

GUARDIANS OF ISLAMIC THE LEGACY

RESOLUTE
DURING THE
APOSTASY

A translation of *Al-Thābitūn ‘alā al-Islām Ayyām Fitnat
al-Riddah fī ‘Ahd al-Khalīfah Abī Bakr al-Ṣiddīq* by:

Shaykh Maḥdī Rizq Allāh Aḥmad

WWW.MAHAJJAH.COM

© Maḥajjah Research Institute

All Rights Reserved.

No part of this book may be reproduced, photocopied, or printed without written permission from the Maḥajjah Research Institute.

Title: Guardians of the Islamic Legacy:
 Resolute During the Apostasy

Author: Dr. Maḥdī Rizq Allāh Aḥmad

First
published:

Website: www.mahajjah.com

Contact: info@mahajjah.com

ISBN:

Contents

Introduction to the Second Edition	1
Introduction to the First Edition	3
Preface	7
The Fitnah of Apostasy in Some Contemporary Works	9
1. Dr. ‘Abd al-Mun‘im Mājid	10
2. ‘Alī Ibrāhīm Ḥasan	12
3. Dr. Al-Sayyid ‘Abd al-‘Azīz Sālīm	13
4. Dr. Muḥammad al-Sayyid al-Wakīl	14
5. Dr. Muḥammad As‘ad Ṭals	15
6. Shaykh ‘Alī al-Ṭanṭāwī	15
7. Shaykh Muḥammad al-Khuḍarī Bak	17
8. Professor Shabbīr Aḥmad Muḥammad ‘Alī of Pakistan	17
9. Al-Sayyid Muḥammad Ḥasan Barīghish	18
10. Muḥammad Ḥusayn Haykal	19
11. Dr. Tawfīq Muḥammad Barū	19
12. Dr. Muḥammad Jamāl al-Dīn Surūr	19
Those Who Remained Steadfast on Islam During the Apostasy	23
Those Who Remained Steadfast on Islam in Ḥijāz and the Arabian Peninsula	23
Those From the Banū Asad Who Remained Steadfast on Islam	26
1. Dhubyān ibn Rabī‘ah al-Asadī	26
2. ‘Abd al-Raḥmān ibn Arbad al-Asadī	27

3. ‘Abd al-Raḥmān ibn al-Azwar al-Asadī	27
4. Ḥubaysh al-Asadī	27
5. Ghālib ibn Bishr al-Asadī	28
6. Yazīd ibn Ḥudhayfah al-Asadī	28
7. ‘Awf ibn ‘Abd Allāh al-Asadī	29

Those From the Banū Fazārah and Ghaṭafān

who Remained Steadfast on Islam 29

1. Haram ibn Quṭbah ibn Sinān al-Fazārī	29
2. Ziyād ibn ‘Abd Allāh al-Ghaṭafānī	30

Those From the Banū ‘Āmir Who Remained

Steadfast on Islam 31

1. Abū Ḥarb Rabī‘ah ibn Khuwaylid al-‘Aqilī	31
2. The Family of ‘Alqamah ibn ‘Ulāthah	31
3. Qurrah ibn Hubayrah al-Qushayrī	32
4. ‘Umārah ibn Qurayṭ al-‘Āmirī	33
5. ‘Abd Allāh ibn Khunays al-‘Āmirī	34
6. ‘Abd Allāh ibn ‘Utbah al-‘Āmirī, one of the Banū Nufayl	35
7. Al-Ḥārith ibn Murrah ibn Dūdān al-Nufaylī al-‘Āmirī	35
8. ‘Abd Allāh ibn Murrah al-‘Āmirī	36
9. Hubayrah ibn al-Mufāḍah (or Mufāḍah) al-‘Āmirī	36

Those From the Banū Dhubyān Who Remained

Steadfast on Islam 36

Those From the Banū Sulaym Who Remained

Steadfast on Islam 36

1. Sufyān ibn ‘Amr al-Sulamī	39
2. Al-Ḍaḥḥāk ibn Sufyān al-Sulamī	40

Those From the Banū Kalb Who Remained Steadfast on Islam	40
---	-----------

Those From the Banū al-Qayn Who Remained Steadfast on Islam	41
--	-----------

Those From the Banū Quḍā'ah Who Remained Steadfast on Islam	42
--	-----------

Those From the Ṭayyi' Who Remained Steadfast on Islam	42
--	-----------

Those From Yemen Who Remained Steadfast on Islam	46
---	-----------

1. 'Abd al-Raḥmān ibn Dhī al-Ājurrāh al-Thumālī	56
2. Yazīd ibn Dhī al-Ājurrāh al-Yamānī	57
3. 'Abd Allāh ibn Salamah al-Hamdānī	58
4. 'Abd Allāh ibn Mālik al-Arḥabī	59
5. Ahwad ibn 'Iyāḍ al-Azdī	60
6. Zur'ah ibn Abī 'Uqbah al-Ḥimyarī	61
7. 'Abd al-Ḥārith ibn Anas al-Ḥārithī	61
8. 'Umayr ibn al-Ḥuṣayn al-Najrānī	62

Those From the Banū Tamīm Who Remained Steadfast on Islam	63
--	-----------

Those From al-Yamāmah Who Remained Steadfast on Islam	70
--	-----------

1. Al-Ṣa'b ibn 'Uthmān al-Suḥaymī al-Yamāmī	79
2. Al-Baṭīn ibn 'Abd Allāh al-Ḥanafī	79
3. Ṣuḥbān ibn Shams ibn 'Amr al-Ḥanafī al-Yamāmī	80
4. 'Abd al-Raḥmān ibn Muṭṭariḥ al-Ḥanafī	80

5. Abū al-Ḥuṣayn al-Ḥanafī	81
6. Al-Sā'ib ibn Qatādah al-Ḥanafī al-Yamāmī	81
7. Al-Haytham al-Ḥanafī	82
8. Ḥuṣayn al-Judhāmī	82
9. Sufyān ibn Abī Bajrah al-Judhāmī	83
10. Sufyān ibn Sufyān al-Judhāmī	83
11. 'Umayr ibn Ḍabī al-Yashkurī	83
12. Muḥriz ibn Qatādah ibn Maslamah al-Ḥanafī	84
13. Naḍlah ibn Khālīd ibn Naḍlah ibn Mahzūl	85
14. Murrah ibn Ṣābir (or Ṣābī) al-Yashkurī	85
15. Al-Ḥubāb ibn 'Umayr al-Sulamī al-Zakwānī	86
16. 'Uqayl ibn Mālīk al-Ḥimyarī	86
17. Abū al-Aswad al-Hazzānī ibn 'Anazah	87

Those From Oman Who Remained Steadfast on Islam

88

1. Khamīṣah ibn Abān al-Ḥuddānī	90
2. Mujaffanah ibn al-Nu'mān al-'Atakī	90
3. 'Uqbah ibn al-Nu'mān al-'Atakī, Abū al-Nu'mān	91
4. 'Āmir ibn al-Ṭufayl ibn al-Ḥārith al-Azdī	93
1. Zālīm ibn Surāqah, Abū Ṣufrah, al-Azdī al-'Atakī	93
2. Jafīr ibn Jafr ibn Khaytam	94

Those From Bahrain Who Remained Steadfast on Islam

96

1. Ṣubāḥ ibn al-'Abbās al-'Abdī	100
2. 'Abd Allāh ibn Sawwār	101
3. 'Abd Allāh ibn 'Awf al-'Abdī	101
4. 'Abd Allāh ibn Qays al-Ṣubāḥī	102
5. 'Abd Allāh ibn Ḥadhf	103

**Those From Ḥaḍramawt Who Remained Steadfast
on Islam**

105

1. Abū Farghān al-Kindī 108
2. ‘Ab‘ab ibn ‘Amr al-Kindī 108
3. ‘Abd Allāh ibn Zayd al-Kindī 109
4. ‘Abd ibn Yazīd ibn Qays al-Sakūnī 110
5. Al-Walīd ibn Muḥṣin al-Duraykī 112
6. ‘Awf ibn Murārah al-Sakūnī 112
7. Mālīk ibn ‘Abd Allāh al-Kindī 112
8. Mu‘āwiyah ibn al-Jawn al-Kindī 112

**Those From Mahrah Who Remained Steadfast on
Islam**

113

**Those From the Northern Arabian Peninsula
Who Remained Steadfast on Islam**

115

Conclusion

117

Bibliography

119

Transliteration key

أ - 'ā	د - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Introduction to the Second Edition

Praise be to Allah, as is fitting for His majesty and His great sovereignty. Peace and blessings be upon our Prophet Muḥammad ﷺ, who conveyed the message on behalf of his Lord through his tongue. And peace and blessings be upon his family, his Companions, and those who follow them in righteousness until the Day of Judgement.

The first edition of this book sold out in less than two years, indicating the readers' interest in its subject matter. Therefore, I found it beneficial to add some historical information that reinforces our publishing goals.

What encouraged us to add to and republish this work, was our acquisition of Dr. Wilhelm Hoenerbach's research, *Excerpts from the Book on Apostasy by Abū Yazīd Wathīmah ibn Mūsā ibn al-Furāt* (d. 237 AH), taken from the book *al-Iṣābah* by Ibn Ḥajar. This was published in 1951 CE.

Our colleague, Dr. 'Abd Allāh ibn Muḥammad Nāṣir al-Sayf, a professor in the Department of History, College of Arts, King Saud University, kindly gifted us a copy of it. May Allah reward him with all that is good on our behalf.

This research made it easier for us to benefit more from Ibn Ḥajar's book, *al-Iṣābah*. Dr. al-Sayf drew our attention to the sources of some other useful information that we found in his research, *al-Thābitūn 'alā al-Islām fī Mawāṭin Banī Ḥanīfah Athnā' Riddah Musaylimah* (*Those Who Remained Steadfast on Islam in*

the Region of the Banū Ḥanīfah During Musaylimah's Apostasy), published in the King Saud University Journal, volume 10, pg. 121–142, Arts (1), 1418 AH/1998 CE.

I ask Allah to guide everyone to what is good for Islam and the Muslims; and our final invocation is that all praise is due to Allah, Lord of the worlds.

Written in Riyadh, Saudi Arabia

At the end of Dhū al-Ḥijjah 1419 AH

By Dr. Mahdī Rizq Allāh Aḥmad.

Introduction to the First Edition

Praise be to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from the evil of our actions. Whom Allah guides, there is no one to misguide him, and whom He lets go astray, there is no one to guide him. I bear witness that there is no god but Allah alone, He has no partner, and I bear witness that Muḥammad is His servant and Messenger.

This book—when looking at it comprehensively—addresses important aspects of the Fitnah of Apostasy that occurred during the Khilāfah of Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ following the death of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These aspects are:

- Who remained steadfast on Islam during this crisis?
- What was their role in extinguishing it?
- Did all the Arabs apostatise as some writers say?
- Or did most of the Arabs apostatise as others say?

This comprehensive outlook highlights important historical facts derived from credible sources and references regarding the history of this period, indicating that Muslim tribes, leaders, and individuals outside Madīnah, Makkah, and al-Ṭā'if did not all or mostly apostatise from Islam, as some writers tried to make us believe.

The Islamic State relied on strong pillars of tribes, leaders, and individuals who, spread across the Arabian Peninsula, remained steadfast on their Islam, and played important

and principal roles in ending the Fitnah of Apostasy of some tribes, leaders, and individuals who apostatised from Islam or refused to submit to the authority of the Islamic State.

This comprehensive view will correct the understanding of some writers who have dealt with this aspect, of the Fitnah of Apostasy, with a sort of generalisation, inaccuracy, lack of objectivity, ill-intention, or partiality.

Indeed, such an approach by some Muslim writers puts them in a legally prohibited area, which is accusing some of the Ṣaḥābah of apostasy following the death of the Prophet ﷺ, and describing the best of generations—the generation of the Prophet ﷺ—as a generation of a Fitnah that included most Muslims, amongst whom were the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This contradicts the saying of the Messenger ﷺ:

خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم

The best generation is my generation, then those who follow them, then those who follow them.¹

Moreover, such an approach to the history of this period gives the enemies of Islam arguments that they use to attack Islam. When an Arab Muslim writes that the Arabs apostatised after the death of the Messenger ﷺ, it gives the impression that Islam was weak among the Arabs, that their conversion to Islam was merely an outward conversion, and that their

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3650; Ṣaḥīḥ Muslim, Ḥadīth: 3535.

obedience to the Prophet ﷺ—and after him to Abū Bakr—was due to fear, and not due to desire, conviction, and firm belief.

The researcher does not deny the existence of hypocrites in the Islamic community, both inside and outside Madīnah, during the lifetime of the Messenger ﷺ, as detailed in the Noble Qur’ān, especially in Sūrah al-Munāfiqūn and Sūrah al-Tawbah. The latter is also known as *al-Fāḍiḥah* (the Exposer) or *al-Kāshifah* (the Uncoverer) because it exposes the state of the hypocrites, about whom the verse of Almighty Allah was revealed:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ
الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا يَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ

*And among those around you of the Bedouins are hypocrites, and also from the people of Madīnah. They persist in hypocrisy; you do not know them; We know them. We will punish them twice; then they will be returned to a great punishment.*¹

These hypocrites would take advantage of any circumstance they deemed suitable for inciting fitnah. And they were also exploited by some individuals with personal ambitions, whose signs of mischief appeared during the lifetime of the

1 Sūrah al-Tawbah: 101.

noble Prophet ﷺ. One example is al-Aswad al-‘Ansī, who rebelled against the Prophet ﷺ after the Farewell Pilgrimage in the tenth year after Hijrah, as mentioned in the *al-Ṣaḥīḥayn*¹ that al-Aswad al-‘Ansī was not even known to be a Muslim in the first place for it to be said that he had apostatised from Islam. Similarly, Musaylimah al-Kadhdhāb, who said:

إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبَعْتَهُ

If Muḥammad leaves me in charge after him, I will follow him.²

And Sajāḥ al-Tamīmiyyah was a Christian and never converted to Islam in the first place.³

Therefore, if the likes of these individuals managed to deceive some of the simple-minded people, who are found in every society, that cannot be used as evidence that most Arabs had apostatised.

1 *Ṣaḥīḥ al-Bukhārī*, book on battles, Ḥadīth: 4374; *Ṣaḥīḥ Muslim*, Ḥadīth: 2274.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4373; *Ṣaḥīḥ Muslim*, Ḥadīth: 2273.

3 See Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 6/360.

Preface

The events of *Riddah* (Apostasy) are specifically those events that occurred in the Arabian Peninsula after the death of the Prophet ﷺ covering a wide geographic area and include, in a general sense, those that begun before his death, albeit on a smaller geographic scale, such as al-Aswad al-‘Ansī in Yemen and Musaylimah al-Kadhdhāb in al-Yamāmah.

These critical events have not been given thorough individual study by researchers or modern historians in a way that sheds light on the position of the Islamic communities in the regions affected by this *Fitnah* (turmoil), and the role of this group of Muslims, as leaders and individuals, in suppressing the revolt of apostasy, and how they held firmly to their religion in the dark times of *Fitnah*, just like one holding onto burning embers.

One of the fundamental truths about this *Fitnah* is that it did not affect every single person, despite its geographic spread; rather, there were tribes, leaders, groups, and individuals who held steadfastly to their religion in every one of the regions wherein some tribal groups, leaders, or individuals apostatised.

For this truth to be presented clearly, reliance must be placed on primary sources that have focused on collecting various narratives about the events of this *Fitnah*. Amongst the most important of these sources are:

- *Al-Istī'āb fī Asmā' al-Aṣḥāb* by Ibn 'Abd al-Barr.
- *Kitāb al-Riddah* by Muḥammad ibn 'Umar al-Wāqidī, from the narration of Ibn A'tham.
- *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* by Ibn Ḥajar al-'Asqalānī.
- *Al-Ṭabaqāt al-Kubrā* by Ibn Sa'd.
- *Kitāb al-Futūḥ* by Aḥmad ibn A'tham al-Kūfī.
- *Tārīkh al-Umam wa al-Mulūk* by Ibn Jarīr al-Ṭabarī.
- *Al-Khilāfah al-Rāshidah wa al-Buṭūlah al-Khālidah fī Ḥurūb al-Riddah* by Abū al-Rabī Sulaymān ibn Mūsā al-Kalā'ī al-Andalusī.
- *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr.
- *Al-Bidāyah wa al-Nihāyah* by Ibn Kathīr, etc.

The reader of this book will particularly note the importance of the information that I have drawn from the book *al-Khilāfah al-Rāshidah wa al-Buṭūlah al-Khālidah fī Ḥurūb al-Riddah* by Abū al-Rabī Sulaymān ibn Mūsā al-Kalā'ī al-Andalusī, despite the fact that al-Kalā'ī is among the late historians, as he passed away in 634 AH. The reason for this is that al-Kalā'ī benefited greatly from the books of his predecessors and uniquely sourced information from lost books that focused on apostasy, such as: *Kitāb al-Riddah* by Ibn Ishāq (d. 151 AH) and *Kitāb al-Riddah* by Wathīmah ibn Mūsā (d. 237 AH). He also cited from lost books that addressed the apostasy crisis and were mentioned in writings by those who came after them, such as the writings of:

- Ya‘qūb ibn Muḥammad al-Zuhrī,
- Sa‘īd ibn Yaḥyā ibn Sa‘īd al-Umawī (d. 429 AH),
- ‘Urwah ibn al-Zubayr (d. 94 AH),
- and Sayf ibn ‘Umar, the author of *Kitāb al-Futūḥ* (d. 200 AH).

Moreover, he relied on a book that remains as a manuscript in the Royal German Library in Berlin, which is *al-Ghazawāt*, authored by his mentor, the Muḥaddith, historian, and orator, Abū al-Qāsim ibn Ḥubaysh. Since al-Kalāī was among the leading scholars of Ḥadīth in his time, he based his information about the Fitnah of Apostasy on books of Ḥadīth; thus, his book serves as a fundamental and important reference in the Fitnah of Apostasy.

The Fitnah of Apostasy in Some Contemporary Works

Some contemporary writers’ handling of the Fitnah of Apostasy during the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ shows some shortcomings and a degree of inaccuracy, indicating that they did not fully benefit from some of the sources I referred to, and that there was a lack of patience in their research which would have enabled them to reach more accurate conclusions. There are many examples of this, but we will limit ourselves to citing the opinions of twelve writers. We will not refute their opinions at this time, because the response to their views will come through our discussion and listing of the roles of those who remained steadfast on Islam in the various regions.

Here are the opinions of those twelve writers:

1. Dr. ‘Abd al-Mun‘im Mājid¹

He writes:

ولم يكن في كل الحجاز من متحمس لدين الإسلام غير أهل المدينة من الأنصار وأهل مكة من المهاجرين ففي الواقع لم يحفل العرب بالإسلام كما لم يحفلوا من قبل بأي دين من الأديان السماوية الأخرى ولم يحاولوا فهم قوانينه أو القيام بمظاهره من صلاة وصيام ووضوء حيث نعرف قسوة الحياة في البادية وقلة الماء وإهمال العرب للإسلام ظهر في حياة النبي نفسه فهم يطالبونه بإسقاط الصلاة أو الزكاة

There was no one in all of Ḥijāz who was enthusiastic about the religion of Islam other than the Anṣār from the people of Madīnah and the Muhājirīn from the people of Makkah. In reality, the Arabs did not care about Islam, just as they did not care about any of the other heavenly religions before, and they did not attempt to understand its laws or to practice its outward rituals of prayer, fasting, and ablution; we know the harshness of life in the desert and the scarcity of water. The Arabs' neglect of Islam appeared during the life of the Prophet himself; such as when they asked him to abolish Ṣalāh or Zakāh.

1 *Al-Tārīkh al-Siyāsī li al-Dawlah al-‘Arabiyyah*, pg. 146, 4th edition, Maktabat al-Anjlū al-Miṣriyyah, Cairo, 1967.

قصارى القول كفرت عامة العرب واندلع العصيان في كل مكان

... To say the least, the majority of the Arabs disbelieved, and disobedience broke out everywhere.¹

كانت هناك امرأة ذات شخصية غير واضحة واسمها سجاح وقد أقبلت عند قومها من بني تميم الذين التفوا حولها

... There was a woman with a vague personality named Sajāḥ. She came to her tribe of the Banū Tamīm, and they rallied around her.²

ولكن ارتد العرب بعد النبي

... But the Arabs apostatised after the Prophet.³

على كل لما ارتدت قبائل جنوب جنوبي الجزيرة لتتخلص من نفوذ المدينة

... Anyway, the southern tribes of the Arabian Peninsula apostatised to free themselves from the authority of Madīnah.⁴

ويذكر أن قبائل شمالي الحجاز التي في تخوم الشام مثل جذام وكلب وقضاعة وعُذرة وبلي ارتدت عن الإسلام مثل غيرها من قبائل الجزيرة وقلبت ظهر المجن للمدينة المنورة

1 Ibid., pg. 148.

2 Ibid., pg. 150.

3 Ibid., pg. 154.

4 Ibid., pg. 155.

... It is worth mentioning that the northern tribes of Ḥijāz, on the borders of the Levant, such as the Judhām, Kalb, Quḍā‘ah, ‘Udhrah, and Balī apostatised from Islam, like other tribes of the Peninsula, and turned their backs on Madīnah Munawwarah.¹

This is what Dr. Mājid said in a book that is considered one of the important and fundamental references in some Arabic and Islamic universities for a long period of time, and has been printed several times.

2. ‘Alī Ibrāhīm Ḥasan²

He writes:

إنه لم يبق مخلصاً للإسلام ومطيعاً لأبي بكر رضي الله عنه
إلا سكان المدينة ومكة والطائف

There was no one left sincere to Islam and obedient to Abū Bakr رضي الله عنه, except the residents of Madīnah, Makkah, and al-Ṭā‘if.³

He mentions that Musaylimah al-Kadhdhāb was able to rally his tribe to his side and, likewise, he gained the tribe of Tamīm when he married Sajāḥ al-Tamīmiyyah. He further writes that the tribe of Madhḥij had shown allegiance to al-Aswad al-‘Ansī⁴ in Yemen while the tribe of Ghaṭafān and

1 Ibid., pg. 158-159.

2 *Al-Tārīkh al-Islāmī al-‘Āmm: Al-Jāhiliyyah al-Dawlah al-‘Arabiyyah al-Dawlah al-‘Abbāsiyyah*, pg. 219, Maktabat al-Nahḍah al-Miṣriyyah, Cairo.

3 Ibid., pg. 220.

4 Ibid., pg. 222.

those around it joined Ṭulayḥah al-Asadī after the death of the Prophet ﷺ.¹

3. Dr. Al-Sayyid ‘Abd al-‘Azīz Sālīm²

He wrote:

فقد ارتدت العرب واشربأت اليهودية والنصرانية ونجم
النفاق وصار المسلمون كالغنم المطيرة في الليلة الشاتية
لفقد نبيهم له حتى جمعهم الله على أبي بكر

The Arabs apostatised, Judaism and Christianity resurfaced, hypocrisy rose, and Muslims were like sheep scattered in a stormy night due to the loss of their Prophet ﷺ until Allah united them by means of Abū Bakr.

This quotation of Dr. Sālīm is an account attributed to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, which Ibn Khayyāṭ mentioned with a similar wording and an authentic chain of narration.³ Ibn Hishām narrated it without a chain.⁴ However, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا meant some of the Arabs who lived near Madīnah Munawwarah, those who attacked Madīnah Munawwarah at the Prophet’s

1 Ibid., pg. 221.

2 *Tārīkh al-Dawlah al-‘Arabiyyah: Tārīkh al-‘Arab mundhu ‘Aṣr al-Jāhiliyyah Ḥattā Suqūṭ al-Dawlah al-Umawiyyah*, pg. 432, Dār al-Nahḍah al-‘Arabiyyah, Beirut, 1971.

3 Al-‘Aṣfarī, Khalīfah ibn Khayyāṭ: *Tārīkh Khalīfah ibn Khayyāṭ*, pg. 102, edited by Dr. Akram Ḍiyā’ al-‘Umarī, 2nd edition, Dār al-Qalam wa Mu’assasat al-Risālah, Beirut-Damascus, 1977.

4 Ibn Hishām, ‘Abd al-Malik: *Al-Sīrah al-Nabawiyyah*, 2/665, edited by Muṣṭafā al-Saqqā et al., 2nd edition, Maktabat al-Ḥalabī, Cairo, 1375 AH/1955 CE.

صلى الله عليه وسلم death; and at that time, the stance of the rest of the Arab Muslims, who were in areas further away from Madīnah, was not yet clear.

When discussing Abū Bakr's رَضِيَ اللَّهُ عَنْهُ position on apostasy, he mentioned that most Arabs, amongst the elite and common people, had apostatised, with the exception of the Quraysh and Thaqīf, and that the Arabs rebelled against the authority of Madīnah.¹

In his account of Ṭulayḥah al-Asadī's apostasy, he mentions that the tribes of Asad, Ghaṭafān, Ṭayyi', and Kinānah all joined him.²

In his conclusion regarding the Muslims' war against Ṭulayḥah, he points out that the remnants of the defeated tribes of Ghaṭafān, Ṭayyi', Sulaym, and Hawāzin rallied around Umm Ziml, Salmā bint Mālīk ibn Ḥudhayfah, who incited them against the Muslims.³

4. Dr. Muḥammad al-Sayyid al-Wakīl

He mentions that the entire Arabian Peninsula rebelled against Abū Bakr, declared its departure from Islam, and opposed the Muslims. According to him, only the people of Madīnah, Makkah, al-Ṭā'if, and the tribes located between Makkah and Madīnah remained Muslims.⁴

1 *Tārīkh al-Dawlah al-'Arabiyyah*, pg. 442.

2 *Ibid.*, pg. 442.

3 *Ibid.*, pg. 446.

4 *Jawlah Tārīkhiyyah fī 'Aṣr al-Khulafā' al-Rāshidīn: Dirāsah Waṣfiyyah*

5. Dr. Muḥammad As‘ad Ṭals

He writes that the tribes of Ṭayyi’, Ghaṭafān, and Asad left Islam completely, apostatised, and followed the false prophet, Ṭulayḥah al-Asadī. The Banū Ḥanīfah apostatised and followed Musaylimah al-Kadhdhāb, and the people of Yemen apostatised and followed al-Aswad al-‘Ansī.¹

6. Shaykh ‘Alī al-Ṭanṭāwī

He wrote:

وما فصل أسامة حتى كفرت الأرض وتصرمت وارتد من كل
قبيلة عامة أو خاصة إلا قريشاً وثقيفاً واستغلظ أمر مسيلمة
وطليحة واجتمع على طليحة عوام طيئ وأسد وارتدت
غطفان وارتدت خواص من بني سليم وكذلك سائر الناس
بكل مكان قال قتادة رضي الله عنه لما توفي رسول الله
صلى الله عليه وسلم ارتدت العرب كلها إلا ثلاثة مساجد
مكة والمدينة والبحرين وقالت عائشة رضي الله عنها لما
توفي رسول الله صلى الله عليه وسلم اشرب النفاق في
المدينة وارتدت العرب قاطبة

Usāmah had barely left when the entire land began disbelieving and differences started spreading. Every tribe had cases of apostasy, whether in a general or specific sense, except for the Quraysh and Thaḳīf. The

Taḥlīliyyah li Aḥdāth Tilka al-Fatraḥ, pg. 21, 1st edition, Dār al-Mujtama‘ li al-Nashr wa al-Tawzī‘, Jeddah, 1406 AH/1986 CE.

1 *Al-Khulafā’ al-Rāshidūn: Abū Bakr ‘Umar ‘Uthmān ‘Alī*, pg. 20, 2nd edition, Dār al-Andalus li al-Ṭibā‘ah wa al-Nashr, Beirut, 1969.

issue of Musaylimah and Ṭulayḥah became serious, and the commoners of the Ṭayyi' and Asad tribes gathered around Ṭulayḥah. The Ghaṭafān and some elite of the Banū Sulaym apostatised, as did the rest of the people everywhere. Qatādah رَضِيَ اللَّهُ عَنْهُ said, "When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, all of the Arabs apostatised, except for three Masājid: Makkah, Madīnah, and Bahrain." 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said, "When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, hypocrisy spread in Madīnah, and all of the Arabs apostatised."¹

In another place, he says that al-Ṣiddīq stood alone against these tribes that were said to have apostatised, and that they erupted like a volcano, taking every possible course against him and cried out in rebellious protest, saying:

أطعنار رسول الله مذ كان بيننا فيا لعباد الله مال أبي بكر

We obeyed the Messenger of Allah when he was
among us,

O servants of Allah, what is with Abū Bakr?²

He also notes that the calamity intensified, the earth was shaken, and the Arab apostates got courage to attack Madīnah.

1 Abū Bakr al-Ṣiddīq: *Riwayāt Ṣaḥīḥah Majmū'ah min Naḥw Mi'ah Kitāb Bayn Makhtūṭ wa Maṭbū'*, pg. 16, 2nd edition, al-Maṭba'ah al-Salafiyyah, Cairo, 1372 AH.

2 Ibid., pg. 169. This is the beginning of verses of poetry on the ṭawīl scale composed by Ḥārithah ibn Surāqah, when he rebelled against Ziyād ibn Labīd al-Bayāḍī.

7. Shaykh Muḥammad al-Khuḍarī Bak

He mentions that the Arabs apostatised soon after they learned about the death of the Prophet ﷺ, and no one adhered to their religion among the Arabs except for the Quraysh, the Thaqīf of al-Ṭā'if, and a few others.¹ The tribes of Ṭayyi', Asad, and those who followed them from the Ghaṭafān apostatised and followed Ṭulayḥah al-Asadī. The Banū Ḥanīfah apostatised from Islam and followed Musaylimah al-Kadhdhāb.² The people of Yemen also apostatised and followed al-Aswad al-ʿAnsī.³

In another place in his book, he indicates that the Banū Ḥanīfah apostatised and followed Musaylimah al-Kadhdhāb and that the tribe of Madhḥij apostatised and followed al-Aswad al-ʿAnsī.

8. Professor Shabbīr Aḥmad Muḥammad ʿAlī of Pakistan

He states, when speaking about Sajāḥ, that most of the Banū Tamīm and a group of its leaders responded to her and her message.⁴

1 *Itmām al-Wafā' fī Sīrat al-Khulafā'*, pg. 21, Dār al-Ittiḥād al-ʿArabī li al-Ṭibā'ah, Egypt.

2 Ibid., pg. 28.

3 Ibid., pg. 33.

4 *ʿAṣr al-Ṣiddīq Raḍiya Allāh ʿAnhu*, pg. 159, Master's Thesis, 1st edition, al-Dār al-Saʿūdīyyah li al-Nashr wa al-Tawzīʿ, Jeddah, 1404 AH.

9. Al-Sayyid Muḥammad Ḥasan Barīghish

He says:

وبلغت الردة حداً غطت فيه وجه الجزيرة العربية ما عدا مكة والمدينة ارتدت أسد وغطفان وطبئ وعليهم طليحة الأسدي وارتدت الأعراب والقبائل حول المدينة من بني عبس وبني مرة وذبيان وبني كنانة وارتدت كندة وما يليها وعليهم الأسود العنسي وارتدت ربيعة مع المعرور وكان بنو حنيفة يقيمون على أمر مسيلمة الكذاب وارتدت سليم مع الفُجاءة وارتدت بنو تميم مع سجاح الكاهنة ولم يبق إلا المدينة ومكة ومن والاها على الإسلام الصحيح

The apostasy reached such a level that it covered the face of the Arabian Peninsula, except for Makkah and Madīnah. The tribes of Asad, Ghatafān, and Ṭayyi' apostatised, and Ṭulayḥah al-Asadī was their leader. The Bedouins and tribes around Madīnah from the Banū 'Abs, Banū Murrah, Dhubyān, and Banū Kinānah, apostatised. The Kindah tribe and its followers also apostatised and followed al-Aswad al-'Ansī. The tribe of Rabī'ah apostatised with al-Ma'rūr. The Banū Ḥanīfah were following the orders of Musaylimah al-Kadhdhāb. The Sulaym apostatised with al-Fujā'ah. The Banū Tamīm apostatised with Sajāḥ, the fortune teller. Only Madīnah, Makkah, and those who followed them remained on true Islam.¹

1 *Zāhirat al-Riddah fī al-Mujtama' al-Islāmī al-Awwal*, pg. 100-101, Mu'assasat al-Risālah wa Maṭba'at al-Ḥurriyyah.

He confirms what he says when he points out in another place that the whole Arabian Peninsula had apostatised after the death of the Messenger ﷺ, and only the community of Madīnah remained steadfast and sincere on Islam.¹

10. Muḥammad Ḥusayn Haykal

He mentions that all the Arabs had apostatised from Islam and that the Arabian Peninsula erupted in flames.²

11. Dr. Tawfiq Muḥammad Barū

When discussing the false prophets, he says:

ومنهم مسيلمة الكذاب من بني حنيفة الذي انضمت إليه
قبيلته وقبيلة تميم بعد أن تزوج الكاهنة سجاح التي كانت
منها

Among them was Musaylimah al-Kadhdhāb from the Banū Ḥanīfah. His tribe followed him, and the tribe of Tamīm also joined him after he married the fortune teller Sajāḥ, who was from the same tribe.³

12. Dr. Muḥammad Jamāl al-Dīn Surūr

He says that the Arab tribes had started differing shortly

¹ Ibid., pg. 119.

² *Al-Ṣiddīq Abū Bakr*, pg. 173, Dār al-Maʿārif, Egypt, 1975.

³ *Al-Dawlah al-ʿArabiyyah al-Kubrā Ṣadr al-Islām wa al-Khilāfah al-Umawiyyah*, pg. 168, Dār al-Qalam al-ʿArabī li al-Nashr wa al-Tawzīʿ, Aleppo, 1973.

before the death of the Prophet ﷺ, and their problems escalated following his death.¹

When he discusses the movement of al-‘Ansī, he mentions that the Madhḥij tribe sided with him.² When discussing the movement of Musaylimah, he concludes that he was representing the inclination of his tribe, the Banū Ḥanīfah.³

These are the statements of these scholars about the Fitnah of Apostasy, as related to this discussion of ours. In the following pages, we will try to, Allah willing, cast as bright a light as possible to fully and comprehensively see the truth about this aspect. In doing this, we shall provide a comprehensive response to those whose opinions we have mentioned and others who have written on this topic without deeply studying and delving into the relevant sources.

Above all, this research of ours provides an answer to an important question, which is: Did the Fitnah of Apostasy, which occurred during the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ, encompass all of the Arab tribes, individuals, and leaders who were Muslims? Or did this Fitnah occur only among some tribes, some leaders, and some individuals, in different geographical areas?

1 *Al-Ḥayāh al-Siyāsiyyah fī al-Dawlah al-‘Arabiyyah al-Islāmiyyah Khilāl al-Qarnayn al-Awwal wa al-Thānī Ba‘da al-Hijrah*, pg. 19, 6th edition, Dār al-Fikr al-‘Arabī, Beirut, 1399 AH/1979 CE.

2 Ibid., pg. 20.

3 Ibid., pg. 22.

The first truth that can be inferred from the sources I previously referred to is that I did not find evidence to suggest that all Muslim tribes, leaders, and individuals apostatised from Islam, as mentioned by those people whom we used as examples. Instead, I found that **the Islamic State relied on a solid base of groups, tribes, and individuals who steadfastly remained Muslim, spread throughout the entire peninsula, and were a strong support for Islam and its State in suppressing the movement of the apostates among them.** The evidence of this truth was extracted from the credible sources we mentioned.

Those Who Remained Steadfast on Islam During the Apostasy

Those Who Remained Steadfast on Islam in Ḥijāz and the Arabian Peninsula

Among those who remained steadfast on Islam in Ḥijāz during the Fitnah of Apostasy were the people of Makkah, the Thaḳīf, and the people of Madīnah. This fact is agreed upon by all historians. They were a support and an aid, after Allah, to the Islamic State in suppressing the Fitnah that came about due to the apostates from some of the tribes such as the Asad, Dhubyān, and Ghaṭafān. The tribes residing between Makkah, Madīnah, and al-Ṭāʾif remained firm on their Islam. The tribes of Muzaynah, Ghifār, Juhaynah, Balī, some of Ashjaʿ, Aslam, Thaḳīf¹, ʿAbs, some of Banū Sulaym², Ṭayyiʿ, Hudhayl, Ahl al-Sarāh, Bajīlah, and Khathʿam remained firm on their Islam.³

Indeed, the Messenger of Allah ﷺ sent Kaʿb ibn Mālīk al-Anṣārī⁴ رَضِيَ اللَّهُ عَنْهُ to the Aslam, Ghifār, Muzaynah, and Juhaynah.

1 Abū al-Rabīʿ Sulaymān ibn Mūsā al-Kalāʾī al-Andalusī: *Al-Khilāfah al-Rāshidah wa al-Buṭūlah al-Khālidah fī Ḥurūb al-Riddah*, pg. 41, 2nd edition, edited and published by Dr. Aḥmad Ghunaym, Dār al-Ittiḥād al-ʿArabī li al-Ṭibāʿah, Cairo, 1401 AH/1981 CE.

2 Ibid. Also see Muḥammad ibn Jarīr al-Ṭabarī: *Tārīkh al-Rusul wa al-Mulūk*, 3/242, 4th edition, edited by Muḥammad Abū al-Faḍl Ibrāhīm, Dār al-Maʿārif, Cairo, 1977. More details to follow.

3 *Ḥurūb al-Riddah*, pg. 42. Also see the report on the Ṭayyiʿ on pages 42-46 of this book.

4 For his biography, see Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, 3/302, Biography: 7433, 1st edition, Maṭbaʿat al-

When they received news of the Prophet's ﷺ death, they paid their Zakāh to his Khalīfah, Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, who used it to fight against the apostates. The same was done by the Banū Kalb and Ashja'; the Banū Kalb sent their Zakāh to Abū Bakr رَضِيَ اللَّهُ عَنْهُ along with their Zakāh leader, Bishr ibn Sufyān al-Ka'bī¹, and Ashja' sent their Zakāh with Mas'ūd ibn Rukhaylah al-Ashja'ī², which was used in fighting the apostates.³

Abū Bakr رَضِيَ اللَّهُ عَنْهُ sent messages to those around him including the Aslam, Ghifār, Muzaynah, Ashja', Juhaynah, and Ka'b, ordering them to fight against the apostates, and they responded to him to the extent that Madīnah was filled with them. They had horses and camels that they put under the command of the Khalīfah, Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

Sa'adah, Cairo, 1328 AH; Yūsuf ibn 'Abd Allāh ibn Muḥammad ibn 'Abd al-Barr: *Al-Istī'āb fī Asmā' al-Aṣḥāb*, as footnotes on *al-Iṣābah*, 3/286-291.

1 Muḥammad ibn Sa'd ibn Manī': *Al-Ṭabaqāt al-Kubrā*, 1/293, Dār Ṣādir, Beirut, 1968; 'Abd al-Malik ibn Hishām ibn Ayyūb al-Ḥimyarī: *Al-Sīrah al-Nabawīyyah*, 2/309, 2nd edition, edited by Muṣṭafā al-Saqqā and others, Maktabat al-Ḥalabī, Cairo, 1375 AH/1955 CE; *al-Iṣābah*, 1/151; *al-Istī'āb*, 1/163-164.

2 He was the leader of the tribe of Ashja' in the Battle of the Trench. He advanced to meet the Messenger of Allah ﷺ at the head of the delegation of his tribe for negotiation; they then embraced Islam. Refer to *al-Iṣābah*, 3/410, Biography: 7943; *al-Ṭabaqāt*, 2/66, 1/306.

3 Al-Kalā'ī: *Ḥurūb al-Riddah*, pg. 44; al-Diyār Bakrī (Ḥusayn ibn Muḥammad ibn al-Ḥasan, d. 966 AH): *Tārīkh al-Khamīs fī Aḥwāl Anfus Naḥīs*, 2/21-23, Mu'assasah Sha'bān, Beirut.

To explain the abundance of men from these tribes and the magnitude of their support for the Khalīfah is that the Juhaynah alone brought to the Khalīfah four hundred of its men along with riding animals and horses, as reported in a narration from Saburah al-Juhanī¹. ‘Amr ibn Murrah al-Juhanī² brought a hundred camels to aid the Muslims, which Abū Bakr ﷺ distributed among the people.³

Even the Asad and Ghaṭafān were not all with Ṭulayḥah al-Asadī in his apostasy, but a group from them remained steadfast on Islam as reported by al-Kalā’ī⁴, Ibn A‘tham⁵, and al-Wāqidī⁶. Ḍirār ibn al-Azwar⁷ played an active role in this;

1 He is Saburah ibn Ma‘bad al-Juhanī, also known as Ibn ‘Awsajah ibn Ḥarmalah ibn Saburah ibn Khadīj ibn Mālik ibn ‘Amr al-Juhanī, nicknamed Abū Thurayyah. *Usd al-Ghābah*, 2/260; *al-Iṣābah*, 2/14, Biography: 3087; *al-Istī‘āb*, 2/75.

2 He is ‘Amr ibn Murrah ibn ‘Abs ibn Mālik al-Juhanī, from the tribe of Ghaṭafān ibn Qays ibn Juhaynah. He is known as al-Juhanī and sometimes al-Azdī, more commonly as al-Juhanī; he used to maintain the idol of the Juhaynah during pre-Islamic times, and when he heard about the Prophet ﷺ and his call, he smashed it and came to Madīnah and embraced Islam. *Al-Ṭabaqāt*, 1/333; *al-Istī‘āb*, 2/519.

3 *Ḥurūb al-Riddah*, pg. 55; *Tārīkh al-Khamīs*, pg. 204.

4 *Ḥurūb al-Riddah*, pg. 67.

5 Aḥmad ibn A‘tham al-Kūfī: *Kitāb al-Futūḥ*, pg. 72, 1st edition, supervised by Dr. Muḥammad ‘Abd al-Mu‘īd Khān, Maṭba‘ah Maṣlaḥah Dā’irat al-Ma‘ārif al-‘Uthmāniyyah, Hyderabad Deccan, 1388 AH/1968 CE.

6 Muḥammad ibn ‘Umar al-Wāqidī: *Kitāb al-Riddah*, pg. 72.

7 Refer to his lineage, biography, and Jihad in *al-Iṣābah*, 2/208-209, Biography: 4172; ‘Alī ibn Muḥammad ibn al-Athīr: *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah*, 3/39-40, Jam‘iyyat al-Ma‘ārif, Hyderabad Deccan, India.

he wrote to the righteous people of the Banū Asad, inviting them to adhere to Islam, and the last of those he wrote to was Jaʿūnah ibn Marthad al-Asadī.¹

Those From the Banū Asad Who Remained Steadfast on Islam

There was a group from the Banū Asad who remained steadfast on Islam and were with Khālīd رَضِيَ اللهُ عَنْهُ when he marched with his army to fight against the apostates in this region. Wathīmah mentioned the names of a number of people who remained steadfast on Islam from the Banū Asad and left Ṭulayḥah ibn Khuwaylid al-Asadī, including:

1. Dhubyān ibn Rabīʿah al-Asadī

He said to Ṭulayḥah when he claimed prophethood:

إنما أنت امرؤ يخطئ ويصيب فائتتنا بمثل القرآن وإلا فاكفنا
نفسك

1 *Al-Iṣābah*, 1/262, Biography: 1292. He has poetry regarding Ṭulayḥah mentioned by al-Wāqidī and Ibn Ḥajar:

وليس لقوم حاربوا الله محرم	بني أسد قد ساءني ما فعلتم
حنيفٌ على الدين القويم ومسلم	فإني وإن عبت عليّ سفاهةً

Banū Asad! I am displeased with what you did,
And there is no sanctuary for people who fought against Allah.
Indeed, I am, even if you insult me, calling me foolish,
A Ḥanīf on the firm religion and a Muslim.

Al-Wāqidī: *Kitāb al-Riddah*, pg. 74.

You are a man who makes mistakes and gets things right. Bring us something like the Qur'ān or else stop bothering us.¹

2. 'Abd al-Raḥmān ibn Arbad al-Asadī²

3. 'Abd al-Raḥmān ibn al-Azwar al-Asadī

He is the brother of Ḍirār ibn al-Azwar رَضِيَ اللَّهُ عَنْهُ, the Ṣaḥābī. He was in his people's land when Ṭulayḥah claimed prophethood. He spoke to his brother, Ḍirār, to rally the Anṣār to fight against those in al-Buṭāḥ from the apostates with a poem, the beginning of which was:

قد قلت للمرء الشقيق ضرار طال البكاء لفرة الأنصار

I have indeed said to the man, my own brother, Ḍirār,
Long is the weeping for the squad of the Anṣār.³

4. Ḥubaysh al-Asadī

He denied Ṭulayḥah, and he composed verses about it, a few lines of which are:

1 Wathīmah ibn Mūsā ibn al-Furāt al-Fārisī al-Fasawī al-Washā' (d. 237 AH): *Qīṭa' min Kitāb al-Riddah Ma'khūdh min Kitāb al-Iṣābah li Ibn Ḥajar al-'Asqalānī*, pg. 2, arranged, edited, and explained by Dr. Wilhelm Hoenerbach, Scholars and Writers Association Press, Münster, 1951; *al-Iṣābah*, 1/491. Ibn Ḥajar said, "And in a copy from the book of Wathīmah (Ḍubyān)."

2 Wathīmah: Ibid., pg. 2; *al-Iṣābah*, 3/96, Biography: 6365.

3 Wathīmah: Ibid., pg. 2; *al-Iṣābah*, 3/96, Biography: 6366.

شهدت بأن الله لا رب غيره طليح وأن الدين دين محمد

I bear witness that there is no lord but Allah,
O Ṭulayḥah! And that the religion is the religion of
Muḥammad.

Ḥubaysh and his sons Ghassān¹ and ‘Abd al-Raḥmān² left
Ṭulayḥah.³

5. Ghālīb ibn Bishr al-Asadī

He was among the wise men and noblemen of the Banū Asad.⁴

6. Yazīd ibn Ḥudhayfah al-Asadī

His son, Zufar, remained steadfast with him on Islam. He was
from the nobles of the Banū Asad. He joined Khālīd ibn al-
Walīd رَضِيَ اللَّهُ عَنْهُ, and sent a message to the Banū Asad warning
them through poetry, some verses of which are:

بني أسد ما في طليحة خصلة يطاع بها يا قوم في حي فقعس

O sons of Asad, there is no trait in Ṭulayḥah,
By which he should be obeyed, O people of my tribe,
so be careful.⁵

1 Wathīmah: Ibid., pg. 3; *al-Iṣābah*, 1/373, Biography: 1951.

2 Wathīmah: Ibid.; *al-Iṣābah*, 3/194, Biography: 6935.

3 Wathīmah: Ibid.; *al-Iṣābah*, 3/96, Biography: 6368.

4 Wathīmah: Ibid.; *al-Iṣābah*, 3/193, Biography: 6930.

5 Wathīmah: Ibid., pg. 3-4; *al-Iṣābah*, 3/674, Biography: 9397.

7. ‘Awf ibn ‘Abd Allāh al-Asadī

He was among those who witnessed the war with Khālīd رَضِيَ اللَّهُ عَنْهُ at al-Buzākhah, and he is the one who said about it:

يوم اختلنا بالرماح عذاريا بيض الوجوه حواسرا كالربرب
ونجا طليحة مردفاً امرأته وسط العجاجة كالسقاب المحقب

The day we separated the maidens [from their spouses] with spears,

White-faced, unveiled like a herd of gazelles.

And Ṭulayḥah escaped, seating his wife behind him,

Through the rising dust, resembling a newly-born camel struggling to urinate.¹

Those From the Banū Fazārah and Ghaṭafān who Remained Steadfast on Islam

Among those who remained steadfast on Islam among the Banū Fazārah and Ghaṭafān, as Wathīmah mentioned are:

1. Haram ibn Quṭbah ibn Sinān al-Fazārī

He was among those who urged ‘Uyaynah ibn Ḥiṣn to remain steadfast on Islam. He said to him in a lengthy sermon, recalling their past wars and defeats saying:

اذكر عواقب البغي يوم الهبأة ولجاج الرهان يوم قيس
وهزيمتك يوم الأحزاب

¹ Wathīmah: Ibid., pg. 5; *al-Iṣābah*, 3/674, Biography: 6540.

Recall the outcome of rebellion on the Day of Habā'ah,
the relentless insistence on betting on the Day of
Qays, and your defeat on the Day of al-Aḥzāb.

However, 'Uyaynah did not accept. So, he left him and composed poetry about him. He used to arbitrate among the Arabs during *al-Jāhiliyyah* (the pre-Islamic era).¹

2. Ziyād ibn 'Abd Allāh al-Ghaṭafānī

He was among those who left 'Uyaynah ibn Ḥiṣn when the latter pledged allegiance to Ṭulayḥah during the Apostasy. He then joined Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ and composed a poem for this occasion, including the following verses:

أبلغ عيية أن عرضت لداره قولاً يشير به الشقيق الناصح
أعلمت أن طليحة بن خويلد كلب بأكناف البزاحة نابح
كيف البقاء إذا أتاكم خالد ومهاجرون مسومون سوابح

Convey to 'Uyaynah that I have sent a message
directed to his home, from an advising brother,

You knew that Ṭulayḥah ibn Khuwaylid is a dog
barking on the outskirts of al-Buzākḥah.

How can you remain when Khālīd and the Muhājirīn
come to you, riding on swift horses?²

1 Wathīmah: Ibid., pg. 4; *al-Iṣābah*, 3/618, Biography: 9045.

2 Wathīmah: Ibid.; *al-Iṣābah*, 1/581, Biography: 2989; al-Wāqidi: *Kitāb al-Riddah*, pg. 81.

Those From the Banū ‘Āmir Who Remained Steadfast on Islam

1. Abū Ḥarb Rabī‘ah ibn Khuwaylid al-‘Aqīlī

Al-Kalāṭī¹ mentioned that among those who remained steadfast on Islam in this region from the Banū ‘Āmir ibn Rabī‘ah was Abū Ḥarb Rabī‘ah ibn Khuwaylid al-‘Aqīlī², who stood up against his people, reminding them of their support for ‘Āmir ibn al-Ṭufayl in killing the Muslims on the Day of Bi’r Ma‘ūnah³.

Al-‘Aqīlī was a knight of ‘Āmir at that time and an important man. But they did not heed him.

2. The Family of ‘Alqamah ibn ‘Ulāthah

Among those who did not apostatise from the Banū ‘Āmir was the family of ‘Alqamah ibn ‘Ulāthah ibn ‘Awf al-Aḥwaṣ ibn Ja‘far⁴, as narrated by al-Kalāṭī.⁵

1 *Ḥurūb al-Riddah*, pg. 84.

2 Ibn Khuwaylid ibn Salamah ibn Hilāl ibn ‘Āmir ibn ‘Ā’idh ibn Kulayb. See his lineage and story in *al-Iṣābah*, 1/507, Biography: 2596 and 4/43, Biography: 266; *Usd al-Ghābah*, 2/167.

3 Referring to the tragedy of Bi’r Ma‘ūnah where nearly seventy Companions, known as the *Qurrā’* (reciters), were killed by the polytheists of Najd. This incident took place between the land of the Banū ‘Āmir and the lava field (*Ḥarrah*) of the Banū Sulaym. See this story in the books of Ḥadīth and Sīrah; for example: *Ṣaḥīḥ al-Bukhārī*, 2/584, 586, 587, 588, al-Maktabah al-Raḥīmiyyah, Deoband, India, 1384-1387 AH; *Sīrah Ibn Hishām*, 2/183-188; *al-Ṭabaqāt*, 2/51, 54, etc.; al-Wāqidī: *Kitāb al-Riddah*, pg. 72.

4 He was from *al-Mu‘allafah Qulūbuhum* (new reverts to Islam whose hearts were still to be won), as mentioned in *al-Istī‘āb*, 3/126. Then, he sincerely reverted to Islam, emigrated, and pledged allegiance as mentioned in *al-Ṭabaqāt*, 1/272, 311; *Usd al-Ghābah*, 4/13.

5 *Ḥurūb al-Riddah*, pg. 89.

3. Qurrah ibn Hubayrah al-Qushayrī

The preferred opinion is that Qurrah ibn Hubayrah al-Qushayrī¹, one of the leaders of the Banū ‘Āmir ibn Ṣa’sa’ah, did not apostatise from Islam; because he stood among his people speaking to them, warning them, and inducing in them fear of Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ. And he implored them to fear Allah and return to His religion.²

Qurrah’s conversation with al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, when he appeared before him, also showed that he did not apostatise. He explained his negative stance to the apostates and his not aiding the Muslims by saying that he had wealth and children and was afraid of losing them if he opposed the apostates. He confirmed that his heart had not apostatised. Therefore, al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ pardoned him.³

What also shows the steadfastness of members from the Banū ‘Āmir and Hawāzin on Islam is the story of al-Fujā’ah, as the narration by al-Ṭabarī⁴ states that he launched a raid against every Muslim in the tribes of Sulaym, ‘Āmir, and Hawāzin. When

1 He came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the delegation of the Qushayr ibn Ka’b and he accepted Islam. The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the task of overseeing the Zakāh of his tribe. *Usd al-Ghābah*, 4/203-204; *al-Ṭabaqāt*, 1/303; *al-Istī’āb*, 3/253-254; *al-Iṣābah*, 3/234, Biography: 7106. His story with ‘Amr ibn al-‘Āṣ and his lineage are mentioned in these sources.

2 Ibn A’tḥam: *Kitāb al-Futūḥ*, pg. 10; *Ḥurūb al-Riddah*, pg. 83-88; ‘Alī ibn Aḥmad ibn Abī al-Karam: *Al-Kāmil fī al-Tārīkh*, 2/349-352, Dār Ṣādir, Beirut, 1385 AH/1965 CE; and *Kitāb al-Futūḥ*, pg. 17 onwards.

3 *Al-Iṣābah*, 3/234-235, Biography: 7106.

4 *Tārīkh al-Ṭabarī*, 3/264; *Tārīkh al-Khamīs*, 2/202.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ received this news, he dispatched Ṭurayfah ibn Ḥājjiz with orders to gather forces against him and travel to him.¹

Wathīmah named and spoke of the stances of numerous individuals who remained firm on Islam from the Banū ‘Āmir, other than those we mentioned, including:

4. ‘Umārah ibn Qurayṭ al-‘Āmirī

It has been also said that his name was actually ‘Umar. He was one of those who warned his people in an eloquent sermon, where he said:

أما الصلاة فنوركم وأما الزكاة فطهوركم

As for Ṣalāh, it is your light, and as for Zakāh, it is your purification.

He composed poetry about this, including the following lines:

ثقلت صلاة المسلمين عليكم بني عامر والحق جد ثقل
واتبعتموها بالزكاة وقتلتم ألا لا تقرؤا منهما بقتيل
فلا يُبعد الله المهيمن غيركم سبيلكم في كل شر سبيل

O Banu Amir, the truth is indeed heavy, just as the Ṣalāh of the Muslims weighed heavy upon you.

You then followed it by withholding the Zakāh, and you said, “Do not acknowledge either of their slain,”

1 Mention of them will come later, Allah willing.

May Allah, the Protector, not banish anyone but you;
your path is a path to every evil.¹

5. ‘Abd Allāh ibn Khunays al-‘Āmirī

He composed poems regarding the Fitnah of Apostasy, one of which is:

لعمري لئن أجمعت عامر على كفرها بعد إسلامها
ومناهم قرة القرهات لقد رزئت عظم أحلامها
أضاع الصلاة بنو عامر وأهلكها منع أنعامها
وفي منعك الحق سفك دما ووصم النساء لأيتامها

By my life, if the Banū ‘Āmir are unified in their disbelief after Islam,

And they have been afflicted by Qurrah who speaks drivel, most of their dreams have been taken from them.

The Banū ‘Āmir have abandoned prayer, and being deprived of its blessings has destroyed them,

And by you preventing the truth, you have caused blood to be spilled, and dishonoured the women, leaving them with orphans.

Qurrah who is mentioned here is the son of Hubayrah al-Yashkurī. He was their leader during the days of Apostasy.²

1 Wathīmah: *Qīṭa‘ min Kitāb al-Riddah*, pg. 6; *al-Iṣābah*, 3/112, Biography: 6465.

2 Wathīmah: *Ibid.*, pg. 7; *al-Iṣābah*, 3/89, Biography: 6312.

6. ‘Abd Allāh ibn ‘Utbah al-‘Āmirī, one of the Banū Nufayl

He was a great elder and was honoured by his people. As part of his poetry advising his people and forbidding them from apostasy, he said:

بني عامر لستم بأخوف شوكة ولا جمرة في الناس من غطفان
وليس لكم بالبحرين حابس طاقة وليس لكم بالمسلمين يدان

Banū ‘Āmir, you are not a more fearsome thorn nor a pebble to the people than Ghaṭafān.

There is nothing in Bahrain withholding your strength, and nor do you all profess to be Muslims.¹

7. Al-Ḥārith ibn Murrah ibn Dūdān al-Nufaylī al-‘Āmirī

He composed the following lines advising the Banū ‘Āmir:

بني عامر إن تنصروا الله تنصروا وإن تنصبوا لله والدين تخذلوا
وإن تهزموا لا ينجكم منه مهرب وإن تثبتوا للقوم والله تقتلوا

If you, the Banū ‘Āmir, support Allah, you will be helped.

And if you have enmity towards Allah and the religion, you will be met with disappointment.

And if you are defeated, no escape will be able to save you from Him.

And if you stand firm for the people, by Allah, you will be killed.²

1 Wathīmah: Ibid., pg. 8; *al-Iṣābah*, 3/92, Biography: 6334.

2 Wathīmah: Ibid.; *al-Iṣābah*, 1/371, Biography: 1931.

8. ‘Abd Allāh ibn Murrah al-‘Āmirī

He gathered his people when Qurrah ibn Hubayrah attempted to mislead them, advising and warning them. He also composed poems in this regard.¹

9. Hubayrah ibn al-Mufāḍah (or Mufāḍah) al-‘Āmirī

He sent letters to the Banū Sulaym urging them to be firm on Islam.

Those From the Banū Dhubyān Who Remained Steadfast on Islam

A group of the Banū Dhubyān adhered to Islam. This is why they were victims of the fatal attacks by the apostates, and for this reason, Abū Bakr رَضِيَ اللَّهُ عَنْهُ took an oath to attack an equal amount of people from every tribe that killed the Muslims and more.²

Those From the Banū Sulaym Who Remained Steadfast on Islam

Groups from the Banū Sulaym adhered to Islam as well. Therefore, when Abū Bakr رَضِيَ اللَّهُ عَنْهُ took office, he wrote to Ma‘n ibn Ḥājiz³, giving him command over those from the Banū

1 Wathīmah: Ibid.; *al-Iṣābah*, 3/94, Biography: 6350.

2 Abū al-Fidā’ Ismā‘īl ibn ‘Umar: *Al-Bidāyah wa al-Nihāyah*, 6/353-354, edited by Muḥammad ‘Abd al-‘Azīz al-Najjār, Maktabat al-Falāḥ, Saudi Arabia; *al-Kāmil*, 2/345; *Tārīkh al-Ṭabarī*, 3/246.

3 In some narrations by certain historians, his name is mentioned as Ma‘n ibn Ḥājizah, see for example Aḥmad ibn Yaḥyā ibn Jābir al-Balādhurī: *Futūḥ*

Sulaym who adhered to Islam. He did well amongst them, reminding the people about death being inevitable for all, including the Messengers and the Prophets. He recited verses from the Qur'ān pertaining to this matter, and many people from the Banū Sulaym gathered around him.¹

When Abū Bakr رَضِيَ اللَّهُ عَنْهُ decided to direct Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ to al-Ḍāḥiyah², he wrote to Ma'n ibn Ḥājiz to join Khālīd ibn al-Walīd with all of the Muslims who were with him. He also asked him to appoint Ṭurayfah ibn Ḥājiz³ as his replacement, and he did as commanded. Ṭurayfah and the Muslims with him stood against those who apostatised, attacking them at times, and defending themselves against attacks⁴, which indicates the strength of the group of Muslims from the Banū Sulaym.

The incident concerning Ṭurayfah ibn Ḥājiz with al-Fujā'ah al-Sulamī⁵ reflects the role of the Muslims of the Sulaym

al-Buldān, 1/117, distributed by Dr. Ṣalāḥ al-Dīn al-Munajjid, Maktabat al-Nahḍah al-Miṣriyyah, Cairo, 1965. He belonged to the Banū Ḥārithah and was the leader of the Sulaym. See his story in *Tārīkh al-Ṭabarī*, 6/265-266; *Uṣd al-Ghābah*, 4/401; *al-Istī'āb*, 2/240.

1 *Ḥurūb al-Riddah*, pg. 182-183; *al-Kāmil*, 2/351; *Tārīkh al-Khamīs*, 2/202.

2 It refers to a region east of Khaybar to the western borders of the al-Yamāmah region. It includes al-Buzākhah and al-Baṭāḥ. It is in this region that the Fitnah of Ṭulayḥah al-Asadī erupted.

3 He is Ṭurayfah ibn Abān ibn Salamah ibn Ḥājiz al-Sulamī, as mentioned in *al-Iṣābah*, 2/223, Biography: 4244. His account with al-Fujā'ah al-Sulamī, mentioned here, is a summary of what is mentioned by al-Kalā'ī and others. See his biography in *al-Istī'āb*, 2/240; *Uṣd al-Ghābah*, 3/51.

4 *Tārīkh al-Ṭabarī*, 3/256, 3/242.

5 He is Iyās ibn 'Abd Allāh ibn Yālīl ibn 'Umayr ibn Khaffāf (*Ḥurūb al-*

in fighting against the apostates and those who caused corruption on earth. Even al-Fujā'ah himself, before he laid down his arms, acknowledged Islam; as he says in a conversation with Ṭurayfah:

يا طريفة والله ما كفرت وإني لمسلم وما أنت بأولى بأبي بكر
مني من أنت أميره فإني أميره

O Ṭurayfah, by Allah, I have not disbelieved and I am indeed a Muslim! And you are no more entitled to Abū Bakr than me. Whosoever you are a leader for, indeed I am his leader as well!

But due to his heinous act and his killing of innocent Muslims, al-Ṣiddīq killed him by burning him with fire, because he was a person who caused corruption on earth.

Evidence of the role that the Muslims of the Sulaym played in fighting the apostates is found in the incident of Qabīṣah

Riddah, pg. 183). According to al-Ṭabarī (3/364), he is Iyās ibn ‘Abd Yālīl. However, according to al-Balādhurī (*Futūḥ al-Buldān*, 1/117), he is Bujayr ibn ‘Abd Allāh al-Sulamī. He came to Abū Bakr رضي الله عنه and said, “O Abū Bakr, I am a Muslim and I intend to engage in Jihad against those who have apostatised. Give me a conveyance and support me, for if I had the strength, I would not have come to you, but I am weak in terms of a riding animal and weaponry.” Al-Ṣiddīq acceded to his request, but he betrayed and deceived Abū Bakr رضي الله عنه and killed Muslims and the apostates. Al-Ṣiddīq captured him and burned him as a punishment for causing corruption on earth. See his story in *Tārīkh al-Ṭabarī*, 3/264; *Ḥurūb al-Riddah*, pg. 184-185; al-Balādhurī: *Al-Futūḥ*, 1/117; Ibn A‘tham: *Al-Futūḥ*, 1/7; *al-Istī‘āb*, 2/240.

as well. Al-Kalā'ī mentions that Qabīṣah¹, one of the Banū al-Ḍirbān from the Banū Khifāf, had come to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and mentioned to him that he was a Muslim, and that his people did not apostatise. So, Abū Bakr ordered him to rally the Muslims of his tribe, from the Sulaym, and fight against those who apostatised from his tribe. Qabīṣah returned to his people and many people who adhered to Islam gathered around him. They all went out and tracked down the apostates to deal with them.²

Wathīmah mentioned several individuals from the Banū Sulaym who adhered to Islam, cautioned the apostates, advised them, and fought against them alongside Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ, including:

1. Sufyān ibn 'Amr al-Sulamī

He rebuked his people for apostatising and gave them an eloquent speech but they swore at him in response and composed poetry about it. When he realised that they were not going to obey him, he moved to Madīnah and settled there.³

1 He was killed by Khumayṣah ibn al-Ḥakam al-Sharīdī, the apostate, because Qabīṣah had killed one of Khumayṣah's neighbours, who was an apostate, in his absence. See this story in al-Kalā'ī: *Ḥurūb al-Riddah*, pg. 185; and *al-Iṣābah*, 3/224, Biography: 7065.

2 *Ḥurūb al-Riddah*, pg. 185; Professor Dr. 'Abd al-Quddūs al-Anṣārī: *Mawqif Banī Sulaym*, pg. 130-132, 1st edition, Beirut, 1391 AH/1971 CE.

3 Wathīmah: *Qīṭa' min Kitāb al-Riddah*, pg. 9; *al-Iṣābah*, 2/113, Biography: 3688.

2. Al-Ḍaḥḥāk ibn Sufyān al-Sulamī

He was the flag-bearer and leader of the Banū Sulaym. When they followed al-Fujā'ah al-Sulamī, he said:

يا بني سليم بئس ما فعلتم

O Banū Sulaym, how evil is what you did.

He admonished them very strongly, and they swore at him in response and plotted against him. He moved away from them but, after a short while, they regretted and asked him to stay among them, but he refused and said:

ليس بيني وبينكم موادة

There is no friendship between me and you.

He also composed poetry regarding it.

He then returned with the Muslims to fight against them and was martyred. A verse of his poem is as follows:

لقد جر الفجاءة على سليم مخازي عارها في الدهر باق

Al-Fujā'ah has indeed dragged such shame to Sulaym,

Its disgrace will endure for the rest of time.¹

Those From the Banū Kalb Who Remained Steadfast on Islam

Al-Ṭabarī narrates that among those who adhered to Islam

1 Wathīmah: Ibid., pg. 9-10; *al-Iṣābah*, 2/206, Biography: 4165.

were groups from the Banū Kalb, led by Imru' al-Qays ibn al-Aṣḡagh al-Kalbī.² Abū Bakr al-Ṣiddīq wrote to him asking him to go to Wadī'ah al-Kalbī, who had apostatised and was supported by some of the Banū Kalb.³ This fact is confirmed by more than one historian, amongst whom are Ibn Ḥajar⁴ and Ibn 'Abd al-Barr⁵.

Those From the Banū al-Qayn Who Remained Steadfast on Islam

In a narration of al-Ṭabarī, it is stated that amongst those who adhered to Islam in this region was a group from the Banū al-Qayn led by 'Amr ibn al-Ḥakam, the Prophet's ﷺ governor to the Banū al-Qayn.⁶

Al-Ṣiddīq wrote to 'Amr to go to the two leaders of the Fitnah of Apostasy in his region, Zumayl and Mu'āwiyah al-Wā'ilī, and suppress their apostasy.⁷ 'Amr did so and stood against them. Ibn 'Abd al-Barr and Ibn Ḥajar confirm this fact.⁸

1 He was the leader of his people. The Prophet ﷺ sent him as a deputy to the Kalb at the same time that he sent his deputies to the Quḍā'ah. *Al-Iṣābah*, 1/63, Biography: 249; *al-Istī'āb*, 1/107.

2 *Tārīkh al-Ṭabarī*, 3/243.

3 *Tārīkh al-Ṭabarī*, 3/243.

4 *Al-Iṣābah*, 1/63, Biography: 249.

5 *Al-Istī'āb*, 1/107.

6 *Tārīkh al-Ṭabarī*, 3/243.

7 Ibid.

8 *Al-Istī'āb*, 2/531; *al-Iṣābah*, 2/532, Biography: 8515.

Those From the Banū Quḍā'ah Who Remained Steadfast on Islam

A group of people from the Quḍā'ah held onto Islam as well.¹ Mu'ādh ibn Yazīd ibn al-Ṣa'iq al-ʿĀmirī from the Hawāzin, who had a significant status among his people, also adhered to Islam. When his people were determined to apostatise, he gathered them and gave them a long sermon, encouraging them to return to Islam, explaining to them the evil of apostasy, and warning them about the anger of Allah. But when they did not accept his advice, he moved away with his family and all those who had obeyed him from his tribe.²

We have previously stated that al-Fujā'ah al-Sulamī launched a raid on every Muslim in the tribes of Sulaym, ʿĀmir, and Hawāzin, which is also evidence that not all of the Hawāzin apostatised.³

Those From the Ṭayyi' Who Remained Steadfast on Islam

As for the tribe of Ṭayyi', the incident of their apostasy and Islam deserves more detail. ʿAdī ibn Ḥātim al-Ṭā'ī⁴ did not waiver in his steadfastness on Islam, which he managed to hold onto for himself. When the news of the Prophet ﷺ

1 *Tārīkh al-Ṭabarī*, 3/243.

2 *Al-Iṣābah*, 3/497, Biography: 8431.

3 *Tārīkh al-Ṭabarī*, 264/3.

4 He is ʿAdī ibn Ḥātim ibn ʿAbd Allāh ibn Sa'd... ibn al-Ghawth ibn Ṭayyi' al-Ṭā'ī, and his nickname is Abū Ṭarīf. His father was proverbially known for his generosity and assisting people. The Prophet ﷺ appointed him to oversee the Zakāh of his tribe. See the story of his conversion to

passing away reached him, he had a large number of camels that he had gathered from the people as Zakāh. His people tried to convince him to return the camels to them, using the pretext of the demise of the Prophet ﷺ and the apostasy of some of the neighbouring tribes like the Asad and Ghaṭafān. But he took a great stance against them, taking an oath not to do what they were scheming to do, as they had willingly entered Islam and were not forced. He considered this move on their part to be a sort of betrayal and breach of trust that was brought about by the misguidance of Shayṭān and ignorance regarding the religion. He tried to make them understand using all forms of encouragement, admonition, and explanation of the truth, part of which is reproduced below:

ولا يدعونكم غدر غادر إلى أن تغدروا فإن للشيطان قادة عند
 موت كل نبي يستخف بها أهل الجهل حتى يحملهم على
 قلائص الفتنة وإنما هي عَجَاجَةٌ لا ثبات لها ولا بيان فيها إن
 لرسول الله خليفة من بعده يلي هذا الأمر وإن لدين الله أقواماً
 سينهضون ويقومون به بعد رسول الله كما قاموا بعهدته وذو
 بيته في السماء لئن فعلتم ليقارعنكم على أموالكم ونسائكم
 بعد قتل عدي وغدركم فأَيُّ قوم أنتم عند ذلك

Do not let the treachery of any traitor call you to betrayal. Indeed, at the death of every prophet, Shayṭān has leaders who make the ignorant people

Islam and part of his biography in *Sīrah Ibn Hishām*, 2/578; *al-Ṭabaqāt*, 1/322; *Usd al-Ghābah*, 3/392-394; *Ḥurūb al-Riddah*, pg. 45; *al-Iṣābah*, 2/468; *al-Istī'āb*, 3/141-143, etc.

rush¹ into Fitnah. It is a turbulent path with no steadiness or clarity in it. The Prophet of Allah ﷺ has a successor who will take over after him, to manage these affairs. Indeed, the religion of Allah has people who will rise and stand after the demise of the Messenger of Allah ﷺ, just as they stood during his time, even if his² home is in the heavens! If you do this, then after ‘Adī is killed, battles will be fought for your wealth and your women, because of your betrayal. What kind of people will you be then?³

When the tribe of Ṭayyi’ witnessed ‘Adī’s serious stance, the clear truth he presented, and his firm faith, they responded to the call of faith and cursed Shayṭān.⁴ The Ṭayyi’ with its two branches, al-Ghawth and Jadīlah, became among the most loyal supporters of Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ in the fight against the apostates of the Asad and Ghaṭafān and those who followed Ṭulayḥah al-Asadī. Thus, some historians described him as the best person born in the land of Ṭayyi’ and the one

1 The singular of this word is *qalūṣ*. Another plural for the word is *qulṣ*. It refers to a young female camel. It is used metaphorically to describe the hastiness in rushing into turmoil. See Muḥammad ibn Abī Bakr ibn ‘Abd al-Qādir al-Rāzī: *Mukhtār al-Ṣiḥāḥ*, vol. 1 pg. 548, under the entry *qalṣ*, Dār al-Kutub al-‘Arabī, Beirut, 1979.

2 *Dhū* means *the one* in the dialect of the Ṭayyi’ tribe, to which ‘Adī belongs. Their poet, Sanān ibn al-Faḥl al-Ṭā’ī, says:

وَبِثْرِي ذُو حَفْرَتٍ وَذُو طَوَيْتٍ فَإِنَّ الْمَاءَ مَاءُ أَبِي وَجَدِي

For indeed, the water is the water of my father and grandfather,
And my well, which I dug and concealed.

3 See this incident in *Ḥurūb al-Riddah*, pg. 49-51.

4 *Ḥurūb al-Riddah*, pg. 51, 69.

who brought the most blessings to them. He was also one of the commanders who assisted Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ.¹

Due to this stance of ‘Adī and his people, reliable historians say that the Ṭayyi’ did not apostatise.²

As for modern historians, they have confused the stance of the Ṭayyi’ at the beginning of the apostasy and what they settled on at the end when they were convinced by the arguments of their leader and chief, ‘Adī ibn Ḥātim al-Ṭā’ī.³

Among those who immortalised his stance in his poetry is al-Ḥārith ibn Mālīk al-Ṭā’ī, who remained steadfast on Islam and paid his Zakāh to Abū Bakr رَضِيَ اللَّهُ عَنْهُ with ‘Adī. From his poetry on this occasion, he wrote:

وفينا وفاء ما وفى الناس مثله و سربلنا مجداً عدي بن حاتم

And in us is loyalty that none can match,

And we were clothed in glory by ‘Adī ibn Ḥātim.⁴

Amongst those who referenced ‘Adī’s stance during the Fitnah of Apostasy was al-Zibriqān ibn Badr, who will be mentioned

1 *Tārīkh al-Ṭabarī*, 3/253-255; *Futūḥ Ibn A’tham*, 1/14; *al-Kāmil*, 2/347; *Tārīkh al-Khamīs*, 2/202, 205, 206.

2 For example: al-Kalā’ī: *Ḥurūb al-Riddah*, pg. 42, 70; al-Diyār Bakrī: *Tārīkh al-Khamīs*, 2/202, 205.

3 Among those who made mistakes with regards to this incident are, for example: al-Khuḍarī Bak: *Itmām al-Wafā’*, pg. 21; Barīghish: *Ẓāhirat al-Riddah*, pg. 101; Ṭals: *Al-Khulafā’ al-Rāshidūn*, pg. 20.

4 Wathīmah: *Qīṭa’ min Kitāb al-Riddah*, pg. 5; Ibn Ḥajar: *Al-Iṣābah*, 1/370, Biography: 1930.

later. While addressing his people and calling them to be steadfast on Islam, he asked them to take the position the Ṭayyi' took, by saying:

وقد بلغكم ما كان من بني آل طيء وكيف أجابوه يعني
الصديق إلى الحق وأدوا الزكاة فاتقوا الله في أنفسكم ولا
تسفكوا دماءكم ولا تردوا علي كلامي فإنني لكم ناصح

And you have received news about the Banū al-Ṭayyi' and how they responded to him (al-Ṣiddīq) by accepting the truth and paying the Zakāh. So, fear Allah within yourselves, do not shed your own blood, and do not reject my words, for I am advising you.¹

Those From Yemen Who Remained Steadfast on Islam

Many people in Yemen remained steadfast on Islam and opposed al-Aswad al-ʿAnsī,² who claimed prophethood. They managed to kill him during the lifetime of the Prophet ﷺ and also fought against those who incited Fitnah

1 Muḥammad ibn ʿUmar al-Wāqidī: *Kitāb al-Riddah*, pg. 68, narrated by Aḥmad ibn Muḥammad ibn Aʿtham al-Kūfī (d. 314 AH), edited by Dr. Yahyā al-Jibūrī, 1st edition, Dār al-Gharb al-Islāmī, Beirut, 1410 AH/1990 CE.

2 His name was ʿAbhalah, and according to some sources ʿAyhalah, the son of Kaʿb ibn ʿAwf. He is al-ʿAnsī (by attribution) because he was from the tribe of ʿAns, a branch of the Madhḥij. He was known as *Dhū al-Khimār* because he was always dark and covered (*al-Kāmil*, 2/336). Some say he was called *Dhū al-Ḥimār* because he had a donkey that would prostrate when told “Prostrate to your Lord” and would kneel when told “Kneel” (*Ḥurūb al-Riddah*, pg. 213, footnote 1). He claimed prophethood during the time of the Prophet, and married Azād, the wife of Shahr ibn Bādhān, after killing him (*al-Kāmil*, 2/338; *Ḥurūb al-Riddah*, pg. 213).

after the death of the Prophet ﷺ, even before the armies of the Islamic Khilāfah, led by al-Muhājir ibn Abī Umayyah and ‘Ikrimah ibn Abī Jahl رَضِيَ اللَّهُ عَنْهُمَا, arrived to those parts of Yemen to help the Muslims. The Abnā’¹ showed great courage and intelligence in this field; they fought with their lives and encouraged other tribes, groups, and individuals who remained Muslim to support them. Due to their efforts, a group of the Banū ‘Uqayl ibn Rabī‘ah and a group from the ‘Akk rose with them. They eradicated the Fitnah in all its forms, nationalistic and doctrinal, especially the Fitnah of Qays ibn ‘Abd Yaghūth ibn al-Makshūh² and ‘Amr ibn Ma‘dī Karib³, and opposed tribalism and nationalism by means of the spirit of Islam.

1 A group in Yemen of Persian origin; they embraced Islam at its inception and steadfastly held onto it during the Fitnah of al-‘Ansī and those who came after them. For more about Bādhān, see *al-Ṭabaqāt*, 1/260.

2 Muḥammad ibn Aḥmad ibn ‘Uthmān al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 3/520, 2nd edition, editing supervised by Shu‘ayb al-Arnā‘ūṭ and Ḥusayn al-Asad, Mu’assasat al-Risālah, Beirut, 1402 AH/1986 CE, no mention is made of his apostasy; *al-Istī‘āb*, 3/244-247; *al-Iṣābah*, 3/260, Biography: 7239; *al-Ṭabaqāt*, 5/525; *Usd al-Ghābah*, 4/222. He was a knight of the Madhḥij; he was a delegate to the Prophet ﷺ. He participated in the killing of al-Aswad al-‘Ansī along with the Abnā’, as mentioned in the aforementioned sources.

3 One of the knights of the Arabs, from the tribe of Madhḥij. He converted to Islam in Madīnah when he went there as part of the delegation of his tribe, the Zubayd. He apostatised from Islam then returned to it. He emigrated to Iraq, and he performed well in its conquests, especially in the Battle of al-Qādisiyyah. *Al-Ṭabaqāt*, 5/525-526; *Sīrah Ibn Hisham*, 2/583-585; *al-Istī‘āb*, 2/520; *al-Iṣābah*, 3/18-20, Biography: 5970.

This is evidenced by al-Kalā'ī¹ mentioning that the Nakha' and Ju'fā did not follow al-'Ansī when he came to Ghamdān in Yemen. The reason al-'Ansī left Najrān and travelled to al-Ṣan'a' was his uncomfortable situation in Najrān. When he arrived in al-Ṣan'a', the Abnā' did not believe him either, which led to him humiliating and oppressing them.

A narration mentioned by al-Kalā'ī states that the people of Yemen remained steadfast on Islam even after they received news of the death of the Prophet of Allah ﷺ, led by Qays, the Abnā', and the people of al-Ṣan'a'.² He mentions that al-Aṣfar al-'Akkī³, with a group of his people who remained steadfast on Islam, set out for Najrān intending to fight the Banū al-Ḥārith ibn Ka'b. When al-Aṣfar came to them, they returned to Islam without a fight. He stayed in Najrān, put all of its affairs in order, and took control of it. Then Abū Bakr al-Ṣiddīq رضي الله عنه ordered al-Muhājir ibn Abī Umayyah رضي الله عنه to mobilise anyone he passed by from the Muḍar, arm them, and give them from the wealth that Abū Bakr gave him.⁴ Whoever remained steadfast on Islam in Yemen from the tribe of Murād and the rest of the Madhḥij, the tribe of al-Aswad al-'Ansī, gathered around Khālīd ibn Sa'īd رضي الله عنه.⁵ Khālīd ibn Sa'īd

1 *Ḥurūb al-Riddah*, pg. 114.

2 *Ibid.*, pg. 216.

3 Al-Aṣfar al-'Akkī: No biography was found for him.

4 *Ḥurūb al-Riddah*, pg. 219.

5 He is Khālīd ibn Sa'īd ibn al-'Āṣ, one of the early converts to Islam and amongst the emigrants to Abyssinia who returned with Ja'far ibn Abī Ṭālib during the Conquest of Khaybar. He performed Jihad and was martyred at the end of the Khilāfah of Abū Bakr رضي الله عنه or at the beginning

took all of them with him to fight against the apostates from the tribe of Zubayd and defeated them.¹

There are narrations in *Tārīkh al-Ṭabarī* about this; the first of which mentions that the first to oppose al-‘Ansī and fight him was ‘Āmir ibn Shahr al-Hamdānī², Fayrūz³, and Dādhawayh⁴, each in his own area, and others to whom the Prophet ﷺ wrote.⁵

of ‘Umar’s رضي الله عنه Khilāfah (*Usd al-Ghābah*, 2/90–92). The Prophet ﷺ appointed him over the area between Najrān and Zabīd. See *al-Kāmil*, 2/336; *al-Iṣābah*, 1/406, Biography: 2167.

1 *Ḥurūb al-Riddah*, pg. 220.

2 It is said that his name was al-Bakīlī and it is also said al-Nā‘izī (al-*Iṣābah*, 2/251, Biography: 4394). Ibn Ḥajar says about him, “He was the first to oppose al-Aswad al-‘Ansī when he claimed prophethood. ‘Āmir ibn Shahr was one of the Prophet’s ﷺ governors in Yemen.” See *Usd al-Ghābah*, 3/83–84.

3 He was part of the Abnā’; he was sent by Kisrā to Yemen with Sayf ibn Dhī Yazan; they expelled the Abyssinians from Yemen and prevailed over them. When he heard the news of the Prophet ﷺ, he came to him and converted to Islam. He heard and narrated Ḥadīth from him as well. He was one of those who participated in the killing of al-Aswad al-‘Ansī, regarding which the Prophet ﷺ said, “The pious man, Fayrūz ibn al-Daylamī, killed him.” (*Ṣaḥīḥ al-Bukhārī*; *Musnad Aḥmad*, 1/263, *Musnad Ibn ‘Abbās*, Ḥadīth: 2373). He passed away during the Khilāfah of ‘Uthmān رضي الله عنه. See *al-Ṭabaqāt*, 5/533–534; *al-Iṣābah*, 3/210; *Usd al-Ghābah*, 4/186.

4 He was amongst the Abnā’. He was an elderly man who converted to Islam during the time of the Prophet of Allah ﷺ, and was among those who killed al-‘Ansī. When Qays ibn al-Makshūḥ apostatised, he killed Dādhawayh treacherously. See *al-Ṭabaqāt*, 5/534–535; *al-Iṣābah*, 1/478, Biography: 2415; *al-Istī‘āb*, 1/479; *Usd al-Ghābah*, 2/129.

5 *Tārīkh al-Ṭabarī*, 3/229; see this narration in *al-Istī‘āb*, 3/13, under the

The second narration mentions that the followers of al-‘Ansī were from the common people of the Madhḥij and not from the high ranking.¹

The third narration, in the context of discussing the withdrawal of the Prophet’s ﷺ governors from the areas where al-‘Ansī’s Fitnah took root, after the killing of Bādhān², states that Mu‘ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ settled among the Sakūn³ and that Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ settled among the Sakāsik⁴, which indicates that these two tribes remained steadfast on Islam in Yemen. It also mentions that al-Ṭāhir ibn Abī Hālah resided with the tribe of ‘Akk in Tihāmah who were standing in opposition of the Fitnah of al-‘Ansī.

biography of ‘Āmir ibn Shahr al-Hamdānī.

1 *Tārīkh al-Ṭabarī*, 3/229.

2 Bādhān ibn Sinān was from the descendants of Bahrām Jūr. He was from the Abnā’ in Yemen. When the Prophet ﷺ sent his letter to Kisrā inviting him to Islam, Kisrā tore the letter and sent a message to Bādhān, his Yemeni governor, instructing him to send two strong men to bring him news of the Prophet of Allah ﷺ. The Prophet ﷺ informed them of Kisrā’s death at the hand of his son, Shayrawayh. When they returned to Yemen, they told Bādhān. He and the Abnā’ of Yemen converted to Islam. The Prophet ﷺ appointed him over Yemen. Find his story in *al-Ṭabaqāt*, 1/260; *Sīrah Ibn Hishām*, 1/69. Regarding his lineage, see Muḥammad ibn Abī Bakr ibn Ayyūb, known as Ibn Qayyim al-Jawziyyah: *Zād al-Ma‘ād Fī Hady Khayr al-‘Ibād*, 1/125, 13th edition, edited by Shu‘ayb and ‘Abd al-Qādir al-Arnā’ūt, Mu‘assasat al-Risālah, Beirut, 1406 AH/1986 CE.

3 An Arab tribe in the south of the Arabian Peninsula. *Al-Ṭabaqāt*, 7/424.

4 An Arab tribe in the south of the Arabian Peninsula. The Prophet established a brotherhood between them and the Sakūn. *Al-Ṭabaqāt*, 7/424.

This narration further discusses the stance of the Muslims towards al-Aswad:

وعامله المسلمون بالتقية وعامله أهل الردة بالكفر والرجوع
عن الإسلام... وتزوج معاذ إلى بني بكره حي من السكون
امرأة يقال لها رملة فحذبوا لصهره علينا

The Muslims interacted with him by means of dissimulation¹, while the apostates responded by disbelieving and leaving Islam... Mu'ādh married a woman by the name of Ramlah² from the Banū Bakrah, a family from the Sakūn. So, they were kind due to their relationship with us.³

Meaning they were kind to the Muslims, including the narrator of this narration.

The fourth narration, on the authority of Jushnas ibn al-Daylamī states that Wabar ibn Yuḥannas⁴ came to them with

1 For this detail, see *al-Bidāyah wa al-Nihāyah*, 6/47. The personalities mentioned in this narration are the governors of the Messenger ﷺ in Yemen. See *Tārīkh al-Ṭabarī*, 3/230.

2 See her story also in *al-Bidāyah wa al-Nihāyah*, 6/347; *al-Kāmil*, 2/338. These are narrations confirming al-Ṭabarī's narration.

3 *Tārīkh al-Ṭabarī*, 3/230.

4 He was part of the Abnā' in Yemen. He came to the Prophet ﷺ and accepted Islam. When he returned to Yemen, many people accepted Islam at his hands such as Fayrūz al-Daylamī, Markabūdh, the father of 'Aṭā'—the first to collect the Qur'ān in al-Ṣan'ā', and Bādhān. This happened in the tenth year after Hijrah. See *al-Ṭabaqāt*, 5/533; *al-Iṣābah*, 3/630, Biography: 9104; *Usd al-Ghābah*, 5/99.

a letter¹ from the Prophet ﷺ ordering them to uphold the religion of Islam and rise in war against al-Aswad, either through deception or direct confrontation. He also asked them to send a message of help and faith, on his behalf, to all those present, so they did as commanded. As a result, many people gathered to support them. They succeeded in winning Qays ibn ‘Abd Yaghūth over to their side when they noticed the change in al-Aswad’s behaviour towards him. The Muslims heard the news of people opposing al-‘Ansī, including: ‘Āmir ibn Shahr, Dhū Zawad Sa‘īd ibn al-‘Āqib², Dhū Murrān ‘Umayr ibn Aflaḥ³, and Dhū Ḍulaym Ḥawshab⁴. So, they wrote to the Muslims of Yemen and offered them support. The narration says that the Prophet ﷺ had written to the people of Najrān, both Arabs and non-Arabs, so they remained firm on Islam, retreated, and gathered in one place, which greatly annoyed al-‘Ansī,

1 For more information on this letter, see *al-Bidāyah wa al-Nihāyah*, 6/347.

2 Al-Aqra’ ibn ‘Abd Allāh al-Ḥimyarī was amongst those whom the Messenger of Allah ﷺ sent to them. See his biography in *al-Iṣābah*, 1/59, the biography of al-Aqra’ ibn ‘Abd Allāh al-Ḥimyarī.

3 Ibn ‘Abd al-Barr said about him, “He is ‘Umayr Dhū Marwān al-Qīl ibn Aflaḥ ibn Sharāḥīl ibn Rabī‘ah; he is Nā‘īṭ ibn Marthad al-Hamdānī; the Prophet of Allah ﷺ wrote to him and he accepted Islam.” *Al-Istī‘āb*, 2/493. Also see *al-Iṣābah*, 3/121. In some sources, his name is mentioned as Dhū Murrān. See *Usd al-Ghābah*, 3/145, 4/147.

4 He is Ḥawshab ibn Ṭikhiyyah al-Ḥimyarī, also known as al-Alhānī Dhū Ḍulaym. He became a Muslim during the time of the Messenger ﷺ. He was amongst those to whom the Prophet ﷺ wrote with regard to dealing with al-‘Ansī. He was the leader of his people. He was killed in al-Ṣifḥīn as part of the army of Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. See *al-Istī‘āb*, 1/394; *Usd al-Ghābah*, 2/70–71, 2/139, 2/142.

because he sensed his own destruction. The Muslims were in correspondence with the people of the Hamdān and Ḥimyar.¹

This narration states that Azād², the wife of Shahr ibn Bādhān, was among those who hid their Islam. Al-Aswad killed her husband Shahr, and thereafter married her. She cooperated with Qays ibn ‘Abd Yaghūth and the Abnā’, including Jushnas, Fayrūz, Dādhawayh and their supporters to kill al-Aswad. She played a significant role in his downfall due to her sincere Islam and the Islam of most of the people of Yemen.³

The narrations mentioned by Ibn al-Athīr in *al-Kāmil* confirm what was narrated by al-Kalā‘ī and al-Ṭabarī, including mentioning that those who adhered to Islam from the Madhḥij joined Farwah ibn Musayk⁴ when Qays ibn ‘Abd Yaghūth ibn Makshūḥ fought against them.⁵

Farwah ibn Musayk and those who stood firm with him on

1 *Tārīkh al-Ṭabarī*, 3/231-234.

2 Read about her and her role in the killing of al-‘Ansī in sources like *Tārīkh al-Ṭabarī*, 3/232 onwards.

3 *Tārīkh al-Ṭabarī*, 3/239.

4 He is Farwah ibn Musayk ibn al-Ḥārith ibn Salamah ibn al-Ḥārith ibn Zayd ibn Mālīk al-Murādī al-Ghuṭayfī, Abū ‘Umar. See his lineage in *al-Iṣābah*, 3/205, Biography: 6981. He presented himself to the Messenger of Allah ﷺ, leaving the kings of Kindah, and became a Muslim. The Messenger ﷺ gave him command over the Murād, the Zubayd, and all of the Madhḥij. The Prophet ﷺ sent Khālīd ibn Sa‘īd ibn al-‘Āṣ with him to collect the Zakāh; so, he remained with him in his land until the Messenger of Allah ﷺ passed away. *Sīrah Ibn Hishām*, 2/581-583; *al-Ṭabaqāt*, 1/327; *Tārīkh al-Ṭabarī*, 3/326 - 327; *Usd al-Ghābah*, 4/180.

5 *Al-Kāmil*, 2/337.

Islam separated from al-‘Ansī and those who followed him from the general masses of the Madhḥij and that is what caused al-Aswad to put Qays ibn ‘Abd Yaghūth against him.¹ Ibn Musayk was among those who joined al-Muhājir ibn Abī Umayyah when he came to Yemen to assist the Abnā’.²

Among those who remained steadfast on Islam in Yemen, supported the Abnā’, and defeated Qays ibn ‘Abd Yaghūth was the Banū ‘Uqayl ibn Rabī‘ah ibn ‘Āmir ibn Ṣa’sa’ah, led by Mu‘āwiyah al-‘Uqaylī³, and a group from the ‘Akk, led by Masrūq al-‘Akkī.⁴ The people of Najrān sent a delegation to Abū Bakr رضي الله عنه renewing their covenant and pledging their allegiance to the Khalīfah.⁵

As for the Bajīlah, Abū Bakr رضي الله عنه sent Jarīr ibn ‘Abd Allāh⁶ رضي الله عنه back to them and ordered him to mobilise those who remained steadfast on Islam from his tribe to fight against those who apostatised from Islam. He ordered him to go to Khath‘am and fight those who had apostatised in that region. Jarīr رضي الله عنه went out and did what al-Ṣiddīq رضي الله عنه commanded

1 *Tārīkh al-Ṭabarī*, 3/327.

2 *Tārīkh al-Ṭabarī*, 3/329.

3 *Tārīkh al-Ṭabarī*, 3/325; *al-Kāmil*, 2/376–377; *al-Iṣābah*, 3/497, Biography: 8436 and Biography: 8084 (Mu‘āwiyah al-Thaqafī). He was amongst those who assisted in saving the sons of Fayrūz al-Daylamī from Qays.

4 *Tārīkh al-Ṭabarī*, 3/326; *al-Kāmil*, 2/375–376; *al-Iṣābah*, 3/408, Biography: 7934. Al-Ṭāhir ibn Abī Hālah together with this Masrūq were able to quell the apostasy of some of the ‘Akkiyyīn and the Ash‘ariyyīn in Tihāmah. *Tārīkh al-Ṭabarī*, 3/320.

5 *Al-Kāmil*, 2/375.

6 Al-Bajalī, his Kunyah was Abū ‘Amr. He accepted Islam in 10 AH.

him. No one stood in support of him except a small group. He then killed the rest and pursued them.¹

Ibn Dhī al-Mish‘ār al-Hamdānī² and Masrūq ibn Dhī al-Ḥārith al-Hamdānī, later known as al-Arḥabī³, were from amongst those who remained on Islam in Yemen.

It is mentioned in *al-Iṣābah* that when Ibn Dhī al-Mish‘ār al-Hamdānī, who was the king of his region, heard about the concern of his people’s apostasy, he stood among them, encouraging them to remain firm on Islam. Masrūq ibn Dhī al-Ḥārith al-Arḥabī volunteered to be his envoy to al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Ibn Dhī al-Mish‘ār agreed to this. So, Masrūq came to al-Ṣiddīq and informed him of the Islam of his people and their steadfastness.⁴

‘Amr ibn al-Fuḥayl al-Zubaydī⁵, who was the leader of his people, remained firm on Islam in Yemen. He and ‘Amr ibn al-Ḥajjāj⁶, one of the leaders of the Zubayd, stood against ‘Amr ibn Ma’dī Karīb. An excerpt of the speech of Ibn al-Fuḥayl to his people is reproduced below:

1 *Al-Kāmil*, 2/375.

2 He is Mālik ibn Namaṭ ibn Qays ibn Mālik ibn Sa’d ibn Mālik al-Hamdānī, then al-Arḥabī. His kunyah is Abū Thawr, and some say it is Dhū al-Mish‘ār. He came to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as part of the Hamdān delegation. *Al-Iṣābah*, 3/356-357; *Sīrah Ibn Hishām*, 2/598.

3 Read about him in *al-Iṣābah*, 3/493, Biography: 8409.

4 *Al-Iṣābah*, 3/493, Biography: 8409.

5 See his biography in *al-Iṣābah*, 3/10-11, Biography: 5929; *Usd al-Ghābah*, 4/97.

6 *Al-Iṣābah*, 2/531; *Usd al-Ghābah*, 4/97.

يا معشر زبيد إن كنتم دخلتم في هذا الدين راغبين فحاموا
عليه أو خائفين من أهله فتحصنوا به ولا تظهروا للناس من
سرائركم ما يعلم الله فيظهروا عليكم ولا أبلغ من نصحي
لكم فوق نصحي لنفسي اعصوا عمرو بن معدي كرب
وأطيعوا عمرو بن الحجاج

O people of the Zubayd, if you accepted this religion
eagerly and willingly, then gather around it. If you
accepted it due to fear of its adherents, then take
refuge in it, and do not expose to people your secrets
that only Allah knows, lest they be victorious over
you. My advice to you is nothing more than my advice
to myself. Disobey ‘Amr ibn Ma’dī Karib and obey ‘Amr
ibn al-Ḥajjāj!¹

Among those mentioned by Wathīmah as having remained
firm on Islam in Yemen and resisting al-Aswad al-‘Ansī and
his group until they killed him and scattered his followers
are:

1. ‘Abd al-Raḥmān ibn Dhī al-Ājurrāh al-Thumālī

He was part of the group that the Messenger of Allah ﷺ
commanded to kill al-Aswad al-‘Ansī, so they rose to do so.
Regarding this, he said:

لعمري وما عمري علي بهين لقد جزعت عنس لقتل الأسود
وقال رسول الله سيروا لقتله على خير موعود وأسعد أسعد

1 Al-Iṣābah, 3/10-11, Biography: 5929.

فسرنا إليه في فوارس بهمة على خير أمر من وصاة محمد

By my life, and I do not take my life lightly,

Indeed, the tribe of ‘Ans were concerned regarding
the killing of al-Aswad.

And the Messenger of Allah said, “Proceed to kill him,”

On the best promise and best fortune.

So, we marched to him on the backs of black horses,

By the best command from the instructions of Muḥammad.¹

2. Yazīd ibn Dhī al-Ājurrāh al-Yamānī

He was among those who took up the challenge to kill al-Aswad al-‘Ansī by the order of the Prophet ﷺ. After al-Aswad’s death, he said:

لعمرك إنا يوم عبدان عصبة يمانية الأحساب غير لئام

غداة جدعنا في عنيس بضربة أبان بها المكشوح رأس همام

By your life, we were a group of servants on that day,

People from Yemen, who were not dishonourable.

In the morning, we struck ‘Unays with a blow,

Through it, al-Makshūḥ exposed the head of the bold
man.²

1 Wathīmah: *Qīṭa’ min Kitāb al-Riddah*, pg. 28-29; *al-Iṣābah*, 2/397, Biography: 5116. He has the word *al-Ākhirah* in his narration.

2 Wathīmah: *Ibid.*, pg. 29; *al-Iṣābah*, 3/674, Biography: 9399.

3. ‘Abd Allāh ibn Salamah al-Hamdānī

He was part of the delegation of Hamdān to Madīnah when they received the news of the demise of the Prophet ﷺ. He recited the following lines in front of Abū Bakr رَضِيَ اللَّهُ عَنْهُ:

إِن فَقَدَ النَّبِيَّ جَزَعَنَا الْيَوْمَ مَ فَدَتْهُ الْأَسْمَاعُ وَالْأَبْصَارُ
مَا أَصِيبَتْ بِهِ الْغَدَاةُ قَرِيشَ لَا وَلَا أَفْرَدَتْ بِهِ الْأَنْصَارُ
فَعَلِيهِ السَّلَامُ مَا هَبَّتِ الرِّيْحُ حَ وَمَدَّتْ جَنَحَ الظَّلَامِ أَنْوَارُ

Indeed, the loss of the Prophet today has grieved us, may our hearing and sight be sacrificed for him.

The Quraysh and the Anṣār are not the only ones struck by what happened this morning.

Peace be upon him as long as the winds blow and darkness and light spread their wings.

He also expressed his condolences to Abū Bakr رَضِيَ اللَّهُ عَنْهُ when entering with his people's delegation, saying:

يَا مَعْشَرَ قَرِيشَ إِنَّكُمْ لَمْ تَصَابُوا بِالنَّبِيِّ دُونَ سَائِرِ الْعَرَبِ لِأَنَّهُ
لَمْ يَكُنْ لِأَحَدٍ دُونَ أَحَدٍ غَيْرِ إِنَّا مُعْتَرِفُونَ لِلْمُهَاجِرِينَ بِفَضْلِ
هَجْرَتِهِمْ وَلِلْأَنْصَارِ بِفَضْلِ نَصْرَتِهِمْ

O Quraysh, you did not suffer the loss of the Prophet ﷺ more than the rest of the Arabs, because he did not belong to anyone more than anyone else. However, we acknowledge the virtue of the Muhājirīn

due to their emigration and the distinction due to the Anṣār owing to their support.¹

4. ‘Abd Allāh ibn Mālīk al-Arḥabī

He was amongst the Ṣaḥābah who made Hijrah and attained great virtue in Islam. The tribe of Hamdān came to him when they intended to apostatise, so he stood among them and said:

يا معشر همدان إنكم لم تعبدوا محمدا إنما عبدتم رب محمد
وهو الحي الذي لا يموت غير أنكم أطعتم رسوله بطاعة الله
واعلموا أنه استنقذكم من النار ولم يكن الله ليجمع أصحابه
على ضلالة

O people of Hamdān, you did not worship Muḥammad, but you worshipped the Lord of Muḥammad, Who is the Ever Living and never dies. However, you obeyed the Messenger in obedience to Allah, and you should know that He rescued you from the Fire. Remember, Allah will not unite his followers on misguidance.

A long sermon of his is also reported, in which he says:

لعمري لئن مات النبي محمد لما مات يا ابن القيل رب محمد
دعاه إليه ربه فأجابه فيا خَيْرُ عُوْذِي ويا خير منجد

I take an oath by my life, even though the Prophet Muḥammad has passed away,

¹ Wathīmah: Ibid., pg. 29-30; *al-Isābah*, 3/91, Biography: 6327.

The Lord of Muḥammad will never die, O tribe of Qayl.
Muḥammad's Lord called him so he responded,
O my best refuge and O best saviour.¹

5. Ahwad ibn 'Iyād al-Azdī

He was the first to announce the death of the Prophet ﷺ to his people; they accused him of lying and drove him away from them. He was a devoted worshipper, so he said:

اللهم إنما نعت إليهم رسولك لئلا يفتنوا بعده وليواسوني
في جزعي عليه

O Allah, I only announced to them Your Messenger's demise so they would not fall into trial after him, and so they might comfort me in my grief over his death.

When the news of the Prophet's ﷺ death became widespread, they called him back to live amongst them. In this regard, Ibn Dhī Aṣḥab says:

جزع القلب أهودُ إن نعى بي محمداً
ليتني لم أكن رأي ت أخا الأزد أهودا

Ahwad's heart was grieved,

When he announced Muḥammad's death to me.

I wish I had not seen,

Azd's brother, Ahwad.²

1 Wathīmah: Ibid., pg. 31; *al-Iṣābah*, 2/365, Biography: 4935.

2 Wathīmah: Ibid., pg. 32; *al-Iṣābah*, 1/79, Biography: 311.

6. Zur‘ah ibn Abī ‘Uqbah al-Ḥimyarī

He is the one who brought the letter from the people of Ḥimyar to Abū Bakr رَضِيَ اللَّهُ عَنْهُ when they received news of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death, in which they mentioned their steadfastness on their religion.¹

7. ‘Abd al-Ḥārith ibn Anas al-Ḥārithī

When the people of Najrān heard of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death, some of them were thinking of turning away from Islam. He was a leader of his people, so he stood among them and said:

يا أهل نجران من أمركم بالثبات على هذا الدين فقد نصحكم
ومن أمركم أن تزيغوا فقد غشكم وإنما كان نبي الله عارية
بين أظهركم فأتى عليه أجله وبقي الكتاب الذي جاء به فأمره
أمر ونهيه نهى إلى يوم القيامة

O people of Najrān, whoever advises you to hold firm to this religion has given you good advice. Whoever encourages you to apostatise has deceived you. Verily, the Prophet of Allah was among you in person, but his time has come to pass. The Book he brought remains and its commandments and prohibitions are valid until the Day of Judgment.

He also recited some verses:

1 Wathīmah: Ibid., pg. 33; *al-Isābah*, 1/578, Biography: 2974.

ونحن بحمد الله هامة مذحج بنو الحارث الخير الذين هم مدر
ونحن على دين النبي نرى الذي نهانا حراماً منه والأمر ما أمر

We are, by the grace of Allah, the crown of Madhḥij.

We are the sons of al-Ḥārith, the best of those who live
in cities.

And we are firm on the religion of the Prophet; we
consider,

Everything he forbade us from as forbidden, and
everything he commanded us to do as imperative.

In this incident, it is mentioned that the people of Najrān
responded to his request and said to him:

وكنتم خير وافد أنت وقومك من بني الحارث

You and your people from the Banū al-Ḥārith have
been the best of delegations.¹

8. ‘Umayr ibn al-Ḥuṣayn al-Najrānī

He also stood up among the people of Najrān, admonishing
them, when some of them rushed to apostasy after the demise
of the Prophet ﷺ. A portion of what he said was:

وإنكم لأن تزدادوا من هذا الأمر أحوج إلى أن تنقصوه فإن
في الإنكار الشك بعد اليقين ودينكم اليوم دينكم بالأمس
فكونوا عليه حتى تخرجوا به إلى رضى الله تعالى ونوره

1 Wathīmah: Ibid., pg. 334; *al-Iṣābah*, 2/387-388, Biography: 5066.

Surely, you are more in need of clinging to this religion instead of abandoning it. For in denial, there is doubt after certainty. Your religion today is the same as it was yesterday, so remain on it until you depart with it to the pleasure of Allah and His light.

He then recited the following lines:

أهل نجران أمسكوا بهدى الله وكونوا يدا علي الكفار
لا تكونوا بعد اليقين إلى الشك وبعد الرضي الي الإنكار
واستقيموا على الطريقة في ه وكونوا كهيئة الأنصار

People of Najrān, hold onto the guidance of Allah,

And be like one hand against the disbelievers.

Do not go to doubt after having being certain,

And do not go from acceptance to denial.

Stay steadfast on the path,

And be like the Anṣār were.¹

Those From the Banū Tamīm Who Remained Steadfast on Islam

Not all the tribes, individuals, or leaders of the Banū Tamīm apostatised from Islam, as some recent historians have tried to depict. The truth is that due to the strength and stability of the Islam of some families, individuals, and leaders of

1 Wathīmah: Ibid., pg. 34-35; *al-Isābah*, 3/120-121, Biography: 6527.

the Banū Tamīm, Mālik ibn Nuwayrah¹ convinced Sajāḥ al-Tamīmiyyah² to fight against them first before fighting against Abū Bakr al-Ṣiddīq. When she faced the Muslims of the Tamīm in battle, she suffered a crushing defeat at their hands. Thereafter, she held back from going to Madīnah and headed to al-Yamāmah, where the agreement with Musaylimah al-Kadhdhāb was made to wage war against Islam.

Historical narratives have collaborated to confirm this fact that we mentioned. An example is what has been related in the first narration; when Mālik ibn Nuwayrah learned of the news of the death of the Prophet ﷺ, he returned to the people all of the Zakāh that he had collected from them.³ Ibn Qa'nab, the leader of the Banū Yarbū'—a branch of the Banū Tamīm—confronted them, saying:

1 The Messenger ﷺ made him responsible for collecting Zakāh from his people, the Banū Yarbū' who are part of the Banū Tamīm. He held back his people's Zakāh when he heard of the Messenger's ﷺ death, and this was one of the reasons that he was killed by Khālīd ibn al-Walīd. See *Ḥurūb al-Riddah*, pg. 43 and 93 onwards; *al-Iṣābah*, 3/357, Biography: 7696.

2 She is Sajāḥ bint al-Ḥārith ibn Suwayd ibn 'Uqfān, originally from the Tamīm. She and her family from her father 'Uqfān converted to Christianity in the area of the Banū Taghlib in al-Jazīrah. She claimed prophethood among them after the death of the Prophet ﷺ, so the Hudhayl ibn 'Imrān and Taghlib responded to her, and they abandoned Christianity. They then advanced to attack Madīnah in their numbers. See her story in *Tārīkh al-Ṭabarī*, 3/269-272; Ibn A'tham: *Al-Futūḥ*, pg. 25; *al-Kāmil*, 2/353-357; *al-Bidāyah wa al-Nihāyah*, 6/360-361; *Ḥurūb al-Riddah*, pg. 107-109.

3 See this event in Ibn A'tham: *Al-Futūḥ*, 1/21.

يابني تميم بئس ما ظننتم أن ترجعوا في صدقاتكم ولا يرجع
في نعمة عليكم وأن تحردوا للبلاء ويليسكم الله العافية
وأن تستشعروا خوف الكفر وتسكنوا في أمن الإسلام إنكم
أعطيتم قليلا من كثير والله مذهب الكثير بالقليل فأطيعوا
الله واعصوا ما لكا

O Banū Tamīm, how terrible it is what you think, that you take back your alms but He will not retract His favours upon you, that you throw¹ yourselves into calamity while Allah has enveloped you with wellbeing, and that you fear disbelief and reside in the safety of Islam! You have given a little of much, and Allah is the one who gives much for a little... So, obey Allah and disobey Mālik.²

The narrative says that Mālik spoke afterward, following Ibn Qa'nab's words.³ The Banū Ḥaṇṣalah—his closest relatives—agreed with him and assigned him their affairs.

The second narration suggests that when the Prophet ﷺ passed away, his governors over the Banū Tamīm were: al-Zibriqān ibn Badr⁴ who was in charge of the Rabāb, the 'Awf,

1 The act of advancing towards something, from the root Ḥ-R-D.

2 *Ḥurūb al-Riddah*, pg. 94.

3 Ibid.

4 One of the Banū Sa'd. He came to the Messenger of Allah ﷺ in the deputation of the Tamīm, and they became Muslims. The Messenger ﷺ entrusted him with the Zakāh of his people and Abū Bakr رَضِيَ اللَّهُ عَنْهُ allowed him to continue in this position. He lived until the Khilāfah of Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ. See his biography in *al-Iṣābah*, 1/543-544, Biography: 2782; *al-Ṭabaqāt*, 1/294 and 2/161; *Usd al-Ghābah*, 2/194.

and the Abnā'¹, Qays ibn 'Āṣim² over the Maqā'is and the tribes, Ṣafwān ibn Ṣafwān³ and Saburah ibn 'Amr⁴ over the Banū 'Amr, one in charge of the Bahdā and the other over the Khaḍḍam—two tribes from the Banū Tamīm, and Wakī' ibn Mālīk⁵ and Mālīk ibn Nuwayrah over the Banū Ḥanzalah, one over the Banū Mālīk and the other over the Banū Yarbū'.

When they received the news of the death of the Prophet

1 The term *al-Abnā'* when talking about Yemen refers to a group of Persian origin, see pg. 47, footnote 1. However, in this text, it may refer to tribes from the Tamīm; for this see 'Umar Riḍā Kaḥḥālāh: *Mu'jam Qabā'il al-'Arab al-Qadīmah wa al-Ḥadīthah*, 1/3-4, part 1 under the letter Alif, published in 1368 AH.

2 He is Qays ibn 'Āṣim ibn Sinān ibn Maqā'is and his name is al-Hārith ibn 'Amr ibn Ka'b ibn Tamīm al-Tamīmī al-Minqarī, the chief of the Ahl al-Wabar. He came to the Messenger ﷺ with the delegation of the Tamīm and converted to Islam along with Qays ibn 'Āṣim ibn al-Hārith al-Numayrī. (We mentioned this to differentiate between the two.) See *al-Iṣābah*, 3/252-254, Biography: 7194 and the biography of al-Numayrī under 7193; *al-Ṭabaqāt*, 1/294-295; *al-Istī'āb*, 3/232-234; *Usd al-Ghābah*, 4/219-220.

3 See this in *al-Iṣābah*, 2/188, Biography: 4076; *Usd al-Ghābah*, 3/23.

4 He came to the Messenger of Allah ﷺ in the delegation of the Tamīm. Khālīd ibn al-Walīd appointed him as a commander when he went to Iraq and he was with al-Muthannā ibn Ḥārithah al-Shaybānī as one of his commanders in the wars of Iraq. See *al-Iṣābah*, 2/13, Biography: 3083; *al-Istī'āb*, 2/76-77; *Usd al-Ghābah*, 2/259.

5 The Messenger ﷺ appointed him and Mālīk ibn Nuwayrah to be in charge of the Zakāh of the Banū Ḥanzalah and the Banū Yarbū'. He initially followed Sajāh, then separated from her and gave his people's Zakāh to Khālīd ibn al-Walīd and apologised to him; and he was a good Muslim. See *al-Iṣābah*, 3/639, Biography: 9141.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, Ṣafwān came forward with the Zakāh of his people, the Banū ‘Amr, to which he was assigned, as well as that which was assigned to Saburah. Saburah stayed with his people on account of any incident that might be a means of corrupting his people. Al-Zibriqān ibn Badr also came to Madīnah.¹

The contents of this narration indicate that those from the Banū Tamīm who adhered to Islam were more than those who were hesitant and apostatised. Those who refused to pay Zakāh were: the Banū Ḥanṣalah, the Maqā‘is, three tribes led by Mālīk ibn Nuwayrah, the Wakī, and the Qays. The ‘Awf and Abnā’ confronted the tribes, the Rabāb took on the Maqā‘is, the Khaḍḍam dealt with Mālīk, while the Bahdā confronted the Yarbū.²

The third narration reflects the role of the Rabāb, specifically in standing up against the apostates, and thus Sajāḥ and her group considered them to be worthy opponents to fight against.³

The fourth narration indicates to Mālīk ibn Nuwayrah advising Sajāḥ to fight the tribes of the Tamīm who did not apostatise, before she went to Madīnah to fight the Khalīfah Abū Bakr رَضِيَ اللّٰهُ عَنْهُ. It also indicates that ‘Uṭārid ibn Ḥājib⁴ and the

1 *Tārīkh al-Ṭabarī*, 3/267-268. See the story of the delegation of the Banū Tamīm to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in *Sīrah Ibn Hishām*, 2/560-567, and the story of Qays ibn ‘Āsim specifically in *al-Iṣābah*, 3/252-254, Biography: 7194.

2 *Tārīkh al-Ṭabarī*, 3/268.

3 *Al-Bidāyah wa al-Nihāyah*, 6/360-361; *Tārīkh al-Ṭabarī*, 3/269.

4 The poet of the delegation of the Tamīm to the Messenger of Allah

leaders of the Banū Mālik and Ḥanḏalah all fled to al-ʿAnbar, and that they disliked what Mālik ibn Nuwayrah had done.

The same narration also makes reference to the great confrontation that took place between the Rabāb and Sajāḥ that eventually ended in a peace agreement, when Sajāḥ failed to gain control over the Muslims of the Tamīm. This narration also speaks about Qays ibn ʿĀsim's regret for following the apostates and that he sent his people's Zakāh to Madīnah.¹ Among those captured in this war was Wakī. The odds were against Sajāḥ and her group.²

The fifth narration, which complements the fourth, indicates that the Banū ʿAmr, led by Aws ibn Khuzaymah al-Hujaymī³, attacked Sajāḥ. They managed to capture al-Hudhayl and ʿAqqah, the leaders of Sajāḥ's army, and prevented her from crossing into their land.⁴ The man who captured al-Hudhayl was from the Banū Māzin, then one of the Banū Wabar named Nāshirah, whereas the one who captured ʿAqqah was ʿAbdah al-Hujaymī⁵.

صلى الله عليه وسلم. See his lineage and biography in *Sīrah Ibn Hishām*, 2/560-562; *al-Ṭabaqāt*, 1/294, 2/161, 3/254; *Usd al-Ghābah*, 3/411.

1 *Al-Kāmil*, 2/354, 300; *Tārīkh al-Ṭabarī*, 3/269, he states that those who fled to him were ʿUṭārid and the leader of the Banū Mālik, namely Saburah ibn ʿAmr, and that people like them from the Banū Yarbūʿ stayed with al-Ḥuṣayn ibn Niyār from the Banū Māzin.

2 See *Tārīkh al-Ṭabarī*, 3/270; *al-Kāmil*, 2/354-355.

3 Aws ibn Khuzaymah al-Hujaymī: No biographical data found.

4 *Al-Kāmil*, 2/355, his wording; *Tārīkh al-Ṭabarī*, 3/271.

5 *Tārīkh al-Ṭabarī*, 3/271.

From this, it is clear that the Banū ‘Amr took a noble stance against the false prophet, Sajāḥ.¹

The sixth narration from Ibn al-Athīr confirms that groups from the Banū Tamīm remained steadfast on Islam and stood against the apostates and doubters. Due to the firmness of the Muslims of the Tamīm against Sajāḥ in particular, she was unable to cross their land to get to Madīnah, so that is why she went to al-Yamāmah.²

As al-Ṭabarī narrates:

ولم يبق في بلاد بني حنظلة شيء يكره إلا ما كان من مالك
بن نويرة ومن تأشب إليه بالبطاح فهو في حاله متحير شج
وذلك لأن وكيع وسماعة عرفا قبح ما أتيا فرجعا رجوعا
حسنا ولم يتجبرا وأخرجوا الصدقات واستقبلا بها خالدا

Nothing reprehensible remained in the lands of the Banū Ḥanzalah except for Mālik ibn Nuwayrah and those who allied with him in al-Buṭāḥ, as he was in a state of confusion and distress; this was because the Wakī and the Samā‘ah³ recognised the ugliness of what they had done, so they made a good return and did not act arrogantly. They took out the *Zakāh* that was due from them and met Khālīd with it.⁴

Even before all that, the Messenger ﷺ sought the

1 *Tārīkh al-Ṭabarī*, 3/271.

2 *Al-Kāmil*, 2/354; *Tārīkh al-Ṭabarī*, 3/271-272.

3 The Samā‘ah: No biographical data found.

4 *Tārīkh al-Ṭabarī*, 2/76; *al-Kāmil*, 2/357.

assistance of Ziyād ibn Ḥanḍalah al-Tamīmī¹ and sent him to Qays ibn ‘Āṣim and al-Zibriqān ibn Badr to be of help to each other against Musaylimah, Ṭulayḥah, and al-Aswad al-‘Ansī.²

Those From al-Yamāmah Who Remained Steadfast on Islam

The news of the apostasy of Musaylimah al-Kadhdhāb³ in al-Yamāmah has overshadowed the reports of the steadfastness of groups of truthful Muslims in al-Yamāmah in general and from the tribe of the Banū Ḥanīfah—the tribe of Musaylimah—in particular. In fact, as we mentioned at the beginning of this book, many contemporary authors have overlooked mentioning the Muslims who held on to their Islam during the Fitnah of Musaylimah, stood up against him, and supported the armies of the Khilāfah to put an end to his Fitnah.

1 See *Usd al-Ghābah*, 2/213; *al-Istī‘āb*, 1/567; *al-Iṣābah*, 1/557, Biography: 2752.

2 The same two sources and locations (*al-Istī‘āb* and *al-Iṣābah*).

3 This refers to Musaylimah ibn Ḥabīb. He came with the delegation of the Banū Ḥanīfah to the Prophet Muḥammad ﷺ; the delegation left him behind to look after their caravan during their stay in Madīnah, but the Prophet ﷺ ordered that he be given gifts similar to what his companions received. He claimed prophethood during the life of the Prophet ﷺ, and al-Rajjāl ibn ‘Unfuwah bore witness to that. The latter was also a member of the delegation and among those the Prophet ﷺ sent as a jurist to the Banū Ḥanīfah, so the people were misled by this. See *al-Ṭabaqāt*, 1/316-317; *Futūḥ Ibn A‘tham*, pg. 24 onwards; *Ḥurūb al-Riddah*, pg. 104 onwards; *Tārīkh al-Ṭabarī*, 3/272 onwards; *al-Kāmil*, 2/360 onwards; *al-Bidāyah wa al-Nihāyah*, 6/360 onwards; *Sīrah Ibn Hishām*, 2/600.

We have credible narrations that shed light on this fact that have been overlooked by many. Ibn A‘tham mentions that among those who remained steadfast on Islam in al-Yamāmah was Thumāmah ibn Uthāl¹ رَضِيَ اللَّهُ عَنْهُ, one of the well-known men of the Banū Ḥanīfah. Therefore, people gathered around him when they learned about Khālīd’s رَضِيَ اللَّهُ عَنْهُ march towards them, as he was one of their seniors, was intelligent and understanding, had a good sense of judgment, and opposed Musaylimah in his apostasy. One of the things he said to those who followed Musaylimah was:

ويحكم يا بني حنيفة اسمعوا قلبي تهتدوا وأطيعوا أمري
 ترشدوا واعلموا أن محمدا كان نبيا مرسلًا لا شك في نبوته
 ومسيلمة رجل كذاب لا تغتروا بكلامه وكذبه فإنكم قد
 سمعتم القرآن الذي أتى به محمد وآله عن ربه إذ يقول

Alas, O Banū Ḥanīfah! Listen to my words, you will be guided, and obey my order, you will be rightly guided. Know that Muḥammad was a prophet sent—there is

1 Thumāmah ibn Uthāl ibn al-Nu‘mān ibn Salamah ibn ‘Utaybah ibn Tha‘labah ibn Yarbū’. He wanted to kill the Prophet Muḥammad ﷺ during his *Jāhiliyyah* (pre-Islamic period). When the Prophet ﷺ captured him, he sought pardon. The Prophet ﷺ pardoned him, and he converted to Islam and adhered to it faithfully. He caused economic difficulty to the Quraysh as he did not allow a single grain to reach them from al-Yamāmah. When Musaylimah apostatised and was followed by many people of al-Yamāmah, Thumāmah stood against him. See his story and a part of his biography in *al-Ṭabaqāt*, 5/550; *Ḥurūb al-Riddah*, pg. 117; *al-Iṣābah*, 1/203, Biography: 961; *al-Istī‘āb*, 1/203-205; *Usd al-Ghābah*, 1/246-248.

no doubt in his prophethood—while Musaylimah is a lying man. Do not be deceived by his speech and his lies, for you have heard the Qur’ān that Muḥammad came with from his Lord when it says:

حَمَّ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ
وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ

*Hā Mīm. The revelation of the Book [i.e., the Qur’ān] is from Allah, the Exalted in Might, the Knowing, the forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.*¹

فَأَيْنَ هَذَا الْكَلَامُ مِنْ كَلَامِ مَسِيلْمَةَ الْكَذَابِ فَانظُرُوا فِي
أُمُورِكُمْ وَلَا يَذْهَبَنَّ هَذَا عَنْكُمْ أَلَا وَإِنِّي خَارِجٌ إِلَى خَالِدِ
بْنِ الْوَلِيدِ فِي لَيْلَتِي هَذِهِ طَالِبًا مِنْهُ الْأَمَانَ عَلَى نَفْسِي وَمَالِي
وَأَهْلِي وَوَلَدِي

How is this comparable to anything that comes from Musaylimah al-Kadhdhāb? So, look into your affairs and do not let this get away from you. Indeed, I am going out to Khālīd ibn al-Walīd tonight, seeking security for myself, my money, my family, and my children...

Those from among his tribe who were guided replied:

1 Sūrah Ghāfir: 1-3

نحن معك يا أبا عامر فكن من ذلك على علم

We are with you, O Abū ‘Āmir, so understand that.

Then Thumāmah ibn Uthāl رَضِيَ اللَّهُ عَنْهُ set out in the dead of night with a group from the Banū Ḥanīfah until he caught up with Khālīd ibn al-Walīd and sought security from him. Khālīd granted him and his companions security.¹

A narration of al-Kalā’ī confirms what Ibn A‘tham mentioned.² It mentions him telling his people that there is no prophet with Muḥammad nor after him. This narration also mentions a part of Musaylimah’s Qur’ān to prove its absurdity,³ as well as poetry attributed to Thumāmah, including:

مسيلمۃ ارجع ولا تمحك فإنك في الأمر لم تشارك
كذبت على الله في وحيه فكان هواك هوى الأنوك
ومناك قومك أن يمنعوك وإن يأتهم خالد تترك
فمالك من مصعد في السماء ولا لك في الأرض من مسلك

Musaylimah, turn back and do not be quarrelsome,
For you did not share in the matter (of prophethood).
You lied about Allah in His revelation,

1 *Futūḥ Ibn A‘tham*, 1/28-29.

2 *Ḥurūb al-Riddah*, pg. 116; look for a part of this narration in *al-Ṭabaqāt*, 5/550-551.

3 *Ibid.*, pg. 117, where the story of his conversion to Islam is mentioned.

Your desire was the desire of an idiot¹.
The good fortune of your people lies in them
preventing you,
And if Khālīd comes to them, they will leave you.
For you have no means of ascent to the heaven,
Nor do you have a path on earth.

A narration in *Tārīkh al-Ṭabarī* mentions that reinforcements were coming to Thumāmah ibn Uthāl from the Banū Tamīm, and when their factions reconciled among themselves², it caused harm to him, until ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ came to him and revitalised him, because ‘Ikrimah had come to al-Yamāmah before Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ.³ This same narration appears in *al-Kāmil*, with a minor difference that does not change the meaning.⁴

A narration in *al-Bidāyah wa al-Nihāyah* confirms Thumāmah’s role in the war against Musaylimah and the assistance that ‘Ikrimah ibn Abī Jahl⁵ رَضِيَ اللَّهُ عَنْهُ afforded to him in this matter.⁶

1 *Al-anwak*: a fool or an idiot.

2 This is about the internal conflicts among the tribe of Tamīm during the Fitnah of Sajāh and their subsequent reconciliation. Refer to *Tārīkh al-Ṭabarī*, 3/269.

3 *Tārīkh al-Ṭabarī*, 3/269.

4 *Al-Kāmil*, 2/354.

5 He was one of the leaders of the eleven armies sent by Abū Bakr رَضِيَ اللَّهُ عَنْهُ to fight against the apostates. See this in sources such as *al-Ṭabaqāt*, 7/101, 396, 404.

6 *Al-Bidāyah wa al-Nihāyah*, 6/361.

The accounts by al-Ṭabarī¹ and Ibn al-Athīr² state that one of the reasons Musaylimah courted Sajāḥ and made peace with her was his fear for Thumāmah رَضِيَ اللَّهُ عَنْهُ or Shuraḥbīl ibn Ḥasanah رَضِيَ اللَّهُ عَنْهُ, one of the leaders of the troops fighting the apostates, defeating him and taking control over the tribe of Ḥajr or the tribes around them.

A narration, agreed upon by al-Ṭabarī³, al-Kalā'ī⁴, Ibn al-Athīr⁵, Ibn Kathīr⁶, Ibn A'tham al-Kūfī⁷, and Ibn 'Abd al-Barr⁸, states that Thumāmah ibn Uthāl joined al-'Alā' ibn al-Ḥaḍramī, to whom Abū Bakr, had given the flag of fighting the apostates in Bahrain. He brought with him the Muslims of the Banū Ḥanīfah from the Banū Suḥaym, and the villagers from the rest of the Banū Ḥanīfah, with the intention of fighting the apostates. The narration mentions that Thumāmah was among those who were exemplary in the fight against the apostates with al-'Alā' ibn al-Ḥaḍramī. That is why al-'Alā' ibn al-Ḥaḍramī honoured him and gifted him clothes including a piece of cloth with patterns that belonged to al-Ḥuṭam ibn Ḍubay'ah⁹, a cloth that al-Ḥuṭam

1 *Tārīkh al-Ṭabarī*, 3/272.

2 *Al-Kāmil*, 2/355.

3 *Tārīkh al-Ṭabarī*, 6/304-305.

4 *Ḥurūb al-Riddah*, pg. 197-198.

5 *Al-Kāmil*, 2/369.

6 *Al-Bidāyah wa al-Nihāyah*, 6/370.

7 *Al-Futūḥ*, pg. 48.

8 *Al-Istī'āb*, 1/206.

9 One of the leaders of the apostates in Bahrain. He was the brother of Qays ibn Tha'labah. His followers included people from the Banū Bakr ibn Wā'il and others. See *Tārīkh al-Ṭabarī*, 3/304.

would take pride in. The Banū Qays ibn Tha‘labah killed Thumāmah when they saw this piece of cloth with him.¹

Among those who remained steadfast on Islam in al-Yamāmah were Majjā‘ah ibn Murārah² and Sāriyah ibn ‘Āmir³. Majjā‘ah was among the nobles of the Banū Ḥanīfah.⁴ The evidence for this is their admission before Khālīd رضي الله عنه about their true stance towards Musaylimah and his claims, and Majjā‘ah’s subsequent confession before Abū Bakr رضي الله عنه when he was brought to him.⁵ He disassociated himself from Musaylimah in front of al-Ṣiddīq رضي الله عنه.⁶

Among those who remained steadfast on Islam in al-Yamāmah was Ma‘mar ibn Kilāb al-Ramānī⁷. He admonished Musaylimah and his followers from the Banū Ḥanīfah and prohibited them from apostasy. He was a neighbour to Thumāmah ibn Uthāl, and he witnessed the Battle of al-Yamāmah with Khālīd ibn al-Walīd.⁸

1 Refer to this report in *Tārīkh al-Ṭabarī*, 3/312; *al-Kāmil*, 2/370.

2 Ibn Salmā ibn Zayd... ibn Tha‘labah ibn Yarbū‘... He was among the delegation of the Banū Ḥanīfah to the Prophet صلى الله عليه وسلم, and he converted to Islam. See his lineage and his story during the Fitnah of Musaylimah in *al-Ṭabaqāt*, 5/549-550; *al-Istī‘āb*, 3/58; *al-Iṣābah*, 3/362-363, Biography: 7722; *Usd al-Ghābah*, 4/300-301.

3 Refer to Ibn Sa‘d (*al-Ṭabaqāt*, 5/549): Sāriyah ibn ‘Amr.

4 *Ḥurūb al-Riddah*, pg. 29-31 and 120.

5 Ibid., pg. 172.

6 Ibid., pg. 172.

7 The name was corrected by Dr. Wilhelm Hoenerbach (al-Zamānī). See Wathīmah: *Qīṭa‘ min Kitāb al-Riddah*, taken from Ibn Ḥajar’s *al-Iṣābah*, pg. 18.

8 *Al-Iṣābah*, 3/499, Biography: 8450.

Among the leaders of al-Yamāmah who were secretly Muslims were Ibn ‘Amr al-Yashkurī¹, one of the friends of al-Rajjāl ibn ‘Unfuwah². He composed poetry which spread in al-Yamāmah, and people recited it; a part of this poem is reproduced below:

إن ديني دين النبي وفيه قوم رجال على الهدى أمثالي
 أهلك القوم محكم بن طفيل ورجال ليسوا لنا برجال
 إن تكن ميتي على فطرة الله حنيفاً فإنني لا أبالي

Surely my religion is the religion of the Prophet,
 And in the tribe are men who are on guidance like me.
 Muḥakkam ibn Ṭufayl³ destroyed the people,
 And men who are not men in our opinion.
 If my death is upon the natural path of Allah,
 Upright, then I do not care.

1 According to Ibn Ḥajar, the one who said the mentioned poetry is ‘Umayr ibn Ḍabī al-Yashkurī. *Al-Iṣābah*, 3/121, Biography: 6531.

2 See his story with Musaylimah in *Tārīkh al-Ṭabarī*, 3/282 onwards. He was a greater Fitnah to the Banū Ḥanīfah than Musaylimah. *Al-Kāmil*, 2/361; *al-Kalā’ī*, pg. 103, 104. The Prophet ﷺ predicted his Fitnah. *Tārīkh al-Ṭabarī*, 3/287; *Futūḥ Ibn A‘tham*, 1/24.

3 He was from the elite people of the Banū Ḥanīfah who strongly supported Musaylimah. The Muslims killed him on the Day of al-Yamāmah. See his story in *al-Ṭabaqāt*, 3/377; *Ḥurūb al-Riddah*, pg. 143-144; *al-Kāmil*, 2/365, 367; *Tārīkh al-Ṭabarī*, 3/290.

When Musaylimah, Muḥakkam, and the nobles of the people of al-Yamāmah heard this, they sought him, but he managed to escape, join Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ, inform him about the situation of the people of al-Yamāmah, and pointed out their flaws.¹

‘Umar ibn Ṣābī al-Yashkurī was among the companions of Khālīd رَضِيَ اللَّهُ عَنْهُ and he was one of the leaders of al-Yamāmah. Khālīd رَضِيَ اللَّهُ عَنْهُ sent him to his people to dissuade them from Musaylimah, as they did not know about his conversion to Islam. He was a hardworking leader and knight, but the people of al-Yamāmah who were deceived by Musaylimah denied him and accused him, so he left them.²

The Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ tried to reform Musaylimah through a Muslim man from the Banū Ḥanīfah.³ When Musaylimah began having doubts regarding this matter, he sent two men from his people to Madīnah to find out the news of this person from the Banū Ḥanīfah who was sent by the Prophet of Allah to Musaylimah in an attempt to reform him. One of these two men stood firm on Islam during the Fitnah of Musaylimah.⁴

1 *Ḥurūb al-Riddah*, pg. 104-106 and 120.

2 Ibid., pg. 115-116. It might be that ‘Umar ibn Ṣābī al-Yashkurī is the same person as Ibn ‘Amr al-Yashkurī and ‘Umayr ibn Ṣābī al-Yashkurī. Regarding this, refer to the same source, pg. 104, footnote 5, for comparison; as well as Wathīmah: *Qīṭa’ min Kitāb al-Riddah*, pg. 16, 17.

3 Ibid., pg. 106.

4 Ibid., pg. 107.

And those who stood firm on Islam in al-Yamāmah also included ‘Āmir ibn Maslamah and his group¹, Wabar ibn Mashhar al-Ḥanafī², Jabalah ibn Thawr al-Ḥanafī³, Uthāl ibn al-Nu‘mān al-Ḥanafī⁴, Bard ibn Ḥārithah al-Yashkurī and his son Shabīb who were killed by Musaylimah for this reason⁵, and ‘Amr ibn Ḥazan al-Numayrī⁶.

In addition to those whom we mentioned, Wathīmah⁷ mentions the following people who remained firm on Islam from al-Yamāmah.

1. Al-Ṣa‘b ibn ‘Uthmān al-Suḥaymī al-Yamāmī

He was a very old man who lived a long life. He served as a delegate to Nu‘mān ibn al-Mundhir during the period of ignorance. He lived until Islam came, and converted to Islam. He warned his people against apostasy when Musaylimah claimed prophethood and composed a poem about it.

2. Al-Baṭīn ibn ‘Abd Allāh al-Ḥanafī⁸

1 Ibid, pg. 175.

2 *Al-Iṣābah*, 3/629-630, Biography: 9103.

3 Ibid., 1/223, Biography: 1075.

4 *Tārīkh al-Ṭabarī*, 3/282.

5 *Al-Iṣābah*, 1/171, Biography: 766.

6 Ibid., 2/532, Biography: 5811.

7 Wathīmah: *Qīṭa’ min Kitāb al-Riddah*, pg. 13; *al-Iṣābah*, 2/200, Biography: 4129.

8 Wathīmah: Ibid.; *al-Iṣābah*, 1/173, Biography: 779.

3. Ṣuḥbān ibn Shams ibn ‘Amr al-Ḥanafī al-Yamāmī

He wrote to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ saying to him, “The people before us are of three types: a disbeliever who has been tempted, a believer who has been deceived, and a doubter who is troubled.” In the letter, he wrote a poem on the scale of *wasīṭ* which is produced below:

إني بريء إلى الصديق معتذر مما مسيلمة الكذاب ينتحل

Indeed, I absolve myself of blame in front of al-Ṣiddīq
with an apology,

For what Musaylimah al-Khadhdhāb claims.

The Muslims were delighted by his letter, and the poet of the Muslims said regarding him:

لنعم المرء صهبان بن شمس له في قومه حسب ودين

What an excellent man is Ṣuḥbān ibn Shams,

He has status and piety amongst his people.¹

4. ‘Abd al-Raḥmān ibn Muṭṭariḥ al-Ḥanafī

He wrote to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ informing him about the weak points of the apostates in al-Yamāmah, and he composed a poem praising Khālīd ibn Walīd رَضِيَ اللَّهُ عَنْهُ, saying:

لسنا نغرك من حنيفة إنهم والراقصات إلى منى كفار

1 Wathīmah: Ibid., pg. 14; *al-Iṣābah*, 2/194, Biography: 4103.

We do not deceive you from Ḥanīfah, indeed they,
And the dancers to Minā are disbelievers.¹

5. Abū al-Ḥuṣayn al-Ḥanafī

Ibn Muṭṭarīḥ al-Ḥanafī says about him, addressing Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ:

لسنا نغرك من حنيقة إنهم والراقصات إلى منى كفر
غيري وغير أبي الحصين وعامر وابن السنين فقد نشأ أبرار

We do not deceive you from Ḥanīfah, indeed they,
And the dancers to Minā are disbelievers.
Besides for myself and Abū al-Ḥuṣayn and ‘Āmir,
And Ibn al-Sunayn, for they have grown up pious.²

6. Al-Sā’ib ibn Qatādah al-Ḥanafī al-Yamāmī

He had a long conversation with Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ in which he informed him that he adhered to Islam and forbade Musaylimah and his people from apostasy, so Khālīd رَضِيَ اللَّهُ عَنْهُ excused him.³

1 Wathīmah: Ibid.; *al-Iṣābah*, 3/98, Biography: 6378.

2 Wathīmah: Ibid.; *al-Iṣābah*, 4/48, Biography: 316.

3 Wathīmah: Ibid., pg. 15; *al-Iṣābah*, 2/109, Biography: 3661, Subayyi‘ ibn Qatādah al-Ḥanafī al-Yamāmī. Wilhelm mentioned nothing about this difference, meaning that he did not indicate to there being a difference in the first name in *al-Iṣābah*.

7. Al-Haytham al-Ḥanafī

Wathīmah mentioned a poem of his that indicates that he stayed firm on Islam:

أترى خالدا يقتلنا اليوم بذنب الأصيفر الكذاب
لم ندع ملة النبي ولا رجعنا عنها على الأعقاب

Do you see Khālīd killing us today,
For the sin of al-Uṣayfir al-Kadhdhāb?
We did not abandon the religion of the Prophet,
Nor did we turn away from it.¹

8. Ḥuṣayn al-Judhāmī

He was residing among the Banū Ḥanīfah. When they apostatised, he disappeared, worshipping his Lord until Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ captured him and intended to kill him. He said to him, “If you only kill those who oppose or fight you, then I am innocent of them both, and if you take me because of the disbelief of the Banū Ḥanīfah, then Allah has absolved me from that with His saying, ‘*And no bearer of burdens will bear the burden of another.*’” Khālīd let him go, and he went to Madīnah. His brother Ḥiṣn al-Judhāmī says about that:

إنني والحصين وابن أبي بجر — رة سفيان ديننا الإسلام

Indeed, I, Ḥuṣayn, and the son of Abū Bajrah, Sufyān,
our religion is Islam.

1 Wathīmah: Ibid.; *al-Iṣābah*, 3/621, Biography: 9061

Sufyān was their third brother. The three were allies of the Anṣār in Madīnah, hence they were from them.¹

9. Sufyān ibn Abī Bajrah al-Judhāmī

He is the one mentioned by Ḥiṣn al-Judhāmī as we referred to in the previous paragraph. Khālīd ibn al-Walīd رضي الله عنه captured him and wanted to kill him, and he said:

يا خالد إن رسول الله قال ما من عبد يقتل عبدا إلا قعد له يوم
القيامة على الصراط

O Khālīd, indeed the Messenger of Allah said,
“Whoever kills a servant, he will find him sitting for
him on the Bridge on the Day of Resurrection (waiting
to take revenge).”

So, Khālīd رضي الله عنه let him go.²

10. Sufyān ibn Sufyān al-Judhāmī

He has been mentioned previously with his brothers Ḥiṣn and Ḥuṣayn.³

11. ‘Umayr ibn Ḍābī al-Yashkurī

He was one of the leaders of the people of al-Yamāmah. He was so influential that Khālīd رضي الله عنه said to him:

1 Wathīmah: Ibid., pg. 15-16; *al-Iṣābah*, 1/377, Biography: 1988.

2 Wathīmah: Ibid., pg. 16; *al-Iṣābah*, 2/55, Biography: 3319, Sufyān ibn Abī Ghurrah al-Judhāmī.

3 Wathīmah: Ibid.; *al-Iṣābah*, 2/113, Biography: 2687.

لو كنت قرشياً لطمعت في الخلافة

Had you been a Qurashī, you could have aspired for
the Khilāfah.¹

The poetry that Ibn ‘Amr al-Yashkurī composed is attributed
to him.²

12. Muḥriz ibn Qatādah ibn Maslamah al-Ḥanafī

He composed poetry and delivered a sermon in which he
says:

سبحان الله ما أعجب أمركم أدخلكم في الدين نبي
وأخرجكم منه كذاب والله لو كان فلان وفلان أحياء ما
يلعب بكم الأخنس الكذاب والله ما أصبتم به دنيا ولا آخرة
وإنني أخاف عليكم العذاب

Glory be to Allah, how amazing is your situation! A
Prophet brought you to the religion and a liar made
you leave it. By Allah, if so-and-so and so-and-so were
alive, the lying al-Ukhaynis would not play with you.
By Allah, you have not achieved anything in this world
or the Hereafter, and I fear punishment for you.

The apostates from the Banū Ḥanīfah stood up to him and
said:

نهبك لأبيك فإنه كان سيِّداً فينا

1 Wathīmah: Ibid., pg. 16-17. Perhaps he is ‘Umar ibn Ṣābī or Ibn ‘Amr al-Yashkurī.

2 See Ibn Ḥajar: *Al-Iṣābah*, 3/121, Biography: 6531.

You are causing disrepute to your father, for he was a leader among us.

He then left them.¹

13. Naḍlah ibn Khālīd ibn Naḍlah ibn Mahzūl

He was dwelling among his maternal uncles, the Banū Ḥanīfah. He travelled away from them when they apostatised, and he recited poetry about it.²

14. Murrah ibn Šābir (or Šābī) al-Yashkurī

His father was the leader of the Banū Yashkur. He addressed Musaylimah with a long speech in which he denied his claim to prophethood. He also addressed the people of al-Yamāmah with an eloquent speech which they rejected, so he left them, and wrote verses of poetry to Khālīd رَضِيَ اللَّهُ عَنْهُ, a few lines of which are reproduced below:

يا ابن الوليد بن المغيرة إنني أبرأ إليك من الجحود الكافر
أعني مسيلمة الكذوب فإنه والله أشأم صحبة من ناشر

O son of al-Walīd ibn al-Mughīrah,

I absolve myself before you from the denial of the infidels.

I mean Musaylimah the liar, for surely he is,

By Allah, a more ill-fortuned companion than Nāshir.

1 Wathīmah: *Qīṭa' min Kitāb al-Riddah*, pg. 17; *al-Iṣābah*, 3/486, Biography: 8368.

2 Wathīmah: *Ibid.*; *al-Iṣābah*, 3/585, Biography: 8865.

He then joined Khālīd and remained with him.¹

15. Al-Ḥubāb ibn ‘Umayr al-Sulamī al-Zakwānī

Wathīmah has mentioned his eloquent speech and advice to the Banū Ḥanīfah to adhere to Islam and leave Musaylimah al-Kadhdhāb.²

16. ‘Uqayl ibn Mālīk al-Ḥimyarī

He was from the sons of the kings. He was a neighbour to the Banū Ḥanīfah. When most of them apostatised, he tried to hold them to Islam, but they disagreed with him. He recited poetry about them, including:

وقال رجال وقد عدا القوم قدره عقيل ولو أنصفت لم أعدكم قدري
فلا تأمنوا الصديق والله غالب على أمره إن العتيق أبو بكر

Men said, “Uqayl has overstepped his bounds in judging the people.”

And If I were just, I would not have considered them above myself.

So, do not be complacent about al-Ṣiddīq. And Allah is dominant,

Over his affair, the emancipated [from the fire] is Abū Bakr.

1 Wathīmah: Ibid., pg. 17-18; *al-Iṣābah*, 3/489-490.

2 Wathīmah: Ibid., pg. 18; *al-Iṣābah*, 1/372, Biography: 1943.

He then joined Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ and participated in the wars with him.¹

17. Abū al-Aswad al-Hazzānī ibn ‘Anazah

He was dwelling among the Banū Ḥanīfah, but when Musaylimah killed Ḥabīb ibn ‘Abd Allāh al-Anṣārī, the messenger of Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to Musaylimah, Abū al-Aswad rejected it and said:

إن قتل الرسول من حادث الدهر ر عظيم في سالف الأيام
بئس من كان من حنيفة إن كان مضى أو بقي على الإسلام

Indeed, killing a messenger is a major crime,

Since the days gone by.

How evil is a person from Ḥanīfah whether,

He continued or remained on Islam.

He then made his Islam known.²

Al-Suhaylī mentioned that the number of Muslims who held fast to Islam and joined and obeyed Thumāmah ibn Uthāl رَضِيَ اللَّهُ عَنْهُ were three-thousand men.³ Abū Bakr رَضِيَ اللَّهُ عَنْهُ honoured those who remained on Islam from the Banū Ḥanīfah, by means of their close relatives.

1 Wathīmah: Ibid.; *al-Iṣābah*, 3/108, Biography: 6442.

2 Wathīmah: Ibid., pg. 19; *al-Iṣābah*, 4/13, Biography: 90.

3 Al-Suhaylī: *Al-Rawḍ al-Unf fī Tafsīr al-Sīrah al-Nabawīyyah li Ibn Hishām*, 34/253, Dar al-Ma‘rifah, 1978.

As a part of this honour, he appointed al-Muṭarrif ibn al-Nu'mān ibn Maslamah as the governor of al-Yamāmah. Al-Muṭarrif was the nephew of both Thumāmah ibn Uthāl and 'Āmir ibn Maslamah, who remained steadfast during the Fitnah of Apostasy.¹

Those From Oman Who Remained Steadfast on Islam

A group of Muslims in Oman stood with their leader Jayfar² and his brother 'Abbād³ against Dhū al-Tāj Laqīṭ ibn Mālīk al-Azdī⁴ who claimed prophethood in Oman. They took refuge in fortified places until they were met by Ḥudhayfah ibn Miḥṣan al-Ghalfānī⁵, 'Arfajah ibn Harthamah al-Bāriqī⁶, and 'Ikrimah ibn Abī Jahl, who were commanders of the battalions that were established by al-Ṣiddīq to fight the apostates.⁷

1 *Ḥurūb al-Riddah*, pg. 175.

2 He is Jayfar ibn al-Julandā al-Azdī, the king of Oman. The Prophet ﷺ sent 'Amr ibn al-'Āṣ ﷺ to him and he accepted Islam. See his biography in *al-Iṣābah*, 1/264, Biography: 1308; *al-Istī'āb*, 1/261; *al-Ṭabaqāt*, 1/262, 7/493; *Uyūn al-Athar*, pg. 267-269; *Usd al-Ghābah*, 1/313.

3 See his story linked to his brother's story in the same sources. Ibn Ḥajar has him indexed under the name 'Ubayd.

4 Al-Ṭabarī says, "Dhū al-Tāj Laqīṭ ibn Mālīk al-Azdī was called al-Julandā in the pre-Islamic era." *Tārīkh al-Ṭabarī*, 3/314.

5 Al-'Alqā'ī or al-Qal'ā'ī or al-Ghalfā'ī or al-Qal'ānī. These are his different names according to the different sources. See *al-Iṣābah*, 1/317, Biography: 1646. Abū Bakr ﷺ made him the governor of Oman when he removed 'Ikrimah ﷺ from that position. *Al-Iṣābah*, 1/317; *al-Istī'āb*, 1/278-279; *Usd al-Ghābah*, 1/390. Here you will find the word al-Qal'ānī and the differences in the different sources regarding it.

6 *Al-Iṣābah*, 2/474, Biography: 5509; *Usd al-Ghābah*, 3/401.

7 *Tārīkh al-Ṭabarī*, 3/314; *al-Kāmil*, 2/372-373; *al-Bidāyah*, 6/372.

The Muslims from the tribes of the Banū Judayd, Banū Nājiyah, and Banū ‘Abd al-Qays remained steadfast on Islam, as confirmed by the narrations of al-Ṭabarī¹, Ibn al-Athīr², and Ibn Kathīr³. Al-Khirrīt bin Rāshid⁴ led his people, the Banū Nājiyah, and Sayḥān ibn Ṣūḥān⁵ led his people—the Banū ‘Abd al-Qays—to stand with the Muslims in weakening and killing the apostates.

Among those who remained steadfast on Islam in Oman were the people of the Tabālah, from the land of the Ka‘b ibn Rabī‘ah. ‘Ikrimah ibn Abī Jahl رَضِيَ اللَّهُ عَنْهُ, the person in charge of the Zakāh of the Banū ‘Āmir ibn Ṣa‘ṣa‘ah, went to them when the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away and the Fitnah of Laqīṭ arose. They were, after Allah, his helpers in subduing the apostates in Oman.⁶

Wathīmah mentioned some of the names and positions of

1 *Tārīkh al-Ṭabarī*, 3/315-316.

2 *Al-Kāmil*, 2/372-373.

3 *Al-Bidāyah wa al-Nihāyah*, 6/372. Regarding the steadfastness of the Banū ‘Abd al-Qays, see *Tārīkh al-Khamīs*, 2/201.

4 Al-Nāji; he met the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as part of the delegation of the Banū Salamah ibn Lu‘ayy. He was the commander of the Banū Nājiyah during the Wars of Apostasy and was one of the leaders at that time. See *al-Iṣābah*, 1/423-424, Biography: 2244; *al-Istī‘āb*: 1/455-456; *Usd al-Ghābah*, 2/118.

5 He was amongst the leaders of the Muslims when they were fighting against the apostates. He was killed in the Battle of Jamal while fighting on the side of ‘Alī رَضِيَ اللَّهُ عَنْهُ. See *al-Iṣābah*, 2/103, Biography: 3630; *al-Ṭabaqāt*, 6/221; *Siyar A‘lām al-Nubalā’*, 3/525.

6 *Ḥurūb al-Riddah*, pg. 208-210.

those who remained steadfast on Islam in Oman; among them are:

1. Khamīṣah ibn Abān al-Ḥuddānī

He came from Madīnah to Oman after the death of the Prophet ﷺ and announced to them the death of the Prophet ﷺ. He said to them:

تركت الناس بالمدينة يغلون غليان القدر

I left the people in Madīnah in a state that they are boiling just like a kettle boils.

‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ said about him:

صدع القلوب مقالة الحداني ونعى النبي خميصه بن أبان

The words of al-Ḥuddānī tore open the hearts,

Khamīṣah ibn Abān announced the death of the Prophet.¹

2. Mujaffanah ibn al-Nu‘mān al-‘Atakī

He was the poet of the Azd tribe. When their leader, appointed by the Messenger ﷺ, ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ, wanted to return to Madīnah after the death of the Prophet ﷺ, Mujaffanah said to him:

1 Wathīmah: *Qīṭa’ min Kitāb al-Riddah*, pg. 26; *al-Iṣābah*, 1/456, Biography: 2292.

يا عمرو إن كان النبي محمدا قد أتى به الأمر الذي لا يدفع
فقلوبنا قرحى وماء دموعنا حار وأعناق البرية خضع
يا عمرو إن حياته كوفاته فينا وننظر ما يقول ونسمع
فأقم فإنك لا تخاف رجوعنا يا عمرو ذاك هو الأعز الأمتع

O 'Amr, if the Prophet Muḥammad,
Has faced an unavoidable event.
Our hearts are wounded, the tears we shed are hot,
And the necks of the people are bent in submission.
O 'Amr, to us, he is the same in his life as he is in death,
And we always await his words and listen.
So, stand firm, for you should not fear our return.
O 'Amr, that is most honourable and powerful.¹

3. 'Uqbah ibn al-Nu'mān al-'Atakī, Abū al-Nu'mān

He accompanied 'Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ along with a group of his people until they came to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, who expressed his gratitude to them. He is the one who said:

وفينا وفينا يفيض الوفاء وفينا مفرخ أفراخه

1 Wathīmah: Ibid.; *al-Iṣābah*, 3/486-487, Biography: 8371. Wilhelm stated in his commentary that in version (k) of *al-Iṣābah*, the name is spelt as مجفية, and in our version of *al-Iṣābah*, it is محقية. These are misspellings; and Allah knows best.

كذلك الوفاء يزين الرجال كما زين العذق شمراخه

وفينا لعمر وقلنا له وقد نفخ الرأي نفاخه

We were loyal, and among us [are those in whom]
loyalty is apparent,

And among us are those who disclosed their secrets.

Thus, does loyalty adorn men,

Just as dates adorn the tops of the palms.

We were loyal to ‘Amr and we said to him,

And that opinion has been blown away.

He also said:

رسول رسول الله أعظم بحقه علينا ومن لا يعرف الحق هالك

ونحن أناس يأمن الجار وسطنا إذا كان يوم كاسف الشمس هالك

The Messenger of Allah’s messenger is the greatest in
his right,

Over us. And whoever does not recognise the truth is
doomed.

And we are people, amongst us a neighbour is safe,

When it is a day that the sun is eclipsed, a difficult day.¹

1 Wathīmah: Ibid., pg. 27; *al-Iṣābah*, 3/108, Biography: 6440.

4. ‘Āmir ibn al-Ṭufayl ibn al-Ḥārith al-Azdī

He was the representative of his people and stood among them during the period of apostasy, encouraging them towards Islam. He composed a eulogy for the Prophet of Allah ﷺ, which reads as follows:

بكت الأرض والسماء على النور الذي كان للعباد سراجا

من هدينا به إلى سبل الحـق وكنا لا نعرف المنهاج

The earth and the heavens wept over the light,

Which was a lamp for the servants.

Through which we were guided to the path of truth,

And we did not know any way.¹

He is not ‘Āmir ibn al-Ṭufayl ibn Mālik ibn Ja‘far al-Kilābī, the chief of the Banū ‘Āmir during the pre-Islamic era, who died as a disbeliever. He came to the Messenger ﷺ when he was eighty years old.²

Among those whom al-Wāqidī mentioned to have remained steadfast on Islam in Oman are:

1. Ḍālim ibn Surāqah, Abū Ṣufrah, al-Azdī al-‘Atakī

He is the father of al-Muhallab ibn Abī Ṣufrah, the famous Umayyad leader. When ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ, who was the envoy of the Messenger ﷺ to Oman for preaching Islam,

1 Wathīmah: Ibid., pg. 28; *al-Iṣābah*, 2/251, Biography: 4396.

2 *Al-Iṣābah*, 2/251.

consulted the people of Oman regarding Abū Bakr's رَضِيَ اللَّهُ عَنْهُ command that he return to Madīnah following the death of the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave them the news of the apostasy of some Arabs, Abū Ṣufrah said:

يا عمرو إنا نطيعك اليوم بطاعة الأمس ونطيعك غداً بطاعة
اليوم ولا عصينا من أرسلك إلينا والسلام

O 'Amr, we will obey you today as we obeyed you yesterday, and we will obey you tomorrow as we obey you today. We did not disobey the one who sent you to us. May peace be upon you.

He was also among those who accompanied Ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ to Madīnah.¹

2. Jafīr ibn Jafr ibn Khaytam

He said to 'Amr bin al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ:

يا عمرو إن رسول الله أرسلك إلينا فدعوتنا فأجبناك فإن
يكن الرسول قد مات فإن الله عز وجل حي لا يموت فإن
أقمت عندنا أطعناك وإن شئت المسير خفرنناك والسلام

O 'Amr, indeed the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent you to us. You invited us and we responded to you. If the Messenger has passed away, then indeed Allah, the Mighty and Majestic, is alive and does not die. If

1 Muḥammad ibn 'Umar al-Wāqidī: *Kitāb al-Riddah*, pg. 55-57, edited by Dr. Yaḥyā al-Jabūrī, edition 1, Dār al-Gharb al-Islāmī, Beirut, 1410 AH/1990 CE, pg. 89, edited by Dr. Maḥmūd 'Abd Allāh Abū al-Khayr, Dār al-Furqān, Amman.

you stay with us, we will obey you, and if you wish to depart, we will escort you. May peace be upon you.

When ‘Amr رَضِيَ اللَّهُ عَنْهُ decided to travel to Madīnah, based on the request of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, among those who accompanied him were Jafr, his son Jafīr, and ‘Abbād ibn al-Julandī; amongst seventy knights from the notables of Oman. Regarding them, ‘Uqbah ibn al-Nu‘mān al-‘Atakī said:

تضمنه منا عباد وجفير وظالم المودي إليه الصعالك
فأصبح عمرو بالمدينة سالما يقهقه مزجيا عليه الأرامك

From us, ‘Abbād and Jafīr, accompanied him,
And Zālim¹, the lion², to whom the poor come.
So ‘Amr arrived in Madīnah safely,
Laughing with a mix of musk³ being placed on him.⁴

And a man from the Quraysh said about them:

يا عباد ويا بن سراقه الخير ويا جفير بن جفر الهمام
O ‘Abbād, O son of Surāqah of goodness,
And O Jafīr ibn Jafr, the noble.⁵

1 He is Zālim ibn Surāqah, Abū Şufrah.

2 I.e. the lion.

3 *Al-arāmik*, the plural of *al-rāmik*: something black mixed with musk.

4 Al-Wāqidī: *Kitāb al-Riddah*, pg. 56.

5 Ibid., pg. 59; pg. 93, edited by Dr. Abū al-Khayr.

Those From Bahrain Who Remained Steadfast on Islam

Indeed, among those who remained steadfast on Islam in Bahrain is al-Jārūd ibn ‘Amr ibn Ḥanash ibn al-Mu‘allā al-‘Abdī¹, who stood up among his tribe, the Banū ‘Abd al-Qays², and reminded them of the reality of death. He recited to them the saying of Allah Almighty:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

*Muhammad is not but a messenger. [Other] messengers
have passed on before him...*^{3,4}

This statement and position had an effect on them, so they remained steadfast on their Islam and did not change like

1 See his biography in *al-Iṣābah*, 1/216, Biography: 1042; *Usd al-Ghābah*, 1/260.

2 It is mentioned in an authentic ḥadīth that when they came to him, the Messenger of Allah ﷺ said to them:

عبد القيس خير أهل المشرق اللهم اغفر لعبد القيس قالها ثلاثاً وبارك في ثمارهم
‘Abd al-Qays are the best of the people of the East! O Allah, forgive
the ‘Abd al-Qays, thrice, and bless their fruits.

They left rejoicing at his supplication and presented him some of their best fruits. *Musnad Aḥmad*, 4/206. See *Ḥurūb al-Riddah*, pg. 194; and see the story of their steadfastness on Islam in *Futūḥ Ibn A‘tham*, pg. 45, 47, who said about them, “‘Abd al-Qays at that time in Bahrain were adhering to the religion of Islam and did not apostatise with those who did,” and about the steadfastness of a group of the people of Bahrain with al-Jārūd; also see al-‘Aṣfarī (Khalīfah ibn Khayyāṭ d. 240 AH): *Tārīkh Khalīfah Ibn Khayyāṭ*, vol. 2 pg. 116, checked by Dr. Akram Ḍiyā’ al-‘Umarī, Mu’assasat al-Risālah, Beirut, 1977.

3 Sūrah Āl ‘Imrān: 144.

4 See the story in *Ḥurūb al-Riddah*, pg. 194.

some people of the Rabī'ah in Bahrain.¹ When Abān ibn Sa'īd ibn al-'Āṣ², the governor of Bahrain, came to Madīnah to find out the opinion of the Companions رَضِيَ اللَّهُ عَنْهُمْ concerning the Fitnah in Bahrain, al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ commented on their firm stance by saying:

أَلَا ثَبَتَ مَعَ قَوْمٍ لَمْ يَبْدُلُوا وَلَمْ يَرْتَدُّوا

Harken! He remained firm with a people who neither changed nor apostatised.³

Abān spoke well of them to Abū Bakr رَضِيَ اللَّهُ عَنْهُ.⁴

When Abū Bakr رَضِيَ اللَّهُ عَنْهُ sent al-'Alā' ibn al-Ḥaḍramī⁵ to Bahrain with sixteen riders, he said to him:

أَمْعَنُ فَإِنْ أَمَامَكَ عَبْدُ الْقَيْسِ

Apply yourself assiduously, for in front of you is the 'Abd al-Qays!⁶

1 *Tārīkh al-Ṭabarī*, 3/303; *al-Bidāyah wa al-Nihāyah*, 6/369.

2 See his biography in *al-Iṣābah*, 1/13-15, under number 2; and a part of his biography regarding his governance of Bahrain in *al-Ṭabaqāt*, 4/361.

3 *Ḥurūb al-Riddah*, pg. 196.

4 Ibid.

5 He converted to Islam early on. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him to Bahrain to call its ruler, al-Mundhir ibn Sāwā, to Islam and put him in charge of the Zakāh of Bahrain. When the delegation from Bahrain complained about him to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was removed from his position, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed Abān ibn Sa'īd ibn al-'Āṣ in his place. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, Abān excused himself from governance, so al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ appointed al-'Alā' ibn al-Ḥaḍramī in his place. See the complete biography of al-'Alā' in *al-Ṭabaqāt*, 4/359-363; *al-Iṣābah*, 2/497-498, Biography: 5642; *Usd al-Ghābah*, 4/7-8.

6 Ibid. For the position of the Banū 'Abd al-Qays regarding apostasy, see

So, he proceeded until he reached them, and he passed by Thumāmah ibn Uthāl al-Ḥanafī, so he strengthened Thumāmah with himself and his tribe, the Banū Suḥaym.¹ He roused the Muslims in those regions.² Al-Jārūd used to send warriors to al-‘Alā’³, thus a large army gathered with him. With this army, he fought the apostates and Allah granted victory to the believers through him after they had faced a severe trial when the apostates besieged them in the village of the believers, Juwāthā.⁴

Among those who supported al-‘Alā’ in suppressing the Fitnah of Bahrain were:

- Qays ibn ‘Āṣim al-Minqarī⁵,
- ‘Afīf ibn al-Mundhir⁶,
- ‘Uṭaybah ibn al-Nahhās from the Banū Bakr ibn Wā’il⁷,

Tārīkh al-Khamīs, 2/201.

1 This story was previously mentioned in the context of the role of Thumāmah ibn Uthāl al-Ḥanafī in dealing with the Fitnah of the apostates, pg. 71.

2 *Tārīkh al-Ṭabarī*, 3/305-306.

3 *Ḥurūb al-Riddah*, pg. 196-197.

4 Refer to the reports of this calamity in *Ḥurūb al-Riddah*, pg. 197 onwards; *al-Kāmil*, 2/368; *al-Bidāyah wa al-Nihāyah*, 6/369.

5 *Tārīkh al-Ṭabarī*, 3/305; *Futūḥ Ibn A‘tham*, pg. 50-51.

6 *Tārīkh al-Ṭabarī*, 3/310.

7 Ibn Ḥajar says about him in *al-Iṣābah*, 3/103, Biography: 6412:

كان من كبار العجليين... له إدراك ومشاهد في خلافة أبي بكر... كان شريفاً وكان مع خالد بن الوليد باليمامة واستعمله على اللهازم حين سار إلى فاطمة... من الكفاة الشجعان... وإن العلاء بن الحضرمي أرسل إليه في أمر الردة وأخوه عتاب كان شريفاً

- ‘Āmir ibn ‘Abd al-Aswad¹,
- Masma²,
- Khafṣah al-Tamīmī³,
- al-Muthannā ibn Ḥārithah al-Shaybānī⁴,

He was among the prominent ‘Ijliyyīn... He witnessed events during the Khilāfah of Abū Bakr... He was noble and was with Khālīd ibn al-Walīd in al-Yamāmah. He was appointed governor over al-Lahāzim when he went to Fāṭimah... He was from the brave fighters... Indeed, al-‘Alā’ ibn al-Ḥaḍramī wrote to him regarding the issue of apostasy, and his brother ‘Attāb was noble.

1 As is found in *Tārīkh al-Ṭabarī*, 3/310; *al-Iṣābah*, 3/86, Biography: 6285, ‘Āmir ibn ‘Abd al-Asad, he says about him:

له إدراك ذكر الطبري أن العلاء ابن الحضرمي كتب إليه يأمره بالتهادي على جده واجتهاده في قتال أهل الردة والفحص عن أمورهم والتبع لأخبارهم

He was alive at the time of the Messenger ﷺ. Al-Ṭabarī mentioned that al-‘Alā’ ibn al-Ḥaḍramī wrote to him ordering him to persevere in his efforts and struggle in fighting the people of apostasy, to investigate their matters, and to follow up on their news.

2 In *Futūḥ Ibn A‘tham*, pg. 47, it reads *Mashma‘ ibn Mālik*. While according to al-Wāqīdī in *Kitāb al-Riddah*, pg. 149, we see *Masma‘ ibn Mālik*. See his biography in *al-Iṣābah*, 3/494, Biography: 8417. Ibn Ḥajar did not consider it unlikely that the father of Mālik ibn Masma‘ be the leader of the Bakr ibn Wā’il in Baṣrah in the beginning of Islam during the Umayyad Dynasty.

3 Ibn Ḥajar did not add more than what al-Ṭabarī mentioned (3/310). See *al-Iṣābah*, 1/429, Biography: 2269.

4 See his lineage and biography in *al-Iṣābah*, 3/361, Biography: 7720; *Usd al-Ghābah*, 4/299. Read about his role in *Futūḥ Ibn A‘tham*, pg. 47; *al-Iṣābah*, 3/361-362; *al-Istī‘āb*, 3/522-525. His conversion to Islam and his arrival to the Prophet ﷺ was in the ninth, tenth, or eleventh year of the Hijrah. Abū Bakr ﷺ sent him to Iraq and reinforced him with Khālīd ibn al-Walīd ﷺ while ‘Umar ﷺ reinforced him with Abū ‘Ubaydah then with Sa’d ibn Abī Waqqās. He was brave and performed well in Jihad. He passed away

- Wahb from the Banū Ḍabī'ah ibn 'Ajl¹,
- and al-Lahāzim².

Those who remained steadfast on Islam in the land of the Tamīm were people such as 'Amr, the Abnā', Sa'd ibn Tamīm, and the Rabāb.³

If it were not for the intervention of some foreign elements in favour of the apostates, the apostates would not have dared to stand against the Muslims for a long period. The Persians provided the apostates with nine-thousand fighters whereas the number of apostate Arabs was only three-thousand, while the number of Muslims was four-thousand.⁴

The Muslims of Bahrain assisted the leaders of Islam in quelling the Fitnah of Dhū al-Tāj Laqīṭ ibn Mālik al-Azdī.⁵

Wathīmah mentioned the names of some who remained steadfast on Islam in Bahrain and their role in suppressing the Fitnah of Apostasy in the region. Among them are:

1. **Ṣubāḥ ibn al-'Abbās al-'Abdī**

He was among those who accompanied Abān ibn Sa'īd when they received news of the death of the Prophet ﷺ, until Abān reached Abū Bakr رَضِيَ اللَّهُ عَنْهُ with thirty of his people.

in the year 14 AH, before Sa'd's reinforcements reached him.

1 Wahb: We did not find a biography for him.

2 Read about them in *Tārīkh al-Ṭabarī*, 3/310.

3 *Al-Kāmil*, 2/369.

4 *Futūḥ Ibn A'tham*, pg. 47; *al-Wāqidi: Kitāb al-Riddah*, pg. 152.

5 For this, see for example *Tārīkh al-Ṭabarī*, 3/315-316.

Regarding this, Abān says:

عن أبان بن سعيد	جزى الجارود خيرا
هرم خير عميد	وصباح وأخوه

May al-Jārūd be well rewarded,
On behalf of Abān ibn Sa'īd.
And Ṣubāḥ and his brother Haram,
Are the best pillars of strength.

Al-Ṭabarī mentioned, in the narration of Sayf ibn 'Umar al-Tamīmī, that Ibn al-Walīd sent five people that he captured from the Banū Tha'lab with Ṣubāḥ; whether this is reference to the same or not [is unclear], as Ibn Ḥajar said.¹

2. 'Abd Allāh ibn Sawwār

He was from the governors of the Prophet ﷺ in Bahrain and among those who were loyal to Abān.²

3. 'Abd Allāh ibn 'Awf al-'Abdī

When al-'Alā' ibn al-Ḥaḍramī رَضِيَ اللَّهُ عَنْهُ came from Bahrain to Madīnah by the order of the Messenger ﷺ, he came with twenty men from the 'Abd al-Qays; at their forefront was 'Abd Allāh ibn 'Awf al-Ashajj, as al-Ṭabarī mentioned from the narration of al-Wāqidī.

1 Wathīmah: *Qīṭa' min Kitāb al-Riddah*, pg. 23; *al-Iṣābah*, 2/175, Biography: 4030.

2 Wathīmah: *Ibid.*, pg. 224; *al-Iṣābah*, 3/92, Biography: 6329.

Ibn Hajar says:

وهذا يحتمل أن يكون هو الأشج المشهور ويكون مختلف
في اسمه ويحتمل أن يكون غيره وكلام وثيمة يقوي هذا
الاحتمال الثاني فإنه ذكر عبد الله بن عوف في ذكر ردة ربيعة
وفرق بينه وبين الأشج المنذر

This might be the well-known al-Ashajj, and there might be a difference in his name. Or it might be someone else. The statement of Wathīmah strengthens this second possibility, as he mentioned ‘Abd Allāh ibn ‘Awf when talking about the apostasy of the Rabīah, and he differentiated between him and al-Ashajj al-Mundhir.¹

4. ‘Abd Allāh ibn Qays al-Ṣubāḥī

He was among those who pointed out the weak points of the fortress in Bahrain to the Muslims. He was one of the delegations of the ‘Abd al-Qays along with al-Ashajj to the Prophet ﷺ. An excerpt of his poetry that he composed during the Fitnah of Apostasy is reproduced below:

لا توعدوننا بمغرور وأسرته من يلقتنا يلقي منا سنة الحطم

Do not threaten us with the deluded and his people,
Whoever meets us will face our tradition of
destruction.²

1 Wathīmah: Ibid.; *al-Iṣābah*, 2/356, Biography: 4871; *al-Wāqidi: Kitāb al-Riddah*, pg. 153.

2 Wathīmah: Ibid., pg. 24, 25; *al-Iṣābah*, 2/361, Biography: 1905.

5. ‘Abd Allāh ibn Ḥadhq

He composed the following during the Fitnah of Apostasy:

ألا أبلغ أبا بكر رسولا وفتيان المدينة أجمعينا
فهل لكم إلى قوم كرام قعود في جوائى محصرينا
توكلنا على الرحمن إنا وجدنا النصر للمتوكلينا
وقلنا قد رضينا الله ربا وبالإسلام ديننا قد رضينا

Indeed, convey to Abū Bakr,
And the youths of al-Madīnah, all of them.
Do you have anything to say to a noble people,
Seated in Juwāthā, besieged?
We rely upon al-Raḥmān indeed,
We found victory for those who rely upon Him.
And we said we are pleased with Allah as a Lord,
And with Islam as a religion, we are pleased.

Al-Ṭabarī mentioned him in several places, including that he pointed out the vulnerabilities of the apostates of his tribe to al-‘Alā’ ibn al-Ḥaḍramī رضي الله عنه enabling him to capture them.¹

In addition to the aforementioned, other luminaries in Bahrain also firmly held onto Islam, as al-Wāqidī mentioned:

1 Wathīmah: Ibid., pg. 25; *al-Iṣābah*, 3/88, Biography: 6306, here he is mentioned as ‘Abd Allāh ibn Ḥadhq. Wilhelm has indicated that it is Hadhq in version (k) of *al-Iṣābah*.

1. Haram ibn Ḥayyān al-‘Abdī, who at that time was the elder and most senior member of the ‘Abd al-Qays. He advanced to Abān ibn Sa‘īd and said:

يا أبان إن الله عز وجل قد كثر بالإسلام عددنا وشد به قلوبنا
وألستنا فلسنا نخاف أعداءنا من الناس وقد أبيت المقام
بأرضنا فإن كان أوحشك منا شيء أمناك منه وإن خشيت أن
تعجز عن ولايتنا أعناك بأنفسنا وإذا أردت خيراً مما أنت
فيه بذلنا لك أموالنا

O Abān, indeed Allah, the Mighty and Majestic, has multiplied our numbers through Islam and strengthened our hearts and tongues with it, so we no longer fear our enemies among the people. Yet you have refused to reside in our land. If there is something from us that makes you uneasy, we will ensure your safety from it. If you are worried that you will not be able to govern over us, we will support you with our very selves. And if you desire something better than what you are currently in, we offer our wealth to you.¹

2. Al-Mundhir ibn ‘Ā’idh al-‘Abdī. He is the one whom the Prophet ﷺ appointed as the leader of the delegation of the ‘Abd al-Qays when they visited him. He was among those who accompanied Abān ibn Sa‘īd to Madīnah, along with his brother Ṣubāḥ ibn Ḥayyān, al-Jārūd ibn al-Mu‘allā, al-Ashajj ibn ‘Ā’idh, ‘Abd Allāh ibn Sawwār, and al-Ḥārith ibn Murrah, with a total of 30 horsemen from the leaders of the ‘Abd al-Qays.²

1 Al-Wāqidī: *Kitāb al-Riddah*, pg. 60.

2 Ibid., pg. 60-61; *al-Iṣābah*, 3/460, Biography: 8218.

Those From Ḥaḍramawt Who Remained Steadfast on Islam

When the delegation of the Muslims of the Kindah came to the Messenger ﷺ, he appointed Ziyād ibn Labīd al-Anṣārī al-Bayādī¹ رَضِيَ اللَّهُ عَنْهُ, one who took the pledge of al-‘Aqabah, a resolute man. Al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ reaffirmed his position as the leader of the Kindah in Ḥaḍramawt. He was at the forefront of those who remained firm on Islam in this region.² His firmness and strength were a major reason for the rebellion against him by Ḥārithah ibn Surāqah³.

The summary of this, as mentioned by al-Kalā‘ī,⁴ is that Ziyād رَضِيَ اللَّهُ عَنْهُ, while distributing the Zakāh, had given a specific camel

1 *Al-Iṣābah*, 1/558; *al-Istī‘āb*, 1/564; *Ḥurūb al-Riddah*, pg. 222.

2 *Ḥurūb al-Riddah*, pg. 223; al-Ya‘qūbī (Aḥmad ibn Abī Ya‘qūb ibn Ja‘far ibn Wahb ibn Wāḍih, d. 292 AH): *Tārīkh al-Ya‘qūbī*, 2/132, Dār Beirut li al-Ṭabā‘ah wa al-Nashr, Beirut, 1400 AH.

3 He is Abū al-Sumayṭ Ḥārithah ibn Surāqah ibn Ma‘dī Karib ibn Walī‘ah ibn Shuraḥbīl al-Kindī, one of the leaders of the Kindah. He is the person who said:

أطعنا رسول الله إذ كان وسطنا	فيا عجباً ممن يطيع أبا بكر
ليورثه بكراً إذا كان بعده	وتلك وبيت الله قاصمة الظهر

We obeyed the Messenger of Allah when he was among us,
How astonishing are those who obey Abū Bakr!
Making him inherit a young camel once he is gone,
And that, by the house of Allah, is the last straw.

See *Tārīkh al-Ṭabarī*, 3/332; *Futūḥ Ibn A‘tham*, 1/48-50; al-Ḥamawī: *Mu‘jam al-Buldān*, under Ḥaḍramawt; al-Wāqidi: *Kitāb al-Riddah*, pg. 170-172.

4 *Ḥurūb al-Riddah*, pg. 226-229; see the story in *Tārīkh al-Ṭabarī*, 3/336-342; *al-Kāmil*, 2/79; *Futūḥ Ibn A‘tham*, pg. 57.

to a young man from the Kindah by mistake. When the owner of the camel wanted to exchange it for another, Ziyād did not accept that. So, the young man sought the help of their leader, Ḥārithah ibn Surāqah. When Ibn Surāqah requested Ziyād to exchange the camel, Ziyād insisted on his position, which angered Ibn Surāqah. He forcefully set the camel free, which led to a conflict between Ziyād's supporters and Ibn Surāqah's supporters. A war ensued; Ibn Surāqah was defeated, four kings of the Kindah were killed, and Ziyād captured a number of people from Ibn Surāqah's group. As the captives were on their way to Madīnah, they sought the aid of al-Ash'ath ibn Qays¹, who assisted them out of tribal loyalty and emotion, escalating the strife and broadening its scope. Al-Ash'ath's forces increased, and they besieged the Muslims until they were rescued by al-Muhājir ibn Abī Umayyah.

Although this conflict, referring to the Fitnah of al-Ash'ath, began due to reasons that were distant from apostasy, it ended up challenging the authority and was classified within the realm of political apostasy. Standing firm in it alongside Ziyād was Imru' al-Qays ibn 'Ābis ibn al-Mundhir al-Kindī²,

1 He came to the Prophet ﷺ in the Kindah delegation and converted to Islam. *Al-Istī'āb*, 1/51; *Sīrah Ibn Hishām*, 2/585-586; *Ḥurūb al-Riddah*, pg. 224, footnote 1. When he was brought as a captive to Abū Bakr رضي الله عنه, he stated that he had not apostatised from Islam and sought pardon, and he was pardoned. Abū Bakr wed his sister, Umm Farwah [bint Abī Quḥāfah], to him. *Ḥurūb al-Riddah*, pg. 238-239; *al-Istī'āb*, 1/51.

2 He visited the Messenger of Allah ﷺ and embraced Islam. He was a poet. He settled in Kūfah during the Islamic conquests. His uncle was killed on the Day of Nujayr because he was among the apostates. See *Usd*

who tried to dissuade al-Ash‘ath ibn Qays from the Fitnah¹, as well as the Banū Qatīrah of the Kindah², Shuraḥbīl ibn al-Simṭ and his son³, ‘Adī ibn ‘Awf al-Kindī⁴, Abḍa‘ah ibn Mālīk—one of the sons of the kings of Kindah⁵, ‘Afīf ibn Ma‘dī Karīb—from the chiefs of Kindah⁶, Thawr ibn Mālīk⁷, the tribes of Sakāsik and Sakūn, Mu‘āwiyah ibn al-Jawn al-Kindī⁸—who was the orator of his people in the era of al-Jāhiliyyah and Islam, and Mu‘āwiyah ibn ‘Amr⁹—the brother of Dhū al-Kalā‘, who said to the kings of Kindah when they apostatised from Islam:

يا معشر كندة إن لم أكن شريككم في الخطيئة فأنا شريككم
في المصيبة ردوا زيادا إلى عمله واكتبوا إلى أبي بكر بعذركم
وإلا سفكت والله الدماء على الردة

al-Ghābah, 1/115; *al-Iṣābah*, 1/64; *al-Istī‘āb*, 1/105. Also read his biography in *Tārīkh al-Ṭabarī*, 3/334; *Futūḥ Ibn A‘tham*, pg. 54-56; *Ḥurūb al-Riddah*, pg. 224.

1 *Ḥurūb al-Riddah*, pg. 224

2 *Ibid.*, pg. 232.

3 See mention of their stance towards the Banū Mu‘āwiyah in *Tārīkh al-Ṭabarī*, 3/334; *al-Kāmil*, 2/380. See the lineage and history of Shuraḥbīl’s life and Jihad in *al-Iṣābah*, 2/143, Biography: 3870; *al-Istī‘āb*, 2/141-142; *Usd al-Ghābah*, 2/391.

4 *Futūḥ Ibn A‘tham*, pg. 61. See his lineage in *al-Iṣābah*, 2/470, Biography: 5485. He is among those who visited the Prophet as mentioned in this biography.

5 *Futūḥ Ibn A‘tham*, pg. 62.

6 *Ibid.*, pg. 63. See his lineage and biography in *al-Istī‘āb*, 3/163-165; *Usd al-Ghābah*, 3/414.

7 *Futūḥ Ibn A‘tham*, pg. 64. See his lineage in *al-Iṣābah*, 1/205, Biography: 974.

8 *al-Iṣābah*, 3/497, Biography: 8432.

9 Refer to this report in *al-Iṣābah*, 3/435, Biography: 8075.

O assembly of Kindah! Even though I am not a partner in your sin, I am still going to be a partner in your calamity. Return Ziyād to his post and write an excuse to Abū Bakr, or by Allah, you have spilled blood over apostasy.¹

When they did not accept his advice, he turned away in anger and recited poetry regarding that.²

Among those who remained firm in this Fitnah along with Ziyād, apart from these, are those mentioned by Wathīmah.

1. Abū Farghān al-Kindī³

2. ‘Ab‘ab ibn ‘Amr al-Kindī

He recited poetry, addressing al-Ash‘ath.

إن تمس كندة ناكثين عهدهم فالله يعلم أنني لم أنكث
لا تبغ إلا الدين دينا واحدا خذها ولا تردد نصيحة عجب

If the Kindah breaks its pacts,

Then Allah knows that I did not break mine.

Seek only one religion, a single faith,

Take it and do not hesitate; heed the advice of ‘Ab‘ab.

1 *Tārīkh al-Ṭabarī*, 3/316-317; *al-Kāmil*, 3/373; *al-Bidāyah wa al-Nihāyah*, 6/372.

2 *Ibid.*

3 Wathīmah: *Qīṭa‘ min Kitāb al-Riddah*, pg. 35; *al-Iṣābah*, 3/104, Biography: 6413, according to Ibn Ḥajar, his name is ‘Ath‘ath; he is mentioned under this name in his book.

3. ‘Abd Allāh ibn Zayd al-Kindī

When the story of the camel occurred, al-Walīd ibn Muḥṣin rose and admonished the Kindah, but they threw him out. Then, ‘Abd Allāh ibn Zayd stood up and said:

أَوْ كُلِّ مَنْ قَالَ حَقًّا اتَّهَمْتُمُوهُ عَلَى أَنْفُسِكُمْ إِنْ رَأَيْيَ وَاللَّهِ رَأْيِي
صَاحِبِي فَأَخْرِجُونَا جَمِيعًا

Every time someone speaks the truth, do you accuse him of being an opposition to you? By Allah, my opinion is the same as the opinion of my companion. So, expel us all.

His words were difficult for them to accept, so they drove him away. He then recited:

أُردت ثمود بوادي الحجر ناقتهم والحي من قافل في ناقة خوق
والحي من كندة صاروا بناقتهم مثل الذين مضوا بالشؤم في النوق
ابعد دين تولى الله نصرته من دين سوء ضعيف السر ممحوق

The she-camel of Thamūd drove them to ruination in the valley of al-Ḥijr,

And by a mangy one were the children of Qābil.

The Kindites and their camel followed suit,

And the tragedy of camels they encountered as those before.

Could any faith compare to one Allah assumed responsibility for?

Would they not all be evil and shallow, not long for this world?

And something similar happened to ‘Abd Allāh ibn Yazīd al-Sakūnī, as we will mention.¹

4. ‘Abd ibn Yazīd ibn Qays al-Sakūnī

After the incident of the she-camel, he said to his people:

يا معشر الملوك إني لا أصغر عن القول ولا يعظم أحد منكم
عن الإسماع وإني أناشدكم الله والرحم أن تعيروا أحاديث
في ناقة أخذت بحق وارتجاعها باطل

O assembly of kings, I am not too insignificant to speak, nor is anyone among you too great to listen. I adjure you by Allah and kinship not to criticise the talks about a camel taken rightfully and its return being falsehood.

Some of the poetry he recited to them is as follows:

ما كان في ناقة ضلت حلومكم ما تغدرون بعهد الله والذمم
ألقي زياد عليها حق ميسمه بعد اللسان وبعد الكف والقدم
ليس التشوش على بكر وإخوتهم أسام فيها ورب الحل والحرم

1 Wathīmah: Ibid., pg. 35; *al-Iṣābah*, 3/90, Biography: 6320.

What is in that camel that has caused you all to lose
your minds?

Till when will you betray the covenant of Allah and
those deputed?

Ziyād placed upon it a sign of his right,

After having done so verbally and practically.

Towards [Abū] Bakr and his brothers there is no
disquietude,

By the Lord Who permits and forbids.

So, al-Ash'ath sent a message to him, saying:

أرى كلامك يدفعنا وإياك إلى ما نكره وإنا لا نحمل ذلك

I see your words pushing us and you to what we
despise, and we will not tolerate that.

He went to Madīnah, then returned with the Muslims to fight
them. He was martyred along with Ziyād ibn Labīd. Mirbā' al-
Kindī composed a eulogy praising him saying:

عبد الله قد أعذرت فينا ولكننا هزئنا بالنصيح

وقد أسمعنا بدعاء داع إلى العلياء والأمر الصحيح

O worshipper of Allah, you absolved yourself among us,

But we mocked the sincere advice.

And you made us hear a call from a caller,

To the heights and the right command.¹

1 Wathīmah: Ibid., pg. 36-37; *al-Isābah*, 3/95, Biography: 6360.

5. Al-Walīd ibn Muḥṣin al-Duraykī

He was among the people of reason and intellect. He delivered an eloquent sermon advising the kings of the Kindah against apostasy. They did not accept his advice, belittled him, and expelled him.¹

6. ʿAwf ibn Murārah al-Sakūnī

He was of those who warned the Kindah and admonished them, reminding them of the punishments and transformations that befell nations before them. They pounced on him and intended to kill him, but al-Ashʿath saved him from them.²

7. Mālīk ibn ʿAbd Allāh al-Kindī

He addressed his people, warning them about apostasy, and recited verses of poetry to them. He was a devout man, so they obeyed him. Later, misfortune overcame them, and they opposed Ziyād al-Bayādī and expelled him. So, he joined Ziyād and the steadfast Muslims.³

8. Muʿāwiyah ibn al-Jawn al-Kindī

He was an orator for his people during al-Jāhiliyyah. He warned his people against opposing Ziyād, but they did not accept his advice.⁴

1 Wathīmah: Ibid., pg. 37; *al-Iṣābah*, 3/645, Biography: 9187.

2 Wathīmah: Ibid.; *al-Iṣābah*, 3/123, Biography: 6543.

3 Wathīmah: Ibid.; *al-Iṣābah*, 3/484, Biography: 8354.

4 Wathīmah: Ibid., pg. 38. According to this source, he is Muʿāwiyah ibn al-Ḥārith. However, according to Ibn Ḥajar in *al-Iṣābah*, 3/497, he is

Those From Mahrah Who Remained Steadfast on Islam

When 'Ikrimah ibn Abī Jahl, 'Arfajah ibn Hirthimah al-Azdī al-Baḥraynī, and Ḥudhayfah ibn Miḥṣan finished dealing with the apostasy in Oman, 'Ikrimah marched with his army towards Mahrah. Many people from the Banū Nājiyah, al-Azd, 'Abd al-Qays, Rāsib, and Sa'd from the Banū Tamīm had sought his help. When he entered Mahrah, he found two groups of people: one of them was led by Shakhrīt from the Banū Shakhrāh, and the other was led by al-Muṣabbiḥ from the Banū Muḥārib. Each of them was calling the other to join him. When 'Ikrimah saw the few men with Shakhrīt, he invited him to Islam, and he accepted without hesitation. However, when he invited al-Muṣabbiḥ, he arrogantly declined due to the large number of people with him. Thus, 'Ikrimah and Shakhrīt collaborated in defeating al-Muṣabbiḥ; they overcame him and thus dealt with his Fitnah once and for all.¹

Those who remained steadfast on Islam in this region included some people from the Banū Muḥārib, who supported 'Ikrimah رَضِيَ اللَّهُ عَنْهُ in his war against the apostates from their people. Evidence of this is what was mentioned by 'Uljūm al-Muḥāribī, which is:

جزى الله شخريتاً وأفناء هيثم وفرضم إذ سارت إلينا الحلاب

Mu'āwiyah ibn al-Jawn.

1 *Tārīkh al-Ṭabarī*, 3/316-317; *al-Kāmil*, 3/373; *al-Bidāyah wa al-Nihāyah*, 6/373.

أعكرم لولا جمع قومي وفعلهم لضاقت عليك بالفضاء المذاهب

May Allah reward Shakhrīt and the ends of Haytham,

And Farḍam when the groups¹ came to us.

O ‘Ikrimah, had it not been for the gathering of my people and their actions,

The paths of life would have tightened upon you despite its vastness.²

When dealing with the rest of the Fitnah in Yemen, ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ took help from those who remained firm on Islam from Mahrah and its surroundings, such as the people of Najd, the people of Riyāḍ al-Rawḍah, the people of al-Sāḥil, the people of al-Jazā’ir, the people of al-Murr and al-Lubān, and the people of Jayrūt, Ḥuhūr al-Shiḥr, al-Ṣabarāt, Yan‘ab, and Dhāt al-Khaym.³

1 *Al-ḥalā’ib*: groups.

2 *Tārīkh al-Ṭabarī*, 3/317.

3 *Tārīkh al-Ṭabarī*, 3/327.

Those From the Northern Arabian Peninsula Who Remained Steadfast on Islam

Here we will mention, by way of example, not exhaustively, the stance of the Banū Shaybān and their leader al-Muthannā ibn Ḥārithah al-Shaybānī رَضِيَ اللَّهُ عَنْهُ in extinguishing the Fitnah of Apostasy in Bahrain, their continued operations along the shores of the Arabian Gulf, and countering the schemes of the Persians which were manifested in supporting the Bakr ibn Wā'il with nine-thousand Persian soldiers to fight against Qays al-Maslamah in Bahrain. Ibn A'tham¹ mentioned that among the reasons for the apostasy of some people of Bahrain was that a group from the Bakr ibn Wā'il, who were hostile to the tribe of 'Abd al-Qays that did not apostatise from Islam, wanted to reinstate the reign of the people of Dār al-Nu'mān ibn al-Mundhir. They approached Khosrow to assist them in this matter, and they portrayed their cause in a favourable light and belittled the situation of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and the Muslims. So, Khosrow sent with them al-Mundhir ibn al-Nu'mān, a young man. When al-Muthannā heard about their march to Bahrain, he wrote to them dissuading them from their actions and from the idea of fighting their brothers, the 'Abd al-Qays, and threatened them with the Muhājirīn and the Anṣār and their might.

Al-Muthannā ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was the one who approached Abū Bakr رَضِيَ اللَّهُ عَنْهُ and asked him to send him to his people as they had Islam among them, so that he could fight

1 *Al-Futūḥ*, pg. 45; *Tārīkh al-Ṭabarī*, 3/317.

the Persians and the enemy from his side. Abū Bakr رَضِيَ اللَّهُ عَنْهُ complied.¹ His significant and effective role in the efforts of Jihad in this region had a great impact on the conquest of Iraq later on.

The stance of the Banū ‘Adhrah in the Jihad against the apostates in this region was a positive one; this was represented in the role of a leader amongst them called Mu‘āwiyah al-‘Adhrī. Abū Bakr رَضِيَ اللَّهُ عَنْهُ wrote to him ordering him to be firm in fighting the people of apostasy in his land.²

1 *Al-Iṣābah*, 3/361, Biography: 7720.

2 *Al-Iṣābah*, 3/438, Biography: 8085.

Conclusion

Through the positions of those who remained steadfast on Islam, it becomes clear to us that the main reasons for their perseverance on Islam during this Fitnah were:

1. The firm establishment of the Islamic creed in their souls.
2. Their correct and sound understanding of the pillars of Islam.
3. Their correct understanding of the duties of an individual Muslim, most importantly the commitment to the community and the pledge of allegiance to a single Imām from the righteous believers.
4. The presence of leaders who embodied these aforementioned characteristics, and who were able to convince those from their tribes who were about to be deceived by Shayṭān's deception about the truth of Islam. They removed the blinders from their eyes, as is evident from their sermons, such as Abū Ḥarb Rabī'ah ibn Khuwaylid al-ʿAqīlī¹, Ma'n ibn Ḥājjiz², Mu'ādh ibn Yazīd ibn al-Ṣa'q al-ʿĀmirī³, ʿAdī ibn Ḥātim al-Ṭāʾī⁴, Ibn Dhī al-Mish'ār al-Hamdānī⁵, ʿAmr ibn al-Fuḥayl al-

1 See page 31 of this book.

2 See page 36 of this book.

3 See page 42 of this book.

4 See page 42-46 of this book.

5 See page 55 of this book.

Zubaydī¹, Ibn Qa‘nab², Thumāmah ibn Uthāl³, Ziyād ibn Labīd⁴, and Mu‘āwiyah ibn al-Jawn al-Kindī⁵.

With this, we conclude our discussion and hope we have succeeded in highlighting what we intended to the best of our ability and capacity.

May Allah’s blessings and peace be upon Muḥammad and his family and Companions. And praise be to Allah by Whose favour all good deeds are accomplished.

1 See page 55-56 of this book.

2 See page 64-65 of this book.

3 See page 71-88 of this book.

4 See page 105-108 of this book.

5 See page 112 of this book.

Bibliography

1. Al-Qur'ān al-Karīm.
2. Ibn al-Athīr, 'Alī ibn Muḥammad (d. 630 AH): *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*, Jam'iyyah Dār al-Ma'ārif, Hyderabad Deccan, India, 5 parts.
3. Ibn al-Athīr, 'Alī ibn Muḥammad (d. 630 AH): *Al-Kāmil fī al-Tārīkh*, Dār Bayrūt li al-Ṭibā'ah wa al-Nashr, Beirut, 1385 AH/1965 CE, part two.
4. Ibn A'tham al-Kūfī, Aḥmad (approx. d. 314 AH): *Kitāb al-Futūḥ*, first edition, supervised by Dr. Muḥammad 'Abd al-Mu'īd Khān, Maṭba'ah Maṣlaḥah Dā'irat al-Ma'ārif al-'Uthmāniyyah, Hyderabad Deccan, India, 1388 AH/1968 CE, part one.
5. Barū, Tawfiq: *Al-Dawlah al-'Arabiyyah al-Kubrā Ṣadr al-Islām wa al-Khilāfah al-Umawiyyah*, Dār al-Qalam al-'Arabī, Aleppo, 1393 AH/1973 CE.
6. Barīghish, Muḥammad Ḥasan: *Zāhirat al-Riddah fī al-Mujtama' al-Islāmī al-Awwal*, Beirut.
7. Al-Balādhurī, Aḥmad ibn Yaḥyā ibn Jābir (d. 279 AH): *Futūḥ al-Buldān*, published by Dr. Ṣalāḥ al-Dīn al-Munjid in Maktabat al-Naḥḍah al-Miṣriyyah, Cairo, 1376 AH/1956 CE, part one.
8. Ibn Ḥajar al-'Asqalānī, Aḥmad ibn 'Alī (d. 852 AH): *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, first edition, Egypt, 1328 AH/1910 CE, 4 parts.

9. Ḥasan, ‘Alī Ibrāhīm: *Al-Tārīkh al-Islāmī al-‘Āmm: Al-Jāhiliyyah al-Dawlah al-‘Arabiyyah al-Dawlah al-‘Abbāsiyyah*, Maktabat al-Naḥḍah al-Miṣriyyah, Cairo.
10. Al-Khuḍarī Bak, Muḥammad: *Itmām al-Wafā’ fī Sīrat al-Khulafā’*, Dār al-Ittiḥād al-‘Arabī li al-Ṭibā‘ah, Cairo.
11. Al-Diyār Bakrī, Ḥasan ibn Muḥammad ibn al-Ḥasan (d. 966 AH): *Tārīkh al-Khamīs fī Aḥwāl Anfus Naḥīs*, Mu’assasah Sha‘bān li al-Nashr wa al-Tawzī‘, Beirut, part one.
12. Sālim, al-Sayyid ‘Abd al-‘Azīz: *Tārīkh al-Dawlah al-‘Arabiyyah: Tārīkh al-‘Arab mundhu ‘Aṣr al-Jāhiliyyah Ḥattā Suqūṭ al-Dawlah al-Umawiyyah*, Dār al-Naḥḍah al-‘Arabiyyah, Beirut, 1391 AH/1971 CE.
13. Surūr, Jamāl al-Dīn: *Al-Ḥayāh al-Siyāsiyyah fī al-Dawlah al-‘Arabiyyah al-Islāmiyyah Khilāl al-Qarnayn al-Awwal wa al-Thānī ba‘d al-Hijrah*, sixth edition, Dār al-Fikr al-‘Arabī, Beirut, 1399 AH/1979 CE.
14. Ibn Sa‘d, Muḥammad ibn Manī‘ (d. 230 AH): *Al-Ṭabaqāt al-Kubrā*, Dār Ṣādir, Beirut, 1388 AH/1968 CE, 8 parts.
15. Ibn Sayyid al-Nās, Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Abd Allāh (d. 734 AH): *‘Uyūn al-Athar fī Funūn al-Maghāzī wa al-Shamā’il wa al-Siyar*, second edition, Dār al-Jīl, Beirut, 1394 AH/1974 CE, 2 parts.
16. Al-Sayf, ‘Abd Allāh ibn Muḥammad Nāṣir (Doctor): *Al-Thābitūn ‘alā al-Islām fī Mawāṭin Banī Ḥanīfah Athnā’ Riddah Musaylimah*, an article published in the Journal

- of King Saud University, vol. 10, al-Ādāb (1), pages 121-142, 1418 AH/1998 CE.
17. Shabbīr, Aḥmad Muḥammad ‘Alī: *‘Aṣr al-Ṣiddīq Raḍīya Allāh ‘Anhu*, Saudi Arabia, 1404 AH/1983 CE.
 18. Al-Ṭabarī, Muḥammad ibn Jarīr (d. 310 AH): *Tārīkh al-Rusul wa al-Mulūk*, second edition, Dār al-Ma‘ārif, Cairo, 1382 AH/1968 CE, part 3.
 19. Ṭals, Muḥammad As‘ad: *Al-Khulafā’ al-Rāshidūn*, second edition, Dār al-Andalus li al-Ṭibā‘ah wa al-Nashr, Beirut, 1389 AH/1969 CE.
 20. Al-Ṭanṭāwī, al-Shaykh ‘Alī: *Abū Bakr al-Ṣiddīq Raḍīya Allāh ‘Anhu*, al-Maṭba‘ah al-Salafiyyah, Cairo, 1372 AH/1952 CE.
 21. Ibn ‘Abd al-Barr, Yūsuf ibn ‘Abd Allāh ibn Muḥammad (d. 463 AH): *Al-Istī‘āb fī Asmā’ al-Aṣḥāb bi Hāmish al-Iṣābah fī Tamyīz al-Ṣaḥābah*, first edition, Maṭba‘at al-Sa‘ādah in Cairo and Dār Ṣādir in Beirut, 1328 AH/1910 CE.
 22. Ibn Kathīr, Abū al-Fidā’ Ismā‘īl ibn ‘Umar (d. 774 AH): *Al-Bidāyah wa al-Nihāyah*, verification by Muḥammad ‘Abd al-‘Azīz al-Najjār, Maktabat al-Falāḥ, Saudi Arabia, part 6.
 23. Al-Kalāī, Abū al-Rabī‘ Sulaymān ibn Mūsā (d. 634 AH): *Al-Khilāfah al-Rāshidah wa al-Buṭūlah al-Khālidah fī Ḥurūb al-Riddah*, verification and publication by Dr. Aḥmad Ghunaym, second edition, Dār al-Ittiḥād al-‘Arabī li al-Ṭibā‘ah, Cairo, 1401 AH/1981 CE.

24. Mājid, ‘Abd al-Mun‘im: *Al-Tārīkh al-Siyāsī li al-Dawlah al-‘Arabiyyah*, fourth edition, Maktabat al-Anjlū al-Miṣriyyah, Cairo, 1387 AH/1967 CE.
25. Ibn Hishām, ‘Abd al-Malik ibn Hishām ibn Ayyūb al-Ḥimyarī (d. between 213-218 AH): *Al-Sīrah al-Nabawīyyah*, verification by Muṣṭafā al-Saqqā and his colleagues, second edition, Maktabat al-Ḥalabī, Cairo, 1375 AH/1955 CE, 2 parts.
26. Haykal, Muḥammad Ḥusayn: *Al-Ṣiddīq Abū Bakr*, Dār al-Ma‘ārif, Cairo, 1395 AH/1975 CE.
27. Al-Wāqidī, Muḥammad ibn ‘Umar (d. 207 AH): *Kitāb al-Riddah*, verification by Dr. Maḥmūd ‘Abd Allāh Abū al-Khayr, first edition, Dār al-Furqān li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, Amman, Jordan, introduction by the verifier dated 1411 AH/1991 CE.
28. Al-Wāqidī: *Kitāb al-Riddah*, verification by Dr. Yaḥyā al-Jabūrī, first edition, Dār al-Gharb al-Islāmī, Beirut, 1410 AH/1990 CE.
29. Wathīmah, Abū Yazīd Wathīmah ibn Mūsā ibn al-Furāt al-Fārisī al-Fasawī al-Washā’ (d. 237 AH): *Qīṭa’ min Kitāb al-Riddah*, Dr. Wilhelm Hoenerbach extracted it from *al-Iṣābah* by Ibn Ḥajar, edited it, then organised, punctuated, and explained it, Scholars and Writers Association Press, 1951 CE.
30. Al-Wakīl, Muḥammad al-Sayyid: *Jawlah Tārīkhiyyah fī ‘Aṣr al-Khulafā’ al-Rāshidīn*, Jeddah, Saudi Arabia, 1406 AH/1986 CE.

