-Qustanteeniyyah (Constantinople) and his grave used to irrigate ar-Room during rainless seasons. ”

Abu Ayyoob narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Two men head towards the Masjid (mosque) where they pray. When they leave the prayer, one’s prayer is worth more (weightier) than the other, whose is not even worth the weight of a mustard seed. ” Abu Humaid as-Sa‘idi said: “And how is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He replied: “One of them was more pious concerning the sacred injunctions of Allah and more eager to perform good deeds, whilst the other was doing it out of a sense of obligations. ”

Abu Ayyoob reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to a man that had asked him to teach and instruct him: “When you pray, pray like a man bidding farewell; do not say anything for which you will have to apologise; and give up hope for what other people have. ”

This year saw the death of Abu Moosa ‘Abdullah bin Qais al-Ash‘ari al-Yamani who was a reciter of the Qur’an and Faced (jurist) from the Companions. Reports indicate that he had the nicest voice of all the Companions, as Abu ‘Uthman an-Nahdisaid: “I have never heard a voice echo, dip or resemble a wind instrument in a nicer manner than the voice of Abu Moosa. ” This is verified in a narration in which the