I did not miss any battle with the Messenger of Allah (may Allah's peace and blessings be upon him) except the battle of Tabūk. In fact, I did not take part in the battle of Badr, but none who failed to take part in it was blamed

‘Abdur-Rahmān ibn ‘Abdullāh ibn Ka‘b ibn Mālik reported that (his father) ‘Abdullāh ibn Ka‘b ibn Mālik, who was Ka‘b's guide from among his sons when Ka‘b turned blind, said: I heard Ka‘b ibn Mālik relating a Hadīth in which he mentioned his story when he remained behind after the departure of the Messenger of Allah (may Allah's peace and blessings be upon him) for the battle of Tabūk. Ka‘b said: "I did not miss any battle with the Messenger of Allah (may Allah's peace and blessings be upon him) except the battle of Tabūk. In fact, I did not take part in the battle of Badr, but none who failed to take part in it was blamed, for Allah's Messenger (may Allah's peace and blessings be upon him) had gone out to meet the caravans of the Quraysh. But Allah caused them (the Muslims) to meet their enemy unexpectedly (without prior planning). I witnessed the night of the ‘Aqabah pledge of allegiance with the Prophet (may Allah's peace and blessings be upon him) when we jointly agreed to support Islam with all our efforts. It would not please me to have attended the battle of Badr instead of the ‘Aqabah pledge, although Badr is more notable than it among the people. As for my state at the time when I remained behind after the Messenger of Allah (may Allah's peace and blessings be upon him) had departed for the battle of Tabūk, I had never been stronger nor wealthier than I was at the time when I remained behind in that battle. By Allah, I had never been in possession of two she-camels until the time of the battle. The Messenger of Allah (may Allah's peace and blessings be upon him) used to conceal his intention to embark upon a battle by making reference to other battles, until that battle (Tabūk). The Messenger of Allah (may Allah's peace and blessings be upon him) conducted that battle during a season of extreme heat, undertaking a lengthy journey through desert terrain. In addition, the enemy was great in number. Thus, the Prophet (may Allah's peace and blessings be upon him) clarified the matter to the Muslims, in order that they would prepare themselves properly for the battle, and he informed them of the intended destination. The Messenger of Allah (may Allah's peace and blessings be upon him) was accompanied by a considerable number of Muslims, whose names could not be recorded in a register." Ka‘b continued: "Any individual who wished to remain behind would assume that his absence would pass unnoticed, unless it was revealed by Allah by means of divine revelation. The Messenger of Allah (may Allah's peace and blessings be upon him) undertook that battle during a season wherein the fruit had ripened and the shade had become pleasant. The Messenger of Allah (may Allah's peace and blessings be upon him) and the Muslims equipped themselves with the necessary provisions. I too

went out in the morning in order to prepare myself; however, I returned without accomplishing anything and said to myself I am capable of it. In this manner, I continued to postpone my preparations until the departure of the Messenger of Allah (may Allah's peace and blessings be upon him) and the Muslims with him while I had not prepared what I needed to join them. I said to myself I would prepare myself a day or two after his departure then catch up with them. Again, I did not accomplish anything until they were far and the battle was over. I intended to depart and catch up with them, and I wish I did, but I was not destined for it. I would go out amongst the people after the departure of the Messenger of Allah (may Allah's peace and blessings be upon him) and it would make me sad to see no men around except one who was suspected of being a hypocrite, or a weak man whom Allah had excused from participation in battle. The Messenger of Allah (may Allah's peace and blessings be upon him) did not remember me until he reached Tabūk. He was sitting amongst his people in Tabūk and asked: 'What happened to Ka'b ibn Mālik?' A man from the tribe of Banu Salimah responded: 'O Messenger of Allah, he was prevented by his preoccupation with his fine clothes and his self-admiration.' Mu'ādh ibn Jabal said: 'What an evil statement you have made! By Allah, O Messenger of Allah, we do not know about him save what is good.' The Messenger of Allah (may Allah's peace and blessings be upon him) remained silent." Ka'b ibn Mālik continued: "When I learned that the Messenger of Allah (may Allah's peace and blessings be upon him) had started his journey back from Tabūk, I was consumed by distress, and thought, therefore, of inventing lies. I asked myself: With what can I avoid his anger tomorrow? I sought assistance from every individual of sound mind and judgment from my family. When it was mentioned that the arrival of the Messenger of Allah (may Allah's peace and blessings be upon him) was imminent, the false excuses vanished from my mind. I knew that I could not pass safely from this situation by whatever lie I can come up with. I, therefore, resolved upon speaking the truth. The Messenger of Allah (may Allah's peace and blessings be upon him) arrived the following morning. It was his practice when he returned from a journey that he would proceed towards the mosque and perform a two-Rak'ah prayer therein and then sit amongst the people. After those matters had taken place, those who lagged behind approached him. They started to present their excuses and take oaths to that effect. There were some and eighty men in number. The Messenger of Allah (may Allah's peace and blessings be upon him) accepted their apparent attitude and their pledge of allegiance, sought forgiveness for them, and he entrusted to Allah their secret affairs. Thereafter, I approached him, and when I greeted him, he smiled like one who is angry. Then he said: 'Come forward.' I approached him walking until I was sitting before him. Then he said: 'What prevented you from accompanying us? Had you not purchased a riding animal?' I responded: 'Yes, I did. By Allah, if I was in the presence of any other man from amongst the inhabitants of this world, I am sure that I would avoid His wrath by presenting an excuse, for I have been granted the ability to speak in an eloquently persuasive manner. However, I am aware that if I utter a lie today in order to seek your pleasure, certainly Allah will cause you to become angry with me in the future. Alternatively, if I tell you the truth, thereby causing you to become angry, I may hope for a good consequence from Allah, Exalted and Glorified. No, By Allah, I have no excuse to present. By Allah, I had never before been stronger nor wealthier than the time I failed to accompany you.' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'As for this man,

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of fifty nights had passed, the messenger of the Messenger of Allah (may Allah's peace and blessings be upon him) approached me and said: 'The Messenger of Allah (may Allah's peace and blessings be upon him) commands you to stay away from your wife.' I said: 'Should I divorce her, or what should I do?' He responded: 'No, just stay away from her and do not approach her.' He issued a similar directive concerning my two companions. Hence, I said to my wife: 'Go to your parents and remain with them until Allah passes judgment on this matter.' The wife of Hilāl ibn Umayyah came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, verily Hilāl ibn Umayyah is an old man who is incapable of taking care of himself, and he does not have a servant. Would you object if I serve him?' He replied: 'No, but he must not approach you.' She said: 'By Allah, he has no desire for any matter. By Allah, he has not ceased to weep from the day this matter started until this time now.' Some of my family members asked me: 'Why don't you seek permission from the Messenger of Allah (may Allah's peace and blessings be upon him) concerning your wife, as he has granted permission for the wife of Hilāl ibn Umayyah to serve him?' I said: 'By Allah, I shall not seek permission from the Messenger of Allah (may Allah's peace and blessings be upon him) concerning her. I do not know what the Messenger of Allah (may Allah's peace and blessings be upon him) would say if I sought his permission in relation to her while I am still a young man.' I remained in that state for an additional ten nights, until fifty nights had passed from the time the Prophet (may Allah's peace and blessings be upon him) had prohibited the people from speaking to us. On the morning of the fiftieth night, I performed the Fajr prayer on the roof of one of our houses. While I was in the state that Allah described in His Book: feeling that my soul had become contracted, and the earth had contracted for me despite its vastness, all of a sudden, I heard a loud voice coming from the direction of Mount Sal'. Somebody shouted at the top of his voice: 'O Ka'b ibn Mālik, Rejoice!' I prostrated myself upon the ground, realizing that relief from this trial had finally arrived. The Messenger of Allah (may Allah's peace and blessings be upon him) told the people that Allah accepted our repentance. After the Fajr prayer, the people proceeded forth to congratulate us, and carriers of the good news rushed toward my two companions. A horseman raced towards me in order to congratulate me and a messenger from the tribe of Aslam raced towards the mountain and got over it in order to make the announcement. I heard his voice before that of the horseman. When the man whose voice I had heard approached me to convey the glad tidings, I took off my two garments and clothed him in them. By Allah, on that day I was not in possession of any other garments, so I borrowed two garments and put them on then I headed to the Messenger of Allah (may Allah's peace and blessings be upon him). People started receiving me in groups, congratulating me for the acceptance of my repentance. They said: 'We congratulate you for Allah's acceptance of your repentance.' When I entered the mosque, the Messenger of Allah (may Allah's peace and blessings be upon him) was sitting surrounded by people. Talhah ibn 'Ubaydullāh hastened towards me. He shook my hand and congratulated me. By Allah, no one from amongst the Muhājirūn stood in order to greet me save him. I never forgot that gesture from Talhah. When I greeted the Messenger of Allah (may Allah's peace and blessings be upon him), his face was shining with happiness and he said: 'Rejoice for the best day you have witnessed since your mother gave birth to you.' I asked: 'Is this from you or from Allah?' He said: 'It is from Allah.' Whenever the

Messenger of Allah (may Allah's peace and blessings be upon him) was delighted, his face became bright as if it was a piece of the moon. We recognized that as characteristic of him. When I sat before him, I said: 'O Messenger of Allah, part of my repentance is that I should give up my entire wealth as charity for the sake of Allah and His Messenger.' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Keep a portion of your wealth, for it is better for you to do so.' I said: 'I shall keep my share in Khaybar. O Messenger of Allah, verily Allah has delivered me from this trial because I spoke the truth. My repentance therefore dictates that I shall speak only the truth as long as I live.' By Allah, I am not aware of any Muslim whom Allah has blessed for speaking the truth more than myself, from the time I mentioned those words of truth to the Messenger of Allah (may Allah's peace and blessings be upon him). By Allah, I have never intended to utter a word of falsehood from the time when I mentioned those words to the Messenger of Allah, may Allah's peace and blessings be upon him, to the present day. I hope that Allah will protect me from uttering falsehood in the remaining part of my life. Allah revealed the following verse to His Messenger (may Allah's peace and blessings be upon him): {Allah has forgiven the Prophet, the Muhājirūn, and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. O you who have believed, fear Allah and be with those who are true} [Sūrat At-Tawbah :117-119]. By Allah, after guiding me to Islam, Allah has not bestowed upon me a favor greater in my sight than my statement of truth to the Messenger of Allah (may Allah's peace and blessings be upon him) and my action of not uttering a lie to him, for I would have been ruined, as those who uttered lies were ruined. Allah ascribed to those who had uttered falsehood the most evil description he Had ever ascribed to anyone else when He revealed His statement: {They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning. They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people} [Sūrat At-Tawbah: 95-96]. Ka'b continued: "We, the three who lagged behind, differed from those whose excuses were accepted by the Messenger of Allah (may Allah's peace and blessings be upon him) when they swore to him to that effect. He accepted their pledge of allegiance and sought forgiveness for them and he deferred our case until Allah passed judgment in relation to it. In reference to that, Allah Almighty said: {He also forgave the three who remained behind} [Sūrat At-Tawbah:118]. In this Verse, Allah did not refer to our remaining behind the military expedition. Rather, He refers to the deferment of passing judgment on us, in contrast to those who took an oath before the Messenger of Allah (may Allah's peace and blessings be upon him) and excused themselves and he accepted their excuses."

[Authentic hadith] [Narrated by Bukhari & Muslim]

This Hadīth relates the story of Ka'b ibn Mālik missing the battle of Tabūk, 9 AH. This battle

was to take place during hot days when fruits became ripe. As they preferred worldly life over the Hereafter, the hypocrites failed to join this battle and inclined to the life of shade and fruits, being unwilling to take that long journey. Sincere believers, on the other hand, went out with the Prophet (may Allah's peace and blessings be upon him) and their resolve was not weakened by the long distance or the good fruits at home. However, Ka'b ibn Mālik missed this battle without an excuse, despite being a sincere believer. That is why he said that he never missed any battle with the Prophet, except for the battle of Badr as the Prophet had left Madīnah not intending to go for battle. So, Ka'b and others did not participate in it. Only three hundred and a few men took part, with the initial intent to seize a trade caravan heading from the Levant to Makkah and passing through Madīnah. Ka'b said: "I did not miss any battle with the Messenger of Allah (may Allah's peace and blessings be upon him) except the battle of Tabūk. In fact, I did not take part in the battle of Badr, but none who failed to take part in it was blamed, for Allah's Messenger (may Allah's peace and blessings be upon him) had gone out to meet the caravans of the Quraysh. But Allah caused them (the Muslims) to meet their enemy unexpectedly (without prior planning). I witnessed the night of the 'Aqabah pledge of allegiance with the Prophet (may Allah's peace and blessings be upon him) when we jointly agreed to support Islam with all our efforts. It would not please me to have attended the battle of Badr instead of the 'Aqabah pledge, although Badr is more notable than it among the people. As for my state at the time when I remained behind after the Messenger of Allah (may Allah's peace and blessings be upon him) had departed for the battle of Tabūk, I had never been stronger nor wealthier than I was at the time when I remained behind in that battle. By Allah, I had never been in possession of two she-camels until the time of the battle. The Messenger of Allah (may Allah's peace and blessings be upon him) used to conceal his intention to embark upon a battle by making reference to other battles, until that battle (Tabūk). The Messenger of Allah (may Allah's peace and blessings be upon him) conducted that battle during a season of extreme heat, undertaking a lengthy journey through desert terrain. In addition, the enemy was great in number. Thus, the Prophet (may Allah's peace and blessings be upon him) clarified the matter to the Muslims, in order that they would prepare themselves properly for the battle, and he informed them of the intended destination. The Messenger of Allah (may Allah's peace and blessings be upon him) was accompanied by a considerable number of Muslims, whose names could not be recorded in a register." Ka'b continued: "Any individual who wished to remain behind would assume that his absence would pass unnoticed, unless it was revealed by Allah by means of divine revelation. The Messenger of Allah (may Allah's peace and blessings be upon him) undertook that battle during a season wherein the fruit had ripened and the shade had become pleasant. The Messenger of Allah (may Allah's peace and blessings be upon him) and the Muslims equipped themselves with the necessary provisions. I too went out in the morning in order to prepare myself; however, I returned without accomplishing anything and said to myself I am capable of it. In this manner, I continued to postpone my preparations until the departure of the Messenger of Allah (may Allah's peace and blessings be upon him) and the Muslims with him while I had not prepared what I needed to join them. I said to myself I would prepare myself a day or two after his departure then catch up with them. Again, I did not accomplish anything until they were far and the battle was over. I intended to depart and catch up with them, and I wish I did, but I was not destined for it. I would go out amongst the people after the departure of the Messenger of Allah (may Allah's peace and blessings be upon him) and it would make me sad to see no men around except one who was

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Umayyah al-Wāqifi.' They mentioned two virtuous men who had participated in the battle of Badr and were good examples to be followed. After they had mentioned these two men, I remained steadfast upon my original statement. Thereafter, the Messenger of Allah (may Allah's peace and blessings be upon him) prohibited the Muslims from speaking to us - namely the three individuals from amongst the Muslims who failed to join him for the battle. As a consequence, the people avoided us and changed the way they treated us, until the land wherein I lived seemed strange; not one which I was familiar with. We remained in that state for the length of fifty nights. As for my two companions, they committed themselves to their houses and stayed therein, weeping. However, I was the youngest and most enduring of the three, I would therefore leave my house to perform prayer with the Muslims. I would wander around the markets, yet no one would speak to me. I would approach the Messenger of Allah (may Allah's peace and blessings be upon him) and offer the greeting of peace to him whilst he was sitting amidst his gathering after having performed the prayer. I would ask myself: Did his lips move with returning the greeting or not? Thereafter, I would perform the prayer close by him and look at him stealthily. When I was engaged with the prayer, he would turn towards me. However, when I looked in his direction, he would turn his face away from me. When this period of estrangement became too long, I set out to walk until I climbed over the wall of Abu Qatādah's garden. He was my cousin and the most beloved person to me. I offered the greeting of peace to him, and, by Allah, he did not return the greeting to me. Hence, I said: 'O Abu Qatādah, I adjure you by Allah, do you not know that I love Allah and His Messenger?' He remained silent. I appealed to him by Allah a second time, but he remained silent. Then in the third time he replied: 'Allah and His Messenger know best.' Thereupon, tears flowed from my eyes. I turned away and climbed over the wall." He continued: "While I was walking in the market of Madīnah, I saw a Christian farmer from amongst the farmers of Sham (Greater Syria), who had traveled to Madīnah to sell their produce. He said: 'Who shall direct me to Kaʻb ibn Mālik?' The people pointed towards me, so he approached me and handed me a letter from the King of Ghassān. As I was a scribe, I could read the letter in which it was written: 'It has come to our knowledge that your companion has forsaken you. Verily, God has not rendered this world for you as a dwelling of disgrace and degradation, nor one of loss and destitution. So join us and we shall bestow upon you comfort and consolation.' Upon reading the letter I said to myself: This too is a trial. I went toward the oven and burnt it therein. When a period of forty out of fifty nights had passed, the messenger of the Messenger of Allah (may Allah's peace and blessings be upon him) approached me and said: 'The Messenger of Allah (may Allah's peace and blessings be upon him) commands you to stay away from your wife.' I said: 'Should I divorce her, or what should I do?' He responded: 'No, just stay away from her and do not approach her.' He issued a similar directive concerning my two companions. Hence, I said to my wife: 'Go to your parents and remain with them until Allah passes judgment on this matter.' The wife of Hilāl ibn Umayyah came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, verily Hilāl ibn Umayyah is an old man who is incapable of taking care of himself, and he does not have a servant. Would you object if I serve him?' He replied: 'No, but he must not approach you.' She said: 'By Allah, he has no desire for any matter. By Allah, he has not ceased to weep from the day this matter started until this time now.' Some of my family members asked me: 'Why don’t you seek permission from the Messenger of Allah (may Allah's peace and blessings be upon him) concerning your wife, as he has granted permission for the wife of Hilāl ibn Umayyah to serve him?' I said: 'By Allah, I

shall not seek permission from the Messenger of Allah (may Allah's peace and blessings be upon him) concerning her. I do not know what the Messenger of Allah (may Allah's peace and blessings be upon him) would say if I sought his permission in relation to her while I am still a young man.' I remained in that state for an additional ten nights, until fifty nights had passed from the time the Prophet (may Allah's peace and blessings be upon him) had prohibited the people from speaking to us. On the morning of the fiftieth night, I performed the Fajr prayer on the roof of one of our houses. While I was in the state that Allah described in His Book: feeling that my soul had become contracted, and the earth had contracted for me despite its vastness, all of a sudden, I heard a loud voice coming from the direction of Mount Sal‘. Somebody shouted at the top of his voice: 'O Ka‘b ibn Mālik, Rejoice!' I prostrated myself upon the ground, realizing that relief from this trial had finally arrived. The Messenger of Allah (may Allah's peace and blessings be upon him) told the people that Allah accepted our repentance. After the Fajr prayer, the people proceeded forth to congratulate us, and carriers of the good news rushed toward my two companions. A horseman raced towards me in order to congratulate me and a messenger from the tribe of Aslam raced towards the mountain and got over it in order to make the announcement. I heard his voice before that of the horseman. When the man whose voice I had heard approached me to convey the glad tidings, I took off my two garments and clothed him in them. By Allah, on that day I was not in possession of any other garments, so I borrowed two garments and put them on then I headed to the Messenger of Allah (may Allah's peace and blessings be upon him). People started receiving me in groups, congratulating me for the acceptance of my repentance. They said: 'We congratulate you for Allah's acceptance of your repentance.' When I entered the mosque, the Messenger of Allah (may Allah's peace and blessings be upon him) was sitting surrounded by people. Talhah ibn ‘Ubaydullāh hastened towards me. He shook my hand and congratulated me. By Allah, no one from amongst the Muhājirūn stood in order to greet me save him. I never forgot that gesture from Talhah. When I greeted the Messenger of Allah (may Allah's peace and blessings be upon him), his face was shining with happiness and he said: 'Rejoice for the best day you have witnessed since your mother gave birth to you.' I asked: 'Is this from you or from Allah?' He said: 'It is from Allah.' Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) was delighted, his face became bright as if it was a piece of the moon. We recognized that as characteristic of him. When I sat before him, I said: 'O Messenger of Allah, part of my repentance is that I should give up my entire wealth as charity for the sake of Allah and His Messenger.' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Keep a portion of your wealth, for it is better for you to do so.' I said: 'I shall keep my share in Khaybar. O Messenger of Allah, verily Allah has delivered me from this trial because I spoke the truth. My repentance therefore dictates that I shall speak only the truth as long as I live.' By Allah, I am not aware of any Muslim whom Allah has blessed for speaking the truth more than myself, from the time I mentioned those words of truth to the Messenger of Allah (may Allah's peace and blessings be upon him). By Allah, I have never intended to utter a word of falsehood from the time when I mentioned those words to the Messenger of Allah, may Allah's peace and blessings be upon him, to the present day. I hope that Allah will protect me from uttering falsehood in the remaining part of my life. Allah revealed the following verse to His Messenger (may Allah's peace and blessings be upon him): {Allah has forgiven the Prophet, the Muhājirūn, and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to

them Kind and Merciful. And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. O you who have believed, fear Allah and be with those who are true} [Sūrat At-Tawbah :117-119]. By Allah, after guiding me to Islam, Allah has not bestowed upon me a favor greater in my sight than my statement of truth to the Messenger of Allah (may Allah's peace and blessings be upon him) and my action of not uttering a lie to him, for I would have been ruined, as those who uttered lies were ruined. Allah ascribed to those who had uttered falsehood the most evil description he Had ever ascribed to anyone else when He revealed His statement: {They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning. They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people} [Sūrat At-Tawbah: 95-96]. Ka'b continued: "We, the three who lagged behind, differed from those whose excuses were accepted by the Messenger of Allah (may Allah's peace and blessings be upon him) when they swore to him to that effect. He accepted their pledge of allegiance and sought forgiveness for them and he deferred our case until Allah passed judgment in relation to it. In reference to that, Allah Almighty said: {He also forgave the three who remained behind} [Sūrat At-Tawbah:118]. In this Verse, Allah did not refer to our remaining behind the military expedition. Rather, He refers to the deferment of passing judgment on us, in contrast to those who took an oath before the Messenger of Allah (may Allah's peace and blessings be upon him) and excused themselves and he accepted their excuses."

http://www.sunnah.global/hadeeth/en/show/4820