

Charitable Foundation for the
Prophet`s family and Companions

The Ten Promised Jannah

By:

Shaykh Aḥmad Sayyid Aḥmad ʿAlī Aḥmad

Translated by:

The Mahajjah Research Institute

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

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Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

All praise belongs solely to Allah, the Lord of the worlds. With His praise is every book opened and with His remembrance is every address commenced. May the choicest of salutations and perfect peace be upon the noblest of Messengers, our master Muḥammad—the Nabī, the guide, the trustworthy—and upon his family and Companions.

When discussing the lives of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ one can't but help drifting into other discussions that are gleaned from their lives. After all, these were the very ones the Almighty سُبْحَانَهُ وَتَعَالَى had selected for the companionship of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They saw the life and times of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, heard his words, and witnessed his qualities and character which drove them to him. They entrusted him with the management of their affairs and plunged into his Sunnah and Sīrah to the extent that eyes were dazzled by their sight and all types of distress and turbidity were removed from them. They, thus, gave preference to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over themselves, their wealth, their children, and their spouses; and sacrificed in his path the finest of their assets. Through their sacrifices and striving with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they set the most marvellous and magnificent example of selflessness and sincerity to Islam.

In the front ranks of the honourable Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ stand the Ten Promised Jannah by the praiseworthy Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —may the choicest of salutations and most complete peace be upon him—via revelation from Allah سُبْحَانَهُ وَتَعَالَى.

These ten individuals enjoyed precedence to Islam. Their sacrifice was the greatest and their jihād was the most superior. They were thus deserving of being guaranteed Jannah due to these and other services.

This treatise of ours is only a humble presentation, in an effort to acknowledge their superiority and profess their lofty and high status. We have not covered everything reported about them. A thorough and complete study was not our goal; it is something which the nature of this treatise cannot encompass, as it is above count and measure. It demands many volumes and plenty time, whereas this treatise is but the tip of the iceberg.

This is my humble submission. Moreover, I do not claim perfection in this treatise. It is a humble effort. In fact, I do not consider myself worthy of speaking of these illustrious individuals and I have not fulfilled their right. All I aspire from Allah سُبْحَانَهُوَتَعَالَىٰ is for this action to win His acceptance and for Him to include it in the scale of good deeds of the writer, his parents, his wife, his offspring, his siblings, and whoever assisted in preparing it; either by support, proofreading, editing, by encouragement, by pointing out something important, or by supplicating to Allah سُبْحَانَهُوَتَعَالَىٰ for help and ability. I beg Allah سُبْحَانَهُوَتَعَالَىٰ to reward them all with the best of rewards and to include it in the scale of my good deeds and theirs.

At the end, loyalty and faithfulness demands that I attribute the favour to its rightful recipients and express gratitude to those deserving, practicing on Allah's سُبْحَانَهُوَتَعَالَىٰ declaration:

﴿وَلَا تَنسَوُاْ ٱلۡفَضۡلَ بَيۡنَكُمۡۚ﴾

And do not forget graciousness between you. [1]

It is appropriate for me to present the finest vote of thanks and acknowledgement to my colleagues at Mabarrat al-Āl wa al-Aṣḥāb, the fortunate and blessed. The most renowned among them is the virtuous Shaykh, ʿAbd al-Muḥsin al-Jār Allah al-Kharāfī—chairman of Mabarrat al-Āl wa al-Aṣḥāb Institute and its founding member. He is

[1] Sūrah al-Baqarah: 237.

celebrated for his knowledge, outstanding character, and superiority. A man of great courage, lofty morals, vast knowledge, generosity, expertise, qualifications, and mercy—the likes of which is rare in the present world.

I commend him for his lofty courage and persevering efforts in the course of his religion and for his nation. May Allah سُبْحَانَهُ وَتَعَالَىٰ reward him abundantly on my behalf and behalf of my brothers who tread the road of knowledge.

I extend my sincere gratitude and appreciation to the respected brothers in the faculty of research at Mabarrat al-Āl wa al-Aṣḥāb and their chief, the virtuous Shaykh, Muḥammad Sālim al-Khiḍr, a man of admirable resolution and pure qualities. He has a flowing pen and a versant tongue; and is author of voluminous books.

The virtuous Shaykh ʿAlī ibn Ḥamd al-Tamīmī, a man with presence of mind, wittiness, abundant information, and published works; one from whom I have benefitted in many pages of my treatise.

The virtuous Shaykh Badr Muḥammad Bāqir, a man sound in argument, dignified in nature, and vibrant in debate.

The virtuous Shaykh Sā'id Ṣubḥī, who has a neck for persuasive invitation; an exceptional scholar and one who enjoys precedence in proofreading this treatise.

The virtuous Shaykh ʿAlā' Muḥammad ʿAbd al-Ghanī, the final proof-reader of this treatise. A tourist of history, steadfast in the face of adversity, a man with a pure heart and gentleness.

I should not fail to show appreciation to the virtuous Shaykh Usāmah Muḥammad Zuhayr, swift in his efforts in the science of ḥadīth. Similarly, the virtuous Shaykh Ṣalāḥ al-ʿĀmirī, who is brimming with knowledge and filled with understanding. Likewise, all my associates at Mabarrat al-Āl wa al-Aṣḥāb. I appreciate the noble efforts and blessed company of all these individuals.

Finally, if it is binding upon me to gift this treatise to anyone, then I bestow it upon my beloved father, beloved mother, beloved wife, beloved son, and all the brothers at Mabarrat al-Āl wa al-Aṣḥāb; beseeching Allah سُبْحَانَهُوَتَعَالَىٰ to grant us capability and to crown it with acceptance. I also implore Allah سُبْحَانَهُوَتَعَالَىٰ to assist me and them to convey His message and deliver His proof. He is the Patron of this, the Master over it, and All-Powerful over it.

Written by one hopeful of the pardon of his Rabb

Shaykh Aḥmad Sayyid Aḥmad ʿAlī Aḥmad

Definition of Ṣaḥābah, their Rank, and our Duty towards them

Allah سُبْحَانَهُ وَتَعَالَىٰ selected Companions for His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and made them the most excellent Muslim generation and the head of the believing cavalcade. They received the invitation of Islam and carried the trust of *tablīgh* (conveying the message). They traversed the deserts and wastelands with Islam until they conveyed it to the close and distant. In conveying this massive trust, they abandoned worldly possessions and pleasures. They leaped into a path filled with obstacles and impediments, crammed with thorns and steep inclines, and endured the hazards and perils of the road. Finally, they conveyed dīn fresh and pure to all the lands, leaving no stone unturned and sparing no thought or effort which could support in disseminating this dīn. This has made the Muslims unanimously agree to their superiority—we are indebted to them despite the passing of ages and succeeding of generations. [All Muslims agree to their superiority] Except for a few to whom no consideration is given and consensus is not broken because of them. May Allah سُبْحَانَهُ وَتَعَالَىٰ reward the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ magnificently on behalf of Islam and the Muslims.

In the forthcoming lines, the definition of the technical term Ṣaḥābah, lexically and technically, will be discussed; followed by their lofty position and the ummah's duty towards them.

Definition of Ṣaḥābah

Lexical Definition of Ṣaḥābah

Al-Fayrūzābādī says:

Istaṣḥabahū: he invited him to friendship and committed to him.[2]

Al-Jawharī says:

Al-ṣaḥābah with a *fatḥah*: Companions. Originally, it is a *maṣdar* (root word).

Aṣḥabtuhū al-shay': I made a thing his companion.

Istaṣḥabtuhū al-kitāb wa gharuhū: I gave him a book etc.

Everything that is agreeable with another, is its companion. [3]

From the above, it becomes apparent that the root of *ṣaḥiba*, lexically, indicates to emulation and attachment.

Technical Definition of Ṣaḥābah

There are scores of definitions presented by the scholars for the technical term *Ṣaḥābah* or *Ṣaḥābī*. The most common of these are the following:

Imām al-Bukhārī's رَحِمَهُ ٱللَّهُ definition:

من صحب النبي صلى الله عليه وسلم أو رآه من المسلمين فهو من الصحابة

Those Muslims who kept the company of the Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or saw him are among his Companions. [4]

ʿAlī ibn al-Madīnī says:

من صحب النبي صلى الله عليه وسلم أو رآه ولو ساعة من نهار فهو من أصحاب النبي صلى الله عليه وسلم

[2] Al-Fayrūzābādī: *al-Qāmūs al-Muḥīṭ*, vol. 8 pg. 11.
[3] Al-Jawharī: *al-Ṣiḥāḥ*, vol. 1 pg. 161.
[4] Ibn Ḥajar: *Fatḥ al-Bārī*, vol. 7 pg. 4, Dār al-Maʿrifah, Beirut, second print.

The person who kept the company of the Nabī ﷺ or saw him, even for a moment, is from the Companions of the Nabī ﷺ.[5]

Saʿīd ibn al-Musayyab states:

الصحابة لا نعدهم إلا من أقام مع رسول الله صلى الله عليه وسلم سنة أو سنتين وغزا معه غزوة أو غزوتين

We only regard those as Companions who stayed with Rasūlullāh ﷺ for one or two years and fought in one or two battles alongside him.[6]

Al-Wāqidī follows up on what Ibn al-Musayyab says by asserting:

ورأينا أهل العلم يقولون كل من رأى رسول الله صلى الله عليه وسلم وقد أدرك الحلم فأسلم وعقل أمر الدين ورضيه فهو عندنا ممن صحب رسول الله صلى الله عليه وسلم ولو ساعة من نهار.

We see the scholars stating that all those who, after reaching puberty, saw Rasūlullāh ﷺ even for a moment and embraced Islam, understanding what dīn entails and being pleased with the same, are the Companions of Rasūlullāh ﷺ, according to us.[7]

Ḥāfiẓ Ibn Ḥajar supplements the above definition of Saʿīd ibn al-Musayyab by declaring:

[5] Ibid.
[6] Ibn al-Athīr: *Usd al-Ghābah*, vol. 1 pg. 12.
[7] Ibid.

والعمل على خلاف هذا القول لأنهم اتفقوا على عد جمع جم في الصحابة لم يجتمعوا بالنبي صلى الله عليه وسلم إلا في حجة الوداع.

Practice is on something other than this, for they (the scholars) are unanimous upon considering a massive amount of people as Ṣaḥābah who never joined the Nabī ﷺ except at the Farewell Pilgrimage.[8]

The precise and most accurate definition as affirmed by Ḥāfiẓ Ibn Ḥajar is:

وأصح ما وقفت عليه من ذلك؛ أن الصحابي من لقي النبي صلى الله عليه وسلم مؤمنا به ومات على الإسلام.

The most accurate definition I have come across in this regard is that a Ṣaḥābī is one who met the Nabī ﷺ as a believer and passed away as an adherent of Islam.[9]

How is a Ṣaḥābī recognised?

Differentiating a Ṣaḥābī from a non-Ṣaḥābī is not an easy matter. Scholars have written scores of works on this subject. One of the most significant of them probably is *Kitāb al-Istīʿāb* of Ibn ʿAbd al-Barr.

The scholars, may Allah have mercy upon them, have laid down methods and regulations to determine a person being a Ṣaḥābī or not. The methods may be condensed as follows:

[8] *Fatḥ al-Bārī*, vol. 7 pg. 3.
[9] Ibn Hajar: *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 1 pg. 158, Dār al-Kutub al-ʿIlmiyyah, Beirut, second edition, 1415 A.H.

1. His companionship is established through unequivocal *tawātur* (mass transmission). A considerable amount of reports establish that he is from the Companions.
2. Companionship is established for a person through many well-known reports, though falling short of tawātur.
3. It is reported from one of the Ṣaḥābah, and similarly from one of the Tābiʿīn, that a certain person enjoyed companionship. This is based upon the acceptance of one person's pronouncement of someone's integrity and credibility. And this is the preferred view.
4. His companionship is established from his own attestation to the same, when his integrity is confirmed as well as him being of the same era. [10]

Hereunder is a list of principles applicable to all Ṣaḥābah. It is necessary to stipulate these when speaking about them or attempting to mention them in any way. These principles are:

- ❖ All the Ṣaḥābah are credible. It is not permissible to discredit them or to declare any of them unreliable.
- ❖ The Ṣaḥābah are like guiding stars, directing the confused and guiding aright the astray.
- ❖ Whenever Allah سُبْحَانَهُ وَتَعَالَىٰ spoke about the Ṣaḥābah in His Book, He praised them and promised them a handsome recompense. [11]

[10] *Muqaddamat Ibn al-Ṣalāḥ*, pg. 145, 146, published by Maktabat al-Mutanabbī, Cairo.
[11] *Al-Mawsūʿah al-Islāmiyyah al-ʿĀmmah*, prepared by the highest council of Islamic affairs, pg. 845.

The Status and Rank of the Ṣaḥābah

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ enjoy an honourable and lofty rank in the heart of every Muslim. The faith of a Muslim is incomplete without loving them and being pleased with them. A person who criticises any one of them is a hypocrite, deprived of īmān, and fallen from worthiness and consideration.

Every person who recites the Book of Allah سُبْحَانَهُ وَتَعَالَىٰ is compelled to attest to the excellence of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ underscored by the Glorious Qur'ān, revealed from the Most Wise and Praiseworthy. Likewise, he is compelled to acknowledge all the virtues authentically established from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether these virtues are general or specific.

Allah سُبْحَانَهُ وَتَعَالَىٰ has lauded them in his Glorious Book, as a whole, in plenty verses and at many places. Some of these verses are:

1. Allah سُبْحَانَهُ وَتَعَالَىٰ announces:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. [12]

Ibn al-Jawzī elucidates:

وفيمن أُريد بهذه الآية، أربعة أقوال: أحدها: أنهم أهل بدر. والثاني: أنهم المهاجرون. والثالث: جميع الصحابة. والرابع: جميع أمة محمد صلى الله عليه وسلم، نقلت هذه الأقوال كلها عن ابن عباس.

There are four views regarding who is referred to in this verse.

[12] Sūrah Āl ʿImrān: 110.

1. The participants of Badr.

2. The Muhājirīn.

3. All the Ṣaḥābah.

4. The entire ummah of Muḥammad ﷺ.

These interpretations have been reported from Ibn ʿAbbās.[13]

2. Allah سُبْحَانَهُ وَتَعَالَى states:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.[14]

Ibn Kathīr explains:

يخبر تعالى عن رضاه عن السابقين من المهاجرين والأنصار والتابعين لهم بإحسان، ورضاهم عنه بما أعدَّ لهم من جنات النعيم والنعيم المقيم... وقال محمد بن كعب القرظي: مرَّ عمر بن الخطاب برجل يقرأ هذه الآية، {وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ} فأخذ عمر بيده فقال: من أقرأك هذا؟ فقال: أُبي بن كعب، فقال: لا تفارقني حتى أذهب بك إليه، فلما جاءه قال عمر: أنت أقرأت هذا هذه الآية هكذا؟ قال: نعم. قال: وسمعتها من رسول الله صلى الله عليه وسلم؟ قال: نعم. قال: لقد كنت أرى أنَّا رفعنا رفعة لا يبلغها أحد بعدنا، فقال أُبي:

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[13] Ibn al-Jawzī: *Zād al-Masīr fī ʿIlm al-Tafsīr*, vol. 2 pg. 16, Dār al-Fikr, Beirut, first edition, 1407 A.H.

[14] Sūrah al-Tawbah: 100.

تصديق هذه الآية في أول سورة الجمعة: {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

فيا ويل من أبغضهم أو سبَّهم أو أبغض أو سبَّ بعضهم.

Allah سُبْحَانَهُ وَتَعَالَىٰ notifies of His pleasure with the forerunners among the Muhājirīn and the Anṣār and those who followed them with good conduct and their happiness with Him owing to the Gardens of Bliss and the everlasting enjoyment which He has prepared for them.

Muḥammad ibn Kaʿb al-Quraẓī reports: ʿUmar ibn al-Khaṭṭāb passed by a man who was reciting this verse: *And the first forerunners [in the faith] among the Muhājirīn and the Anṣār.*

ʿUmar took him by the hand and asked, "Who taught you to recite this?"

"Ubay ibn Kaʿb," replied the man.

ʿUmar said, "Do not go away until I take you to him."

When they arrived at Ubay's presence, ʿUmar asked, "Are you responsible for teaching this man to recite this verse in this manner?"

"Yes," Ubay replied.

"And you heard it from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

"Yes."

ʿUmar remarked, "I always believed that we were exalted to such a rank which no one after us can reach."

Ubay added, "The corroboration for this verse appears in the beginning of Sūrah al-Jumuʿah: *And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.* [15]"

[Ibn Kathīr continues:] Destruction to the one who harbours enmity for them, or curses them, or hates and vilifies any of them." [16]

3. Allah سُبْحَانَهُوَتَعَالَىٰ announces:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًاۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrāh. And their description in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. [17]

Ibn Kathīr explains:

فالصحابة رضي الله عنهم خلصت نياتهم وحسنت أعمالهم فكل من نظر إليهم أعجبوه في سمتهم وهديهم. وقال مالك رحمه الله: بلغني أن النصارى كانوا إذا رأوا الصحابة الذين فتحوا

[15] Sūrah al-Jumuʿah: 3.
[16] *Tafsīr Ibn Kathīr*, vol. 2 pg. 398, Dār al-Maʿrifah, Beirut, 1412 A.H.
[17] Sūrah al-Fatḥ: 29

الشام يقولون: واللهِ لهؤلاء خير من الحواريين فيما بلغنا، وصدقوا في ذلك فإن هذه الأمة معظمة في الكتب المتقدمة، وأعظمها وأفضلها أصحاب رسول الله صلى الله عليه وسلم.

The Ṣaḥābah had pure intentions and outstanding actions. Whoever looks at them is delighted by their mannerism and guidance.

Mālik says, "It has reached me that when the Christians would see the Ṣaḥābah who conquered Shām, they would say, 'By Allah, these men are superior to the *Ḥawāriyyīn* (Companions of ʿĪsā عَلَيْهِ ٱلسَّلَامُ), according to the reports that reached us.'"

They are true in this declaration for this ummah is spoken highly of in the previous scriptures. The most excellent and superior companions are the Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[18]

The Sunnah is replete with traditions highlighting the excellence of the Ṣaḥābah and praising them. Some narrations are:

Al-Bukhārī reports through his chain up to the Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ who declared:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم.

The best people are those of my era, then those who follow them, then those who follow them.[19]

Muslim narrates through his chain from Abū Burdah from his father (Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ ٱللَّهُ عَنْهُ) who reports:

[18] *Tafsīr Ibn Kathīr*, vol. 4 pg. 219.
[19] *Ṣaḥīḥ al-Bukhārī*, book on heart-softening reports, chapter on caution of worldly glamour, Ḥadīth: 6065.

صلينا المغرب مع رسول الله صلى الله عليه وسلم. ثم قلنا: لو جلسنا حتى نصلي معه العشاء! قال فجلسنا. فخرج علينا. فقال "ما زلتم ههنا؟ " قلنا: يا رسول الله! صلينا معك المغرب. ثم قلنا: نجلس حتى نصلي معك العشاء. قال "أحسنتم أو أصبتم" قال فرفع رأسه إلى السماء. وكان كثيرا مما يرفع رأسه إلى السماء. فقال "النجوم أمنة للسماء. فإذا ذهبت النجوم أتى السماء ما توعد. وأنا أمنة لأصحابي. فإذا ذهبت أتى أصحابي ما يوعدون. وأصحابي أمنة لأمتي. فإذا ذهب أصحابي أتى أمتي ما يوعدون".

We performed Maghrib with Rasūlullāh ﷺ. We then suggested, “Why don’t we wait and perform ʿIshā’ with him.” So we sat and waited. Rasūlullāh ﷺ came out to us and asked, “Have you been here all this while?”

We explained, “O Messenger of Allah, we prayed Maghrib with you. We then thought we will sit and wait until we pray ʿIshā’ with you.”

Rasūlullāh ﷺ said, “You have done well.”

He then raised his gaze towards the sky—and he would often raise his gaze towards the sky—and said, ‘The stars are a protection for the sky. When the stars disappear, what the sky was promised will approach. I am a protection for my Companions. When I leave, what my Companions were promised will come. My Companions are a protection for my ummah. When my Companions leave, what my ummah was promised will come. [20]

Al-Bukhārī and Muslim report that Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه relates the command of Rasūlullāh ﷺ:

[20] *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on mention that the survival of the Nabī is protection for his Companions, Ḥadīth: 2531.

لا تسبوا أصحابي، فلو أن أحدكم أنفق مثل أحد ذهبا، ما بلغ مد أحدهم ولا نصيفه.

> Do not revile my Companions. By the Being in whose Hand lies my soul, if one of you must spend gold equivalent to Mount Uḥud, it would not reach their *mudd*[21] or even half of it. [22]

These texts and narrations testify that the Ṣaḥābah of Rasūlullāh ﷺ are the cream of this ummah with the purest of hearts. Every virtue this ummah holds exclusively, the Ṣaḥābah are the most deserving of that virtue for they are the direct addressees and first recipients. Those who come after them are their followers in this matter.

Duty of the Ummah towards the Ṣaḥābah

Our duty towards the Companions of Rasūlullāh ﷺ may be concisely condensed in the following points.

- ❖ The compulsion to love them, revere them, and praise them.
- ❖ The compulsion of an ingenuous testimony that the generation of Ṣaḥābah are the most superior generation of this ummah, in fact the most superior generation of the world.
- ❖ The compulsion to believe that in the understanding of dīn, with the mindset of the *Salaf* (pious predecessors) and according to the reports of the Ṣaḥābah, lies safety for the ummah from innovations, misguidance, and fitan.
- ❖ To participate according to one's capability in praising them and enlivening their biographies and life stories.

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[21] A measurement of volume equivalent to approximately 750ml.

[22] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the Nabī's statement: had I taken a bosom friend, Ḥadīth: 3470; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the prohibition of reviling the Ṣaḥābah, Ḥadīth: 2541.

- ❖ Defending them against those who degrade them or try to harm them or defame any of them.
- ❖ To plant their love in the hearts of the young so the young develop with it. This will ensure that the Ṣaḥābah's rank will never be insignificant in their hearts.

This is simply the tip of the iceberg of our duties towards the Ṣaḥābah of Rasūlullāh ﷺ—who were sincere to him in their companionship and sacrificed the most valuable of their possessions in the path of Islam. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them all.

Centre of Discussion and Study

This study is centred around the ten individuals promised Jannah. Allah سُبْحَانَهُ وَتَعَالَىٰ had selected the worthiest of men for the companionship of His Messenger ﷺ. He endowed them with magnificent excellences. Their ranks and positions of superiority are diverse according to these excellences. The Ten Promised Jannah hold the grandest virtue and rank. Those whose sacrifices are the greatest and who appear at the head of this grand generation are these Ten Promised Jannah. These ten individuals are:

1. Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ
2. ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ
3. ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ
4. ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ
5. Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ
6. Ṭalḥah ibn ʿUbayd Allah رَضِيَ اللَّهُ عَنْهُ
7. Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ
8. ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ
9. Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ
10. Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ

These ten distinguished individuals illuminated the pages of Islamic history. By their sincerity and jihād alongside Rasūlullāh ﷺ, they have set the most superb and beautiful record possible for any Muslim desirous of his dīn and ummah.

The scope of our discussion will not go beyond these ten individuals. We will discuss their biographies, noble lives, the most prominent of their qualities, their specialities, their character, and their virtues. Coupled with this, we will shed some light on the key to each of their personalities and what distinguishes them from others; the aspect which secured glad tidings of the Garden of Bliss from the Grand Sovereign سُبْحَانَهُ وَتَعَالَى via His honoured Messenger ﷺ.

Furthermore, our treatise will cover the reason they are deserving of being guaranteed Jannah. In this way, we have intended to defend these distinguished individuals from those who defame them, or any one of them. At the same time, we wish to enliven their legacy to encourage those after them to emulate them.

The Ḥadīth of the Ten:

Abū Dāwūd reports through his chain from ʿAbd al-Raḥmān ibn al-Akhnas:

أنه كان في المسجد فذكر رجل عليا عليه السلام فقام سعيد بن زيد فقال: أشهد على رسول الله صلى الله عليه وسلم أني سمعته وهو يقول: «عشرة في الجنة؛ النبي في الجنة، وأبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، وطلحة في الجنة، والزبير بن العوام في الجنة، وسعد بن مالك في الجنة، وعبد الرحمن بن عوف في الجنة، ولو شئت لسميت العاشر» قال: فقالوا: من هو؟ فسكت. قال: فقالوا: من هو؟ فقال: هو «سعيد بن زيد».

He was in the Masjid when a person spoke about ʿAlī رَضِيَ اللَّهُ عَنْهُ. Hearing this, Saʿīd ibn Zayd stood up and pronounced, "I bear witness that I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: 'Ten individuals are in Jannah. The Nabī is in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr ibn al-ʿAwwām is in Jannah. Saʿd ibn Mālik—referring to Saʿd ibn Abī Waqqāṣ since Abū Waqqāṣ's name is Mālik—is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah.' If I wanted, I would have named the tenth."

The narrator[23] says: They asked, "Who is it?"

He remained silent.

They asked again, "Who is he?"

He said, "He is Saʿīd ibn Zayd." [24]

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in

[23] The narrator of the ḥadīth from Saʿīd ibn Zayd who is ʿAbd al-Raḥmān ibn al-Akhnas.

[24] *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā', Ḥadīth: 4649. Al-Albānī classified it as ṣaḥīḥ. (*Al-Ṣaḥīḥah*, vol. 3 pg. 419.) *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748; *Sunan Ibn Mājah*, virtues of the ten, Ḥadīth: 133; al-Nasa'ī: *al-Sunan al-Kubrā*, book on virtues, chapter on the merits of Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 8195; *Ṣaḥīḥ Ibn Ḥibbān*, his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. And Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah."[25]

Narrations make it clear that this glad tiding for the ten was announced above Mount Ḥirā' in Makkah in the beginning stages of the Daʿwah. Imām Aḥmad ibn Ḥambal documents the following narration through his chain from Sayyidunā Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl رَضِيَ اللَّهُ عَنْهُ:

أشهد أن عليًّا من أهِل الجنة، قلت: وما ذاك؟ قال: هو في التسعة، ولو شئت أن أسمَي العاشر سميته، قال: اهتزَّ حِراءٌ، فقال رسول الله صلى الله عليه وسلم: "اثْبُتْ حراءٌ، فإنه ليس عليك إلا نبي أو صدّيق أو شهيد"، قال: رسول الله صلى الله عليه وسلم، وأبو بكر، وعمر، وعليّ، وعثمان، وَطلحة، والزبير، وعبد الرحمن بن عوف، وسعد، وأنا، يعني سعيداً نفسه.

Saʿīd said: "I testify that ʿAlī رَضِيَ اللَّهُ عَنْهُ is from the inhabitants of Jannah."

I asked, "How is that?"

He said, "He is among the nine. Had I wanted to name the tenth, I would have."

He went on to explain, "Ḥirā' shook so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed, 'Remain firm, Ḥirā', for only a nabī, a ṣiddīq, or a martyr is standing upon you.'

[25] *Musnad Aḥmad*, Ḥadīth: 1675. Shuʿayb comments, "Its isnād is strong according to the standards of Muslim." *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747. Al-Albānī classified it ṣaḥīḥ. Al-Nasa'ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ Ibn Ḥibbān*, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

He[26] then listed them: Rasūlullāh ﷺ, Abū Bakr, ʿUmar, ʿAlī, ʿUthmān, Ṭalḥah, Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd and I i.e. Saʿīd himself."[27]

Regarding this testimony, ʿAbd Allah ibn Aḥmad ibn Ḥambal reports the dialogue between him and his father:

سألت أبي رحمه الله عن الشهادة لأبي بكر وعمر، هما في الجنة؟ قال: نعم... وكذلك أصحاب النبي التسعة... وقال النبي صلى الله عليه وسلم: "أهل الجنة عشرون ومائة صف، ثمانون منها من أمتي". فإذا لم يكن أصحاب النبي صلى الله عليه وسلم فمن يكون؟

I asked my father about the guarantee in favour of Abū Bakr and ʿUmar of them being inhabitants of Jannah. He added, "Similarly, the nine Companions of the Nabī ﷺ (are also in Jannah). The Nabī ﷺ affirmed, 'The inhabitants of Jannah fill 120 rows, 80 of those are from my ummah.'[28]

He added: When the Companions of Rasūlullāh ﷺ are not included in these 80 rows, then who will be included?[29]

Others besides Sayyidunā Saʿīd ibn Zayd رضي الله عنه have transmitted this guarantee from the Nabī ﷺ including ʿUthmān ibn ʿAffān[30],

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[26] The individual who makes this statement is Saʿīd ibn Zayd, with indication of his statement thereafter, "And I." In one narration, the narrator who reports from him, ʿAbd Allah ibn Ẓālim, asked him, "Who are they?"

[27] *Musnad Aḥmad*, Musnad of the ten promised Jannah, Musnad Saʿīd ibn Zayd, Ḥadīth: 1645.

[28] *Musnad Aḥmad*, the remainder of the Musnads of the Anṣār, Musnad Buraydah al-Aslamī, Ḥadīth: 23328.

[29] *Tārīkh Dimashq*, vol. 23 pg. 58, Ḥadīth: 4887, the letter sīn, Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl.

[30] *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ʿUthmān ibn ʿAffān, Ḥadīth: 3699.

ʿAbd al-Raḥmān ibn ʿAwf[31], ʿAbd Allah ibn ʿAbbās[32], ʿAbd Allah ibn ʿUmar[33], Abū Hurayrah[34], and Buraydah al- Aslamī[35] رَضِيَ اللَّهُ عَنْهُمْ.

They have been assured Jannah since they are from the forerunners, the Muhājirīn, and the *mujāhidīn* (warriors). They witnessed Badr, Bayʿat al-Riḍwān, and all other campaigns. They sacrificed the cream of their assets, their lives and souls, their wealth and family, as well as their homelands seeking the countenance of Allah, the Benevolent, making their efforts solely for Allah's سُبْحَانَهُ وَتَعَالَى pleasure.

They were guaranteed Jannah owing to their lofty rank in the sight of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Saʿīd ibn Jubayr says:

كان مقام أبي بكر وعمر وعثمان وعلي وطلحة والزبير وسعد وعبد الرحمن بن عوف وسعيد بن زيد بن عمرو بن نفيل واحدا، كانوا أمام رسول الله صلى الله عليه وسلم في القتال وخلفه في الصلاة في الصف، وليس لأحد من المهاجرين والأنصار يقوم مقام أحد منهم غاب أم شهد.

The rank of Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Saʿd, Saʿīd, Ṭalḥah, Zubayr, and ʿAbd al-Raḥmān ibn ʿAwf with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was one and the same. They were in front of him on the battlefield and behind him in ṣalāh in the Masjid. None of the other Muhājirīn and Anṣār had the privilege to take their position, whether they were present or absent. [36]

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[31] *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4883.
[32] *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4884.
[33] *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4885.
[34] *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 2417.
[35] *Musnad Aḥmad*, Musnad of the Anṣār, ḥadīth of Buraydah al-Aslamī, Ḥadīth: 23324.
[36] *Tārīkh Dimashq*, vol. 23 pg. 59, the letter sīn, Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl; *Usd al-Ghābah*, pg. 445, Biography: 2076.

At this point, it is necessary to draw attention to something of utmost importance. The aḥādīth of the Ten Promised Jannah neither explicitly nor implicitly infer that others besides them will not enter Jannah, since they contain no restriction or limitation.

The aḥādīth on the Ten do not restrict the entry of Jannah to these ten individuals, to the exclusion of all others. They only indicate that the ten who have been mentioned specifically are from amongst the inhabitants of Jannah. This is an honour for them, a congratulations to their efforts, and a recompense for their sincerity towards Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The above assertion is borne out by the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has guaranteed others Jannah as well.

Just as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guaranteed Jannah for the ten, he promised the same to the participants of Badr. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced—in the incident of Sayyidunā Ḥāṭib ibn Abī Balta'ah رَضِيَ اللَّهُ عَنْهُ which is related by Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.

إنه قد شهد بدرا، وما يدريك لعل الله أن يكون قد اطلع على أهل بدر فقال: اعملوا ما شئتم فقد غفرت لكم.

> He has indeed witnessed Badr. What do you know? Perhaps Allah glanced at the participants of Badr and proclaimed, "Do as you please, for I have certainly forgiven you!" [37]

[37] *Ṣaḥīḥ al-Bukhārī*, book on jihād and expeditions, book on the spy, Ḥadīth: 3007, 3081, 3983, 4274, 6259, 6939; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ḥāṭib ibn Abī Balta'ah and the participants of Badr, Ḥadīth: 2494.

Likewise, the participants of Bayʿat al-Riḍwān were assured Jannah. This is established in a report from Prophet ﷺ, the truthful who does not speak of his own desires:

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

It is not but a revelation revealed. [38]

It is documented in *Sunan Abī Dāwūd* on the authority of Sayyidunā Jābir رضي الله عنه that Rasūlullāh ﷺ affirmed:

لا يدخل النار أحد ممن بايع تحت الشجرة.

None of those who pledged allegiance beneath the tree will enter Hell. [39]

Likewise, glad tidings of Jannah were sounded in favour of Sayyidunā Jaʿfar, Sayyidunā Ḥasan, Sayyidunā Ḥusayn, Sayyidah Rumayṣā' the wife of Sayyidunā Abū Ṭalḥah, Sayyidunā Bilāl, and scores of other Companions رضي الله عنهم.

For example, Sayyidunā Ḥudhayfah رضي الله عنه reports the declaration of Rasūlullāh ﷺ and the narration is documented in *Sunan al-Tirmidhī*:

الحسن والحسين سيدا شباب أهل الجنة.

Ḥasan and Ḥusayn are the leader of the youth of Jannah. [40]

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[38] Sūrah al-Najm: 4.

[39] *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā', Ḥadīth: 4653; *Sunan al-Tirmidhī*, book on merits, chapter on the virtue of one who pledged beneath the tree, Ḥadīth: 3860. Al-Tirmidhī commented, "Ḥadīth is ḥasan ṣaḥīḥ." Al-Albānī labelled it ṣaḥīḥ.

[40] *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of Ḥasan and Ḥusayn, Ḥadīth: 3781.

Ibn Ḥibbān reports from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who in turn recalls that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

أريت جعفرا ملكا يطير بجناحيه في الجنة.

I saw in my dream Jaʿfar as an angel flying with two wings in Jannah.[41]

The report of Sayyidunā Jābir ibn ʿAbd Allah رَضِيَ اللَّهُ عَنْهُ is reproduced in *Ṣaḥīḥ al-Bukhārī* in which mention is made that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained:

رأيتني دخلت الجنة، فإذا أنا بالرميصاء، امرأة أبي طلحة، وسمعت خشفة، فقلت: من هذا؟ فقال: هذا بلال، ورأيت قصرا بفنائه جارية، فقلت: لمن هذا؟ فقال: لعمر فأردت أن أدخله فأنظر إليه، فذكرت غيرتك فقال عمر: بأمي وأبي يا رسول الله، أعليك أغار.

I saw myself (in a dream) entering Jannah. Suddenly, I was standing before Rumayṣā'[42], the wife of Abū Ṭalḥah.

I then heard footsteps[43] so I asked, "Who is it?"

He replied, "This is Bilāl."

Thereafter, I saw a palace, in the courtyard of which was a young girl, so I enquired, "Who does this belong to?"

"'Umar," they replied.

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[41] *Ṣaḥīḥ Ibn Ḥibbān*, his telling of the virtues of the Ṣaḥābah, male and female, Ḥadīth: 7047. Shaykh Shuʿayb graded it as ṣaḥīḥ.

[42] It is said: al-Ghumayṣā'. Umm Sulaym bint Milḥān, the mother of Anas ibn Mālik al-Anṣāriyyah. (*Al-Iṣābah*, pg. 1809, Biography: 12734, agnomens of women, the letter sīn, Umm Sulaym bint Milḥān.)

[43] *Al-khashaf*: sound and movement. (Lisān al-ʿArab, vol. 9 pg. 71.)

I wanted to enter and view it, but I recalled your protective jealousy.

ʿUmar submitted, "May my parents be sacrificed, O Messenger of Allah! Would I display jealousy towards you?" [44]

Most likely, we at Mabarrat al-Āl wa al-Aṣḥāb will publish a book about those distinguished personalities who have been assured Jannah, besides the ten. Almost certainly, very soon will this come into existence, by the assistance and ability given by Allah سُبْحَانَهُوَتَعَالَى.[45]

Then why the Speciality?

From the wisdom of Allah سُبْحَانَهُوَتَعَالَى is He conferring distinction upon some of His creation, as Allah سُبْحَانَهُوَتَعَالَى Himself declares:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.[46]

This distinction is divided into two types, without a third.[47] A distinction from the side of Allah سُبْحَانَهُوَتَعَالَى without any action from the side of the beneficiary. Or a distinction as a reward from Allah سُبْحَانَهُوَتَعَالَى owing to an action by the beneficiary. With regards to the first, the entire creation enjoy this; humans, animals, and inanimate objects. For example, the distinction of the angels being the first creation, the superiority of the Ambiyā' over the entire humankind

[44] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3476.
[45] By the grace of Allah, this book was completed and also translated into English. It can be found on www.mahajjah.com with the title Those Promised Jannah.
[46] Sūrah al-Qaṣaṣ: 68.
[47] Ibn Ḥazam: *al-Fiṣal fī al-Milal wa al-Ahwā' wa al-Niḥal*, vol. 4 pg. 91, discussion on the reasons of virtue and degrees of excellence among the Ṣaḥābah.

and jinn, the significance of Makkah over all other cities, the worth of Madīnah after Makkah over other cities, the virtue of the Masājid over other places on earth, the distinction of the Black Stone over other stones, the excellence of the month of Ramaḍān over other months, the virtue of the Day of Jumuʿah, the Day of ʿArafah, the Day of ʿĀshūrā', and the first ten days of Dhū al-Ḥijjah over the rest of the days, the superiority of the Night of Qadr over all other nights, the value of Farḍ Ṣalāh over voluntary prayer, the virtue of Ṣalāt al-ʿAṣr and Ṣalāt al-Fajr over the other prayers, and the importance of some adhkār over others. This is virtue of pure selection, without any action. As regards distinction as a recompense of an action, then it is definitely confined to the living creation, viz. the angels, humans, and jinn. This distinction is of many types.

A. Excellence by quantity: i.e. excessive worship, jihād, abundance of charity, etc. People are diverse in this aspect, as reported about two men who embraced Islam and emigrated during the lifetime of Rasūlullāh ﷺ. One of them was martyred while the other lived on for another year and then passed away on his bed (i.e. not as a martyr). Sayyidunā Ṭalḥah ibn ʿUbayd Allah رضي الله عنه saw the one who passed away later in a superior place to the martyr. Next morning, Sayyidunā Ṭalḥah رضي الله عنه began narrating his dream to people who were amazed by it. News of this reached the ears of Rasūlullāh ﷺ who remarked, "Why are you amazed at this?"

"O Messenger of Allah," they explained, "the first man strived harder and was martyred, yet the second entered Jannah before him?"

Rasūlullāh ﷺ enquired, "Has the second not lived an additional year after the first?"

"Definitely,"

"He witnessed another Ramaḍān and fasted and performed countless sajdahs in the year," Rasūlullāh ﷺ said.

Rasūlullāh ﷺ then affirmed, "Between them is the space wider than the sky and earth." [48]

In this case, the virtue of the second over the first is owing to the larger quantity of his actions.

B. Excellence by quality: by sincerity and dedication. For example, two men perform actions. One carries out the action fulfilling all its rights and etiquettes, without deficiency or addition; while the other falls short in some of the etiquette and sunan of the action, although he does not omit a single farḍ. Or one of them steers clear from major sins while the other is involved in some sins. The first will enjoy superiority over the second due to the quality of his action.

C. Excellence by time: as stated by Allah سُبْحَانَهُ وَتَعَالَىٰ

﴿لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted. [49]

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports:

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[48] *Sunan Ibn Mājah*, book on dreams, chapter on interpretation of dreams, Ḥadīth: 3925.

[49] Sūrah al-Ḥadīd: 10.

كان بين خالد بن الوليد، وبين عبد الرحمن بن عوف كلام، فقال خالد لعبد الرحمن: تستطيلون علينا بأيام سبقتمونا بها! فبلغنا أن ذلك ذكر للنبي صلى الله عليه وسلم، فقال: " دعوا لي أصحابي، فوالذي نفسي بيده، لو أنفقتم مثل أحد – أو مثل الجبال – ذهبا، ما بلغتم أعمالهم ".

Khālid ibn al-Walīd and ʿAbd al-Raḥmān ibn ʿAwf had a skirmish. Khālid submitted in front of ʿAbd al-Raḥmān, "You display superiority to us owing to a couple of days you surpassed us by."

It reached us that this was mentioned to the Nabī ﷺ who commented, "Spare my Companions! By the Being in whose Hand lies my life, had you spent gold equal to Mount Uḥud or equal to mountains, you will not reach their actions."[50]

D. Excellence by Place

Example: Rasūlullāh ﷺ announced:

صلاة في مسجدي هذا خير من ألف صلاة في غيره من المساجد إلا المسجد الحرام.

A ṣalāh in this Masjid of mine is superior to 1000 ṣalāhs in other Masājid besides al-Masjid al-Ḥarām. [51]

E. Excellence by Attribution

Examples: Ṣalāh behind Rasūlullāh ﷺ, jihād with him, and daʿwah in his presence. Those who joined in these affairs with

[50] *Musnad Aḥmad*, Musnad Anas ibn Mālik, Ḥadīth: 13848.

[51] *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the virtue of ṣalāh in the Masjids of Makkah and Madīnah, Ḥadīth: 1394; *Ṣaḥīḥ al-Bukhārī*, chapter on voluntary actions, the virtue of ṣalāh in the Masjid of Makkah and Madīnah, Ḥadīth: 1133. The wording is Muslim's.

sincere īmān are undoubtedly superior to others. Keeping this in mind, when ʿAbd Allah ibn al-Mubārak رَحِمَهُ ٱللَّهُ was asked whether Sayyidunā Muʿāwiyah رَضِيَ ٱللَّهُ عَنْهُ or ʿUmar ibn ʿAbd al-ʿAzīz was superior in his sight, he answered:

لتراب في منخري معاوية مع رسول الله صلى الله عليه وسلم خير أو أفضل من عمر بن عبدالعزيز.

The dust in the nose of Muʿāwiyah alongside Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is better and greater than ʿUmar ibn ʿAbd al-ʿAzīz.

A person posed the same question to Muʿāfā ibn ʿImrān[52] who became furious at the question and declared:

يوم من معاوية أفضل من عمر بن عبد العزيز.

A single day of Muʿāwiyah's is greater than ʿUmar ibn ʿAbd al-ʿAzīz.

He then turned to the man and said:

تجعل رجلا من أصحاب محمد صلى الله عليه وسلم مثل رجل من التابعين.

You are equating a Companion of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ with a man from the Tābiʿīn? [53]

The Companions of the Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gathered all these excellences, excellence by quantity, quality, time, place, and attribution. And the Ten Promised Jannah رَضِيَ ٱللَّهُ عَنْهُمْ collected all of these to the next level. They are the forerunners to Islam; they are the first Emigrants; they

[52] Muʿāfā ibn ʿImrān ibn Nufayl ibn Jābir ibn Jabalah: the Imām, the Shaykh of Islam, the sapphire of the scholars, Abū Masʿūd al-Azdī al-Mawṣilī. (d. 185, 186, or 184 A.H.) (*Al-Siyar*, vol. 9 pg. 80, Biography: 23.)

[53] *Tārīkh Dimashq*, vol. 62 pg. 142 – 143, Ḥadīth: 13536; *al-Sīrah al-Nabawiyyah*, the letter mīm, Muʿāwiyah ibn Abī Sufyān.

are the Heroes and Conquerors. They are the practicing scholars, the sincere and devoted, the spiritual leaders. They adopted the company of Rasūlullāh ﷺ and were genuine in their companionship. Their biographies serve as models for those after them. They piloted the multitudes of Muslims in knowledge, action, and spirituality. Their era was the most glorious era of Islam. In fact, Rasūlullāh ﷺ guaranteeing the Ten Jannah is among the evidences of his Nubuwwah. This is because they remained upon Islam; none of them apostatized after Rasūlullāh's ﷺ demise. They were the leaders after him for the rest of the Ṣaḥābah; leave alone ordinary people of the same era and subsequent eras. They are the cream of the Quraysh, the best of the early Muhājirīn, the most superior of the participants of Badr, the greatest of the men [who pledge allegiance] beneath the tree, and the chiefs of this ummah in this world and the Hereafter.

Abū Bakr ibn Abī Dāwūd[54] composed the following couplets:

وقل: إن خير الناس بعد محمد	وزيراه قدما ثم عثمان الأرجح
ورابعهم خير البرية بعدهم	علي حليف الخير بالخير منجح
وإنهم والرهط لا ريب فيهم	على نجب الفردوس في الخلد تسرح
سعيد وسعد وابن عوف وطلحة	وعامر فهر والزبير الممدح

Declare that the greatest people after Muḥammad,

Are his two viziers, who enjoy precedence. Then ʿUthmān the favourite.

The fourth of them, the best of creation after them is

[54] Abū Bakr ʿAbd Allah ibn Sulaymān ibn al-Ashʿath: the muḥaddith of Baghdād, son of Imām Abū Dāwūd al-Sijistānī. (d. 310 A.H.) (*Al-Siyar*, vol. 13 pg. 221, Biography: 118.)

ʿAlī, the ally of goodness, with graciousness was he successful.

They are the group, undoubtedly,

Proceeding without restraint in the excellent Firdaws till eternity.

As well as Saʿīd, Saʿd, Ibn ʿAwf, Ṭalḥah

ʿĀmir Fihr, and Zubayr the praised. [55]

Al-Rayāshī recited for a man of Quraysh:

أيا سائلي عن خيار العباد	صادفت ذا العلم والخبره
خيار العباد جميعا قريش	وخير قريش ذوو الهجره
وخير ذوي الهجرة السابقون	ثمانية وحدهم نصره
علي وعثمان ثم الزبير	وطلحة واثنان من زهره
وبران قد جاورا أحمدا	وجاور قبرهما قبره
فمن كان بعدهم فاخرا	فلا يذكرن بعدهم فخره

O questioner about the elite bondsmen!

You have run into one, knowledgeable and well-informed.

The elite bondsmen are the Quraysh.

And the cream of Quraysh are the Emigrants.

The best of the Emigrants are the forerunners.

Eight individuals who helped him independently.

[55] Ḥāfiẓ al-Dhahabī: *Kitāb al-ʿUluw li al-ʿAlī al-Ghaffār*, vol. 1 pg. 210. He reproduced the poem through his chain till Ibn Abī Dāwūd. In the second couplet, the word *mumannaḥ* (favoured) appears instead of *munajjaḥ* (successful) and *bi al-nūr* (with light) appears instead of *fī al-khuld* (for eternity) in the third couplet.

ʿAlī, ʿUthmān, then Zubayr,

Ṭalḥah and two persons from the (Banū) Zuhrah.

Finally, two righteous men who were neighbours of Aḥmad.

And their graves are adjacent to his.

If anyone wishes to boast hereafter,

Should never boast over them[56]

There you have it, a brief introduction to our topic of discussion. In the forthcoming pages, we will present the biographies and accounts of the Ten Promised Jannah. They were men with pure hearts, purified souls, and lofty ranks. They sacrificed their invaluable lives and the best of their wealth so the Word of Allah spreads across the length and breadth of the earth and the near and distant hear the call. To the extent that they gave life to dead hearts, they opened blind eyes, and made deaf ears hear. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them all.

We begin our treatise on the Ten Promised Jannah with the first of them, the most superior individual, and the closest to the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: hearken! It is Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

[56] *Tārīkh Dimashq*, vol. 25 pg. 107.

Sayyidunā Abū Bakr al-Ṣiddīq

The Companion in the Cave and the Comrade on Journeys

Certainly, he is *al-Ṣiddīq* (the truthful), Abū Bakr رَضِيَ اللَّهُ عَنْهُ, the most virtuous, the most beloved, and the closest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is the mine of guidance and belief, the Companion in the cave, and the comrade in travels. He was extremely emotional and would tear easily, charitable during travels, whether in public or in private.

Name & Lineage

Perhaps it is commendable to point out that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and his other comrades from the ten are from the progeny of ʿAdnān, who in turn is from the progeny of Sayyidunā Ismāʿīl ibn Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. He is a Qurashī, and a Tamīmī.

There are two views regarding his name: ʿAbd Allāh and ʿAtīq. Most likely, ʿAtīq is his title, rather than his name.

Ibn ʿAsākir says:

عبدالله ويقال: عتيق بن عثمان بن قحافة بن عامر بن عمرو بن كعب بن سعيد بن تيم بن مرة بن كعب بن لؤي.

ʿAbd Allāh—and it is said: ʿAtīq—ibn ʿUthmān ibn Quḥāfah ibn ʿĀmir ibn ʿAmr ibn Kaʿb ibn Saʿīd ibn Taym ibn Murrah ibn Kaʿb ibn Lu'ayy.[57]

He is Abū Bakr al-Ṣiddīq. His name is ʿAbd Allāh, the son of Abū Quḥāfah whose name is ʿUthmān ibn ʿĀmir ibn ʿAmr ibn Kaʿb ibn Saʿīd ibn Taym ibn Murrah. It is also suggested that his name was ʿAbd al-Kaʿbah which Rasūlullāh ﷺ changed to ʿAbd Allāh.[58]

It is clear from the above that Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه father was ʿUthmān ibn ʿĀmir ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah, and his agnomen was Abū Quḥāfah.

His mother is Umm al-Khayr. Her name is Salmā bint Ṣakhr ibn ʿĀmir ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah.[59]

It is suggested that her name was Laylā bint Ṣakhr. Ibn al-Athīr mentions that she is the cousin of Abū Quḥāfah.[60]

Birth

There are few views regarding the birth of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. The preferred view is that he was born 3 years after the Year of the Elephant.[61]

The strong family connection between al-Ṣiddīq رضي الله عنه and Rasūlullāh ﷺ is apparent from his lineage that just passed. His ancestry meets with Rasūlullāh ﷺ from the side of both his father and mother; their common ancestor being Murrah.

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[57] *Tārīkh Dimashq*, vol. 3 pg. 30.
[58] *Usd al-Ghābah*, vol. 3 pg. 205.
[59] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 169; *Ṭabaqāt Khalīfah ibn Khayyāṭ*, pg. 48.
[60] *Usd al-Ghābah*, vol. 3 pg. 205.
[61] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 202.

Agnomen

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is better known by his agnomen, Abū Bakr. Abū Bakr is taken from bakr which refers to a young camel, implying that he appeared youthful among people. Its feminine is bakrah and plural is bakkārah or abkur.[62]

Titles

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is identified with a few titles which he was called with, either in his childhood or after his Islam and close companionship with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Among these titles are:

1. Al-ʿAtīq (The Emancipated)

It is a title with which Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is known. Ibn Ḥajar has mentioned in *al-Fatḥ* some reasons why he was called ʿAtīq. He listed among them: due to the fact that none of his ancestors were blameworthy, or due to his precedence in goodness and towards Islam, or due to his good character, or that no child of his mother's survived, so when he was born, she presented him at the Kaʿbah and submitted, "O Allah, this is Your freed one from death," or due to the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him glad tidings that Allah سُبْحَانَهُ وَتَعَالَى emancipated him from the Fire.[63]

2. Al-Ṣiddīq (The Truthful)

This is the most famous title of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. It is commonly attached to his agnomen and read: Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

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[62] Ibn al-Athīr: *Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 1 pg. 149; al-Rāzī: *Mukhtār al-Ṣiḥāḥ*, pg. 39.
[63] *Fatḥ al-Bārī*, vol. 7 pg. 7.

He was titled al-Ṣiddīq owing to his ample affirmation of the words of Rasūlullāh ﷺ. In this regard, Umm al-Mu'minīn Sayyidah ʿĀ'ishah رضي الله عنها reports:

لما أسري بالنبي صلى الله عليه وآله وسلم إلى المسجد الأقصى أصبح يتحدث الناس بذلك فارتد ناس ممن كانوا آمنوا به وصدقوه وسعوا بذلك إلى أبي بكر رضي الله عنه فقالوا: هل لك في صاحبك يزعم أنه أسري به في الليل إلى بيت المقدس قال أو قال ذلك؟ قالوا: نعم، قال: لئن كان قال ذلك لقد صدق قالوا: وتصدقه أنه ذهب الليلة إلى بيت المقدس وجاء قبل أن يصبح، قال: نعم، إني لأصدقه بما هو أبعد من ذلك: أصدقه بخبر السماء في غدوة أو روحة. فلذلك سمي أبو بكر الصديق.

Rasūlullāh ﷺ was taken at night to al-Masjid al-Aqṣā. He woke up the next morning and informed the people of this. Some people who had faith in him and believed, apostatised on hearing this. Some others of the polytheists rushed to Abū Bakr and said, "Do you know what your friend is claiming? He believes that he was taken last night to Bayt al-Maqdis."

"Did he really say that," asked Abū Bakr.

"Yes," they confirmed.

Abū Bakr announced, "If he says so, then he has spoken the truth."

"Do you believe that he went last night to Bayt al-Maqdis and returned before morning?" They questioned in astonishment.

"Yes," he answered, "I believe him in something more extraordinary than this. I believe in the information of the heavens that he relates in the mornings and evenings."

Due to this, Abū Bakr was titled al-Ṣiddīq.[64]

3. Al-Ṣāḥib (The Companion)

This is a title deduced from the declaration of Allah سُبْحَانَهُوَتَعَالَىٰ in His Glorious Book:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

If you do not aid the Messenger - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.[65]

The scholars have consensus upon the fact that *companion* in the verse refers only to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنْهُ.

Al-Qārī says:

أجمع المفسرون على أن المراد بصاحبه في الآية هو أبو بكر، وقد قالوا: من أنكر صحبة أبي بكر كفر ; لأنه أنكر النص الجلي، بخلاف إنكار صحبة غيره من عمر أو عثمان أو علي – رضوان الله عليهم أجمعين.

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[64] Al-Bayhaqī: *Dalā'il al-Nubuwwah*, chapter on al-Isrā', Ḥadīth: 652; *al-Mustadrak*, book on recognising the Ṣaḥābah, chapter on Abū Bakr al-Ṣiddīq, Ḥadīth: 4407, "This ḥadīth has a ṣaḥīḥ isnād but they have not documented It." Al-Dhahabī confirms in al-Talkhīṣ, "Ṣaḥīḥ."; Abū Nuʿaym: *Maʿrifat al- Ṣaḥābah*, vol. 1 pg. 82, Ḥadīth: 62.

[65] Sūrah al-Tawbah: 40.

The mufassirīn are unanimous that the reference of his companion—in the verse i.e. Allah's سُبْحَانَهُوَتَعَالَىٰ statement: *second of the two, when they both were in the cave [and he said to his companion]*—is Abū Bakr. They have stated that whoever denies the companionship of Abū Bakr is guilty of kufr for he has denied emphatic declaration of the Qur'ān, as oppose to the companionship of those besides him like ʿUmar, ʿUthmān, and ʿAlī—may Allah's pleasure be upon them.[66]

4. Khalīfat Rasūlillāh (The Successor of Rasūlullāh ﷺ)

Al-khilāfah linguistically is taken from the verb *khalafa* (to leave behind). In *Lisān al-ʿArab*, *istakhlafa fulān min fulān* (so-and-so appointed so-and-so in his place); *khalafa fulān fulān* (so-and-so succeeded so-and-so) implies when he is appointed his successor. It is said: *khalafahū fī qawmihī khilāfah* (he appointed him a successor among his people). In the Glorious Qur'ān, it appears:

﴿وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ﴾

*And Mūsā said to his brother Hārūn, "**Take my place** among my people. Do right [by them], and do not follow the way of the corrupters."*[67]

Khalaftuhū: I came after him. *Istakhlaftuhū*: I appointed him my successor. *Istakhlafahū*: He appointed him a caliph.[68] Al-khalīfah refers to one appointed in the position of one who precedes him, taking the former's position.[69]

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[66] Al-Mubārakfūrī: *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 106.
[67] Sūrah al-Aʿrāf: 142.
[68] *Lisān al-ʿArab*, vol. 9 pg. 84.
[69] Al-Khalīl ibn Aḥmad: *al-ʿAyn*, vol. 4 pg. 268, Dār al-Rashīd, Iraq, first edition, 1981.

This title was given to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Appearance

Before proceeding to describe Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ external features, it is important to point out that our description of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and his other comrades from the Ten Promised Jannah does not exceed the description which appears in the *Sunan* and history books. This is to give the reader a clearer image about the person being spoken about and to place a portrait in his mind, as if he is visualising the person. This does not mean that these external features play a pivotal role in making a person worthy of being from the Ten Promised Jannah. It is apparent to all that the barometer for virtue in Islam is taqwā and īmān, not external features and appearances, nor lineage and family links. Allah سُبْحَانَهُ وَتَعَالَى does not look at outward features but looks at actions and piety.

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إن الله لا ينظر إلى صوركم وأموالكم، ولكن ينظر إلى قلوبكم، وأعمالكم.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

> Indeed, Allah does not look at your appearances and your wealth, but He looks at your hearts and actions. [70]

We deduce from here that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ did not become the leader of the ten due to his physique or good looks. Rather, it was due to the firm belief embedded in the recesses of his heart, the

[70] *Ṣaḥīḥ Muslim*, book on kindness and maintaining ties of kinship, chapter on the prohibition of oppressing and dishonouring a Muslim, Ḥadīth: 2564.

conviction that settled in his heart, the sincerity which determined the course of his life, and the actions that affirmed and made all this a reality.

We now return to our discussion on the physical appearance of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ:

> He was fair-skinned, tall and slender, with lean flanks, a thin face, sunken eyes, and a protruding forehead. He would dye his hair with henna and katm. [71]

Glimpse at his Household (Wives and Children)

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ married four wives who bore him six children, three males and three females. His wives are:

1. Qatīlah bint ʿAbd al-ʿUzzā ibn ʿAbd Asʿad ibn Naḍr ibn Mālik. She mothered ʿAbd Allāh and Asmā', who was titled *Dhāt al-Niṭāqayn* (the one of the two girdles).
2. Umm Rūmān bint ʿĀmir ibn ʿUwaymir ibn ʿAbd Shams ibn ʿItāb. It is said that she is Umm Rūmān bint ʿĀmir ibn ʿUmayrah ibn Dhahl ibn Dahmān ibn al-Ḥārith ibn Ghanam ibn Mālik ibn Kinānah. She bore for him ʿAbd al-Raḥmān and ʿĀ'ishah.
3. Asmā' bint ʿUmays ibn Maʿd ibn Taym ibn al-Ḥārith ibn Kaʿb ibn Mālik ibn Quḥāfah. She bore for him Muḥammad ibn Abī Bakr.
4. Ḥabībah bint Khārijah ibn Zayd ibn Abī Zuhayr from the Banū al-Ḥārith ibn al-Khazraj. She conceived during the towards the end of Sayyidunā Abū Bakr's life; however, she only gave birth after the demise of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. She is the mother of Umm Kulthūm bint Abī Bakr. [72]

From the above we learn that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ had 4 wives who bore him 6 children, 3 boys and 3 girls.

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[71] Ibn ʿAsākir: *Tārīkh Dimashq*, vol. 19 pg. 30.
[72] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 169.

Abū Bakr during the Period of Ignorance

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ attained a lofty status in the period of ignorance. He was famed for his praiseworthy character and kind nature. We come to learn of this matter from Ibn al-Daghinah's dialogue with him when the latter intended to journey to Abyssinia.

Al-Bukhārī narrates via his sanad from ʿUrwah ibn al-Zubayr that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا recounts:

لم أعقل أبوي قط إلا وهما يدينان الدين، ولم يمر علينا يوم إلا يأتينا فيه رسول الله صلى الله عليه وسلم طرفي النهار، بكرة وعشية، فلما ابتلي المسلمون، خرج أبو بكر مهاجرا قبل الحبشة، حتى إذا بلغ برك الغماد لقيه ابن الدغنة، وهو سيد القارة، فقال: أين تريد يا أبا بكر؟ فقال أبو بكر: أخرجني قومي، فأنا أريد أن أسيح في الأرض فأعبد ربي. قال ابن الدغنة: إن مثلك لا يخرج ولا يخرج، فإنك تكسب المعدوم، وتصل الرحم، وتحمل الكل، وتقري الضيف، وتعين على نوائب الحق، وأنا لك جار، فارجع فاعبد ربك ببلادك، فارتحل ابن الدغنة، فرجع مع أبي بكر، فطاف في أشراف كفار قريش، فقال لهم: إن أبا بكر لا يخرج مثله ولا يخرج، أتخرجون رجلا يكسب المعدوم، ويصل الرحم ويحمل الكل، ويقري الضيف، ويعين على نوائب الحق. فأنفذت قريش جوار ابن الدغنة، وآمنوا أبا بكر، وقالوا لابن الدغنة: مر أبا بكر فليعبد ربه في داره، فليصل، وليقرأ ما شاء، ولا يؤذينا بذلك، ولا يستعلن به، فإنا قد خشينا أن يفتن أبناءنا ونساءنا. قال ذلك ابن الدغنة لأبي بكر، فطفق أبو بكر يعبد ربه في داره، ولا يستعلن بالصلاة، ولا القراءة في غير داره، ثم بدا لأبي بكر، فابتنى مسجدا بفناء داره وبرز، فكان يصلي فيه، ويقرأ القرآن، فيتقصف عليه نساء المشركين وأبناؤهم، يعجبون وينظرون إليه، وكان أبو بكر رجلا بكاء، لا يملك دمعه حين يقرأ القرآن، فأفزع ذلك أشراف قريش من المشركين، فأرسلوا إلى ابن الدغنة فقدم عليهم، فقالوا له: إنا كنا أجرنا أبا بكر على أن يعبد ربه في داره، وإنه جاوز

ذلك، فابتنى مسجدا بفناء داره، وأعلن الصلاة والقراءة، وقد خشينا أن يفتن أبناءنا ونساءنا، فأته، فإن أحب أن يقتصر على أن يعبد ربه في داره فعل، وإن أبى إلا أن يعلن ذلك، فسله أن يرد إليك ذمتك، فإنا كرهنا أن نخفرك، ولسنا مقرين لأبي بكر الاستعلان. قالت عائشة: فأتى ابن الدغنة: أبا بكر، فقال: قد علمت الذي عقدت لك عليه، فإما أن تقتصر على ذلك، وإما أن ترد إلي ذمتي، فإني لا أحب أن تسمع العرب أني أخفرت في رجل عقدت له. قال أبو بكر: إني أرد إليك جوارك، وأرضى بجوار الله.

As far as I can recall, I found my parents adhering to the dīn. Not a single day would pass us, except that Rasūlullāh ﷺ would come visit us at the two ends of the day, morning and evening. When the Muslims were persecuted, Abū Bakr left embarking on his hijrah journey to Abyssinia. When he reached Bark al-Ghamād[73], Ibn al-Daghinah met him, the chief of the Qārah[74] tribe.

The latter asked, "Where you heading to, O Abū Bakr?"

"My nation have banished me so I intend travelling in the land and worshipping my Rabb," replied Abū Bakr.

Ibn al- Daghinah remarked, "People like you do not leave and are not kicked out. For certainly, you assist the needy, maintain family ties, help the disabled, entertain guests, and support in every good work. I will be your protector so return and worship your Rabb in your land."

[73] Bark al-Ghimād: A place at a distance of five night's journey out of Makkah towards the coast. (Al- Ḥamawī: Muʿjam al-Buldān, vol. 1 pg. 399.)

[74] Al-Qārah: A well-known tribe from the Banū al-Hūn ibn Khuzaymah ibn Mudrikah. They were allies of the Banū Zuhrah of Quraysh. They are used as examples in the strength of shooting arrows. (*Fatḥ al-Bārī*, vol. 7 pg. 181.)

Ibn al-Daghinah then travelled and returned with Abū Bakr. He went around to all the dignitaries of the disbelievers of Quraysh and told them, "The like of Abū Bakr does not leave nor is he forced out. Are you exiling a man who helps the needy, maintains family ties, assists the disabled, entertains the guests, and supports in every good work?"

The Quraysh thus sanctioned the protection of Ibn al-Daghinah and gave Abū Bakr amnesty. They told Ibn al-Daghinah, "Tell Abū Bakr to worship his Rabb in his house. He may perform ṣalāh and recite as much as he likes. He should, however, not disturb us with his prayer or announce it for we fear that our children and women might get affected."

Ibn al-Daghinah conveyed the message to Abū Bakr. Abū Bakr thus began worshipping his Rabb in his house without making his ṣalāh public and without reciting outside his home. Thereafter, a brilliant idea came to his mind so he built a Masjid in his front yard and came out (in the open). He then continued praying therein and reciting Qur'ān. The women and children of the polytheists began crowding around him and looking astonishingly at him. Abū Bakr was a soft hearted person who cried profusely and could not control his tears when reciting Qur'ān. This disturbed the notables of the Quraysh polytheists so they summoned Ibn al-Daghinah and he came to them.

They complained to him saying, "We gave amnesty to Abū Bakr on condition that he will worship his Rabb in his house. He has contravened and built a Masjid in his front yard and performs ṣalāh and recites Qur'ān publicly. We fear that our children and women might be misled. So go to him. If he is pleased with worshipping his Rabb in his house, then he should do so. And if he insists on worshipping openly, then ask him to cancel your protection for we dislike betraying you, but at the same time we cannot tolerate Abū Bakr's public worship."

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا continues: Accordingly, Ibn al-Daghinah approached Abū Bakr and submitted, "You are well aware of the covenant I had taken from you. Either you abide strictly to it, or you revoke my protection, for I dislike the Arabs saying that people did not respect the pledge of protection I gave."

Abū Bakr announced, "I revoke your protection and I am pleased with Allah's protection." [75]

Consider the statement of Ibn al-Daghinah and observe the manner he describes Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The man is a polytheist but despite this, attests to the virtue of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and affirms his lofty status and sublime character. Marvellous indeed is that these qualities which Ibn al-Daghinah affirms for him are nearly the exact qualities Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا described Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the day he came to her, filled with fear, from the cave of Ḥirā' on the inception of revelation upon him. This reveals that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was prepared and equipped for the companionship of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Muslim narrates in his *al-Ṣaḥīḥ* with his sanad, in the chapter on the inception of revelation, from ʿUrwah ibn al-Zubayr—from Sayyidah ʿĀ'ishah, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

فرجع بها رسول الله صلى الله عليه وسلم ترجف بوادره، حتى دخل على خديجة، فقال: (زملوني زملوني). فزملوه حتى ذهب عنه الروع. قال لخديجة: (أي خديجة، ما لي، لقد خشيت على نفسي). فأخبرها الخبر، قالت خديجة: كلا، أبشر، فوالله لا يخزيك الله أبدا، فوالله إنك

[75] *Ṣaḥīḥ al-Bukhārī*, book on guarantee, chapter on Abū Bakr's protection during the prophetic era, Ḥadīth: 2175.

لتصل الرحم، وتصدق الحديث، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق.

Rasūlullāh ﷺ returned from there, with his heart trembling, until he entered the home of Khadījah. He shouted, "Wrap me up! Wrap me up!"

They wrapped him up and comforted him until his fear disappeared.

He then submitted to Khadījah, "O Khadījah, what has happened to me," and related the incident to her. He said, "I feared for my life."

Khadījah pacified him saying, "It will never happen! Be cheerful! By Allah, Allah will never ever abandon you. By Allah, you maintain ties with kith and kin, speak the truth, help the disabled, assist the needy, entertain guests, and support every noble work. [76]

Al-Nawawī says:

وكان من رؤساء قريش في الجاهلية، وأهل مشاورتهم، ومحببًا فيهم، وأعلم لمعالمهم، فلما جاء الإسلام آثره على ما سواه، ودخل فيه أكمل دخول.

Al-Ṣiddīq was from the chiefs of Quraysh and their consultative committee during the period of ignorance. He was beloved to them and the most knowledgeable of their characteristics. When Islam came, he gave preference to it over everything else and entered it completely. [77]

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[76] *Ṣaḥīḥ al-Bukhārī*, book of revelation, chapter on the inception of revelation, Ḥadīth: 3; *Ṣaḥīḥ Muslim*, book of īmān, chapter on the inception of revelation, Ḥadīth: 252.

[77] Al-Suyūṭī: *Tārīkh al-Khulafā'*, pg. 34.

Al-Suyūṭī says:

وكان منشؤه بمكة، لا يخرج منها إلا لتجارة، وكان ذا مال جزيل في قومه، ومروءة تامة، وإحسان، وتفضل فيهم.

Abū Bakr's birth took place in Makkah. He would not leave except for business. He was a man of great affluence among his people, an absolute gentleman, and a man of benevolence and virtue. [78]

Ibn ʿAsākir narrates via his chain from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

والله ما قال أبوبكر شعرا في الجاهلية ولا في الإسلام، ولقد ترك هو وعثمان شرب الخمر في الجاهلية.

By Allah, Abū Bakr did not recite poetry, neither in the period of ignorance nor in Islam. He and ʿUthmān had abandoned consuming liquor during the period of ignorance. [79]

Ibn ʿAsākir documents the following from Maʿrūf ibn Kharrabūdh who says:

إن أبا بكر الصديق رضي الله عنه أحد عشرة من قريش اتصل بهم شرف الجاهلية والإسلام فكان إليه أمر الدّيات والغرم.

Indeed, Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was one of the ten personalities of Quraysh who attained the nobility of the period of ignorance and Islam. He was in charge of blood monies and debts. [80]

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[78] Ibid.
[79] *Tārīkh Dimashq*, vol. 30 pg. 334.
[80] *Tārīkh Dimashq*, vol. 24, pg. 117, with slight variations.

Al-Ṣiddīq in the Cavalcade of īmān

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ joined the caravan of Islam in the very beginning. His Islam was the result of a long religious journey over discussions about the true religion, which is in harmony with sound nature and complies with its yearnings, but at the same time is in synchronisation with superior intellect and observation. Owing to his business, he travelled extensively, through the deserts, wildernesses, cities, and towns in the Arabian Peninsula. He travelled from the north to the south, from the east to the west of Arabia. He had strong interactions with people of diverse faiths, especially the Christians. He would keep silent and listen attentively to the words of those who held the banner of *tawḥīd* (the oneness of Allah), the banner of discussing the upright dīn. [81]

One who scrutinises the nature and personality of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ will find that he had a spiritual nature. The man's heart was not inclined to the idols of ignorance. He never desired it or aspired for it once. It is not known about him ever prostrating even once to an idol. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ tells us about himself:

> ما سجدت لصنم قط، وذلك أني لما نهزت الحلم، أخذني أبو قحافة بيدي فانطلق بي إلى مكان فيه أصنام، فقال لي: هذه آلهتك الشم العوالي، وخلاني وذهب، فدنوت من الصنم وقلت: إني جائع فأطعمني. فلم يجبني، فقلت: إني عار فاكسني فلم يجبني، فألقيت عليه صخرة فخر لوجهه.
>
> I never ever prostrated to an idol. The reason being, that after I reached puberty, Abū Quḥāfah took me by the hand to a chamber filled with idols. He told me, "These are your gods, most

[81] Al-Ṣallābī: *Abū Bakr Shakhṣiyyatuhū wa ʿAṣruhū*, pg. 30.

honourable and eminent." He then left me alone and went on his way.

I went close to an idol and said, "I am hungry so feed me," but it did not respond. I said, "I am naked so clothe me," but it could not answer me. So I threw a rock on it and it fell down on its face.[82]

He also never ever consumed alcohol, not even in the period of ignorance, whereas it was a norm amongst them. Very seldom would you find one of them abandoning it.

عن أبي العالية، قال: " سئل أبو بكر الصديق في مجمع من أصحاب رسول الله صلى الله عليه وسلم: هل شربت خمرا في الجاهلية؟ قال: أعوذ بالله، قالوا: ولم ذاك؟ فقال: كنت أصون عرضي وأحفظ مروءتي، لأنه من شرب الخمر كان لعرضه ومروءته مضيعا، فبلغ ذلك رسول الله صلى الله عليه وسلم فقال: «صدق أبو بكر، صدق أبو بكر».

Abū al-ʿĀliyah al-Rayyāḥī reports:

Abū Bakr al-Ṣiddīq was asked in a gathering of the Companions of Rasūlullāh ﷺ, "Had you ever consumed liquor in the period of ignorance?"

"I seek Allah's protection," he retorted.

When asked the reason, he explained, "I would protect my honour and dignity. The person who consumes alcohol destroys his honour and dignity."

[82] Al-Ṣallābī: *Abū Bakr Shakhṣiyyatuhū wa ʿAṣruhū*, pg. 38.

This statement of his reached Rasūlullāh ﷺ who remarked twice in affirmation, "Abū Bakr has spoken the truth."[83]

In addition to this, Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه was not impressed by the behaviour of his people. He was always searching for the true dīn, in the shadow of which he may find solace. This yearning propelled him to always investigate the truth and seek it out from those from whom goodness is perceived or guidance is sensed.

Sayyidunā Abū Bakr رضي الله عنه himself tells us about this. He says:

«كنت جالساً بفناءِ الكعبة، وكان زيد بن عمرو بن نُفَيْل قاعداً، فمر به أُمَيَّة بن أبي الصّلت فقال: كيف أصبحت يا باغي الخير؟ قال: بخير. قال:هل وجدت؟ قال: لا، ولم آلُ مِنْ طلب. فقال: كُلُّ دِينٍ يَومَ القِيامَةِ إلا ... ما قَضَى اللهَّ والحنيفةُ، بُورُ.

أما إن هذا النبي الذي ينتظر مِنَّا أو منكم، أو من أهل فلسطين. قال: ولم أكن سمعت قبل ذلك بنبي يُنْتَظَر أو يُبْعَث. قال: فخرجتُ أريد وَرَقةَ بن نوفل وكان كثير النظر في السماء، كثير هَمْهَمةِ الصَدر قال: فاستوقفتُه ثم اقتصصت عليه الحديث، فقال: نَعَم يا ابن أخي، أَبَى أهلُ الكتاب والعلماءُ إلا أن هذا النبي الذي ينتظر من أوسط العرب نسباً، ولي علمٌ بالنسب، وقومك أوسط العرب نسباً. قال: قلت: يا عَمِّ، وما يقول النبي؟ قال: يقول. ما قيل له إلا أنه لا ظُلْمَ ولا تظالم. فلما بُعِث النبي صلى الله عليه وسلم آمنت وصدقت».

I was sitting in the open area in front of the Kaʿbah. Zayd ibn ʿAmr ibn Nufayl was seated. Umayyah ibn al-Ṣalt passed by him and said, "How are you feeling this morning, O seeker of goodness?"

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[83] *Tārīkh Dimashq*, vol. 30 pg. 333; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 126, Ḥadīth: 103.

"Well," he replied.

"Have you found (the true religion)," he asked.

"No," came the reply, "and I have not slacked in my search."

Umayyah said, "Every religion on the Day of Qiyāmah is destroyed except that which Allah decides and *al-ḥanīfah* (worshipping one deity). Lo, indeed this Nabī who is anticipated is either from us, from you, or from the people of Palestine."

I personally had not heard of an anticipated or expected Nabī before this. I thus left immediately towards Waraqah ibn Nawfal, who would gaze towards the sky and have murmurings of the chest in abundance. I bade him to stop and then related the incident to him. He replied, "Yes, O nephew! Those versed in the scriptures and the scholars refuse to believe except that this Nabī which is awaited is from the cream of the Arabs in lineage. And I have knowledge of genealogy. Your tribe are the cream of the Arabs in ancestry."

I asked, "O uncle! What will the Nabī say?"

He explained, "He will announce that which is told to him. However, he will not oppress or persecute."

As soon as Rasūlullāh ﷺ was appointed, I believed and affirmed faith.[84]

With regards to the incident of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه embracing Islam and what transpired, many scholars did not discuss it. They simply indicated that he did not hesitate in accepting Islam. However, there are few narrations which indicate to the incident of his Islam. Some of them are reproduced hereunder:

[84] *Tārīkh Dimashq*, vol. 30 pg. 35; *Usd al-Ghābah*, vol. 3 pg. 207.

Al-Balādhurī has documented a narration which discusses the Islam of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ declares:

خرجت أريد النبي صلى الله عليه وسلم، فابتدأت فذكرت موضعه من قومه وما نشأ عليه، وقلت: هذا أمر عظيم لا يقارك قومك عليه، قال: «يا أبا بكر ألا أذكر شيئا إن رضيته قلته وإن كرهته كتمته»؟ قلت: هذا أدنى مالك عندي، فقرأ علي قرآنا، وحدثني ببداء أمره، فقلت: أشهد أنك صادق، وأن ما دعوت إليه حق، وأن هذا كلام الله. وسمعتني خديجة فخرجت وعليها خمار أحمر فقالت: الحمد لله الذي هداك يا بن أبي قحافة. فما رمت مكاني حتى أمسيت.

I went out towards the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I commenced by mentioning his status among his people and what ensues from that. I said, "This is a grave matter. Your people will not respect you for it."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke, "O Abū Bakr, allow me to say something. If you like it, you may believe it and if you detest it, you may conceal it."

I said, "This is the least right you have over me."

He then recited some Qur'ān to me and told me about the inception of his matter. I submitted, "I testify that you are truthful and what you call to is true and that this is the Speech of Allah."

Khadījah heard me so she came out wearing a red veil and said, "All praise belongs to Allah Who has guided you, O son of Abū Quḥāfah!"

I remained at my place till evening. [85]

This is corroborated by the declaration of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

[85] *Ansāb al-Ashrāf*, vol. 3 pg. 344.

ما دعوت أحدا إلى الإسلام إلا كانت عنده كبوة وتردد ونظر، إلا أبا بكر، ما عتم عنه حين ذكرته وما تردد فيه.

I did not invite anyone to Islam, except that he stumbled, hesitated, and considered, besides Abū Bakr. After mentioning it, he did not hesitate for a moment nor doubted it for a second.[86]

Abū Bakr always Exploring

One who studies the statements of the scholars and history about the Islam of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ will find them unanimous on one aspect: Abū Bakr was at the head of the Muslims who believed. In other words: he was from the first to embrace the faith. However, when they elaborate on this aspect and attempt to determine the very first personality to enter the faith and believe, they differ slightly.

We will not attempt to examine all of these statements, but will suffice on mentioning a few.

A large group of scholars are of the opinion that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was the first to embrace Islam.

Ibn Saʿd lists a few narrations in *al-Ṭabaqāt* which suggest that the first person to embrace Islam was Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

One of these narrations he reports via his sanad from Abū Arwā al-Dawsī which confirms that the first person to embrace Islam was Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

وعن أسماء بنت أبي بكر قالت: أسلم أبي أول المسلمين، ولا والله ما عقلت أبي إلا وهو يدين الدين.

[86] *Dalā'il al-Nubuwwah*, vol. 2 pg. 34; *Tārīkh al-Islām*, vol. 1 pg. 136.

Asmā' bint Abī Bakr says, "My father embraced Islam first among all Muslims. By Allah, I cannot remember my father except that was adhering to the Dīn." [87]

It appears in *Ṣaḥīḥ Muslim* on the authority of ʿAmr ibn ʿAbasah al-Sulamī who reports:

كنت وأنا في الجاهلية أظن أن الناس على ضلالة، وأنهم ليسوا على شيء وهم يعبدون الأوثان.

فسمعت برجل بمكة يخبر أخبارا، فقعدت على راحلتي فقدمت عليه فإذا رسول الله صلى الله

عليه وسلم مستخفيا جرءاء عليه قومه. فتلطفت حتى دخلت عليه بمكة فقلت له: ما أنت؟

قال: أنا نبي. فقلت: وما نبي؟ قال: أرسلني الله. فقلت: وبأي شيء أرسلك؟ قال: أرسلني

بصلة الأرحام وكسر الأوثان، وأن يوحد الله لا يشرك به شيء. قلت له: فمن معك على هذا؟

قال: حر وعبد. – قال: ومعه يومئذ أبو بكر وبلال ممن آمن به.

During the period of ignorance, I believed that people were misguided and were not following any true religion in their worship of idols. I heard about a man in Makkah relating some amazing information. I thus sat upon my conveyance and set out to Makkah and wanted to enter his presence. Meanwhile, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was in secret, due to the insolence of his people towards him. I thus moved stealthily and entered his presence in Makkah.

I asked him, "Who are you?"

"I am a Nabī," he replied.

"And what is a nabī," I enquired.

He explained, "Allah سُبۡحَانَهُوَتَعَالَىٰ appointed me."

[87] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 170 – 171.

I said, "With what did He send you?"

"He sent me with the command to maintain family ties, break idols, and to believe in the oneness of Allah, without ascribing anything as partner to Him," he explained.

I asked him, "Who is with you upon this religion?"

"A free man and a slave," he answered. At the time, Abū Bakr and Bilāl were with him and believed in him.[88]

This authentic text clearly depicts Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ precedence to Islam. Yes, the text stated that with Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was Sayyidunā Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ without determining who of them was first. However, when studying it alongside other texts which emphatically mention that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was the first person to accept Islam, it allows us to place Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ in position two after Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

Ibn Kathīr comments on the narration of Sayyidunā Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ in *Ṣaḥīḥ al-Bukhārī* which speaks about the disagreement between Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. It appears therein:

فقال النبي صلى الله عليه وسلم: (إن الله بعثني إليكم فقلتم كذبت، وقال أبو بكر صدق. وواساني بنفسه وماله، فهل أنتم تاركوا لي صاحبي). مرتين، فما أوذي بعدها.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Certainly, Allah سُبْحَانَهُ وَتَعَالَى sent me to you and you said that I am lying while Abū Bakr affirmed my truthfulness and supported me with his life and wealth. So will you not leave my companion alone, for my sake?" twice.

[88] *Ṣaḥīḥ Muslim*, book on the prayer of travellers, chapter on the Islam of ʿAmr ibn ʿAbasah, Ḥadīth: 1967.

After that, Abū Bakr was never harassed. [89]

Ibn Kathīr comments:

وهذا كالنص على أنه أول من أسلم رضي الله عنه.

> This is like an emphatic declaration upon the fact that he is the first to embrace Islam. [90]

Al-Tirmidhī and Ibn Ḥibbān have reported on the authority of Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

قال أبو بكر: «ألست أحق الناس بها؟ ألست أول من أسلم؟ ألست صاحب كذا، ألست صاحب كذا؟».

> Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ proclaimed, "Am I not the most deserving of all for it? Am I not the first to embrace Islam? Have I not accomplished this?" [91]

Narrations in which mention is made that Sayyidunā ʿAlī ibn Abī Ṭālib or Sayyidunā Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُمَا, the likes of which Ibn Isḥāq has quoted, do not affect Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ being the first Muslim.

Ibn Isḥāq says:

ثم كان أول ذكر من الناس آمن برسول الله وصلى معه وصدق بما جاءه من الله تعالى: علي بن أبي طالب بن عبد المطلب بن هاشم، رضوان الله وسلامه عليه، وهو يومئذ ابن عشر سنين.

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[89] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Nabī's statement: If I would take anyone as a bosom friend, Ḥadīth: 3461.
[90] Ibn Kathīr: *al-Sīrah al-Nabawiyyah*, vol. 1 pg. 434.
[91] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the virtues of Abū Bakr and ʿUmar, Ḥadīth: 2667. Al-Albānī classified it ṣaḥīḥ. *Ṣaḥīḥ Ibn Ḥibbān*, mention of the fact that Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was the first male to accept Islam, Ḥadīth: 6862. Shuʿayb al-Arnā'ūṭ said that his narrators are reliable.

وكان مما أنعم الله به على علي بن أبي طالب رضي الله عنه، أنه كان في حجر رسول الله صلى الله عليه وسلم قبل الإسلام.

Thereafter, the first male of all people to believe in Rasūlullāh ﷺ, to pray with him, and to affirm what he brought to him from Allah ﷻ was ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim, may Allah's pleasure and peace be upon him. At the time, he was 10 years of age. Among the favours Allah ﷻ had bestowed upon ʿAlī ibn Abī Ṭālib رضي الله عنه is that he lived in the care of Rasūlullāh ﷺ before Islam.[92]

Ibn Isḥāq says:

أول ذكر أسلم بعد النبي: علي وزيد بن حارثة، ثم أسلم أبو بكر وأظهر إسلامه.

The first males to believe after the Nabī ﷺ were ʿAlī and Zayd ibn Ḥārithah. Thereafter, Abū Bakr believed and announced his Islam.[93]

Some scholars have tried to reconcile these texts in a way that does not affect their meanings, and at the same time does not cast any of these illustrious pious predecessors in a bad light.

Ibn Kathīr says:

وأما علي رضي الله عنه، فإنه أسلم قديما، وهو دون البلوغ على المشهور، ويقال: إنه أول من أسلم من الغلمان. كما أن خديجة أول من أسلم من النساء، وأبو بكر الصديق أول من أسلم من الرجال الأحرار، وزيد بن حارثة أول من أسلم من الموالي.

ʿAlī embraced Islam in the early stages before reaching puberty according to the well-known report. It is said that he is the first

[92] Ibn Hishām al-Ḥimyarī: *al-Sīrah al-Nabawiyyah*, vol. 1 pg. 162.
[93] *Al-Kāmil fī al-Tārīkh*, vol. 2 pg. 59.

child to embrace Islam just as Khadījah was the first woman to accept Islam, Abū Bakr al-Ṣiddīq was the first free male to embrace the faith, and Zayd ibn Ḥārithah was the first freed slave to enter Islam.[94]

When Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ affirmed his faith, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became extremely joyful and happiness enveloped his heart. Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا explains the scene:

فلما فرغ رسول الله صلى الله عليه وسلم من كلامه أسلم أبو بكر فانطلق عنه رسول الله صلى الله عليه وسلم وما بين الأخشبين أحد أكثر سرورا منه بإسلام أبي بكر.

When Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed his invitation, Abū Bakr embraced Islam. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walked away from him, and there was no one between the two mountains (i.e. in Makkah) more joyful than him owing to the Islam of Abū Bakr.[95]

Abū Bakr: Active and Positive

People are diverse when it comes to guidance. There are those who do not accept guidance at all, another group embraces it at the end after difficulty, and yet a third accepts it after slight hesitation and investigation. A fourth group accepts as soon as it presents itself to them; this group is rarely found in the world. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is most definitely from this group. In fact, we find him surpassing people of his type and not being satisfied with just him being guided. He began the journey of invitation towards the dīn of Allah, to guide hearts to it.

[94] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 269, with slight variation.
[95] *Tārīkh Dimashq*, vol. 3 pg. 49.

Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا describes to us one of the scenes of the Islam of her father, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, which shows us the extent of his eagerness over the Islam of others. She relates:

خرج أبو بكر يريد رسولَ الله صلى الله عليه وسلم وكان له صديقًا في الجاهلية، فلقيه فقال: يا أبا القاسم، فقدتَ من مجالس قومك، واتَّهموك بالعيبِ لآبائها وأمهاتها. فقال رسولُ الله صلى الله عليه وسلم: "إني رسولُ الله أدعوك إلى الله" فلما فرغ رسولُ الله صلى الله عليه وسلم من كلامه أسلم أبو بكر، فانطلق عنه رسول الله صلى الله عليه وسلم وما بين الأخشبين أحدٌ أكثر سرورًا منه بإسلام أبي بكر، ومضى أبو بكرٍ فراح لعثمان بن عفَّان، وطلحة بن عبيد الله، والزبير بن العوام، وسعد بن أبي وقاص، فأسلموا، ثم جاء الغد بعثمان بن مظعون، وأبي عبيدة بن الجراح وعبد الرحمن بن عوف، وأبي سلمة بن عبد الأسد، والأرقم بن أبي الأرقم، فأسلموا رضي الله عنهم.

Abū Bakr left in the direction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was his close friend in the period of ignorance. He met him and submitted, "O Abū al-Qāsim, I found you absent from the gatherings of your people. Moreover, they have accused you of vilifying their fathers and mothers."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said "Undoubtedly, I am the Messenger of Allah and I invite you to Allah." As soon as he completed his invitation, Abū Bakr embraced Islam. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left him, and there was no one between the two mountains more joyful than him owing to the Islam of Abū Bakr.

Abū Bakr then left and met ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbayd Allah, Zubayr ibn al-ʿAwwām, and Saʿd ibn Abī Waqqāṣ who all embraced Islam. The next day, he brought ʿUthmān ibn Maẓʿūn, Abū ʿUbaydah ibn al-Jarrāḥ, ʿAbd al-Raḥmān ibn ʿAwf,

Abū Salamah ibn ʿAbd al-Asad, and Arqam ibn Abī al- Arqam and they all entered Islam. May Allah be pleased with them all. [96]

Through the invitation of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, a group of senior Ṣaḥābah embraced Islam, some whose names have just passed like: ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, Saʿd ibn Abī Waqqāṣ, ʿUthmān ibn Maẓʿūn, Abū ʿUbaydah ibn al-Jarrāḥ, ʿAbd al-Raḥmān ibn ʿAwf, Abū Salamah ibn ʿAbd al-Asad, and Arqam ibn Abī al-Arqam رَضِيَ اللَّهُ عَنْهُمْ.

Ibn al-Athīr states:

ثم أسلم أبو بكر وأظهر إسلامه، وكان مانعا لقومه محبا فيهم، وكان أعلمهم بأنساب قريش وما كان فيها، وكان تاجرا يجتمع إليه قومه، فجعل يدعو من يثق به من قومه، فأسلم على يديه عثمان بن عفان والزبير بن العوام وعبد الرحمن بن عوف وسعد بن أبي وقاص وطلحة بن عبيد الله، فجاء بهم إلى النبي صلى الله عليه وسلم حين استجابوا له فأسلموا وصلوا. وكان هؤلاء النفر هم الذين سبقوا إلى الإسلام، ثم تتابع الناس في الإسلام حتى فشا ذكر الإسلام بمكة وتحدث به الناس.

Abū Bakr then embraced Islam and publicised the same. He was a defender of his people, beloved to them. He was the most knowledgeable of the lineages of the Quraysh and their qualities and achievements. He was also a trader and people would flock to him. He thus began inviting those people he had trust in. Upon his hands, ʿUthmān ibn ʿAffān, Zubayr ibn al-ʿAwwām, ʿAbd al- Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, and Ṭalḥah ibn ʿUbayd Allah accepted Islam. He brought them to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when they answered his call and they all embraced the faith and prayed. This group were the ones who enjoy precedence to Islam. Thereafter, people entered into Islam one after the other

[96] *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 40 – 41.

until mention of Islam began widespread in Makkah and it became the focus of people's discussions.[97]

This manifests before us one of the important characteristics of Sayyidunā Abū Bakr's رَضِيَ اللَّهُ عَنْهُ personality: wishing well for others. As soon as Islam was presented to him and he understood it to be goodness, he embraced Islam immediately. Then, his desire for others to possess the same spurred him on to search for his friends to invite them to the same good he had attained, to call them to guidance and remove them from the abyss of darkness, from the worship of idols to the worship of the One Almighty.

Special Individuals observe Patience

The road of inviting to the dīn of Allah سُبْحَانَهُ وَتَعَالَى is filled with obstacles and hurdles. The attribute and practice of the devout is to face harm and to observe patience in the face of the adversity and maltreatment of their people. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was none the different.

Ibn Kathīr narrates via his sanad from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

لما اجتمع أصحابُ النبي صلى الله عليه وسلم وكانوا ثمانيةً وثلاثين رجلًا ألحَّ أبو بكرٍ على رسولِ الله صلى الله عليه وسلم في الظُّهور، فقال: "يا أبا بكر إنَّا قليل". فلم يزلْ أبو بكر يلحُّ حتى ظهر رسولُ الله صلى الله عليه وسلم وتفرَّق المسلمون في نواحي المسجد، كلُّ رجلٍ في عشيرته، وقام أبو بكرٍ في الناس خطيبًا ورسولُ الله صلى الله عليه وسلم جالس، فكان أوَّلَ خطيبٍ دعا إلى الله وإلى رسوله صلى الله عليه وسلم وثار المشركون على أبي بكرٍ وعلى المسلمين، فضُربوا في نواحي المسجد ضربًا شديدًا ووُطئ أبو بكر وضُرب ضربًا شديدًا، ودنا منه الفاسق عتبة بن ربيعة، فجعل يضربه بنعلين مخصوفَتَيْن ويحرفهما لوجهه، ونزا على بطن أبي بكر حتى

[97] *Al-Kāmil fī al-Tārīkh*, vol. 2 pg. 59; *Tārīkh al-Ṭabarī*, vol. 2 pg. 61.

ما يُعرف وجهه من أنفه وجاءت بنو تَيْم يتعادَوْن، فأجلتِ المشركينَ عن أبي بكر، وحملت بنو تيم أبا بكرٍ في ثوب حتى أدخلوه منزله، ولا يشكُّون في موته، ثمّ رجعتْ بنو تيم فدخلوا المسجد وقالوا: والله لئن مات أبو بكر لنقتلنَّ عتبة بن ربيعة. فرجعوا إلى أبي بكر، فجعل أبو قحافة وبنو تيم يكلمون أبا بكر حتى أجاب، فتكلّم آخر النهار فقال: ما فعل رسولُ الله صلى الله عليه وسلم فمسوا منه بألسنتهم وعذلوه، ثم قاموا وقالوا لأمه أُمِّ الخير: انْظري أن تطعميه شيئًا أو تسقيه إياه، فلما خلَتْ به ألحَّتْ عليه وجعل يقول: ما فعل رسول الله صلى الله عليه وسلم؟ فقالت: والله مالي علم بصاحبك. فقال: اذهبي إلى أمِّ جميل بنتِ الخطَّاب فاسأليها عنه، فخرجت حتى جاءت أمَّ جميل، فقالت: إنَّ أبا بكر يسألك عن محمد بن عبد الله؟ فقالت: ما أعرف أبا بكر ولا محمد بن عبد الله، وإن كنتِ تُحبِّينَ أنْ أذهب معك إلى ابنك؟ قالت: نعم، فمضت معها حتى وجدتْ أبا بكر صريعًا دَنِفًا، فدنت أمُّ جميل وأعلنت بالصياح وقالت: والله إنَّ قومًا نالوا هذا منك لأهلُ فسقٍ وكُفْر، وإني لأرجو أن ينتقم الله لك منهم. قال: فما فعل رسولُ الله صلى الله عليه وسلم؟ قالت: هذه أمُّك تسمع، قال: فلا شيء عليك منها. قالت: سالمٌ صالح. قال: فأين هو؟ قالت: في دار أبي الأرقم. قال: فإنَّ لله عليَّ أنْ لا أذوقَ طعامًا ولا أشرب شرابًا أو آتي رسول الله صلى الله عليه وسلم. فأمهلتا حتى إذا هدأتِ الرِّجل، وسكن الناس، خرجتا به يتَّكئ عليهما، حتى أدخلتاه على رسولِ الله صلى الله عليه وسلم، قال: فأكبَّ عليه رسولُ الله صلى الله عليه وسلم فقبَّله وأكبَّ عليه المسلمون، ورقَّ له رسولُ الله صلى الله عليه وسلم رقَّةً شديدة. فقال أبو بكر: بأبي وأمي يا رسول الله ليس بي بأس إلا ما نال الفاسق من وجهي، وهذه أمي بَرَّةٌ بوالديها، وأنت مبارك فادْعُها إلى الله وادْعُ الله لها عسى الله أن يستنقذها بك من النار. قال: فدعا لها رسولُ الله صلى الله عليه وسلم ودعاها إلى الله فأسلمتْ، وأقاموا مع رسول الله صلى الله عليه وسلم في الدار شهرًا هم تسعةٌ وثلاثون رجلًا.

When the Companions of the Nabī ﷺ united and had reached 38 in number, Abū Bakr insistently requested from Rasūlullāh ﷺ to go public. Rasūlullāh ﷺ said, "O Abū Bakr, we are only few in number." Abū Bakr, however, continued persisting until Rasūlullāh ﷺ went out in the public and the Muslims scattered to the corners of the Masjid, each man among his family. Abū Bakr stood up to address the people, while Rasūlullāh ﷺ was seated. He was the first lecturer to invite towards Allah and His Messenger ﷺ.

The polytheists pounced on Abū Bakr and the Muslims and they were beaten mercilessly. Abū Bakr was trampled upon and beaten mercilessly. The sinful ʿUtbah ibn Rabīʿah came close to him and began hitting him with sandals made of palm fibre on his face. He jumped on Abū Bakr's stomach and beat him so ruthlessly that his face was entirely bloodied. Finally, the Banū Taym arrived in haste. Seeing them, the polytheists stepped away from Abū Bakr.

The Banū Taym carried Abū Bakr and took him to his home. They were certain that he would succumb to his wounds. The Banū Taym subsequently returned and entered the Masjid saying, "By Allah, if Abū Bakr dies, we will kill ʿUtbah ibn Rabīʿah in retaliation." They then returned to Abū Bakr. Abū Quḥāfah and the Banū Taym continued speaking to Abū Bakr until finally he responded at the end of the day, uttering, "How is Rasūlullāh ﷺ?" They reproached him verbally and rebuked him. They then stood to leave and told his mother Umm al-Khayr to feed him something or give him something to drink.

When he was alone with her, he insisted saying, "How is Rasūlullāh ﷺ?"

"I do not have any knowledge about your friend," she replied.

He said, "Go to Umm Jamīl bint al-Khaṭṭāb and enquire from her about him. She left and went to Umm Jamīl saying, "Abū Bakr is enquiring from you about Muḥammad ibn ʿAbd Allāh."

She answered, "I do not know Abū Bakr nor Muḥammad ibn ʿAbd Allāh. However, if you like me to come with you to your son, I will." She replied in the affirmative.

Umm Jamīl went with her only to find Abū Bakr incapacitated and weak. Umm Jamīl came close and said aloud, cursing, "By Allah, the people who have done this to you are a sinful and disbelieving folk. I hope that Allah takes revenge from them on your behalf."

Abū Bakr asked, "How is Rasūlullāh ﷺ?"

"Your mother is listening," she replied.

He comforted her, "She will not harm you in the least."

She stated, "He is well and safe."

"Where is he," he asked.

"In the house of Ibn al-Arqam," she explained.

He said, "I swear by Allah that I will not taste any food nor drink until I go to Rasūlullāh ﷺ."

They waited, until the footsteps lessened and people slept away, then left supporting him on their shoulders and brought him into the presence of Rasūlullāh ﷺ. On seeing him, Rasūlullāh ﷺ embraced him and kissed him and the Muslims embraced him. Rasūlullāh ﷺ was extremely emotional and cried profusely. Abū Bakr said, "May my parents be sacrificed for you, O Messenger of Allah. I have no injury besides what the wicked has done to my face. This is my mother, who is kind to her children. And you are blessed. So invite her to

Allah and pray to Allah for her. Hopefully, Allah will save her from the Fire owing to your blessings."

Rasūlullāh ﷺ prayed for her and invited her to Allah, and she embraced Islam. They remained with Rasūlullāh ﷺ in the house for a month, and they were 39 in number.[98]

This narration highlights the extent the disbelievers' persecution of Rasūlullāh ﷺ and his Companion had reached. At the same time, it reveals the intense love of Abū Bakr al-Ṣiddīq رضي الله عنه for the Nabī ﷺ, to the level where he is unconcerned about himself and is not worried about his own calamity. His only concern that had enveloped his heart is the well-being of Rasūlullāh ﷺ. What level of love is this! What type of fondness is this!

Abū Bakr: The Companion in the Cave

The emigration of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه with the Nabī ﷺ as his comrade and companion was one of the fruits of his sincerity in his dīn. This sincerity dominated his entire life from the time he embraced Islam.

It is suitable to mention here that Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه companionship of Rasūlullāh ﷺ, in the hijrah journey and in the cave, is one of the most splendid of his virtues and of the greatest proofs of Allah's سبحانه وتعالى love for him for choosing him to accompany His Nabī ﷺ in this momentous journey and historic event. At the same time, it is evidence for the deep love Rasūlullāh ﷺ possessed for Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and his love for Rasūlullāh ﷺ, something which is unmistakeable from the events of the hijrah.

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[98] *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 41; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, vol. 24, pg. 153, Ḥadīth: 7374.

Imām al-Bukhārī relates the happenings of the hijrah of Sayyidunā Abū Bakr al- Ṣiddīq رَضِيَ اللَّهُ عَنْهُ with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In a lengthy narration reported by ʿUrwah ibn al-Zubayr from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا—the wife of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —he says:

قال النبي صلى الله عليه وسلم للمسلمين: (إني أريت دار هجرتكم، ذات نخل بين لابتين). وهما الحرتان، فهاجر من هاجر قبل المدينة، ورجع عامة من كان هاجر بأرض الحبشة إلى المدينة، وتجهز أبو بكر قبل المدينة، فقال له رسول الله صلى الله عليه وسلم: (على رسلك، فإني أرجو أن يؤذن لي). فقال أبو بكر: وهل ترجو ذلك بأبي أنت؟ قال: (نعم). فحبس أبو بكر نفسه على رسول الله صلى الله عليه وسلم ليصحبه، وعلف راحلتين كانتا عنده ورق السمر، وهو الخبط، أربعة أشهر.

قال ابن شهاب: قال عروة: قالت عائشة: فبينما نحن يوما جلوس في بيت أبي بكر في نحر الظهيرة، قال قائل لأبي بكر: هذا رسول الله صلى الله عليه وسلم متقنعا، في ساعة لم يكن يأتينا فيها، فقال أبو بكر: فداء له أبي وأمي، والله ما جاء به في هذه الساعة إلا أمر. قالت: فجاء رسول الله صلى الله عليه وسلم فاستأذن، فأذن له فدخل، فقال النبي صلى الله عليه وسلم لأبي بكر: (أخرج من عندك). فقال أبو بكر: إنما هم أهلك، بأبي أنت يا رسول الله، قال: (فإني قد أذن لي في الخروج). فقال أبو بكر: الصحابة بأبي أنت يا رسول الله؟ قال رسول الله صلى الله عليه وسلم: (نعم). قال أبو بكر: فخذ – بأبي أنت يا رسول الله – إحدى راحلتي هاتين، قال رسول الله صلى الله عليه وسلم: (بالثمن). قالت عائشة: فجهزناهما أحث الجهاز، وصنعنا لهما سفرة في جراب، فقطعت أسماء بنت أبي بكر قطعة من نطاقها، فربطت به على فم الجراب، فبذلك سميت ذات النطاقين، قالت ثم لحق رسول الله صلى الله عليه وسلم وأبو بكر بغار في جبل ثور، فكمنا فيه ثلاث ليال، يبيت عندهما عبد الله بن أبي بكر، وهو غلام شاب، ثقف

لقن، فيدلج من عندهما بسحر، فيصبح مع قريش بمكة كبائت، فلا يسمع أمرا يكتادان به إلا وعاه، حتى يأتيهما بخبر ذلك حين يختلط الظلام، ويرعى عليهما عامر بن فهيرة مولى أبي بكر منحة من غنم، فيريحها عليهما حين تذهب ساعة من العشاء، فيبيتان في رسل، وهو لبن منحتهما ورضيفهما، حتى ينعق بها عامر بن فهيرة بغلس، يفعل ذلك في كل ليلة من تلك الليالي الثلاث، واستأجر رسول الله صلى الله عليه وسلم وأبو بكر رجلا من بني الديل، وهو من بني عبد بن عدي، هاديا خريتا، والخريت الماهر بالهداية، قد غمس حلفا في آل العاص بن وائل السهمي، وهو على دين كفار قريش، فأمناه فدفعا إليه راحلتيهما، وواعداه غار ثور بعد ثلاث ليال، فأتاهما براحلتيهما صبح ثلاث، وانطلق معهما عامر بن فهيرة، والدليل، فأخذ بهم طريق السواحل.

The Nabī ﷺ said to the Muslims, "I was certainly shown the abode of your hijrah. A city of palm trees between two mountains." They refer to the rocky mountains. So those who could, emigrated to Madīnah. And majority of those who had immigrated to the land of Abyssinia returned to Madīnah. Abū Bakr prepared to journey to Madīnah but Rasūlullāh ﷺ told him, "Hold on, for I hope to be permitted."

Abū Bakr said happily, "Do you aspire this, may my father be sacrificed for you?"

"Yes," he replied.

Abū Bakr thus restrained himself for Rasūlullāh ﷺ to accompany him and fed lotus tree leaves to two camels he owned for four months.

Ibn Shihāb relates that—ʿUrwah reports—that Sayyidah ʿĀ'ishah continues:

One day, while we were sitting in the house of Abū Bakr during midday, a person told Abū Bakr, "That is Rasūlullāh ﷺ." He had covered his face and come at a time he normally would not visit us.

Abū Bakr commented, "May my parents be sacrifice for him. By Allah, something extremely important has brought him at this hour."

Rasūlullāh ﷺ came and requested permission to enter and was granted the same. He entered and said to Abū Bakr, "Let all those present by you leave."

Abū Bakr submitted, "They are only your family, may my father be sacrificed for you, O Messenger of Allah."

Rasūlullāh ﷺ stated, "Undoubtedly, I have been given permission to leave."

"Companionship, may my father be sacrificed for you, O Messenger of Allah," entreated Abū Bakr.

Rasūlullāh ﷺ replied, "Yes."

Abū Bakr said, "Take, may my father be sacrificed for you, O Messenger of Allah, one of these two rides of mine."

Rasūlullāh ﷺ said, "In lieu of a price."

ʿĀ'ishah explains, "We prepared for them in extreme haste and prepared for them provisions in a knapsack. Asmā' bint Abī Bakr cut a piece of her girdle and tied the mouth of the knapsack. Owing to this, she was called *Dhāt al- Niṭāqayn* (the possessor of the two girdles).

Rasūlullāh ﷺ and Abū Bakr reached the cave in Mount Thawr and hid there for three nights. ʿAbd Allāh ibn Abī Bakr would spend the night with them, an intelligent bright young

lad. He would leave them at dawn and blend in with the Quraysh of Makkah in the morning, as if he spent the night with them. He remembered all of their sinister plans and would pass this information to them [Rasūlullāh ﷺ and Abū Bakr] when he met them after darkness covered the earth.

ʿĀmir ibn Fuhayrah, the freed slave of Abū Bakr, would graze a group of milking goats and take them in the evening to them after an hour after ʿIshā' had passed. They always had fresh milk at night, the milk of their sheep and the milk which they warmed by throwing heated stones in it. ʿĀmir ibn Fuhayrah would slip away from them in the darkness. This was his practice each night of those three nights.

Rasūlullāh ﷺ and Abū Bakr had hired a man from the Banū al-Dayl—who in turn are from the Banū ʿAbd ibn ʿAdī—as a guide and he was a proficient guide. He was in alliance with the family of ʿĀṣ ibn Wā'il al-Sahmī and was an adherent of the religion of the disbelievers of Quraysh. Nonetheless, they trusted him so they handed to him their two camels and promised to meet him at the cave of Thawr after three nights. He came with their rides the morning after the third night. ʿĀmir ibn Fuhayrah and the guide walked with them and the guide led them on the coastal route.[99]

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه relates to us some incidents that took place in the cave, involving him and the Nabī ﷺ. Sayyidunā Anas رضي الله عنه reports from him:

كنت مع النبي صلى الله عليه وسلم في الغار، فرأيت آثار المشركين، قلت: يا رسول الله، لو أن أحدهم رفع قدمه رآنا، قال: (ما ظنك باثنين الله ثالثهما).

[99] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the hijrah of the Nabī and his Companions to Madīnah, Ḥadīth: 3692.

I was with the Nabī ﷺ in the cave. I heard the footsteps of the polytheists so I submitted, "O Messenger of Allah, if only one of them lifts his feet, he will see us."

Rasūlullāh ﷺ pacified me, "What do you think of two, with whom Allah ﷻ is the third!" [100]

A satisfactory tribute to Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه is Allah's ﷻ mention of this in His glorious Book, the Qur'ān, which will be recited till the Day of Qiyāmah. Allah—the Most Honourable—declares:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

If you do not aid the Messenger - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. [101]

Al-Ṣiddīq in the Khilāfah Procession

It is established according to majority of the Ahl al-Sunnah wa al-Jamāʿah that the Nabī ﷺ passed away without emphatically appointing any specific individual as khalīfah after him. There are those who assert that the Nabī ﷺ did indicate towards the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه in many instances

[100] *Ṣaḥīḥ al-Bukhārī*, book on tafsīr, chapter on Sūrah Barā'ah, Ḥadīth: 4386.
[101] Sūrah al-Tawbah: 40.

like the Nabī's ﷺ advice to a woman who spoke to him regarding an issue of hers, "If you do not find me, then go to Abū Bakr."

Al-Bukhārī narrates via his sanad from Muḥammad ibn Jubayr ibn Muṭʿim—from his father who says:

أتت النبي صلى الله عليه وسلم امرأة فكلمته في شيء، فأمرها أن ترجع إليه، قالت: يا رسول الله، أرأيت إن جئت ولم أجدك؟ كأنها تريد الموت، قال: (إن لم تجديني فأتي أبا بكر).

A woman approached the Nabī ﷺ and spoke to him about something. He instructed her to return to him. She submitted, "O Messenger of Allah, what if I come and do not find you," hinting towards death.

Rasūlullāh ﷺ said, "If you do not find me, then go to Abū Bakr." (102)

Another indication is Rasūlullāh's ﷺ command during his fatal illness:

مروا أبابكر فليصل بالناس.

Instruct Abū Bakr to lead the people in prayer.

The words of the narration appearing in *Ṣaḥīḥ Muslim* from Sayyidah ʿĀ'ishah رضي الله عنها are as follows:

لما ثقل رسول الله صلى الله عليه وسلم جاء بلال يؤذنه بالصلاة فقال: مروا أبا بكر فليصل بالناس، قالت: فقلت: يا رسول الله، إن أبا بكر رجل أسيف، وإنه متى يقم مقامك لا يسمع الناس فلو أمرت عمر!! فقال: مروا أبا بكر فليصل بالناس. قالت: فقلت لحفصة: قولي له:

(102) *Ṣaḥīḥ al-Bukhārī*, book on trials, chapter on appointing a successor, Ḥadīth: 6794.

إن أبا بكر رجل أسيف، وإنه متى يقم مقامك لا يسمع الناس فلو أمرت عمر!! فقالت له. فقال رسول الله صلى الله عليه وسلم: إنكن لأنتن صواحب يوسف، مروا أبا بكر فليصل بالناس. قالت: فأمروا أبا بكر يصلي بالناس. قالت: فلما دخل في الصلاة وجد رسول الله صلى الله عليه وسلم من نفسه خفة، فقام يهادى بين رجلين ورجلاه تخطان في الأرض. قالت: فلما دخل المسجد سمع أبو بكر حسه ذهب يتأخر، فأومأ إليه رسول الله صلى الله عليه وسلم قم مكانك. فجاء رسول الله صلى الله عليه وسلم حتى جلس عن يسار أبي بكر، قالت: فكان رسول الله صلى الله عليه وسلم يصلي بالناس جالسا وأبو بكر قائما، يقتدي أبو بكر بصلاة النبي صلى الله عليه وسلم، ويقتدي الناس بصلاة أبي بكر.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was extremely heavy (due to illness). Bilāl came to apprise him of ṣalāh. He commanded, "Instruct Abū Bakr to lead the people in ṣalāh."

I [ʿĀ'ishah] said, "O Messenger of Allah, Abū Bakr is an emotional person[103]. When he assumes your position, he will not be able to recite for the people. So why do you not appoint ʿUmar."

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ repeated, "Instruct Abū Bakr to lead the people in ṣalāh."

I said to Ḥafṣah, "Tell him that Abū Bakr is a soft person and when he stands at your place, he will not be able to recite in front of the people, so rather appoint ʿUmar."

She told him, upon which Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "You are certainly like the women of Yūsuf. Instruct Abū Bakr to lead the people in ṣalāh."

[103] Al-asīf: quick to sadness, with a soft heart. (Al-Zabīdī: *Tāj al-ʿUrūs*, vol. 12 pg. 82.)

They thus commanded Abū Bakr to lead the ṣalāh. When he began the ṣalāh, Rasūlullāh ﷺ felt slightly better so he got up and was taken with the support of two men, while his feet dragged on the earth. As he entered the Masjid, Abū Bakr heard his sound, so he receded. Rasūlullāh ﷺ motioned to him to stay at his place. Rasūlullāh ﷺ came and sat on the left side of Abū Bakr. Rasūlullāh ﷺ thus led the people in ṣalāh while seated. Abū Bakr was standing, following the ṣalāh of the Nabī ﷺ and the people were following his ṣalāh.[104]

Another indication is the Nabī's ﷺ command shortly before his demise to close all doors leading to the Masjid, besides the door of Abū Bakr. Al-Bukhārī narrates via his sanad from Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه:

خطب النبي صلى الله عليه وسلم فقال: (إن الله خير عبدا بين الدنيا وبين ما عنده، فاختار ما عند الله). فبكى أبو بكر رضي الله عنه، فقلت في نفسي: ما يبكي هذا الشيخ؟ إن يكن الله خير عبدا بين الدنيا وبين ما عنده، فاختار ما عند الله، فكان رسول الله صلى الله عليه وسلم هو العبد، وكان أبو بكر أعلمنا، قال: (يا أبا بكر لا تبك، إن أمن الناس علي في صحبته وماله أبو بكر، ولو كنت متخذا خليلا من أمتي لاتخذت أبا بكر، ولكن أخوة الإسلام ومودته، لا يبقين في المسجد باب إلا سد، إلا باب أبي بكر).

Rasūlullāh ﷺ addressed the people and said, "Certainly, Allah gave a servant a choice between the world and what is by Him, and he chose the latter."

Hearing this brought tears to Abū Bakr. I said to myself, "What makes this man cry? Allah only gave a servant a choice between

[104] *Ṣaḥīḥ Muslim*, book on ṣalāh, chapter on the imām appointing a successor when faced with a predicament, Ḥadīth: 418.

the world and what is by Him and he chose the latter. Rasūlullāh ﷺ was the servant and Abū Bakr was the most knowledgeable of us."

Rasūlullāh ﷺ continued, "O Abū Bakr, do not cry. The person who favoured me the most with his company and wealth is Abū Bakr. Had I taken a bosom friend from my ummah, I would have taken Abū Bakr. But the brotherhood and love of Islam remains. Every door leading to the Masjid should be shut, except the door of Abū Bakr." [105]

Al-Bukhārī reports through his chain from Sayyidunā Ibn ʿAbbās رضي الله عنهما that Rasūlullāh ﷺ announced on the pulpit during his fatal illness:

لو كنت متخذا من الناس خليلا لاتخذت أبا بكر خليلا، ولكن خلة الإسلام أفضل، سدوا عني كل خوخة في هذا المسجد، غير خوخة أبي بكر)..

Had I taken a bosom friend, I would have taken Abū Bakr as one. Nonetheless, the brotherhood of Islam is superior. Close every door besides Abū Bakr's. [106]

Al-Ḥākim documents a narration from Sayyidunā Anas رضي الله عنه which he also authenticates:

بعثني بنو المصطلق إلى رسول الله صلى الله عليه وسلم، فقالوا: سل لنا رسول الله صلى الله عليه وسلم إلى من ندفع صدقاتنا بعدك؟ قال: فأتيته فسألته، فقال: «إلى أبي بكر».

The Banū al-Muṣṭaliq sent me to Rasūlullāh ﷺ to ask him as to whom they should give their zakāh to after his demise.

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[105] *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Masjid, chapter on a door or passage in the Masjid, Ḥadīth: 454.
[106] *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Masjid, chapter on a door or passage in the Masjid, Ḥadīth: 455.

> Accordingly, I came to him and posed the question. His reply was, "To Abū Bakr." [107]

Some scholars have deduced—and it is a worthy deduction—from these narrations and others that there are strong hints to the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ immediately after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Our object here is not to give preference to some views over others. The only thing that concerns us is that some scholars have understood that these narrations and others contain convincing indications to the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ immediately after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

After the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ assumed the position of khalīfah. This came after a gathering was held by the Anṣār in Saqīfah Banī Sāʿidah to choose the khalīfah of the Muslims from them. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ accompanied by Sayyidunā ʿUmar al-Fārūq and Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُمَا went to them to set the record straight and to nip a fitnah in the bud, which had the potential to create negativity and chaos among the Muslims, which would the result if the Anṣār chose a khilāfah themselves without consulting the Muhājirīn.

Imām al-Bukhārī narrates what transpired in the Saqīfah, the manner in which Abū Bakr رَضِيَ اللَّهُ عَنْهُ resolved the issue and terminated discord before disagreement and conflict reared its ugly head.

He informs us through his chain from ʿUrwah—who in turn reports from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

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[107] *Al-Mustadrak*, book on recognising the Ṣaḥābah, chapter on Abū Bakr al-Ṣiddīq, Ḥadīth: 4460. Al- Ḥākim comments, "This ḥadīth has a ṣaḥīḥ isnād, but they have not documented it." Al-Dhahabī concurs in *al-Talkhīṣ*.

واجتمعت الأنصار إلى سعد بن عبادة في سقيفة بني ساعدة، فقالوا: منا أمير ومنكم أمير، فذهب إليهم أبو بكر وعمر بن الخطاب وأبو عبيدة بن الجراح، فذهب عمر يتكلم فأسكته أبو بكر، وكان عمر يقول: والله ما أردت بذلك إلا أني قد هيأت كلاما قد أعجبني، خشيت أن لا يبلغه أبو بكر، ثم تكلم أبو بكر فتكلم أبلغ الناس، فقال في كلامه: نحن الأمراء وأنتم الوزراء، فقال حباب بن المنذر: لا والله لا نفعل، منا أمير، ومنكم أمير، فقال أبو بكر: لا، ولكنا الأمراء، وأنتم الوزراء، هم أوسط العرب دارا، وأعربهم أحسابا، فبايعوا عمر أو أبا عبيدة بن الجراح، فقال عمر: بل نبايعك أنت، فأنت سيدنا، وخيرنا، وأحبنا إلى رسول الله صلى الله عليه وسلم، فأخذ عمر بيده فبايعه، وبايعه الناس.

The Anṣār gathered by Saʿd ibn ʿUbādah in Saqīfah Banī Sāʿidah. They suggested, “A leader from us and a leader from you.”

Abū Bakr, ʿUmar ibn al-Khaṭṭāb, and Abū ʿUbaydah ibn al-Jarrāḥ went to them. ʿUmar wanted to speak but Abū Bakr silenced him. ʿUmar would explain, “By Allah, the only thing was that I had prepared a speech which delighted me, and I feared that Abū Bakr would not be able to express it.”

Abū Bakr spoke, and he expressed himself like the best orator. He said in his address, “We are the leaders and you are the viziers.”

Ḥubāb ibn al-Mundhir remonstrated, “No, by Allah, we will not do that! A leader from us and a leader from you.”

Abū Bakr said, “No. Rather, we are the leaders and you are the viziers. They (the Quraysh) are the middle of the Arabs in location and enjoy the best pedigree in Arab lineage. So pledge allegiance to ʿUmar or Abū ʿUbaydah ibn al-Jarrāḥ.”

ʿUmar said, "In fact, we will pledge allegiance to you for you are our leader, the best of us, and the most beloved of us to Rasūlullāh ﷺ."

ʿUmar then took his hand and pledged allegiance to him, and the people followed suit." [108]

What transpired in the Saqīfah at the beginning could have split the Muslim ummah and spurred them onto bloodshed and violence, had it not been for Allah's سُبْحَانَهُ وَتَعَالَىٰ favour upon them by al-Ṣiddīq, al-Fārūq, and al-Amīn (Abū ʿUbaydah) رَضِيَ اللَّهُ عَنْهُمْ—who straightened out matters in the most dignified manner, nipped the fitnah in the bud, and unified the Muslims on one matter.

Events in the Khilāfah of Ṣiddīq

The khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was a khilāfah of virtue, mercy, and blessings for the Muslims. In the brief period of his khilāfah many momentous events took place which reveal his political and governmental proficiency. The wars against apostasy took place, the Islamic dominion expanded by virtue of extensive conquests, a huge amount of people entered Islam and conscripted in the army, and the compilation of the glorious Qur'ān in a single muṣḥaf was completed. In the forthcoming pages, the significant events that took place in the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ will be presented concisely. This, undoubtedly, has its advantages for it assists in manifesting the characteristics of Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ personality and it highlights clearly that his khilāfah was filled with blessings for the Muslims. We now present two significant events.

[108] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Nabī's statement: had I taken a bosom friend, Ḥadīth: 3467.

1. The Compilation of the Qur'ān during the Khilāfah of Ṣiddīq

Prior to this compilation, the glorious Qur'ān was not found in a single muṣḥaf. Rather, it was in the hearts of the ḥuffāẓ and scattered on various pieces of paper and other items used for writing. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ went forth issuing his ordinances of the compilation of the glorious Qur'ān from the hearts of the ḥuffāẓ and from pieces of paper, palm branches stripped of their leaves, and white slates of rock; so that it be contained in a single all-inclusive muṣḥaf, fearing that portions of the Qur'ān might be lost by the demise of the ḥuffāẓ. Worthy of mention, this compilation was on the proposal of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

Al-Bukhārī reports via his chain—from ʿUbayd al-Sabbāq that—Sayyidunā Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ recalls:

أرسل إلي أبو بكر، مقتل أهل اليمامة، فإذا عمر بن الخطاب عنده، قال أبو بكر رضي الله عنه: إن عمر أتاني فقال: إن القتل قد استحر يوم اليمامة بقراء القرآن، وإني أخشى أن يستحر القتل بالقراء بالمواطن، فيذهب كثير من القرآن، وإني أرى أن تأمر بجمع القرآن. قلت لعمر: كيف تفعل شيئا لم يفعله رسول الله صلى الله عليه وسلم؟ قال عمر: هذا والله خير، فلم يزل عمر يراجعني حتى شرح الله صدري لذلك، ورأيت في ذلك الذي رأى عمر. قال زيد: قال أبو بكر: إنك رجل شاب عاقل لا نتهمك، وقد كنت تكتب الوحي لرسول الله صلى الله عليه وسلم، فتتبع القرآن فاجمعه. فوالله لو كلفوني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن. قلت: كيف تفعلون شيئا لم يفعله رسول الله؟ قال: هو والله خير، فلم يزل أبو بكر يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكر وعمر رضي الله عنهما، فتتبعت القرآن أجمعه من العسب واللخاف وصدور الرجال، حتى وجدت آخر سورة التوبة

مع أبي خزيمة الأنصاري، لم أجدها مع أحد غيره: {لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم}. حتى خاتمة براءة، فكانت الصحف عند أبي بكر حتى توفاه الله، ثم عند عمر حياته، ثم عند حفصة بنت عمر رضي الله عنهم.

Abū Bakr summoned me after the fierce battle with the people of Yamāmah. I arrived only to find ʿUmar ibn al-Khaṭṭāb by him. Abū Bakr said, "'ʿUmar came to me and submitted, 'Martyrdom has shrouded plenty reciters of the Qur'ān on the Day of Yamāmah and I fear that if martyrdom of the reciters of the Qur'ān continues at this rate in various places, a major portion of the Qur'ān will be lost. I feel that you should command the compilation of the Qur'ān.' I asked ʿUmar, 'How can you do something which Rasūlullāh ﷺ did not do?' ʿUmar replied, 'This is best, by Allah.' ʿUmar continued explaining to me until Allah filled my heart with satisfaction on this matter and I felt the same way ʿUmar felt.'"

Zayd continues: Abū Bakr said, "You are a young intelligent man whom we do not distrust. And you would write waḥī for Rasūlullāh ﷺ, so gather the Qur'ān and compile it."

By Allah, had they tasked me with moving a mountain, it would not have been more cumbersome than the task of compiling the Qur'ān which he commanded me to fulfil. I submitted, "How can you do something Rasūlullāh ﷺ never did?"

"It is best, by Allah," he explained. Abū Bakr continued explaining to me until Allah filled my heart with satisfaction the way he eased the hearts of Abū Bakr and ʿUmar رضي الله عنهما.

I thus began searching for the Qur'ān and gathering it from palm branches, white rocks, and the hearts of men until I found the final verse of Sūrah al-Tawbah with Abū Khuzaymah al-Anṣārī which I never found by anyone besides him: There has certainly

come to you a Messenger from among yourselves. Grievous to him is what you suffer[109] until the end of Barā'ah. The manuscripts were kept by Abū Bakr until he passed on, and then by ʿUmar for the remainder of his life, and then by Ḥafṣah bint ʿUmar رَضِيَ اللَّهُ عَنْهُمْ.[110]

2. Al-Ṣiddīq's Stance on Fighting the Murtaddīn

Probably, the most famous stance of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ in which he protected Islam was his attitude towards the apostates and those who refused to discharge zakāh after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In these challenging times, tendencies and inclinations arose to withhold from them to spare bloodshed. Here, the governmental and political genius of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ comes to light and he made his celebrated declaration, "By Allah, I will most definitely fight those who differentiate between ṣalāh and zakāh." This was an excellent view and an unparalleled standpoint.

Al-Bukhārī narrates via his chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who reports:

لما توفي رسول الله صلى الله عليه وسلم وكان أبو بكر رضي الله عنه، وكفر من كفر من العرب، فقال عمر رضي الله عنه: كيف تقاتل الناس؟ وقد قال رسول الله صلى الله عليه وسلم: (أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله، فمن قالها فقد عصم مني ماله ونفسه إلا بحقه، وحسابه على الله). فقال: والله لأقاتلن من فرق بين الصلاة والزكاة، فإن الزكاة حق المال، والله

[109] Sūrah al-Tawbah: 128.
[110] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the compilation of the Qur'ān, Ḥadīth: 4701.

لو منعوني عناقا كانوا يؤدونها إلى رسول الله صلى الله عليه وسلم لقاتلتهم على منعها. قال عمر رضي الله عنه: فوالله ما هو إلا أن قد شرح الله صدر أبي بكر رضي الله عنه، فعرفت أنه الحق.

After Rasūlullāh ﷺ passed on, Abū Bakr assumed leadership, and some of the Arabs apostatised, ʿUmar said, "How are you going to fight the people whereas Rasūlullāh ﷺ had stated, 'I have been commanded to fight people until they declare there is no deity besides Allah. Whoever declares this, has protected his wealth and life from me except through its right and his reckoning is with Allah'?"

Abū Bakr declared, "By Allah, I will most definitely fight those who differentiate between ṣalāh and zakāh, for indeed zakāh is the right of wealth. By Allah, if they fail to give me a rope they were giving to Rasūlullāh ﷺ, I will fight them for withholding it."

ʿUmar submits, "By Allah, it was only that Allah filled the heart of Abū Bakr with satisfaction that I realised it was the truth."[111]

The unparalleled attitude adopted by Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه—a sturdy stance without leniency and strong without weakness—protected, by the grace and favour of Allah, the Dīn and State of Islam. This ordeal—had Allah سبحانه وتعالى not subjugated it for Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه from the beginning and for the rest of the Ṣaḥābah رضي الله عنهم thereafter—would have proven responsible for the uprooting of every aspect of dīn. Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه stance was a magnificent position and his

[111] *Ṣaḥīḥ al-Bukhārī*, book on zakāh, chapter on the mandatory nature of zakāh, Ḥadīth: 1335; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the command to fight people until they say there is no deity besides Allah, Ḥadīth: 20.

opinion was unmatched. May Allah سُبْحَانَهُوَتَعَالَى shower him with abundant mercy.

Demise

Sayyidunā Abū Bakr رَضِيَٱللَّهُعَنْهُ—may Allah shower His mercy upon him—passed away on Monday night, 8 nights before the termination of Jumād al-Ākhirah, 13 years after the hijrah of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. His khilāfah, therefore, lasted for 2 years, 3 months, and 10 days. Abū Maʿshar would say, "Two years and four months less 4 days." He passed away at the ripe age of 63; all narrations are unanimous upon this. He reached the age of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَٱللَّهُعَنْهُ was born 3 years after the Year of the Elephants.[112]

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنْهُ was buried at the side of his beloved friend صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. ʿUrwah and Qāsim ibn Muḥammad relate:

> أوصى أبوبكر عائشة أن يدفن إلى جنب رسول الله صلى الله عليه وسلم فلما توفي حفر له وجعل رأسه عند كتفي رسول الله صلى الله عليه وسلم وألصق اللحد بقبر رسول الله صلى الله عليه وسلم فقبر هناك.
>
> Abū Bakr bequeathed to ʿĀ'ishah to be buried at the side of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Accordingly, after his demise, his grave was dug in this manner that his head was in line with Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ shoulders. The charnel vault with a niche was adjacent to the grave of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and he was buried right there.[113]

[112] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 202.
[113] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 209; *Tārīkh Dimashq*, vol. 30 pg. 446.

Allah سُبْحَانَهُ وَتَعَالَى would not allow except a pure and purified individual to be buried at the side of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبْحَانَهُ وَتَعَالَى shower His mercy upon him and be pleased with him.

After this brief overview of the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, the question remains: Why then was Abū Bakr the first of the ten?

In order for us to answer this question, it is binding to shed more light on Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, his personality and his renowned virtues.

Abū Bakr: Virtues and Excellences

He is Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, the forerunner in believing, titled *al-ʿAtīq* (The Emancipated), supported with competency from Allah سُبْحَانَهُ وَتَعَالَى, Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ colleague at home and on journey, his compassionate companion in all conditions, his resting companion after death in the garden filled with divine light, the one singled out for honourable mention in the Wise Speech which towers above all other revelations. Veneration for him has lasted through the passing of ages and the desires of the powerful and bright thinker did not reach his summit, when the Knower of the secrets declared, "*Second of the two, when they were in the cave*," coupled with other verses and aḥādīth, and renowned texts concerning him and narrations in existence like the sun in range. He is superior to every man of superiority and towered above everyone who exerted and applied himself in Dīn. It was revealed about him, "*Not equal are those of you who spent and fought before the Conquest*." Most certainly, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is unique in all aspects, and he chose the correct path which Allah سُبْحَانَهُ وَتَعَالَى guided him to, thus he renounced his wealth.[114]

[114] *Ḥilyat al-Awliyā'*, vol. 1 pg. 128.

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ possesses many virtues and has acquired many merits. If we attempt to encompass all his virtues and excellences, we will need much time, and this humble treatise will not be possible. Nonetheless, sufficient for us here will be some indications and as the proverb goes, *Many an indication is more comprehensive than a text*. Whoever desires more should refer to the references and sources which will be indicated to in the footnotes.

The Ṣiddīq of the ummah has many great virtues and excellences. He is the first male to believe. He participated in Badr, Uḥud, Khandaq, and the Pledge of Riḍwān. In fact, he did not fail to participate in any of the significant expeditions.

Both his parents lived till the era of Islam and embraced the faith. Similarly, his son and grandson were also Muslims.

Abū Aḥmad al-Ḥākim says:

أدرك أبو بكر بن أبي قحافة الصديق رسول الله صلى الله عليه وسلم وأبوه أبو قحافة عثمان بن عامر وابنه عبد الرحمن بن أبي بكر الصديق وابن ابنه أبو عتيق محمد بن عبد الرحمن بن أبي بكر الصديق أربعتهم ولاء رسول الله صلى الله عليه وسلم، ليست هذه المنقبة لأحد من أصحاب النبي صلى الله عليه وسلم غيره، وأدرك من أولاده وأهل بيته ومواليه سواهم نفر من الرجال والنساء رسول الله صلى الله عليه وسلم، منهم بنوه عبد الله وعبد الرحمن صحبا رسول الله صلى الله عليه وسلم، وابنه الثالث محمد ولد عام حجة الوداع، ولدته أسماء بنت عميس بقباء.

Abū Bakr ibn Abī Quḥāfah al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as his father Abū Quḥāfah ʿUthmān ibn ʿĀmir, and his son ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, and his grandson Abū ʿAtīq Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. All four generations met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This virtue is possessed by none of the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides him. A large number of his children,

households, and freed slaves—both male and female—met Rasūlullāh ﷺ, like his sons ʿAbd Allāh and ʿAbd al-Raḥmān who were Companions of Rasūlullāh ﷺ, and his third son, Muḥammad, who Asmā' bint ʿUmays gave birth to in Qubā' in the year of the Farewell Pilgrimage.[115]

In the forthcoming lines, we will present some of the excellences and merits of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. Probably, the first of them is the Nabī's ﷺ love for him and his love for Rasūlullāh ﷺ.

Mutual Love between al-Ṣiddīq and the Nabī ﷺ

This subject is from among the accepted facts according to all just and sensible Muslims. The relationship between Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and Rasūlullāh ﷺ was a relationship predominated with mutual love. Their remaining close together is strong evidence for the same. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه on the one hand was not to abandon Rasūlullāh ﷺ, neither on journey nor at home. It never happened that he failed to participate in an expedition or he ran away from Rasūlullāh's ﷺ side in the thick of battle. Instead, he always remained committed at his side, giving preference to Rasūlullāh's ﷺ life over his own, and placing his neck as a shield, to safeguard the neck of Rasūlullāh ﷺ. Some examples and evidences of this mutual love between Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and Rasūlullāh ﷺ will ensue.

[115] *Tārīkh Dimashq*, vol. 30 pg. 18.

The Nabī's ﷺ Love for Ṣiddīq

It is evident that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ enjoyed a special relationship with Rasūlullāh ﷺ, which none of the other Ṣaḥābah enjoyed. Take for example the narration of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ:

سألت رسول الله صلى الله عليه وسلم: أي الناس أحب إليك؟ قال: «عائشة». فقلت: من الرجال؟ فقال: «أبوها». قلت: ثم من؟ قال: «ثم عمر بن الخطاب». فعد رجالا.

I enquired from Rasūlullāh ﷺ, "Who is the most beloved person to you?"

"ʿĀ'ishah," was his instant reply.

"From the men," I enquired.

"Her father," he answered.

I asked, "Then who?"

He replied, "ʿUmar ibn al-Khaṭṭāb," and then listed a few other men.[116]

Al-Bukhārī narrates through his chain from Sayyidunā Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ:

كنت جالسا عند النبي صلى الله عليه وسلم إذ أقبل أبو بكر آخذا بطرف ثوبه، حتى أبدى عن ركبته، فقال النبي صلى الله عليه وسلم: (أما صاحبكم فقد غامر). فسلم وقال: إني كان بيني وبين ابن الخطاب شيء، فأسرعت إليه ثم ندمت، فسألته أن يغفر لي فأبى علي، فأقبلت إليك،

[116] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on Rasūlullāh's ﷺ statement: had I taken a bosom friend, Ḥadīth: 3462; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on some of the virtues of Abū Bakr, Ḥadīth: 2384.

فقال: (يغفر الله لك يا أبا بكر). ثلاثا، ثم إن عمر ندم فأتى منزل أبي بكر، فسأل: أثم أبو بكر، فقالوا: لا، فأتى إلى النبي صلى الله عليه وسلم فسلم، فجعل وجه النبي صلى الله عليه وسلم يتمعر، حتى أشفق أبو بكر، فجثا على ركبتيه فقال: يا رسول الله، والله أنا كنت أظلم، مرتين، فقال النبي صلى الله عليه وسلم: (إن الله بعثني إليكم فقلتم كذبت، وقال أبو بكر صدق. وواساني بنفسه وماله، فهل أنتم تاركوا لي صاحبي). مرتين، فما أوذي بعدها.

I was sitting by Rasūlullāh ﷺ when suddenly I saw Abū Bakr approaching holding the end of his garment, which caused his knee to be uncovered. The Nabī ﷺ observed, "Your friend has had a quarrel." He greeted and said, "I had an argument with Ibn al-Khaṭṭāb. I was quick at him, but then regretted so I asked him to forgive me, but he refused. That is why I came to you."

Rasūlullāh ﷺ remarked, "May Allah forgive you, O Abū Bakr," thrice.

ʿUmar then felt remorse so he went to Abū Bakr's house and asked if he was there, but they replied in the negative. Subsequently, he came to the Nabī ﷺ and greeted with salām. The Nabī's ﷺ face began to change colour which worried Abū Bakr, so he kneeled and pleaded, "O Messenger of Allah, by Allah, I was more unjust to him," twice.

The Nabī ﷺ reprimanded, "Certainly, Allah sent me to you all and you all said I was lying whereas Abū Bakr affirmed my truthfulness and further supported me with his life and wealth. Will you not spare my companion for my sake?" He repeated this twice.

Thereafter, Abū Bakr was never harassed. [117]

Al-Ṣiddīq's Love for the Nabī ﷺ

As regards the love possessed by Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه for the Nabī ﷺ, it is apparent and manifest and needs no substantiation. Nonetheless, the following are some evidences to this love:

Al-Bukhārī reports through his chain from ʿUrwah ibn al-Zubayr who says:

قلت لعبد الله بن عمرو بن العاص: أخبرني بأشد ما صنع المشركون برسول الله صلى الله عليه وسلم، قال: بينا رسول الله صلى الله عليه وسلم يصلي بفناء الكعبة، إذ أقبل عقبة بن أبي معيط، فأخذ بمنكب رسول الله صلى الله عليه وسلم ولوى ثوبه في عنقه، فخنقه خنقا شديدا، فأقبل أبو بكر، فأخذ بمنكبه ودفع عن رسول الله صلى الله عليه وسلم، وقال: {أتقتلون رجلا أن يقول ربي الله وقد جاءكم بالبينات من ربكم}.

I asked ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, "Tell me of the severest maltreatment of Rasūlullāh ﷺ by the polytheists."

He explained, "As Rasūlullāh ﷺ was performing ṣalāh in the open area around the Kaʿbah, ʿUqbah ibn Abī Muʿayṭ advanced and grabbed Rasūlullāh's ﷺ shoulders. He tied a cloth around his neck and began throttling him severely. Abū Bakr rushed and gripped the villain's shoulder and shoved him away from Rasūlullāh ﷺ reciting: *Do you kill a man*

[117] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on Rasūlullāh's ﷺ statement: had I taken a bosom friend, Ḥadīth: 3461.

[merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord?[118],[119]

Ibn ʿAsākir reports via his chain from Ḍabbah ibn Miḥṣan al-ʿAnzī who relates:

كان علينا أبو موسى الأشعري أميرا بالبصرة، فوجهني في بعثة إلى عمر بن الخطاب، فقدمت على عمر فضربت عليه الباب فخرج إلي فقال: من أنت؟ فقلت: أنا ضبة بن محصن العنزي، قال: فأدخلني منزله وقدم إلي طعاما فأكلت، ثم ذكرت له أبا بكر الصديق فبكى فقلت له: أنت خير من أبي بكر، فازداد بكاء لذلك ثم قال وهو يبكي: والله لليلة من أبي بكر ويوم خير من عمر وآل عمر، هل لك أن أحدثك بيومه وليلته؟ فقلت: نعم يا أمير المؤمنين، فقال: أما الليلة فإنه لما خرج النبي صلى الله عليه وسلم هاربا من أهل مكة خرج ليلا فاتبعه أبو بكر فجعل مرة يمشي أمامه، ومرة خلفه ومرة عن يمينه ومرة عن يساره، فقال له النبي صلى الله عليه وسلم: ما هذا يا أبا بكر ما أعرف هذا من فعالك؟ فقال: يا رسول الله أذكر الرصد فأكون أمامك، وأذكر الطلب فأكون خلفك، ومرة عن يمينك ومرة عن يسارك لا آمن عليك، قال: فمشى رسول الله صلى الله عليه وسلم ليله كله حتى أدغل أطراف أصابعه، فلما رآه أبو بكر حمله على عاتقه، وجعل يشتد به حتى أتى به فم الغار فأنزل، ثم قال: والذي بعثك بالحق لا تدخله حتى أدخله قبلك، فإن يك فيه شئ نزل بي دونك، قال: فدخل أبو بكر فلم ير شيئا، فقال له: اجلس فإن في الغار خرقا أسده، وكان عليه رداء فمزقه، وجعل يسد به خرقا خرقا، فبقي جحران فأخذ النبي صلى الله عليه وسلم فحمله فأدخله الغار، ثم ألقم قدميه الجحرين، فجعل الأفاعي والحيات يضربنه ويلسعنه إلى الصباح، وجعل هو يتقلا من شدة الألم ورسول الله صلى الله عليه وسلم لا يعلم بذلك، ويقول له: يا أبا بكر لا تحزن إن الله معنا، فأنزل الله

[118] Sūrah Ghāfir: 28.
[119] *Ṣaḥīḥ al-Bukhārī*, book on tafsīr, chapter on Sūrah Ghāfir, Ḥadīth: 4537.

عليه وعلى رسوله السكينة والطمأنينة لأبي بكر رحمه الله، فهذه ليلته. وأما يومه: فلما توفي النبي صلى الله عليه وسلم ارتدت العرب، فقال بعضهم نصلي ولا نزكي، وقال بعضهم نزكي ولا نصلي، فأتيته لا ألوه نصحا فقلت: يا خليفة رسول الله ارفق بالناس، وقال غيري ذلك فقال أبو بكر: قد قبض النبي صلى الله عليه وسلم وارتفع الوحي، ووالله لو منعوني عقالا مما كانوا يعطون رسول الله صلى الله عليه وسلم لقاتلتهم عليه، قال: فقاتلنا معه، فكان والله شديد الأمر، فهذا يومه.

Abū Mūsā al-Ashʿarī was our governor over Baṣrah. He despatched me to ʿUmar ibn al-Khaṭṭāb. Accordingly, I came to ʿUmar's house and knocked at his door. He came out and asked, "Who are you?"

"I am Ḍabbah ibn Miḥṣan al-ʿAnzī," I replied."

He took me in his home and presented food before me. I ate and spoke about Abū Bakr al-Ṣiddīq to him which made him tear. I said to him, "You are superior to Abū Bakr," and this only increased his sobbing.

He then spoke, while crying, saying, "By Allah, a night and day of Abū Bakr's is superior to ʿUmar and ʿUmar's family. Should I narrate to you his day and night."

"Yes, O Amīr al-Mu'minīn," I replied.

He narrated, "As regards the night, the Nabī ﷺ left absconding from the people of Makkah. He left at night and Abū Bakr accompanied him. At times, Abū Bakr would walk in front of him and at times behind him, sometimes on his right and sometimes on his left. The Nabī ﷺ said to him, 'What are you doing, O Abū Bakr? I do not know you to behave in this manner.'

He explained, 'O Messenger of Allah, I think of an ambush so I go in front of you. Then I think of pursuit, so I go behind you. Sometimes at your right and sometimes at your left, I fear your safety.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walked that entire night until the tip of his toes were bruised and damaged. When this caught the sight of Abū Bakr, he carried Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his shoulders and began hastening with him until he came to the mouth of the cave where he placed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ down.

He then said, 'By the Being Who sent you with the truth, do not enter. Let me enter before you so that if there is something harmful inside, it will harm me and you will be spared.'

Subsequently, Abū Bakr entered and did not see anything harmful. He said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Have a seat. There are holes in the cave which I will cover.'

He had an upper garment on. He began tearing it and covering hole by hole. Still, two holes remained open. He then carried Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ into the cave and then placed his feet at the mouths of the two remaining holes. Serpents and snakes continued biting him and stinging him till morning. His face turned colour due to the excruciating pain. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was unaware of this and continued consoling him, 'Do not grieve, undoubtedly Allah is with us.' Allah thus sent tranquillity upon him and His Messenger and calmness for Abū Bakr. This was his night.

As regards his day, the day the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, the Arabs apostatised. Some said, 'We will pray but will not pay zakāh,' while others said, 'We will pay zakāh but will not pray.'

I approached him, sparing no effort to be his well-wisher and said, 'O khalifah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Deal compassionately with the people.' Others had made this statement.

Abū Bakr explained, 'The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has passed on and revelation has ceased. By Allah, if they withhold from me a rope, they were giving to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I will fight them for it.'

We fought. By Allah, it was a colossal task. This was his day." [120]

Do you see the love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that had conquered the heart of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. This is a unique type of love which urged Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to give preference to the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over his own and to happily bear difficulty and pain for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Bakr is the Most Superior Individual of the Ummah after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Ahl al-Sunnah have reached unanimity and consensus over the fact that the most superior of all people after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Sayyidunā Abū Bakr followed by Sayyidunā ʿUmar, followed by Sayyidunā ʿUthmān, followed by Sayyidunā ʿAlī, followed by the rest of the Ten Promised Jannah, followed by the participants of Badr, followed by the participants of Uḥud, followed by those who attended Bayʿat al-Riḍwān, and then the remaining Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.[121]

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[120] *Tārīkh Dimashq*, vol. 30 pg. 80; *Faḍā'il al-Ṣaḥābah*, vol. 1 pg. 178. Al-Ḥakīm documented the first portion of the narration with slight variation without mentioning Ḍabbah ibn Miḥṣan and commented, "This ḥadīth has a ṣaḥīḥ isnād and meets the criterion of al-Bukhārī and Muslim, had it not been for the irsāl in it, but they have not documented It." Al-Dhahabī adds a footnote to it in al-Talkhīṣ saying, "Ṣaḥīḥ, mursal." (*Al-Mustadrak*, book on hijrah, Ḥadīth: 4267.)

[121] Al-Suyūṭī: *Tārīkh al-Khulafā'*, pg. 17.

Al-Bukhārī reports on the authority of Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

كنا نخير بين الناس في زمان رسول الله صلى الله عليه وسلم فنخير أبابكر ثم عمر ثم عثمان.

During the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we would award positions to the people. We awarded the loftiest position to Abū Bakr, then to ʿUmar, and then to ʿUthmān.[122]

Ibn ʿAsākir documents on the authority of Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

كنا وفينا رسول الله صلى الله عليه وسلم نفضل أبابكر وعمر وعثمان وعليا.

While Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in our midst, we would declare the superiority of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī.[123]

Al-Bukhārī relates from Muḥammad ibn ʿAlī ibn Abī Ṭālib:

قلت لأبي: أي الناس خير بعد رسول الله صلى الله عليه وسلم؟ قال: أبو بكر، قلت: ثم من؟

قال: ثم عمر، وخشيت أن يقول عثمان، قلت: ثم أنت؟ قال: ما أنا إلا رجل من المسلمين.

I asked my father [ʿAlī], "Who is the most superior individual after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

"Abū Bakr," he replied.

"Who next," I asked.

"ʿUmar," was his reply.

I feared that he would say ʿUthmān next, so I submitted, "Then you?"

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[122] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the superiority of Abū Bakr after the Nabī, Ḥadīth: 3455.
[123] *Tārīkh Dimashq*, vol. 30 pg. 346.

He remarked, “I am only an ordinary Muslim.” [124]

Al-Tirmidhī and al-Ḥākim document the statement of Sayyidunā ʿUmar ibn al- Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ:

أبوبكر سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه وسلم.

Abū Bakr is our master, the best of us, and the most beloved of us to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [125]

Ibn ʿAsākir reports from Ibn Abī Laylā:

قال علي: لا يفضلني أحد على أبي بكر وعمر إلا جلدته حد المفتري.

ʿAlī pronounced: No one will declare me superior to Abū Bakr and ʿUmar, except that I will mete out the punishment of a slanderer upon him. [126]

Aḥmad and al-Tirmidhī narrate that Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reported:

قال رسول الله صلى الله عليه وسلم: "أرحم أمتي بأمتي أبو بكر، وأشدهم في أمر الله عمر، وأصدقهم حياء عثمان بن عفان، وأعلمهم بالحلال والحرام معاذ بن جبل، وأفرضهم زيد بن ثابت، وأقرؤهم أبي بن كعب، ولكل أمة أمين، وأمين هذه الأمة أبو عبيدة بن الجراح".

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[124] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Nabī’s statement: had I taken a bosom friend, Ḥadīth: 3468.

[125] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of Abū Bakr al-Ṣiddīq, Ḥadīth: 3656 and al- Tirmidhī declares, “The ḥadīth is ṣaḥīḥ and gharīb.” Al-Albānī grades it as ḥasan. *Al-Mustadrak*, book on virtue of the Companions, chapter on Abū Bakr al-Ṣiddīq, Ḥadīth: 4421 and comments, “Ṣaḥīḥ according to the standards of al-Bukhārī and Muslim, but they have not documented it.” Al-Dhahabī concurs in *al-Talkhīṣ*, “Meets the standards of al-Bukhārī and Muslim.”

[126] *Tārīkh Dimashq*, vol. 30 pg. 383.

Rasūlullāh ﷺ affirmed, "The most merciful of my ummah upon my ummah is Abū Bakr. The most firm of them in [establishing] the directives of Allah is ʿUmar. The most sincere of them in modesty is ʿUthmān. The most knowledgeable of them of permissible and impermissible is Muʿādh ibn Jabal. The expert in inheritance is Zayd ibn Thābit. The best reciter of Qur'ān is Ubay ibn Kaʿb. Every ummah has a trustworthy individual and the trustworthy individual of my ummah is Abū ʿUbaydah ibn al-Jarrāḥ."[127]

We deduce from the above narrations that Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه is the most superior individual of the ummah after the Nabī ﷺ and the most beloved to the heart of Rasūlullāh ﷺ.

Abū Bakr is the Second of the Two[128]

Allah سبحانه وتعالى states in his Glorious Book indicating to the hijrah of the Nabī ﷺ:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

If you do not aid the Messenger - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him

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[127] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of Muʿādh ibn Jabal and Zayd ibn Thābit, Ḥadīth: 3790. Al-Albānī classified it as ṣaḥīḥ. *Musnad Aḥmad*, chapter on the Musnad of Anas ibn Mālik, vol. 3 pg. 84, Ḥadīth: 12927; *Sunan Ibn Mājah*, book on virtues, chapter on the merits of Khabbāb, Ḥadīth: 154, al-Albānī classified it ṣaḥīḥ.

[128] Ṭāhā Ḥāmid al-Daylamī: *Imāmat al-Ṣiddīq*, vol. 1 pg. 56 onwards.

and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. [129]

There exists in this verse indication to the marvellous merit of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Hearken, it is his accompanying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the cave and during the hijrah.

Sufficient virtue for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is that he acquired the honour of accompanying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the hijrah, and he was the second of the two in the cave. Probably, the most famous event known of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is that he was the companion of the cave. And that is an excellent virtue.[130]

Al-Bukhārī reports on the authority of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ who in turn reports that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ informed him:

كنت مع النبي صلى الله عليه وسلم في الغار فرأيت آثار المشركين، قلت: يا رسول الله! لو أن أحدهم رفع قدمه رآنا، قال: ما ظنك باثنين، الله ثالثهما.

I was with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the cave. I heard the footsteps of the polytheists so I submitted, "O Messenger of Allah, if only one of them lifts his feet, he will see us." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, "What do you think of two, with whom Allah سُبْحَانَهُ وَتَعَالَى is the third!" [131]

[129] Sūrah al-Tawbah: 40.
[130] *Mukhtaṣar Tārīkh Dimashq*, vol. 1 pg. 1763.
[131] *Ṣaḥīḥ al-Bukhārī*, book on tafsīr, chapter on Sūrah Barā'ah, Ḥadīth: 4386; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 2381.

At this juncture, it is necessary that we direct the gazes to something significant about Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Allah's—the Mighty and Majestic— statement:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

If you do not aid the Messenger - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. [132]

On one hand it points to Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ companionship of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the cave and hijrah, and at the same time reveals the manner in which Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ would shadowed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This duo which the verse indicates to applies to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ in other events and many other matters, some of which will follow.

Second of the Two in inviting towards Allah

In the sphere of inviting towards Allah سُبْحَانَهُ وَتَعَالَى, Abū Bakr رَضِيَ اللَّهُ عَنْهُ was second of the two. Al-Bukhārī narrates via his chain from Sayyidunā ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ:

رأيت رسول الله صلى الله عليه وسلم وما معه إلا خمسة أعبد وامرأتان وأبوبكر.

[132] Sūrah al-Tawbah: 40.

I remember the time when Rasūlullāh ﷺ was only followed by five slaves, two women, and Abū Bakr.[133]

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه was with Rasūlullāh ﷺ from the inception of daʿwah, closely attached to him in everything he did, in his gatherings and late nights, inviting to Allah سبحانه وتعالى and learning from the Nabī ﷺ. This is what all the Ṣaḥābah رضي الله عنهم noticed.

For instance, Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه acknowledges this and declares after the demise of Sayyidunā al-Fārūq رضي الله عنه after praying for Allah's mercy upon him:

ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك، وايم الله، إن كنت لأظن أن يجعلك الله مع صاحبيك، وحسبت: إني كنت كثيرا أسمع النبي صلى الله عليه وسلم يقول: (ذهبت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر).

I have not left anyone behind with whose actions I am more pleased to meet Allah with than yours. By Allah, I have conviction that Allah سبحانه وتعالى will unite you with your two companions [i.e. Rasūlullāh ﷺ and Abū Bakr رضي الله عنه]. This is owing to the fact that I often heard Rasūlullāh ﷺ saying, "I, Abū Bakr and ʿUmar came," "I, Abū Bakr and ʿUmar entered," "I, Abū Bakr and ʿUmar exited."[134]

Sayyidunā ʿUmar رضي الله عنه recalls:

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[133] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Islam of Abū Bakr, Ḥadīth: 3644.

[134] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al- Khaṭṭāb, Ḥadīth: 3482; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on some of the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 6338; *Musnad Aḥmad*, vol. 1 pg. 112, Ḥadīth: 898. The wording appears in *Ṣaḥīḥ al-Bukhārī*.

كان رسول الله صلى الله عليه وسلم يسمر عند أبي بكر رضي الله عنه الليلة كذاك في الأمر من أمر المسلمين وأنا معه.

> Rasūlullāh ﷺ would spend the night speaking to Abū Bakr رضي الله عنه regarding an issue of the Muslims while I was present with him.[135]

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه was always with Rasūlullāh ﷺ in his meetings and Rasūlullāh ﷺ would consult him in all of his matters.

Second of the Two as described by Ibn al-Daghinah

We just read about Ibn al-Daghinah's statement to Sayyidunā Abū Bakr رضي الله عنه:

إنك تكسب المعدوم، وتصل الرحم، وتحمل الكل، وتقري الضيف، وتعين على نوائب الحق.

> For certainly, you assist the needy, maintain family ties, help the disabled, entertain guests, and support in every good work.

This is the exact description Sayyidah Khadījah رضي الله عنها gave of Rasūlullāh ﷺ.

We will never ever claim that Rasūlullāh ﷺ and Sayyidunā Abū Bakr رضي الله عنه are equal in quality and action. How can we ever equate Sayyidunā Abū Bakr رضي الله عنه with Rasūlullāh ﷺ, who is the master of the former and latter, may Allah's choicest salutations and peace be upon him. Nay, our claim is that he resembled Rasūlullāh ﷺ the closest.

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[135] *Musnad Aḥmad*, Musnad ʿUmar ibn al-Khaṭṭāb, vol. 1 pg. 26, Ḥadīth: 178.

Second of the Two in Hijrah

When Rasūlullāh ﷺ emigrated, he selected Sayyidunā Abū Bakr رضي الله عنه, to the exclusion of all other people. Sayyidunā Abū Bakr رضي الله عنه would seek permission from Rasūlullāh ﷺ to emigrate, but Rasūlullāh ﷺ would advise him to remain patient until Allah's decree and instruction comes. Until finally, Rasūlullāh ﷺ informed him that Allah سبحانه وتعالى selected him for Rasūlullāh ﷺ and that he will emigrate with the Messenger of Allah ﷺ.

Second of the Two in Speaking in the Presence of Rasūlullāh ﷺ

The Nabī ﷺ would speak and Sayyidunā Abū Bakr رضي الله عنه would speak after him while in his presence, just like it occurred shortly before the commencement of the Battle of Badr when the Quraysh arrived with all their might and fury. At this stage, Rasūlullāh ﷺ consulted the people. Sayyidunā Abū Bakr رضي الله عنه was the first to speak and he spoke well. Thereafter Sayyidunā ʿUmar رضي الله عنه stood up and spoke and did an excellent job. He was followed by Sayyidunā Miqdād ibn al- Aswad رضي الله عنه who stated, "O Messenger of Allah, continue with what you have been commanded for we are with you." [136]

When Rasūlullāh ﷺ consulted regarding the captives [of Badr], the second to speak after the Nabī ﷺ was Sayyidunā Abū Bakr رضي الله عنه.

[136] *Dalā'il al-Nubuwwah*, Ḥadīth: 874.

Muslim narrates via his chain from Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ:

فلما أسروا الأسارى قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر: ما ترون في هؤلاء الأسارى؟ فقال أبو بكر: يا نبي الله، هم بنو العم والعشيرة، أرى أن تأخذ منهم فدية فتكون لنا قوة على الكفار، فعسى الله أن يهديهم للإسلام. فقال رسول الله صلى الله عليه وسلم: ما ترى يا ابن الخطاب؟ قلت: لا والله يا رسول الله، ما أرى الذي رأى أبو بكر، ولكني أرى أن تمكنا فنضرب أعناقهم.

When the captives were imprisoned, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Abū Bakr and ʿUmar, "What are your suggestions regarding these captives?"

Abū Bakr answered, "O Messenger of Allah, they are cousins and family members. I feel that you should take ransom from them, which will give us military strength against the disbelievers. And hopefully Allah will guide them to Islam."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "What is your view, O son of Khaṭṭāb?"

I said, "By Allah, I do not have the same opinion as Abū Bakr. I feel, however, that you hand them over to us and we smite their necks." (137)

Second of the Two in Sternness against the Enemies

During Uḥud, when Abū Sufyān—who was at the time a polytheist—stood up and proclaimed: "Is Muḥammad alive? Is Ibn Abī Quḥāfah alive?"

(137) *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on assisting from the angels in the Battle of Badr, Ḥadīth: 1763.

The text of the narration as documented by al-Bukhārī through his chain from Sayyidunā Barā' رَضِيَ اللَّهُ عَنْهُ is as follows:

لقينا المشركين يومئذ، وأجلس النبي صلى الله عليه وسلم جيشا من الرماة، وأمر عليهم عبد الله، وقال: (لا تبرحوا، إن رأيتمونا ظهرنا عليهم فلا تبرحوا، وإن رأيتموهم ظهروا علينا فلا تعينونا). فلما لقيناهم هربوا حتى رأيت النساء يشتددن في الجبل، رفعن عن سوقهن، قد بدت خلاخلهن، فأخذوا يقولون، الغنيمة الغنيمة، فقال عبد الله: عهد إلي النبي صلى الله عليه وسلم أن لا تبرحوا، فأبوا، فلما أبوا صرفت وجوههم، فأصيب سبعون قتيلا، وأشرف أبو سفيان فقال: أفي القوم محمد؟ فقال: (لا تجيبوه). فقال: أفي القوم ابن أبي قحافة؟ قال: (لا تجيبوه). فقال: أفي القوم ابن الخطاب؟ فقال إن هؤلاء قتلوا، فلو كانوا أحياء لأجابوا، فلم يملك عمر نفسه، فقال: كذبت يا عدو الله، أبقى الله عليك ما يخزيك. قال أبو سفيان: اعل هبل، فقال النبي صلى الله عليه وسلم: (أجيبوه). قالوا: ما نقول؟ قال: (قولوا: الله أعلى وأجل). قال أبو سفيان: لنا العزى ولا عزى لكم، فقال النبي صلى الله عليه وسلم: (أجيبوه). قالوا: ما نقول؟ قال: (قولوا: الله مولانا ولا مولى لكم). قال أبو سفيان: يوم بيوم بدر، والحرب سجال، وتجدون مثلة، لم آمر بها ولم تسؤني.

We faced the Mushrikīn that day. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed a contingent of archers, appointing over them ʿAbd Allāh and commanding, "Do not move! If you see us overpowering them, then too, remain at your places. And if you see them overpowering us, then too, do not help us."

When we met them in battle, they fled until I saw the women running in the ravines of the mountain, lifting their garments from their shins, exposing their anklets. People began yelling, "Booty! Booty!"

ʿAbd Allāh cautioned, “The Nabī ﷺ emphatically commanded you not to move.” They, however, refused. At this, their faces were turned away and the Muslims suffered with 70 martyrs.

Abū Sufyān then came out in the open and announced, “Is Muḥammad among the living?”

Rasūlullāh ﷺ instructed, “Do not answer him.”

He announced, “Is Ibn Abī Quḥāfah among the living?”

Rasūlullāh ﷺ instructed, “Do not answer him.”

He announced, “Is Ibn al-Khaṭṭāb among the living?”

He then announced, “These have been killed, for had they been alive, they would have answered.”

ʿUmar could not control himself, so he shouted, “You lie, O enemy of Allah.

May Allah keep alive what will bring you misery.”

Abū Sufyān shouted, “Hubal is great!”

The Nabī ﷺ commanded, “Answer him.”

“What should we say,” they asked.

“Say: Allah is the Loftiest and Most Magnificent.”

Abū Sufyān shouted, “We have ʿUzzā and you do not have ʿUzzā.”

The Nabī ﷺ instructed them to answer him. “What should we say,” they enquired.

“Say: Allah is our Protector and you have no protector.”

Abū Sufyān said, "A day in lieu of the Day of Badr. War fluctuates. You will find mutilations; I did not order them, but they did not disturb me."[138]

The call of Abū Sufyān came sequenced, beginning with the individual who stressed the polytheist the most, i.e. Rasūlullāh ﷺ, followed by Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه, followed by Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه.

Second of the Two in Answering ʿUmar on the Day of Ḥudaybiyyah

After the Treaty of Ḥudaybiyyah, Sayyidunā ʿUmar رضي الله عنه approached Rasūlullāh ﷺ regarding a clause which majority of the Companions of Rasūlullāh ﷺ felt to be oppressive. The clause read: whichever polytheist comes as a Muslim [to Madīnah], Rasūlullāh ﷺ will return him at their demand, while whoever leaves Rasūlullāh ﷺ as a disbeliever, and Rasūlullāh ﷺ demands him from the polytheists, they will not return him. Sayyidunā ʿUmar رضي الله عنه, just like the other Ṣaḥābah رضي الله عنهم, felt this clause to be unfair, so he approached Rasūlullāh ﷺ and enquired the reason for agreeing to the clause. He then enquired the same from Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه whose answer was exactly the same as Rasūlullāh ﷺ, to the tee.

The text of the ḥadīth as documented by al-Bukhārī via his chain from Ḥabīb ibn Abī Thābit is as follows:

أتيت أبا وائل أسأله. فقال: كنا بصفين، فقال رجل: ألم تر إلى الذين يدعون إلى كتاب الله، فقال

علي: نعم، فقال سهل بن حنيف: اتهموا أنفسكم، فلقد رأيتنا يوم الحديبية، يعني الصلح الذي

[138] *Ṣaḥīḥ al-Bukhārī*, book on wars, chapter on the Battle of Uḥud, Ḥadīth: 3817.

كان بين النبي صلى الله عليه وسلم والمشركين، ولو نرى قتالا لقاتلنا، فجاء عمر فقال: ألسنا على الحق وهم على الباطل، أليس قتلانا في الجنة، وقتلاهم في النار؟ قال: (بلى). قال: ففيم نعطي الدنية في ديننا ونرجع، ولما يحكم الله بيننا؟ فقال: (يا ابن الخطاب، إني رسول الله، ولن يضيعني الله أبدا). فرجع متغيظا فلم يصبر حتى جاء أبا بكر فقال: يا أبا بكر، ألسنا على الحق وهم على الباطل، قال: يا ابن الخطاب، إنه رسول الله صلى الله عليه وسلم ولن يضيعه الله أبدا، فنزلت سورة الفتح.

I came to Abū Wā'il to question him and he said: We were at Ṣiffīn when a man said, "Do you not see those who are calling to the Book of Allah?"

ʿAlī retorted, "Yes."

Sahl ibn Ḥunayf said, "They have accused themselves for I remember us on the Day of Ḥudaybiyyah, i.e. the treaty between the Nabī ﷺ and the polytheists. Had we desired to fight, we would have.

ʿUmar then came and submitted, 'Are we not upon the truth while they are upon falsehood? Are our martyrs not in Jannah while their slain are in Hell?'

'Definitely,' answered Rasūlullāh ﷺ.

'So why are we humiliating ourselves in our dīn and returning whereas Allah has not yet decided between us?'

Rasūlullāh ﷺ explained, 'O son of Khaṭṭāb! I am most certainly the Messenger of Allah and Allah will never ever forsake me.'

He returned still upset. He could not contain himself so he approached Abū Bakr and said, 'O Abū Bakr, are we not upon the truth while they are upon falsehood?'

‘O son of Khaṭṭāb,’ Abū Bakr explained, ‘he is definitely the Messenger of Allah ﷺ and Allah will never ever forsake him.’

Subsequently, Sūrah al-Fatḥ was revealed.”[139]

The narration of Aḥmad elucidates on the explanation of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The narration goes as follows, quoting from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ:

فقلت: يا رسول الله ألسنا على حق و هم على باطل قال: بلى، قال: أليس قتلانا في الجنة و قتلاهم في النار، قال: بلى، قال: ففيم نعطي الدنية من ديننا؟ قال: يا ابن الخطاب إني رسول الله و لن يضيعني الله أبدا قال: أوليس كنت تحدثنا أنا سنأتي البيت فنطوف به، قال: بلى، فأخبرتك أنا نأتيه العام، قال: لا، قال: فإنك آتيه و مطوف به، فذهب عمر لأبي بكر الصديق فقال له: يا أبا بكر ألسنا على حق هو على باطل، قال: بلى، قال: أليس قتلانا في الجنة و قتلاهم في النار، قال: بلى، قال: علام نعطي الدنية من ديننا، قال: يا ابن الخطاب إنه رسول الله و لن يضيعه الله أبدا، فالزم غرزه، قال: أليس حدثنا أنا نطوف بالبيت، قال: أو أخبرك أنك تطوف هذه السنة، قال: لا، قال: إنك آتيه و إنك مطوف به.

I said, “O Messenger of Allah, Are we not upon the truth while they are upon falsehood?”

“Most definitely,” he replied.

I asked, “Are our martyrs not in Jannah while their slain are in Hell?”

“Most definitely,” he replied.

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[139] *Ṣaḥīḥ al-Bukhārī*, book on tafsīr, chapter on tafsīr of Sūrah al-Fatḥ, Ḥadīth: 4563; *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on the Treaty of Ḥudaybiyyah, Ḥadīth: 1785.

“So why are we accepting humiliation in our dīn?” I questioned.

Rasūlullāh ﷺ explained, “O son of Khaṭṭāb! I am most certainly the Messenger of Allah and Allah will never ever forsake me.”

I said, “Did you not tell us that we will soon arrive at the House and circumambulate it?”

“Yes indeed,” he replied, “but did I inform you that we will go to it this year?”

“No,” he replied.

Rasūlullāh ﷺ comforted him, “So you will certainly arrive at it and circumambulate it.”

ʿUmar then left towards Abū Bakr al-Ṣiddīq and asked him, “O Abū Bakr, Are we not upon the truth while they are upon falsehood?”

“Indeed,” he replied.

“Are our martyrs not in Jannah while their slain are in Hell?”

“Definitely.” “So why are we accepting shame in our dīn?”

Abū Bakr explained, “O son of Khaṭṭāb! He is definitely the Messenger of Allah and Allah will never ever forsake him.”

The former held the latter’s stirrup and asked, “Did Rasūlullāh ﷺ not inform us that we will circumambulate the House?”

“Did he inform you that you will circumambulate it this year?” asked Abū Bakr.

“No,” ʿUmar answered.

Abū Bakr promised him, "So you will definitely go to it and circumambulate it."[140]

What made the answer of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ resemble the answer of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? It was this amazing mirroring, being second of the two. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ gives the exact answer Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave, whereas he never heard a word from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Second of the Two in leading ṣalāh

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ led the people in ṣalāh.

Second of the Two in Khilāfah

He shouldered the khilāfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Second of the Two in Burial

He is buried alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Indeed, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ has a special connection with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He remained attached to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, like his shadow, without being absent from his side. This is one of his magnificent merits. May Allah be pleased with him.

Islam first and before everything

The predominance of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ firstly becomes apparent in his love for the dīn and the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He would award love for Islam and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ paramount importance, above everything else. In fact, he was

[140] *Musnad Aḥmad*, vol. 4 pg. 323, Ḥadīth: 18930, the ḥadīth of Miswar ibn Makhramah.

prepared to slay his own son with his hand, out of love for Islam and sincerity to the same.

Ibn ʿAsākir reports through his chain from Ibn Sīrīn:

إن عبد الرحمن بن أبي بكر الصديق كان يوم بدر مع المشركين فلما أسلم قال لأبيه: لقد أهدفت لي يوم بدر فصرفت عنك ولم أقتلك، فقال أبو بكر: لكنك لو أهدفت لي لم أنصرف عنك.

> ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq was with the polytheists on the Day of Badr. After embracing Islam, he said to his father, "You came under my sword on the Day of Badr, but I turned away from you and did not kill you."
>
> Abū Bakr said, "Had you come under my sword, I would not have spared you." [141]

ʿAbd Allāh ibn Muslim ibn Qutaybah explains: The meaning of *ahdafta lī* is you came into my striking area. From this meaning, a tall building is called a target since it is raised for the shooter so he might see it.

Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ disliked killing his father or he spared him out of fear for him. Sayyidunā Abū Bakr's رَضِيَ اللَّهُ عَنْهُ answer, "Had you come under my sword, I would not have spared you," is one of his greatest virtues, for fear of the critic did not waiver his determination, due to the immense level of faith Allah سُبْحَانَهُ وَتَعَالَى placed in his heart. This is how Allah سُبْحَانَهُ وَتَعَالَى described the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

> *You will not find a people who believe in Allah and the Last Day.* [142], [143]

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[141] *Tārīkh Dimashq*, vol. 30 pg. 128.
[142] Sūrah al-Mujādalah: 22.
[143] *Tārīkh Dimashq*, vol. 30 pg. 128.

Al-Ṣiddīq's Obedience

There is a strong unbreakable connection between Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and obedience. This is an evident issue in the life of Sayyidunā Abū Bakr al- Ṣiddīq رَضِيَ اللَّهُ عَنْهُ which anyone who has a little overview of his biography will discern. Obedience here is not restricted to worship. Rather, the meaning encompasses all types of goodness and kindness. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was avaricious to carry out acts of obedience and rushed first to the same.

Muslim narrates through his chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم: «من أصبح منكم اليوم صائما قال أبو بكر رضي الله عنه: أنا، قال: فمن تبع منكم اليوم جنازة، قال أبو بكر رضي الله عنه: أنا. قال: فمن أطعم منكم اليوم مسكينا، قال أبو بكر رضي الله عنه: أنا. قال: فمن عاد منكم اليوم مريضا، قال أبو بكر رضي الله عنه: أنا. فقال رسول الله صلى الله عليه وسلم: ما اجتمعن في امرئ إلا دخل الجنة».

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Which one of you is fasting this morning?"

"I," replied Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

"Which of you followed a Janāzah today?"

"I," replied Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

"Who fed a needy person today?"

"I," replied Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

"Who visited a sick person today?"

"I," replied Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

Rasūlullāh ﷺ thereupon commented, “These qualities do not combine in a person except that he will enter Jannah.”[144]

It appears in *Ṣaḥīḥ al-Bukhārī* on the authority of Sayyidunā Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said:

(من أنفق زوجين في سبيل الله، نودي من أبواب الجنة: يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصيام دعي من باب الريان، ومن كان من أهل الصدقة دعي من باب الصدقة). فقال أبو بكر رضي الله عنه: بأبي وأمي يا رسول الله، ما على من دعي من تلك الأبواب من ضرورة، فهل يدعى أحد من تلك الأبواب كلها؟ قال: (نعم، وأرجو أن تكون منهم).

“Whoever spends a pair in the path of Allah will be called from the doors of Jannah, ‘O servant of Allah, this is best.’ Whoever is from the adherents of ṣalāh will be summoned from the door of ṣalāh. One regular in jihād will be called from the door of jihād, those who fasted habitually will be called from the door of al-Rayyān, and whoever gave charity will be called from the door of charity.”

Abū Bakr رضي الله عنه said, “May my parents be sacrificed for you, O Messenger of Allah. There is no other need for the one called from these doors. Nonetheless, will anyone be called from all these doors?”

“Yes,” replied Rasūlullāh ﷺ, “and I hope that you will be from them.”[145]

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[144] *Ṣaḥīḥ Muslim,* book on zakāh, chapter on the person who gathers charity and acts of piety, Ḥadīth: 1028.

[145] *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on al-rayyān for the fasting, Ḥadīth: 1798; *Ṣaḥīḥ Muslim*, book on zakāh, chapter on the person who gathers charity and acts of piety, Ḥadīth: 1027.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ attest to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ surpassing them in piety and goodness. For example, we have Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ stating, in a narration reported by al-Tirmidhī through his chain.

أمرنا رسول الله صلى الله عليه وسلم أن نتصدق، فوافق ذلك عندي مالا، فقلت: اليوم أسبق أبا بكر، إن سبقته يوما، قال: فجئت بنصف مالي، فقال رسول الله صلى الله عليه وسلم: "ما أبقيت لأهلك؟ " قلت: أبقيت لهم. قال: "ما أبقيت لهم؟ " فقلت مثله، وأتى أبو بكر بكل ما عنده، فقال: "يا أبا بكر ما أبقيت لأهلك؟ " قال: أبقيت لهم الله ورسوله. قلت: لا أسبقه إلى شيء أبدا.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded us to give charity and it happened to be a time when I had plenty wealth. So I said, "If I have to beat Abū Bakr any day, it would be today." So I brought half of my wealth.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked me, "What did you leave for your family?"

"It's like," I answered.

Abū Bakr, on the other hand, brought all what he possessed. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, "O Abū Bakr, what did you leave for your family?"

"I left them Allah and His Messenger."

Upon this, I acknowledged, "By Allah, I will never triumph over him in anything ever." [146]

[146] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of Abū Bakr and ʿUmar, Ḥadīth: 3675 and al-Tirmidhī comments, "This ḥadīth is ḥasan ṣaḥīḥ." Al-Albānī labels it ḥasan. *Sunan Abī Dāwūd*, book on zakāh, chapter on concession in this, Ḥadīth: 1678. Al-Albānī classifies it as ḥasan.

It is reported regarding Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ that when Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was mentioned in his presence, he would say:

السباق تذكرون السباق تذكرون.

> Are you speaking about the champion? Are you speaking about the champion?

He would continue:

والذي نفسي بيده ما استبقنا إلى خير قط إلا سبقنا إليه أبوبكر.

> By the Being in whose control is my life, we never raced to any goodness ever, except that Abū Bakr surpassed us.[147]

Sayyidunā ʿUmar ibn al-Khaṭṭāb al-Fārūq رَضِيَ اللَّهُ عَنْهُ tells us of another event from the events of obedience of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. He says:

كان رسول الله صلى الله عليه وسلم لا يزال يسمر عند أبي بكر الليلة كذاك في الأمر من أمر المسلمين، وإنه سمر عنده ذات ليلة، وأنا معه، فخرج رسول الله صلى الله عليه وسلم، وخرجنا معه، فإذا رجل قائم يصلي في المسجد، فقام رسول الله صلى الله عليه وسلم يستمع قراءته، فلما كدنا أن نعرفه، قال رسول الله صلى الله عليه وسلم: " من سره أن يقرأ القرآن رطبا كما أنزل، فليقرأه على قراءة ابن أم عبد ". قال: ثم جلس الرجل يدعو، فجعل رسول الله صلى الله عليه وسلم يقول له: " سل تعطه، سل تعطه "، قال عمر: قلت: والله لأغدون إليه فلأبشرنه، قال:

[147] *Al-Muʿjam al-Awsaṭ*, Ḥadīth: 7168. Al-Haythamī states in *al-Majmaʿ*, vol. 8 pg. 343, "Al-Ṭabarānī narrates it in *al-Awsaṭ*. Aḥmad ibn ʿAbd al-Raḥmān al-Mufaḍḍal al-Ḥarrānī is one of the narrators and I do not recognise him. The rest of his narrators are reliable."

فغدوت إليه لأبشره فوجدت أبا بكر قد سبقني إليه فبشره، ولا والله ما سابقته إلى خير قط إلا سبقني إليه.

Rasūlullāh ﷺ would discuss with Abū Bakr issues of the Muslims through the night. He spoke to him one night while I was with. Rasūlullāh ﷺ then left and began to walk, and we left with him. Suddenly, we heard a man standing in prayer in the Masjid. Rasūlullāh ﷺ stood to listen to his recitation. Just when we were about to recognise the man, Rasūlullāh ﷺ said, "Whoever desires to recite the Qur'ān fresh as it was revealed should read in the mode of Ibn Umm ʿAbd."

The individual then sat down to supplicate. Rasūlullāh ﷺ said twice, "Ask, you will be given."

ʿUmar says that he made a determination, "By Allah, I will go in the morning to him and give him the glad tidings." Next morning, when I arrived by him to congratulate him, I found Abū Bakr had preceded me to him and given him the good news.

By Allah, I never raced him to any goodness, except that he superseded me." [148]

Ponder, my beloved reader and brother, over the fervour Sayyidunā Abū Bakr al- Ṣiddīq رضي الله عنه had to carry glad tidings to someone else and his haste in the matter, and his earnestness to bring pleasure to the heart of a Muslim. This is from the genre of Rasūlullāh's ﷺ command to Sayyidunā Muʿādh and Sayyidunā Abū Mūsā رضي الله عنهما when he sent them to Yemen:

[148] *Musnad Aḥmad*, Musnad ʿUmar ibn al-Khaṭṭāb, vol. 1 pg. 25, Ḥadīth: 175.

يسرا ولا تعسرا، وبشرا ولا تنفرا، وتطاوعا ولا تختلفا.

Make it easy, do not make it difficult. Give glad tidings, do not create dislike. Agree, and do not dispute. [149]

Abū Nuʿaym reports in *al-Ḥilyah* from Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

قيل: يا رسول الله أي العباد أحب إلى الله؟ قال: «أنفع الناس للناس، قيل فأي العمل أفضل؟ قال إدخال السرور على قلب المؤمن.

It was asked, "O Messenger of Allah, which bondsman is the most beloved to Allah."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The person who benefits mankind the most."

He was asked, "Then which action is the best?"

"Filling the heart of a believer with happiness," he replied. [150]

This was Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ characteristic and habit. He was a key to goodness and a lock upon evil, passionate for goodness and piety, endeavouring in every action which brings benefit to Islam and the Muslims.

Ibn Saʿd reports in *al-Ṭabaqāt*—from Sayyidunā Usāmah ibn Zayd ibn Aslam—from his father who says:

كان أبو بكر معروفا بالتجارة، لقد بعث النبي صلى الله عليه وسلم، وعنده أربعون ألف درهم فكان يعتق منها ويقوى المسلمين حتى قدم المدينة بخمسة آلاف درهم ثم كان يفعل فيها ما كان يفعل بمكة.

[149] *Ṣaḥīḥ al-Bukhārī*, book on jihād and expeditions, chapter on the reprehensibility of quarrelling and disagreement, Ḥadīth: 2873.
[150] *Ḥilyat al-Awliyā'*, vol. 6 pg. 348.

Abū Bakr was a renowned businessman. When Rasūlullāh ﷺ was crowned with nubuwwah, Abū Bakr possessed 40,000 silver coins which he used to emancipate slaves and provide strength to the Muslims. He arrived in Madīnah with 5000 silver coins. He continued his Makkan practice in Madīnah.[151]

Al-Ṣiddīq the Humble

One who examines the personality of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه will most definitely realise a manifest reality, like the sun in broad daylight; this unique leading personality was not affected by pride. It was a personality, humble submissive to Allah, the Lord of the Universe.

He was so humble, even while he was khalīfah, that when a passer-by bade him to stop, he would stop, and when a beggar asked for something, he would give him something.

Through his chain—from Sālim ibn ʿAbd Allāh—from his father, al-Bukhārī reports that Rasūlullāh ﷺ stated:

(من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة). قال أبو بكر: يا رسول الله، إن أحد شقي إزاري يسترخي، إلا أن أتعاهد ذلك منه؟ فقال النبي صلى الله عليه وسلم: (لست ممن يصنعه خيلاء).

"Whoever allows his garment to sag below his ankles out of pride, Allah will not look at him on the Day of Qiyāmah."

Abū Bakr asked, "O Messenger of Allah, one side of my lower garment is loose, but I make a point of checking on it."

[151] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 172.

The Nabī ﷺ said, "You are not from those who do this out of pride." [152]

While this is sufficient testimony to Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه humility— and there is no testimony more truthful than Rasūlullāh's ﷺ —there is no obstacle from mentioning other examples, like what happened when he bid the army of Sayyidunā Usāmah رضي الله عنه farewell after the demise of the Nabī ﷺ.

Al-Ṭabarī says:

ثم خرج أبو بكر حتى أتاهم، فأشخصهم وشيعهم وهو ماش وأسامة راكب، وعبد الرحمن بن عوف يقود دابة أبي بكر، فقال له أسامة: يا خليفة رسول الله، والله لتركبن أو لأنزلن! فقال: والله لا تنزل ووالله لا أركب! وما علي أن أغبر قدمي في سبيل الله ساعة، فإن للغازي بكل خطوة يخطوها سبعمائة حسنة تكتب له، وسبعمائة درجة ترتفع له، وترفع عنه سبعمائة خطيئة.

Abū Bakr then left until he reached them, i.e. Usāmah and his army. He bid them farewell and saw them off on foot while Usāmah was mounted and ʿAbd al-Raḥmān ibn ʿAwf was leading Abū Bakr's beast. Usāmah said to him, "O khalīfah of Rasūlullāh ﷺ, by Allah, either you will mount or I will dismount."

Abū Bakr said, "By Allah, you will not dismount and by Allah, I will not mount. What harm for me is there if my feet are covered with dust in the path of Allah for a little while? Certainly, for every step the warrior takes, 700 good deeds are recorded for him, 700 stages are raised, and 700 bad deeds are erased." [153]

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[152] *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on the one allowing his lower garment to sag without pride, Ḥadīth: 5447.

[153] *Tārīkh al-Ṭabarī*, vol. 2 pg. 462; *Tārīkh Dimashq*, vol. 2 pg. 50; *al-Kāmil*, vol. 2 pg. 335.

Aḥmad narrates in his *Musnad* from Sayyidunā Ibn Abī Mulaykah رَضِيَ اللَّهُ عَنْهُ:

كان ربما سقط الخطام من يد أبي بكر الصديق رضي الله عنه، قال: فيضرب بذراع ناقته فينيخها فيأخذه، قال: فقالوا له: أفلا أمرتنا نناولكه؟ فقال: إن حبي رسول الله صلى الله عليه وسلم أمرني أن لا أسأل الناس شيئا.

Sometimes the halter would fall from the hand of Sayyidunā Abū Bakr al- Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. He would pat the foreleg of his camel and make it kneel, then pick the halter up. People told him, "Why did you not command us and we would have handed it to you."

He said, "My beloved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded me not to ask people for anything."[154]

Ibn Saʿd reports:

لما استخلف أبو بكر أصبح غاديا إلى السوق وعلى رقبته أثواب يتجر بها فلقيه عمر بن الخطاب وأبو عبيدة بن الجراح فقالا له: أين تريد يا خليفة رسول الله؟ قال: السوق، قالا: تصنع ماذا وقد وليت أمر المسلمين؟ قال: فمن أين أطعم عيالي؟ قالا له: انطلق حتى نفرض لك شيئا، فانطلق معهما ففرضوا له كل يوم شطر شاة وما كسوه في الرأس والبطن، فقال عمر: إلي القضاء، وقال أبو عبيدة: وإلي الفيء.

After Abū Bakr assumed the khalīfah post, he set out the next morning towards the market with garments around his neck, which he would sell. ʿUmar ibn al- Khaṭṭāb and Abū ʿUbaydah ibn al-Jarrāḥ met him and asked, "Where are you off to, O khalīfah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

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[154] *Musnad Aḥmad*, Musnad Abī Bakr al-Ṣiddīq, vol. 1 pg. 11, Ḥadīth: 65; *Tārīkh Dimashq*, vol. 30 pg. 333.

"The market," he replied.

"What do you intend doing, whereas you have been given the responsibility of the affairs of the Muslims?"

He asked, "From where will I feed my family then."

They said, "Let us go and apportion something for you."

He went with them and they apportioned for him half a sheep daily, and a garment that will cover his head and stomach.

ʿUmar said that he will handle judicial matters while Abū ʿUbaydah said he will take care of Fay'.[155]

Al-Ṣiddīq the Scrupulous

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was a cautious individual. He would examine everything and always search for the permissible, especially that which entered his belly. This was the feature of the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; abandoning the impermissible was a built-in characteristic of theirs. In fact, they would forsake 70 doors of ḥalāl fearing that they will get involved or fall prey to ḥarām. Similar was the case with Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

Al-Bayhaqī narrates through his chain from Sayyidunā Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ:

كنت عند أبي بكر فأتاه غلام له بطعام فأهوى إلى لقمة فأكلها ثم سأله من أين اكتسبه قال: كنت قسا للقوم في الجاهلية فأوعدوني فأطعموني هذا يعني اليوم فقال: لا أراك إلا أطعمتني ما حرم الله ورسوله، ثم أدخل إصبعيه فتقيأ ثم قال: سمعت رسول الله صلى الله عليه وسلم يقول: «أيما لحم نبت من حرام فالنار أولى به».

[155] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 184; *Tārīkh Dimashq*, vol. 30 pg. 321; *Fatḥ al-Bārī*, vol. 4 pg. 258.

I was by Abū Bakr when his slave brought him some food. He took a morsel and ate it. He then asked the slave where the latter had obtained it from. The slave explained, "I was the people's priest in the period of ignorance. They promised me something (aforetime) and gave me this to eat i.e. today."

Abū Bakr said, "It seems as you have fed me that which Allah and His Messenger have forbidden."

He then put two fingers in his throat and forcefully vomited the morsel out. Thereafter, he commented, "I heard Rasūlullāh ﷺ saying, 'The flesh nourished by ḥarām is more deserving of Hell.'" [156]

Ibn ʿAsākir narrates via his chain—from Aswad i.e. Ibn Qays—from Nabīḥ i.e. al-ʿAnzī—from Abū Saʿīd al-Khudrī رضي الله عنه. Nabīḥ says:

كنا عنده وهو متكئ فذكرنا عليا ومعاوية فتناول رجل معاوية فاستوى جالسا ثم قال كنا ننزل رفاقا مع رسول الله صلى الله عليه وسلم فكنت في رفقة أبي بكر فنزلنا على أهل أبيات أو قال بيت قال وفيهم امرأة حبلى ومعنا رجل من أهل البادية فقال لها البدوي أيسرك أن تلدي غلاما إن جعلت لي شاة فولدت غلاما فأعطته شاة فسجع لها أساجيع فذبحت الشاة وطبخت فأكلنا منها ومعنا أبو بكر فذكر أمر الشاة فرأيت أبا بكر متبرزا مستنتلا يتقيأ ثم أتى عمر بذلك الرجل البدوي يهجو الأنصار فقال عمر لولا أن له صحبة من رسول الله صلى الله عليه وسلم لا أدري ما نال فيها لكفيتكموه ولكن له صحبة.

We were with him i.e. Abū Saʿīd, and he was reclining. We spoke about ʿAlī and Muʿāwiyah and someone ridiculed Muʿāwiyah. At this, Abū Saʿīd al-Khudrī sat up straight and said, "We would receive hospitality as groups with Rasūlullāh ﷺ. We

[156] *Shuʿab al-Īmān*, vol. 12 pg. 247, Ḥadīth: 5519.

were in the company of Abū Bakr when we alighted by some families, among whom was a pregnant woman. In our midst was a Bedouin. The Bedouin said to her, 'Will you agree that if you give birth to a boy, you will give me a sheep.' And she gave birth to a boy. So she gave him a sheep and he spoke in rhymed prose for her. The sheep was slaughtered and cooked and we ate from it with Abū Bakr. Then, the tale of the sheep was related, and I saw Abū Bakr evacuating his bowels by vomiting.

This Bedouin man was later brought to ʿUmar because of ridiculing the Anṣār. ʿUmar said, "Had he not had the honour of being in the company of Rasūlullāh ﷺ—I do not know what he said about it—I would have dealt with him for you. However, he has been in Rasūlullāh's ﷺ company."[157]

Al-Ṣiddīq in the Plains of Upheaval risking his life to save Rasūlullāh's ﷺ

We mentioned previously that Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه, after embracing Islam, lived his life for Islam and with Islam. He did not spare an action which had the potential to bring honour to the dīn except that he carried it out with a sincere soul and content heart. From the inception of Islam, the pages of Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه jihād are filled with battle after battle, war after war, until the end of his life. May Allah be pleased with him.

Owing to this, Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه did not fail to join any of the battles. He witnessed all the expeditions alongside Rasūlullāh ﷺ. It never happened even once, that he fled from a battle or that jihād became too cumbersome for him. Rather, he

[157] *Tārīkh Dimashq*, vol. 59 pg. 205.

proved to be a magnificent support in adversity and a wonderful companion on journey, after Allah سُبْحَانَهُوَتَعَالَىٰ.

Ibn Saʿd says:

وشهد أبو بكر بدرا وأحدا والخندق والمشاهد كلها مع رسول الله صلى الله عليه وسلم، ودفع رسول الله صلى الله عليه وسلم، رايته العظمى يوم تبوك إلى أبى بكر وكانت سوداء وأطعمه رسول الله صلى الله عليه وسلم، بخيبر مائة وسق، وكان فيمن ثبت مع رسول الله صلى الله عليه وسلم، يوم أحد حين ولى الناس... وعن إياس بن سلمة عن أبيه قال: بعث رسول الله صلى الله عليه وسلم، أبا بكر إلى نجد وأمره علينا فبيتنا ناسا من هوازن فقتلت بيدى سبعة أهل أبيات، وكان شعارنا أمت أمت.

Abū Bakr was present at Badr, Uḥud, Khandaq, and all other battles alongside Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ handed over to Abū Bakr his major flag on the Day of Tabūk which was black in colour. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ gifted him 100 *wasaq*[158] at Khaybar. And he was among those who remained resolute with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on the Day of Uḥud when people fled.

Iyās ibn Salamah reports from his father who said, "Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ despatched Abū Bakr to Najd and appointed him leader over them. We launched a night attack upon some people from Hawāzin. I killed with my own hands 7 households. Our call on that day was 'Die, die!'" [159]

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنْهُ was courageous and undaunted on the battlefield, steadfast at the side of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, sticking to his side in the battles, not taking his eyes off him for a

[158] Wasaq: A unit of measurement equal to approximately 195 Kg.
[159] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 175.

moment, knowing fully well that the first target of the polytheists in the wars fought with the Nabī ﷺ is Rasūlullāh ﷺ himself. They waited for any opportunity to reach him and assault him. Evidently, the one who stays by the side of Rasūlullāh ﷺ in these situations will be more at risk than others. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه understood this and this only increased him in his attachment to Rasūlullāh ﷺ.

This reality was testified to by Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه in a large gathering of people. Al-Bazzār narrates in his *Musnad* the ḥadīth of Muḥammad ibn ʿAqīl who in turn narrates that Sayyidunā ʿAlī رضي الله عنه addressed them in a lecture saying:

أيها الناس أخبروني بأشجع الناس؟ قالوا: – أو قال – قلنا: أنت يا أمير المؤمنين. قال: أما إني ما بارزت أحدا إلا انتصفت منه، ولكن أخبروني بأشجع الناس قالوا: لا نعلم، فمن؟ قال: أبو بكر رضي الله عنه، أنه لما كان يوم بدر جعلنا لرسول الله صلى الله عليه وسلم عريشا فقلنا: من يكون مع رسول الله صلى الله عليه وسلم ليلا؟ يهوي إليه أحد من المشركين فوالله، ما دنا منه إلا أبو بكر شاهرا بالسيف على رأس رسول الله صلى الله عليه وسلم: لا يهوي إليه أحد إلا أهوى عليه فهذا أشجع الناس فقال علي: ولقد رأيت رسول الله صلى الله عليه وسلم، وأخذته قريش فهذا يجؤه وهذا يتلتله وهم يقولون: أنت الذي جعلت الآلهة إلها واحدا قال: فوالله ما دنا منه أحد إلا أبو بكر، يضرب هذا ويجاء هذا ويتلتل هذا وهو يقول: ويلكم أتقتلون رجلا أن يقول ربي الله ثم رفع علي بردة كانت عليه فبكى حتى اخضلت لحيته ثم قال: أنشدكم بالله أمؤمن آل فرعون خير أم أبو بكر فسكت القوم فقال: ألا تجيبوني فوالله لساعة من أبي بكر خير من ملء الأرض من مؤمن آل فرعون ذاك رجل كتم إيمانه وهذا رجل أعلن إيمانه.

“O people! Inform me of the bravest person?”

They replied, “You are, O Amīr al-Mu’minīn!”

ʿAlī said, “Hearken! I have not duelled with anyone except that I overpowered him. However, tell me who the bravest is.”

They said, “We do not know. Who is it?”

“Abū Bakr,” he replied. “On the Day of Badr, we build a trellis for Rasūlullāh ﷺ. We then asked, ‘Who will guard Rasūlullāh ﷺ so that none of the polytheists may reach him?’ By Allah, no one volunteered besides Abū Bakr, brandishing his sword over the head of Rasūlullāh ﷺ. No one approached Rasūlullāh ﷺ, except that Abū Bakr would pounce on him. So he is the bravest of people.”

ʿAlī then continued, “I remember the day Rasūlullāh ﷺ was assaulted by the Quraysh. Some were beating him while others were shoving him around[160] and ridiculing, ‘Are you the one who made all the gods into one god?’ By Allah, no one came close to him except Abū Bakr. He began attacking some, striking some, and ramming others. All the time shouting. ‘Woe to you! Are you killing a man who says my Rabb is Allah?’”

ʿAlī then lifted the upper garment he was wearing and began to sob until his beard became wet with tears. He then announced, “I ask you in the name of Allah! Is the believer of the family of Firʿawn greater or Abū Bakr?”

People remained silent. He yelled, “Are you not going to answer me? By Allah, one moment of Abū Bakr’s life is greater than the earth filled with the believer of Firʿawn’s family. The latter concealed his faith while the former openly announced the same.”[161]

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[160] *Yaja’uhū*: beating him. *Yutaltiluhū*: shaking him and shoving him.

[161] *Musnad al-Bazzār*, vol. 1 pg. 445, Ḥadīth: 761. Al-Haythamī says in *al-Majmaʿ*, vol. 9 pg. 47, and “Al-Bazzār narrated it. One of the narrators I am not familiar with.

Have a look, may Allah have mercy upon you, at this acknowledgement coming from a man whom warfare made wise and experienced, and at whose feet brave warriors and knights were felled on the battlefields; none other than Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. He is the brave and daring, and attests to the fact that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is braver and more daring than himself. They are, undoubtedly, the best generation to tread the earth. May Allah be pleased with them all.

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ remained his entire life loyal to the dīn of Allah and to His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, at his side, until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, after which he handled the affairs of the Muslims par excellence. He safeguarded their state, protected their land, and defended the property of Islam and the Muslims until he met his Rabb, the Mighty and Majestic.

Al-Ṣiddīq: a Magnificent Support in Adversity

Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ participation with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in jihād was not confined with his life and weapons. Instead, he included his wealth which he brought on multiple occasions and during adverse times and presented it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. To the extent that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, as reported by al-Tirmidhī through his chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ:

Nonetheless, some of the text has corroborations from authentic aḥādīth, like *Ṣaḥīḥ al-Bukhārī*, book on wars, chapter on Allah's statement: when you implored your Rabb; *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on assistance by the angels in the Battle of Badr."

ما لأحد عندنا يد إلا وقد كافيناه ما خلا أبا بكر، فإن له عندنا يدا يكافئه الله بها يوم القيامة، وما نفعني مال أحد قط ما نفعني مال أبي بكر، ولو كنت متخذا خليلا، لاتخذت أبا بكر خليلا، ألا وإن صاحبكم خليل الله.

No one supported us except that we have repaid him besides Abū Bakr. He has supported us, and will be recompensed by Allah on the Day of Qiyāmah. No one's wealth benefitted me the way Abū Bakr's wealth benefitted me. Had I taken a bosom friend I would have taken Abū Bakr as a bosom friend. Behold! Your companion is Allah's close friend.[162]

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ mobilised his wealth and life for the dīn of Allah سُبْحَانَهُ وَتَعَالَىٰ. How many a time he emancipated slaves who were being persecuted in the path of Allah سُبْحَانَهُ وَتَعَالَىٰ.

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ freed seven individuals who were tortured in Allah's path. Among them are:

- Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ, the Mu'adhin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who participated in Badr and all other battles.
- Sayyidunā ʿĀmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ who participated in Badr and other expeditions and was martyred at Bi'r Maʿūnah. These were among the weak from whom Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ could not derive the least worldly benefit by freeing them.

ʿUrwah reports:

أعتق أبو بكر الصديق ممن كان يعذَّب في الله بمكة سبعة أنفسٍ: بلالاً الحبشي الأسود، وعامر بن فهيرة، والنهدية وابنتها، وأم عبيس، وزنِّيرة، وجارية بني المؤمل.

[162] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of Abū Bakr, Ḥadīth: 3661, Shaykh al- Albānī classified it as ṣaḥīḥ.

Abū Bakr al-Ṣiddīq emancipated seven individuals who were persecuted in the Path of Allah in Makkah viz. Bilāl the Abyssinian dark skinned, ʿĀmir ibn Fuhayrah, al-Nahdiyyah, her daughter, Umm ʿAbīs, Zinnīrah, and the slave girl of Banū al-Mu'ammal.[163]

ʿĀmir ibn ʿAbd Allāh ibn al-Zubayr recalls:

كان أبو بكر الصدّيق يُعتق على الإسلام بمكة، فكان يعتق عجائز ونساء إذا أسلمن، فقال له أبوه: أي بنيّ، أراك تعتق أناسا ضعفاء، فلو أنك أعتقت رجالا جَلْدا يقومون معك، ويمنعونك، ويدفعون عنك، فقال: أي أبت، إنما أريد "أظنه قال": ما عند الله، قال: فحدثني بعض أهل بيتي، أن هذه الآية أنزلت فيه: (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى).

Abū Bakr al-Ṣiddīq would emancipate slaves in Makkah on the basis of Islam. He would free old women and others when they embraced Islam. His father told him, "My son, I see you freeing weak people. Why do you not free robust men who can stand with you, protect you, and defend you."

He replied, "Beloved father, I only desire—I think he said—what is by Allah. Some of my family members informed me that this verse was revealed about him, *As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease.*[164],[165]

Who is Trustworthy other than Abū Bakr al-Ṣiddīq

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was known to be trustworthy, from every avenue. Trustworthiness in speech, trustworthiness in

[163] *Tafsīr al-Ṭabarī*, vol. 12 pg. 611.
[164] Sūrah al-Layl: 4 – 7.
[165] *Tafsīr al-Ṭabarī*, vol. 30 pg. 279.

keeping secrets, and trustworthiness with regards the wealth of the Muslims.

One of the greatest evidences upon the trustworthiness of Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is his protecting the secrets of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Al-Bukhārī reports via his sanad—from Sālim ibn ʿAbd Allāh that he heard— Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrating:

أن عمر بن الخطاب، حين تأيمت حفصة بنت عمر من خنيس بن حذافة السهمي، وكان من أصحاب رسول الله صلى الله عليه وسلم، فتوفي بالمدينة، فقال عمر بن الخطاب: أتيت عثمان بن عفان، فعرضت عليه حفصة، فقال: سأنظر في أمري، فلبثت ليالي ثم لقيني فقال: قد بدا لي أن لا أتزوج يومي هذا. قال عمر: فلقيت أبا بكر الصديق، فقلت: إن شئت زوجتك حفصة بنت عمر، فصمت أبو بكر فلم يرجع إلي شيئا، وكنت أوجد عليه مني على عثمان، فلبثت ليالي ثم خطبها رسول الله صلى الله عليه وسلم فأنكحتها إياه، فلقيني أبو بكر فقال: لعلك وجدت علي حين عرضت علي حفصة فلم أرجع إليك شيئا؟ قال عمر: قلت: نعم، قال أبو بكر: فإنه لم يمنعني أن أرجع إليك فيما عرضت علي، إلا أني كنت علمت أن رسول الله صلى الله عليه وسلم قد ذكرها، فلم أكن لأفشي سر رسول الله صلى الله عليه وسلم، ولو تركها رسول الله صلى الله عليه وسلم قبلتها.

Ḥafṣah bint ʿUmar was widowed from Khunays ibn Ḥudhāfah al-Sahmī—one of the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—who passed away in Madīnah. ʿUmar ibn al-Khaṭṭāb says: I approached ʿUthmān ibn ʿAffān and proposed for Ḥafṣah. He said, "Let me see." I waited a few nights after which he met me and said, "I feel that I should not get married at the moment."

ʿUmar continues: I then met Abū Bakr al-Ṣiddīq and said, "If you wish, I will marry Ḥafṣah bint ʿUmar to you." Abū Bakr remained

silent and did not respond to me. I was angrier with him than I was with ʿUthmān.

After a few days, Rasūlullāh ﷺ proposed for Ḥafṣah and I got her married to him. Thereafter, Abū Bakr met me and submitted, "Probably, you were angry with me when you presented Ḥafṣah to me and I did not respond to you."

"Yes," I replied.

Abū Bakr explained, "Nothing prevented me from replying to your proposal, except for the fact that I knew Rasūlullāh ﷺ had spoken of her. I was not to disclose Rasūlullāh's ﷺ secret. Nonetheless, had Rasūlullāh ﷺ not married her, I would have accepted her in my marriage." [166]

This incident is a beautiful indication towards two things. Firstly, Rasūlullāh's ﷺ reliance in Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه, his love for him, and confiding with him things no one else knew. Secondly, Sayyidunā Abū Bakr al- Ṣiddīq's رضي الله عنه honesty in concealing Rasūlullāh's ﷺ secret.

As regards to his honesty when it came to the wealth of the Muslims, Ibn Saʿd reports:

إن أبا بكر الصديق كان له بيت مال بالسنح معروف ليس يحرسه أحد، فقيل له: يا خليفة رسول الله، صلى الله عليه وسلم، ألا تجعل على بيت المال من يحرسه؟ فقال: لا يخاف عليه، قلت: لم؟ قال: عليه قفل. قال: وكان يعطي ما فيه حتى لا يبقى فيه شيء، فلما تحول أبو بكر إلى المدينة حوله فجعل بيت ماله في الدار التي كان فيها، وكان قدم عليه مال من معدن القبلية ومن معادن جهينة كثير وانفتح معدن بنى سليم في خلافة أبي بكر فقدم عليه منه بصدقته فكان

[166] *Ṣaḥīḥ al-Bukhārī*, book on marriage, chapter on a person presenting his daughter or sister to men of righteousness, Ḥadīth: 454.

يوضع ذلك في بيت المال فكان أبو بكر يقسمه على الناس نقرا نقرا فيصيب كل مائة إنسان كذا وكذا، وكان يسوي بين الناس في القسم الحر والعبد والذكر والأنثى والصغير والكبير فيه سواء، وكان يشتري الإبل والخيل والسلاح فيحمل في سبيل الله، واشترى عاما قطائف أتى بها من البادية ففرقها في أرامل أهل المدينة في الشتاء، فلما توفي أبو بكر ودفن دعا عمر بن الخطاب الأمناء ودخل بهم بيت مال أبي بكر ومعه عبد الرحمن بن عوف وعثمان بن عفان وغيرهما ففتحوا بيت المال فلم يجدوا فيه دينارا ولا درهما ووجدوا خيشة للمال فنفضت فوجدوا فيها درهما فرحموا على أبي بكر. وكان بالمدينة وزان على عهد رسول الله، صلى الله عليه وسلم، وكان يزن ما كان عند أبي بكر من مال، فسئل الوزان كم بلغ ذلك المال الذي ورد على أبي بكر؟ قال: مائتي ألف.

Abū Bakr al-Ṣiddīq had a treasury in Sunḥ[167] which was renowned by the fact that no one guarded it. He was asked, "O khalīfah of Rasūlullāh ﷺ, will you not appoint something to guard the treasury?"

He replied, "It is not vulnerable."

"Why," asked the person.

He replied, "It has a lock."

Moreover, he would spend all of it until nothing remained. When Abū Bakr shifted to Madīnah, he moved the treasury and made a treasury in the house he lived in.

Wealth from the mine of Qibliyyah and the mines of Juhaynah came in great abundance. The mine of the Banū Sulaym opened

[167] Al-Sunḥ: One of the areas of Madīnah. Abū Bakr al-Ṣiddīq's house was located here. It was situated in the upper portions of Madīnah, with a distance of a mile between it and the house of Rasūlullāh ﷺ. (*Mu'jam al-Buldān*, vol. 3 pg. 265.)

during Abū Bakr's khilāfah and wealth from their coupled with the zakāh came to him. He would place this wealth in the treasury. He would divide this wealth among the people, to the last cent. Every 100 people would receive such an amount. He would distribute equally among the people. The free man and slave, the male and female, the minor and adult; all would be equal. He would purchase camels, horses, and weapons and mount (warriors) in the Path of Allah. One year, he purchased shawls which came from the village and distributed it among the widows of Madīnah in the winter.

After Abū Bakr passed away and he was buried, ʿUmar ibn al-Khaṭṭāb called the treasurers and entered the treasury of Abū Bakr with them, accompanied by ʿAbd al-Raḥmān ibn ʿAwf and ʿUthmān ibn ʿAffān and others. They opened the treasury and could not locate a single gold or silver coin therein. They found a sack for wealth, in which they found a single silver coin after opening it. They all beseeched Allah's mercy upon Abū Bakr.

There were weighers in the era of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They would weigh whatever wealth came to Abū Bakr. The weighers were asked, "How much did the wealth coming to Abū Bakr amount to?"

"Two hundred thousand," they replied.[168]

Resoluteness of Al-Ṣiddīq in Trials and Tragedies

Undoubtedly, the resoluteness and composure of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was one of the unique characteristics of his personality and the reason of admiration from everyone. Resoluteness stronger than the steadfastness of firm mountains.

[168] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 213.

1. Demise of the Nabī ﷺ

At the demise of Rasūlullāh ﷺ, the Muslims were afflicted with a tragedy like no other, when they heard the news and they could not control themselves. Some wept profusely, some could not believe it, while others were left in utter anguish; all until Abū Bakr al-Ṣiddīq رضي الله عنه arrived at the scene and took control of the situation. He brought peace to the souls and satisfaction to the hearts.

Al-Bukhārī reports in his al-Ṣaḥīḥ that ʿUrwah ibn al-Zubayr relates from Sayyidah ʿĀ'ishah رضي الله عنها, the wife of Rasūlullāh ﷺ:

إن رسول الله صلى الله عليه وسلم مات وأبو بكر بالسنح – قال إسماعيل: يعني بالعالية – فقام عمر يقول: والله، ما مات رسول الله صلى الله عليه وسلم! قالت: وقال عمر: والله، ما كان يقع في نفسي إلا ذاك، وليبعثنه الله فليقطعن أيدي رجال وأرجلهم، فجاء أبو بكر فكشف عن رسول الله صلى الله عليه وسلم فقبله، قال: بأبي أنت وأمي، طبت حيا وميتا! والذي نفسي بيده، لا يذيقك الله الموتتين أبدا. ثم خرج فقال: أيها الحالف، على رسلك. فلما تكلم أبو بكر جلس عمر. فحمد الله أبو بكر وأثنى عليه وقال: ألا من كان يعبد محمدا صلى الله عليه وسلم فإن محمدا قد مات، ومن كان يعبد الله فإن الله حي لا يموت، وقال: {إنك ميت وإنهم ميتون}، وقال: {وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشاكرين}. قال: فنشج الناس يبكون.

Rasūlullāh ﷺ passed away while Abū Bakr was at al-Sunḥ—Ismāʿīl clarifies: i.e. the upper section of Madīnah. ʿUmar stood up and announced, "By Allah, Rasūlullāh ﷺ did not pass away."

ʿUmar said, "By Allah, this is what came into my heart."

He continued, “And most definitely, Allah will send him and he will sever the hands and the legs of men.”

Abū Bakr then arrived. He uncovered the face of Rasūlullāh ﷺ and kissed him commenting, “May my parents be sacrificed for you, you were beautiful when alive and when now after passing away. By the Being in whose hand lies my soul, Allah will not make you taste death twice.”

He then exited and said, “O swearer, hold on.”

As soon as Abū Bakr spoke, ʿUmar sat down. Abū Bakr praised Allah and glorified him and then said, “Hearken! Whoever worshipped Muḥammad should realise that Muḥammad has passed on. And whoever worshipped Allah, then Allah is All Living and will never perish.”

He then recited: *Indeed, you are to die, and indeed, they are to die.* [169]

And he recited: *Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.* [170] Hearing this, people began to weep. [171]

In another narration of al-Bukhārī, this appears:

إن أبا بكر رضي الله عنه خرج وعمر رضي الله عنه يكلم الناس، فقال: اجلس، فأبى، فقال: اجلس، فأبى، فتشهد أبو بكر رضي الله عنه، فمال إليه الناس وتركوا عمر، فقال: أما بعد، فمن كان منكم يعبد محمدا صلى الله عليه وسلم فإن محمدا صلى الله عليه وسلم قد مات، ومن كان

[169] Sūrah al-Zumar: 30.
[170] Sūrah Āl ʿImrān: 144.
[171] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Nabī’s statement: had I taken a bosom friend, Ḥadīth: 3467.

يعبد الله فإن الله حي لا يموت، قال الله تعالى: {وما محمد إلا رسول – إلى – الشاكرين}. والله، لكأن الناس لم يكونوا يعلمون أن الله أنزلها حتى تلاها أبو بكر رضي الله عنه، فتلقاها منه الناس، فما يسمع بشر إلا يتلوها.

Abū Bakr exited while ʿUmar was speaking to the people. Abū Bakr told him to sit but he refused. He again commanded him to sit but he refused. Abū Bakr recited the shahādah and at this, people turned to him and left ʿUmar.

He said, "After praising Allah, whoever of you worshipped Muḥammad should realise that Muḥammad has passed on. And whoever worshipped Allah, then Allah is All-Living and will never perish. Allah سُبْحَانَهُ وَتَعَالَىٰ declared, '*Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.*[172].' By Allah, it was as if the people did not know that Allah revealed it until Abū Bakr recited it. People began repeating it and everyone joined in reciting it.[173]

2. His Stance of the Gathering at Saqīfah

Imām al-Bukhārī relates to us the narration of Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, via his chain of narration, about what transpired at Saqīfah; how Abū Bakr رَضِيَ اللَّهُ عَنْهُ set aright the matter and put an end to disunity and disagreement before things spiralled out of control.

[172] Sūrah Āl ʿImrān: 144.
[173] *Ṣaḥīḥ al-Bukhārī*, book on burials, chapter on entering the presence of the deceased after he passes away, Ḥadīth: 1185.

Imām al-Bukhārī narrates what transpired in the Saqīfah, the manner in which Abū Bakr resolved the issue and terminated discord before disagreement and conflict reared its ugly head.

واجتمعت الأنصار إلى سعد بن عبادة في سقيفة بني ساعدة، فقالوا: منا أمير ومنكم أمير، فذهب إليهم أبو بكر وعمر بن الخطاب وأبو عبيدة بن الجراح، فذهب عمر يتكلم فأسكته أبو بكر، وكان عمر يقول: والله ما أردت بذلك إلا أني قد هيأت كلاما قد أعجبني، خشيت أن لا يبلغه أبو بكر، ثم تكلم أبو بكر فتكلم أبلغ الناس، فقال في كلامه: نحن الأمراء وأنتم الوزراء، فقال حباب بن المنذر: لا والله لا نفعل، منا أمير، ومنكم أمير، فقال أبو بكر: لا، ولكنا الأمراء، وأنتم الوزراء، هم أوسط العرب دارا، وأعربهم أحسابا، فبايعوا عمر أو أبا عبيدة بن الجراح، فقال عمر: بل نبايعك أنت، فأنت سيدنا، وخيرنا، وأحبنا إلى رسول الله صلى الله عليه وسلم، فأخذ عمر بيده فبايعه، وبايعه الناس.

The Anṣār gathered by Saʿd ibn ʿUbādah in Saqīfah Banī Sāʿidah. They suggested, "A leader from us and a leader from you."

Abū Bakr, ʿUmar ibn al-Khaṭṭāb, and Abū ʿUbaydah ibn al-Jarrāḥ went to them. ʿUmar wanted to speak but Abū Bakr silenced him. ʿUmar would explain, "By Allah, the only thing was that I had prepared a speech which delighted me, and I feared that Abū Bakr would not be able to express it."

Abū Bakr spoke, and he expressed himself like the best orator. He said in his address, "We are the leaders and you are the viziers."

Ḥubāb ibn al-Mundhir remonstrated, "No, by Allah, we will not do that! A leader from us and a leader from you."

Abū Bakr said, "No. Rather, we are the leaders and you are the viziers. They (the Quraysh) are the middle of the Arabs in

location and enjoy the best pedigree in Arab lineage. So pledge allegiance to ʿUmar or Abū ʿUbaydah ibn al-Jarrāḥ."

ʿUmar said, "In fact, we will pledge allegiance to you for you are our leader, the best of us, and the most beloved of us to Rasūlullāh ﷺ."

ʿUmar then took his hand and pledged allegiance to him, and the people followed suit." [174]

This resolute and firm stance of Sayyidunā Abū Bakr رضي الله عنه ended disagreement and nipped disunity in the bud. This is an excellent example of the strength of his determination and his resoluteness. May Allah be pleased with him.

3. His Stance of Fighting the Apostates

This stance highlighted the military proficiency of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه for he insisted on the compulsion of fighting those who differentiated between ṣalāh and zakāh, with aspiration to protect the pillars of Islam and maintain its ranks. And his view was spot on. [175]

Rasūlullāh ﷺ assures him Jannah

Due to the qualities that passed and other reasons, Rasūlullāh ﷺ guaranteed Jannah for Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and gave him glad tidings of the same. Abū Bakr رضي الله عنه deserves to be the first on the list of those promised Jannah, as a recompense for his sacrifices for the dīn of Allah with a content soul and pleased heart.

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[174] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Nabī's statement: had I taken a bosom friend, Ḥadīth: 3467.

[175] *Ṣaḥīḥ al-Bukhārī*, book on zakāh, chapter on the compulsion of zakāh, Ḥadīth: 1335.

Muslim narrates in his *Ṣaḥīḥ* through his chain from Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ:

«بينما رسول الله صلى الله عليه وسلم في حائط من حائط المدينة وهو متكئ يركز بعود معه بين الماء والطين إذا استفتح رجل، فقال: افتح وبشره بالجنة! قال: فإذا أبو بكر، ففتحت له وبشرته بالجنة. قال: ثم استفتح رجل آخر، فقال: افتح وبشره بالجنة! قال: فذهبت فإذا هو عمر، ففتحت له وبشرته بالجنة، ثم استفتح رجل آخر، قال: فجلس النبي صلى الله عليه وسلم فقال: افتح وبشره بالجنة على بلوى تكون! قال: فذهبت فإذا هو عثمان بن عفان. قال: ففتحت وبشرته بالجنة. قال: وقلت الذي قال، فقال: اللهم صبرا – أو: الله المستعان».

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reclining in one of the orchards of Madīnah, digging with a stick between the water and earth, when a man sought permission to enter. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Open and give him glad tidings of Jannah." It was Abū Bakr so I opened for him and gave him glad tidings of Jannah.

Thereafter another man sought permission to enter. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Open and give him glad tidings of Jannah." I went and found ʿUmar so I opened for him and gave him glad tidings of Jannah.

Thereafter a third person sought permission to enter. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat up and said, "Open for him and give him glad tidings of Jannah after a calamity." I went and found ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said. He remarked, "O Allah, patience!" or "Allah is the One from whom help is sought." [176]

[176] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al- Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 2403.

Al-Tirmidhī reports through his chain—from ʿAbd al-Raḥmān ibn Ḥumayd—from his father that—Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrated to him:

إن رسول الله صلى الله عليه وسلم قال: "عشرة في الجنة: أبو بكر في الجنة، وعمر، وعلي، وعثمان، والزبير، وطلحة، وعبد الرحمن، وأبو عبيدة، وسعد بن أبي وقاص". قال: فعد هؤلاء التسعة وسكت عن العاشر، فقال القوم: ننشدك الله يا أبا الأعور: من العاشر؟ قال: نشدتموني بالله، أبو الأعور في الجنة.

Indeed, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed: "Ten individuals are in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah as well as ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abū ʿUbaydah, and Saʿd ibn Abī Waqqāṣ."

Saʿīd enumerated these nine and did not list the tenth. The people thus asked, "We implore you by Allah, O Abū al-Aʿwar, who is the tenth?"

He submitted, "You have implored me by Allah. Abū al-Aʿwar is in Jannah." (177)

These explicit texts are sufficient evidence that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is one of the inhabitants of Jannah. Congratulations upon your guarantee of Jannah, O Ṣiddīq!

These were highlights and brief snippets of the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. They have uncovered Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ precedence to Islam, his love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his sacrifice in the path of his dīn with everything he possessed, his possessing the great merits and the magnificent virtues. May Allah be

(177) *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748. Al-Albānī classified it ṣaḥīḥ. *Al-Mustadrak*, book on recognising the Companions, chapter on the list of the merits of Saʿīd ibn Zayd, Ḥadīth: 5858.

pleased with him and grant him eternal happiness in the everlasting abode of Jannah.

The Relationship between Abū Bakr al-Ṣiddīq and the Ahl al-Bayt

In this section, we endeavour to briefly highlight the harmonious bond between Sayyidunā Abū Bakr and the Ahl al-Bayt of Rasūlullāh ﷺ. The greatest sign of the pleasant relationship between Sayyidunā Abū Bakr and the Ahl al-Bayt رضي الله عنهم is realised from the former's companionship of Rasūlullāh ﷺ in everything he did and every place he went, and then from Rasūlullāh ﷺ marrying Umm al-Mu'minīn Sayyidah ʿĀ'ishah bint Abī Bakr رضي الله عنها.

Just as the examiner of the biography of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه will find that the relationship between him and the family of Rasūlullāh ﷺ, especially Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه, was a relationship of love, compassion, brotherhood, and closeness, he will find that Sayyidunā ʿAlī رضي الله عنه had only positive words for Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and would praise him profusely.

Ibn ʿAsākir reports via his chain from Nazzāl ibn Sabrah al-Hilālī:

> وافقنا من علي بن أبي طالب ذات يوم طيب نفس ومزاح فقلنا له: يا أمير المؤمنين حدثنا عن أصحابك، قال: كل أصحاب رسول الله صلى الله عليه وسلم أصحابي، قلنا: حدثنا عن أصحابك خاصة، قال: ما كان لرسول الله صلى الله عليه وسلم صاحب إلا كان لي صاحبا، قلنا: حدثنا عن أصحاب رسول الله صلى الله عليه وسلم، قال: سلوني، قلنا: حدثنا عن أبي بكر الصديق، قال: ذاك امرؤ سماه الله صديقا على لسان جبريل ومحمد صلى الله عليه وسلم، كان خليفة رسول الله صلى الله عليه وسلم، رضيه لديننا فرضيناه لدنيانا.

We found ʿAlī ibn Abī Ṭālib to be very jovial and jolly one day, so we asked him, "O Amīr al-Mu'minīn, tell us about your companions."

He said, "All the Companions of Rasūlullāh ﷺ are my companions."

We asked, "Inform us of your special companions."

He replied, "Rasūlullāh ﷺ had no companion except that he was my companion."

We said, "Okay tell us about the Companions of Rasūlullāh ﷺ."

"Ask me."

"Tell us of Abū Bakr al-Ṣiddīq."

He replied, "That is a man whom Allah named the truthful upon the tongue of Jibrīl and Muḥammad, may Allah's salutations be upon them. He was the khalīfah of Rasūlullāh ﷺ. Rasūlullāh ﷺ was pleased with him for our religious affairs, so we were pleased with him for our worldly affairs."[178]

Sayyidah ʿĀ'ishah رضي الله عنها reports:

خرج أبي شاهرا سيفه راكبا على راحلته إلى ذي القصة، فجاء علي بن أبي طالب يأخذ بزمام راحلته فقال: إلى أين يا خليفة رسول الله صلى الله عليه وسلم؟ أقول لك ما قال لك رسول الله صلى الله عليه وسلم يوم أحد، أشهر سيفك ولا تفجعنا بنفسك، فوالله لئن أصبنا بك لا يكون للإسلام بعدك نظام أبدا، فرجع وأمضى الجيش.

[178] *Tārīkh Dimashq*, vol. 30 pg. 75; *Usd al-Ghābah*, vol. 3 pg. 216.

My father left with his sword unsheathed, mounted on his conveyance towards Dhū al-Qiṣṣah. ʿAlī ibn Abī Ṭālib rushed towards him, gripped his conveyance's halter and said, "Where are you off to, O khalīfah of Rasūlullāh ﷺ? I will tell you the very same thing Rasūlullāh ﷺ said to you on the Day of Uḥud, 'Sheathe your sword and do not burden us with your demise.' By Allah, if we suffer with losing you, Islam will never ever prosper thereafter."

Hearing this, Abū Bakr returned and sent out the army.[179]

Muḥammad ibn al-Ḥanafiyyah says:

قلت لأبي: يا أبت من خير هذه الأمة بعد نبيها؟ قال: أبو بكر يا بني، قلت: ثم من؟ قال: عمر، فخفت من أن يقول عثمان، قلت: ثم أنت يا أبه؟ قال: ما أبوك إلا رجل من المسلمين.

I asked my father, "O beloved father, who is the best of this ummah after their Nabī?"

"Abū Bakr, my son," he replied.

I asked, "Then whom?"

"'Umar," was his answer.

I feared that if I asked him then who, he would say ʿUthmān so I said, "Then you, O father!"

"Your father is just an ordinary Muslim," he replied.[180]

Abū Sarīḥah reports that he heard Sayyidunā ʿAlī رضي الله عنه declared upon the pulpit:

ألا إن أبابكر أواه منيب القلب، ألا إن عمر ناصح الله فنصحه.

[179] *Tārīkh Dimashq*, vol. 30 pg. 316; *al-Bidāyah wa Al-Nihāyah*, vol. 6 pg. 346.
[180] *Tārīkh Dimashq*, vol. 30 pg. 347.

Hearken! Certainly, Abū Bakr was tender hearted and possessed a heart frequently returning to Allah. Hearken! ʿUmar was sincere to Allah, so Allah treated him accordingly.[181]

Ibn ʿAsākir reports from Ibn Abī Laylā:

قال علي: لا يفضلني أحد على أبي بكر وعمر إلا جلدته حد المفتري.

ʿAlī pronounced, "No one will declare me superior to Abū Bakr and ʿUmar, except that I will mete out the punishment of a slanderer upon him."[182]

Due to this and many other aspects, Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ remained a sincere advisor to Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, trustworthy in advising them. His possessed nothing but love for them and after their demise his loyalty and praise for them continued, even naming his children after them.

Al-Dāraquṭnī reports:

جاء رجل إلى علي بن الحسين فقال: أخبرني عن أبي بكر، قال: عن الصديق، تسأل؟ قال: قلت: نعم يرحمك الله، وتسميه الصديق؟ قال: ثكلتك أمك، قد سماه صديقا من هو خير مني ومنك: رسول الله صلى الله عليه وسلم والمهاجرون والأنصار، فمن لم يسمه صديقا، فلا صدق الله قوله في الدنيا ولا في الآخرة، فاذهب أبا بكر وعمر، وتولها، فما كان من إثم ففي عنقي.

A man approached ʿAlī ibn al-Ḥusayn and said, "Tell me about Abū Bakr."

"About al-Ṣiddīq you are asking."

"Yes," he replied, "May Allah have mercy on you. You call him al-Ṣiddīq?"

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[181] *Tārīkh Dimashq*, vol. 30 pg. 379.
[182] *Tārīkh Dimashq*, vol. 30 pg. 383.

ʿAlī ibn al-Ḥusayn shouted, "May your mother be bereaved of you. Someone superior to me and you called him al-Ṣiddīq, Rasūlullāh ﷺ and the Muhājirīn and Anṣār. Whoever does not call him al-Ṣiddīq, may Allah not confirm his statement in this world and the Hereafter. Go, love and befriend Abū Bakr and ʿUmar. If it is sinful, it is upon me." (183)

ʿUrwah ibn ʿAbd Allāh al-Juʿfī reports:

قلت لأبي جعفر: أتسمي أبا بكر رضي الله عنه الصديق؟ قال: سماه رسول الله صلى الله عليه وسلم الصديق، فمن لم يسمه الصديق فلا صدق الله قوله في الدنيا ولا في الآخرة.

I asked Abū Jaʿfar (al-Bāqir), "Do you call Abū Bakr al-Ṣiddīq?"

He replied, "Rasūlullāh ﷺ named him al-Ṣiddīq. Whoever does not call him al-Ṣiddīq, may Allah not confirm his statement in this world and the Hereafter." (184)

Ḥannān ibn Sudayr says that he heard from Jaʿfar (al-Ṣādiq) ibn Muḥammad:

سئل عن أبي بكر، وعمر، فقال: إنك تسألني عن رجلين، قد أكلا من ثمار الجنة.

He was asked about Abū Bakr and ʿUmar to which he replied, "You are asking me about two men who have eaten from the fruits of Jannah." (185)

Sālim ibn Abī Ḥafṣah says that Jaʿfar ibn Muḥammad told him:

(183) Al-Dāraquṭnī: *Faḍā'il al-Ṣaḥābah*, vol. 1 pg. 62; *Siyar Aʿlām al-Nubalā'*, vol. 4 pg. 395.
(184) Al-Dāraquṭnī: *Faḍā'il al-Ṣaḥābah*, vol. 1 pg. 51.
(185) Al-Dāraquṭnī: *Faḍā'il al-Ṣaḥābah*, vol. 1 pg. 77; *Tārīkh al-Islām*, vol. 9 pg. 91.

يا سالم! أيسب الرجل جده؟ أبو بكر جدي، لا نالتني شفاعة محمد صلى الله عليه وسلم يوم القيامة إن لم أكن أتولاهما وأبرأ من عدوهما.

O Sālim, will a person verbally abuse his grandfather? Abū Bakr رَضِيَ اللَّهُ عَنْهُ is my grandfather. May I not receive the intercession of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyāmah if I do not befriend them and dissociate from their enemies. [186]

This is due to the fact that the mother of Jaʿfar al-Ṣādiq is Umm Farwah bint al- Qāsim ibn Muḥammad ibn Abī Bakr. [187] (Hence, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is Jaʿfar al-Ṣādiq's great grandfather.)

This was a short run through the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. We attempted to keep it as concise as possible. From the above, it is evident that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is a man of great wisdom, a man with outstanding character and a fragrant biography. One who lived his life for Islam and with Islam. He was deserving of being promised Jannah by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Congratulations of Jannah to you, O Ṣiddīq! Congratulations to the ummah, of whom you are one of their leaders and exemplary figures.

[186] *Tārīkh Dimashq*, vol. 54 pg. 285; *Siyar Aʿlām al-Nubalā'*, vol. 6 pg. 258.
[187] Al-Dāraquṭnī: *Faḍā'il al-Ṣaḥābah*, vol. 1 pg. pg. 31; *Tārīkh Dimashq*, vol. 54 pg. 285.

Sayyidunā ʿUmar al-Fārūq ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ

Strength in Mercy, Determination in Gentleness

Name and Lineage

He is ʿUmar ibn al-Khaṭṭāb ibn Nufayl ibn ʿAbd al-ʿUzzā ibn Riyāḥ ibn ʿAbd Allāh ibn Qurṭ ibn Razāḥ ibn ʿAdī ibn Kaʿb.

His agnomen is Abū Ḥafṣ. His mother is Ḥantamah bint Hāshim ibn al-Mughīrah ibn ʿAbd Allāh ibn ʿUmar ibn Makhzūm. [188]

He is from the Banū ʿAdī tribe, one of the distinguished tribes of Quraysh. They were in charge of mediation among the Quraysh.

Birth

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was born 13 years after the Year of the Elephants. Usāmah ibn Zayd ibn Aslam reports—from his father who in turn reports—from his grandfather who narrates that he heard—Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ saying:

ولدت بعد الفجار الأعظم بأربع سنين.

I was born 4 years after the great war of Fijār. [189]

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[188] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.

[189] *Ṭabaqāt Khalīfah*, pg. 109; *al-Istīʿāb*, vol. 3 pg. 1145. The great war of Fijār refers to pre-Islamic battle that took place between the Quraysh, the Banū Kinānah amongst eh, and the tribe of Qays. It was referred to as the War of Fijār due to their fighting during the screed months.

Physical Characteristics

The Almighty سُبْحَانَهُوَتَعَالَىٰ awarded Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَٱللَّهُعَنْهُ some unique physical characteristics which, from the very onset indicate strength, like robustness and the ability to work with both hands, which is something rare. Among these characteristics are those brought to light by the author of *Usd al- Ghābah* who says:

كان عمر أَعْسَرَ يَسَر: يعمل بيديه. وكان أصلع طويلا، قد فرع الناس، كأَنه على دابة. قال الواقدي: كان عمر أَبيض أمهق، تعلوه حمرة، يُصَفِّر لحيته، وإِنما تغير لونه عام الرمادة لأَنه أَكثر أَكل الزيت، لأَنه حرم على نفسه السمن واللبن حتى يخصب الناس فتغير لونه.

ʿUmar was left-handed. Nonetheless, he could work with both hands. He was bald, and tall, towering above people as if he is mounted on a conveyance.

Al-Wāqidī says: ʿUmar had a very fair-complexion with reddishness. He would dye his beard yellow. His complexion changed the Year of Ashes due to his excessive consumption of olive oil. He had forbidden butter and milk upon himself until the drought ended. As a result, his complexion changed.

Sammāk says:

كان عمر أَروح كأَنه راكب، وكأَنه من رجال بني سدوس. والأَروح: الذي يتدانى قدماه إِذا مشى.

ʿUmar was extremely tall as if he were mounted and as if he was of the men of Banū Sadūs. Al-Arwaḥ is one whose feet are close when he walks.

Zirr ibn Ḥubaysh says:

كان عمر أعسر يَسَر، آدم. وقال الواقدي: لا يعرف عندنا أَن عمر كان آدم إلا أن يكون رآه عام الرمادة.

ʿUmar was left handed, brown in complexion. Al-Wāqidī says: We do not acknowledge that ʿUmar was brown in complexion, except that if he saw him in the Year of Ashes.

Abū ʿUmar says:

وصفه زر بن حبيش وغيره أنه كان آدم شديد الأدمة، وهو الأكثر عند أهل العلم.

Zirr ibn Ḥubaysh and others have described him as dark brown in complexion. And this is the according to the majority of scholars.[190]

It is reported that he was tall, well-built, and bald. He was white in complexion with extreme redness of the eyes. The sides of his moustache were long with redness on the side.[191]

And as narrated by al-Ṭabarānī, when he would become angry he would twist his moustache.[192]

Glance at his Household (Wives and Children)

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ had a fair share of wives and children. He married more than one wife, and Allah سُبْحَانَهُ وَتَعَالَىٰ blessed him with a number of male and female offspring.

His wives are as follows:

- Zaynab bint Maẓʿūn ibn Ḥabīb ibn Wahb ibn Ḥudhāfah ibn Jumḥ.

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[190] *Usd al-Ghābah*, vol. 4 pg. 78.
[191] *Al-Istīʿāb*, vol. 3 pg. 1146.
[192] *Al-Muʿjam al-Kabīr*, chapter on ʿUmar's connection, vol. 1 pg. 66, Ḥadīth: 54.

- Umm Kulthūm bint Jarwal ibn Mālik ibn al-Musayyab ibn Rabīʿah.
- Jamīlah bint Thābit ibn Abī al-Aqlaḥ.
- Luhayyah: an Umm Walad[193] from Yemen.
- Umm Ḥakīm bint al-Ḥārith ibn Hishām ibn al-Mughīrah.
- Fakīhah: an Umm Walad.
- ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl.
- Umm Kulthūm bint ʿAlī ibn Abī Ṭālib.[194]

His children are: ʿAbd Allāh, ʿAbd al-Raḥmān, Zayd al-Akbar, ʿAbd al-Raḥmān al- Awsaṭ, ʿUbayd Allah, ʿAbd al-Raḥmān al-Aṣghar, Ḥafṣah, Ruqayyah, and Zaynab his youngest child.[195]

ʿUmar during the Period of Ignorance

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was nurtured in the care of his father and inherited his harsh and stern characteristics which never knew weakness, determination near which uncertainty would not come, and resolution which accommodated no indefiniteness.

He was from the noble and influential men of Quraysh. He was in charge of mediation in the period of ignorance.

Ibn ʿAsākir reports via his chain from Maʿrūf ibn Kharrabūdh who said:

من انتهى إليه الشرف من قريش فوصله الإسلام عشرة نفر من عشرة بطون: من هاشم وآمنة ونوفل وأسد وعبد الدار وتيم ومخزوم وعدي وسهم وجمح، فكان من بني عدي عمر بن الخطاب، وكانت إليه السفارة إن وقعت حرب بين قريش وبين غيرهم بعثوه سفيرا، وإن فاخرهم مفاخر بعثوه مفاخرا ورضوا به.

[193] Umm Walad is a slave who bears children for her master, as a result she cannot be sold and will be automatically set free on the death of the master.
[194] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.
[195] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.

> Those of Quraysh who possessed high nobility and Islam reached them were 10 individuals from 10 tribes viz. Hāshim, Āminah, Nawfal, Asad, ʿAbd al-Dār, Taym, Makhzūm, ʿAdī, Sahm, and Jumḥ. Umar was from the Banū ʿAdī and he was in charge of mediation. If war broke out between Quraysh and another tribe, they would send him as an ambassador. And if any proud person boasted over them, they would send him to boast and would be pleased with him. [196]

He attained mediation and ambassadorship among his people especially due to his physical features and other characteristics he possessed. Among his physical features making him worthy of this task was that he had a strong physique.

Among his personal characteristics is that he was composed, unshakable at heart, determined, resolute, and unaware of doubt and misgivings. He was never uncertain nor hesitated. Conflicting passions and diverse ideas would not afflict him. Rather, he was unique. When he moved, all his faculties moved. So wherever ʿUmar رَضِيَ اللَّهُ عَنْهُ was, his senses were acutely tuned to the situation with accuracy and all in harmony. As if he was an army moving with steady footsteps in one determined direction with a distinctive personality, without an atom of his existence deviating from his intent.

ʿUmar al-Fārūq amidst the Muslim Rows

Islam witnessed in its infancy, in Makkah, stations which took it many strides forward. One of the most important of these stations was most certainly the Islam of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. This magnificent station was unanticipated and a disappointment to majority of the Mushrikīn when it occurred; especially due to

[196] *Tārīkh Madīnah Dimashq*, vol. 44 pg. 258 – 259.

Sayyidunā ʿUmar's رَضِيَ اللَّهُ عَنْهُ well-known and deep-seated hatred for the Muslims.

Nonetheless, justice and acknowledging the truth demands from one who examines the personality of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to admit that the harshness which was apparent from him and surrounded his personality, in fact which dominated him at times, was only a shell behind which mountains of mercy, shades of compassion, and rivers of leniency and clemency were hidden.

The best evidence for this is what the books of history report from the wife of Sayyidunā ʿĀmir ibn Rabīʿah رَضِيَ اللَّهُ عَنْهُ. She says:

والله إنا لنرتحل إلى أرض الحبشة، وقد ذهب عامر بن ربيعة في بعض حاجتنا، إذ أقبل عمر بن الخطاب حتى وقت علي، قالت: وكنا نلقى منه البلاء، أذى لنا، وغلظة علينا، فقال: إنه الإنطلاق يا أم عبد الله قالت: قلت نعم والله لنخرجن في أرض الله آذيتمونا وقهرتمونا حتى يجعل الله لنا فرجا، فقال عمر: صحبكم الله، ورأيت منه رقة لم أرها منه قط قالت: فلما رجع ابن ربيعة من حاجته قلت:يا أبا عبد الله لو رأيت عمر بن الخطاب أتانا، ورقته وحزنه علينا، قال عامر: كأنك طمعت في إسلام عمر، قالت: قلت نعم فقال لها: لا يسلم الذي رأيت حتى يسلم حمار الخطاب إياسا.

By Allah, we were departing to the Land of Abyssinia. Meanwhile, ʿĀmir ibn Rabīʿah had gone to take care of one of our needs. Just then ʿUmar ibn al- Khaṭṭāb arrived and stopped in front of me. We would face heavy persecution from him, torture and harshness.

He said, "So you leaving, O Umm ʿAbd Allāh?"

"Yes," I replied, "By Allah, we leaving to the land of Allah. You have persecuted us and subjugated us. Now Allah has opened an avenue for us."

ʿUmar said, “May Allah accompany you.”

I observed his compassion which I never witnessed before. As soon as Ibn Rabīʿah completed his work and returned, I told him, “O Abū ʿAbd Allāh, had you only observed ʿUmar ibn al-Khaṭṭāb coming to us and his compassion and sympathy for us.”

ʿĀmir remarked, “Are you hopeful of ʿUmar embracing Islam?”

“Yes,” I said.

He commented, “The man you saw will not embrace Islam until the donkey of Khaṭṭāb accepts Islam, out of despair.” (197)

Sayyidunā ʿĀmir ibn Rabīʿah’s رَضِيَ اللَّهُ عَنْهُ statement indicates that he had not even the slightest thought that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ would embrace Islam. Nevertheless, Allah سُبْحَانَهُ وَتَعَالَى desired that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ embrace the faith and become an assistance and strength for the Muslims.

Aḥādīth and historical reports explain the incident of Sayyidunā ʿUmar ibn al- Khaṭṭāb’s رَضِيَ اللَّهُ عَنْهُ Islam and the events surrounding it.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

خرج عمر متقلدا السيف فلقيه رجل من بنى زهرة قال: أين تعمد يا عمر؟ فقال: أريد أن أقتل محمدا، قال: وكيف تأمن في بنى هاشم وبنى زهرة وقد قتلت محمدا؟ قال فقال عمر: ما أراك إلا قد صبوت وتركت دينك الذي أنت عليه، قال: أفلا أدلك على العجب يا عمر؟ إن ختنك وأختك قد صبوا وتركا دينك الذي أنت عليه. قال فمشى عمر ذامرا حتى أتاهما وعندهما

(197) *Al-Muʿjam al-Kabīr*, vol. 25 pg. 29, Ḥadīth: 47; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, vol. 23 pg. 485, Ḥadīth: 7187; al-Bayhaqī: *Dalā’il al-Nubuwwah*, vol. 2 pg. 95, Ḥadīth: 522; *Tārīkh Madīnat Dimashq*, vol. 44 pg. 23. Shaykh al-Albānī classified the narration of al-Bayhaqī as ṣaḥīḥ in *Ṣaḥīḥ al-Sīrah*, vol. 1 pg. 190.

رجل من المهاجرين يقال له خباب. قال فلما سمع خباب حس عمر توارى في البيت، فدخل عليهما فقال: ما هذه الهينمة التي سمعتها عندكم؟ قال وكانوا يقرءون {طه} فقالا: ما عدا حديثا تحدثناه بيننا، قال: فلعلكما قد صبوتما؟ قال فقال له ختنه: أرأيت يا عمر إن كان الحق في غير دينك؟ قال فوثب عمر على ختنه فوطئه وطأ شديدا فجاءت أخته فدفعته عن زوجها فنفحها بيده نفحة فدمى وجهها فقالت وهي غضبى: يا عمر إن كان الحق في غير دينك، أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله. فلما يئس عمر قال: أعطونى هذا الكتاب الذي عندكم فأقرأه. قال: وكان عمر يقرأ الكتب، فقالت أخته: إنك رجس ولا يمسه إلا المطهرون فقم فاغتسل أو توضأ. قال فقام عمر فتوضأ ثم أخذ الكتاب فقرأ {طه} حتى انتهى إلى قوله: {إنني أنا الله لا إله إلا أنا فاعبدني وأقم الصلاة لذكري} [سورة طه: 1 – 14]. قال فقال عمر: دلونى على محمد. فلما سمع خباب قول عمر خرج من البيت فقال: أبشر يا عمر فإنى أرجو أن تكون دعوة رسول الله، صلى الله عليه وسلم، لك ليلة الخميس: اللهم أعز الإسلام بعمر بن الخطاب أو بعمرو بن هشام، قال ورسول الله، صلى الله عليه وسلم، في الدار التي في أصل الصفا. فانطلق عمر حتى أتى الدار، قال وعلى باب الدار حمزة وطلحة وأناس من أصحاب رسول الله، صلى الله عليه وسلم، فلما رأى حمزة وجل القوم من عمر قال حمزة: نعم فهذا عمر، فإن يرد الله بعمر خيرا يسلم ويتبع النبي، صلى الله عليه وسلم، وإن يرد غير ذلك يكن قتله علينا هينا. قال والنبي، عليه السلام، داخل يوحى إليه، قال فخرج رسول الله، صلى الله عليه وسلم، حتى أتى عمر فأخذ بمجامع ثوبه وحمائل السيف فقال: أما أنت منتهيا يا عمر حتى ينزل الله بك من الخزى والنكال ما أنزل بالوليد بن المغيرة؟ اللهم هذا عمر بن الخطاب، اللهم أعز الدين بعمر بن الخطاب، قال فقال عمر: أشهد أن لا إله إلا الله وأنك عبده ورسوله.

ʿUmar departed, with a sword hung around his neck. A man from the Banū Zuhrah met him and asked, "Where are you heading, O ʿUmar?"

"I intend killing Muḥammad," he replied.

The man said, "How do you feel safe [from retaliation] from the Banū Hāshim and Banū Zuhrah after you kill Muḥammad?"

ʿUmar said to him, "It seems to me as if you have renounced your religion and forsaken the religion you adhered to."

The man said, "Should I not tell you something really amazing? Your brother-in- law and sister have renounced their religion and forsaken the religion you adhere to."

ʿUmar walked grumbling, i.e. angrily, until he reached them. A man of the Muhājirīn was with them named Khabbāb. No sooner Khabbāb heard ʿUmar's footsteps, he hid in the house. ʿUmar entered their presence and shouted, "What was the mumbling I heard from you. (They were reciting Ṭāhā.) They replied, "Nothing besides a dialogue we were having."

ʿUmar said, "It seems that you have renounced your religion."

His brother-in-law told him, "O ʿUmar, what if truth lies in something other than your religion."

Hearing this, ʿUmar jumped upon his brother-in-law and began trampling him severely. His sister came to push him off her husband but he smite her harshly with his hand which caused her face to bleed.

She yelled angrily, "Even if the truth lies in something other than your religion! Certainly, I testify that there is no deity besides Allah and I testify that Muḥammad is the Messenger of Allah."

ʿUmar said, "Give me the manuscript that is by you so that I may read it."

The narrator adds: ʿUmar was able to read books.

His sister said, "You are filthy and only the pure may touch it. So stand up and take a bath or perform ablution. Accordingly, ʿUmar stood up and performed ablution after which he took the book and read Ṭāhā until he reached the words: Indeed, *I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance*.[198]

ʿUmar said, "Guide me to Muḥammad ﷺ."

When Khabbāb heard ʿUmar's statement, he came out of hiding and said, "Rejoice O ʿUmar for I hope that you will be the realisation of Rasūlullāh's ﷺ supplication on Wednesday night, 'O Allah, strengthen Islam with ʿUmar ibn al-Khaṭṭāb or ʿAmr ibn Hishām.'"

Rasūlullāh ﷺ was in the house situated at the foot of Ṣafā. ʿUmar walked until he reached the house. Ḥamzah, Ṭalḥah and other Companions of the Nabī ﷺ were at the door. When Ḥamzah sensed the people's fear for ʿUmar, he shouted, "This is ʿUmar. If Allah intends good for ʿUmar, he will embrace Islam and follow the Nabī ﷺ. And if He intends anything else, killing him will be an easy task for us."

The Nabī ﷺ was inside, receiving revelation. Rasūlullāh ﷺ exited and came in front of ʿUmar. He grabbed him by his clothes and sheathe of the sword and said, "You are enjoying His grace, O ʿUmar, until Allah sends upon you the humiliation and punishment, He sent upon Walīd ibn al-Mughīrah."

[198] Sūrah Ṭāhā: 14.

[He then supplicated:] "This is ʿUmar ibn al-Khaṭṭāb. O Allah, honour dīn by ʿUmar ibn al-Khaṭṭāb."

ʿUmar said, "I testify that there is no deity save Allah and that you are His servant and Messenger."[199]

We sense from this incident long lines of the personality of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. The man was strong, yes. He was stern, yes. However, this strength and sternness was mixed with mercy and compassion beneath, which became apparent from him on various occasions. This is exactly what happened on the occasion of his Islam.

What transpired with Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was Allah's سُبْحَانَهُ وَتَعَالَى answer to the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication, "O Allah, honour Islam with ʿUmar ibn al-Khaṭṭāb."[200]

The scholars have differed as regards the year in which Sayyidunā ʿUmar ibn al- Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ embraced Islam. Some scholars have suggested that his Islam was after the first hijrah to Abyssinia. Others suggest that his Islam was in Dhū al-Ḥijjah in the sixth year after nubuwwah, and he was 26 at the time. Others are of the opinion that he embraced Islam in the fifth year after nubuwwah while some say that he embraced Islam three days after Sayyidunā Ḥamzah's رَضِيَ اللَّهُ عَنْهُ Islam.[201]

Ibn Saʿd mentions in his *al-Ṭabaqāt* on the strength of al-Zuhrī—from Saʿīd ibn al- Musayyab who says:

أسلم عمر بعد أربعين رجلا وعشرة نسوة، فما هو إلا أن أسلم عمر، فظهر الإسلام بمكة.

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[199] *Dalā'il al-Nubuwwah*, Ḥadīth: 519; *Maʿrifat al-Ṣaḥābah*, vol. 23 pg. 407, Ḥadīth: 7147; *Tārīkh al-Khulafā'*, pg. 125 – 126; *Tārīkh Madīnat Dimashq*, vol. 44 pg. 34 – 35; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 267 – 268, Dār Ṣādir, Beirut.

[200] *Al-Muʿjam al-Kabīr*, vol. 10 pg. 159, Ḥadīth: 10314.

[201] Al-Ṣāliḥī al-Shāmī: *Subul al-Hudā wa al-Rashād fī Sīrat Khayr al-ʿIbād*, vol. 2 pg. 493.

ʿUmar embraced Islam after 40 men and 10 women. As soon as ʿUmar embraced the faith, Islam was practised openly in Makkah.[202]

Ibn Saʿd explains to us in his *al-Ṭabaqāt* the effect Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ brought to Islam and the lives of Muslims after embracing it. He reports from Ṣuhayb ibn Sinān رَضِيَ اللَّهُ عَنْهُ who explains:

لما أسلم عمر ظهر الإسلام ودعي إليه علانية، وجلسنا حول البيت حلقا، وطفنا بالبيت، وانتصفنا ممن غلظ علينا، ورددنا عليه بعض ما يأتي به.

No sooner ʿUmar accepted Islam, Islam became public and open invitation was given towards it. We sat in circles around the House and circumambulated the House. We took justice from those who were harsh to us and evened the score on some of the tribulations they meted out.[203]

What Ibn Saʿd mentions verifies for us the great impact ʿUmar's رَضِيَ اللَّهُ عَنْهُ Islam had in the souls of the Muslims. This abstract power which he awarded them is an aspect which allows us to declare that Sayyidunā ʿUmar's رَضِيَ اللَّهُ عَنْهُ Islam was a victory for the Muslims. This is exactly the sentiments Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ voiced:

ما زلنا أعزة منذ أسلم عمر.

We remained honoured since ʿUmar entered Islam.[204]

It is reported that Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ said on another occasion:

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[202] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 269.
[203] Ibid.
[204] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar, Ḥadīth: 3481.

كان عمر أعلمنا بكتاب الله وأفقهنا في دين الله، وكان إسلامه فتحا، وكانت هجرته نصرا، وكانت خلافته رحمة.

ʿUmar was the most versed among us of the Book of Allah and the most understanding of the dīn of Allah. His Islam was a victory, his hijrah was a support, and his khilāfah was a mercy.[205]

This is the meaning towards which Ibn Ḥajar alludes to in *al-Iṣābah* by saying:

وكان إليه أي عمر السفارة في الجاهلية، وكان عند المبعث شديدا على المسلمين ثم أسلم، فكان إسلامه فتحا على المسلمين، وفرجا لهم من الضيق.

ʿUmar was in charge of mediation during the days of ignorance. When Rasūlullāh ﷺ was appointed a nabī, ʿUmar was stern against the Muslims. He then embraced Islam and his Islam was a victory for the Muslims and an opening for them from narrowness. [206]

Agnomen and Title

I deliberately postponed speaking on the agnomen and title of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ till after discussing his Islam due to the connection of his titles with his Islam.

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ is famous with the agnomen, Abū Ḥafṣ. [207] It is an agnomen given to him which contains meanings of sternness and power since Ḥafṣ is one of the names of the lion

[205] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 270; *Subul al-Hudā wa al-Rashād,* vol. 11 pg. 273.
[206] *Al-Iṣābah*, vol. 4 pg. 484.
[207] *Tārīkh Dimashq*, vol. 44 pg. 466; *Tārīkh al-Ṭabarī*, vol. 3 pg. 267.

cub.[208] Attributing it to Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ is comparing him to a lion in his strength and power since the father of a lion cub can only be a lion. This agnomen can also be in relation to his daughter Ḥafṣah. Both possibilities exist.

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ is also famous with few titles which have become his label, he is recognised by it and the label is understood by him. The most famous of his titles is al-Fārūq.

Al-Fārūq

The secret in him being given this title lies in the fact that Allah سُبْحَانَهُ وَتَعَالَى utilized him to publicise Islam and differentiate between truth and falsehood.

As soon as Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ embraced Islam in the house of Sayyidunā Arqam رَضِيَ اللَّهُ عَنْهُ in front of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the people within the house shouted the takbīr so loudly that it could be heard in the Masjid. Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ reports:

قلت: يا رسول الله ألسنا على الحق؟ قال: "بلى". قلت: ففيم الاختفاء. فخرجنا صفين أنا في أحدهما، وحمزة في الآخر، حتى دخلنا المسجد، فنظرت قريش إليَّ وإلى حمزة، فأصابتهم كآبة شديدة، فسماني رسول الله صلى الله عليه وسلم يومئذ "الفاروق"، وفرق بين الحق والباطل.

I asked, “O Messenger of Allah, are we not following the truth?”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Definitely.”

“So why the secrecy?” I asked.

We thus left in two rows, I headed the one and Ḥamzah headed the other until we entered the Masjid. The Quraysh looked at me and Ḥamzah and were afflicted by a severe calamity. Rasūlullāh

[208] *Maqāyīs al-Lughah*, vol. 2 pg. 86.

ﷺ named me al-Fārūq on that day and Allah differentiated between truth and falsehood. [209]

Ibn ʿAsākir reports through his chain from Sayyidunā Ibn ʿAbbās رضي الله عنهما:

سألت عمر بن الخطاب لأي شئ سميت الفاروق قال أسلم حمزة قبلي بثلاثة أيام قال فخرجت إلى المسجد فرجع رسول الله صلى الله عليه وسلم فأسرع أبو جهل إلى نبي الله صلى الله عليه وسلم يسبه قال فلما رجع حمزة أخبر قال فرفع رداءه وأخذ قوسه ثم خرج إلى المسجد إلى حلقة قريش التي فيها أبو جهل قال فاتكأ على قوسه مقابل أبي جهل قال فنظر إليه فعرف الشر في وجهه فقال ما لك يا أبا عمارة قال فرفع القوس فضرب بها أخدعيه فقطعه فسالت الدماء قال فأصلحت ذلك قريش مخافة أن يكون بينهم قائدة قال ورسول الله صلى الله عليه وسلم مختف في دار أرقم بن أبي الأرقم المخزومي قال فانطلق حمزة مغضبا حتى أتى النبي صلى الله عليه وسلم وخرجت بعده بثلاثة أيام فإذا فلان بن فلان المخزومي فقلت له أرغبت عن دين آبائك واتبعت دين محمد قال إن فعلت فقد فعله من هو أعظم عليك حقا مني قال قلت ومن هو قال أختك وختنك قال فانطلقت فوجدت الباب مغلقا وسمعت همهمة ثم ساق خبر إسلامه، قلت: يا رسول الله ألسنا على الحق إن متنا وإن حيينا قال بلى والذي نفسي بيده إنكم على الحق إن متم وإن حييتم قال فقلنا ففيم الإختفاء والذي بعثك بالحق لتخرجن فأخرجناه في صفين حمزة في أحدهما وإنا في الآخر له كديد ككديد الطحين حتى دخلنا المسجد قال فنظرت إلي قريش وإلى حمزة فأصابتهم كآبة لم يصبهم مثلها فسماني رسول الله صلى الله عليه وسلم يومئذ الفاروق وفرق بين الحق والباطل. ثم خرجت فكنت لا أشاء أن أرى رجلا من المسلمين يضرب إلا رأيته قال ثم ذهبت إلى خالي قال فقرعت عليه الباب قال فقال من هذا قال فقلت

[209] *Tārīkh al-Khulafā'*, pg. 128 – 129; *Tārīkh Dimashq*, vol. 44 pg. 31; *Ḥilyat al-Awliyā'*, vol. 1 pg. 40.

ابن الخطاب قال فخرج إلي فقلت له أعلمت أني صبوت قال فقلت قال قلت نعم قال لا تفعل قال ثم دخل وأجاف الباب دوني قال قلت ما هذا شئ قال فذهبت إلى رجل من أشراف قريش فقرعت عليه بابه فقيل من هذا قلت ابن الخطاب فخرج فقلت أشعرت أني صبوت قال أفعلت قال قلت نعم قال لا تفعل قال ثم دخل وأجاف دوني الباب قال قلت ما هذا شئ قال فقال لي رجل أتحب أن تعلم إسلامك قال قلت نعم قال فإذا كان الناس في الحجر جئت إلى ذلك الرجل فجلست إلى جنبه وأصغيت إليه فقلت أعلمت أني صبوت قال أو فعلت قال قلت نعم قال فرفع بأعلى صوته ثم قال ابن الخطاب قد صبأ وثار الناس علي فضربوني وضربتهم قال فقال رجل ما هذه الجماعة قالوا هذا ابن الخطاب قد صبأ فقام على الحجر ثم أشار بكمه فقال ألا إني قد أجرت ابن أختي قال فانكشف الناس عني قال فكنت لا أزال أرى إنسانا يضرب ولا يضربني أحد قال فقلت لا حتى يصيبني ما يصيب المسلمين قال فأمهلت حتى إذا جلس الناس في الحجر قال فجئت إلى خالي فقلت اسمع قال فقال ما أسمع قلت جوارك رد عليك قال لا تفعل يا ابن أختي قال قلت بل هو رد عليك فقال ما شئت قال فما زلت أضرب الناس ويضربوني حتى أعز الله بنا الإسلام.

I enquired from ʿUmar ibn al-Khaṭṭāb the reason he was titled al-Fārūq.

He explained: Ḥamzah embraced Islam three days before me. I exited from the Masjid and Rasūlullāh ﷺ returned. Abū Jahl followed Rasūlullāh ﷺ in haste and began swearing him. When Ḥamzah returned, he was informed of this so he lifted his shawl and took his bow, after which he left for the Masjid for the gathering of the Quraysh in which Abū Jahl was. He leaned on his bow facing Abū Jahl. Abū Jahl looked at him and sensed evil in his face so he asked, "What is the matter, O Abū ʿUmārah?" Ḥamzah lifted the bow and struck him on his veins in

the neck[210] severing them and causing blood to flow. The Quraysh settled the matter fearing that an altercation might arise between them. Meanwhile, Rasūlullāh ﷺ was in secret in the house of Arqam ibn Abī al-Arqam al-Makhzūmī. Ḥamzah left in anger and came to Rasūlullāh ﷺ and embraced Islam.

I left three days thereafter. Suddenly, so and so the son of so and so al- Makhzūmī faced me. I said to him, "Have you turned away from the religion of your forefathers and followed the religion of Muḥammad?"

He answered, "If I did, then someone who has greater right over you than me has done the same."

"Who," I asked.

"Your sister and brother-in-law," he replied.

I thus walked [to their home] and found the door locked and heard low voices. He then mentioned the incident of his Islam.

I said, "O Messenger of Allah, are we not upon the truth if we live and we die?"

"Definitely, by the Being who controls my life, you are upon the truth if you die or live."

We said, "Then why the secrecy? By the Being who sent you with the truth, you will most definitely emerge."

He arranged us in two rows, with Ḥamzah in the one and I in the other. Our walking gave rise to soft sand, like ground flour, until we entered the Masjid. Quraysh looked at me and Ḥamzah and were afflicted with an affliction like never before. Rasūlullāh

[210] *Al-akhdaʿān*: veins at the side of the neck. Ibn Manẓūr explains: Two veins hidden in the place of cupping in the neck. (*Lisān al-ʿArab*, vol. 8 pg. 66.)

ﷺ named me al-Fārūq on that day and truth and falsehood were distinguished.

I then left, and I would not want to find a Muslim man being beaten except that I would find the same. So I went to the home of my maternal uncle and knocked at his door.

"Who is it," he asked.

"The son of Khaṭṭāb," I replied.

He came out and I said to him, "Do you know that I have accepted Islam."

"Have you," he asked in disbelief.

"Yes," I replied.

He said to me, "Do not do so," and then entered the house and shut the door on my face.

I said to myself, "This is nothing."

I then went to a noble man of Quraysh and knocked at his door. He asked, "Who is it?"

"The Son of Khaṭṭāb," I answered.

He came out and I said to him, "Do you know that I have accepted Islam?"

"Have you," he asked in astonishment.

"Yes," I proudly replied.

He said, "Do not do so," and entered the house and shut the door on my face.

I said to myself, "This is nothing."

A man asked me, "Do you want to publicise your Islam?"

“Yes,” I replied.

He suggested, “When the people are at the Ḥijr, go up to that man.”

I acted in accordance. I sat at the man’s side and whispered to him, “Do you know that I have accepted Islam.”

“Have you,” he asked.

“Yes,” came my reply.

He shouted at the top of his voice: “The son of Khaṭṭāb has turned renegade!”

Hearing this, people jumped on me and beat me and I beat them. A man asked, “What is this gathering?”

They replied, “This is the son of Khaṭṭāb who has turned renegade.”

He stood on the rock and indicated with his sleeve and announced, “Hearken! I have indeed given amnesty to my nephew.”

I said, “No, not until I am afflicted like the Muslims.”

So I waited until the people came to the Ḥijr. I went up to my maternal uncle and said, “Listen.”

“What should I listen to,” he asked.

I said, “Your amnesty is rejected.”

“Do not do this my nephew,” he pleaded.

I repeated, “Yes, it is returned to you.”

“As you wish,” he said.

I continued beating the people and they continued thrashing me until Allah honoured Islam through us.[211]

Have you seen the great desire Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ has for the polytheists to learn about his Islam and for their ears to hear the declaration of oneness, without caring a bit about what difficulties and persecutions this will bring his way. This eminent Ṣaḥābī and other Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have portrayed great value in the history of Muslims and have paved a way for those after them. It is binding upon every Muslim to place a portion of their sacrifices in front of himself as a lantern which will guide him to the straight path. May Allah be pleased with them all.

Al-Fārūq in the Muhājirīn camp

When Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ intended to emigrate, he chose a path which enlightens us of his courageous personality and his stance in the face of oppression, sacrifice, and hardship; a path that has encompassed within itself the personality of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and become his trademark. When Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ intended to emigrate, he did not sneak out at night nor at a time when the Mushrikīn were negligent. Rather, he emigrated publicly in broad daylight in front of the Mushrikīn to see and hear. His hijrah was an obvious challenge to the senses of the polytheists.

Ibn al-Sammān reports in *al-Muwāfaqah* from Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ:

ما علمت أن أحدا من المهاجرين هاجر إلا مختفيا إلا عمر بن الخطاب، فإنه لما همّ بالهجرة تقلّد سيفه وتنكّب قوسه وانتضى في يده أسهما واختصر عنزته، ومضى قبل الكعبة، والملأ من قريش بفنائها فطاف بالبيت سبعاً متمكنا، ثم أتى المقام فصلى ركعتين، ثم وقف على الحلق واحدة

[211] *Tārīkh Dimashq*, vol. 44 pg. 33; *Tārīkh al-Islām*, vol. 1 pg. 179.

واحدة وقال لهم: شاهت الوجوه، لا يرغم الله إلا هذه المعاطس، من أراد أن يثكل أمّه أو يؤتم ولده أو يرمل زوجته فليلقني وراء هذا الوادي. قال علي رضي الله عنه: فلم يتبعه أحد إلا قوم من المستضعفين علّمهم ما أرشدهم إليه ثم مضى لوجهه.

As far as I know, all the Muhājirīn emigrated secretly besides ʿUmar ibn al- Khaṭṭāb. When he intended to emigrate, he girded his sword around his neck, placed his bow on his shoulder, took some arrows in his hand, and hung his dagger at his waist. He then set off towards the Kaʿbah while the chieftains of Quraysh were in the open area around the Kaʿbah. He circumambulated the House 7 times, with leisure, and then came to the Maqām where he offered two units of prayer. He then went to the gatherings, one by one, and said to them, "May the faces be disfigured and may Allah only humiliate these noses [faces]. Whoever desires that his mother bereaves him, his children become orphan, or his wife be widowed should meet me behind this valley."

ʿAlī said: No one followed him except some weak minded people who he taught a good lesson. He then set off on his journey. [(212)]

Probably, someone inquisitive may ask: Was Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ more daring than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, since Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emigrated in secrecy from the polytheists. Whoever asks this forgets that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was wanted by the Mushrikīn. Moreover, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will emigrate, there are those in Makkah who follow him. So had Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emigrated openly in broad daylight, the Muslims would have followed his example and emulated him in his hijrah, whereas they were weak at the time, without power. They would have then been subjected to torture by the Mushrikīn. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was emigrating, he sets

[(212)] *Subul al-Hudā wa al-Rashād*, vol. 3 pg. 225.

the standard for all, weak and strong. The practices and statements of Rasūlullāh ﷺ serve as guidelines for the ummah which they will follow diligently. So Nabī ﷺ by emigrating in this manner wishes to safeguard the lonely and weak individuals of this ummah from falling prey to oppression and the tyrants. Otherwise, Rasūlullāh ﷺ was the most courageous man who walked the earth. This is what his Companions tell us of him and what the books of Sunnah contain.

Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه, who is one of the most daring of his Companions, tells us about Rasūlullāh ﷺ:

كنا إذا احمر البأس ولقي القوم القوم، اتقينا برسول الله صلى الله عليه وسلم، فما يكون منا أحد أدنى من القوم منه.

When the flames of war raged and the armies met, we would secure ourselves behind Rasūlullāh ﷺ. None of us would be closer to the enemy than him. [213]

ʿUmar al-Fārūq: the Inspired, the Gifted

Whoever studies the biography of Sayyidunā ʿUmar al-Fārūq رضي الله عنه will find that he was inspired in his opinions, and he will notice that revelation came to support and corroborate his views at many instances. Probably, the most evident of these instances is the narration of Sayyidunā ʿUmar رضي الله عنه himself informing us, which al-Bukhārī quotes through his chain from Sayyidunā Anas رضي الله عنه:

[213] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 156, Ḥadīth: 1346. Shuʿayb al-Arnā'ūṭ declares the isnād ṣaḥīḥ. *Al-Mustadrak*, book on dividing the Fay', Ḥadīth: 2633. Al-Ḥākim comments, "This ḥadīth has an authentic chain but they have not documented it." Al-Dhahabī concurs.

I corroborated my Rabb in three instances. I said, "O Messenger of Allah, if only we take the Maqām Ibrāhīm as a place to perform ṣalāh." Upon this, the verse was revealed: *And take, [O believers], from the standing place of Abraham a place of prayer.*[214] The verse of ḥijāb:[215] I suggested, "O Messenger of Allah, if you would command your wives to veil themselves for good and evil people speak to them. Upon this the verse of ḥijāb was revealed. The wives of the Nabī ﷺ gathered in possessiveness over him so I warned them: *Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you.*[216] And the verse was revealed.[217]

Muslim documents the following declaration of Sayyidunā ʿUmar رضي الله عنه:

وافقت ربي في ثلاث؛ في مقام إبراهيم، وفي الحجاب وفي أسارى بدر.

> I corroborated my Rabb in three instances, viz. Maqām Ibrāhīm, ḥijāb, and the captives of Badr.[218]

Al-Nawawī writes in the footnotes of this ḥadīth:

هذا من أجل مناقب عمر وفضائله رضي الله عنه.

> This is among the most exalted virtues and merits of ʿUmar رضي الله عنه.[219]

Probably, this is the realisation of the ḥadīth of Rasūlullāh ﷺ:

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[214] Sūrah al-Baqarah: 125.
[215] Sūrah al-Aḥzāb: 59.
[216] Sūrah al-Taḥrīm: 5.
[217] *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Qiblah, chapter on the narrations about the Qiblah, Ḥadīth: 393.
[218] *Ṣaḥīḥ Muslim*, book on virtues, chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 2399.
[219] *Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim*, vol. 15 pg. 166, Dār al-Kitāb al-ʿArabī, Beirut, second edition, 1407 A.H.

إن الله تعالى جعل الحق على لسان عمر وقلبه.

Indeed, Allah سُبْحَانَهُ وَتَعَالَى has placed the truth on ʿUmar's tongue and heart.[220]

Traditions on the Virtues and Merits of ʿUmar al-Fārūq

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ has attained many virtues and merits. He is the exemplar of the steadfast. Through him, Allah سُبْحَانَهُ وَتَعَالَى publicised the invitation of the truthful Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and differentiated between fact and fiction. He supported that which would enhance his brilliance and prepared for him the evidence of tawḥīd from the gracious gifts and eliminated the material of disparagement. The message, thus, became public and the kalimah was grounded. Hence, their voice was raised with tawḥīd after being soft and they remained firm in their conditions after instability. He overpowered the plots of the Mushrikīn with the reality of conviction that had covered his heart, without considering their numbers and experience. He paid no attention to their might and power relying on the One who created them and is sufficient to destroy them and seeking help from the One who could shatter them and destroy them. Carrying the burden Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carried, persevering in difficulties for the hope of reaching [the objective], breaking away from the one who prefers luxury and indulgence, and embracing the one who bears to work briskly and in direction. He is singled among the Ṣaḥābah for challenging those hell-bent on falsehood and of corroborating the Lord of the worlds in commandments. The truth flows on his tongue and the truth pours

[220] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī classifies it ṣaḥīḥ. *Musnad Aḥmad*, Musnad ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 5145. Shuʿayb classifies it ṣaḥīḥ.

wisdom in his speech. He was inclined towards the truth, leaping with it, carrying burdens, and he never feared any power besides Allah. [221]

A multitude of narrations from Rasūlullāh ﷺ have been reported on the virtues and excellence of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. Some of them are reproduced below:

1. Al-Bukhārī narrates via his chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh ﷺ stated:

لقد كان فيما قبلكم من الأمم ناس محدثون، فإن يكن في أمتي أحد فإنه عمر.

There were in the previous nations men who were inspired. If there be anyone in my ummah, it is certainly ʿUmar. [222]

2. Al-Bukhārī reports through his chain from Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا that the Nabī ﷺ said:

«أريت في المنام أني أنزع بدلو بكرة على قليب، فجاء أبو بكر فنزع ذنوبا أو ذنوبين، نزعا ضعيفا، والله يغفر له، ثم جاء عمر بن الخطاب فاستحالت غربا، فلم أر عبقريا يفري فريه، حتى روي الناس وضربوا بعطن».

While I was sleeping I saw myself standing over a well with a bucket on it. I drew from it as much as Allah decreed. Then Abū Bakr took it and drew a bucket or two. His drawing was somewhat weak but Allah overlooked it. Then it turned into a big bucket and ʿUmar ibn al-Khaṭṭāb took it. I never saw a giant, draw water like he did, until people were fully satiated. [223]

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[221] *Ḥilyat al-Awliyā'*, vol. 1 pg. 28.
[222] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar, Ḥadīth: 3486.
[223] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar, Ḥadīth: 3479; *Ṣaḥīḥ Muslim*, chapter on the virtues of ʿUmar, Ḥadīth: 3647.

3. Al-Bukhārī reports yet another narration from Abū Umāmah ibn Sahl who confirms that he heard Sayyidunā Abū Saʿīd al-Khudrī رَضِيَٱللَّهُعَنْهُ narrating the statement of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ:

(بينا أنا نائم، رأيت الناس يعرضون علي وعليهم قمص، منها ما يبلغ الثدي، ومنها ما دون ذلك، وعرض علي عمر بن الخطاب وعليه قميص يجره). قالوا: فما أولت ذلك يا رسول الله؟ قال: (الدين).

While asleep, I saw people being presented to me clad in robes. Some of these reached the chest and others reached below that. ʿUmar ibn al-Khaṭṭāb was presented to me and he had a robe which he was dragging.

They asked, "How do you interpret it, O Messenger of Allah?"

"The dīn," he replied. [224]

4. Sayyidunā Abū Dhar رَضِيَٱللَّهُعَنْهُ reports:

مر فتى على عمر، فقال عمر: نعم الفتى، قال فتبعه أبو ذر، فقال: يا فتى، استغفر لي، فقال: يا أبا ذر أستغفر لك وأنت صاحب رسول الله صلى الله عليه وسلم؟! قال: استغفر لي، قال: لا أو تخبرني، فقال: إنك مررت على عمر، فقال: نعم الفتى، وإني سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله جعل الحق على لسان عمر وقلبه".

A youngster passed by ʿUmar who commented, "What an excellent youngster!"

Abū Dhar followed him and said, "O lad, seek forgiveness for me."

[224] *Ṣaḥīḥ al-Bukhārī*, book on interpretation, chapter on a shirt in sleep, Ḥadīth: 6066; *Ṣaḥīḥ Muslim,* chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 2390.

The youngster said, "O Abū Dhar, should I seek forgiveness for you whereas you are the Companion of Rasūlullāh ﷺ?"

Abū Dhar submitted, "Seek forgiveness on my behalf."

"Either you tell me or I will not," said the youngster.

Abū Dhar explained, "You passed by ʿUmar who commented, 'What an excellent youngster!' And I heard Rasūlullāh ﷺ saying: 'Allah has placed the truth on ʿUmar's tongue and heart."[225]

The narration of al-Tirmidhī from Sayyidunā Ibn ʿUmar رضي الله عنهما has the wording:

إن الله تعالى جعل الحق على لسان عمر وقلبه.

Certainly, Allah سبحانه وتعالى has placed the truth on ʿUmar's tongue and heart. [226]

These texts and others testify to the excellence of Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه and his position in Islam. They make it crystal clear, leaving no scope for doubt that this Ṣaḥābī is among the cream of the Companions of the Nabī ﷺ, from the carriers of the banner of Islam and the trust of conveying the message. It is equivalent to blows to the hearts of those who permit and allow swearing and cursing Sayyidunā ʿUmar al-Fārūq رضي الله عنه. May Allah سبحانه وتعالى deal with them as they deserve.

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[225] *Al-Mustadrak*, book on recognising the Companions, chapter on the merits of ʿUmar, Ḥadīth: 4501. Al-Ḥākim comments, "This ḥadīth is ṣaḥīḥ on the standards of al-Bukhārī and Muslim who have not documented it in this manner." Al-Dhahabī comments, "Meet Muslim's standard."

[226] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī graded it ṣaḥīḥ.

ʿUmar al-Fārūq and his Soul yearning for Jihād

Among the characteristics of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ is his love for Jihād in the path of Allah. The one studying his life will see that from the beginning of Islam, every page is filled with war after war and battle after battle until his final days.

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ participated alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Badr, Uḥud, Khandaq, Bayʿat al-Riḍwān, Khaybar, the Conquest of Makkah, Ḥunayn and other illustrious battles in the prophetic era. In every battle, he left behind clear impressions.

A Magnificent Predecessor and a Wonderful Successor!

The demise of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ took place on Monday evening and he was buried the same night. This took place 8 days before the end of Jumād al-Ākhirah 13 A.H, after a sickness of 15 days. During these days, Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would lead the Muslims in ṣalāh on his behalf. Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ had written the covenant and read it out to the Muslims who agreed with it and listened and obeyed. The khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ lasted for 2 years and three months. His age at his demise was 63, the exact age Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. Allah سُبْحَانَهُ وَتَعَالَى had united them in the same sand just as he united them during their lifetime. May Allah be pleased with him.[227]

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ assumed the khilāfah by appointment of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ after he had consulted with the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and it became clear to him

[227] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 18.

that none equates anyone with Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. Hence, he appointed him khalīfah after his demise.

The khilāfah of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ was one of assistance and blessings in which the number of conquests increased and the area of the Islamic state expanded. He challenged the Persian kingdom and end the kingdom of the Chosroes, never to return.

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was the first to be titled Amīr al-Mu'minīn.

The origin of this was that Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ wrote to his governor in Iraq to send Labīd ibn Rabīʿah and ʿAdī bin Ḥātim رَضِيَ اللَّهُ عَنْهُمَا to him. When they reached Madīnah, they entered the Masjid and found Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.

They said to him, "Seek permission for us to enter the presence of Amīr al-Mu'minīn."

ʿAmr رَضِيَ اللَّهُ عَنْهُ said to them, "You are spot on with his name, by Allah."

ʿAmr رَضِيَ اللَّهُ عَنْهُ entered upon Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ and said, "Peace be upon you, O Amīr al-Mu'minīn."

ʿUmar رَضِيَ اللَّهُ عَنْهُ asked, "What happened to you, O Ibn al-ʿĀṣ? You must retract that statement."

ʿAmr رَضِيَ اللَّهُ عَنْهُ narrated the incident to him and he sanctioned it. This was the first time he was titled Amīr al-Mu'minīn. [228]

This was the inception of this title. The first to be titled with it—as just mentioned— was our leader Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

[228] Al-Qalqashandī: *Ma'āthir al-Ināfah fī Maʿālim al-Khilāfah*, vol. 1 pg. 28, Ḥukūmat al-Kuwait print, Kuwait, second edition, 1985.

This titled stuck with all those who assumed the khilāfah after Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ besides the Khulafā' of the Banū Umayyah in Spain. They were addressed only by the title Amīr until ʿAbd al-Raḥmān ibn Muḥammad commonly known as al-Maqtūl[229] assumed the khilāfah and was titled Amīr al-Mu'minīn. This practice then continued until the end of their dynasty.[230]

The Fruits of the Khilāfah of ʿUmar al-Fārūq

Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ khilāfah was a khilāfah filled with blessings for the Muslims. Goodness multiplied, justice was maintained, the mischief makers were slain, and Islamic conquests increased; which is regarded as a precursor for the new Islamic era. The area of the Islamic state broadened during Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ khilāfah. The Muslims broke the Persians in their sanctuary and the Romans lost their prized garrisons.

Among the celebrated conquests and invasions of Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ khilāfah are:

> The conquest of Damascus, the Battle of al-Namāriq, the Battle of the Bridge, the Battle of Buwayb, the Battle of al-Qādisiyyah, the First Battle of Ḥimṣ, the Battle of Qinnasrīn, the Battle of Qaysāriyyah, the Battle of Ajnādayn, the Conquest of Bayt al-Maqdis, the Conquest of al-Madā'in, the Battle of Jalūlā', the Conquest of al-Ḥalawān, the Conquest of Tikrīt and Mosul, the

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[229] ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbd Allah ibn Muḥammad. The first to be titled khalifah from the men of the Umawī state in Spain. He assumed khilāfah after the demise of his father in the beginning of Rabīʿ al-Ākhir 300 A.H and remained khalīfah for 50 years. His rule is among the surprising ones since he was only a youngster while his uncles and his father's uncles were still alive and present. He challenged for it and prevailed over them. He found Spain disorganised by opposition and in flames by those breaking resistance. He thus extinguished these fires and made the criminals cower. Spain in all directions thus fell under his control. (*Siyar Aʿlām al-Nubalā'*, vol. 14 pg. 156 and footnotes by Nadhīr Ḥamdān.

[230] Al-Qalqashandī: *Ma'āthir al-Ināfah fī Maʿālim al-Khilāfah*, vol. 1 pg. 28.

Conquest of al-Aḥwāz and Manāzir, the Conquest of Tustur, the War in the Persian Lands, the Conquest of Egypt, the Conquest of al-Rayy, the Conquest of Jurjān, the Battle of al-Akrād.[231]

The Precedence of ʿUmar al-Fārūq

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ initiated few practices which no one preceded him to. It was commended by his associates and enemies. Some of these aspects which Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ initiated are listed below:

Al-ʿAskarī said:

هو أول من سُمّي أمير المؤمنين، وأول من كتب التاريخ من الهجرة، وأول من اتخذ بيت المال، وأول من سن قيام شهر رمضان، وأول من عس بالليل، وأول من عاقب على الهجاء، وأول من ضرب في الخمر ثمانين، وأول من حرم المتعة، وأول من نهى عن بيع أمهات الأولاد، وأول من جمع الناس في صلاة الجنائز على أربع تكبيرات، وأول من اتخذ الديوان، وأول من فتح الفتوح ومسح السواد، وأول من حمل الطعام من مصر في بحر أيلة إلى المدينة، وأول من احتبس صدقة في الإسلام، وأول من أعال الفرائض وأول من أخذ زكاة الخيل، وأول من قال: أطال الله بقاءك، قاله لعلي، وأول من قال: أيدك الله قاله لعلي.

He is the first to be named Amīr al-Mu'minīn. The first to record history from the hijrah. The first to appoint a treasury. The first to patrol at night. The first to punish for derision. The first to lash eighty for drinking liquor. The first to prohibit selling Ummahāt al-Awlād[232]. The first to unite the people in Ṣalāt al-Janāzah upon 4 takbīrs. The first to start the register. The first to start the conquests and touch the rural areas of Iraq. The first to

[231] Al-Balādhurī: *Futūḥ al-Buldān*, vol. 1 pg. 104, 135, 138, 164, 254, 305, al-Nahḍah al-Miṣriyyah Library, Cairo; *al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 19 – 130.
[232] Plural of Umm Walad.

carry food from Egypt on the Aylah Sea to Madīnah. The first to withhold ṣadaqah in Islam. The first who took responsibility of inheritance. The first to take zakāh for horses. The first to say, "May Allah prolong your stay," which he told ʿAlī. The first to say, "May Allah support you," which he told ʿAlī.[233]

It is also reported that Sayyidunā ʿUmar رَضِیَ اللّٰہُ عَنْہُ was the first to take a whip. The first to appoint judges in the cities. The first to develop cities.[234] The first to place chandeliers in the Masājid. The first to start a post office. And the first to exile the Jews from Ḥijāz to Shām.[235]

These were aspects in which Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰہُ عَنْہُ was not preceded to. All of them testify to his greatness and wise political manoeuvres which he used to manage the Islamic state, crush the oppressors, and demolish the thrones of the arrogant. May Allah سُبْحَانَہٗ وَتَعَالٰی shower extensive mercy on Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰہُ عَنْہُ.

ʿUmar al-Fārūq in the Caravan of Martyrs

Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰہُ عَنْہُ passed away in 23 A.H. The scholars differ on his age at the time of his demise. Some say that he was martyred at the age of 55 while others say 56. Others opinions are 53, 63, and 65. Others have said 60, and al-Wāqidī commented, "It is the most established opinion in our sight."[236]

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[233] *Tārīkh al-Khulafā'*, pg. 155, 156.
[234] *Maṣṣara al-amṣār*: develop cities and set their borders. (*Tāj al-ʿUrūs*, vol. 7 pg. 484.)
[235] *Tārīkh al-Khulafā'*, pg. 156.
[236] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 131.

Brief Account of the Event of ʿUmar ibn al-Khaṭṭāb's Martyrdom

Ibn al-Athīr narrates through his chain from Abū Rāfiʿ:

كان أبو لؤلؤة عبدا للمغيرة بن شعبة وكان يصنع الأرحاء وكان المغيرة يستغله كل يوم أربعة دراهم فلقي أبو لؤلؤة عمر فقال يا أمير المؤمنين إن المغيرة قد أثقل علي غلتي فكلمه يخفف عني فقال له عمر اتق الله وأحسن إلى مولاك ومن نية عمر أن يلقى المغيرة فيكلمه يخفف عنه فغضب العبد وقال وسع الناس كلهم عدله غيري فأضمر على قتله فاصطنع له خنجرا له رأسان وشحذه وسمه ثم أتى به الهرمزان فقال كيف ترى هذا قال أرى أنك لا تضرب به أحدا إلا قتلته قال فتحين أبو لؤلؤة عمر فجاءه في صلاة الغداة حتى قام وراء عمر وكان عمر إذا أقيمت الصلاة يقول أقيموا صفوفكم فقال كما كان يقول فلما كبر وجأه أبو لؤلؤة في كتفه ووجأه في خاصرته وقيل ضربه ست ضربات فسقط عمر وطعن بخنجره ثلاثة عشر رجلا فهلك منهم سبعة وأفرق منهم ستة وحمل عمر فذهب به.

Abū Lu'lu'ah was a slave of Mughīrah ibn Shuʿbah and was skilled at making handmills. Mughīrah would take 4 silver coins from him daily. Abū Lu'lu'ah met ʿUmar and submitted, "O Amīr al-Mu'minīn. Mughīrah is overburdening me with proceeds, so speak to him to lessen my burden."

ʿUmar said to him, "Fear Allah and be good to your master."

ʿUmar had intention to meet Mughīrah and speak to him to lessen his burden. The slave got upset and remarked, "His justice has encompassed everyone besides myself."

He secretly planned to kill him. He made a two edged dagger, which he sharpened and poisoned. He then took it to Hurmuzān and asked, "What do you think of this?"

Hurmuzān commented, “I think that you will kill anyone you stab with it.”

Abū Lu’lu’ah then waited for an opportunity to strike ʿUmar. He came to him in the morning prayer and stood behind ʿUmar. When the call for ṣalāh was given, ʿUmar would command, “Straighten your rows.” and he did as was his usual practice. As soon as he recited the takbīr, Abū Lu’lu’ah stabbed him in the shoulder and then in his waist. It is said that he stabbed him 6 times. ʿUmar fell to the ground. The villain went on to stab 13 men, of whom 7 succumbed to their wounds while the other 6 were severely injured. ʿUmar was carried and taken away.[237]

Ibn Saʿd reports in *al-Ṭabaqāt* that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said to his son ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ after he was stabbed:

يا عبد الله اذهب إلى عائشة أم المؤمنين فقل لها يقرأ عليك عمر السلام، ولا تقل أمير المؤمنين، فإني لست لهم اليوم بأمير، يقول تأذنين له أن يدفن مع صاحبيه؟ فأتاها ابن عمر فوجدها قاعدة تبكي فسلم عليها ثم قال: يستأذن عمر بن الخطاب أن يدفن مع صاحبيه، فقال: قد والله كنت أريده لنفسي ولأوثرنه به اليوم على نفسي. فلما جاء قيل هذا عبد الله بن عمر فقال عمر: ارفعاني، فأسنده رجل فقال: ما لديك؟ فقال: أذنت لك. قال عمر: ما كان شيء أهم إلي من ذلك المضجع، يا عبد الله بن عمر انظر إذا أنا مت فاحملني على سريري ثم قف بي على الباب فقل يستأذن عمر بن الخطاب، فإن أذنت لي فأدخلني، وإن لم تأذن فادفني في مقابر المسلمين. فلما حمل فكأن المسلمين لم تصبهم مصيبة إلا يومئذ قال فأذنت له فدفن، رحمه الله، حيث أكرمه الله مع النبي، صلى الله عليه وسلم، وأبي بكر. وقالوا له حين حضره الموت: استخلف، فقال: لا أجد أحدا أحق بهذا الأمر من هؤلاء النفر الذين توفي رسول الله، صلى الله عليه وسلم، وهو

[237] *Usd al-Ghābah*, vol. 4 pg. 76.

عنهم راض فأيهم استخلف فهو الخليفة من بعدي، فسمى عليا وعثمان وطلحة والزبير وعبد الرحمن وسعدا، فإن أصابت سعدا فذاك وإلا فأيهم استخلف فليستعن به، فإني لم أعزله عن عجز ولا خيانة. قال وجعل عبد الله معهم يشاورونه وليس له من الأمر شيء.

ʿAbd Allāh! Go to Umm al-Mu'minīn ʿĀ'ishah and say to her, "'ʿUmar conveys his salām to you." Do not say Amīr al-Mu'minīn for I am no more their leader from today. Say, "Do you permit him to be buried alongside his companions."

Ibn ʿUmar came to her and found her sitting and weeping. He greeted her with salām and then said, "'ʿUmar ibn al-Khaṭṭāb seeks permission to be buried with his two companions."

She said, "By Allah, I had reserved it for myself but I will give him preference today over myself."

When he returned, ʿUmar was told that ʿAbd Allāh ibn ʿUmar has arrived. ʿUmar said, "Lift me." A man thus seated him.

He asked [ʿAbd Allāh], "What do you have?"

"She has given you permission," ʿAbd Allāh replied.

ʿUmar remarked, "There was nothing more important to me than that resting place, O ʿAbd Allāh ibn ʿUmar. See, after I pass away, then carry me on a bier and then halt at the door and say that ʿUmar ibn al-Khaṭṭāb seeks permission to enter. If she permits me, then take me in. And if she does not, then bury me in the graveyard of the Muslims."

When his bier was lifted—it was as if the Muslims were never afflicted with a calamity except on that day. ʿĀ'ishah permitted him and he was buried—may Allah have mercy upon him—at a station where Allah honoured him, with the Nabī ﷺ and Abū Bakr.

They said to him before he passed away, "Appoint a khalīfah."

He said, "I do not find anyone more deserving of this matter than this group whom Rasūlullāh ﷺ was pleased with at his demise. Whichever of them is chosen as khalīfah will become the leader after me. He named ʿAlī, ʿUthmān, Ṭalḥah, Zubayr, ʿAbd al-Raḥmān, and Saʿd. If Saʿd is chosen, then so be it; otherwise whichever of them is chosen as khalīfah then seek aid with him. Indeed, I did not dismiss Saʿd out of any incapability or breach of trust from his side."

He appointed ʿAbd Allāh to give them his opinion but he cannot be chosen as leader.[238]

This is the account of Sayyidunā ʿUmar al-Fārūq's رضي الله عنه demise. This even contains the ending of Sayyidunā ʿUmar al-Fārūq رضي الله عنه which he desired and supplicated for. Al-Bukhārī reports through his chain that Sayyidunā ʿUmar رضي الله عنه would supplicate to his Rabb with the words:

اللهم ارزقني شهادة في سبيلك واجعل موتي في بلد رسولك.

O Allah, award me with martyrdom in Your path and determine my demise in the city of Your Messenger.[239]

Allah سبحانه وتعالى answered his desire and gave him a bonus. Allah سبحانه وتعالى blessed him with martyrdom so he might obtain the reward of the martyrs and he further favoured him that he is buried alongside Rasūlullāh ﷺ, and not only in his city.

You will notice in the incident of his demise that high level of respect which gripped the heart of ʿUmar رضي الله عنه until his demise, and after his

[238] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 337 – 339.
[239] *Ṣaḥīḥ al-Bukhārī*, chapters on the virtues of Madīnah, chapter on the Nabī's dislike that Madīnah become desolate, Ḥadīth: 1791.

demise. He sends someone to seek permission from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to be buried alongside his two companions. He was not satisfied with Umm al-Mu'minīn Sayyidah ʿĀ'ishah's رَضِيَ اللَّهُ عَنْهَا approval during his lifetime. Instead, he goes on further and seeks permission a second time after his demise and moments before he is buried, fearing that her initial approval might me out of embarrassment during his lifetime.

Truthful Testimony of a Grand Traveller

At the demise of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were extremely grieved. A door was opened in Islam from which the drafts of turmoil emerged, and the Muslims continue to face its effects to date.

Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ declared after Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ demise:

> كان عمر حصنا حصينا للإسلام، يدخلون فيه ولا يخرجون منه، فلما مات عمر انثلم الحصن فالناس يخرجون من الإسلام.
>
> ʿUmar was a protected fortress for Islam. People entered it and did not leave it. After ʿUmar passed away, the fort was breached and people began leaving Islam.[240]

Salamah ibn Abī Salamah ibn ʿAbd al-Raḥmān ibn ʿAwf stated:

> لما مات عمر بن الخطاب بكى سعيد بن زيد ابن عمرو بن نفيل. فقيل: ما يبكيك؟ فقال: لا يبعد الحق وأهله. اليوم يهي أمر الإسلام.

[240] *Al-Muʿjam al-Kabīr*, Ḥadīth: 8804; *Muṣannaf Ibn Abī Shaybah*, chapter on the narrations on the virtue of ʿUmar, vol. 6 pg. 354, Ḥadīth: 31997; *Muṣannaf ʿAbd al-Razzāq*, chapter on selling ummahāt alawlād, vol. 11 pg. 231, Ḥadīth: 20407.

When ʿUmar ibn al-Khaṭṭāb passed away, Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl cried bitterly. He was asked, "What makes you cry?"

He replied, "May the truth and its people never be distant. Today, Islam will become weak."[241]

It is reported that Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ cried. Someone asked him:

يا أبا الأعور ما يبكيك؟ فقال: على الإسلام أبكي. إن موت عمر ثلم الإسلام ثلمة لا ترتق إلى يوم القيامة.

"O Abū al-Aʿwar, what makes you cry?"

He explained, "I cry over Islam. The demise of ʿUmar is such a breach in Islam which cannot be filled till the Day of Qiyāmah."[242]

Once, while speaking on Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū ʿUbaydah ibn al- Jarrāḥ رَضِيَ اللَّهُ عَنْهُ stated:

إن مات عمر رق الإسلام. ما أحب أن لي ما تطلع عليه الشمس أو تغرب وأني أبقى بعد عمر.

قال قائل: ولم؟ قال: سترون ما أقول إن بقيتم. أما هو فإن ولي وال بعد عمر فأخذهم بما كان عمر يأخذهم به لم يطع له الناس بذلك ولم يحملوه وإن ضعف عنهم قتلوه.

"If ʿUmar dies, Islam will become feeble. I will not desire having everything the sun rises and sets upon, and I am spared until after ʿUmar."

A person asked, "Why?"

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[241] *Tārīkh Dimashq*, vol. 44 pg. 495.
[242] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 372.

He explained, "You will soon see what I am referring to if you live. With regards to him, if a governor takes control after ʿUmar and is stern with them the way ʿUmar was, people will not obey him in this and they will not be able to bear it. And if he is weaker than them, they will kill him." [243]

It is reported that Ḥasan رَضِيَ اللَّهُ عَنْهُ observed:

أي أهل البيت لم يجدوا فقد عمر فهم أهل بيت سواء.

Whichever household does not miss ʿUmar is indeed an evil household. [244]

Ribʿī ibn Ḥirāsh reports that Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ commented:

كان الإسلام في زمن عمر كالرجل المقبل لا يزداد إلا قربا، فلما قتل عمر، رحمه الله، كان كالرجل المدبر لا يزداد إلا بعدا.

Islam during the era of ʿUmar was like a man advancing, only getting closer. After ʿUmar, may Allah have mercy upon him, was killed, it became like a retreating man, only going further away. [245]

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ mentioned:

لما أصيب عمر بن الخطاب قال أبو طلحة: ما من أهل بيت من العرب حاضر ولا باد إلا قد دخل عليهم بقتل عمر نقص.

When ʿUmar ibn al-Khaṭṭāb was stabbed, Abū Ṭalḥah said: "There is no household of the Arabs, city dweller or bedouin,

[243] *Tārīkh Dimashq*, vol. 44 pg. 335.
[244] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 373.
[245] *Tārīkh Dimashq*, vol. 44 pg. 459.

except that deficiency came upon them due to ʿUmar's martyrdom."[246]

These statements which the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ made after the demise of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ indicate initially to the active state of ʿUmar in the life of the ummah and their extreme love for him and sorrow over his loss.

Al-Fārūq ʿUmar ibn al-Khaṭṭāb: Highlights and Reflections

In this section, we will run quickly through some of the highlights from the life of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. We will reflect upon some glimpses of his ingenuity and the specialities of his personality, as well as some sections of his biography. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him.

Elements of the Personality of ʿUmar al-Fārūq

ʿUmar ibn al-Khaṭṭāb was a unique personality among his peers who had gathered distinctive qualities hardly found in others. The qualities he possessed were sternness upon the truth and justice, a merciful heart, humility, humbleness, and submission to Allah سُبْحَانَهُ وَتَعَالَى.

If we intend encapsulating the personality of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ in a single word, it will most definitely be without the slightest doubt *al-ʿAbqariyyah* (ingenuity).

It is a word which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used and applied to Sayyidunā ʿUmar ibn al- Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ when he said:

[246] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 371 – 375.

فلم أر عبقريا يفري فريه.

> I have never seen any genius draw water with such strength as him.[247]

This word is only used for the most gifted of individuals, created to manage nations and lead men.

The Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ penetrating gaze seared deep into Sayyidunā ʿUmar's رَضِيَ اللهُ عَنْهُ soul and he recognised instantaneously and through true revelation the effects of his genius: for which occasions will he be suitable, which actions he will be familiar with, when his time will arrive, and when his skills will be needed.

Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was strong natured; however, despite his strong nature, he was not desirous or intrusive with his opinion. He was not from those who seek to only expand their own prominence and dominance, rather it was the keen sense justice, desire to fulfil rights, and abstinence from the prohibited that spurred him on. [248]

These qualities made Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ worthy of assuming the post of responsibility and leadership from his small clan of the Banū ʿAdī, and his tribe of the Quraysh, in fact it made him worthy of being leader of all the Arabs, and I would not be exaggerating if I say, over the whole world.

Awe of ʿUmar al-Fārūq

When we wish to speak of some of the effects of this genius, the first quality that comes to our mind is the awe which Allah سُبْحَانَهُ وَتَعَالَى had favoured the personality of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ with. Everyone

[247] *Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim*, vol. 15 pg. 162.
[248] Al-ʿUqqād: *ʿAbqariyyat ʿUmar*, pg. 14, Nahḍat Miṣr, Cairo, 1409 A.H.

who saw him was awestruck to the extent that the Nabī ﷺ said:

ما لقيك الشيطان سالكا فجا إلا وسلك فجا غير فجك.

Shayṭān does not find you walking on a path, except that he takes a path besides yours. [249]

Imām Aḥmad ibn Ḥambal mentions another narration which points out the awe of Sayyidunā ʿUmar al-Fārūq رضي الله عنه and Shayṭān's fear of him. He reports in his *Musnad* on the authority of ʿAbd Allāh ibn Buraydah from his father:

إن أمة سوداء أتت رسول الله صلى الله عليه وسلم وقد رجع من بعض مغازيه، فقالت: إني كنت نذرت إن ردك الله صالحا أن أضرب عندك بالدف. قال: " إن كنت فعلت، فافعلي، وإن كنت لم تفعلي، فلا تفعلي " فضربت، فدخل أبو بكر وهي تضرب، ودخل غيره وهي تضرب، ثم دخل عمر، قال: فجعلت دفها خلفها وهي مقنعة، فقال رسول الله صلى الله عليه وسلم: " إن الشيطان ليفرق منك يا عمر، أنا جالس ودخل هؤلاء، فلما أن دخلت، فعلت ما فعلت ".

An African slave girl approached Rasūlullāh ﷺ, who had just returned from one of his expeditions, and said, "I had taken a vow, that if Allah returns you safe and sound, I will play the daff before you."

Rasūlullāh ﷺ said, "If you had taken this vow, then continue otherwise not."

She thus began beating the daff. Abū Bakr entered and she continued beating. Others besides him entered and she

[249] *Ṣaḥīḥ al-Bukhārī*, book on the inception of creation, chapter on the virtues of the Muhājirīn, Ḥadīth: 3480.

continued beating. But as soon as ʿUmar entered, she put the daff behind her and veiled her face.

Rasūlullāh ﷺ commented, "Indeed, shayṭān fears you, O ʿUmar! I was sitting here and these men also entered. But as soon as you entered, she behaved in this manner." [250]

There are other examples which elucidate the potency of Sayyidunā ʿUmar al- Fārūq's رضي الله عنه qualities and the manner in which it was ingrained in his personality. In the examples cited above, there is sufficient elucidation.

This awe that had clothed the personality of Sayyidunā ʿUmar al-Fārūq رضي الله عنه was apparent to the friend before the enemy, and according to the interpretation of ʿUqqād:

إن الذين يعرفون عمر أهيب له من الذين يجهلون، وتلك علامة على أن هيبته كانت قوة نفس تملأ الأفئدة قبل أن تملأ الأنظار.

Those who knew ʿUmar were more awestruck than those who did not know him. This is a sign that his awe was an inherent quality that filled the hearts before it filled the eyes. [251]

Men of Intuition

Al-Ṭabarānī narrates through his chain from Sayyidunā Abū Umāmah رضي الله عنه that Rasūlullāh ﷺ declared:

اتقوا فراسة المؤمن فإنه ينظر بنور الله.

[250] *Musnad Aḥmad*, vol. 5 pg. 353, the ḥadīth of Buraydah al-Aslamī, Ḥadīth: 23039. Shuʿayb classified the isnād as ḥasan.
[251] Al-ʿUqqād: *ʿAbqariyyat ʿUmar*, pg. 24.

> Fear the intuition of a believer for indeed he sees with the light of Allah.[252]

Study this narration carefully and you will realise that it applies perfectly to Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ in addition to his awe, enjoyed a sense of rare intuition, scarcely found among the masses. One of the most profound examples of his intuition is the following incident:

Ibn al-Athīr reports from Maymūn ibn Mahrān from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا who relates about his father:

> إنه كان يخطب على مِنْبر رسول اللهَّ صلى الله عليه وسلم يوم الجمعة، فعرض له في خطبته أَن قال: يا ساريةُ، الجبلَ الجبلَ، من استرعى الذئب ظلم. فالتفت الناس بعضهم إلى بعض، فقال عليّ: ليخرجن مما قال، فلما فرغ من صلاته قال له علي: ما شيءٌ سَنَح لك في خُطْبتك؟ قال: وما هو؟ قال: قولك: يا ساريةُ، الجبلَ الجبلَ، من استرعى الذئب ظلم، قال: وهل كان ذلك منى؟ قال: نعم. قال: وقع في خَلَدي أَن المشركين هَزَموا إِخواننا فركبوا أَكتافهم، وأَنهم يمرون بجبل، فإِن عدلوا إِليه قاتلوا من وجدوا، وقد ظفروا، وإِن جاوزوا هلكوا، فخرج مني ما تزعم أَنك سمعته. قال: فجاءَ البَشِير بالفَتْح بعد شهر، فذكر أَنّه سمع في ذلك اليوم، في تلك الساعة، حين جاوزوا الجبل، صوتاً يشبه صوت عمر: يا ساريةُ، الجبلَ الجبلَ، قال: فعدلنا إِليه، ففتح اللهَّ علينا.

> ʿUmar was delivering a sermon on the pulpit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Jumuʿah. During his khuṭbah, he said, "O

[252] *Al-Muʿjam al-Kabīr*, Ḥadīth: 7513; *al-Muʿjam al-Awsaṭ*, Ḥadīth: 3254. Ḥāfiẓ al-Haythamī states in *Majmaʿ al-Zawā'id*, "Al-Ṭabarānī narrates it and his isnād is ḥasan." (*Majmaʿ al-Zawā'id*, vol. 11 pg. 170, Ḥadīth: 17940.

Sāriyah! The mountain, the mountain! The one who shepherds a wolf is oppressive."

People began looking at each other in amazement. ʿAlī said, "He will have an explanation for his statement."

After completing his ṣalāh, ʿAlī said to him, "What came to your mind during your khuṭbah?"

"What do you mean," ʿUmar asked.

ʿAlī explained, "Your statement, 'O Sāriyah! The mountain, the mountain! The one who shepherds a wolf is oppressive.'"

"Did I really say that," asked ʿUmar.

"Yes," replied ʿAlī.

ʿUmar clarified, "The thought came to mind that the polytheists had defeated our brothers and surrounded them and they were passing a mountain. If they took sanctuary by the mountain and fought those before them, they would be victorious. And if they passed the mountain, they would be destroyed. Thus I uttered the statement you claim you heard."

The bearer of glad tidings of victory came after a month. He mentioned that on that particular day, at that particular moment, when they were passing the mountain, they heard a voice which resembled ʿUmar's voice, "O Sāriyah! The mountain, the mountain!"

He remarked, "We thus resorted to the mountain and Allah granted us victory." [253]

The gist of this is that Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰہُ عَنْہُ was an extraordinary individual, in every meaning of the word, extraordinary by what is perceived by the eye and what actions and

[253] *Usd al-Ghābah*, vol. 2 pg. 24.

behaviour testify to. He was extraordinary according to the estimations of the predecessors and successors.[254]

This is one of the distinguished features of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. This personality, outstanding in its form, has encompassed characteristics and marks that are not possessed but by the exceptional.

ʿUmar and Justice

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ is inseparable from the word justice; wherever ʿUmar رَضِيَ اللَّهُ عَنْهُ is spoken about justice is mentioned and when justice is mentioned ʿUmar رَضِيَ اللَّهُ عَنْهُ is spoken of.

Al-Tirmidhī reports via his chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله جعل الحق على لسان عمر وقلبه.

> Certainly, Allah سُبْحَانَهُ وَتَعَالَى has placed the truth on ʿUmar's tongue and heart.[255]

It is clear from this ḥadīth that the quality of justice which Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ possessed—which became his title—was a gift and favour of Allah سُبْحَانَهُ وَتَعَالَى upon him. It is Allah سُبْحَانَهُ وَتَعَالَى who had placed the truth and justice on his heart and tongue. Owing to this, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was befitting of being awarded this title. A few incidents of this nature will follow.

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[254] *ʿAbqariyyat ʿUmar*, pg. 30.

[255] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī graded it ṣaḥīḥ; *Musnad Aḥmad,* Musnad Abī Hurayrah, Ḥadīth: 9202. Al-Haythamī said in *al-Majmaʿ*, "Narrated by Aḥmad, al-Bazzār, and al-Ṭabarānī in *al-Awsaṭ*. The narrators of al- Bazzār are the narrators of *al-Ṣaḥīḥ*, besides al-Jahm ibn Abī al-Jahm and he is reliable." (*Majmaʿ al-Zawā'id* vol. 8 pg. 368, Ḥadīth: 14421.)

Al-Bayhaqī and ʿAbd al-Razzāq report via their chains from Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

«شرب أخي عبد الرحمن بن عمر، وشرب معه أبو سروعة عقبة بن الحارث، وهما بمصر في خلافة عمر فسكرا، فلما أصبحا انطلقا إلى عمرو بن العاص، وهو أمير مصر» فقالا: طهرنا فإنا قد سكرنا من شراب شربناه، فقال عبد الله: فذكر لي أخي أنه سكر فقلت: ادخل الدار أطهرك، ولم أشعر أنهما أتيا عمرا فأخبرني أخي أنه قد أخبر الأمير بذلك، فقال عبد الله: «لا يحلق القوم على رءوس الناس ادخل الدار أحلقك، وكانوا إذ ذاك يحلقون مع الحدود فدخل الدار»، فقال عبد الله: فحلقت أخي بيدي، ثم جلدهم عمرو فسمع بذلك عمر فكتب إلى عمرو أن ابعث إلي بعبد الرحمن على قتب ففعل ذلك، فلما قدم على عمر جلده، وعاقبه لمكانه منه، ثم أرسله فلبث شهرا صحيحا، ثم أصابه قدره فمات فيحسب عامة الناس أنما مات من جلد عمر ولم يمت من جلد عمر.

My brother, ʿAbd al-Raḥmān ibn ʿUmar, consumed alcohol and Abū Surʿah ʿUqbah ibn al-Ḥārith drank with him while they were in Egypt during the khilāfah of ʿUmar, and as a result they were intoxicated. In the morning, they went to ʿAmr ibn al-ʿĀṣ who was the governor of Egypt and said, "Purify us for we have been intoxicated from alcohol we consumed."

ʿAbd Allāh says: My brother mentioned to me that he was intoxicated. I said, "Enter the house, I will purify you."

I had no idea that they went to ʿAmr. So my brother informed me that he had informed the governor of this. ʿAbd Allāh said, "The people will not be shaved in public view. Enter the house, I will shave you."

During that time, heads would be shaved coupled with the legal punishment. He thus entered the house. ʿAbd Allāh says, "I thus

shaved my brother's head with my hand." Thereafter ʿAmr whipped them.

ʿUmar heard of this and wrote to ʿAmr, "Send ʿAbd al-Raḥmān to me on a hunch camel." He complied and when he arrived, ʿUmar whipped him and punished him due to his proximity to ʿUmar. He then sent him away and he was well for a month. Thereafter, his destiny came upon him and he passed away.

The general masses think that he died due to ʿUmar's whipping whereas he did not die due to ʿUmar's whipping. [256]

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was a unique class of individual, one who never feared the criticism of the critics when it came to the law of Allah. A man whose heart and all affairs had been governed by justice. He thus only desired justice and never deterred from delivering it, even if it be upon those who were close to him, even his own children. That is why we find him prohibiting his family with vehemence, out of fear of them falling prey to any disobedience and warning them that whoever commits a crime will be punished twofold.

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا says:

كان عمر بن الخطاب إذا نهى الناس عن شيء دخل إلى أهله – أو قال: جمع – فقال: إني نهيت عن كذا وكذا، والناس إنما ينظرون إليكم نظر الطير إلى اللحم، فإن وقعتم وقعوا، وإن هبتم هابوا، وإني والله لا أوتي برجل منكم وقع في شيء مما نهيت عنه الناس، إلا أضعفت له العقوبة لمكانه مني، فمن شاء فليتقدم ومن شاء فليتأخر.

When ʿUmar would prevent people from something, he would gather his household members and say, "I have prevented

[256] Al-Bayhaqī: *Al-Sunan al-Kubrā*, book on drinks, chapter on the narrations on the obligation of punishment on the one who consumes alcohol, Ḥadīth: 17275; *Muṣannaf ʿAbd al-Razzāq*, book on drinks, chapter on drinking in Ramadan, Ḥadīth: 17047.

people from this and they look at you like how a bird fixes its gaze on meat. If you perpetrate the crime, they will follow suit and if you abstain, they will abstain. By the oath of Allah, none of you will be brought to me who committed the crime I had forbidden except that I will double his punishment due to his proximity to me. So whoever desires should perpetrate and whoever desires should desist." [257]

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ did this because he was aware that establishing justice between people is among the most sacred and important duties. It is not something optional, to be discarded due to the leader's desire or disinterest.

Owing to this, the scholars are unanimous as narrated by al-Fakhr al-Rāzī that whoever is a leader, it is mandatory upon him to rule with justice. Allah سُبْحَانَهُ وَتَعَالَى declares:

﴿وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ﴾

And when you judge between people to judge with justice. [258], [259]

This justice of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was not specific for the Muslims. Rather, it encompassed all and sundry, for people's rights are equal. Allah سُبْحَانَهُ وَتَعَالَى declares:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you

[257] *Muṣannaf ʿAbd al-Razzāq*, book on knowledge, chapter on sticking to the majority, Ḥadīth: 20713.
[258] Sūrah al-Nisā': 58.
[259] *Tafsīr al-Rāzī*, vol. 10 pg. 140.

from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do. [260]

Imām Mālik narrates in *al-Muwaṭṭa'* via his chain from Saʿīd ibn al-Musayyab:

إن عمر بن الخطاب اختصم إليه مسلم ويهودي، فرأى أن الحق لليهودي، فقضى له عمر، فقال له اليهودي: والله لقد قضيت بالحق، فضربه عمر بالدرة، ثم قال: ما يدريك؟ قال اليهودي: إنا نجد، أنه ليس قاض يقضي بالحق، إلا كان عن يمينه ملك، وعن شماله ملك، يسددانه، ويوفقانه للحق، ما دام مع الحق، فإذا ترك الحق عرجا وتركاه.

A Muslim and a Jew brought a dispute to ʿUmar ibn al-Khaṭṭāb. ʿUmar discerned that the Jew was in the right, so he passed judgement to this effect. The Jew said to him, "By Allah, you have judged justly."

ʿUmar ibn al-Khaṭṭāb struck him and asked, "And what makes you say that?"

The Jew explained to him, "We find that there is no judge who rules with justice except that there is an angel on his right and left, guiding him and directing him to the truth, so long as he remains upon the same. When he drifts from the truth, the angels ascend and leave him." [261]

Probably the most renowned example of Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ justice with non-Muslims is the event of Sayyidunā Ibn ʿAmr ibn al-ʿĀṣ beating an Egyptian Copt who had beat him in a horse race. It is related:

[260] Sūrah al-Mā'idah: 8.

[261] *Muwaṭṭa' Mālik*, book on judgements, chapter on encouragement towards judging with justice, Ḥadīth: 2663.

فأتى المصري إلى عمر وشكا إليه، فبعث عمر إلى عمرو وولده واقتص للمصري من ولد عمرو، وقال لعمرو قولته المشهورة: مذ كم تعبدتم الناس وقد ولدتهم أمهاتهم أحرارا، قال: يا أمير المؤمنين لم أعلم ولم يأتني.

The Egyptian came and complained to ʿUmar. ʿUmar summoned ʿAmr and his son and exacted justice for the Egyptian from ʿAmr's son. He then said his famous statement, "Since when have you made people slaves whereas their mothers had given birth to them as free men."

ʿAmr excused himself, "O Amīr al-Mu'minīn, I do not know a thing about this and he did not come to me." [262]

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ did this for he understood perfectly that all people in the sight of Islam are equal, without any difference between the ruler and the ruled, the rich and poor, man and woman. Allah سُبْحَانَهُ وَتَعَالَى declares:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. [263]

This does not mean that one who does not believe in Islam can be oppressed in an Islamic state or that his wealth or life is can be taken with impunity. Islam does not condone this.

[262] *Kanz al-ʿUmmāl*, vol. 12 pg. 661.
[263] Sūrah al-Ḥujurāt: 13.

Al-Bukhārī narrates through his chain from Sayyidunā ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who announced:

من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عاما.

> One who kills a man who has been given amnesty will not smell the fragrance of Jannah. Its fragrance can be smelt from the journey of 40 years away.[264]

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was the best of those who understood this and the best of those who enforced it after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

ʿUmar's Asceticism

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and asceticism have a long history, which extends through his entire life. No sooner a man enters the faith and teachings of Islam are embedded in his heart, he announces clearly from his heart:

﴿وَمَا عِندَ ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰٓۚ أَفَلَا تَعۡقِلُونَ﴾

> *And what is with Allah is better and more lasting; so will you not use reason?*[265]

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ might have resided physically with people with his body but his heart and mind resided in the Hereafter. Sufficient an honour for him is that when he was the khalīfah, with every victory and increased provision, the more the patches on his clothes increased.

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[264] *Ṣaḥīḥ al-Bukhārī*, book on the chapters of Jizyah and Muwādaʿah, chapter on the sin of killing a dhimmī without any crime on his part, Ḥadīth: 2995.
[265] Sūrah al-Qaṣaṣ: 60.

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ placed the world in his hand, not his heart. He renounced its fading pleasures and transient beauty. He renounced luxury and comfort and strove hard in waging jihād against the Persians and Romans, until the adherents of Islam became the leaders of the entire world and Islam spread in the inhabited territories.

He abandoned everything which was not beneficial in the Hereafter. Asceticism to him did not mean cutting off from the world by abandoning family, wealth, and children. This is not asceticism in the least and Islam is exempt from this. This is due to the fact that Allah سُبْحَانَهُ وَتَعَالَى informed us about His messengers that they had wives and children, and that spending on them is part of one's religious duties, abandonment of which is a sin. How then can an obligatory action be an area of observing asceticism?

Sayyidunā Ṭalḥah ibn ʿUbayd Allah رَضِيَ اللَّهُ عَنْهُ declared:

> ما كان عمر بن الخطاب رضي الله عنه بأولنا إسلاما ولا أقدمنا هجرة ولكنه كان أزهدنا في الدنيا وأرغبنا في الآخرة.
>
> ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was not the first of us to embrace Islam nor did he enjoy precedence in hijrah. However, he was most disinclined from the world and had the greatest yearning for the Hereafter. [266]

ʿUmar's Piety

Piety refers to abstaining from the doubtful and relinquishment of some permissible things out of fear of falling into the forbidden. Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ had mastered this and had reached

[266] *Tārīkh Dimashq*, vol. 44 pg. 287; *Usd al-Ghābah*, vol. 4 pg. 60.

a lofty pedestal of piety, which he learnt directly from Rasūlullāh ﷺ, who declared:

إن الحلال بين وإن الحرام بين، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب.

Ḥalāl is clear and ḥarām is clear and between the two there are the doubtful things, which majority of people are unaware of. The person who refrains from the doubtful has protected his dīn and honour whereas whoever falls into the doubtful, falls into ḥarām. Like a shepherd who grazes his flock at the border of the royal pasture. Very soon, the flock will graze in the royal pasture. Hearken! Every king has a royal pasture. Hearken! The royal pasture of Allah are His prohibitions. Hearken! The body has a piece of flesh; when it is healthy, the body is healthy and when it is corrupt, the body is corrupt. Listen, it is the heart! [267]

Example of ʿUmar's Piety

ʿAbd al-Raḥmān ibn Najīḥ recalls:

نزلت على عمر رضي الله عنه، فكانت له ناقة يحلبها فانطلق غلامه ذات يوم فسقاه لبنا أنكره، فقال: ويحك من أين هذا اللبن لك؟ قال: يا أمير المؤمنين إن الناقة انفلت عليها ولدها فشربها، فحلبت لك ناقة من مال الله، فقال ويحك تسقيني نارا، واستحل ذلك اللبن من بعض الناس. فقيل: هو لك حلال يا أمير المؤمنين ولحمها.

[267] *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on taking the permissible and leaving the doubtful, Ḥadīth: 4178; *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on the virtue of one who protects his dīn, Ḥadīth: 50. The wording is Muslim's.

I lived with ʿUmar رَضِيَ اللَّهُ عَنْهُ as a guest. He had a camel which he would milk. His slave went out one day and gave him milk which he disapproved of. He said, "Woe to you! Where did you get this milk from?"

The slave explained, "O Amīr al-Mu'minīn, the camel escaped with her young one and the young one drank her milk. So I milked one of the camels of ṣadaqah for you."

"Woe to you, you gave me fire to drink," shouted ʿUmar.

ʿUmar asked some people if this milk was permissible for him. He was told, "It is permissible for you, O Amīr al-Mu'minīn, as well as its meat." [268]

May Allah سُبْحَانَهُ وَتَعَالَى have mercy on you. Look at Sayyidunā ʿUmar's رَضِيَ اللَّهُ عَنْهُ fear of Allah's سُبْحَانَهُ وَتَعَالَى punishment when he drank the milk, although not intentionally. His heart was not satisfied until he enquired its permissibility from some senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who act as representatives of all the Muslims in this matter.

ʿUmar: the Humble and Compassionate

Humility and mercy are from the noble qualities which Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ possessed and which earned him the love of others.

Our discussion here briefly revolves around two inseparable qualities in Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to the extent that it is difficult for us to differentiate between the two or determine one from the other. The quality of humility mixed with mercy, or compassion enveloped by humbleness.

[268] Ibn Shabbah: *Tārīkh al-Madīnah*, vol. 2 pg. 703.

One who studies and examines Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ biography will find him a major exemplar of mercy. The one who possesses this quality must necessarily have a merciful heart and be compassionate towards people, emotional at their pains, and eager to remove these from them to the best of his ability. This is exactly Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

Al-Bukhārī reports through his chain from Zayd ibn Aslam who in turn reports from his father:

خرجت مع عمر بن الخطاب رضي الله عنه إلى السوق، فلحقت عمر امرأة شابة، فقالت: يا أمير المؤمنين، هلك زوجي وترك صبية صغارا، والله ما ينضجون كراعا، ولا لهم زرع ولا ضرع، وخشيت أن تأكلهم الضبع، وأنا بنت خفاف بن إيماء الغفاري، وقد شهد أبي الحديبية مع النبي صلى الله عليه وسلم، فوقف معها عمر ولم يمض، ثم قال: مرحبا بنسب قريب، ثم انصرف إلى بعير ظهير كان مربوطا في الدار، فحمل عليه غرارتين ملأهما طعاما، وحمل بينهما نفقة وثيابا، ثم ناولها بخطامه، ثم قال: اقتاديه، فلن يفنى حتى يأتيكم الله بخير، فقال رجل: يا أمير المؤمنين، أكثرت لها؟ قال عمر: ثكلتك أمك، والله إني لأرى أبا هذه وأخاها، قد حاصرا حصنا زمانا فافتتحاه، ثم أصبحنا نستفيء سهمانهما فيه.

I left with ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to the market. A young woman met ʿUmar and submitted, "O Amīr al-Mu'minīn. My husband has passed on and left behind small children. By Allah, they are unable to cook a trotter; they do not have an orchard, nor a milk giving animal. I fear that the hyenas will devour them. I am the daughter of Khufāf ibn Īmā' al-Ghifārī. My father had witnessed al-Ḥudaybiyyah alongside the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ʿUmar paused by her without moving. He then said, "Welcome to a close connection."

He proceeded to a camel tied in the house. He loaded upon it two sacks which he filled with food. He stuffed wealth and clothes between the two. He then gave her the halter and said, "Lead it for it will not finish until Allah سُبْحَانَهُ وَتَعَالَىٰ brings you goodness."

A man complained, "O Amīr al-Mu'minīn, you have given her too much."

ʿUmar said, "May your mother be bereaved of you! By Allah, I saw the father and brother of this young lady besieging a fort for a long while before conquering it. And we are now benefitting of their shares." [269]

This is a wonderful example; firstly of Sayyidunā ʿUmar al-Fārūq's رَضِيَ اللَّهُ عَنْهُ mercy and secondly his appreciation of men of virtue.

How amazingly pious is Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ who appreciates other's virtue and precedence and due to this honours their family and nation.

Among the many evidences of the mercy of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ is how he treated the woman, the mother of orphans and her little ones when he found them famished. His mercy, despite him being Amīr al-Mu'minīn, urged him to carry flour on his back and walk briskly through the streets of Madīnah to feed the little children and their mother. He did not stop there, but prepared the food for them himself. [270]

This is the height of realising the trust owed to them and loftiness in understanding his responsibility towards them. It was mercy that manifested and exhibited all of this.

[269] *Ṣaḥīḥ al-Bukhārī*, book on jihād, chapter on the Battle of Ḥudaybiyyah, Ḥadīth: 3928.
[270] *Tārīkh Dimashq*, vol. 44 pg. 354.

Here is another example which elucidates to us Sayyidunā ʿUmar al-Fārūq's رَضِيَٱللَّهُعَنْهُ humility and submission before Allah, the Lord of the worlds.

Al-Ḥākim reports through his chain—from Ṭāriq ibn Shihāb:

خرج عمر بن الخطاب إلى الشام ومعنا أبو عبيدة بن الجراح فأتوا على مخاضة وعمر على ناقة له فنزل عنها وخلع خفيه فوضعهما على عاتقه، وأخذ بزمام ناقته فخاض بها المخاضة، فقال أبو عبيدة: يا أمير المؤمنين أنت تفعل هذا، تخلع خفيك وتضعهما على عاتقك، وتأخذ بزمام ناقتك، وتخوض بها المخاضة؟ ما يسرني أن أهل البلد استشرفوك، فقال عمر: «أوه لم يقل ذا غيرك أبا عبيدة جعلته نكالا لأمة محمد صلى الله عليه وسلم إنا كنا أذل قوم فأعزنا الله بالإسلام فمهما نطلب العزة بغير ما أعزنا الله به أذلنا الله».

ʿUmar ibn al-Khaṭṭāb left towards Shām. With us was Abū ʿUbaydah ibn al- Jarrāḥ. They came upon a pond of water while ʿUmar was on his camel. He dismounted from the camel, took off his leather sock and placed it on his shoulder. He then held the nose rope of the camel and plunged into the pond.

Abū ʿUbaydah commented, "O Amīr al-Mu'minīn. You are behaving in this manner. You took out your leather sock and placed it on your shoulder and then took the halter of your camel and plunged into the water. It will not please me that the residents of the city see you."

ʿUmar said, "Ah! If only someone beside you had said this, O Abū ʿUbaydah, I would have made him an example for the ummah of Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. We were the most humiliated nation. And Allah honoured us with Islam. No sooner we search for

honour in something other than what Allah has honoured us with, Allah will humiliate us." [271]

ʿUmar in the Entourage of those promised Jannah

Due to all the qualities that passed and others, Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ was deserving of being promised Jannah on the tongue of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Muslim reports in his *Ṣaḥīḥ* via his sanad from Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ who says:

«بينما رسول الله صلى الله عليه وسلم في حائط من حائط المدينة وهو متكئ يركز بعود معه بين الماء والطين إذا استفتح رجل، فقال: افتح وبشره بالجنة! قال: فإذا أبو بكر، ففتحت له وبشرته بالجنة. قال: ثم استفتح رجل آخر، فقال: افتح وبشره بالجنة! قال: فذهبت فإذا هو عمر، ففتحت له وبشرته بالجنة، ثم استفتح رجل آخر، قال: فجلس النبي صلى الله عليه وسلم فقال: افتح وبشره بالجنة على بلوى تكون! قال: فذهبت فإذا هو عثمان بن عفان. قال: ففتحت وبشرته بالجنة. قال: وقلت الذي قال، فقال: اللهم صبرا – أو: الله المستعان».

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reclining in one of the orchards of Madīnah, digging with a stick between the water and earth, when a man sought permission to enter. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Open and give him glad tidings of Jannah." It was Abū Bakr so I opened for him and gave him glad tidings of Jannah.

Thereafter another man sought permission to enter. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Open and give him glad tidings of Jannah." I

[271] *Al-Mustadrak*, book on īmān, Ḥadīth: 207. Al-Ḥākim comments: "This is a ṣaḥīḥ ḥadīth on the standards of al-Bukhārī and Muslim due to them both using Ayyūb ibn ʿĀ'idh al-Ṭā'ī and all other narrators as proof although they have not documented it."

went and found ʿUmar so I opened for him and gave him glad tidings of Jannah.

Thereafter a third person sought permission to enter. The Nabī ﷺ sat up and said, "Open for him and give him glad tidings of Jannah after a calamity." I went and found ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh ﷺ said. He remarked, "O Allah, patience!" or "Allah is the One from whom help is sought." [272]

Sayyidunā Anas رضي الله عنه reports:

صعد النبي صلى الله عليه وسلم أحدا ومعه أبوبكر وعمر وعثمان فرجف الجبل، فقال: اثبت أحد فإنما عليك نبي وصديق وشهيدان.

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ʿUmar and ʿUthmān. The mountain began to shake so Rasūlullāh ﷺ said, "Remain firm, Uḥud! Indeed, only a Nabī, Ṣiddīq and two martyrs are upon you." [273]

The Relationship between ʿUmar ibn al-Khaṭṭāb and the Ahl al-Bayt

Love, compassion, and a cordial relationship prevailed between Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه and the Ahl al-Bayt of the Nabī ﷺ. The Ahl al-Bayt of Rasūlullāh ﷺ reciprocated this love, appreciation, and respect. No narration or statement having any authentic basis or reliable chain proves them insulting or criticising

[272] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al- Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 2403.
[273] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar ibn al- Khaṭṭāb, Ḥadīth: 3483.

him. On the contrary, they dissociated themselves from those who perpetrated this crime.

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was the warrior of Islam, the leader of the believers, the genius of the creed, the conqueror of the Byzantine Empire, and defeater of the Persian dynasty. He was beloved to the Ahl al-Bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

At the forefront of this harmonious relationship between Sayyidunā ʿUmar al- Fārūq رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ is that they share the same forefather. His lineage meets with the Ahl al-Bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at one forefather, Kaʿb ibn Luʾayy, the seventh forefather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[274]

One of the signs of the cordial relationship between Sayyidunā ʿUmar al-Fārūq and Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا is the report of *Nahj al-Balāghah* attributed to Imām ʿAlī رَضِيَ اللَّهُ عَنْهُ who declared while speaking about Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and his authority:

ووليهم وال فأقام واستقام حتى ضرب الدين بجرانه.

> Then such a leader assumed leadership over them who established religion and remained resolute upon the same until it became firmly grounded.

Ibn Abī al-Ḥadīd, the commentator of *Nahj al-Balāghah* comments under this address:

وهذا الوالي هو عمر بن الخطاب، وهذا الكلام من خطبة خطبها في أيام خلافته طويلة يذكر فيها قربه من النبي صلى الله عليه وسلم واختصاصه له وإفضائه بأسراره إليه.

The leader being referred to is ʿUmar. This is a snippet of his lengthy sermon delivered in his khilāfah, in which he mentions his close

[274] *Tahdhīb al-Kamāl*, vol. 21 pg. 316; *al-Iṣābah*, vol. 4 pg. 484.

relationship to the Nabī ﷺ, the special relationship they had, and how he would disclose his secrets to him.[275]

Pay attention with me to Sayyidunā ʿAlī رضي الله عنه—what is attributed to him—and the manner in which he acknowledges before the people that dīn was established in the era of Sayyidunā ʿUmar رضي الله عنه and that Islam was firmly grounded in the days of his khilāfah. Do you think it is possible for him to utter such words in favour of a person he does not love? Does a man praise his enemies in front of everyone?

Whoever desires to learn more should refer to the references mentioned hereunder.[276]

After Sayyidunā ʿUmar رضي الله عنه was bathed and shrouded, Sayyidunā ʿAlī رضي الله عنه entered his presence and declared:

ما على الأرض أحد أحب إلي أن ألقى الله بصحيفته من هذا المسجى أي المكفون بين أظهركم.

There is no one on earth with whose deeds I would like to meet Allah with more than this shrouded man in your midst.[277]

Al-Ṣadūq mentions in *al-Amālī* that a person insulted Sayyidunā ʿAlī رضي الله عنه in the presence of Sayyidunā ʿUmar رضي الله عنه. Sayyidunā ʿUmar رضي الله عنه remarked:

تعرف صاحب هذا القبر يعني النبي صلى الله عليه وسلم، لا تذكرن عليا إلا بخير، فإنك أن تنقصته آذيت هذا في قبره.

Do you recognise the individual buried in this grave—referring to the Nabī. You would never speak except positively of ʿAlī. If

[275] *Sharḥ Nahj al-Balāghah*, vol. 4 pg. 519.
[276] *Nahj al-Balāghah*, vol. 2 pg. 29, 222; *Sharḥ Nahj al-Balāghah*, vol. 12 pg. 3, 4; *Biḥār al-Anwār*, vol. 31 pg. 137.
[277] Al-Murtaḍā: *al-Shāfī fī al-Imāmah*, vol. 3 pg. 95.

you disparage ʿAlī, you are harming this individual in his grave.[278]

Scores of narrations are reported which support that Sayyidunā ʿUmar al-Fārūq رَضِيَٱللَّهُعَنْهُ would prefer Sayyidunā ʿAlī's رَضِيَٱللَّهُعَنْهُ decision in aspects in which there existed difference of opinion. Al-Mufīd has dedicated a special chapter in his book al- Irshād with the title "mention of his judgements in the leadership of ʿUmar ibn al-Khaṭṭāb" under which he listed a number of various instances where Sayyidunā ʿUmar رَضِيَٱللَّهُعَنْهُ judged by the judgement of Sayyidunā ʿAlī رَضِيَٱللَّهُعَنْهُ. One of them is as follows:

أن عمر أتي بحامل قد زنت فأمر برجمها، فقال له أمير المؤمنين عليه السلام: هب أن لك سبيلا عليها، أي سبيل لك على ما في بطنها والله تعالى يقول: أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرىٰ فقال عمر: لا عشت لمعضلة لا يكون لها أبو الحسن ثم قال: فما أصنع بها؟ قال احتط عليها حتى تلد، فإذا ولدت ووجدت لولدها من يكفله فأقم عليها الحد، فسرى بذلك عن عمر و عول الحكم به على أمير المؤمنين عليه السلام.

A pregnant woman who had committed adultery was brought to ʿUmar. ʿUmar ordered she be stoned. Amīr al-Mu'minīn رَضِيَٱللَّهُعَنْهُ said to him, "You have right over her but what right do you have over what her belly holds, whereas Allah سُبْحَانَهُوَتَعَالَىٰ declares *That no bearer of burdens will bear the burden of another*[279]?"

ʿUmar said, "May I not live for a predicament for which you, O Abū al-Ḥasan, are not present."

He then asked, "What should I do then?"

[278] Al-Ṣadūq: *al-Amālī*, pg. 472.
[279] Sūrah al-Najm: 38.

"Delay it until she gives birth," ʿAlī suggested. "After she delivers and you find someone who can care for her child, then mete out the punishment on her."

ʿUmar was appeased with this and he changed his judgement to Amīr al- Mu'minīn's رَضِيَ اللَّهُ عَنْهُ.[280]

Here you have Imām Jaʿfar al-Ṣādiq commanding his followers to befriend Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُمَا as reported by the author of *al-Kāfī*. His famous student Abū Baṣīr reports to an audience:

كنت جالسا عند أبي عبد الله عليه السلام إذ دخلت علينا أم خالد التي كان قطعها يوسف بن عمر تستأذن عليه فقال أبو عبد الله عليه السلام: أيسرك أن تسمع كلامها، قال فقلت: نعم قال: فأذن لها قال: وأجلسني على الطنفسة قال: ثم دخلت فتكلمت فإذا امرأة بليغة فسألته عنهما أي أبي بكر وعمر فقال لها: توليهما قالت: فأقول لربي إذا لقيته إنك أمرتني بولايتهما، قال: نعم.

I was sitting by Abū ʿAbd Allāh رَحِمَهُ اللَّهُ when Umm Khālid—whose hand was severed by Yūsuf ibn ʿUmar—came and sought permission to enter his presence. Abū ʿAbd Allāh asked, "Do you desire to listen to her speech?"

I answered positively. He thus allowed her to enter. Meanwhile, he seated me on a velvet like carpet. She entered and spoke and she was an eloquent woman. She then asked him regarding them, i.e. Abū Bakr and ʿUmar.

He instructed her, "Befriend them."

[280] *Al-Irshād*, vol. 1 pg. 204.

She said, "So I will tell my Rabb when I meet Him that you commanded me to befriend them."

"Yes," he replied.[281]

There you have it. Not only does Sayyidunā Jaʿfar al-Ṣādiq رَحِمَهُ ٱللَّهُ befriend Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ ٱللَّهُ عَنْهُمَا but he also commands his followers to befriend them as well, as reported by those who claim to follow him. May Allah سُبْحَانَهُ وَتَعَالَىٰ have mercy on their blessed souls. May the mercy of our Rabb be upon those who fulfil his command and the command of his forefathers of befriending Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq رَضِيَ ٱللَّهُ عَنْهُمَا and other Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah's choicest salutations, peace, and pleasure be upon them all.

Marital Relations between ʿUmar al-Fārūq and the Ahl al-Bayt

Probably the greatest and most outstanding of these connections is Rasūlullāh's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ marriage to Umm al-Mu'minīn Sayyidah Ḥafṣah bint ʿUmar رَضِيَ ٱللَّهُ عَنْهُمَا. This is an established fact which no one can deny. Scholars of different schools of thought have attested to this.[282]

ʿUmar al-Fārūq's Connection to ʿAlī

One of the signs of love, the proofs of friendship, and the indications of proximity between Sayyidunā ʿUmar al-Fārūq and Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُمَا is the well-known marriage of the former to the latter's daughter Umm Kulthūm from Sayyidah Fāṭimah al-Zahrā' رَضِيَ ٱللَّهُ عَنْهُمْ.

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[281] *Al-Kāfī*, vol. 8 pg. 101.

[282] *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 82 onwards; *Usd al-Ghābah*, vol. 1 pg. 33; *al-Iṣābah*, vol. 8 pg. 85; al- Ṭabarsī: *Iʿlām al-Warā*, vol. 1 pg. 277; *Tārīkh Yaʿqūbī*, vol. 2 pg. 84.

Al-Dhahabī while discussing Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, mentions:

وخلفت من الأولاد: الحسن، والحسين، وزينب، وأم كلثوم. فأما زينب فتزوجها عبد الله بن جعفر، فتوفيت عنده وولدت له عونا وعليا. وأما أم كلثوم فتزوجها عمر، فولدت له زيدا، ثم تزوجها بعد قتل عمر عون بن جعفر فمات، ثم تزوجها أخوه محمد بن جعفر، فولدت له بنته، ثم تزوج بها أخوه عبد الله بن جعفر، فماتت عنده.

Her children who survived her are Ḥasan, Ḥusayn, Zaynab, and Umm Kulthūm.

ʿAbd Allāh ibn Jaʿfar married Zaynab and she passed away in his wedlock and she bore ʿAwn and ʿAlī for him.

Umm Kulthūm was married to ʿUmar and she gave birth to Zayd. After ʿUmar's martyrdom, ʿAwn ibn Jaʿfar married her and then passed on. Thereafter, his brother Muḥammad ibn Jaʿfar married her and she gave birth to his daughter. Finally, his brother ʿAbd Allāh ibn Jaʿfar married her and she passed away in his wedlock.[283]

This marriage and connection have been mentioned by a number of scholars.[284]

The Ahl al-Bayt naming their sons after ʿUmar ibn al-Khaṭṭāb

From among the evidences of the strong relationship and the mutual love between Sayyidunā ʿUmar al-Fārūq and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ is

[283] *Tārīkh al-Islām*, vol. 3 pg. 45, 275.
[284] Al-Ṣafdī: *al-Waif bi al-Wafiyyāt*, vol. 1 pg. 79; *al-Bidāyah wa Al-Nihāyah*, vol. 5 pg. 314, vol. 7 pg. 157; al-Maqrīzī: *Imtāʿ al-Asmāʿ*, vol. 5 pg. 370; Muḥsin al-Amīn: *Aʿyān al-Shīʿah*, vol. 3 pg. 486; Ibn al- Ṣabbāgh: *al-Fuṣūl al-Muhimmah*, vol. 1 pg. 154.

the Ahl al-Bayt naming their sons after Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ, out of love for him, appreciation of his services to dīn, his pure actions, and excellent qualities.

❖ Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ named his son—from Umm Ḥabīb bint Rabīʿah al-Bakriyyah who was gifted to him by Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ— ʿUmar. Scholars of different schools and ideologies have mentioned this.

Al-Mufīd mentions in the chapter on the children of Amīr al-Mu'minīn, their number and names:

فأولاد أمير المؤمنين سبعة وعشرون ولدا ذكرا وأنثى: الحسن، والحسين، وزينب الكبرى، وزينب الصغرى ... وعمر ورقية كانا توأمين، أمهما أم حبيب بنت ربيعة.

The offspring of Amīr al-Mu'minīn are 27, males and females: Ḥasan, Ḥusayn, Zaynab al-Kubrā, Zaynab al-Ṣughrā... ʿUmar and Ruqayyah who were twins, and their mother was Umm Ḥabīb bint Rabīʿah.[285]

Whoever desires to know more in this regard should resort to some of the references mentioned hereunder.[286]

❖ Sayyidunā Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ treaded the path of his father in loving Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and named one of his sons ʿUmar.[287]

Muḥammad Mahdī Shams al-Dīn lists him among the male supporters of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ who were spared after Karbalā'.[288] Al-Aṣbahānī mentions that he was among those taken

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[285] *Al-Irshād*, vol. 1 pg. 354; *al-Fuṣūl al-Muhimmah*, vol. 1 pg. 642.
[286] *Biḥār al-Anwār*, vol. 42 pg. 74; *al-Fuṣūl al-Muhimmah fī Maʿrifat al-A'immah*, vol. 1 pg. 647; Ibn ʿInabah: *ʿUmdat al-Ṭālib*, pg. 64; Ibn Qutaybah: *al-Maʿārif*, pg. 210.
[287] *Biḥār al-Anwār*, vol. 30 pg. 388.
[288] Muḥammad Mahdī Shams al-Dīn: *Anṣār al-Ḥusayn*, pg. 64.

captive.[289] Ibn ʿInabah lists him among Sayyidunā Ḥasan's رَضِيَ اللَّهُ عَنْهُ children.[290]

- ❖ Sayyidunā Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ also follows the practice of his father and treads his path by naming one of his sons ʿUmar.
- ❖ After Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ it was his son, ʿAlī Zayn al-ʿĀbidīn, who named one of his sons ʿUmar. Al-Ḥillī has mentioned this in *al-Mustajād* in the chapter: list of ʿAlī's رَحِمَهُ اللَّهُ children. He lists him as ʿUmar of an Umm Walad.[291]

  Al-Kātib al-Baghdādī in *Tārīkh al-A'immah* lists him among the offspring of ʿAlī ibn al-Ḥusayn.[292] Abū al-Farj al-Aṣbahānī says that ʿUmar ibn ʿAlī ibn al-Ḥusayn is the true brother of Zayd ibn ʿAlī.[293]

- ❖ Thereafter, Mūsā ibn Jaʿfar, titled al-Kāẓim, named one of his sons ʿUmar. Al-Arbilī mentions this under the heading: the number of his children and glimpses of their biographies. One of his sentences are:

  ولد له أي موسى عشرون ابنا، وثمانية عشر بنتا، أسماء بنيه علي الرضا الإمام، وزيد، وإبراهيم، وعقيل، وهارون، والحسن، والحسين، وعبد الله، وإسماعيل، وعبيد الله، وعمر، وأحمد.

  Mūsā had 20 male and 18 female offspring. The names of his sons are: Imām ʿAlī al-Riḍā, Zayd, Ibrāhīm, ʿAqīl, Hārūn, Ḥasan, Ḥusayn, ʿAbd Allāh, Ismāʿīl, ʿUbayd Allāh, ʿUmar, and Aḥmad.[294]

These are five of the renowned members of the Ahl al-Bayt and their Imāms. The level of love and friendship they cherish for Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ after his demise has become manifest. They

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[289] Al-Aṣfahānī: *Maqātil al-Ṭālibiyyīn*, pg. 79.
[290] Ibn ʿInabah: *ʿUmdat al-Ṭālib*, pg. 68.
[291] Al-Ḥillī: *al-Mustajād min al-Irshād*, pg. 168.
[292] Al-Kātib al-Baghdādī: *Tārīkh al-A'immah*, pg. 19.
[293] *Maqātil al-Ṭālibiyyīn*, pg. 86.
[294] Ibn Abī al-Fatḥ al-Arbilī: *Kashf al-Ghummah*, vol. 3 pg. 31.

named their sons after him. When this is the case, will it be fathomable that enmity existed between Sayyidunā ʿUmar al- Fārūq رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt? I hope that the answer is obvious and needs no contemplation after the texts of mutual praise and appreciation, as well as the family connections, has come to light.

This has been a concise summary of the vast life of Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. We mentioned some aspects of his life and we sensed some areas of the magnificence of his personality. A personality that cannot be matched by those who come after him. He persevered and persisted alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until Allah سُبْحَانَهُ وَتَعَالَى established his dīn and raised its banner and dispersed its haters. The result of this was that Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ was crowned with glad tidings from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of Jannah. Congratulations of Jannah to him! Congratulations to the ummah who have the likes of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ.

Sayyidunā ʿUthmān ibn ʿAffān Dhū al-Nūrayn

The Bashful, Tolerant, and a Noble Son-in-Law

The eminent Ṣaḥābī Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh ﷺ had guaranteed him Jannah and prophesised his martyrdom. Rasūlullāh ﷺ passed away while pleased with him. He had prepared the *Jaysh al-ʿUsrā* (lit. army of distress, referring to the army of Tabūk). He married two of the daughters of Rasūlullāh ﷺ. He is the third of the al-Khulafā' al-Rāshidīn, and was martyred while reciting the glorious Qur'ān.

Name and Lineage

He is ʿUthmān ibn ʿAffān ibn Abī al-ʿĀṣ ibn Umayyah ibn ʿAbd Shams ibn ʿAbd Manāf ibn Quṣayy ibn Kilāb[295] of the Quraysh. His mother is Arwā bint Kurayz ibn Rabīʿah ibn Ḥabīb ibn ʿAbd Shams ibn ʿAbd Manāf. Arwā's mother is Umm Ḥakīm al-Bayḍā' bint ʿAbd al-Muṭṭalib, the paternal aunt of Rasūlullāh ﷺ[296] and the twin sister of his father.[297]

He is the third Rightly Guided khilāfah, one of the Ten Promised Jannah, and among the eminent men from whom Islam gained prominence during the early years of conquest.

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[295] *Tārīkh Dimashq*, vol. 39 pg. 3.
[296] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 53; *al-Istīʿāb*, vol. 3 pg. 1037.
[297] *Tārīkh Dimashq*, vol. 39 pg. 6

Birth

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ was born in Makkah six years after the year of the elephant.[298]

As apparent from his lineage, Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from both his father's and mother's side at his forefather, ʿAbd Manāf. His maternal grandmother al-Bayḍā' bint ʿAbd al-Muṭṭalib is Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ paternal aunt, making Sayyidunā ʿUthmān the son of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cousin.

Sayyidunā ʿUthmān ibn ʿAffān's رَضِيَ اللَّهُ عَنْهُ father went on a business trip towards Shām and passed away there. It is said that he was killed at Ghumayḍā' with Fākih ibn al-Mughīrah.

Umm Ḥakīm bint ʿAbd al-Muṭṭalib is the one who said to a woman from Quraysh who debated her:[299]

إني لحصان فما أكلم، صناع فما أعلم.

> I am chaste hence I do not speak, Intelligent hence I am not taught.[300]

May Allah have mercy upon you. Have a look at this family link and unison between Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. This unison grew stronger after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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[298] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 53.

[299] The origin of this statement is that Umm Jamīl, the wife of Abū Lahab, tripped over her cloak while circumambulating the House so she said, "May the dispraised perish," referring to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She wanted his paternal aunt, Umm al-Ḥakīm bint ʿAbd al-Muṭṭalib, to hear. Umm al- Ḥakīm thus answered saying, "I am a stallion, hence I do not speak; skilful, hence I do not teach." Another narration has the words, "Smart, so I do not teach." Both of us are cousins and from Quraysh. (*Musnad al-Ḥumaydī*, vol. 1 pg. 153, Ḥadīth: 323; *Tafsīr Ibn Kathīr*, vol. 4 pg. 604.)

[300] *Tārīkh Dimashq*, vol. 39 pg. 7.

wed two of his daughters—Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهُمَا—to him, one after the other. We will elucidate on this later.

Agnomen

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is famous by two agnomens Abū ʿAbd Allāh and Abū ʿAmr. The agnomen of Abū ʿAmr eventually became more widely used.

Ibn Saʿd says in *al-Ṭabaqāt*:

> وكان عثمان في الجاهلية يكنى أبا عمرو، فلما كان الإسلام ولد له من رقية بنت رسول الله صلى الله عليه وسلم، غلام سماه عبد الله واكتنى به فكناه المسلمون أبا عبد الله، فبلغ عبد الله ست سنين فنقره ديك على عينه فمرض فمات في جمادى الأولى سنة أربع من الهجرة، فصلى عليه رسول الله صلى الله عليه وسلم، ونزل في حفرته عثمان بن عفان.

> ʿUthmān was given the agnomen Abū ʿAmr during the days of ignorance. After Islam came, he had a son from Ruqayyah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whom he named ʿAbd Allāh. The Muslims, thus, gave him the agnomen Abū ʿAbd Allāh. ʿAbd Allāh reached the age of six. A rooster pecked him in the eye, which resulted in him falling ill and passing away in Jumād al-Ūlā 4 A.H. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed his Ṣalāt al-Janāzah and ʿUthmān descended into his grave.[301]

Titles

The most renowned title of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is *Dhū al-Nūrayn*[302] (The Possessor of Two Lights). He was given this title for he

[301] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 55.
[302] Ibn al-Jawzī: *Zād al-Masīr*, vol. 7 pg. 183; Ibn Abī ʿĀṣim: *Kitāb al-Sunnah*, pg. 534; al-Mubārakfūrī: *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 128; al-ʿAynī: *ʿUmdat al-Qārī*, vol. 22 pg. 122.

married two daughters of Rasūlullāh ﷺ, Ruqayyah and Umm Kulthūm رضي الله عنهما, sequentially.

Ibn ʿAbd al-Barr has reported consensus on assigning this title to Sayyidunā ʿUthmān رضي الله عنه.[303]

Al-Muhallab ibn Abī Ṣufrah was asked, "Why was ʿUthmān called Dhū al-Nūrayn?" He answered:

لأنه لا نعلم أحدا أسبل سترا على ابنتي نبي غيره.

> Since we do not know of anyone who draped a veil over two daughters of a Nabī besides him.

Al-Khaythamah reports in *al-Faḍā'il* and al-Dāraquṭnī in *al-Afrād* the statement of Sayyidunā ʿAlī رضي الله عنه who while speaking about Sayyidunā ʿUthmān رضي الله عنه stated:

ذاك امرؤ يدعى في السماء ذو النورين.

> That is a gentleman who is called Dhū al-Nūrayn in the heavens.[304]

It appears in *Sunan al-Bayhaqī* on the authority of ʿAbd Allāh ibn ʿUmar ibn Abān al-Juʿfī:

قال لي خالي حسين الجعفي: يا بني تدري لم سمي عثمان ذا النورين؟ قلت: لا أدري قال: لم يجمع الله بين ابنتي نبي منذ خلق الله آدم إلى أن تقوم الساعة لغير عثمان بن عفان رضي الله عنه، فلذلك سمي ذا النورين.

> My maternal uncle Ḥusayn al-Juʿfī asked me, "O son, do you know why ʿUthmān is called Dhū al-Nūrayn?"

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(303) *Al-Istīʿāb*, vol. 2 pg. 478.
(304) *ʿUmdat al-Qārī*, vol. 16 pg. 201.

I replied in the negative.

He explained, "Allah سُبْحَانَهُوَتَعَالَى never united two daughters of a nabī from the time He created Ādam till the Hour for anyone besides ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنْهُ. Owing to this, he is titled Dhū al-Nūrayn." [305]

Physical Description

Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ was exceptionally handsome in appearance, besides his beauty in dīn and character.

He had a handsome face, he was neither short nor tall in stature, with a large beard, brown-skinned, large limbs, and broad shoulders. He would dye his hair, and he had tied his teeth with gold strings. [306]

Abū ʿAbd Allāh the freed slave of Shaddād ibn al-Hād says:

رأيت عثمان بن عفان يوم الجمعة على المنبر، «عليه إزار، عدني، غليظ، ثمنه أربعة دراهم، أو خمسة، وريطة كوفية ممشقة، ضرب اللحم - يعني خفيف اللحم - طويل اللحية، حسن الوجه».

I saw ʿUthmān ibn ʿAffān on Friday on the pulpit wearing a coarse ʿAdnī trouser worth 4 or 5 silver coins and a scrap kūfī sheet. He was slim, with a long beard, and a handsome face.

ʿAbd Allāh ibn Ḥazm al-Māzinī says:

رأيت عثمان بن عفان فما رأيت قط ذكرا ولا أنثى أحسن وجها منه.

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[305] *Al-Sunan al-Kubrā*, book on marriage, chapter on the names of Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ wives and daughters and marrying off his daughters, vol. 7 pg. 73, Ḥadīth: 13205.

[306] *Tārīkh al-Islām*, vol. 3 pg. 468.

I saw ʿUthmān ibn ʿAffān. I never saw any male or female with a more beautiful face than his.[307]

Someone asked Ḥasan al-Baṣrī, "O Abū Saʿīd, describe ʿUthmān to us." He replied:

كان رجلا أبيض نحيف الجسم مشرف الأنف كثير شعر الساعدين والساقين شعر رأسه إلى أنصاف أذنه.

He was a fair-skinned man, with a thin body, and prominent nose. He had plenty hair on his forearms and shins, and the hair on his head reached up to half his ears.[308]

These external features which Allah سُبْحَانَهُ وَتَعَالَى had favoured Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ with had a major effect, along with his internal qualities, of making him beloved to others. As soon as you saw him and your gaze fell on him, you realised in the first moment that you knew him and that he is close to your heart, beloved to yourself.

Glance at his Household (Wives and Children)

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ had more than one wife. All in all, he had 9 wives with whom he had children. The total amount of his issue is 16, 9 sons and 7 daughters. We will begin with the most superior of them and details will be presented to you.

- **Ruqayyah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ married Ruqayyah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her mother is Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had previously got her married to ʿUtbah ibn Abī Lahab and her sister Umm Kulthūm to ʿUtaybah ibn Abī Lahab.

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[307] *Al-Muʿjam al-Kabīr*, regarding ʿUthmān, vol. 1 pg. 75, Ḥadīth: 95.
[308] *Tārīkh Dimashq*, vol. 39 pg. 16 – 17.

لما نزلت: {تبت يدا أبي لهب وتب} قال لهما أبوهما أبو لهب: رأسي من رأسيكما حرام إن لم تفارقا ابنتي محمد، ففارقاهما قبل أن يدخلا بهما كرامة من الله تعالى لهما.

When the verse was revealed, *"May the hands of Abu Lahab be ruined, and ruined is he,"* [309] Abū Lahab said to his sons, "I have cut off relations with you, if you do not separate from the two daughters of Muḥammad." They complied and divorced them before consummation of the marriage, which was Allah's سُبْحَانَهُ وَتَعَالَى unique grace upon them both.

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ then married Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا in Makkah and immigrated along with her to Abyssinia. She gave birth to his son in that land whom he named ʿAbd Allāh. Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ would be attributed to this son of his in his agnomen. Nevertheless, this child passed away in infancy. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left for Badr, his daughter Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا was unwell. Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, thus, stayed behind on the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to take care of her. She passed away the day Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ brought the good news of the Muslims' victory. [310]

❖ Umm Kulthūm bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ married Umm Kulthūm bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her mother is Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. She is younger than her sister Ruqayyah. ʿUtaybah ibn Abī Lahab had married her aforetime, but the marriage was not consummated, as mentioned earlier. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her to Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ after Sayyidah Ruqayyah's رَضِيَ اللَّهُ عَنْهَا demise. He consummated the

[309] Sūrah al-Masad: 1.
[310] *Fatḥ al-Bārī*, vol. 7 pg. 43; al-Māliqī: *al-Tamhīd wa al-Bayān*, pg. 20; *al-Istīʿāb*, vol. 4 pg. 1840.

marriage in Jumād al-Ākhirah of the same year. He never had any offspring from her. She passed away in Shaʿbān 9 A.H. and Rasūlullāh ﷺ performed her Ṣalāt al-Janāzah.[311]

Ibn Saʿd reports in *al-Ṭabaqāt* that Rasūlullāh ﷺ told Sayyidunā ʿUthmān رضي الله عنه after the demise of his daughter Umm Kulthūm رضي الله عنها:

لو كن عشرا لزوجتهن عثمان.

Had I had ten daughters, I would have married them all to ʿUthmān.[312]

Sayyidunā ʿUthmān رضي الله عنه did marry other women besides the daughters of Rasūlullāh ﷺ and he had children from them. In the forthcoming lines, a list of their names and children will be presented:

- Fākhitah bint Ghazwān ibn Jābir ibn Nasīb ibn Qays ʿAylān. She gave birth to ʿAbd Allāh al-Aṣghar who passed away in infancy.
- Umm ʿAmr bint Jundub ibn ʿAmr from the Azd. She mothered ʿAmr, Khālid, Abān, ʿUmar, and Maryam.
- Fāṭimah bint al-Walīd ibn ʿAbd Shams ibn al-Mughīrah from the Banū Makhzūm. She mothered Walīd, Saʿīd, and Umm Saʿīd.
- Ramlah bint Shaybah ibn Rabīʿah ibn ʿAbd Shams ibn ʿAbd Manāf ibn Quṣayy. She mothered ʿĀ'ishah, Umm Abān, and Umm ʿAmr.
- Nā'ilah bint al-Farāfiṣah ibn al-Aḥwaṣ ibn ʿAmr from the Kalb. She gave birth to Maryam.

[311] *Tārīkh Dimashq*, vol. 3 pg. 154; *Siyar Aʿlām al-Nubalā'*, vol. 2 pg. 252.
[312] *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 38; *al-Bidāyah wa Al-Nihāyah*, vol. 5 pg. 330; *al-Muʿjam al-Kabīr*, Ḥadīth: 1063.

- ❖ Umm al-Banīn bint ʿUyaynah ibn Ḥiṣn ibn Ḥudhayfah ibn Badr al-Fazārī. She gave birth to ʿAbd al-Malik who passed away in infancy.
- ❖ Umm Walad: She gave birth to Umm al-Banīn bint ʿUthmān.[313]

Islam and Hijrah

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ embraced Islam in the early days of its emergence. Some scholars have gone to the extent of saying that Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ was the fourth man to accept Islam, after Sayyidunā Abū Bakr, Sayyidunā ʿAlī, and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمْ.[314]

It appears in *Usd al-Ghābah*:

> أسلم في أول الإسلام، دعاه أبو بكر إلى الإسلام فأسلم، وكان يقول: إني لرابع أربعة في الإسلام.
>
> He embraced Islam in its early stages. Abū Bakr invited him to Islam subsequent to which he entered the faith. He would boast, "I am the fourth of four in Islam."[315]

His Islam was at the hands of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Ibn Isḥāq says:

> وأسلم – على ما بلغني – على يد أبي بكر: الزبير، وعثمان، وطلحة، وعبد الرحمن، وسعد.
>
> According to the reports that have reached me, Zubayr, ʿUthmān, Ṭalḥah, ʿAbd al-Raḥmān, and Saʿd embraced Islam at the hands of Abū Bakr.[316]

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[313] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 54.
[314] *Tārīkh Dimashq*, vol. 39 pg. 12.
[315] *Usd al-Ghābah*, vol. 3 pg. 376.
[316] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 46.

Ibn Ḥajar relates a lengthy incident in *al-Iṣābah*. Part of this incident is as follows:

إن عثمان أتى مجلس الصديق، فقال له الصديق: ويحك يا عثمان! واللهَّ إنك لرجل حازم ما يخفى عليك الحقّ من الباطل، هذه الأوثان التي يعبدها قومك أليست حجارة صمّا لا تسمع ولا تبصر، ولا تضر ولا تنفع؟ قلت: بلى، واللهَّ، إنها لكذلك. قال: واللهَّ لقد صدقتك خالتك، هذا محمد بن عبد اللهَّ قد بعثه اللهَّ برسالته إلى جميع خلقه، فهل لك أن تأتيه وتسمع معه؟ فقلت: نعم، فو اللهَّ ما كان بأسرع من أن مرّ رسول اللهَّ صلى الله عليه وسلم، ومعه علي بن أبي طالب يحمل ثوبا لرسول اللهَّ صلى الله عليه وسلم، فلما رآه أبو بكر قام إليه فسارّه في أذنه، فجاء رسول اللهَّ صلى الله عليه وسلم فقعد ثم أقبل عليّ فقال: «يا عثمان، أجب اللهَّ إلى جنّته، فإنّي رسول اللهَّ إليك وإلى جميع خلقه»، قال: فو اللهَّ ما تمالكت حين سمعت قوله أن أسلمت وشهدت أن لا إله إلا اللهَّ وحده لا شريك له، وأن محمدا عبده ورسوله، ثم لم ألبث أن تزوّجت رقية، وكان يقال: أحسن زوجين رآهما إنسان: رقية وزوجها عثمان.

ʿUthmān came to al-Ṣiddīq's gathering. Al-Ṣiddīq said to him, "What is your case, O ʿUthmān! By Allah, you are a resolute gentleman. The truth cannot be unclear to you from falsehood. These idols which your people are worshipping, are they not only dumb stones which cannot see, cannot hear, cannot harm and cannot benefit."

I said, "Definitely, by Allah, they are just as you mentioned."

Abū Bakr said, "This is Muḥammad ibn ʿAbd Allāh. Allah سُبْحَانَهُوَتَعَالَىٰ has sent him with His message to the entire creation. Do you mind approaching him and listening to him."

"Certainly," I replied.

By Allah, it was not long before Rasūlullāh ﷺ passed along with ʿAlī ibn Abī Ṭālib who was carrying Rasūlullāh's ﷺ clothes. As soon as Abū Bakr saw him, he stood up and whispered something in his ears. Rasūlullāh ﷺ came and sat down. He then turned his attention to me and said, "O ʿUthmān! Answer Allah's call to His Jannah, for I am indeed Allah's Messenger to you and to His entire creation."

By Allah, I could not control myself when I heard his statement and I embraced Islam and testified that there is no deity besides Allah, the One with no partner, and that Muḥammad is His servant and Messenger.

It was not long before I married Ruqayyah.

The famous saying was, "The most beautiful couple seen by man, is Ruqayyah and her husband ʿUthmān." [317]

Sayyidunā ʿUthmān رضي الله عنه entered Islam and was not spared from persecution and torture.

لما أسلم عثمان بن عفان أخذه عمه الحكم بن أبي العاص بن أمية فأوثقه رباطا وقال: أترغب عن ملة آبائك إلى دين محدث؟ والله لا أحلك أبدا حتى تدع ما أنت عليه من هذا الدين. فقال عثمان: والله لا أدعه أبدا ولا أفارقه. فلما رأى الحكم صلابته في دينه تركه.

After ʿUthmān ibn ʿAffān entered the faith, his uncle Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah caught him and tied him in shackles.

He yelled at him, "You have renounced the religion of your forefathers and turned to a new religion? By Allah, I will never ever untie you until you forsake the religion you are adhering to."

[317] *Al-Iṣābah*, vol. 8 pg. 177, 178; *Usd al-Ghābah*, vol. 3 pg. 376.

ʿUthmān countered: “By Allah, I will never ever renounce it or separate from it.”

When Ḥakam saw his determination in his dīn, he left him. [318]

The result of this ill-treatment is that Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ fled with his religion from Makkah, leaving the homeland where he was born and the earth upon which he grew up and flourished, towards Abyssinia along with his wife, Sayyidah Ruqayyah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Owing to this, Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is the first individual of this ummah to immigrate with his family. [319]

It appears in al-Bayhaqī’s *al-Dalā’il* that Qatādah رَضِيَ اللَّهُ عَنْهُ narrates:

«إن أول من هاجر إلى الله عز وجل بأهله عثمان بن عفان [وسمعت النضر بن أنس يقول سمعت أبا حمزة يعني أنسا يقول خرج عثمان بن عفان ومعه رقية بنت رسول الله صلى الله عليه وآله وسلم] إلى أرض الحبشة فأبطأ خبرهم على رسول الله صلى الله عليه وآله وسلم، فقدمت امرأة من قريش فقالت: يا محمد! قد رأيت ختنك، ومعه امرأته، قال: على أي حال رأيتيهما، قالت: رأيته قد حمل امرأته على حمار من هذه الدبانة، وهو يسوقها فقال رسول الله صلى الله عليه وآله وسلم صحبهما الله، إن عثمان لأول من هاجر بأهله بعد لوط».

The first to immigrate towards Allah سُبْحَانَهُ وَتَعَالَى with his family is ʿUthmān ibn ʿAffān.

I heard al-Naḍr ibn Anas saying that he heard—Abū Ḥamzah, i.e. Anas رَضِيَ اللَّهُ عَنْهُ reporting:

ʿUthmān ibn ʿAffān left along with Ruqayyah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the land of Abyssinia. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not receive news from them for a long period. A woman from the

[318] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 55.
[319] *Al-Iṣābah*, vol. 8 pg. 139; *ʿUmdat al-Qārī*, vol. 7 pg. 268.

Quraysh arrived and said, "O Muḥammad, I had seen your son-in-law with his wife."

Rasūlullāh ﷺ asked, "In which situation did you see them?"

She explained, "I saw him after he had mounted his wife on a donkey, these weak ones[320], and was driving the animal."

Rasūlullāh ﷺ stated, "May Allah سُبْحَانَهُ وَتَعَالَىٰ be their companion. Certainly, ʿUthmān is the first to immigrate with his family after Lūṭ." [321]

When rumours of the people of Makkah accepting Islam spread, the immigrants to Abyssinia began returning and Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ returned with them along with his wife Ruqayyah bint Muḥammad ﷺ. They returned only to find that the news was false. The persecution against the Muslims intensified so they immigrated to Abyssinia a second time[322] and thereafter they emigrated to Madīnah.

Ibn al-Athīr says:

ولما أسلم عثمان زَوَّجه رسول اللهَّ صلى الله عليه وسلم بابنته رُقَيَّة، وهاجرا كلاهما إلى أرض الحبشة الهجرتين ثمّ عاد إلى مكة وهاجر إلى المدينة. ولّما قدم إليها نزل على أوس بن ثابت أخي حسان بن ثابت.

When ʿUthmān embraced Islam, Rasūlullāh ﷺ wed his daughter Ruqayyah to him. They both immigrated to the land of

[320] *Al-dabānah*: it appears like this in *al-Dalā'il*. In *Tārīkh Dimashq*, the word *al-dabābah* appears. It refers to weak animals that walk slowly, not quickly. (*Tārīkh Dimashq*, vol. 39 pg. 29; *Lisān al-ʿArab*, vol. 1 pg. 370.)
[321] *Dalā'il al-Nubuwwah*, chapter on the first hijrah to Abyssinia, vol. 2 pg. 176, Ḥadīth: 592; *Usd al- Ghābah*, vol. 5 pg. 456 – 457.
[322] *ʿUmdat al-Qārī*, vol. 7 pg. 268.

Abyssinia on both occasions, from where they returned to Makkah and emigrated to Madīnah. When he arrived in Madīnah, he stayed with Aws ibn Thābit, the brother of Ḥassān ibn Thābit.[323]

Thus, Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ had the fortune of completing both immigrations. He was the man of two immigrations just as he was the husband of two daughters.

After Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ emigrated, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Aws ibn Thābit, Abū Shaddād ibn Aws رَضِيَ اللَّهُ عَنْهُ. It is said that Abū ʿUbādah Saʿd ibn ʿUthmān al-Zuraqī رَضِيَ اللَّهُ عَنْهُ was his brother.[324]

Ibn Saʿd reports from ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah who says:

لما أقطع رسول الله، صلى الله عليه وسلم، الدور بالمدينة خط لعثمان بن عفان داره اليوم، ويقال إن الخوخة التي في دار عثمان اليوم وجاه باب النبي الذي كان رسول الله، صلى الله عليه وسلم، يخرج منه إذا دخل بيت عثمان.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ apportioned pieces of land in Madīnah, he allotted to ʿUthmān ibn ʿAffān his present house. It is said that the door of ʿUthmān's house today—facing the door of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he would exit from—is the door from which he would enter ʿUthmān's house.[325]

This indicates to the ample movement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ into the home of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ to the extent that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a door to ʿUthmān's house from which he would exit straight into his own home. This is something natural, for both

[323] *Usd al-Ghābah*, vol. 3 pg. 376.
[324] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 56.
[325] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 56.

daughters of Rasūlullāh ﷺ were in Sayyidunā ʿUthmān's رضي الله عنه wedlock, consecutively.

ʿUthmān: a Khalīfah of a Special Variety

Khilāfah was assumed by Sayyidunā ʿUthmān ibn ʿAffān رضي الله عنه after Sayyidunā ʿUmar al-Fārūq's رضي الله عنه martyrdom. After the latter was stabbed in his miḥrāb, he placed the responsibility of the khilāfah on the shoulders of six individuals of the senior Ṣaḥābah رضي الله عنهم to choose the khalīfah of the Muslims from themselves. They were: ʿAlī ibn Abī Ṭālib, ʿUthmān ibn ʿAffān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, Zubayr ibn al-ʿAwwām, and Ṭalḥah ibn ʿUbayd Allah رضي الله عنهم.

Al-Bukhārī reports:

إنه لما فرغ من دفن عمر اجتمع هؤلاء الرهط، فقال عبد الرحمن: اجعلوا أمركم إلى ثلاثة منكم، فقال الزبير: قد جعلت أمري إلى علي، فقال طلحة: قد جعلت أمري إلى عثمان، وقال سعد: قد جعلت أمري إلى عبد الرحمن بن عوف. فقال عبد الرحمن: أيكما تبرأ من هذا الأمر، فنجعله إليه والله عليه والإسلام، لينظرن أفضلهم في نفسه؟ فأسكت الشيخان، فقال عبد الرحمن: أفتجعلونه إلي والله علي أن لا آلو عن أفضلكم؟ قالا: نعم، فأخذ بيد أحدهما فقال: لك قرابة من رسول الله صلى الله عليه وسلم والقدم في الإسلام ما قد علمت، فالله عليك لئن أمرتك لتعدلن ولئن أمرت عثمان لتسمعن ولتطيعن، ثم خلا بالآخر فقال له مثل ذلك، فلما أخذ الميثاق قال: ارفع يدك يا عثمان، فبايعه، فبايع له علي، وولج أهل الدار فبايعوه.

When they were finished burying ʿUmar, this unit assembled. ʿAbd al-Raḥmān said, "Place the matter to three individuals among you."

Zubayr said, "I hand over my right to ʿAlī."

Ṭalḥah said, "I give my right to ʿUthmān."

Saʿd said, "I gave my right to ʿAbd al-Raḥmān ibn ʿAwf."

ʿAbd al-Raḥmān then said, "Which one of you relinquishes his right to khilāfah, and we will allow him to take the decision. Allah and Islam will be witness upon him to observe the most superior of them in his sight."

ʿUthmān and ʿAlī remained silent so ʿAbd al-Raḥmān said, "Do you then give me the right to decide and Allah is my witness that I will not steer away from the most superior of you?"

They replied in the affirmative.

He caught hold of one of their hands [i.e. ʿAlī] and said, "You have kinship to Rasūlullāh ﷺ and enjoy precedence in Islam which you are well aware of. Allah is witness over you, if I appoint you, will you most certainly deal with justice and if I appoint ʿUthmān, will you most certainly listen and obey?"

He then spoke to the other person in secret and took the same covenant. After taking the covenant, he said, "Raise your hand, O ʿUthmān." He then pledged allegiance to him, and ʿAlī did the same. Thereafter, the people entered the house and pledged allegiance.[326]

Whoever wants to learn about the incidents relating to the consultation and how the bayʿah was finalised in detail, should study Ḥāfiẓ Ibn Kathīr's *al-Bidāyah wa al- Nihāyah*. He has done exceptionally well in describing the events. May Allah shower tremendous mercy upon him.[327]

[326] *Ṣaḥīḥ al-Bukhārī*, book on pledge of allegiance, chapter on the incident of the bayʿah and consensus upon ʿUthmān, Ḥadīth: 3497.
[327] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 163, 165; *Tārīkh Dimashq*, vol. 39 pg. 192.

This is how the decision was reached for Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ to become khalīfah and everyone to pledge allegiance to him. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ unanimously accepted his khilāfah after the martyrdom of Amīr al-Mu'minīn Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ was definitely the most deserving of khilāfah from all the members of the committee. Otherwise, the members of the committee would not have pledged allegiance to him, nor would the Muslims have followed suit.

Ibn ʿAsākir reports through his chain that Ḥafṣ ibn Ghiyāth reported that—Sharīk ibn ʿAbd Allāh observed:

مرض رسول الله صلى الله عليه وسلم، فأمر أبا بكر أن يصلي بالناس، فلو علم رسول الله صلى الله عليه وسلم أن في أصحابه أحداً أفضل من أبي بكر لأمر ذلك الرجل وترك أبا بكر، فلما احتضر أبو بكر استخلف عمر بن الخطاب، ولو علم أبو بكر أن في أصحاب محمد صلى الله عليه وسلم أحداً أفضل من عمر بن الخطاب، ثم قدم عمر وترك ذلك الرجل لقد كان غش أصحاب محمد صلى الله عليه وسلم، فلما احتضر عمر بن الخطاب فصير الأمر شورى، فوقعت الشورى بعثمان بن عفان، فلو علم أصحاب محمد صلى الله عليه وسلم أن في القوم أحداً أحق بها من عثمان، ثم نصبوا عثمان وتركوا ذلك الرجل، لقد كانوا غشوا هذه الأمة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill and consequently commanded Abū Bakr to lead the people in ṣalāh. Had Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ known that in the midst of his Companions there was someone superior to Abū Bakr, he would have ordered that man and discarded Abū Bakr.

When Abū Bakr was in the throes of death, he appointed ʿUmar ibn al- Khaṭṭāb as his successor. Had Abū Bakr known that among the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ there was someone superior to ʿUmar ibn al-Khaṭṭāb, and despite this he

appointed ʿUmar and left the other, he would have been deceiving the Companions of Muḥammad ﷺ.

When ʿUmar ibn al-Khaṭṭāb lay on his deathbed, he placed the matter in a consultative committee. The committee settled on ʿUthmān ibn ʿAffān. Had the Companions of Muḥammad ﷺ known that among the people there was someone more deserving of it than ʿUthmān and despite that they appointed ʿUthmān and discarded that person, they would have betrayed this ummah.[328]

Allah's Favour in the Khilāfah of ʿUthmān

The days of Sayyidunā ʿUthmān ibn ʿAffān's رضي الله عنه khilāfah were days of celebration. Islam enjoyed honour and divine assistance. Wealth was copious and happiness abounded. Rayy was conquered in 24 A.H. Jazīrah and Armenia were conquered in 25 A.H. Alexandria was conquered in 26 A.H. and [north west] Africa was conquered in 27 A.H.

The Battle of Sābūr al-Junūd took place in 26 A.H. The Battle of [north west] Africa took place in 27 A.H. with the military leader ʿAbd Allāh ibn Saʿd ibn Abī Sarḥ. The first Battle of Fāris and the Last Battle of Iṣṭakhr took place in 28 A.H. The Final Battle of Fāris took place in 29 A.H. The Battle of Tabristān took place in 30 A.H. The Battle of Asāwidah took place in 31 A.H. The Battle of al-Maḍīq took place in 32 A.H. The Battle of Cyprus took place in 33 A.H. the Battle of al-Ṣawārī took place in 34 A.H. The Battle of Dhū Khashab took place in 35 A.H. while Sayyidunā ʿUthmān I was besieged in his home.[329]

Why is ʿUthmān from the Ten?

In reality, this question is the focus of our discussion on Sayyidunā ʿUthmān رضي الله عنه and others of the Ten Promised Jannah. As to facilitate

[328] *Tārīkh Dimashq*, vol. 39 pg. 203.
[329] *Tārīkh Dimashq*, vol. 39 pg. 210.

our answer of this question, it is necessary to throw light on some of the virtues of the third khalīfah, the possessor of two lights, the husband of both daughters of the Prophet ﷺ, Sayyidunā ʿUthmān bin ʿAffān رضي الله عنه.

To begin, Sayyidunā ʿUthmān رضي الله عنه grew up with outstanding excellences, a noble pattern of life, complete humility which attracted amazement and made him beloved to Quraysh. He earned a high status and lofty pedestal and lived a pleasant and noble life. Al-Shaʿbī's report highlights some of this.

كان عثمان في قريش محببا يوصون إليه ويعظمونه وإن كانت المرأة من الصرب لترقص صبيها وهي تقول: أحبك والرحمن .... حب قريش عثمان.

> ʿUthmān was beloved in the eyes of Quraysh. They would entrust things to him and revere him. An Arab woman would dance for her child singing, "I love you, by Raḥmān, the way the Quraysh love ʿUthmān."[330]

Abū Nuʿaym has written an impressive paragraph about Sayyidunā ʿUthmān رضي الله عنه:

وثالث القوم القانت ذو النورين، والخائف ذو الهجرتين، والمصلي إلى القبلتين، هو عثمان بن عفان رضي الله تعالى عنه. كان من (الذين {آمنوا وعملوا الصالحات ثم اتقوا وآمنوا ثم اتقوا وأحسنوا)} فكان ممن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه. غالب أحواله الكرم والحياء، والحذر والرجاء، حظه من النهار الجود والصيام، ومن الليل السجود والقيام، مبشر بالبلوى، ومنعم بالنجوى.

> The third of the nation; the subservient, possessor of two lights; the fearful, migrator to two lands; prayed to both qiblahs; he is

[330] *Tārīkh Dimashq*, vol. 39 pg. 251.

ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. He is among those who believed and practiced righteous deeds then feared and believed then feared and did well. He is from those who were in prayer in the hours of the night, in prostration and standing, fearful of the Hereafter and hopeful of his Rabb's mercy. His condition was mostly kindness, modesty, fear, and hope. His days were spent in generosity and fasting and his nights in prostration and standing in adoration. He is given glad tidings of a calamity and favoured with special supplication.[331]

ʿUthmān's Distinctiveness with Writing Revelation

One of the many excellences of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is that he was a scribe of revelation. This is a privilege which highlights his proximity to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as his honesty and Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reliance in him.

Aḥmad narrates through his chain from Fāṭimah bint ʿAbd al-Raḥmān—from her mother. She was sent by her uncle to Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and asked, "One of your sons conveys his salām to you and asks you regarding ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ, because people have disparaged him. Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا stated:

لعن الله من لعنه، فوالله لقد كان قاعدا عند نبي الله صلى الله عليه وسلم، وإن رسول الله صلى الله عليه وسلم لمسند ظهره إلي، وإن جبريل ليوحي إليه القرآن، وإنه ليقول له: " اكتب يا عثيم". فما كان الله لينزله تلك المنزلة إلا كريما على الله ورسوله.

May Allah curse the one who curses him. By Allah, he was in the presence of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had leaned on me. Jibrīl was conveying the Qur'ān to him and he was commanding him (ʿUthmān), "Write, O ʿUthaym." Allah would

[331] *Ḥilyat al-Awliyā'*, vol. 1 pg. 55.

only raise someone who was praiseworthy in the eyes of Allah and His Messenger to this lofty pedestal.[332]

Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir narrates from his father:

كان النبي صلى الله عليه وسلم إذا جلس جلس أبو بكر عن يمينه وعمر عن يساره وعثمان بين يديه وكان كاتب سر رسول الله صلى الله عليه وسلم.

When Rasūlullāh ﷺ would sit, Abū Bakr would sit at his right, ʿUmar at his left, and ʿUthmān in front of him. ʿUthmān was the scribe of Rasūlullāh's ﷺ secrets.[333]

Asceticism

Sayyidunā ʿUthmān رضي الله عنه is recognised to be honest and true ascetic despite the abundant wealth and prosperity that he possessed. Abū ʿAbd Allāh, the freed slave of Shaddād ibn al-Hād, says:

رأيت عثمان بن عفان يوم الجمعة على المنبر، «عليه إزار، عدني، غليظ، ثمنه أربعة دراهم، أو خمسة، وريطة كوفية ممشقة، ضرب اللحم - يعني خفيف اللحم - طويل اللحية، حسن الوجه».

I saw ʿUthmān ibn ʿAffān on Friday on the pulpit wearing a course ʿAdnī trouser worth 4 or 5 silver coins and a kūfī sheet[334]. He was slim, with a long beard, and a handsome face.[335]

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[332] *Musnad Aḥmad*, the ḥadīth of Sayyidah ʿĀ'ishah, vol. 6 pg. 250, Ḥadīth: 26173.
[333] *Tārīkh Dimashq*, vol. 26 pg. 344.
[334] *Al-rīṭah*: used to refer to every gentle thin fabric. Or it is a sheet when from one piece. (*Tāj al-ʿUrūs*, vol. 10 pg. 267.)
[335] *Al-Mustadrak*, book on recognising the Ṣaḥābah, chapter on the virtues of Amīr al-Mu'minīn Dhū al-Nūrayn, Ḥadīth: 4532; *Majmaʿ al-Zawā'id*, the merits of ʿUthmān, chapter on his appearance, vol. 8 pg. 386, Ḥadīth: 14492. Al-Haythamī comments, "Al-Ṭabarānī narrates it and his isnād is ḥasan."

Al-Bayhaqī reports in his *Sunan* that Ḥasan al-Baṣrī was asked about taking siesta in the Masjid. He answered:

رأيت عثمان بن عفان رضي الله عنه وهو يومئذ خليفة يقيل في المسجد، ويقوم وأثر الحصى بجنبه، فيقول: هذا أمير المؤمنين، هذا أمير المؤمنين.

I saw ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ while he was khalīfah having siesta in the Masjid. The stones had left marks on his flank.

Ḥasan would comment in admiration: "This is Amīr al-Mu'minīn! This is Amīr al-Mu'minīn!" [336]

Shuraḥbīl ibn Muslim says:

كان عثمان رضي الله عنه يطعم الناس طعام الإمارة، وعندما يدخل بيته كان يأكل الخل والزيت.

ʿUthmān رَضِيَ اللَّهُ عَنْهُ would feed the people royal food. When he would go home, he would eat vinegar and olive oil. [337]

May Allah سُبْحَانَهُ وَتَعَالَى have mercy on you. Have a look at the unmatched Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. The world came to him wholeheartedly, but he placed it in his hands and not his heart. He lived the life of a pauper while he was in the ranks of the affluent and the first register of the wealthy. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him, make him happy, and reach his desired destination.

Worship

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ worshipped diligently, fasted during the days, and stood in prayer at night, reciting the glorious Qur'ān,

[336] *Sunan al-Bayhaqī*, book on ṣalāh, chapter on a Muslim sleeping in the Masjid, vol. 2 pg. 391, Ḥadīth: 4513; *Ḥilyat al-Awliyā'*, vol. 1 pg. 60.
[337] *Ḥilyat al-Awliyā'*, vol. 1 pg. 60.

remembering his Rabb. To the extent that it is narrated that he would recite the entire Book of Allah in a single unit of prayer.

ʿAṭāʾ ibn Abī Rabāḥ reports:

أن عثمان بن عفان صلى بالناس ثم قام خلف المقام فجمع كتاب الله في ركعة كانت وتره فسميت البتيراء.

ʿUthmān ibn ʿAffān led the people in ṣalāh after which he stood behind the Maqām (Ibrāhīm) and recited the entire Book of Allah in a single rakʿah, which was his witr. A single unit of prayer was named al-Butayrāʾ.[338]

It appears in *Sunan al-Bayhaqī* on the strength of ʿAbd al-Raḥmān ibn ʿUthmān al- Taymī:

قلت: لأغلبن على المقام الليلة. فسبقت إليه، فبينا أنا قائم أصلي إذا رجل وضع يده على ظهري. قال: فنظرت فإذا عثمان بن عفان رضي الله عنه وهو يومئذ أمير، فتنحيت عنه، فقام فافتتح القرآن حتى فرغ منه، ثم ركع وجلس وتشهد وسلم في ركعة واحدة لم يزد عليها، فلما انصرف قلت: يا أمير المؤمنين إنما صليت ركعة؟ قال: هي وترى.

I determined, "I will dominate the Maqām tonight." So I got there first. While I was standing in prayer, a man placed his hand on my back. I glanced and saw ʿUthmān ibn ʿAffān, who was the khalīfah at the time. I thus shifted a little. He stood and began reciting the Qur'ān until he completed it. He then bowed, sat, recited tashahhud, and made salām in one unit of prayer, with no addition. As he got up to leave, I said, "Amīr al-Mu'minīn, you only prayed one rakʿah." "It was my witr," he explained.[339]

[338] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 76; *Tārīkh Dimashq*, vol. 39 pg. 234.
[339] *Al-Sunan al-Kubrā*, chapter on witr with one rakʿah, vol. 3 pg. 25, Ḥadīth: 5461.

Muḥammad ibn Sīrīn reports:

لما أطافوه بعثمان يريدون قتله قالت امرأته: إن تقتلوه أو تدعوه فقد كان يحيي الليلة بركعة يقرأ فيها القرآن.

> When they surrounded ʿUthmān with the intention to slay him, his wife yelled, "Whether you kill him or not, he would spend the entire night in a single rakʿah, in which he recited the entire Qur'ān." [340]

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ would not awaken anyone of his family members when he stood for prayer at night. If he found someone awake, he would call him and give him his ablution water. He would also fast every day. He would be scolded for this, "Why do you not awaken one of the servants." He would reply:

لا، الليل لهم يستريحون فيه.

No. The night is for them to rest. [341]

Abū Nuʿaym reports through his chain from Zubayr ibn ʿAbd Allāh from his grandmother, who was called Zuhaymah or Ruhaymah. She says:

كان عثمان يصوم الدهر ويقوم الليل إلا هجعة من أوله.

> ʿUthmān would fast daily and stand in prayer at night except for a nap he would take in the first portion of the night. [342]

Ḥasan reports that Amīr al-Mu'minīn Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ announced:

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[340] *Tārīkh Dimashq*, vol. 39 pg. 235.
[341] *Tārīkh Dimashq*, vol. 39 pg. 236; *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 241.
[342] *Ḥilyat al-Awliyā'*, vol. 1 pg. 56; *Muṣannaf Ibn Abī Shaybah*, vol. 2 pg. 73, Ḥadīth: 6611.

لو أن قلوبنا طهرت ما شبعنا من كلام ربنا، وإني لأكره أن يأتي علي يوم لا أنظر في المصحف، وما مات عثمان حتى خرق مصحفه من كثرة ما كان يديم النظر فيها.

"Had our hearts been pure, we would never get satiated with the Speech of our Rabb. I certainly dislike a day passing by me in which I had not looked in the muṣḥaf."

ʿUthmān never passed away until his muṣḥaf tore due to his continuous paging through it. (343)

Ḥasan reports:

لما كان من بعض هيج الناس ما كان جعل رجل يسأل عن أفاضل أصحاب رسول الله صلى الله عليه وسلم فجعل لا يسأل أحدا إلا دله على سعد بن مالك قال: أخبرني عن عثمان قال كنا إذ نحن جميع مع رسول الله صلى الله عليه وسلم كان أحسننا وضوءا وأطولنا صلاة وأعظمنا نفقة في سبيل الله.

After some of the turmoil gripped the people, individuals would begin enquiring about the eminent Companions of Rasūlullāh ﷺ. Whoever they would ask, he would point out Saʿd ibn Mālik. He asked, "Tell me about ʿUthmān."

Saʿd replied, "When we were all with Rasūlullāh ﷺ, ʿUthmān would perform the most perfect wuḍū', the lengthiest ṣalāh, and would spend most generously in the path of Allah from us all." (344)

Sayyidunā ʿUthmān رضي الله عنه was from the devout worshippers and sincere fearful bondsmen. He would pray his farḍ as if he was to meet

(343) *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 241.
(344) *Tārīkh Dimashq*, vol. 39 pg. 239.

his Rabb سُبْحَانَهُوَتَعَالَىٰ directly thereafter. He would fast and pray until Allah سُبْحَانَهُوَتَعَالَىٰ honoured him with martyrdom while he was fasting and reciting the glorious Qur'ān. Just as he was sincere to his worship during his lifetime, worship remained loyal to him up until his demise and it was the last thing that separated from him in the world, although it will join him in the Hereafter. He was martyred while in a state of fasting and reciting the Qur'ān. May Allah سُبْحَانَهُوَتَعَالَىٰ be pleased with him and make him blissful.

Knowledge

Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ was recognised for his wealth, affluence, modesty, as well as his knowledge and understanding. He is one of the distinguished scholars of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ. They would regard Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ to be the best versed of all in regards the rituals of ḥajj, followed by Sayyidunā Ibn ʿUmar رَضِيَٱللَّهُعَنْهُمَا.[345]

Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ is also renowned for his knowledge of inheritance. Ibn Shihāb al-Zuhrī remarks:

لو هلك عثمان وزيد بن ثابت في بعض الزمان لهلك علم الفرائض، لقد أتى على الناس زمان وما يعلمها غيرهما.

> Had ʿUthmān and Zayd ibn Thābit passed away at some point, the knowledge of inheritance would have been lost. A time had come upon the people, when no one besides them knew this science.[346]

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[345] *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 430, Ḥadīth: 15676; *Tārīkh Dimashq*, vol. 31 pg. 161.

[346] *Sunan al-Dārimī*, book on inheritance, chapter on teaching inheritance, vol. 2 pg. 441, Ḥadīth: 2852. Ḥusayn Salīm Asad said, "Its isnād is ṣaḥīḥ and it is the statement of al-Zuhrī."

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is also from those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who issued many verdicts, like Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. The only sad part is that the former did not have students who were recognised and who transmitted his verdicts unlike the latter.[347]

Humility

Humility in a nutshell is the opposite of arrogance, accepting the truth from whoever speaks it, lowering your shoulder, dealing leniently, and the self not feeling that it has virtue over others.

The nature of humility makes the one who possesses it a shining star in the horizon. The more humbleness increases, the higher he rises in rank and his status increases. People begin flocking to him, loving his dealings, enjoying his company, yearning to meet him, feeling comfortable with his words, and absorbed in serving him.

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ was a humble man, who never allowed pride to enter his heart, despite the abundance of wealth and comfortable life Allah سُبْحَانَهُ وَتَعَالَىٰ had blessed him with. The more his wealth increased, the more his humility and meekness intensified. This was the aspect that made people associate with him and mingle with him without fear or fright.

It is reported that Ḥasan said:

رأيت عثمان نائما في المسجد ورداؤه تحت رأسه فيجئ الرجل فيجلس إليه ويجئ الرجل فيجلس إليه كأنه أحدهم.

> I saw ʿUthmān sleeping in the Masjid with his shawl under his head. People would come to him, one after the other, and he would sit with them, as if he was one of them.[348]

[347] Ibn al-Qayyim: *Aʿlām al-Mūqiʿīn*, vol. 1 pg. 20.
[348] *Tārīkh al-Islām*, vol. 3 pg. 476.

Aḥmad narrates in *al-Musnad* through his chain from Ḥasan ibn Abī al-Ḥasan:

دخلت المسجد فإذا أنا بعثمان بن عفان متكئ على ردائه فأتاه سقاآن يختصمان إليه فقضى بينهما.

I entered the Masjid and saw ʿUthmān ibn ʿAffān leaning on his shawl. Two water carriers brought a case to him and he passed judgement between them. [(349)]

This is the finest proof of the man's humbleness. It was this simplicity which made everyone fond of him and they would rush to him to get their needs fulfilled. They were comfortable in his company without sensing any apparent division between him and them.

Modesty

Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ was extremely bashful. His modesty had reached this level that it is safe for us to declare that the most outstanding quality and the most brilliant feature of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, which he may be identified by, is modesty. It is the key to his personality. Whenever modesty is spoke of, Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ is remembered.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

"أرحم أمتي بأمتي أبو بكر، وأشدهم في أمر الله عمر، وأصدقهم حياء عثمان بن عفان، وأعلمهم بالحلال والحرام معاذ بن جبل، وأفرضهم زيد بن ثابت، وأقرؤهم أبي بن كعب، ولكل أمة أمين، وأمين هذه الأمة أبو عبيدة بن الجراح".

The most merciful from my ummah upon my ummah is Abū Bakr. The most firm of them in [establishing] the dīn of Allah is

[(349)] *Musnad Aḥmad*, Musnad ʿUthmān ibn ʿAffān, vol. 1 pg. 73, Ḥadīth: 537.

ʿUmar. The most sincere of them in modesty is ʿUthmān. The most proficient in judicial matters is ʿAlī ibn Abī Ṭālib. The best reciter of the Book of Allah is Ubay ibn Kaʿb. The most knowledgeable of them of permissible and impermissible is Muʿādh ibn Jabal. The expert of inheritance is Zayd ibn Thābit. Hearken! Indeed, every ummah has a trustworthy individual and the trustworthy individual of my ummah is Abū ʿUbaydah ibn al-Jarrāḥ.[350]

Just look at how Rasūlullāh ﷺ described Sayyidunā ʿUthmān رضي الله عنه. He did not just say that he is modest. Rather, he affirmed that he is the most sincere of the entire ummah in modesty.

This bashfulness, along with other qualities, earned Sayyidunā ʿUthmān رضي الله عنه dignity among the Companions of Rasūlullāh ﷺ. And owing to it, Rasūlullāh ﷺ placed him on a befitting pedestal.

Muslims narrates in his *Ṣaḥīḥ* from Abū Salamah ibn ʿAbd al-Raḥmān that Sayyidah ʿĀ'ishah رضي الله عنها recalls:

كان رسول الله صلى الله عليه وسلم مضطجعا في بيتي، كاشفا عن فخذيه. أو ساقيه. فاستأذن أبو بكر فأذن له. وهو على تلك الحال. فتحدث. ثم استأذن عمر فأذن له. وهو كذلك.

[350] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of Muʿādh ibn Jabal, Zayd ibn Thābit, and Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 3790. Al-Albānī classified it ṣaḥīḥ. *Sunan Ibn Mājah*, chapter on the merits of Khabbāb, Ḥadīth: 154, al-Albānī classified it ṣaḥīḥ. *Al-Mustadrak*, book on recognizing the Ṣaḥābah, chapter on the merits of Zayd ibn Thābit, Ḥadīth: 5784. Al-Ḥākim said, "This isnād is ṣaḥīḥ and meets the standards of al-Bukhārī and Muslim who have not documented it with this starting." Al-Dhahabī concurs in *al-Talkhīṣ*, "According to the standards of al-Bukhārī and Muslim." *Ṣaḥīḥ Ibn Ḥibbān*, book on his speaking on the virtues of the Ṣaḥābah, mention of the fact that Muʿādh ibn Jabal was one of the most knowledgeable of the Ṣaḥābah in permissible and impermissible, Ḥadīth: 7131. Shuʿayb al-Arnā'ūṭ said, "His isnād is ṣaḥīḥ according to the standard of al-Bukhārī."

فتحدث. ثم استأذن عثمان. فجلس رسول الله صلى الله عليه وسلم. وسوى ثيابه – قال محمد: ولا أقول ذلك في يوم واحد – فدخل فتحدث. فلما خرج قالت عائشة: دخل أبو بكر فلم تهتش له. ولم تباله. ثم دخل عمر فلم تهتش له ولم تباله. ثم دخل عثمان فجلست وسويت ثيابك! فقال "ألا أستحي من رجل تستحي منه الملائكة".

Rasūlullāh ﷺ was lying down in my house, with his thighs or shins exposed. Abū Bakr sought permission to enter. Rasūlullāh ﷺ allowed him in, in the condition he was. He spoke. Thereafter ʿUmar sought permission to enter. Rasūlullāh ﷺ allowed him in in the same condition. He spoke. ʿUthmān then sought permission to enter. Rasūlullāh ﷺ sat up and neatened his clothes. (Muḥammad ibn Abī Ḥarmalah clarifies: I do not say that all of this happened in one day.) ʿUthmān entered and spoke. After he left, ʿĀ'ishah asked, "Abū Bakr entered but you did not receive him specially or show extra consideration to him. Then ʿUmar entered and you did not receive him specially or show extra consideration to him. But when ʿUthmān entered, you sat up and neatened your clothes?"

Rasūlullāh ﷺ remarked, "Should I not show modesty to a man before whom the angels are also modest."[351]

Sayyidunā ʿUthmān رضي الله عنه being distinctive with modesty, the most sincere in bashfulness, and the angels showing shyness before him is his speciality. This is what authentic aḥādīth have highlighted.[352]

[351] *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUthmān, vol. 4 pg. 1866, Ḥadīth: 2401.
[352] Muḥammad Amḥazūn: *Taḥqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 373.

Generosity and Benevolence

Allah سُبْحَانَهُوَتَعَالَىٰ had blessed Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ with a pure generous benevolent soul. He never allowed greed to touch his heart. He was designed with generosity, charity, open heartedness, and munificence. This quality was natural. Allah سُبْحَانَهُوَتَعَالَىٰ created him with it. He did not have to force or compel himself. Some examples of it are as follows:

Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ was owed 50 000 by Sayyidunā Ṭalḥah رَضِيَٱللَّهُعَنْهُ. One day, Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ left to the Masjid. Sayyidunā Ṭalḥah رَضِيَٱللَّهُعَنْهُ met him and said, "Your money is ready, so kindly collect it." ʿUthmān رَضِيَٱللَّهُعَنْهُ said:

هو لك يا أبا محمد معونة لك على مروءتك.

> Keep it, O Abū Muḥammad. It will assist you in your generosity.[353]

Muḥammad ibn Hilāl al-Madīnī reports from his father from his grandmother:

أنها كانت تدخل على عثمان بن عفان ففقدها يوما فقال لأهله ما لي لا أرى فلانة فقالت امرأته يا أمير المؤمنين ولدت الليلة غلاما قالت فأرسل إلي بخمسين درهما وشقيقة سنبلانية ثم قال هذا عطاء ابنك وهذه كسوته فإذا مرت به سنة رفعناه إلى مائة.

> She would visit ʿUthmān ibn ʿAffān. One day, he never saw her so he asked his wife, "Why did I not see so and so?"
>
> His wife explained, "O Amīr al-Mu'minīn, she gave birth to a baby boy last night."

[353] *Tārīkh al-Ṭabarī*, vol. 3 pg. 433; *al-Kāmil*, vol. 3 pg. 184.

She explains, “He sent me 50 silver coins and a long piece of garment with the message, ‘This is a gift for your son and this is his garment. After a year, we will increase it to 100.’”[354]

Ibn Saʿīd ibn Yarbūʿ ibn ʿAnkathah al-Makhzūmī says:

انطلقت وأنا غلام في الظهيرة ومعي طير أرسله من المسجد يبنى، فإذا شيخ جميل حسن الوجه نائم، تحت رأسه لبنة أوبعض لبنة، فقمت أنظر إليه أتعجب من جماله! ففتح عينيه فقال: من أنت يا غلام؟ فأخبرته، فنادى غلاماً نائماً قريباً منه فلم يجبه، فقال لي: ادعه، فدعوته فأمره بشيء، وقال لي: اقعد، قال: فذهب الغلام فجاء بحلة وجاء بألف درهم، فنزع ثوبي وألبسني الحلة، وجعل الألف درهم فيها، فرجعت إلى أبي فأخبرته فقال: يا بني، من فعل هذا بك؟ فقلت: لا أدري، إلا أنه رجل في المسجد نائم، لم أر قط أحسن منه! قال: ذلك أمير المؤمنين عثمان بن عفان.

When I was young, I walked at midday one day. I had a bird with me which I was to set free at the Masjid being built. On reaching the Masjid, I observed a handsome elderly man, with an extremely handsome face, sleeping with a brick or piece of a brick under his head. I stood and looked at him, astonished at his handsomeness. He opened his eyes and asked, “Who are you, young lad?” I told him. He called a young boy who was sleeping near him, but the boy did not respond. So he told me to call the boy and I complied. He instructed the boy to do something and told me to have a seat. The boy went and brought a garment as well as 1000 silver coins. The old man took off my garment and put the new garment on me, after which he placed the 1000 silver coins in my pocket. I returned to my father and told him what had happened.

[354] *Tārīkh Dimashq*, vol. 25 pg. 104.

My father asked me, "O son, who gave you this?"

"I do not know," I replied, "A man who was sleeping in the masjid, more handsome than him I have never seen."

My father said, "That is Amīr al-Mu'minīn ʿUthmān ibn ʿAffān."[355]

After citing these examples, it is necessary to enquire: Is it correct to criticise the dīn of a man who had reached this level of generosity, munificence, and love for others? Is it possible for him to be suspected in any situation of having greed for the world and giving preference to his family's and kinsmen's needs over the benefit of the dīn and ummah? We leave the answer to the reader.

ʿUthmān subjected to Trials and Tribulations

The Almighty سُبْحَانَهُوَتَعَالَى had favoured Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ with abundant sustenance and prosperity, which he utilised in the service of Islam and the Muslims. He spent generously in the path of Allah سُبْحَانَهُوَتَعَالَى and Allah سُبْحَانَهُوَتَعَالَى removed through him many difficulties, trials, and tribulations which had afflicted the Muslims. It is not known about Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ his entire life of him being hesitant or stingy with his wealth for Islam and the Muslims. Examples will elucidate upon the claim.

Devoting his Caravan to the Muslims

In the reign and khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنْهُ, a financial crisis gripped the lands and servants. Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا relates to us one of the happenings of this crisis saying:

[355] *Tārīkh Dimashq*, vol. 39 pg. 229; *al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 240.

قحط المطر على عهد أبي بكر الصديق رضي الله عنه ، فاجتمع الناس إلى أبي بكر رضي الله عنه ، فقالوا: السماء لم تمطر ، والأرض لم تنبت ، والناس في شدة شديدة ، فقال أبو بكر الصديق: انصرفوا واصبروا فإنكم لا تمسون حتى يفرج الله عز وجل عنكم ، فما لبثنا إلا قليلا أن جاء أجراء عثمان بن عفان رضي الله عنه من الشام ، فجاءته مائة راحلة برا ، أو قال: طعاما ، فاجتمع الناس إلى باب عثمان رضي الله عنه ، فقرعوا عليه الباب ، فخرج إليهم عثمان رضي الله عنه في ملأ من الناس ، فقال: ما تشاءون؟ قالوا: الزمان قد قحط ، السماء لا تمطر ، والأرض لا تنبت ، والناس في شدة شديدة ، وقد بلغنا أن عندك طعاما فبعناه حتى توسع على فقراء المسلمين قال عثمان: حبا وكرامة ، ادخلوا فاشتروا ، فدخل التجار فإذا الطعام موضوع في دار عثمان رضي الله عنه ، فقال: يا معاشر التجار ، تربحوني على شرائي من الشام؟ قالوا: للعشرة اثنا عشر ، فقال عثمان رضي الله عنه: قد زادوني ، قالوا: للعشرة أربعة عشر ، فقال عثمان: قد زادوني ، قالوا: للعشرة خمسة عشر قال عثمان: قد زادوني قال التجار: يا أبا عمرو؛ ما بقى في المدينة تجار غيرنا ، فمن ذا الذي زادك؟ فقال: زادني الله عز وجل بكل درهم عشرة ، أعندكم زيادة؟ فقالوا: اللهم لا قال: فإني أشهد الله أني قد جعلت هذا الطعام صدقة على فقراء المسلمين.

There was a drought during the era of Abū Bakr al-Ṣiddīq so the people gathered by Abū Bakr and submitted, “No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly.”

Abū Bakr al-Ṣiddīq said, “Go back and observe patience, for before evening, Allah the Generous will make an opening for you.”

Not after long, the employees of ʿUthmān arrived from Shām with 100 camels of wheat—or food. Subsequently, the traders

gathered by ʿUthmān's door and knocked at the door. ʿUthmān came out to the group of them and enquired, "What do you want?"

They explained, "Drought has gripped the people. No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly. We have received information that you have some food. So sell it to us so that we may enrich the needy Muslims."

ʿUthmān said, "By all means, enter with love and honour, and buy."

The traders thus entered. The food was packed in ʿUthmān's house. He asked, "Gathering of traders, how much profit will you give me on my merchandise from Shām?"

They said, "12 for every 10."

ʿUthmān said, "I can obtain more profit."

The traders re-joined, "14 for every 10."

ʿUthmān said, "Indeed, they offered me more."

They said, "Okay, 15 for every 10."

ʿUthmān said, "Indeed, they offered me more."

They submitted, "O Abū ʿAmr, there are no traders in Madīnah besides us. So who offered you more?"

"Allah—The Mighty and Majestic—did," he countered, "10 for every dirham. Do you have more to offer?"

They submitted, "No, by Allah."

He announced, "I make Allah witness that I have given this food as charity to the needy Muslims." [356]

Preparing the Army of Distress

The Battle of Difficulty was the Battle of Tabūk, and the Army of Distress is the army that advanced to this battle. This is deduced from Allah's سُبْحَانَهُ وَتَعَالَىٰ statement:

﴿ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ﴾

Who followed him in the hour of difficulty. [357]

It was captioned such since it was at a time of extreme heat, famine of the land, the distance was extensive, and the enemy massive. [358]

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invited and encouraged the Muslims to advance and commanded them to give charity to mobilise the army. Accordingly, people presented donations openheartedly.

The first to bring his donation was Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. He brought all of his wealth which amounted to 4000 silver coins. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him: "What have you left for your family?" He answered: "I left Allah and His Messenger for them."

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ brought half of his wealth. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "Have you left anything for your family?" He replied, "The other half." Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ brought 100 ūqiyah. [359]

With regards to Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, he prepared 10 000 warriors. He spent on them 10 000 gold coins. In addition to this, he

[356] Muḥammad ibn Yaḥyā al-Māliqī: *al-Tamhīd wa al-Bayān*, pg. 239.
[357] Sūrah al-Tawbah: 117.
[358] *ʿUmdat al-Qārī*, vol. 16 pg. 202.
[359] *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

gave 900 camels and 100 horses with provisions and all accessories to the extent that he gave items to tie the water skins.[360]

ʿAbd al-Raḥmān ibn Samurah relates:

جاء عثمان إلى النبي صلى الله عليه وسلم بألف دينار حين جهز جيش العسرة فنثرها في حجره.

قال عبد الرحمن: فرأيت النبي صلى الله عليه وسلم يقلبها في حجره ويقول: «ما ضر عثمان ما عمل بعد اليوم مرتين».

ʿUthmān came to the Nabī ﷺ with 1000 gold coins when the latter was mobilising the Army of Distress and scattered them in his lap.

ʿAbd al-Raḥmān continues: I saw the Nabī ﷺ turning them in his lap and declaring: "No action of ʿUthmān's after today will harm him." He repeated this twice.[361]

Another narration states that Sayyidunā ʿUthmān رضي الله عنه brought 10,000 gold coins to Rasūlullāh ﷺ which were placed in front of him. Rasūlullāh ﷺ began turning them with his hands upside down and pronouncing:

غفر الله لك يا عثمان ما أسررت وما أعلنت وما كان منك وما هو كائن إلى يوم القيامة، ما يبالي ما عمل بعدها.

O ʿUthmān! May Allah forgive you, for your blunder in secret, your slipup in public, whatever sin you committed, whatever sin

[360] *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

[361] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿUthmān, vol. 5 pg. 626, Ḥadīth: 3701. Abū ʿĪsā, "This ḥadīth is ḥasan gharīb from this chain." Shaykh al-Albānī adds a footnote to this saying, "Ḥasan." *Al-Mustadrak*, book on recognising the Ṣaḥābah, chapter on the virtues of Amīr al-Mu'minīn Dhū al-Nūrayn, Ḥadīth: 4553. Al-Ḥākim comments, "This ḥadīth has a ṣaḥīḥ isnād but they have not documented it." Al-Dhahabī concurs in *al-Talkhīṣ*.

you will commit till the Day of Qiyāmah. He does not worry of what he does after this. [i.e. he is forgiven no matter what.] [362]

Imām Aḥmad and al-Nasa'ī report from Aḥnaf ibn Qays who says:

سمعت عثمان رضي الله عنه، يقول لسعد بن أبي وقاص ، وعلي ، والزبير ، وطلحة رضي الله عنهم: أنشدكم بالله هل تعلمون أن النبي صلى الله عليه وسلم قال: من جهز جيش العسرة غفر الله له، فجهزتهم حتى ما يفقدون خطاما ولا عقالا؟ قالوا: اللهم نعم، قال: اللهم اشهد، اللهم اشهد، اللهم اشهد، ثم انصرف.

I heard ʿUthmān enquiring from Saʿd ibn Abī Waqqāṣ, ʿAlī, Zubayr, and Ṭalḥah: "I entreat you on Allah's oath, do you remember that Rasūlullāh ﷺ affirmed, 'Whoever equips the Army of Distress is forgiven.' I equipped them to the extent that they were not short of a halter or cord."

They replied, "Yes, by Allah."

ʿUthmān implored, "O Allah be witness! O Allah be witness! O Allah be witness!" He then left. [363]

Ibn Isḥāq says:

أنفق عثمان رضي الله عنه في ذلك الجيش نفقة عظيمة لم ينفق أحد مثلها.

[362] *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

[363] *Musnad Aḥmad*, Musnad ʿUthmān, vol. 1 pg. 70, Ḥadīth: 511. Shuʿayb al-Arnā'ūṭ adds a footnote with the words, "*Ṣaḥīḥ li ghayrihī* (authentic with corroboratory narrations). This isnād is ḍaʿīf." *Al- Sunan al-Kubrā*, book on livening barren land, chapter on taking Masjid and watering places, vol. 6 pg. 167, Ḥadīth: 11715.

ʿUthmān رَضِيَ اللَّهُ عَنْهُ spent a considerable amount of wealth in this army, which no one matched.[364]

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had announced:

من جهز جيش العسرة فله الجنة.

Whoever equips the army of distress is guaranteed Jannah.[365]

It is said:

عثمان بن عفان وعبدالرحمن بن عوف رضي الله عنهما كانا خزنتين من خزائن الله في الأرض ينفقان في طاعة الله تعالى.

ʿUthmān ibn ʿAffān and ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُمَا were two treasures from the treasures of Allah on earth. They spent liberally in the obedience of Allah سُبْحَانَهُ وَتَعَالَى.[366]

Digging the Well of Rūmah

Among the magnificent actions and benevolent accomplishments of Sayyidunā Dhū al-Nūrayn ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ for Islam and the Muslims is his purchasing the well of Rūmah from its Jewish owner and gifting it to the Muslims, thus becoming the purport of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ glad tidings:

من حفر بئر رومة فله الجنة.

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[364] *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100; Ibn Hishām: *al-Sīrah al-Nabawiyyah*, vol. 4 pg. 945; Ibn Kathīr: *al-Sīrah al-Nabawiyyah*, vol. 4 pg. 6; *Subul al-Hudā wa al-Rashād*, vol. 5 pg. 435.

[365] *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on someone giving a land or well as an endowment, Ḥadīth: 2626; and in book on Ṣaḥābah, chapter on the virtues of ʿUthmān ibn ʿAffān.

[366] *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

The one who digs the well of Rūmah is guaranteed Jannah. [367]

The meaning of him digging the well of Rūmah, is that he purchased it, expanded it, and built a wall around the mouth of the well. Thus, the digging was attributed to him. [368]

This well belonged to a Jew who would sell the water to the Muslims, a water skin in lieu of a silver coin. Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ purchased it and endowed it to the Muslims with the condition that he may drink from it along with other Muslims.

Ibn Baṭṭāl says:

بئر رومة كانت ليهودي، وكان يقفل عليها بقفل ويغيب فيأتي المسلمون ليشربوا منها فلا يجدونه حاضرا فيرجعون بغير ماء، فشكا المسلمون ذلك، فقال، صلى الله عليه وسلم: من يشتريها ويمنحها للمسلمين ويكون نصيبه فيها كنصيب أحدهم فله الجنة؟ فاشتراها عثمان. وهي بئر معروفة بمدينة النبي، عليه الصلاة والسلام، اشتراها عثمان بخمسة وثلاثين ألف درهم فوقفها.

The well of Rūmah belonged to a Jew. He would lock it up and disappear. The Muslims would come to drink from it, only to find him absent, and return with no water. The Muslims complained of this. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Whoever purchases it and gifts it to the Muslims, with his share equal to the share of any other person, is promised Jannah." ʿUthmān purchased it. It is a well-known well in the city of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which ʿUthmān purchased for 35 000 silver coins and donated it as an endowment. [369]

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[367] *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on someone giving a land or well as an endowment, Ḥadīth: 2626.
[368] Research of Mustafa Dayb al-Baghā on *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 1021.
[369] *ʿUmdat al-Qārī*, vol. 12 pg. 190.

It appears in *al-Iṣābah*:

وبئر رومة هي التي روي فيها قول النبي صلى الله عليه وسلم: نعم القليب قليب المزني، وهي التي اشتراها عثمان بن عفان فتصدق بها.

The well of Rūmah is referred to in the statement of the Nabī ﷺ, "What a pleasant well is the well of al-Muzanī." It was purchased and subsequently donated by ʿUthmān ibn ʿAffān. [370]

Abū Salamah, Bishr ibn Bashīr al-Aslamī reports from his father:

لما قدم المهاجرون المدينة استنكروا الماء، وكانت لرجل من بني غفار عين يقال لها رومة، وكان يبيع منها القربة بمد فقال له رسول الله صلى الله عليه وسلم: «بعنيها بعين في الجنة» ، فقال: يا رسول الله ليس لي، ولا لعيالي غيرها، لا أستطيع ذلك، فبلغ ذلك عثمان رضي الله عنه فاشتراها بخمسة وثلاثين ألف درهم، ثم أتى النبي صلى الله عليه وسلم فقال: يا رسول الله أتجعل لي مثل الذي جعلته له عينا في الجنة إن اشتريتها؟ قال: «نعم» ، قال: قد اشتريتها، وجعلتها للمسلمين.

When the Muhājirīn arrived in Madīnah, they did not approve of the water. A man from the Banū Ghifār had a spring called Rūmah. He would sell a water skin full of water in lieu of a mudd of grain. Rasūlullāh ﷺ said to him, "Sell it to me for a spring in Jannah."

The man submitted, "O Messenger of Allah, me and my family do not have anything besides it. Hence, I am unable to meet your offer."

News of this deal reached ʿUthmān رضي الله عنه so he bought it for 35000 dirhams. He then resorted to the presence of Rasūlullāh

[370] *Al-Iṣābah*, vol. 2 pg. 449.

ﷺ and said, “O Messenger of Allah, will you make the same deal with me like the one you made with him, a spring in Jannah if I buy it?”

Rasūlullāh ﷺ replied in the affirmative.

ʿUthmān stated, “I bought it and gave it to the Muslims.” [371]

Al-Bukhārī reports through his chain from Abū ʿAbd al-Raḥmān:

إن عثمان رضي الله عنه حيث حوصر أشرف عليهم وقال: أنشدكم – ولا أنشد إلا أصحاب النبي صلى الله عليه وسلم ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال: "من حفر رومة فله الجنة"، فحفرتها، ألستم تعلمون أنه قال: "من جهز جيش العسرة فله الجنة" فجهزتهم، قال: فصدقوه بما قال.

While ʿUthmān رضي الله عنه was besieged, he came out and stood above the people and shouted, “I entreat you in Allah’s oath, and I only entreat the Companions of the Nabī ﷺ! Are you not aware that Rasūlullāh ﷺ announced, ‘Whoever digs Rūmah will have Jannah.’ and I dug it. Are you not aware that he announced, ‘Whoever equips the Army of Distress, Jannah is his.’ and I equipped it.

The narrator says: They attested to what ʿUthmān said. [372]

It is apparent that the narrations differ as to who the owner of the well of Rūmah was prior to Sayyidunā ʿUthmān رضي الله عنه. Either it was the Jew or a man from the Banū Ghifār. Nonetheless, whether it was the former or the latter, the object is one, i.e. Sayyidunā ʿUthmān

[371] *Al-Muʿjam al-Kabīr*, chapter on the name Bushayr, Bushayr al-Aslamī, vol. 2 pg. 41, Ḥadīth: 1227.
[372] *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on someone giving a land or well as an endowment, Ḥadīth: 2626.

رَضِيَ اللَّهُ عَنْهُ purchased this well and donated it to the Muslims. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him.

Expansion of the Masjid of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

One of the great merits which Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ obtained and one of his grand accomplishments is the expansion of the Masjid of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when it became constrained for the Muslims.

This is what Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ recalled when he was besieged in his home. He said to them in a lengthy narration:

أنشدكم بالله والإسلام، هل تعلمون أن المسجد ضاق بأهله، فقال رسول الله صلى الله عليه وسلم: "من يشتري بقعة آل فلان فيزيدها في المسجد بخير له منها في الجنة؟ "، فاشتريتها من صلب مالي، فأنتم اليوم تمنعوني أن أصلي فيها ركعتين؟ قالوا: اللهم نعم.

"I entreat you by Allah and Islam! Do you know that the Masjid was constrained for the congregants so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pronounced, 'Who will purchase the land of so and so family and add it to the Masjid in lieu of something far greater in Jannah.' I bought it from the cream of my wealth. And today you prevent me from praying two rakʿāt therein."

They confirmed, "Yes, by Allah." [373]

It appears in *Tārīkh Dimashq* from Ṣaʿṣaʿah ibn Muʿāwiyah al-Tamīmī:

أرسل عثمان وهو محصور إلى علي وطلحة والزبير وأقوام من الصحابة فقال: احضروا غدا فكونوا حيث تسمعون ما أقول بهذه الخارجة، ففعلوا وأشرف عليهم فقال: أنشد الله من سمع

[373] *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ʿUthmān, vol. 5 pg. 627, Ḥadīth: 3703. Al-Albānī classified it ḥasan. *Sunan al-Nasa'ī*, book on Masājid, chapter on waqf of Masājid, vol. 6 pg. 235, Ḥadīth: 3608.

النبي صلى الله عليه وسلم يقول: من يشتري هذا المربد ويزيده في مسجدنا وله الجنة، وأجره في الدنيا ما بقي درجات له، فاشتريته بعشرين ألفا وزدته في المسجد، قالوا: اللهم نعم.

ʿUthmān summoned ʿAlī, Ṭalḥah, Zubayr, and a group of Ṣaḥābah while he was besieged with the message, "Be present tomorrow and be at a place outside, from where you can hear what I say." They complied.

He stood above them and announced, "I entreat by Allah, who heard the Nabī ﷺ saying, 'Who will purchase this stable and add it to our Masjid, for Jannah. His reward in the world, as long as he lives, will increase his ranks.' I bought it for 20 000 and added it to the Masjid."

They all answered, "By Allah, yes [we heard]." [374]

Bayʿat al-Riḍwān took place due to ʿUthmān

The Nabī ﷺ despatched Sayyidunā ʿUthmān رضي الله عنه to negotiate with the people of Makkah to allow him and the believers to enter the Sacred House. The rumour spread that the Quraysh disbelievers had killed Sayyidunā ʿUthmān رضي الله عنه. This resulted in *Bayʿat al-Riḍwān* taking place. It is called *Bayʿat al-Riḍwān* (the Pledge of Pleasure) since Allah سبحانه وتعالى was pleased with those who pledged allegiance. It is also called *Bayʿat al-Shajarah* (the Pledge of the Tree) since it took place under a lotus tree. [375]

The reason for this Bayʿah as commonly known is that Rasūlullāh ﷺ gathered his Companions and set off with them towards Makkah to perform ʿUmrah. When they reached Ḥudaybiyyah, the following transpired:

[374] *Tārīkh Dimashq*, vol. 39 pg. 332 – 333.
[375] *Al-Bidāyah wa Al-Nihāyah*, vol. 4 pg. 191.

Ibn Isḥāq reports from Sayyidunā ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا:

إن قريشا كانوا بعثوا أربعين رجلا منهم أو خمسين، وأمروهم أن يطيفوا بعسكر رسول الله صلى الله عليه وسلم؛ ليصيبوا لهم من أصحابه أحدا، فأخذوا أخذا، فأتي بهم رسول الله صلى الله عليه وسلم، فعفا عنهم وخلى سبيلهم، وقد كانوا رموا في عسكر رسول الله صلى الله عليه وسلم بالحجارة والنبل، ثم دعا عمر بن الخطاب ليبعثه إلى مكة، فيبلغ عنه أشراف قريش ما جاء له، فقال: يا رسول الله، إني أخاف قريشا على نفسي، وليس بمكة من بني عدي بن كعب أحد يمنعني، وقد عرفت قريش عداوتي إياها وغلظتي عليها، ولكني أدلك على رجل أعز بها مني، عثمان بن عفان فدعا رسول الله صلى الله عليه وسلم عثمان بن عفان، فبعثه إلى أبي سفيان وأشراف قريش، يخبرهم أنه لم يأت لحرب، وإنما جاء زائرا لهذا البيت ومعظما لحرمته، فخرج عثمان إلى مكة، فلقيه أبان بن سعيد بن العاص حين دخل مكة، أو قبل أن يدخلها، فحمله بين يديه، ثم أجاره حتى بلغ رسالة رسول الله صلى الله عليه وسلم، فانطلق عثمان حتى أتى أبا سفيان وعظماء قريش، فبلغهم عن رسول الله صلى الله عليه وسلم ما أرسله به، فقالوا لعثمان حين بلغ رسالة رسول الله صلى الله عليه وسلم إليهم: إن شئت أن تطوف بالبيت فطف. قال: ما كنت لأفعل حتى يطوف به رسول الله صلى الله عليه وسلم. واحتبسته قريش عندها، فبلغ رسول الله صلى الله عليه وسلم والمسلمين أن عثمان قد قتل.

قال ابن إسحاق: فحدثني عبد الله بن أبي بكر أن رسول الله صلى الله عليه وسلم قال حين بلغه أن عثمان قد قتل: «لا نبرح حتى نناجز القوم». ودعا رسول الله صلى الله عليه وسلم إلى البيعة، فكانت بيعة الرضوان تحت الشجرة، فكان الناس يقولون: بايعهم رسول الله صلى الله عليه وسلم على الموت. وكان جابر بن عبد الله يقول: إن رسول الله صلى الله عليه وسلم لم يبايعنا

على الموت، ولكن بايعنا على ألا نفر. فبايع رسول الله صلى الله عليه وسلم الناس، ولم يتخلف عنه أحد من المسلمين حضرها، إلا الجد بن قيس، أخو بني سلمة.

The Quraysh had sent 40 or 50 of their men whom they ordered to surround the army of Rasūlullāh ﷺ and take one of his Ṣaḥābah as captive for them. These men were captured and brought to Rasūlullāh ﷺ. Rasūlullāh ﷺ forgave them and allowed them to leave. They had thrown rocks and shot arrows at the army of Rasūlullāh ﷺ.

Rasūlullāh ﷺ then called ʿUmar ibn al-Khaṭṭāb in order to send him to Makkah to convey on his behalf to the notables of Quraysh the reason of his coming. ʿUmar submitted, "O Messenger of Allah, I fear for myself from the Quraysh. And there is no one from the Banū ʿAdī in Makkah who can protect me. Moreover, the Quraysh are well aware of my enmity for them and sternness towards them. Nevertheless, I will point out a man who is more honoured than me in Makkah; ʿUthmān ibn ʿAffān."

Rasūlullāh ﷺ thus called for ʿUthmān bin ʿAffān and sent him to Abū Sufyān and the notables of Quraysh informing them that he did not come to fight and that he only came as a visitor to this House, honouring its sacredness. ʿUthmān left to Makkah. Abān ibn Saʿīd ibn al-ʿĀṣ met him as he entered Makkah or before he entered. He mounted him in front of himself and then gave him amnesty till he delivers the message of Rasūlullāh ﷺ. ʿUthmān walked until he reached Abū Sufyān and the dignities of Quraysh. He then conveyed to them the message Rasūlullāh ﷺ had sent him with.

They said to ʿUthmān after he conveyed Rasūlullāh's ﷺ message, "If you wish to circumambulate the House, then go ahead."

ʿUthmān retorted, "It is not befitting for me to do so until Rasūlullāh ﷺ circumambulate it."

Quraysh then prevented him from returning. Meanwhile, rumours reached Rasūlullāh ﷺ and the Muslims that ʿUthmān had been slain.

Ibn Isḥāq says: ʿAbd Allāh ibn Abī Bakr narrated to me that Rasūlullāh ﷺ announced when the news reached him that ʿUthmān had been martyred, "We will not stop until we fight the enemy."

Rasūlullāh ﷺ then called towards the bayʿah. Thus, Bayʿat al-Riḍwān took place under the tree. People would say, "Rasūlullāh ﷺ took their pledge upon death."

Jābir ibn ʿAbd Allāh would say, "Rasūlullāh ﷺ did not take our allegiance upon death. However, he took our pledge that we will not flee."

Rasūlullāh ﷺ thus took the pledge of allegiance from the people and none of the Muslims who were present there held back, except Jadd ibn Qays, the brother of the Banū Salamah. [376]

Sayyidunā Jābir رضي الله عنه clarifies:

[376] *Al-Bidāyah wa Al-Nihāyah*, vol. 4 pg. 191.

إنما كانت بيعة الرضوان بيعة الشجرة في عثمان بن عفان خاصة، قال رسول الله صلى الله عليه وسلم: إن قتلوه لأنابذنهم قال: فبايعناه، ولم نبايعه على الموت ولكنا بايعناه على أن لا نفر، ونحن ألف وثلاثمائة.

Bayʿat al-Riḍwān was the pledge under the tree regarding ʿUthmān ibn ʿAffān exclusively. Rasūlullāh ﷺ said, "If they killed him, I declare war on them."

Jābir continues, "We pledged to him, not upon death, but rather that we will not flee. We were 1300 in number." (377)

It appears in *Ṣaḥīḥ Muslim* that Sayyidunā Jābir رضي الله عنه recounted:

كنا يوم الحديبية ألفا وأربعمائة، فبايعنا وعمر آخذ بيده تحت شجرة وهي سمرة قال: بايعنا على أن لا نفر، ولم نبايعه على الموت.

We were 1400 on the Day of Ḥudaybiyyah. We pledged to him, while ʿUmar was holding his hand under the tree, a lotus tree. We pledged to him that we will not flee. We did not pledge allegiance upon death. (378)

Al-Ṭabarānī reports via his chain from Sayyidunā Salamah ibn al-Akwaʿ رضي الله عنه:

إن رسول الله صلى الله عليه وسلم بايع لعثمان بن عفان رضي الله عنه بإحدى يديه على الأخرى، وقال: «اللهم إن عثمان في حاجتك وحاجة رسولك».

Certainly, Rasūlullāh ﷺ pledged on behalf of ʿUthmān ibn ʿAffān with one of his hands upon the other, submitting, "O

(377) *Tārīkh Dimashq*, vol. 39 pg. 75.
(378) *Ṣaḥīḥ Muslim*, book on leadership, chapter on the imām taking the pledge from the army when intending to fight being preferred, vol. 3 pg. 1483, Ḥadīth: 1856.

Allah, ʿUthmān is currently executing Your mission and Your Messenger's mission." [379]

The narration of Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ is documented in *Sunan al-Tirmidhī* as follows:

لما أمر رسول الله صلى الله عليه وسلم ببيعة الرضوان، كان عثمان بن عفان رسول رسول الله صلى الله عليه وسلم إلى أهل مكة، قال: فبايع الناس، قال: فقال رسول صلى الله عليه وسلم: "إن عثمان في حاجة الله وحاجة رسوله". فضرب بإحدى يديه على الأخرى، فكانت يد رسول الله صلى الله عليه وسلم لعثمان خيرا من أيديهم لأنفسهم.

At the time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had commanded Bayʿat al-Riḍwān, ʿUthmān ibn ʿAffān was the messenger of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the people of Makkah.

The people pledged. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "'Uthmān is taking care of Allah's mission and His Messenger's mission. He then placed one of his hands on the other [for ʿUthmān]. The hand of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for ʿUthmān was far greater than their hands for themselves. [380]

What greater virtue is there for Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ than this? Bayʿah is taken because of him and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gives the pledge with his noble hand, as his substitute.

ʿUthmān's Compilation of the Glorious Qur'ān

The glorious Qur'ān underwent compilation twice after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The first time was during the reign of the first khalīfah, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, on the suggestion of

[379] *Al-Muʿjam al-Kabīr*, vol. 7 pg. 23, Ḥadīth: 6278.
[380] *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ʿUthmān, vol. 5 pg. 626, Ḥadīth: 3702. Al-Tirmidhī comments, "This ḥadīth is ḥasan ṣaḥīḥ gharīb."

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ when the Qurrā' of the glorious Qur'ān were killed in large numbers in the Battle of Yamāmah. The mission of Sayyidunā Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ compiling the Qur'ān in a muṣḥaf reached completion.[381]

This compilation refers to transcribing the Qur'ān and writing it in a single muṣḥaf, with verses in sequence, sufficing on those verses whose recitation had not been abrogated, substantiating it by tawātur and consensus. The object of this compilation was documentation of the Qur'ān and recording it in word form, in one place in sequence, out of fear of losing any portion of it by the death of the bearers and memorisers of the Qur'ān.[382]

The second compilation took place in the era of Amīr al-Mu'minīn Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. There is no third instance.

With regards to the second compilation of the Qur'ān, which took place in the reign of Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ, Imām al-Bukhārī gives us a history of it in his Ṣaḥīḥ from Ibn Shihāb who in turn reports that Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ had informed him:

أن حذيفة بن اليمان قدم على عثمان، وكان يغازي أهل الشأم في فتح إرمينية وأذربيجان مع أهل العراق، فأفزع حذيفة اختلافهم في القراءة، فقال حذيفة لعثمان: يا أمير المؤمنين، أدرك هذه الأمة قبل أن يختلفوا في الكتاب، اختلاف اليهود والنصارى. فأرسل عثمان إلى حفصة: أن أرسلي إلينا بالصحف ننسخها في المصاحف ثم نردها إليك، فأرسلت بها حفصة إلى عثمان، فأمر زيد بن ثابت، وعبد الله بن الزبير، وسعيد بن العاص، وعبد الرحمن بن الحارث بن هشام، فنسخوها في المصاحف، وقال عثمان للرهط القريشيين الثلاثة: إذا اختلفتم أنتم وزيد بن ثابت

[381] *Ṣaḥīḥ al-Bukhārī*, book on virtues of the Qur'ān, chapter on compilation of the Qur'ān, vol. 4 pg. 1907, Ḥadīth: 4701.
[382] Al-Zarqānī: *Manāhil al-ʿIrfān*, vol. 1 pg. 183.

في شيء من القرآن فاكتبوه بلسان قريش، فإنما نزل بلسانهم، ففعلوا، حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة، وأرسل إلى كل أفق بمصحف مما نسخوا، وأمر بما سواه من القرآن في كل صحيفة أو مصحف أن يحرق.

Ḥudhayfah ibn al-Yamān arrived by ʿUthmān. The people of Shām along with the people of Iraq were fighting to conquer Armenia and Azerbaijan. Their disagreement in the modes of recitation got Ḥudhayfah worried so Ḥudhayfah said to ʿUthmān, "O Amīr al-Mu'minīn. Save this ummah before they differ in the Book as the Jews and Christians differed."

Accordingly, ʿUthmān sent a message to Ḥafṣah, "Kindly send the manuscripts to us, we will transcribe them in perfect copies and then return them to you."

Ḥafṣah sent the manuscripts to ʿUthmān. He instructed Zayd ibn Thābit, ʿAbd Allāh ibn al-Zubayr, Saʿīd ibn al-ʿĀṣ, and ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām to transcribe it in perfect copies. ʿUthmān said to the three Qurashī scribes, "If you and Zayd ibn Thābit differ in anything of the Qur'ān, then write it according to the dialect of the Quraysh since it was revealed in their tongue." They complied until they completed transcribing the manuscripts into perfect copies, after which ʿUthmān returned the manuscripts to Ḥafṣah. ʿUthmān sent one muṣḥaf of what they had copied to every province. He ordered that all Qur'ānic material, whether in fragmentary copies or manuscripts, be burnt. [383]

This is the second compilation in the era of Dhū al-Nūrayn رَضِيَ اللَّهُ عَنْهُ. As mentioned previously, it refers to transcribing what was in the manuscripts compiled in the first round to one complete master

[383] *Ṣaḥīḥ al-Bukhārī*, book on virtues of the Qur'ān, chapter on compilation of the Qur'ān, Ḥadīth: 4702.

muṣḥaf (copy) and copying perfect copies from it to be sent to the Islamic horizons, considering the previous specialities mentioned with sequencing all the chapters and verses. The object of it was to put an end to the fitnah which reared its ugly head among the Muslims who differed in the modes of recitation. It served to unite them, to unify their call, and to protect the Book of Allah from alternation and modification.[384]

Rasūlullāh's ﷺ Testimony of Jannah for ʿUthmān

Sayyidunā ʿUthmān ibn ʿAffān رضي الله عنه was among the devout worshippers, standing reciting the verses of Allah in the hours of night, prostrating, fearful of the Hereafter, hopeful of the mercy of his Rabb. He lit up all his nights with the entire Qur'ān in one rakʿah during the lifetime of Rasūlullāh ﷺ and during his khilāfah. When he assumed leadership, he remained the cream of the elite and the leader of the pious until he was martyred. The Nabī ﷺ gave him glad tidings of Jannah. Rasūlullāh ﷺ passed away while pleased with him.

Due to all these magnificent virtues and others, Sayyidunā ʿUthmān رضي الله عنه was deserving of being among the Ten Promised Jannah and worthy of receiving Rasūlullāh's ﷺ glad tidings of the same.

Muslim reports in his *Ṣaḥīḥ* through his chain from Sayyidunā Abū Mūsā al-Ashʿarī رضي الله عنه:

«بينما رسول الله صلى الله عليه وسلم في حائط من حائط المدينة وهو متكئ يركز بعود معه بين الماء والطين إذا استفتح رجل، فقال: افتح وبشره بالجنة! قال: فإذا أبو بكر، ففتحت له وبشرته

[384] *Manāhil al-ʿIrfān*, vol. 1 pg. 183.

بالجنة. قال: ثم استفتح رجل آخر، فقال: افتح وبشره بالجنة! قال: فذهبت فإذا هو عمر، ففتحت له وبشرته بالجنة، ثم استفتح رجل آخر، قال: فجلس النبي صلى الله عليه وسلم فقال: افتح وبشره بالجنة على بلوى تكون! قال: فذهبت فإذا هو عثمان بن عفان. قال: ففتحت وبشرته بالجنة. قال: وقلت الذي قال، فقال: اللهم صبرا – أو: الله المستعان».

Rasūlullāh ﷺ was reclining in one of the orchards of Madīnah, digging with a stick between the water and earth, when a man sought permission to enter. Rasūlullāh ﷺ said, "Open and give him glad tidings of Jannah." It was Abū Bakr so I opened for him and gave him glad tidings of Jannah.

Thereafter another man sought permission to enter. Rasūlullāh ﷺ said, "Open and give him glad tidings of Jannah." I went and found ʿUmar so I opened for him and gave him glad tidings of Jannah.

Thereafter a third person sought permission to enter. The Nabī ﷺ sat up and said, "Open for him and give him glad tidings of Jannah after a calamity." I went and found ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh ﷺ said. He remarked, "O Allah, patience!" or "Allah is the One from whom help is sought." [385]

Sayyidunā Anas رضي الله عنه narrates:

صعد النبي صلى الله عليه وسلم أحدا ومعه أبوبكر وعمر وعثمان فرجف الجبل، فقال: اثبت أحد فإنما عليك نبي وصديق وشهيدان.

[385] *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 28.

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ʿUmar and ʿUthmān. The mountain began to shake so Rasūlullāh ﷺ said, "Remain firm, Uḥud! Indeed, only a Nabī, Ṣiddīq and two martyrs are upon you." (386)

Al-Tirmidhī reports from Abū ʿAbd al-Raḥmān al-Sulamī who says:

لما حصر عثمان، أشرف عليهم فوق داره، ثم قال: أذكركم بالله هل تعلمون أن حراء حين انتفض قال رسول الله صلى الله عليه وسلم: «اثبت حراء فليس عليك إلا نبي أو صديق أو شهيد» قالوا: نعم. قال: أذكركم بالله هل تعلمون أن رسول الله صلى الله عليه وسلم قال في جيش العسرة: «من ينفق نفقة متقبلة»، والناس مجهدون معسرون فجهزت ذلك الجيش؟ قالوا: نعم. ثم قال أذكركم بالله هل تعلمون أن رومة لم يكن يشرب منها أحد إلا بثمن فابتعتها فجعلتها للغني والفقير وابن السبيل؟ قالوا: اللهم، نعم، وأشياء عددها.

When ʿUthmān was besieged, he gazed at the people from above his house and announced, "I remind you in the name of Allah! Do you know that when Ḥirā' shook, Rasūlullāh ﷺ instructed, 'Remain firm, Ḥirā', for only a Nabī, a Ṣiddīq, or martyr is upon you.'"

They replied in the affirmative.

He proclaimed, "I remind you in the name of Allah! Are you aware that Rasūlullāh ﷺ said regarding the Army of Distress, 'Who will spend an accepted expenditure, when people are hard-pressed and poor.' And I equipped that army."

They replied in the affirmative.

(386) *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on Rasūlullāh's ﷺ statement had I taken a bosom friend, Ḥadīth: 3472.

He then announced, “I remind you in the name of Allah! Are you cognisant of the fact that no one could drink from the well of Rūmah except by paying. I purchased it and donated it for the rich, poor, and wayfarer.”

They replied, “By Allah, yes.”

He listed a few other aspects. [387]

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ who reports:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: “Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. And Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.” [388]

All these transmissions emphatically confirm that Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ is from the inhabitants of Jannah. This is the greatest of his excellences. In fact, it is the highest hope of every Muslim. Jannah is the most precious and coveted that can be hoped for and desired in the world by any bondsman.

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[387] *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ʿUthmān, Ḥadīth: 3699. Al-Tirmidhī comments, “This ḥadīth is ḥasan ṣaḥīḥ gharīb.” Shaykh al-Albānī labels it ṣaḥīḥ.

[388] *Musnad Aḥmad*, Ḥadīth: 1675. Shuʿayb comments, “Its isnād is strong according to the standards of Muslim.” *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747. Al-Albānī classified it ṣaḥīḥ. Al-Nasa’ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ Ibn Ḥibbān*, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

The Oppressed Khalīfah in the Rows of the Martyrs

Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ was martyred as a result of a fitnah that had enveloped the major Islamic cities, and devised by a group of misguided villains. Their leader was a Jew who claimed to be a Muslim, ʿAbd Allāh ibn Saba'. He ignited the fire and fuelled the flames. He claimed against the third khalīfah many falsities and lies which caused the rebellion against him and resulted in his home in Madīnah coming under siege. It ended in him being killed unjustly, while fasting and while reciting the glorious Qur'ān. None of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who were present in Madīnah at the time were accomplices in his murder. To the contrary, all of them, without exception, were ready to support and defend him. In fact, they would lay their lives at his feet had the khalīfah Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ not prevented them from this. They obeyed his command in submission, and turned away from the rebels.[389]

Some of the reports in this regard:

It is reported about Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

أنه لبس الدرع مرتين، فأتى عثمان فقال: صحبت رسول الله صلى الله عليه وسلم وعرفت له حق الرسالة وحق النبوة، وصحبت أبا بكر فعرفت له حق الولاية، وصحبت عمر فكنت أعرف له حق الوالد وحق الولاية، وأنا أعرف لك مثل ذلك، فقال له عثمان: جزاكم الله خيراً من أهل بيت، اقعد في بيتك حتى يأتيك أمري.

He wore armour on two occasions and approached ʿUthmān saying, "You accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and recognised his right of Risālah and his right of Nubuwwah. You accompanied Abū Bakr and recognised his right of leadership. You accompanied ʿUmar and were the most cognisant of his

[389] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 64 – 67.

right as a father and his right of leadership. And I recognise the same for you."

ʿUthmān said to him, "May Allah reward you abundantly, from the Ahl al- Bayt. Sit in your house until my command reaches you." (390)

Ibn Saʿd mentions in *al-Ṭabaqāt* through his chain from ʿAbd Allāh ibn ʿĀmir ibn Rabīʿah who reports:

قال عثمان يوم الدار: إن أعظمكم غنى غناء رجل كف يده وسلاحه.

ʿUthmān announced on the day he was besieged, "The person who is most excellent in my eyes is the one who withholds his hand and weapon."

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports in the same book:

دخلت على عثمان يوم الدار فقلت يا أمير المؤمنين طاب الضرب! فقال: يا أبا هريرة أيسرك أن تقتل الناس جميعا وإياى؟ قال: قلت لا، قال: فإنك والله إن قتلت رجلا واحدا فكأنما قتلت الناس جميعا، قال: فرجعت ولم أقاتل.

I entered the presence of ʿUthmān on the day he was besieged and submitted, "O Amīr al-Mu'minīn! It is the time to fight!"

ʿUthmān said, "O Abū Hurayrah! Will it please you to kill all the people as well as myself?"

I answered in the negative.

He explained, "By Allah, if you kill one person, it is as if all the people have been slain."

(390) *Tārīkh Dimashq*, vol. 39 pg. 394.

Hearing this, I returned and did not fight.[391]

May Allah سُبْحَانَهُوَتَعَالَى shower His choicest mercy on Amīr al-Mu'minīn Sayyidunā ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنْهُ. He was merciful towards the believers in his lifetime and after his demise. He did not take revenge for himself, and was eager to reunite the ummah.

He was martyred on Friday, 18th of Dhū al-Ḥijjah 35 A.H. His khilāfah lasted for 11 years, 11 months, and 22 days. May Allah سُبْحَانَهُوَتَعَالَى have extensive mercy upon him.[392]

Why was ʿUthmān martyred?

I do not wish to penetrate deeply into this matter, with all discussions, investigations, lessons, and details. I simply wish to briefly present what happened in general, avoiding details, just to give the noble reader a brief yet comprehensive glance of the entire occurrence.

The establishment of the Islamic State with this power and haste led to the collapse of many states and cities which resulted in malice in the hearts of those who had to abandon his precious religion. Although the majority of them accepted it and entered into the dīn sincerely, some of them found safety in it from oppression and preferred to remain upon the imposition of Jizyah. On the other hand, some of them entered the dīn outwardly to corrupt it from inside, like ʿAbd Allāh ibn Saba'. He was a Jew from the residents of Yemen. He claimed to be Muslim. He began his conspiracies and spreading false information. People with weak souls and feeble minds picked up on these, led by hidden passions. Conversely, Sayyidunā ʿUthmān رَضِيَٱللَّهُعَنْهُ was on the other spectrum, totally shunning bloodshed, inclined to pardon and forgiveness, which was translated as weakness by those

[391] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 70.
[392] *Tārīkh Dimashq*, vol. 39 pg. 518.

hell-bent on fitnah. They abused this soft nature to reach their corrupt agendas.

The villains entered Madīnah, the capital of the khilāfah, majority of the residents of which were Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and their children, who never thought for a moment that blood would be spilled in that blessed land, forget the martyrdom of the Rightly Guided Khalīfah Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ. The villains' agenda was conducive to this idea.

Sayyidah ʿUthmān رَضِيَ اللَّهُ عَنْهُ swore on oath not to shed blood and turned his sincere followers away from him [i.e. he instructed them not to protect him]. He denounced leaving his place of immigration, Madīnah, just as he refused to allow the advance of the armies from Shām and other areas, fearing that the provisions of the people of Madīnah might straighten.

Ibn Abī Shaybah reports in his *Muṣannaf* from Ibn Sīrīn:

> جاء زيد بن ثابت إلى عثمان فقال: هذه الأنصار بالباب، قالوا: إن شئت أن نكون أنصارا لله مرتين، قال: أما قتال فلا.
>
> Zayd ibn Thābit approached ʿUthmān and said, "The Anṣār are here by the door. They say that if you desire, they will become the helpers of Allah for a second time."
>
> ʿUthmān answered, "No to fighting!" [393]

Aḥmad narrates in *al-Musnad* through his sanad—from Muḥammad ibn ʿAbd al- Malik ibn Marwān who in turn narrates—from Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ:

[393] *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 516, Ḥadīth: 37664.

أنه دخل على عثمان وهو محصور، فقال: إنك إمام العامة، وقد نزل بك ما ترى، وإني أعرض عليك خصالا ثلاثا، اختر إحداهن: إما أن تخرج فتقاتلهم، فإن معك عددا وقوة، وأنت على الحق، وهم على الباطل، وإما أن نخرق لك بابا سوى الباب الذي هم عليه، فتقعد على رواحلك، فتلحق بمكة، فإنهم لن يستحلوك وأنت بها، وإما أن تلحق بالشام، فإنهم أهل الشام، وفيهم معاوية.

فقال عثمان: أما أن أخرج فأقاتل، فلن أكون أول من خلف رسول الله صلى الله عليه وسلم في أمته بسفك الدماء، وأما أن أخرج إلى مكة فإنهم لن يستحلوني بها، فإني سمعت رسول الله صلى الله عليه وسلم يقول: " يلحد رجل من قريش بمكة، يكون عليه نصف عذاب العالم " فلن أكون أنا إياه، وأما أن ألحق بالشام فإنهم أهل الشام، وفيهم معاوية، فلن أفارق دار هجرتي، ومجاورة رسول الله صلى الله عليه وسلم.

Mughīrah entered the presence of ʿUthmān while the latter was besieged and said, "You are the leader of the masses and you are faced with this predicament. I present to you three options; you may choose one of them. Either you come out and we will fight them, for indeed you have numbers and power upon the truth while they are upon falsehood. Either you break the wall and make an exit for you, besides the door they are surrounding, and you sit on your conveyance and set off to Makkah for they will not spill your blood as long as you are there. Or either you settle in Shām for there you have the residents of Shām and their leader Muʿāwiyah."

ʿUthmān replied, "As regards to me coming out and fighting, I will not be the first to succeed Rasūlullāh ﷺ in his ummah by spilling blood. With regards to me traveling to Makkah for they will not spill my blood there, I heard Rasūlullāh ﷺ saying, 'A man from Quraysh will deviate from the

right path in Makkah and will suffer half the punishment of the universe.' I will not be that person. And with regards to me settling in Shām because they are the people of Shām and they have Muʿāwiyah, I will not abandon the abode of my hijrah and being the neighbour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[394]

Some Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ presented themselves to protect him while others sent their sons, the likes of Sayyidunā ʿAlī, Sayyidunā Ṭalḥah, Sayyidunā Abū Hurayrah, Sayyidunā Abū Qatādah, Umm al-Muʾminīn Sayyidah Ṣafiyyah, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ.

Some might have disagreed with Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ. However, none of them joined the criminals in spilling his blood and they all were distraught by the occurrence. This is due to the fact that they never regarded Sayyidunā ʿUthmān's رَضِيَ اللَّهُ عَنْهُ mistake to reach the level of dismissal, leave alone being slain. Add to this that a large number of Ṣaḥābah and their sons رَضِيَ اللَّهُ عَنْهُمْ were out of Madīnah in the conquests or on the journey of Ḥajj.

Muḥammad ibn Shihāb al-Zuhrī says:

قلت لسعيد بن المسيب: هل أنت مخبري كيف كان قتل عثمان؟ ما كان شأن الناس وشأنه؟ ولم خذله أصحاب محمد صلى الله عليه وسلم؟ فقال: قتل عثمان مظلوماً، ومن قتله كان ظالماً، ومن خذله كان معذوراً.

I asked Saʿīd ibn al-Musayyab, "Will you inform me how ʿUthmān was killed? What was the people's position and what was his position? And why did the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not assist him?"

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[394] *Musnad Aḥmad*, Musnad ʿUthmān ibn ʿAffān, vol. 1 pg. 68, Ḥadīth: 841; *Majmaʿ al-Zawā'id*, vol. 7 pg. 158, Ḥadīth: 12001. Ḥāfiẓ al-Haythamī says, "Aḥmad narrated it and his narrators are reliable except that I have not found that Muḥammad ibn ʿAbd al-Malik ibn Marwān heard directly from Mughīrah.

He explained, "'Uthmān was killed unjustly. Those who killed him were oppressors. And those who did not assist him were excused." [395]

This will clarify the great devastation felt by Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ and his brothers when news of his martyrdom reached them. Some of them felt that they had sinned by not being present to protect him with their own lives. Some others who had censured him, felt embarrassed out of shock of the wicked assault in the sacred month, in an honoured city. That is why his martyrdom resulted in the spreading of turmoil thereafter.

The noble reader should be cognisant of the false ideologies peddled by some authors. For example, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were fragmented or that some of them had evil intentions towards others. These authors turned a blind eye to the rich legacy of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their hijrah, jihād, taqwā, and deep knowledge. They relied on conjectures which they refer to as research and fabrications which they term *narrations*, which have no backing of isnād and no worth as proof, despite knowing fully well that speaking on such matters demands comprehensive knowledge. A text from here, and a quotation from there does not suffice. It is mandatory to settle on *muḥkam* (fact) and discard the doubtful and debatable. Allah's سُبْحَانَهُ وَتَعَالَى praise and Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praise for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the established traditions with authentic chains of transmission are sufficient and heart-warming.

The Relationship between ʿUthmān and the Ahl al-Bayt

The relationship of Dhū al-Nūrayn Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ with the household of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ begins in his common lineage with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at their forefather ʿAbd Manāf, from both his

[395] *Tārīkh Dimashq*, vol. 39 pg. 415.

father's as well as mother's side. Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, as we clarified earlier on, his maternal grandmother al-Bayḍā' bint ʿAbd al-Muṭṭalib was the paternal aunt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ making Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ the son of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cousin.

In addition to this, he married two daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهُمَا, successively.

These links highlight the extent of the deep connection between Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt. An extra is the Ahl al-Bayt's praise for him and their death defiance to protect him when he was surrounded.

One of the evidences for this is the report of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ:

> إياكم والغلو في عثمان، يقولون: حرق المصاحف. والله ما حرقها إلا عن ملأ من أصحاب محمد، صلى الله عليه وسلم، ولو وليت مثل ما ولي لفعلت مثل الذي فعل.
>
> Be careful of extremism in relation to ʿUthmān! You say that he burnt the muṣḥafs. By Allah, he only issued the command after consulting with the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Had I faced his situation, I would have acted in the same way.[396]

The Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ would defend Amīr al-Mu'minīn Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ and sacrifice their souls to protect him. They are after all the loyal progeny of al- Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ibn ʿAsākir reports from Kinānah the freed slave of Umm al-Mu'minīn Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا:

[396] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 244.

كنت فيمن حمل الحسن بن علي بن أبي طالب جريحاً من دار عثمان. وكان الحسن بن علي آخر من خرج من عند عثمان.

I was among those who carried Ḥasan ibn ʿAlī ibn Abī Ṭālib wounded from the house of ʿUthmān. Ḥasan ibn ʿAlī was the last person to leave ʿUthmān's presence.[397]

دخل الحسن والحسين ومن كان معهما فوجدوا عثمان مذبوحاً، فانكبوا عليه يبكون، وخرجوا، ودخل الناس فوجدوه مذبوحاً، وبلغ علي بن أبي طالب الخبر وطلحة والزبير وسعداً ومن كان بالمدينة، فخرجوا وقد ذهبت عقولهم للخبر الذي أتاهم، حتى دخلوا على عثمان فوجدوه مقتولاً، فاسترجعوا، وقال علي لابنتيه: كيف قتل أمير المؤمنين وأنتما على الباب؟! ورفع يده فلطم الحسن وضرب صدر الحسين، وشتم محمد بن طلحة ولعن عبد الله بن الزبير، وخرج علي وهو غضبان، فلقيه طلحة فقال: مالك يا أبا الحسن ضربت الحسن والحسين؟ فقال: عليك وعليهما لعنة الله! إلا أن يسوءني ذلك! يقتل أمير المؤمنين رجل من أصحاب رسول الله صلى الله عليه وسلم بدري لم تقم عليه بينة ولا حجة.

Ḥasan and Ḥusayn entered with those with them only to find ʿUthmān slaughtered. They fell upon him, and wept, and then left. People entered and found him slain. The news reached ʿAlī ibn Abī Ṭālib, Ṭalḥah, Zubayr, Saʿd, and those present in Madīnah. Their minds were bewildered due to the news they received. They left and entered upon ʿUthmān only to find him killed.

They recited, *To Allah do we belong and to Him is our return*." ʿAlī scolded his sons, "How could Amīr al-Mu'minīn be killed when you were guarding the door?" He lifted his hand and slapped

[397] *Tārīkh Dimashq*, vol. 39 pg. 392; *Siyar Aʿlām al-Nubalā'*, vol. 8 pg. 181.

Ḥasan and punched Ḥusayn in the chest. He rebuked Muḥammad ibn Ṭalḥah and reproached ʿAbd Allāh ibn al-Zubayr. ʿAlī then left totally outraged.

Ṭalḥah met him and asked, "What is the matter with you, O Abū al-Ḥasan? You hit Ḥasan and Ḥusayn?"

He replied, "May Allah's curse be upon you and them, except if this saddens me. Amīr al-Mu'minīn is killed. A man from the Ṣaḥābah of Rasūlullāh ﷺ. A participant of Badr. Whereas no proof or evidence was established against him." [398]

Abū Qatādah says:

دخلت على عثمان وهو محصور أنا ورجل من قومي نستأذنه في الحج، فأذن لنا، فلما خرجت استقبلني الحسن بن علي بالباب، فدخل وعليه سلاحه، فرجعت معه، فدخل فوقف بين يدي عثمان، قال: يا أمير المؤمنين، ها أنذا بين يديك فمرني بأمرك، فقال له عثمان: يا بن أخي وصلتك رحم، إن القوم ما يريدون غيري، ووالله لا أتوقى بالمؤمنين ولكن أوقي المؤمنين بنفسي. فلما سمعت ذلك منه قلت: يا أمير المؤمنين، إن كان من أمرك كون فما تأمر؟ قال: انظر ما اجتمعت عليه أمة محمد صلى الله عليه وسلم، فإن الله لا يجمعهم على ضلالة، كونوا مع الجماعة حيث كانت.

I entered upon ʿUthmān who was surrounded, I and a man from my tribe, seeking his permission to go for Ḥajj. He allowed us. As I left, Ḥasan ibn ʿAlī met me at the door. He entered wearing his weapons. I returned with him. He entered and stood before ʿUthmān and submitted, "O Amīr al-Mu'minīn, here I am before you. Give me your command."

[398] *Tārīkh Dimashq*, vol. 39 pg. 419.

ʿUthmān said to him, "O my nephew, you have maintained your ties. The rebels do not intend anyone besides me. By Allah, I will not use the believers as a shield. Rather I will protect the believers with my life."

When I heard him say this, I said, "O Amīr al-Mu'minīn, if something happens to you, then what do you instruct?"

He said, "See upon what the Ummah of Muḥammad ﷺ unites upon, because Allah will not unite them on deviance. Be with the group wherever they may be."[399]

Innocence of the Ahl al-Bayt and Ṣaḥābah from ʿUthmān's Murder

The one who reads the reports on the martyrdom of Sayyidunā ʿUthmān رضي الله عنه will realise that those who killed him were a handful of bandits, rogues, devoid of manhood and a sense of honour. They had no respect for women, not even the Ummahāt al-Mu'minīn, nor for the muṣḥaf, nor for someone aged and illustrious.

Al-Zuhrī says:

قتل عثمان عند صلاة العصر، وشد عبد لعثمان أسود على كنانة بن بشر فقتله، وشد سودان على العبد فقتله، ودخلت الغوغاء دار عثمان فصاح إنسان منهم: أيحل دم عثمان ولا يحل ماله؟ فانتهبوا متاعه، فقامت نائلة فقالت: لصوص ورب الكعبة! يا أعداء الله ما ركبتم من دم عثمان أعظم، أما والله لقد قتلتموه صواما قواما يقرأ القرآن في ركعة.

ʿUthmān was killed at the time of Ṣalāt al-ʿAṣr. ʿUthmān's slave attacked Kinānah ibn Bishr and killed him. Sūdān attacked the slave and killed him. The rogues entered the house of ʿUthmān.

[399] *Tārīkh Dimashq*, vol. 39 pg. 400.

One of them shouted, "Is the blood of ʿUthmān permissible while his wealth is not?" They thus stole his possessions.

Nā'ilah his wife stood up and shouted, "Thieves, by the Rabb of the Kaʿbah! O enemies of Allah, the crime you perpetrated of spilling ʿUthmān's blood is far worse. Hearken! By Allah, you killed him whereas he fasted and stood in ṣalāh reciting the entire Qur'ān in a single unit of prayer." (400)

The people left the house of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ and closed the door on three slain, viz. ʿUthmān, his African slave, and Kinānah ibn Bishr.

This is how the soul of the Rightly Guided Khalīfah Dhū al-Nūrayn Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ departed. The bashful, the merciful, the pure, the chaste, the leader of the devout, the cream of the elite, martyred by the evildoers. The glad tidings of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was realised, when he said to Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ, "Open and give him glad tidings of Jannah upon a calamity." (401)

He passed away an oppressed martyr. Congratulations to him of martyrdom! Congratulations of Jannah to him as guaranteed by the trustworthy, the truthful, may salutations and the choicest peace be upon him.

(400) *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 74; *Tārīkh Dimashq*, vol. 39 pg. 414.
(401) *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al- Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 2403.

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ

Fostered in the Home of Nubuwwah; Husband of the Pure Queen

He is Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, a man who persevered through various conditions and underwent many difficulties. In every field he left distinct impressions, and his stamp and influence. You will find him in battle to be a lofty hero, in dialogue to be a stupefying orator, and in judicial matters to be sturdy and just. In the mornings, he would be remembering Allah سُبْحَانَهُ وَتَعَالَى and fasting, and in the darkness of night he would be worshipping Allah سُبْحَانَهُ وَتَعَالَى. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him and make him happy.

Name and Lineage

He is ʿAlī ibn Abī Ṭālib ʿAbd Manāf ibn ʿAbd al-Muṭṭalib Shaybah ibn Hāshim ʿAmr ibn ʿAbd Manāf Mughīrah ibn Quṣayy Zayd; Abū al-Ḥasan; al-Hāshimī. He is the cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his son-in-law. He is from the early Muhājirīn. He participated in Badr, Uḥud, and all the other battles. He was sworn in as khalifah after Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ was martyred. [402]

His mother is Fāṭimah bint Asad ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy. [403]

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is the cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his lineage meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their

[402] *Tārīkh Madīnat Dimashq*, vol. 42 pg. 3.
[403] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 19.

first forefather, ʿAbd al-Muṭṭalib, and from the side of his mother, he meets with Rasūlullāh ﷺ at his forefather Hāshim ibn ʿAbd Manāf. Abū Ṭālib and Fāṭimah, his wife, are paternal first cousins. Hāshim ibn ʿAbd Manāf is the grandfather of both of them. This illustrates the strong family connection between Sayyidunā ʿAlī رضي الله عنه and Rasūlullāh ﷺ.

Birth

Sayyidunā ʿAlī رضي الله عنه is the first Hāshimī to assume khilāfah.[404] He was born on the 13th of Rajab 23 years before hijrah. It appears in *al-Iṣābah* that he was born 10 years before nubuwwah, according to the correct report.[405]

Agnomen

Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه is known with a few agnomens, the most famous of them:

Abū al-Ḥasan: attributed to his eldest son Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه from Sayyidah Fāṭimah al-Zahrā' رضي الله عنها.[406]

Abū al-Sibṭayn: the purport of *al-sibṭayn* (grandsons) is Ḥasan and Ḥusayn رضي الله عنهما.[407]

He is also known as **Abū Turāb**. This is an agnomen Rasūlullāh ﷺ coined for him. Sayyidunā ʿAlī رضي الله عنه loved it and loved being called by it.

The origin of this agnomen as reported by al-Bukhārī through his chain from Sahl ibn Saʿd رضي الله عنه is as follows:

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[404] *Usd al-Ghābah*, vol. 4 pg. 16.
[405] *Al-Iṣābah*, vol. 4 pg. 464.
[406] *Usd al-Ghābah*, vol. 4 pg. 16.
[407] *Usd al-Ghābah*, vol. 4 pg. 16.

جاء رسول الله صلى الله عليه وسلم بيت فاطمة عليها السلام فلم يجد عليا في البيت، فقال: "أين ابن عمك؟ "، فقالت: كان بيني وبينه شيء فغاضبني، فخرج فلم يقل عندي، فقال رسول الله صلى الله عليه وسلم لإنسان: "انظر، أين هو؟ "، فجاء، فقال: يا رسول الله، هو في المسجد راقد، فجاء رسول الله صلى الله عليه وسلم وهو مضطجع قد سقط رداؤه عن شقه، فأصابه تراب، فجعل رسول الله صلى الله عليه وسلم يمسحه عنه وهو يقول: "قم أبا تراب، قم أبا تراب".

Rasūlullāh ﷺ came to Fāṭimah's house and did not find ʿAlī at home so he asked, "Where is your cousin?"

She replied, "We had an argument and he got angry with me. So he did not rest here."

Rasūlullāh ﷺ told someone, "Find out where he is." The person returned and said, "O Messenger of Allah, he is sleeping in the Masjid."

Rasūlullāh ﷺ came to him. He was lying down; his shawl had fallen off his side and dust had covered it. Rasūlullāh ﷺ started to wipe the dust off him and said, "Stand up, Abū Turāb! Stand up, Abū Turāb (one covered in sand)." [408]

This agnomen was beloved to his heart and he loved being addressed by it. Sahl ibn Saʿd's report reported by Muslim is evidence to this:

ما كان لعلي اسم أحب إليه من أبي تراب، وإن كان ليفرح إذا دعي بها.

[408] *Ṣaḥīḥ al-Bukhārī,* chapters on the Masājid, chapter on men sleeping in the masjid, Ḥadīth: 430.

ʿAlī did not have a name more beloved to him than Abū al-Turāb. He would become elated when being addressed by it. [409]

Title

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is recognised by a few titles, the most famous of which are: Amīr al-Mu'minīn and the Fourth of the Rightly Guided Khulafā'. [410]

Physical Appearance

Ibn Saʿd reports in *al-Ṭabaqāt* through his chain from Razām ibn Saʿd al-Ḍabbī who says:

سمعت أبى ينعت عليا قال كان رجلا فوق الربعة، ضخم المنكبين، طويل اللحية، وإن شئت قلت إذا نظرت إليه هو آدم، وإن تبينته من قريب قلت أن يكون أسمر أدنى من أن يكون آدم.

I heard my father describing ʿAlī. He said, "He was a man of average height. He had large shoulders with a long beard. If you looked at him, you could say that he was brown. However, at a closer look, you would say that he was wheat-coloured, far from being brown." [411]

Ibn Saʿd also reports via his chain from Isḥāq ibn ʿAbd Allāh ibn Abī Farwah who says:

سألت أبا جعفر محمد بن علي قلت: ما كانت صفة علي؟ قال: رجل آدم شديد الأدمة، ثقيل العينين، عظيمهما، ذو بطن، أصلع، إلى القصر أقرب.

[409] *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ʿAlī, Ḥadīth: 6382.
[410] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 223.
[411] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 26 – 27; *Tārīkh Dimashq*, vol. 42, pg. 24.

I asked Abū Jaʿfar Muḥammad ibn ʿAlī saying, "What was ʿAlī's physical description?"

He explained, "He was a man with a brown complexion. Large eyed. With a large belly. Bald. Medium in height, closer to short."[412]

Glance at his Household (Wives and Children)

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ got married more than once. However, he did not have a second wife while being married to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ daughter. Meaning that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ did not marry another woman while married to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا until she passed on six months after Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise. He remained with Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and nursed her and cared for her until she passed away. The upcoming lines will give a brief glance at his wives, and children from each wife.

1. Fāṭimah bint al-Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Queen of the Women of the world. She gave birth to Ḥasan, Ḥusayn. It is said: Muḥassin. It is also said that he died in infancy. She gave birth to his daughters Zaynab al-Kubrā and Umm Kulthūm al-Kubrā, whom Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ married.
2. Umm al-Banīn bint al-Ḥarām: She mothered ʿAbbās, Jaʿfar, ʿAbd Allāh, and ʿUthmān. These were martyred along with their brother Ḥusayn at Karbalā'. None of them left issue besides ʿAbbās.
3. Laylā bint Masʿūd ibn Khālid ibn Mālik from the Banū Tamīm: She mothered ʿUbayd Allah and Abū Bakr. Hishām ibn al-Kalbī says that they were martyred at Karbalā'.
4. Asmā' bint ʿUmays al-Khathʿamiyyah: She mothered Yaḥyā and Muḥammad al-Aṣghar. This is al-Kalbī's view. Al-Wāqidī on the

[412] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 27.

other hand says that she mothered Yaḥyā and ʿAwn. Al-Wāqidī believes that Muḥammad al-Aṣghar was from an Umm Walad.

5. Umm Ḥabībah bint Zamʿah ibn Baḥr ibn al-ʿAbd ibn ʿAlqamah: She was an Umm Walad from the captives that Khālid had captured from the Banū Taghlib when he attacked ʿAyn al-Tamr. She gave birth to ʿUmar and Ruqayyah. ʿUmar lived to the age of 85.
6. Umm Saʿīd bint ʿUrwah ibn Masʿūd ibn Mughīth ibn Mālik al-Thaqafī: She mothered Umm al-Ḥasan and Ramlah al-Kubrā.
7. The daughter of Imra' al-Qays ibn ʿAdī ibn Aws al-Kalbiyyah: She gave birth to a girl who would go with ʿAlī to the Masjid when she was little. She was asked, "Who are your maternal uncles?" "Woof woof!" would be her reply, with reference to the Banū Kalb. Kalb means dog in Arabic.
8. Umāmah bint Abī al-ʿĀṣ ibn al-Rabīʿ ibn ʿAbd Shams ibn ʿAbd Manāf ibn Quṣayy. Her mother is Sayyidah Zaynab bint Rasūlillāh ﷺ. She is the very girl Rasūlullāh ﷺ would carry while performing ṣalāh. He would carry her in the standing posture and place her down when prostrating. She gave birth to Muḥammad al-Awsaṭ.
9. Khawlah bint Jaʿfar ibn Qays from the Banū Ḥanīfah. Khālid رضي الله عنه took her captive in the days of al-Ṣiddīq رضي الله عنه, in the war of apostasy against the Banū Ḥanīfah. She fell into the hands of ʿAlī ibn Abī Ṭālib رضي الله عنه. She gave birth to Muḥammad, known as Ibn al-Ḥanafiyyah. There are some who claim Imāmah and infallibility for him. He was among the leaders of the Muslims. However, he is not infallible.

Sayyidunā ʿAlī رضي الله عنه had a number of other offspring from various Ummahāt Awlād. He passed away leaving behind 4 wives and 19 concubines.

Among his children whose mother's names are unknown are: Umm Hāni', Maymūnah, Zaynab al-Ṣughrā, Ramlah al-Kubrā, Umm

Kulthūm al-Ṣughrā, Fāṭimah, Umāmah, Khadījah, Umm al-Kirām, Umm Jaʿfar, Umm Salamah, and Jamānah.[413]

We will attempt, with the will of Allah سُبْحَانَهُ وَتَعَالَىٰ, to throw some light in these pages on the personality of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ so we may glimpse into the greatness, heroism, and characteristics of righteousness that he possessed. Those aspects which earned him a position in the Ten Promised Jannah. May Allah be pleased with them all.

Sayyidunā ʿAlī: foster son in the home of nubuwwah

If we claim that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was fostered in the home of nubuwwah, we will not be diverting from the truth, nor will we be missing reality. This is due to the fact that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was fostered in the home of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he learnt brilliant virtues and praiseworthy characteristics from him.

In the shadow of the master of the former and later generations, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he took his first breaths. There he found, in Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the compassion of fatherhood, the character of Nubuwwah, and the features of the righteous. He sensed that his destiny had led him to ample goodness, a fate not destined for every individual, which led him to spread it in all directions.[414]

Ibn Isḥāq says:

كان أوّل ذَكَرٍ آمن برسول الله صلى الله عليه وسلم، وصلَّى معه وصدّقه بما جاءه من عند الله، عليّ بن أبي طالب؛ وهو يومئذ ابن عشر سنين، وكان ممّا أنعم الله به على عليّ بن أبي طالب عليه السلام: أنه كان في حِجْر رسول الله صلى الله عليه وسلم قبل الإسلام.

[413] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 20 and onwards.
[414] ʿAbd al-Ḥalīm ʿUways: *ʿAlī ibn Abī Ṭālib al-Khalīfah al-Muftarā ʿalayh,* pg. 10.

> The first male to believe in Rasūlullāh ﷺ and pray with him, and attest to what he brought from Allah was ʿAlī ibn Abī Ṭālib. He was 10 years old at the time. One of the favours Allah سُبْحَانَهُ وَتَعَالَى had favoured ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ with was that he was nurtured in the care of Rasūlullāh ﷺ before Islam.[415]

The incident behind this in short is that Abū Ṭālib had a large family and he was not well off. Add to this that Makkah was afflicted with severe deprivation which negatively impacted them especially their needy class, who Abū Ṭālib was part of. Thus, he was afflicted with ruggedness of life and shortage of sustenance.

Al-Ṭabarī speaks of the inception of Rasūlullāh's ﷺ fostering of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. He reports via his sanad from Mujāhid ibn Jabr Abū al-Ḥajjāj:

> كان من نعمة الله على علي بن أبي طالب، وما صنع الله له وأراده به من الخير، أن قريشا أصابتهم أزمة شديدة، وكان أبو طالب ذا عيال كثير، فقال رسول الله ص للعباس عمه- وكان من أيسر بني هاشم: يا عباس، إن أخاك أبا طالب كثير العيال، وقد أصاب الناس ما ترى من هذه الازمه، فانطلق بنا فلنخفف عنه من عياله، آخذ من بنيه رجلا، وتأخذ من بنيه رجلا، فنكفهما عنه قال العباس: نعم، فانطلقا حتى أتيا أبا طالب، فقالا: إنا نريد أن نخفف عنك من عيالك حتى ينكشف عن الناس ما هم فيه، فقال لهما أبو طالب: إذا تركتما لي عقيلا فاصنعا ما شئتما، فأخذ رسول الله ص عليا فضمه إليه، وأخذ العباس جعفرا فضمه إليه، فلم يزل علي بن أبي طالب مع رسول الله ص حتى بعثه الله نبيا، فاتبعه علي فآمن به وصدقه، ولم يزل جعفر عند العباس حتى أسلم واستغنى عنه.

[415] *Al-Mustadrak*, recognition of Ṣaḥābah, Ḥadīth: 6463; *Tārīkh al-Ṭabarī*; *al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 34.

One of the many favours of Allah سُبْحَانَهُوَتَعَالَى upon ʿAlī ibn Abī Ṭālib and what Allah سُبْحَانَهُوَتَعَالَى arranged for him and the goodness Allah intended for him, is that the Quraysh were afflicted with a severe famine. At the same time, Abū Ṭālib had many dependents. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ thus told ʿAbbās, his uncle, who was one of the most prosperous of the Banū Hāshim, "O ʿAbbās, your brother Abū Ṭālib has a large family and you are aware of the famine that people have been afflicted with. Let us go to him and lessen his burden. I will take one of his sons and you will take one of his sons, and we will care for them on his behalf." ʿAbbās agreed.

They approached Abū Ṭālib and proposed, "We intend relieving you of some of your dependants until people are relieved of their predicament."

Abū Ṭālib said to them, "If you leave ʿAqīl for me, then you may do as you please."

Subsequently, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ took ʿAlī and ʿAbbās took Jaʿfar into their respective families. ʿAlī ibn Abī Ṭālib remained with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ until Allah سُبْحَانَهُوَتَعَالَى appointed him a Nabī. ʿAlī followed him, believed in him, and attested to his truthfulness. Jaʿfar, on the other hand, remained by ʿAbbās until he embraced Islam and became independent of him.[416]

Islam

Sayyidunā ʿAlī رَضِيَٱللَّهُعَنْهُ recognised Islam early on. Probably what urged him to this is being nurtured in the house of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Ibn Isḥāq says:

[416] *Tārīkh al-Ṭabarī*, vol. 2 pg. 57 – 58.

ثم إن علي بن أبي طالب رضي الله عنه جاء بعد ذلك بيوم، وهما يصليان، فقال علي: يا محمد ما هذا؟ قال: «دين الله الذي اصطفى لنفسه، وبعث به رسله، فأدعوك إلى الله وحده لا شريك له، وإلى عبادته، وأن تكفر باللات والعزى». فقال علي: هذا أمر لم أسمع به قبل اليوم، فلست بقاض أمرا حتى أحدث به أبا طالب. فكره رسول الله صلى الله عليه وسلم أن يفشي عليه سره قبل أن يستعلن أمره. فقال له: «يا علي إذا لم تسلم فاكتم». فمكث علي تلك الليلة، ثم إن الله أوقع في قلب علي الإسلام، فأصبح غاديا إلى رسول الله صلى الله عليه وسلم حتى جاءه، فقال: ماذا عرضت علي يا محمد؟ فقال له رسول الله صلى الله عليه وسلم: «تشهد أن لا إله إلا الله، وحده لا شريك له، وتكفر باللات والعزى، وتبرأ من الأنداد». ففعل علي وأسلم، ومكث يأتيه على خوف من أبي طالب وكتم علي إسلامه، ولم يظهره. وأسلم ابن حارثة، يعني زيدا فمكثا قريبا من شهر يختلف علي إلى رسول الله صلى الله عليه وسلم. وكان مما أنعم الله به على علي أنه كان في حجر رسول الله صلى الله عليه وسلم قبل الإسلام.

ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُ then came in one day after this, while they (Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and Khadījah) were performing ṣalāh. ʿAlī said, "O Muḥammad, what is this?"

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ explained, "This is the dīn of Allah which Allah selected for Himself and sent His Messengers with. I thus invite you to Allah, He is alone with no partner and, to His worship; and to belie Lāt and ʿUzzā."

ʿAlī said, "This is a colossal matter which I never heard of before today. Hence, I am not going to reach a decision until I speak to Abū Ṭālib about it."

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ disliked his secret being exposed before openly announcing his mission, so he said to him, "O ʿAlī, if you do not embrace Islam, then conceal the matter."

ʿAlī spent that night contemplating. Thereafter, Allah placed the truth of Islam in his heart. Next morning, he walked to Rasūlullāh ﷺ. He reached him and said, "What did you present to me, O Muḥammad?"

Rasūlullāh ﷺ expounded, "You should testify that there is no deity besides Allah. He is alone with no partner. And you should reject Lāt and ʿUzzā and dissociate from idols."

ʿAlī complied and embraced Islam. He stopped coming to him out of fear for Abū Ṭālib. He concealed his Islam and did not publicise it.

Ibn Ḥārithah, i.e. Zayd, embraced Islam. They stayed like this for approximately a month. ʿAlī would visit Rasūlullāh ﷺ often. One of the favours Allah سُبْحَانَهُ وَتَعَالَىٰ bestowed upon ʿAlī was that he was in the care of Rasūlullāh ﷺ before Islam.[417]

The scholars have differed in pinpointing the first man to embrace Islam. Was it ʿAlī or Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا? We discussed this point when speaking on the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and we said: Some scholars have steered clear from this difference by reconciling as follows: Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is the first man to embrace Islam, Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ is the first child, and Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا is the first woman.

Ibn ʿAbd al-Barr reconciles in a different manner, besides the two opinions above. He says that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was the first to embrace Islam with the Nabī ﷺ while Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was the first to announce his Islam.[418]

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[417] *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 34.
[418] *Al-Istīʿāb*, vol. 3 pg. 1092.

Whichever way you look at it, what matters is that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was among the first Muslims who believed and attested to [the truthfulness and Nubuwwah] of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿAlī ibn Abī Ṭālib: Rank and Status

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ assumed a lofty status. As Abū Nuʿaym mentions:

محب المشهود، ومحبوب المعبود، باب مدينة العلم والعلوم ورأس المخاطبات، ومستنبط الإشارات، راية المهتدين، ونور المطيعين، وولي المتقين، وإمام العادلين، أقدمهم إجابة وإيمانا، وأقومهم قضية وإيقانا وأعظمهم حلما، وأوفزهم علما، علي بن أبي طالب كرم الله وجهه. قدوة المتقين، وزينة العارفين، المنبئ عن حقائق التوحيد، المشير إلى لوامع علم التفريد، صاحب القلب العقول، واللسان السئول، والأذن الواعي، والعهد الوافي، فقاء عيون الفتن، ووقي من فنون المحن، فدفع الناكثين، ووضع القاسطين، ودمغ المارقين، الأخيشن في دين الله، الممسوس في ذات الله.

Lover of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, beloved to the Worshipped, head of the addresses, referred to by the indications, flag of the guided, light of the obedient, friend of the *muttaqīn* [God-fearing], leader of the just. The one who enjoys precedence in answering [the call] and believing, the first of them in judgement and conviction, the greatest of them in tolerance, the most knowledgeable. Chief of the muttaqīn, beauty of those who recognise Allah. Informer of the realities of tawḥīd, indicator to the subtleties of psychology. A man of a sensible heart, an inquisitive tongue, a receptive ear, and a fulfilled covenant. Gouging out the eyes of turmoil, and saved from the various difficulties. He thus repelled the breachers, humbled the

arrogant and branded the rebellious. The most fearful in the dīn of Allah, palpable in the Being of Allah. [419]

No one will deny Sayyidunā ʿAlī's رَضِيَ اللَّهُ عَنْهُ high rank in Islam except a person who turns his back to the truth and denies reality and opposes emphatic authentic texts.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ is a man of high status and lofty rank in Islam. All the Muslims of former and latter times, over the passing of ages and generations, have attested to this. No one strayed from this except one whose statement is not considered, and consensus is not broken by his like.

This lofty rank and status is restricted to the authentic texts. No consideration is given to extremist quotations of which the scholars have criticised the chain of narration, the text, or the inference.

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ has many specialities. He is the son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the father of the two grandsons, the first khalīfah from the Banū Hāshim, one of the Ten Promised Jannah, one of the six whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased with when he passed away, one of the Rightly Guided Khulafā', one of the few devout scholars, renowned courageous men, acclaimed ascetics, and one of the forerunners to Islam. He never ever prostrated to an idol. He slept the night on Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bed, protecting him with his own life. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left him behind in Makkah to return the trusts which were by him. He would carry the flag of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the wars and advance with it into the enemy lines. He participated in all the major battles and acted outstandingly. He was present at the Battle of Uḥud and he pledged allegiance upon death. He was one of the most daring men. He never duelled a person without defeating him. He followed the pattern of Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا when he took hold of the reigns of khilāfah in distribution and

[419] *Ḥilyat al-Awliyā'*, vol. 1 pg. 61, 62.

treating all equally. When wealth would come to him, he would leave some of it and distribute it [at a later stage]. He would sweep the Bayt al-Māl and pray therein. He would say, "O world, deceive someone other than me." He never gave authority to anyone besides men of trust.[420]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says:

لعلى أربع خصال ليست لأحد غيره: هو أول عربي وعجمي صلى مع رسول الله صلى الله عليه وسلم وهو الذي كان لواؤه معه في كل زحف، وهو الذي صبر معه يوم فر عنه غيره، وهو الذي غسله وأدخله قبره.

ʿAlī has four characteristics which no one else has.

1. He is the first of the Arabs and non-Arabs to pray with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. He held Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ flag in every battle.
3. He remained resolute alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the day many fled from him.
4. He washed him and lowered him into his grave.[421]

Sufficient virtue in Sayyidunā ʿAlī's رَضِيَ اللَّهُ عَنْهُ favour is Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement on the Day of Ghadīr Khumm, which came after some people complained about him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and rebuked him for some matters which transpired in the land of Yemen after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him there to invite towards Islam. And his opinion was the correct opinion.

[420] *Usd al-Ghābah*, vol. 4 pg. 16; *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 288.
[421] *Al-Istīʿāb*, vol. 3 pg. 1090.

As Rasūlullāh ﷺ reached Ghadīr Khumm, a place between Makkah and Madīnah, he addressed the people and said among other things:

من كنت مولاه فعلي مولاه.

Whoever's friend I am, ʿAlī is his friend.[422]

Ibn ʿAsākir reports from Ḥārith ibn Thaʿlabah who says that he heard Sayyidunā Saʿd ibn Abī Waqqāṣ رضي الله عنه saying:

لقد كانت لعلي خصال لأن تكون لي واحدة منه أحب إلي من الدنيا وما فيها، غزا رسول الله صلى الله عليه وسلم تبوكا فقال له علي تخلفني؟ فقال: يا ابن أبي طالب أما ترضى أن تكون مني بمنزلة هارون من موسى؟ فلأن تكون هذه لي أحب إلي من الدنيا وما فيها، وأخرج الناس من المسجد وترك عليا فيه، فقال له علي: يحل له ما ما يحل، وقال له يوم غدير خم: من كنت مولاه فعلي مولاه، وأرسل أبا بكر ببراءة فأرسل عليا على أثره فأخذ منه براءة فقرأها على أهل مكة، فلأن تكون لي واحدة منهن أحب إلي من الدنيا وما فيها.

ʿAlī had many specialities, had I possessed only one of them, it would be more beloved to me than the world and what it contains. Rasūlullāh ﷺ headed off to Tabūk. ʿAlī submitted, "You are leaving me behind?" Rasūlullāh ﷺ said, "O son of Abū Ṭālib, are you not pleased that you hold the position to me like Hārūn to Mūsā. If I had obtained this virtue,

[422] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿAlī, Ḥadīth: 3713. Abū ʿĪsā says, "This ḥadīth is ḥasan ṣaḥīḥ." Al-Albānī classified it ṣaḥīḥ. *Musnad Aḥmad*, ḥadīth of Buraydah al-Aslamī, Ḥadīth: 22995. Shuʿayb al-Arnā'ūṭ said, "Its isnād is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim. Al-Nasa'ī: *al-Sunan al-Kubrā*, book on virtues, chapter on the merits of ʿAlī ibn Abī Ṭālib, Ḥadīth: 8144.

it would be more pleasing to me than the world and what it contains.

He sent everyone out of the Masjid and left ʿAlī inside and then said, "Permissible for him is what is permissible for me."

He said to him on the Day of Ghadīr Khumm, "He whose friend I am, ʿAlī is his friend."

He sent Abū Bakr with Sūrah al-Barā'ah. Rasūlullāh ﷺ sent ʿAlī after him and he took it to recite to the people of Makkah. Having any one of these virtues to my name is more pleasing to me than the world and what it contains." [423]

Worthy of clarification here is that this remarkable position and lofty rank which Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه acquired should not be over-exaggerated and taken out of its proper context and purport with corrupt interpretation or weak indication. He has a high rank and an amazing position, and no Muslim's heart is devoid of his love, and their sequence in virtue is their sequence in khilāfah.

Noble Glad Tidings from the Noble Nabī to a Noble Ṣaḥābī

Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه is one of the ten whom Rasūlullāh ﷺ promised Jannah. Sufficient virtue in his favour is that he is the first child to embrace Islam and that he remained attached to Rasūlullāh ﷺ his entire life and that he is considered truly the first to sacrifice and ransom his life in Islam when he slept on the bed of Rasūlullāh ﷺ during the hijrah. Rasūlullāh ﷺ assuring him that no evil will befall him will not negatively affect this heroism of his. Despite this, he remains courageous. At the time, he was a young boy and the enemies of Rasūlullāh ﷺ were outside waiting for a decisive opportunity to strike, with their swords

[423] *Tārīkh Dimashq*, vol. 42 pg. 119, 120.

ready in their hands. His mere sleeping in this time at this age is fearlessness par excellence.

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ who reports:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah." [424]

ʿAlī ibn Abī Ṭālib Loves Allah and His Messenger

We just mentioned above Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guarantee of Jannah for Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. These glad tidings did not come from nowhere. It was the fruitful product and the blessings of the sincerity of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, his love for his dīn and his Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was attached to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from a young age and he loved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dearly, love that had permeated his bones and flesh and competed with the blood in his veins.

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[424] *Musnad Aḥmad*, Ḥadīth: 1675. Shuʿayb al-Arnā'ūṭ comments, "Its isnād is strong on the standards of Muslim." *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747. Al-Albānī classified it ṣaḥīḥ. Al-Nasa'ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ Ibn Ḥibbān*, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

Owing to his deep love for Rasūlullāh ﷺ, he yearned to emulate him in every aspect. This was the condition of all the Ṣaḥābah رضي الله عنهم. He would repair and stitch his sandals with an awl, out of love and emulation of Rasūlullāh ﷺ.

Ibn Abī Shaybah reports in his *Muṣannaf* through his chain from Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه who says:

كنا جلوسًا في المسجد فخرج رسول اللهَّ صلى الله عليه وسلم فجلس إلينا ولكأن على رؤوسنا الطير لا يتكلم أحد منا، فقال: "إن منكم رجلًا يقاتل الناس على تأويل القرآن كما قوتلتم على تنزيله"، فقام أبو بكر فقال: أنا هو يا رسول اللهَّ؟ قال: "لا"، فقام عمر فقال: أنا هو يا رسول اللهَّ؟ قال: "لا ولكنه خاصف النعل في الحجرة"، قال: فخرج علينا علي ومعه نعل رسول اللهَّ صلى الله عليه وسلم يصلح منها.

We were seated in the Masjid. Rasūlullāh ﷺ came out and sat by us. It was as if there were birds on our heads; none of us spoke. Rasūlullāh ﷺ said, "There is a man from you who will fight people on the interpretation of the Qur'ān, as you were fought on its revelation."

Abū Bakr stood up and asked, "Am I that person, O Messenger of Allah?"

Rasūlullāh ﷺ replied in the negative.

ʿUmar stood and asked, "Am I that person, O Messenger of Allah?"

"No," replied Rasūlullāh ﷺ, "However, he is mending the sandal in the room."

> Just then, ʿAlī came out to us holding Rasūlullāh's ﷺ sandal, which he was fixing.[425]

During the wars and battles, Sayyidunā ʿAlī's رضي الله عنه gaze was fixed on Rasūlullāh ﷺ, protecting him and guarding him and fighting in front of him so that no one could get to Rasūlullāh ﷺ. The day that Rasūlullāh ﷺ was wounded in the Battle of Uḥud, Sayyidunā ʿAlī رضي الله عنه leaned over him and washed his wound.

Al-Bukhārī reports through his chain from Abū Ḥāzim that he heard Sahl ibn Saʿd explaining after he was asked about Rasūlullāh's ﷺ wound:

> أما والله إني لأعرف من كان يغسل جرح رسول الله صلى الله عليه وسلم، ومن كان يسكب الماء، وبما دووي، قال: كانت فاطمة عليها السلام بنت رسول الله صلى الله عليه وسلم تغسله، وعلي بن أبي طالب يسكب الماء بالمجن، فلما رأت فاطمة أن الماء لا يزيد الدم إلا كثرة، أخذت قطعة من حصير، فأحرقتها وألصقتها، فاستمسك الدم، وكسرت رباعيته يومئذ، وجرح وجهه، وكسرت البيضة على رأسه.

> Hearken, by Allah! I am aware of the person who washed Rasūlullāh's ﷺ wound and the one who poured water and with which he was treated.

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[425] *Muṣannaf Ibn Abī Shaybah*, virtues of ʿAlī ibn Abī Ṭālib, vol. 6 pg. 367, Ḥadīth: 32082; *Musnad Aḥmad*, Musnad Abī Saʿīd al-Khudrī, vol. 3 pg. 82, Ḥadīth: 11790. Shuʿayb al-Arnā'ūṭ classified the ḥadīth as ṣaḥīḥ. *Ṣaḥīḥ Ibn Ḥibbān*, chapter on Rasūlullāh ﷺ informing about the virtues of the Ṣaḥābah, chapter on mention of ʿAlī ibn Abī Ṭālib fighting over the interpretation of the Qur'ān, Ḥadīth: 6937. Shuʿayb al-Arnā'ūṭ says, "His isnād is ṣaḥīḥ and meets the standards of Muslim. *Majmaʿ al- Zawā'id*, vol. 9 pg. 33, Ḥadīth: 14763. Al-Haythamī says, "Aḥmad narrates it and his narrators are the narrators of al-Ṣaḥīḥ besides Faṭr ibn Khalīfah who is reliable."

Sahl ibn Saʿd explained:

Fāṭimah رَضِيَٱللَّهُعَنۡهَا, the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, was washing the wound while ʿAlī ibn Abī Ṭālib poured water from the shield. When Fāṭimah realized that the water is only increasing the flow of blood, she took a piece of reed mat and burnt it and applied the ashes to the wound and this discontinued the blood flow. His premolar was broken on that day, his face was injured, and the helmet on his head broke.[426]

Ibn ʿAsākir and al-Bayhaqī in *al-Kubrā* report from Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنۡهُمَا:

أصاب نبي الله صلى الله عليه وسلم خصاصة، فبلغ ذلك عليا رضي الله عنه، فخرج يلتمس عملا ليصيب منه شيئا يبعث به إلى نبي الله صلى الله عليه وسلم، فأتى بستانا لرجل من اليهود فاستقى له سبعة عشر دلوا، كل دلو بتمرة، فخيره اليهودي من تمره سبع عشرة تمرة عجوة، فجاء بها إلى نبي الله صلى الله عليه وسلم فقال: " من أين هذا يا أبا الحسن؟ " قال: بلغني ما بك من الخصاصة يا نبي الله، فخرجت ألتمس عملا لأصيب لك طعاما، قال: " فحملك على هذا حب الله ورسوله؟ " قال علي: نعم يا نبي الله، فقال نبي الله صلى الله عليه وسلم: " والله ما من عبد يحب الله ورسوله إلا الفقر أسرع إليه من جرية السيل على وجهه، من أحب الله ورسوله فليعد تجفافا "، وإنما يعني الصبر.

The Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was afflicted with hunger. ʿAlī learnt of this so he went out looking for work to earn something which he might send to the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. He came to a garden of a Jewish man and brought for him 17 buckets of water, each bucket in return for a date. The Jew gave him the choice to select

[426] *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on Rasūlullāh's صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ wound on the Day of Uḥud, Ḥadīth: 3847.

17 ʿajwah dates from his heap. ʿAlī brought them to the Nabī ﷺ.

Rasūlullāh ﷺ asked, "Where did you get this, O Abū al-Ḥasan?"

He said, "I was afflicted with the same hunger as yourself, O Nabī of Allah, so I went out looking for work so that I may earn some food for you."

Rasūlullāh ﷺ enquired, "So love for Allah and His Messenger made you do this."

"Yes, O Prophet of Allah" ʿAlī replied.

The Nabī ﷺ affirmed, "There is no servant who loves Allah and His Messenger except that poverty comes faster to him than flood water flowing in its direction. Whoever loves Allah and His Messenger should prepare patience." [427]

Likewise, Rasūlullāh ﷺ loved him and kept him close. Why not, when he is Rasūlullāh's ﷺ cousin and one of the first fruits of his invitation? Rasūlullāh's ﷺ marrying his daughter to Sayyidunā ʿAlī رضي الله عنه is one of the fruits of this love. He is also the scribe of the treaty of Ḥudaybiyyah. Rasūlullāh ﷺ would hand him the flag in many of the battles.

Rasūlullāh ﷺ himself testified to this love and he publicised and revealed this to the Ṣaḥābah رضي الله عنهم when he said, as reported by al-Bukhārī through his chain from Sahl ibn Saʿd رضي الله عنه who reports:

[427] *Al-Sunan al-Kubrā*, book on service, chapter on the permissibility of providing a service, Ḥadīth: 11429.

قال النبي صلى الله عليه وسلم يوم خيبر: (لأعطين الراية غدا رجلا يفتح على يديه، يحب الله ورسوله ويحبه الله ورسوله). فبات الناس ليلتهم: أيهم يعطى، فغدوا كلهم يرجونه، فقال: (أين علي). فقيل: يشتكي عينيه، فبصق في عينيه ودعا له، فبرأ كأن لم يكن به وجع، فأعطاه، فقال: أقاتلهم حتى يكونوا مثلنا؟ فقال: (انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم، فوالله لأن يهدي الله بك رجلا، خير لك من أن يكون لك حمر النعم).

Rasūlullāh ﷺ said on the Day of Khaybar, "I will most certainly hand over the flag tomorrow to a man upon whose hands triumph will be given. He loves Allah and His Messenger and is loved by Allah and His Messenger."

People spend their night wondering which of them would get it. They woke the next morning, all of them desiring it.

Rasūlullāh ﷺ asked, "Where is ʿAlī?"

It was said to him, "His eyes are sore." Rasūlullāh ﷺ applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place.

Rasūlullāh ﷺ then handed it over to him. ʿAlī asked, "Should I fight them until they become like us?"

Rasūlullāh ﷺ said, "Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of what is binding upon them. By Allah, if Allah guides one man through you, it is better for you that having red camels."[428]

[428] *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the virtue upon whose hands someone accepts Islam, Ḥadīth: 3009.

ʿAlī sacrifices himself from the first Squadron of Troops

Courage was entrenched in the heart of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ from his earliest youth. He was familiar with it and it was comfortable with him. He held its reigns and it bowed to him. Hence, you will find him valiant, daring, relentless, and persistent.

Undoubtedly, the first glimpses of his bravery was his sleeping on the bed of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knowing fully well that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the target of the Mushrikīn. In fact, he was convinced that they were at the door and had sharpened their swords and were after his blood.

His bravery is not diminished by the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reassured and comforted him that no harm will befall him and they will not kill him. His sleep alone at this early time of his life and in this situation when the Mushrikīn are surrounding the house of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, waiting for an opportunity to strike... this is the definition of bravery.

Let us ask, who in the world today has the capability of remaining resolute in this situation at that tender age? This is courage, sacrifice, and putting life at risk; nothing less.

The Mushrikīn of Quraysh decided their matter and reached unanimity that they will kill Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They then split up with this consensus in mind.

Jibrīl came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said to him:

لا تبت هذه الليلة على فراشك الّذي كنت تبيت عليه. قال فلما كانت عتمة من الليل اجتمعوا على بابه يرصدونه حتى ينام فيثبون عليه، فلما رأى رسول الله صلى الله عليه وسلم مكانهم قال لعلى بن أبى طالب: «ثم على فراشي وتسج ببردي هذا الحضرميّ الأخضر، فنم فيه فإنه لن يخلص إليك شيء تكرهه منهم» وكان رسول الله صلى الله عليه وسلم ينام في برده ذلك إذا نام.

"Do not sleep tonight on the bed you are accustomed to sleeping on."

In the darkness of night, they (the Quraysh villains) gathered by his door waiting for him to sleep so they may pounce on him. When Rasūlullāh ﷺ saw them, he said to ʿAlī ibn Abī Ṭālib, "Sleep on my bed and wrap this green Ḥaḍramī shawl around yourself. Sleep in my bed and be rest assured that nothing horrible will happen to you." Rasūlullāh ﷺ would sleep in this garment every night.[429]

Al-Bayhaqī reports in *al-Dalā'il*:

«ومكث رسول الله صلى الله عليه وآله وسلم بعد الحج بقية ذي الحجة، والمحرم، وصفر، ثم إن مشركي قريش اجتمعوا أن يقتلوه أو يخرجوه حين ظنوا أنه خارج، وعلموا أن الله عز وجل قد جعل له مأوى ومنعة ولأصحابه، وبلغهم إسلام من أسلم، ورأوا من يخرج إليهم من المهاجرين، فأجمعوا أن يقتلوا رسول الله صلى الله عليه وآله وسلم، أو يثبتوه فقال الله عز وجل: وإذ يمكر بك الذين كفروا ليثبتوك أو يقتلوك أو يخرجوك ويمكرون ويمكر الله والله خير الماكرين، وبلغه صلى الله عليه وآله وسلم في ذلك اليوم الذي أتى فيه أبا بكر أنهم مبيتوه إذا أمسى على فراشه، فخرج رسول الله صلى الله عليه وآله وسلم وأبو بكر في جوف الليل قبل الغار غار ثور، وهو الغار الذي ذكر الله عز وجل في الكتاب، وعمد علي بن أبي طالب فرقد على فراش رسول الله صلى الله عليه وآله وسلم يواري عنه، وباتت قريش يختلفون ويأتمرون: أيهم يجثم على صاحب الفراش فيوثقه، فكان ذلك أمرهم حتى أصبحوا، فإذا هم بعلي بن أبي طالب رضي الله عنه، فسألوه عن النبي صلى الله عليه وآله وسلم، فأخبرهم أنه لا علم له به، فعلموا عند ذلك أنه قد خرج فارا منهم، فركبوا في كل وجه يطلبونه».

[429] Ibn Kathīr: *al-Sīrah al-Nabawiyyah*, vol. 2 pg. 229.

Rasūlullāh ﷺ stayed after the Ḥajj season for the remainder of Dhū al- Ḥijjah, Muḥarram and Ṣafar. Thereafter, the Mushrikīn of Quraysh united to either kill him or exile him when they thought that he is going to leave, and had learnt that Allah سُبْحَانَهُ وَتَعَالَى had prepared a sanctuary and power for him and his Companions. Moreover, the Islam of those who embraced the faith reached them, and they saw the Muhājirīn leaving towards the people of Madīnah. They thus reached consensus to kill Rasūlullāh ﷺ or jail him. Allah سُبْحَانَهُ وَتَعَالَى says: *And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.* [430]

On that day on which he went to Abū Bakr, he received intelligence that they are going to attack him at night when he sleeps on his bed. Rasūlullāh ﷺ thus fled with Abū Bakr in the darkness of night towards the Cave of Thawr. It is the same cave mentioned by Allah سُبْحَانَهُ وَتَعَالَى in the Book. ʿAlī ibn Abī Ṭālib with determination slept on the bed of Rasūlullāh ﷺ, covering for him. The Quraysh spent their night arguing and debating as to which of them will pounce on the man sleeping on the bed and tie him up. They remained in this predicament until morning, only to find ʿAlī ibn Abī Ṭālib on the bed. They questioned him about the whereabouts of Rasūlullāh ﷺ. He told them that he has no knowledge of Rasūlullāh ﷺ. It was at that time they realised that he escaped, bolting away from them. Men on horses went in every direction in search of him. [431]

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[430] Sūrah al-Anfāl: 30.

[431] *Dalā'il al-Nubuwwah*, chapter on the mushrikīn scheming against Rasūlullāh ﷺ, vol. 2 pg. 332, Ḥadīth: 725; *Majmaʿ al-Zawā'id*, chapter on the hijrah to

Aḥmad mentions the ḥadīth of Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا with a ḥasan isnad regarding this statement of Allah سُبْحَانَهُ وَتَعَالَى:

{وإذ يمكر بك الذين كفروا ليثبتوك}، قال: " تشاورت قريش ليلة بمكة، فقال بعضهم: إذا أصبح، فأثبتوه بالوثاق. يريدون النبي صلى الله عليه وسلم، وقال بعضهم: بل اقتلوه. وقال بعضهم: بل أخرجوه. فأطلع الله عز وجل نبيه على ذلك، فبات علي على فراش النبي صلى الله عليه وسلم تلك الليلة، وخرج النبي صلى الله عليه وسلم حتى لحق بالغار، وبات المشركون يحرسون عليا، يحسبونه النبي صلى الله عليه وسلم، فلما أصبحوا ثاروا إليه، فلما رأوا عليا، رد الله مكرهم، فقالوا: أين صاحبك هذا؟ قال: لا أدري. فاقتصوا أثره، فلما بلغوا الجبل خلط عليهم، فصعدوا في الجبل، فمروا بالغار، فرأوا على بابه نسج العنكبوت، فقالوا: لو دخل هاهنا، لم يكن نسج العنكبوت على بابه، فمكث فيه ثلاث ليال.

And [remember, O Muḥammad], when those who disbelieved plotted against you. [(432)]

He explains: The Quraysh consulted one night in Makkah. Some said, "Tomorrow morning, lock him up in chains i.e. referring to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Other said, "Rather kill him." Other said, "Exile him instead."

Allah made His Messenger aware of this, so ʿAlī slept on Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bed on that night. Meanwhile, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left and reached the cave. The Mushrikīn spent the night checking on ʿAlī, thinking him to be the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They waited in ambush so that when he wakes up, they will carry out their nasty agenda, which they agreed upon. Next

Madīnah, vol. 6 pg. 17, Ḥadīth: 9902. Al- Haythamī says, "Al-Ṭabarānī narrates it mursal. Ibn Lahīʿah is present in the sanad and he has been critiqued but his ḥadīth is ḥasan. *Fatḥ al-Bārī*, vol. 7 pg. 184.

[(432)] Sūrah al-Anfāl: 30.

morning, when they saw ʿAlī—Allah had vanquished their plans—they asked, "Where is your companion?"

"I do not know," replied ʿAlī.

They quickly followed his footsteps. When they reached the mountain, they were confused. Nonetheless, they climbed the mountain and passed by the cave and saw a spider's web on the mouth of the cave. They said, "Had someone entered here, the spider's web would not be spun over the mouth." Rasūlullāh ﷺ remained there for 3 nights.[433]

Al-Ḥākim reports in *al-Mustadrak* through his chain from ʿAmr ibn Maymūn from Sayyidunā Ibn ʿAbbās رضي الله عنهما:

شرى علي نفسه، ولبس ثوب النبي صلى الله عليه وسلم، ثم نام مكانه، وكان المشركون يرمون رسول الله صلى الله عليه وسلم، وقد كان رسول الله صلى الله عليه وسلم ألبسه برده، وكانت قريش تريد أن تقتل النبي صلى الله عليه وسلم، فجعلوا يرمون عليا، ويرونه النبي صلى الله عليه وسلم، وقد لبس برده، وجعل علي رضي الله عنه يتضور، فإذا هو علي، فقالوا: إنك للئيم، إنك لتتضور، وكان صاحبك لا يتضور، ولقد استنكرناه منك.

[433] *Fatḥ al-Bārī*, vol. 7 pg. 184, 185. *Majmaʿ al-Zawā'id*, vol. 6 pg. 392, Ḥadīth: 11028. Ḥāfiẓ al-Haythamī said, "Aḥmad and al-Ṭabarānī narrated it. ʿUthmān ibn ʿAmr al-Jazarī appears in the isnād and has been labelled reliable by Ibn Ḥibbān while others regard him as ḍaʿīf. The remaining narrators are the narrators of al-Ṣaḥīḥ." *Musnad Aḥmad*, Musnad ʿAbd Allah ibn al-ʿAbbās, vol. 1 pg. 348, Ḥadīth: 3251. Shuʿayb al-Arnā'ūṭ says, "His isnād is ḍaʿīf. ʿUthmān al-Jazarī – Aḥmad says that he narrates munkar aḥādīth. They think that his book got lost. Ibn Abī Ḥātim says: I asked my father about him and he replied, 'I do not know who narrated from him besides Maʿmar and al-Nuʿmān. Al-Haythamī made an error and Aḥmad Shākir and Ḥabīb al-Raḥmān followed and thought him to be ʿUthmān ibn ʿAmr ibn al-Sāj al-Jazarī whose biography appears in al-Tahdhīb. Ibn Kathīr says in his *Tārīkh*, 'This isnād is ḥasan and it is one of the best reports on the incident of the spider's web over the mouth of the cave.'"

ʿAlī sold his life and wore the garment of Rasūlullāh ﷺ and then slept in his place. The Mushrikīn identified Rasūlullāh ﷺ as their target. Rasūlullāh ﷺ had made ʿAlī wear his shawl. The Quraysh wanted to kill the Nabī ﷺ. They fixed their gazes on ʿAlī, thinking him to be Rasūlullāh ﷺ for he wore the latter's garment. ʿAlī رضي الله عنه began to writhe, and they realised it was him. They said, "You are ignoble. You writhe, your companion would not writhe. We found this action of yours odd."[434]

Why should he not be on this honourable pedestal of sacrifice and ransom when he was nurtured in the lap of Nubuwwah, in his infancy, childhood, and teens, and he obtained from Rasūlullāh ﷺ something that very few obtained from him. Owing to this, his virtues are plenty to the extent that the author of *al-Istīʿāb* declared:

وفضائله لا يحيط بها الكتاب.

His virtues cannot be contained in a book.[435]

ʿAlī in the Fields of Uproar and the Arenas of Defying Death

Sayyidunā ʿAlī رضي الله عنه is renowned for his skill with the sword, his lofty courage, and his daring on the battlefield. This is a fact which everyone attested to, the far and near, the distant and close, and the foe and friend. Every time, his sword served a support and backing for the Muslims in challenging and troubling times. When the battles became severe, and the bodies collided, and hands and necks spread out high, when blood mixed with blood, voices exploded, perseverance boosted, and sighs ascended; at such a time, you would

[434] *Al-Mustadrak*, book on hijrah, Ḥadīth: 4263. Al-Ḥākim says, "The ḥadīth has a ṣaḥīḥ isnād but they have not documented it. Abū Dāwūd al-Ṭayālisī and others narrated it form Abū ʿAwānah with some additional words." Al-Dhahabī adds a footnote to it in *al-Talkhīṣ* labelling it ṣaḥīḥ.

[435] *Al-Istīʿāb*, vol. 3 pg. 1113.

find Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ moving right and left, advancing and receding, fighting and withholding until Allah سُبْحَانَهُ وَتَعَالَى sent down divine assistance.

This quality is the key to the personality of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Bravery and heroism was a natural instinct of his with which he was created. It was one of the etiquette of the Hāshimī family in which he was nurtured and nourished. It is not reported about him ever behaving cowardly or fleeing from a challenging battle except to deceive and hoodwink the enemy.

Have a look at him in the Battle of Badr carrying the banner of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[436] We see him on this day attacking and assaulting. He fulfils the command of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and participates in the duel. He faced Walīd ibn ʿUtbah, and never gave him a chance until he left him slain.[437] The Muslims shouted the takbir which resounded in the horizons of the sky and send shivers through the hearts of the Mushrikīn.

Pay attention to him on the Day of Uḥud. We witness him plunging into adversities and difficulties without shyness or fear. He uprooted the roots of the Mushrikīn with his sword. No one could deter him and no one could stand in his way.

Ibn Kathīr says:

> وشهد علي أحدا، وكان على الميمنة ومعه الراية بعد مصعب بن عمير، وعلى الميسرة المنذر بن عمرو الأنصاري، وحمزة بن عبد المطلب على القلب، وعلى الرجالة الزبير بن العوام، وقيل: المقداد بن الأسود. وقد قاتل علي يومئذ قتالا شديدا وقتل خلقا كثيرا من المشركين وغسل عن وجه النبي، صلى الله عليه وسلم، الدم حين شج في رأسه وكسرت رباعيته.

[436] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 23.
[437] Ibn Ḥibbān: *al-Thiqāt*, vol. 1 pg. 167; *Usd al-Ghābah*, vol. 3 pg. 357.

ʿAlī participated in Uḥud. He was in charge of the right flank and he had the flag. Behind him was Muṣʿab ibn ʿUmayr. Mundhir ibn ʿAmr al-Anṣārī was in charge of the left flank. Ḥamzah ibn ʿAbd al-Muṭṭalib was in charge of the heart of the army. Zubayr ibn al-ʿAwwām or Miqdād ibn al-Aswad was chief of the infantry. ʿAlī had fought ferociously on the Day of Uḥud and killed a large number of Mushrikīn. He washed the blood off the face of Rasūlullāh ﷺ which had flowed from his injuries after his face was cut and his premolar tooth was broken.[438]

On the Day of the Trench in the Battle of al-Aḥzāb (Confederates), the day on which the Mushrikīn joined forces with all their might and fury and all their weapons and armour, intending to uproot the call to the oneness of Allah سُبْحَانَهُ وَتَعَالَى; Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ along with the Companions of Rasūlullāh ﷺ came out and stood as a barrier between them and accomplishing their corrupt intentions, with the help of Allah سُبْحَانَهُ وَتَعَالَى.

Ibn Kathīr says:

وشهد يوم الخندق فقتل يومئذ فارس العرب وأحد شجعانهم المشاهير، عمرو بن عبد ود العامري.

ʿAlī participated in the Battle of Khandaq and killed the knight of the Arabs and one of their acclaimed heroes, ʿAmr ibn ʿAbd Wudd al-ʿĀmirī on that day.[439]

The incident behind this is as follows:

إن فوارس من قريش فيهم عمرو بن عبد ودّ، وعكرمة بن أبي جهل، وضرار بن الخطاب، وهبيرة بن أبي وهب، تلبسوا للقتال، وخرجوا علي خيولهم حتى مروا بمنازل بني كنانة،

[438] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.
[439] *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.

فقالوا: تهيؤوا للحرب، يا بني كنانة، فستعلمون من الفرسان اليوم. ثم أقبلوا تعنق بهم خيلهم حتى وقفوا على الخندق، فقالوا: والله، إن هذه لمكيدة، ما كانت العرب تكيدها، ثم تيمموا مكاناً من الخندق ضيقاً، فضربوا خيولهم فاقتحمت، فجالت في سبخة بين الخندق وسلع، وخرج علي في نفر من المسلمين حتى أخذ عليهم الثغرة التي منها اقتحموا، فأقبلت الفوارس تعنق نحوهم. وكان عمرو بن عبد فارس قريش، وكان قد قاتل يوم بدر حتى ارتثّ، واثبتته الجارحة، فلم يشهد أحداً، فلما كان يوم الخندق خرج معلماً ليرى مشهده، فلما وقف هو وخيله، قال له علي: يا عمرو، قد كنت تعاهد الله لقريش ألا يدعوك رجل إلى خلتين، إلا قبلت منه إحداهما. فقال له علي: فإني أدعوك إلى الله ورسوله وإلى الإسلام. قال: لا حاجة لي في ذلك. فقال: فإني أدعوك إلى النزال. فقال له: يا بن أخي، لم؟ فوالله ما أحب أن أقتلك. فقال له علي: لكني والله أحب أن أقتلك؛ فحمي عمرو، فاقتحم عن فرسه فعقره، ثم أقبل، فجاء إلى علي، فتنازلا وتجاولا، فقتله علي.

Some cavalry of the Quraysh among whom were ʿAmr ibn ʿAbd Wudd, ʿIkrimah ibn Abī Jahl, Ḍirār ibn al-Khaṭṭāb, and Hubayrah ibn Abī Wahb dressed up to fight. They proceeded on their horses until they passed the houses of the Banū Kinānah and said, "Prepare for war, O Banū Kinānah. You will come to know soon who the warriors of today are." They then advanced with their horses sprinting until they reached the edge of the trench. They said, "By Allah, this is a scheme unknown to the Arabs." They then pinpointed a part of the trench that was narrow. Thereafter they raced their horses and the horses leaped and landed into a salt marsh between the trench and Silaʿ.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ left with few Muslims and faced them at the gap they had jumped over. The warriors raced in their direction. ʿAmr ibn ʿAbd Wudd was the knight of the Quraysh. He had fought on the Day of Badr until he was debilitated and the

wounds had incapacitated him. He thus never participated in Uḥud. On the Day of Khandaq, he left as an instructor to show his station.

As he paused with his horse, ʿAlī said to him, "O ʿAmr, you had taken a covenant with Allah for Quraysh that no person will present you with two proposals except that you accept one of them."

"Yes," ʿAmr replied.

ʿAlī said to him, "I invite you to Allah and His Messenger and to Islam."

ʿAmr replied, "I do not have any need for that."

ʿAlī said, "So then I invite you to dismount."

ʿAmr said, "O my nephew! Why? By Allah, I do not want to kill you."

"But, by Allah, I wish to kill you," shouted ʿAlī.

ʿAmr became furious and leaped off his horse and hamstrung it. He then charged at ʿAlī. They had a good challenge and fight, and at the end, ʿAlī killed him.[440]

In the Battle of Khaybar, Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ had formidable tasks and forceful encounters. One of them is narrated by al-Bukhārī via his chain from Sayyidunā Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced:

(لأعطين الراية غدا رجلا يفتح الله على يديه). قال: فبات الناس يدوكون ليلتهم أيهم يعطاها،

فلما أصبح الناس غدوا على رسول الله صلى الله عليه وسلم، كلهم يرجو أن يعطاها، فقال:

(أين علي بن أبي طالب). فقالوا: يشتكي عينيه يا رسول الله، قال: (فأرسلوا إليه فأتوني به).

[440] *Tārīkh Dimashq*, vol. 42 pg. 78.

فلما جاء بصق في عينيه ودعا له، فبرأ حتى كأن لم يكن به وجع، فأعطاه الراية، فقال علي: يا رسول الله، أقاتلهم حتى يكونوا مثلنا؟ فقال: (انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله فيه، فوالله لأن يهدي الله بك رجلا واحدا، خير لك من أن يكون لك حمر النعم).

"I will most certainly hand over the flag tomorrow to a man upon whose hands victory will be given by Allah."

People spent their night chatting which of them would receive it. When the people woke up the next morning, they went to Rasūlullāh ﷺ and all desired receiving it.

Rasūlullāh ﷺ asked, "Where is ʿAlī ibn Abī Ṭālib?"

It was said to him, "His eyes are sore, O Messenger of Allah."

Rasūlullāh ﷺ said, "Send him a message and bring him to me."

As he arrived, Rasūlullāh ﷺ applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place. Rasūlullāh ﷺ then handed the flag over to him. ʿAlī asked, "O Messenger of Allah, should I fight them until they become like us?"

Rasūlullāh ﷺ said, "Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of the rights of Allah binding upon them. By Allah, if Allah guides one man through you, it is better for you than having red camels."[441]

[441] *Ṣaḥīḥ al-Bukhārī,* book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī, Ḥadīth: 3498.

In this battle, Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ killed Marḥab, the hero and knight of the Jews. Muslim narrates in his *Ṣaḥīḥ* via his sanad:

وخرج مرحب فقال: (قد علمت خيبر أني مرحب ... شاكي السلاح بطل مجرب... إذا الحروب أقبلت تلهب)، فقال علي: (أنا الذي سمتني أمي حيدره ... كليث غابات كريه المنظره... أوفيهم بالصاع كيل السندره) قال: فضرب رأس مرحب فقتله، ثم كان الفتح على يديه.

Marḥab came out and shouted, "Khaybar knows that I am Marḥab. A fully armed, experienced, hero. When war spurts its flames."

ʿAlī answered, "I am the one who my mother named Lion. Like a lion of the forests with a terror striking countenance. I give my opponents the measure of sandarah in exchange for a ṣāʿ (I counter their attack with one much more fierce)."

He then struck the head of Marḥab and killed him. Thereafter, victory was attained upon his hands.[442]

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ participated in other battles besides these. He never stayed behind any battle except the Battle of Tabūk by the command of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who placed him in charge of Madīnah.

Muslim narrated in his *Ṣaḥīḥ* through his sanad from Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ:

[442] *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on battle of Dhū Qarad, Ḥadīth: 4779

« خلف رسول الله صلى الله عليه وسلم علي بن أبي طالب في غزوة تبوك، فقال: يا رسول الله، تخلفني في النساء والصبيان! فقال: أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنه لا نبي بعدي ».

Rasūlullāh ﷺ left ʿAlī ibn Abī Ṭālib behind in the Battle of Tabūk. He submitted, "O Messenger of Allah, are you leaving me with the women and children?"

Rasūlullāh ﷺ comforted him, "Are you not pleased that you are to me, like the position of Hārūn to Mūsā, save that there is no nabī after me?" [443]

Here we are not attempting to present glimpses into all the battles of Sayyidunā ʿAlī رضي الله عنه. That is something which this small treatise cannot encompass. What has been mentioned above serves as sufficient proof and the best evidence for Sayyidunā ʿAlī's رضي الله عنه bravery and courage in battle. This is considered truly a magnificent sign of the signs of the personality of Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه. The man was a warrior, courageous, advancing, an expert in warfare. Very seldom will you find an equal to him. He would say about himself in front of his companions, and no one would reject his statement:

ما بارزني أحد إلا أنصفت منه.

No one duelled me, except that I defeated him. [444]

May Allah be pleased with him and make him happy.

[443] *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī, Ḥadīth: 31.
[444] *Fatḥ al-Bārī*, vol. 7 pg. 129.

Honourable Marriage and Noble in Laws

Yes, the most significant and noble stop we can make while discussing Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is his marriage to Sayyidah Fāṭimah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is an important intermission for it deals with Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ daughter, Umm Abīhā (mother of her father) Fāṭimah رَضِيَ اللَّهُ عَنْهَا, who is a piece of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heart, regarding whom Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا attested:

«ما رأيت أحدا أشبه سمتا ودلا وهديا برسول الله في قيامها وقعودها من فاطمة بنت رسول الله صلى الله عليه وسلم» قالت: «وكانت إذا دخلت على النبي صلى الله عليه وسلم قام إليها فقبلها وأجلسها في مجلسه، وكان النبي صلى الله عليه وسلم إذا دخل عليها قامت من مجلسها فقبلته وأجلسته في مجلسها».

I have not seen anyone who resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more in his ways, mannerisms and etiquettes—the way he stood and sat—than Fāṭimah, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

She continues, "When she would visit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would visit her, she would stand up from her seat, kiss him, and seat him in her seat.[445]

When this is the rank of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, then who from the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and influential Muslims would not love to have the nobility of marrying her and the success of being linked to her father. Owing to this, the eyes of some went in this direction and they

[445] *Sunan al-Tirmidhī*, book on virtues, chapter on the virtue of Fāṭimah bint Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 3872. Shaykh al-Albānī declared it ṣaḥīḥ. *Sunan Abī Dāwūd*, chapter on the reports on standing, Ḥadīth: 5219. Shaykh al-Albānī declared it ṣaḥīḥ.

thought to themselves of presenting themselves to her father and proposing for her hand in marriage. As al-Ṭabarānī narrates, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُمَا took the bold step, each of them proposing for her hand in marriage. However, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ excused himself from answering by remaining silent to their request. They realised that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was awaiting Allah's سُبْحَانَهُ وَتَعَالَى command regarding her.

فقال أبو بكر لعمر: انطلق بنا إلى علي حتى نأمره أن يطلب مثل الذي طلبنا، قال علي: فأتياني وأنا في سبيل، فقالا: بنت عمك تخطب، فنبهاني لأمر، فقمت أجر ردائي طرف على عاتقي، وطرف آخر في الأرض حتى أتيت النبي صلى الله عليه وسلم.

Abū Bakr thus said to ʿUmar, "Let us go to ʿAlī and instruct him to propose what we proposed."

ʿAlī says: They approached me while I was on a road and said, "Your cousin is receiving proposals."

They made me aware of something. I thus stood up, dragging my shawl, with one end on my shoulder and one end on the floor until I resorted to the presence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[446]

Sayyidunā ʿAlī's رَضِيَ اللَّهُ عَنْهُ footsteps led him to his cousin Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to inform him of something in his heart, which he had been concealing all this while; his inclination to marry Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

Al-Bayhaqī reports via his sanad from Mujāhid that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ describes:

[446] *Al-Muʿjam al-Kabīr*, speaking on the marriage of Fāṭimah, Ḥadīth: 1021.

لقد خطبت فاطمة بنت النبى صلى الله عليه وسلم. فقالت لى مولاة لى: هل علمت أن فاطمة تخطب؟ قلت: لا، أو: نعم. قالت: فاخطبها إليه. قال: قلت: وهل عندى شئ أخطبها عليه؟ قال: فوالله ما زالت ترجينى حتى دخلت عليه، وكنا نجله ونعظمه، فلما جلست بين يديه ألجمت حتى ما استطعت الكلام. فقال: "هل لك من حاجة؟ ". فسكت، فقالها ثلاث مرات، قال: "لعلك جئت تخطب فاطمة؟ ". قلت: نعم يا رسول الله. قال: "هل عندك من شئ تستحلها به؟ ". قال: قلت: لا والله يا رسول الله. قال: "فما فعلت الدرع التى كنت سلحتكها؟ ". قال على: والله إنها لدرع حطمية ما ثمنها إلا أربعمائة درهم. قال: "اذهب فقد زوجتكها، وابعث بها إليها فاستحلها به".

Fāṭimah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was proposed to. My slave girl said to me, “Do you know that Fāṭimah is receiving proposals?”

I replied, “No or yes.”

She suggested, “Send a proposal for her.”

I said, “Do I possess anything upon which I may propose to her?”

He then continues: By Allah, She continued persuading me with hope until I entered his presence. We would revere him and honour him. As I sat before him, I was dumbstruck and could not utter a word.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Do you need something?”

I kept quiet.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated his question thrice. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Probably you came to propose for Fāṭimah.”

“Yes, O Messenger of Allah,” I replied.

He asked, “Do you own anything with which you may make her permissible for you [referring to dowry]?”

“No by Allah, O Messenger of Allah,” I replied.

He asked, “What did you do with the armour I gifted you.”

ʿAlī said, “By Allah, it is a *ḥaṭmiyyah*[447] armour which is only worth 400 silver coins.”

Rasūlullāh ﷺ said, “Go, for I have married her to you. Send the armour to her (as dowry) making her permissible for you.”[448]

Aḥmad narrates via his sanad from Sayyidunā ʿAlī رضي الله عنه:

أن رسول الله صلى الله عليه وسلم لما زوجه فاطمة بعث معه بخميلة ووسادة من أدم حشوها ليف، ورحيين وسقاء وجرتين.

When Rasūlullāh ﷺ got him married to Fāṭimah, he sent with him a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a water skin, and two jars.[449]

Al-Ṭabarānī narrates in *al-Muʿjam* that Sayyidah Asmā’ bint ʿUmays رضي الله عنها reported:

لما أهديت فاطمة إلى علي بن أبي طالب لم نجد في بيته إلا رملا مبسوطا ووسادة حشوها، وجرة وكوزا، فأرسل النبي صلى الله عليه وسلم إلى علي لا تحدثن حديثا، أو قال: «لا تقربن أهلك حتى آتيك» فجاء النبي صلى الله عليه وسلم فقال: «أثم أخي؟» فقالت أم أيمن – وهي أم

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[447] *Al-dirʿ al-ḥaṭmiyyah*: attribution to its weaver or maker. Al-Ḥātim is the name of a place. (Al-Rāghib al-Aṣfahānī: *Mufradāt Gharīb al-Qur’ān*, pg. 123.)

[448] Al-Bayhaqī: *al-Sunan al-Kubrā*, book on dowry, chapter on moderation in dowry being preferred, Ḥadīth: 14740.

[449] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, Ḥadīth: 819. Shuʿayb al-Arnā’ūṭ comments, “Its isnād is strong.”

أسامة بن زيد وكانت حبشية، وكانت امرأة صالحة: يا رسول الله، هذا أخوك وزوجته ابنتك، وكان النبي صلى الله عليه وسلم آخى بين أصحابه، وآخى بين علي ونفسه قال: «إن ذلك يكون يا أم أيمن» قالت: فدعا النبي صلى الله عليه وسلم بإناء فيه ماء فقال فيه ما شاء الله أن يقول، ثم مسح به صدر علي ووجهه، ثم دعا فاطمة فقامت إليه تعثر في مرطها من الحياء، فنضح عليها من ذلك، وقال لها ما شاء الله أن يقول، ثم قال لها: «إني لم آلك أن أنكحتك أحب أهلي إلي» ، ثم رأى سوادا من وراء الستر – أو من وراء الباب – فقال: «من هذا؟» قالت: أسماء، قال: «أسماء بنت عميس؟» قالت: نعم يا رسول الله، قال: «جئت كرامة لرسول الله صلى الله عليه وسلم مع ابنته؟» قالت: نعم إن الفتاة ليلة يبنى بها لا بد لها من امرأة تكون قريبا منها، إن عرضت لها حاجة أفضت بذلك إليها، قالت: فدعا لي بدعاء، فإنه لأوثق عملي عندي، ثم قال لعلي: «دونك أهلك» ، ثم خرج فولى قالت: فما زال يدعو لهما حتى توارى في حجره.

When Fāṭimah was escorted to the home of ʿAlī ibn Abī Ṭālib, we did not find in his house except sand as a carpet, a stuffed pillow, a jar, and a small clay jug. The Nabī ﷺ sent a message to ʿAlī, “Do not speak anything to her or do not go near your wife until I come to you.”

The Nabī ﷺ came and asked, “Is my brother here?”

Umm Ayman—the mother of Usāmah ibn Zayd; an Abyssinian woman; and a righteous woman—said in astonishment, “O Messenger of Allah, he is your brother and his wife is your daughter?” The Nabī ﷺ had contracted brotherhood between his Companions and he contracted brotherhood between ʿAlī and himself.”

Rasūlullāh ﷺ said, “This may happen, O Umm Ayman.”

She continues: Rasūlullāh ﷺ called for a utensil filled with water. He recited into it what Allah desired he recite. He then rubbed ʿAlī's chest and face with it. He then called for Fāṭimah. She stood up to go towards him and slipped on her cloak out of bashfulness. Rasūlullāh ﷺ sprinkled over her some of this water and told her whatever Allah desired he say. He then said to her, "I did not look after you except to wed you to the most beloved family member of mines."

He then saw a shadow from behind the veil or behind the door so he asked, "Who is it?"

"Asmā'," came the reply.

"Asmā' bint ʿUmays?"

"Yes, O Messenger of Allah."

He said, "Have you come to honour Rasūlullāh ﷺ with his daughter."

She said, "Yes. The first night the marriage of a young girl is consummated, it is necessary for a woman to be close to her so in case she needs anything, she can relate it to her."

She says: Rasūlullāh ﷺ supplicated for me. It is one of the most cherished deeds according to me.

Rasūlullāh ﷺ then said to ʿAlī, "You may take your wife."

He then left on his way. He continued supplicating for them until he was hidden away in his room." [450]

[450] *Al-Muʿjam al-Kabīr*, vol. 24 pg. 137, Ḥadīth: 365; *Muṣannaf ʿAbd al-Razzāq*, book on battles, chapter on Fāṭimah's marriage, Ḥadīth: 9781; *Majmaʿ al-Zawā'id*, vol. 9 pg. 147, Ḥadīth: 15216. Al-Haythamī said, "Al-Ṭabarānī narrates it and his narrators and the narrators of *al-Ṣaḥīḥ*."

It is obvious that Rasūlullāh ﷺ would not marry his daughter except to a man he loves and has status in his eyes. This does not mean that Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq رضي الله عنهما did not have a high rank and virtue. However, marriage is subject to many special prerequisites. One of them is age and in this Sayyidunā ʿAlī رضي الله عنه was closer to Fāṭimah رضي الله عنها than them. Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq رضي الله عنهما enjoyed the nobility of being linked to Rasūlullāh ﷺ through Sayyidah ʿĀ'ishah رضي الله عنها and Sayyidah Ḥafṣah رضي الله عنها.

The author of *Biḥār al-Anwār* narrates to us a report which highlights the extent of love the Ṣaḥābah رضي الله عنهم cherished for the Ahl al-Bayt of Rasūlullāh ﷺ and the degree of their happiness and celebration over Sayyidunā ʿAlī's marriage to Sayyidah Fāṭimah رضي الله عنها. Al-Majlisī reports:

إن عليا لما خطب فاطمة أقبل عليه رسول الله صلى الله عليه وسلم وقال له: يا أبا الحسن انطلق الآن فبع درعك وائتني بثمنه حتى أهيئ لك ولابنتي فاطمة ما يصلحكما . قال علي : فانطلقت فبعته بأربعمائة درهم سود هجرية ، من عثمان بن عفان فلما قبضت الدراهم منه وقبض الدرع مني قال : يا أبا الحسن لست أولى بالدرع منك وأنت أولى بالدراهم مني ، فقلت : بلى ، قال : فإن الدرع هدية مني إليك فأخذت الدرع والدراهم ، وأقبلت إلى رسول الله (صلى الله عليه وآله) فطرحت الدرع والدراهم بين يديه وأخبرته بما كان من أمر عثمان ، فدعا له بخير. وقبض رسول الله (صلى الله عليه وآله) قبضة من الدراهم ، ودعا بأبي بكر فدفعها إليه ، وقال: يا أبا بكر اشتر بهذه الدراهم لابنتي ما يصلح لها في بيتها ، وبعث معه سلمان وبلالا ليعيناه على حمل ما يشتريه . قال أبو بكر : وكانت الدراهم التي أعطانيها ثلاثة وستين درهما فانطلقت واشتريت فراشا من خيش مصر محشوا بالصوف ، ونطعا من أدم ، ووسادة من أدم حشوها

من ليف النخل ، وعباءة خيبرية ، وقربة للماء وكيزانا ، وجرارا ، ومطهرة للماء ، وستر صوف رقيقا ، وحملناه جميعا حتى وضعناه بين يدي رسول الله (صلى الله عليه وآله) فلما نظر إليه بكى وجرت دموعه ، ثم رفع رأسه إلى السماء وقال : اللهم بارك لقوم جل آنيتهم الخزف . قال علي : ودفع رسول الله (صلى الله عليه وآله) باقي ثمن الدرع إلى أم سلمة فقال: اتركي هذه الدراهم عندك ، ومكثت بعد ذلك شهرا لا أعاود رسول الله (صلى الله عليه وآله) في أمر فاطمة بشئ استحياء من رسول الله (صلى الله عليه وآله) ، غير أني كنت إذا خلوت برسول الله يقول لي : يا أبا الحسن ما أحسن زوجتك وأجملها ، أبشر يا أبا الحسن فقد زوجتك سيدة نساء العالمين .

When ʿAlī proposed to Fāṭimah, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ approached him and said, "O Abū al-Ḥasan. Go now and sell your armour and bring me the money so that I may prepare for you and for my daughter Fāṭimah what is appropriate for you."

ʿAlī continues: So I went and sold it for 400 black dirhams to ʿUthmān ibn ʿAffān. After I took possession of the dirhams and he took possession of the armour from me, he said, "O Abū al-Ḥasan! Am I not more worthy of the armour than you and are you not more worthy of the dirhams than me?"

I replied in the affirmative.

He then said, "The armour is a gift to you from me."

So I took the dirhams and the armour and went straight to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. I placed them in front of him and informed him of ʿUthmān's conduct. He supplicated in his favour.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ took a handful of dirhams and called Abū Bakr and handed them over to him saying, "O Abū Bakr, purchase with these dirhams for my daughter what is suitable

for her in her home." He sent Salmān and Bilāl with him to help him carry what he bought.

Abū Bakr says, "The dirhams which he gave me were 63 in total. I went and bought an Egyptian canvas bedspread stuffed with wool, a leather cushion, a leather pillow stuffed with palm fibres, a sheet from Khaybar, a leather bag for water, few small bowls, clay pots, a utensil to store water used for cleaning, and a fine garment of wool. We carried these and placed them before Rasūlullāh صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ. As soon as he set eyes on it, he cried and his tears flowed. He then lifted his head to the sky and prayed, 'O Allah, bless the nation whose sum total of utensils are earthenware.'"

ʿAlī says: Rasūlullāh صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ gave the rest of the money acquired from the armour to Umm Salamah saying, "Keep these dirhams with you."

I remained for one month after this, without going to Rasūlullāh صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ regarding anything of Fāṭimah, out of shyness for Rasūlullāh صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ. Yes, when I would be alone with Rasūlullāh صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ, he would say to me, "O Abū al-Ḥasan, what a magnificent and beautiful wife you have! Rejoice O Abū al-Ḥasan, for I married to you the Queen of the Women of the universe." [451]

Al-Nasā'ī narrated from Ibn Buraydah from his father:

أن نفرا من الأنصار قالوا لعلي: عندك فاطمة، فدخل على النبي صلى الله عليه وسلم فسلم عليه فقال: «ما حاجة ابن أبي طالب؟» قال: ذكرت فاطمة بنت رسول الله صلى الله عليه وسلم قال: «مرحبا وأهلا» لم يزده عليها، فخرج إلى الرهط من الأنصار ينتظرونه، فقالوا: ما وراءك؟ قال:

[451] *Biḥār al-Anwār,* vol. 43 pg. 130; Abū al-Ḥasan al-Marandī: *Majmaʿ al-Nūrayn*, pg. 56 – 58.

ما أدري غير أنه قال لي: «مرحبا وأهلا» قالوا: يكفيك من رسول الله صلى الله عليه وسلم إحداهما، قد أعطاك الأهل، وأعطاك الرحب، فلما كان بعد ذلك بعدما زوجه قال: «يا علي، إنه لا بد للعرس من وليمة». قال سعد: عندي كبش، وجمع له رهط من الأنصار آصعا من ذرة، فلما كان ليلة البناء قال: «يا علي، لا تحدث شيئا حتى تلقاني» فدعا النبي صلى الله عليه وسلم بماء فتوضأ منه، ثم أفرغه على علي فقال: «اللهم بارك فيهما، وبارك عليهما، وبارك لهما في شبلهما».

A group of Anṣār said to ʿAlī, "You should marry Fāṭimah."

He went to Rasūlullāh ﷺ and greeted him. Rasūlullāh ﷺ asked, "What is the need of the son of Abū Ṭālib?"

ʿAlī said, "I thought of Fāṭimah bint Rasūlillāh ﷺ."

Rasūlullāh ﷺ said, "Welcome, feel at home," nothing else.

ʿAlī went out to the group of Anṣār who were waiting for him. They asked him, "What is behind you?"

"I do not know besides that he told me marḥaban wa ahlan," ʿAlī answered.

They said, "Adequate for you from Rasūlullāh ﷺ is one of the two. He gave you his family and he gave you room."

Sometime after this, after Rasūlullāh ﷺ wed him to his daughter, he said, "O ʿAlī, a marriage needs to have a walīmah."

Saʿd said, "I have a ram." And some members of the Anṣār collected a few ṣāʿ of grain.

On the first night of marriage, Rasūlullāh ﷺ said, "O ʿAlī, do not say anything until you meet me." The Nabī ﷺ

called for water. He performed ablution with some of it and poured the rest on ʿAlī and prayed, "O Allah blessed them, surround them with blessings, and bless them in their progeny."[452]

In this manner, this blessed marriage was solemnised. Senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ participated in it, either by attending, by their joy, or by contributing financially out of love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ahl al-Bayt. This is a piece of magnificent evidence of the love between the Ṣaḥābah and Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ and the pure souls elated in their bodies. You will only find them to be mutual fans, enjoying proximity, related through kinship or marriage. May Allah سُبْحَانَهُ وَتَعَالَى have mercy on them all.

ʿAlī: Asceticism despite Prosperity

He who studies the biography of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and witnesses all the phases and successive occurrences will be overwhelmed with surprise and astonishment when he sees an excellent example of asceticism from the world and self-restraint for its possessions and glamour. Examples of asceticism in the life of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ are plenty to the extent that if we claim that all the stances and situations of his life are worthy of being examples of asceticism, we will not be far from the truth.

If we take a casual look at the life of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ with Sayyidah Fāṭimah al- Zahrā' رَضِيَ اللَّهُ عَنْهَا, we will observe a simple humble life, overwhelmed by the difficulties and sacrifice. The total sum of their wealth included a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a water skin, and two jars. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ would carry water on his back. His wife Sayyidah Fāṭimah

[452] Al-Nasa'ī: *al-Sunan al-Kubrā*, book on marriage, chapter on what the boy should say when proposing for a girl and how he should be answered, Ḥadīth: 10088.

رَضِيَ اللَّهُ عَنْهَا would grind flour with her own hands. Their life was a life of exertion, labour, and struggle.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ narrates to us one of the snippets of his life with Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and says, as reported by Aḥmad through his sanad:

أن رسول الله صلى الله عليه وسلم لما زوجه فاطمة بعث معه بخميلة ووسادة من أدم حشوها ليف، ورحيين وسقاء وجرتين، فقال علي لفاطمة ذات يوم: والله لقد سنوت حتى قد اشتكيت صدري، قال: وقد جاء الله أباك بسبي، فاذهبي فاستخدميه. فقالت: وأنا والله قد طحنت حتى مجلت يداي. فأتت النبي صلى الله عليه وسلم، فقال: " ما جاء بك أي بنية؟ " قالت: جئت لأسلم عليك، واستحيت أن تسأله ورجعت، فقال: ما فعلت؟ قالت: استحييت أن أسأله. فأتيناه جميعا، فقال علي: يا رسول الله، والله لقد سنوت حتى اشتكيت صدري، وقالت فاطمة: قد طحنت حتى مجلت يداي، وقد جاءك الله بسبي وسعة فأخدمنا. فقال رسول الله صلى الله عليه وسلم: " والله لا أعطيكما وأدع أهل الصفة تطوى بطونهم، لا أجد ما أنفق عليهم، ولكني أبيعهم وأنفق عليهم أثمانهم " فرجعا، فأتاهما النبي صلى الله عليه وسلم وقد دخلا في قطيفتهما، إذا غطت رءوسهما تكشفت أقدامهما، وإذا غطيا أقدامهما تكشفت رءوسهما، فثارا، فقال: " مكانكما " ثم قال: " ألا أخبركما بخير مما سألتماني؟ " قالا: بلى. فقال: " كلمات علمنيهن جبريل، فقال: تسبحان في دبر كل صلاة عشرا، وتحمدان عشرا، وتكبران عشرا، وإذا أويتما إلى فراشكما فسبحا ثلاثا وثلاثين، واحمدا ثلاثا وثلاثين، وكبرا أربعا وثلاثين " قال: فو الله ما تركتهن منذ علمنيهن رسول الله صلى الله عليه وسلم.

After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wed Fāṭimah to him, he sent a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a waterskin, and two jars. ʿAlī said to Fāṭimah one day, “By Allah, I have drawn so much water that my chest is paining.”

He continued, “Allah has sent captives to your father. So go and ask him for a servant.”

She said, “I am also struggling, by Allah. I have ground [wheat] to the extent that my hands have developed calluses.”

She thus approached the Nabī ﷺ. He asked, “What brings you here, O my daughter?”

She replied, “I came to greet you.” She was ashamed to ask him and so she went back.

ʿAlī asked, “What did you do?”

She replied, “I felt shy to ask him.”

Thus, we both went to him. ʿAlī رضي الله عنه said, “O Messenger of Allah, by Allah, I have drawn water until my chest pains.”

Fāṭimah رضي الله عنها said, “I have grinded until my hands have developed calluses. Allah has brought captives to you and given you prosperity so kindly give us a servant.”

Rasūlullāh ﷺ said, “By Allah, I will not give you and leave the people of Ṣuffah with their bellies folding [out of hunger] without having anything I may spend on them. I will sell the captives, however, and spend the money on the people of Ṣuffah.”

Thus they returned. The Nabī ﷺ came to them after they had entered under their velvet covering, which if their heads were covered, their feet would be exposed and if they covered their feet, their heads would be uncovered. They jumped up but Rasūlullāh ﷺ told them to stay at their places. He then said, “Should I not inform you of something better than what you asked of me?”

“Definitely,” they replied.

He elucidated, "Words which Jibrīl عَلَيْهِ ٱلسَّلَام taught me. He said, 'glorify Allah 10 times after every ṣalāh, praise him ten times, and announce His greatness ten times. When you go to bed, then recite Subḥān Allah 33 times, Alḥamdu lillāh 33 times, and Allāhu Akbar 34 times.'"

ʿAlī comments, "By Allah, I never missed them since Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ taught them to me."[453]

This aspect of asceticism remained attached to Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ even after he became khalīfah. It is not reported about him that he changed from his habit.

Yaḥyā ibn Maʿīn said from ʿAlī ibn al-Jaʿd from Ḥasan ibn Ṣāliḥ who said:

تذاكروا الزهاد عند عمر بن عبد العزيز، رضي الله عنه، فقال قائلون: فلان، وقال قائلون: فلان، فقال عمر بن عبد العزيز: أزهد الناس في الدنيا علي بن أبي طالب رضي الله عنه.

They spoke about ascetics in the presence of ʿUmar ibn ʿAbd al-ʿAzīz. Some mentioned the name of this person while others mentioned the name of that person. ʿUmar ibn ʿAbd al-ʿAzīz remarked, "The most ascetic person in the world is ʿAlī ibn Abī Ṭālib."[454]

Abū Nuʿaym reports in *al-Ḥilyah* through his chain from Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ:

جاءه ابن النباج فقال يا أمير المؤمنين امتلأ بيت مال المسلمين من صفراء وبيضاء فقال: الله أكبر! فقام متوكئا على ابن النباج حتى قام على بيت مال المسلمين. فقال: هذا جناى وخياره

[453] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 106, Ḥadīth: 838. Shuʿayb al-Arnā'ūṭ labelled the isnād ḥasan.
[454] *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.

فيه ... وكل جان يده إلى فيه يا ابن النباج: علي بأشياع الكوفة، قال فنودي في الناس فأعطى جميع ما في بيت مال المسلمين وهو يقول: يا صفراء ويا بيضاء غري غيري. ها، وها. حتى ما بقي منه دينار ولا درهم، ثم أمره بنضحه وصلى فيه ركعتين.

Ibn al-Nabbāj came to him and said, "O Amīr al-Mu'minīn, the treasury of the Muslims is filled with gold and silver."

He shouted, "Allah is the Greatest!"

He stood up with support from Ibn al-Nabbāj until he stood at the treasury of the Muslims. He then remarked, "This is my harvest and it's His choice. Every harvester has his hands to his mouth. O Ibn al-Nabbāj, bring me the people of Kūfah."

An announcement was made among the people [and they came]. He gave away all the wealth of the Muslim treasury while saying, "O gold and silver, deceive someone else." He gave until not a single gold coin or silver coin remained. He ordered it be sprinkled with water. He then performed two rakʿāt therein. [455]

Al-Balādhurī reports through his chain:

لما فرغ علي بن أبي طالب من أهل الجمل أتى الكوفة فدخل بيت مالها فأضرط به، ثم قال: يا مال غر غيري ثم قسمه بيننا، ثم جاءت ابنة للحسن – أو للحسين – فتناولت منه شيئا، فسعى وراءها ففك يدها ونزعه منها، قال: فقلنا: يا أمير المؤمنين إن لها فيه حقا، قال: اذا أخذ أبوها حقه فليعطها ما شاء. فلما فرغ من قسمته قسم بيننا حبالا جاءت من البحرين فأبينا قبضها فأكرهنا عليها، فخرجت كتانا جيدا فتنافسنا فيها فبلغت دراهم، ثم عمد إلى بيت المال فكسحه

[455] *Ḥilyat al-Awliyā'*, vol. 1 pg. 81.

ونضحه بالماء، ثم صلى فيه ركعتين، ثم توسد رداءه وقال: ينبغي لبيت مال المسلمين أن لا يأتي عليه يوم – أو جمعة – إلا كان هكذا ليس فيه شيء قد أخذ كل ذي حق حقه.

After ʿAlī ibn Abī Ṭālib was complete with the participants of Jamal, he came to Kūfah and entered its treasury. He was not bothered with its contents. He then said, "O wealth, deceive someone other than me." He then distributed it among us. A daughter of Ḥasan or Ḥusayn came and took something from it. He rushed behind her, opened her hand, and took it from her.

We said, "O Amīr al-Mu'minīn, she has a right to it."

He said, "When her father takes his right, he may give her how much ever he likes."

After distribution was complete, he divided among us threads that had come from Bahrain. We did not want to take it but he forced us. It turned out to be exquisite linen so we contested over it. It was worth few dirhams. He then went to the treasury and swept it then sprinkled water over the floor. He performed two rakʿāt therein and then used his shawl as a pillow and laid down on it. He commented, "It is deserving for the Muslim treasury that no day or week passes over it except that it is in this condition, without anything in it. Everyone has taken his right."[456]

It appears in *al-Ḥilyah* from Hārūn ibn ʿAntarah from his father who says:

[456] *Ansāb al-Ashrāf*, pg. 131, 132.

دخلت على علي بن أبي طالب بالخورنق وهو يرعد تحت سمل قطيفة. فقلت: يا أمير المؤمنين إن الله قد جعل لك ولأهل بيتك في هذا المال وأنت تصنع بنفسك ما تصنع. فقال: والله ما أرزأكم من مالكم شيئا وإنها لقطيفتى التي خرجت بها من منزلي – أو قال من المدينة.

I entered the presence of ʿAlī ibn Abī Ṭālib in Khawranq[457]. He was shivering [due to extreme cold] under a worn out velvet garment. I said, "O Amīr al- Mu'minīn, Allah has given you and your family a share from this wealth and you are treating yourself in this way."

He said, "By Allah, I have not deprived you of anything of your wealth. This is my velvet garment with which I left my house or Madīnah." [458]

It appears in *al-Istīʿāb* that ʿAbd al-Razzāq mentions—from al-Thawrī—from Abū Ḥayyān al-Taymī—from his father who said:

رأيت على بن أبى طالب على المنبر يقول: من يشترى منى سيفي هذا؟ فلو كان عندي ثمن إزار ما بعته، فقام إليه رجل فقال: نسلفك ثمن إزار. قال عبد الرزاق: وكانت بيده الدنيا كلها إلا ما كان من الشام.

I saw ʿAlī ibn Abī Ṭālib announcing on the pulpit, "Who will buy this sword of mines from me. Had I possessed money for a trouser, I would not have sold it."

A person stood up and said, "We will give you money for a trouser."

[457] Al-Khawranq: a place in Kūfah. (*Muʿjam al-Buldān*, vol. 2 pg. 401.)
[458] *Ḥilyat al-Awliyā'*, vol. 1 pg. 82.

ʿAbd al-Razzāq comments, “And he had the entire world besides Shām under his control.”[459]

Wakīʿ reports from ʿAlī ibn Ṣāliḥ from ʿAṭā’ who says:

رأيت على علي قميص كرابيس غير غسيل.

I saw ʿAlī wearing a cotton[460] throbe, which was not washed.

Ibn Abī al-Hudhayl says:

رأيت على علي بن أبي طالب رضي الله عنه قميصا رازيا إذا أرخى كمه بلغ أطراف أصابعه، وإذا أطلقه صار إلى الرسغ.

I saw ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ wearing a loose throbe. When he let his sleeve loose, it reached his fingertips and when he pulled it, it reached up to his wrists[461].[462]

Ibn Saʿd narrates through his chain from ʿAṭā’ Abū Muḥammad:

رأيت عليا خرج من الباب الصغير فصلى ركعتين حين ارتفعت الشمس وعليه قميص كرابيس كسكري فوق الكعبين وكماه إلى الأصابع وأصل الأصابع غير مغسول.

I saw ʿAlī exiting from a small door. He performed two rakʿāt when the sun rose high. He was wearing a cotton kaskarī throbe,

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[459] *Al-Istīʿāb*, vol. 3 pg. 114; *Muṣannaf Ibn Abī Shaybah*, book on asceticism, chapter on the statement of ʿAlī ibn Abī Ṭālib, Ḥadīth: 34510, without the addition of ʿAbd al-Razzāq.

[460] *Al-karābīs*: a Persian word referring to a garment made of cotton. (*Lisān al-ʿArab*, vol. 6 pg. 195.)

[461] *Al-rusgh*: the joint between the hand and forearm (wrist). (*Al-Nihāyah*, vol. 2 pg. 227.)

[462] *Al-Istīʿāb*, vol. 3 pg. 114, 115.

above his ankles. His sleeves reached till his fingers. The edge of the garment was not washed. [463]

Al-Dhahabī reports in his *Tārīkh*—Abū Ḥayyān al-Taymī said—Majmaʿ narrated to me:

إن عليا رضي الله عنه كان يكنس بيت المال ثم يصلي فيه، رجاء أن يشهد له أنه لم يحبس فيه المال عن المسلمين. وقال أبو عمرو بن العلاء، عن أبيه، قال: خطب علي رضي الله عنه فقال: أيها الناس، والله الذي لا إله إلا هو، ما رزأت من مالكم قليلا ولا كثيرا، إلا هذه القارورة، وأخرج قارورة فيها طيب، ثم قال: أهداها إلي دهقان.

وقال ابن لهيعة: حدثنا عبد الله بن هبيرة، عن عبد الله بن زرير الغافقي، قال: دخلت على علي يوم الأضحى فقرب إلينا خزيرة، فقلت: لو قربت إلينا من هذا الإوز، فإن الله قد أكثر الخير قال: إني سمعت رسول الله صلى الله عليه وسلم يقول: "لا يحل للخليفة من مال الله إلا قصعتان، قصعة يأكلها هو وأهله، وقصعة يضعها بين يدي الناس".

ʿAlī would sweep the treasury and then perform ṣalāh therein hoping that it will testify for him that he never withheld money in it from the Muslims.

Abū ʿAmr ibn al-ʿAlā' relates—from his father, who says: ʿAlī delivered a sermon and said, "O people, by Allah besides whom there is no deity, I did not reserve from your wealth, neither little nor lot, except this glass bottle." He took out a glass bottle which contained perfume. He then said, "Dihqān gifted it to me."

Ibn Lahīʿah narrates—ʿAbd Allāh ibn Hubayrah narrated to us—from ʿAbd Allāh ibn Zurayr al-Ghāfiqī who said: I went to ʿAlī on the Day of Aḍḥā. He presented broth to us. I said, "If only you

[463] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 30.

would have prepared a goose for us for Allah has multiplied wealth."

ʿAlī said, "Indeed I heard Rasūlullāh ﷺ saying, 'Only two plates from the wealth of Allah are permissible for the khalīfah, a plate from which he and his family eat and a plate which he places before people.'" [464]

Ibn al-Athīr reports—from Muḥammad ibn Kaʿb al-Qurẓī who says that he heard ʿAlī ibn Abī Ṭālib رضي الله عنه declaring:

لقد رأيتني وإني لأربط الحجر على بطني من الجوع، وإن صدقتي لتبلغ اليوم أربعة آلاف دينار.

I remember the time I would tie a stone to my stomach out of hunger. Today, my zakāh reaches 4000 gold coins. [465]

Abū Nuʿaym reports in *al-Ḥilyah* that Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه said:

الدنيا جيفة، فمن أرادها فليصبر على مخالطة الكلاب.

The world is carrion. Whoever desires it, should prepare to mingle with dogs. [466]

All these texts attest to Sayyidunā ʿAlī ibn Abī Ṭālib's رضي الله عنه asceticism and self-denial over worldly possessions and adornments, and his heart being devoid of desiring and having high hopes for the same. This is also one of the aspects that placed him in the ranks of the Ten Promised Jannah. It is obvious that Allah سبحانه وتعالى will not give glad tidings of Jannah via revelation to His Messenger to a person whose heart and mind is filled with the world and who has been occupied by

[464] *Tārīkh al-Islām*, vol. 3 pg. 643, 644.
[465] *Usd al-Ghābah*, vol. 4 pg. 23.
[466] *Ḥilyat al-Awliyā'*, vol. 8 pg. 238, *Usd al-Ghābah*, vol. 4 pg. 23.

the present life over the Hereafter, and the transitory over the everlasting.

Sayyidunā ʿAlī's Humility in Greatness

Just as Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was renowned by his disinclination from the world and aversion for its pleasures, he is also renowned for extreme humility in front of the elderly and young.

Abū al-Qāsim al-Baghawī says—my grandfather narrated to me—ʿAlī ibn Hāshim narrated to us—from Ṣāliḥ, the cloth merchant—from his grandmother who says:

رأيت عليا اشترى تمرا بدرهم فحمله في ملحفته، فقال رجل: يا أمير المؤمنين ألا نحمله عنك، فقال: أبو العيال أحق بحمله.

I saw ʿAlī purchasing dates in lieu of a silver coin. He then carried it in a wrap. A man suggested, "O Amīr al-Mu'minīn, allow me to carry it for you."

ʿAlī replied, "The father of a family is more responsible to carry it."[467]

Abū Hāshim reports from Zādhān:

كان علي يمشي في الأسواق وحده وهو خليفة، يرشد الضال، ويعين الضعيف، ويمر بالبياع والبقال فيفتح عليه القرآن ويقرأ: {تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا}، ثم يقول: نزلت هذه الآية في أهل العدل والتواضع من الولاة وأهل القدرة [من أهل الأموال] من سائر الناس.

ʿAlī would walk in the marketplaces all alone while he was khalīfah, guiding the lost and assisting the weak. He would pass

[467] *Tārīkh Dimashq*, vol. 42 pg. 489.

by the merchants and grocers. The Qur'ān would come to his mind, and he would recite: *That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption.*[468] He would then say, "This verse was revealed regarding people of justice and humility from the governors and those who hold power from all of mankind."[469]

ʿUbādah ibn Ziyād reports—from Ṣāliḥ ibn Abī al-Aswad—from someone:

إنه رأى عليا قد ركب حمارا ودلى رجليه إلى موضع واحد ثم قال: أنا الذي أهنت الدنيا.

He saw ʿAlī mounting a donkey and dangling his legs from one side commenting, "I am the person who despised the world."[470]

Hishām ibn Ḥassān states:

بينا نحن عند الحسن إذ أقبل رجل من الأزارقة، فقال له: يا أبا سعيد، ما تقول في علي بن أبي طالب؟ قال: فاحمرّت وجنتا الحسن، وقال: رحم الله علياً، إن علياً كان سهماً لله، صائباً أعدائه، وكان في محلة العلم أشرفها، وأقربها من رسول الله صلى الله عليه وسلم وكان رهبانيّ هذه الأمة، لم يكن لمال الله بالسّروقة، ولا في أمر الله بالنّؤومة، أعطى القرآن عزيمة علمه، فكان منه في رياض مونقة، وأعلام بيّنة. ذاك علي بن أبي طالب، يا لكع.

While we were in the company of Ḥasan al-Baṣrī, a person came from the Azāriqah[471] and asked, "O Abū Saʿīd, what do you say about ʿAlī ibn Abī Ṭālib?"

Ḥasan's cheeks became red and he declared, "May Allah shower mercy upon ʿAlī. Certainly, ʿAlī was an arrow of Allah, hitting the

[468] Sūrah al-Qaṣaṣ: 83.
[469] *Tārīkh Dimashq*, vol. 42 pg. 489.
[470] *Tārīkh Dimashq*, vol. 42 pg. 489; *Tārīkh al-Islām*, vol. 3 pg. 645.
[471] Al-Azāriqah: a sect of the Khawārij.

mark of His enemies. He was on a station of knowledge, the most noble and close to Rasūlullāh ﷺ. He was the devout scholar of this ummah. He never filched from the wealth of Allah, nor displayed laxity in the commands of Allah. He gave Qur'ān his determinations coupled with his practice and knowledge. He was in lush gardens and clear signs of it. That is ʿAlī ibn Abī Ṭālib, O foolish man!"[472]

By this humbleness, Sayyidunā ʿAlī رضي الله عنه had set a beautiful example for the leaders, governors, and men of position. Practically, he who humbles himself for Allah's سبحانه وتعالى pleasure, is raised by Allah. Sayyidunā ʿAlī رضي الله عنه was humble, as humility demanded. The result of this is that Allah سبحانه وتعالى elevated his rank and guaranteed him Jannah. Thus, may Allah be pleased with him.

Sayyidunā ʿAlī: Jurist of the first cavalcade

Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه is certainly regarded as one of the best jurists among the learned Ṣaḥābah رضي الله عنهم. He is acclaimed for his extensive knowledge, deep understanding, and brilliant mind. Why should this not be the case, when he was nurtured in the home of Rasūlullāh ﷺ and he remained closely attached to Rasūlullāh ﷺ, to learn from him the verdicts of dīn and rulings of ḥalāl and ḥarām. Coupled with his close attachment to Rasūlullāh ﷺ, he enjoyed an attentive heart, a brilliant mind, and extensive understanding.

He himself affirms as reported by Ibn Saʿd:

والله ما نزلت آية إلا وقد علمت فيما نزلت وأين نزلت وعلى من نزلت، إن ربي وهب لي قلبا عقولا ولسانا طلقا.

[472] *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.

By Allah, no verse was revealed except that I know why it was revealed, when it was revealed, and upon whom it was revealed. My Rabb has indeed blessed me with an intelligent heart and eloquent tongue.[473]

The report of al-Balādhurī has the words:

إن ربي وهب لي قلبا عقولا ولسانا سؤولا.

My Rabb has indeed blessed me with an intelligent heart and inquisitive tongue.[474]

Despite his vast knowledge, when he did not know something, he was not shy to say: I do not know.

Al-Dhahabī reports from ʿAṭāʾ ibn al-Sāʾib—from Abū al-Bukhtarī—from ʿAlī who said:

وأبردها على الكبد إذا سئلت عما لا أعلم أن أقول: الله أعلم.

The most freshening thing for the liver, is when I am asked about something I do not know, for me to declare: Allah knows best![475]

He would encourage his disciples to search for knowledge without shyness. Ibn Abī Shaybah reports via his sanad from ʿAmr ibn Qays—from Abū Isḥāq who reports that—ʿAlī said:

" الكلمات لو رحلتم المطي فيهن لأنضيتموهن قبل أن تدركوا مثلهن: لا يرج عبد إلا ربه ، ولا يخف إلا ذنبه ، ولا يستحيي من لا يعلم أن يتعلم ، ولا يستحيي عالم إذا سئل عما لا يعلم أن يقول: الله أعلم ، واعلموا أن منزلة الصبر من الإيمان كمنزلة الرأس من الجسد ، فإذا ذهب الرأس ذهب الجسد ، وإذا ذهب الصبر ذهب الإيمان ".

[473] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 338.
[474] *Ansāb al-Ashrāf*, pg. 99.
[475] *Tārīkh al-Islām*, vol. 3 pg. 645.

> Advices: if you stride conveyances in their light, you will exhaust them before finding their like. A bondsman should only place his hope in his Rabb and should only fear his sin. One who does not know should not be ashamed of learning. A scholar when asked about something he does not know should not feel ashamed to say Allah knows best. Remember that the position of patience in īmān is like the position of the head in the body. When the head is no more, the body cannot function. Similarly, when patience is missing, īmān is lost. [476]

He was shy to ask Rasūlullāh ﷺ about the ruling of a person who releases preseminal fluid, since he was married to Rasūlullāh's ﷺ daughter. However, he did not leave the question unverified and requested someone else to ask Rasūlullāh ﷺ.

Al-Bukhārī reports through his sanad—from Muḥammad ibn al-Ḥanafiyyah—from Sayyidunā ʿAlī رضي الله عنه who said:

كنت رجلا مذاء فأمرت المقداد أن يسأل النبي صلى الله عليه وسلم فسأله فقال: فيه الوضوء.

> I was a person who released much pre-seminal fluid. So I instructed Miqdād to ask the Nabī ﷺ about it. He asked him to which he replied, "One has to perform ablution." [477]

The narration of *Ṣaḥīḥ Muslim* clarifies that the reason Sayyidunā ʿAlī رضي الله عنه was shy to ask Rasūlullāh ﷺ about it was due to the Prophet's ﷺ daughter being in his wedlock.

Muslim reports in his *Ṣaḥīḥ* through his sanad from Muḥammad ibn al-Ḥanafiyyah from Sayyidunā ʿAlī رضي الله عنه:

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[476] *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 101, Ḥadīth: 34504.
[477] *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on who feels shy and requests someone else to ask, Ḥadīth: 132.

كنت رجلا مذاء، وكنت أستحيي أن أسأل النبي صلى الله عليه وسلم لمكان ابنته، فأمرت المقداد بن الأسود فسأله، فقال: يغسل ذكره ويتوضأ.

I was a man who had plenty pre-seminal fluid. I was shy to ask the Nabī ﷺ due to my marriage to his daughter. So I requested Miqdād ibn al-Aswad and he asked. Rasūlullāh ﷺ replied, "He should wash his private part and perform wuḍū'."[478]

The knowledge and understanding of Sayyidunā ʿAlī رضي الله عنه is an aspect acknowledged by the Ṣaḥābah and Ummahāt al-Mu'minīn رضي الله عنهم. Here you have the pure Sayyidah ʿĀ'ishah رضي الله عنها acknowledging, as reported by Aḥmad in his *Musnad* through his chain from Miqdām ibn Shurayḥ—from his father:

سألت عائشة فقلت: أخبريني برجل من أصحاب النبي صلى الله عليه وسلم أسأله-عن المسح على الخفين؟ فقالت ائت عليّا فسله، فإنه كان يَلْزَم النبي صلى الله عليه وسلم، قال: فأتيت عليّا فسألته؟ فقال: أمرنا رسول الله صلى الله عليه وسلم بالمسح على خفافنا إذا سافرنا.

I asked ʿĀ'ishah رضي الله عنها, "Direct me to one of the male Companions of the Nabī ﷺ who I might ask about passing wet hands over leather socks."

She said, "Go to ʿAlī رضي الله عنه and ask him because he remained closely attached to the Nabī ﷺ." Accordingly, I approached ʿAlī رضي الله عنه and asked him.

[478] *Ṣaḥīḥ Muslim*, book on hayḍ, chapter on madhī, Ḥadīth: 17.

He explained, "Rasūlullāh ﷺ commanded us to pass wet fingers over our leather socks while travelling." [479]

Sayyidah ʿĀ'ishah رضي الله عنها also attested:

أما إنه أعلم الناس بالسنة.

Hearken! He is the most knowledgeable of all people of the Sunnah. [480]

And then you have Sayyidunā ʿAbd Allāh ibn ʿAbbās رضي الله عنه confirming:

إذا أتانا الثبت عن علي لم نعدل به.

When a reliable informant brought us ʿAlī's reports, we never equated it to anything else. [481]

Ibn ʿAbd al-Barr reports that Sayyidunā Muʿāwiyah رضي الله عنه would write down predicaments he was faced with so that he might enquire about them from Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه. When news of the latter's martyrdom reached him, he commented:

ذهب الفقه والعلم بموت علي ابن أبي طالب، فقال له أخوه عتبة: لا يسمع هذا منك أهل الشام، فقال له: دعني عنك.

Understanding and knowledge has disappeared with the death of Ibn Abī Ṭālib.

His brother ʿUtbah said to him, "The residents of Shām should not hear this from you."

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[479] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 117, Ḥadīth: 949. Shuʿayb al-Arnā'ūṭ classifies it as ṣaḥīḥ li ghayrihī.
[480] *Tārīkh Dimashq*, vol. 42 pg. 408.
[481] Al-Mizzī: *Tahdhīb al-Kamāl*, vol. 20 pg. 486.

He said, “Spare me your disapproval.” [482]

This is not all. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ would want his disciples and followers to ask him and learn from him. This was not arrogance or pride. Nay, rather, he was eager that they acquire what he had acquired and learnt from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ibn Saʿd reports through his chain from Abū al-Ṭufayl:

قال علي: سلوني عن كتاب الله فإنه ليس من آية إلا وقد عرفت بليل نزلت أم بنهار، في سهل أم في جبل.

ʿAlī announced, “Ask me about the Book of Allah. There is no verse except that I am aware whether it was revealed at night or during the day, in the plains or in the mountains.” [483]

Sayyidunā ʿAlī’s رَضِيَ اللَّهُ عَنْهُ bequest to Kumayl ibn Ziyād al-Nakhaʿī. Kumayl narrates:

أخذ بيدي أمير المؤمنين علي بن أبي طالب بالكوفة، فخرجنا حتى انتهينا إلى الجبان، فلما أصحر تنفس صعداء، ثم قال لي: يا كميل بن زياد، إن هذه القلوب أوعية، وخيرها أوعاها للعلم، احفظ عني ما أقول لك؛ الناس ثلاثة: عالم رباني، ومتعلم على سبيل نجاة، وهمج رعاع، أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجوا إلى ركن وثيق. يا كميل بن زياد، العلم خير من المال، العلم يحرسك وأنت تحرس المال، المال تنقصه النفقة، والعلم يزكو على الإنفاق. يا كميل بن زياد، صحبة العلم دين يدان بها، تكسبه الطاعة في حياته، وجميل الأحدوثة بعد وفاته. ومنفعة المال تزول بزواله. العلم حاكم، والمال محكوم عليه، يا كميل،

[482] *Al-Istīʿāb*, vol. 3 pg. 1108; *Biḥār al-Anwār*, vol. 33 pg. 172, Narration: 451.
[483] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 338.

مات خزان المال وهم أحياء، والعلماء باقون ما بقي الدهر، عيانهم مفقودة، وأمثالهم في القلوب موجودة.

Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib caught hold of my hand in Kūfah. We left until we reached the cemetery. As he reached the desert, he took a deep sigh and then said to me, "O Kumayl ibn Ziyād, these hearts are vessels and the best of them are the best carriers of knowledge. Memorise what I am telling you. People are of three types. A devout scholar. A learner on the path of salvation. And riffraff hooligans, who follow every shout and sway with every wind. They are neither enlightened with the light of knowledge nor do they take sanctuary to a reliable pillar.

O Kumayl ibn Ziyād! Knowledge is superior to wealth. Knowledge protects you while you have to safeguard wealth. Wealth is diminished by expenditure, while knowledge increases the more you spend. O Kumayl ibn Ziyād, love for a scholar is dīn being practised. It earns him obedience in his life and praise after his death. The benefit of wealth disappears when it is no more. Knowledge governs, while wealth is governed.

O Kumayl. The treasurers of wealth have died while they are alive, whereas the scholars remain until time remains. Their bodies may be absent, but their example is present in hearts. [484]

Examples of his Knowledge and Fiqh

It comes in *Sunan* of Saʿīd ibn Manṣūr—from Yaḥyā ibn Abī Kathīr who says:

قضى علي رضي الله عنه في امرأة عذراء تزوجها شيخ كبير فحملت، فزعم الشيخ أنه لم يجامعها، وسئلت هل افتضك؟ قالت: لا، فأمر النساء أن ينظرن إليها، فزعمن أنها عذراء، فقال: " إن

[484] *Tārīkh Dimashq*, vol. 50 pg. 251, 252.

للمرأة سمين: سم الحيض، وسم البول، فلعل الرجل كان ينزل في قبلها في سم المحيض، فحملت " فسئل الرجل، فقال؟ كنت أنزل الماء في قبلها، فقيل للشيخ: إنها لم تزل بكرا، وإنما الحمل لك، ولك ولده.

ʿAlī رَضِيَ اللَّهُ عَنْهُ passed judgement on a virgin girl who was married by an old man and she fell pregnant. The old man was determined that he did not have intercourse with her. She was asked, "Did he deflower you?"

"No," she replied.

ʿAlī ordered the women to have a look at her and they determined that she was virgin.

ʿAlī said, "A woman has two openings, one for ḥayḍ and one for urine. Probably, the man ejaculated in her vulva and she fell pregnant.

The man was asked and he said, "I would ejaculate in her vulva."

The old man was told, "She is still virgin, but you have impregnated her, hence the baby is yours." (485)

It appears in *Musnad Aḥmad* from Ḥanash from Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ:

بعثني رسول الله صلى الله عليه وسلم إلى اليمن، فانتهينا إلى قوم قد بنوا زبية للأسد، فبينا هم كذلك يتدافعون إذ سقط رجل، فتعلق بآخر، ثم تعلق رجل بآخر، حتى صاروا فيها أربعة، فجرحهم الأسد، فانتدب له رجل بحربة فقتله، وماتوا من جراحتهم كلهم، فقام أولياء الأول إلى أولياء الآخر، فأخرجوا السلاح ليقتتلوا، فأتاهم علي رضي الله عنه على تفيئة ذلك، فقال:

(485) *Sunan Saʿīd ibn Manṣūr*, chapter on a woman who is accused of adultery only to be found a virgin, Ḥadīth: 2125; al-Mufīd: *al-Irshād*, vol. 1 pg. 211; al-Ḥurr al-ʿĀmilī: *Wasā'il al-Shīʿah*, vol. 21 pg. 379, Narration: 27351.

تريدون أن تقاتلوا ورسول الله صلى الله عليه وسلم حي؟ إني أقضي بينكم قضاء إن رضيتم فهو القضاء، وإلا حجز بعضكم عن بعض حتى تأتوا النبي صلى الله عليه وسلم فيكون هو الذي يقضي بينكم، فمن عدا بعد ذلك فلا حق له، اجمعوا من قبائل الذين حضروا البئر ربع الدية، وثلث الدية، ونصف الدية، والدية كاملة، فللأول الربع، لأنه هلك من فوقه، وللثاني ثلث الدية، وللثالث نصف الدية. فأبوا أن يرضوا، فأتوا النبي صلى الله عليه وسلم وهو عند مقام إبراهيم، فقصوا عليه القصة، فقال: " أنا أقضي بينكم " واحتبى، فقال: رجل من القوم: إن عليا قضى فينا. فقصوا عليه القصة، فأجازه رسول الله صلى الله عليه وسلم.

Rasūlullāh ﷺ sent me to Yemen. I reached a nation who had built a lion pit. [486] While they were pushing one another, a man fell in. He held on to another who held on to a third until 4 of them ended up in the pit. The lion wounded them all. A man then charged at the lion with a spear and killed it. The wounds proved fatal for all the injured.

Consequently, the family of the first approached the family of the second. They took out weapons to fight. ʿAlī came to them at the right time and shouted, "Do you want to fight while Rasūlullāh ﷺ is alive? I will pass judgement between you. If you are happy, then judgement will be final. And if not, then you will be restrained from each other until you go to Rasūlullāh ﷺ and he will decide between you. Whoever transgresses after this will have no right. Gather from the tribes of those who were present at the pit a quarter *diyah* (blood money), a third of it, a half of it, and a full diyah. The first person will get quarter since he died from falling from the top. The

[486] *Al-zubyah*: It actually refers to an elevated place. It is however a contranym. So it may mean a raised platform and it may mean a pit wherein a hunter conceals himself. Zubyat al-asad: a pit dug for a lion. It is only dug on an elevated spot of earth so that the flood water does not reach it. (*Lisān al-ʿArab*, vol. 14 pg. 353.)

second will get a third. The third will get half." They refused to consent so they came to Rasūlullāh ﷺ while he was by Maqām Ibrāhīm and related the incident to him. Rasūlullāh ﷺ said, "I will decide your matter," and he sat in a crouched positon. A man from the people said, "ʿAlī has already passed judgement," and they related his judgement. Rasūlullāh ﷺ approved of it.[487]

These were few glimpses and evidences of the vast understanding and knowledge of Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه. Such knowledge that led to the senior Ṣaḥābah رضي الله عنهم not passing a verdict until consulting with him. In fact, they appointed him as judge on their behalf.

Why will they not be pleased with him as judge when Rasūlullāh ﷺ was happy with this positon of his? In fact, Rasūlullāh ﷺ supplicated for him and gave him the glad tidings of a steadfast heart and rightly guided tongue.

Aḥmad narrated through his chain from Abū al-Bakhtarī—from Sayyidunā ʿAlī رضي الله عنه:

بعثني رسول الله صلى الله عليه وسلم إلى اليمن وأنا حديث السن، قال: قلت: تبعثني إلى قوم يكون بينهم أحداث، ولا علم لي بالقضاء؟ قال: " إن الله سيهدي لسانك، ويثبت قلبك ".

قال: فما شككت في قضاء بين اثنين بعد.

[487] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 77, Ḥadīth: 573; al-Bayhaqī: *al-Sunan al-Kubrā*, chapter on the narrations that a well is overlooked and a mine is overlooked; *al-Bidāyah wa Al- Nihāyah*, vol. 5 pg. 124; *Majmaʿ al-Zawā'id*, vol. 6 pg. 313, Ḥadīth: 10724. Al-Haythamī adds a footnote, "Aḥmad narrated it and Ḥanash is one reporter. Abū Dāwūd has regarded him reliable but he has some weakness. The rest of the narrators and the narrators of al-Ṣaḥīḥ."

Rasūlullāh ﷺ dispatched me towards Yemen while I was still young. I submitted, “You are sending me to a people who will face situations and I have no knowledge of decisions.”

Rasūlullāh ﷺ said, “Certainly, Allah will guide your tongue and fortify your heart.”

ʿAlī remarks, “I never doubted a ruling between two after this.[488]

Aḥmad supplements in another narration:

إن النبي صلى الله عليه وسلم وضع يده على صدري وقال: " اللهم ثبت لسانه، واهد قلبه، يا علي، إذا جلس إليك الخصمان فلا تقض بينهما حتى تسمع من الآخر كما سمعت من الأول، فإنك إذا فعلت ذلك تبين لك القضاء " قال: فما اختلف علي قضاء بعد، أو ما أشكل علي قضاء بعد.

The Nabī ﷺ placed his hand on my chest and prayed, “O Allah, fortify his tongue and guide his heart.” He advised, “O ʿAlī, when two opponents sit before you, then do not pass judgement between them until you listen to the second party just as you listened to the first. If you practice upon this, the correct judgement will be clear before you.” He said, “Judgement did not become obscure for me after that.” [489]

[488] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 83, Ḥadīth: 636. Shuʿayb al-Arnā’ūṭ says, “Ṣaḥīḥ. His narrators are reliable the narrators of al-Bukhārī and Muslim.” Al-Nasa’ī: *al-Sunan al- Kubrā*, chapter on Rasūlullāh ﷺ statement to ʿAlī: Allah will guide your tongue and fortify your heart, Ḥadīth: 8417.

[489] *Musnad Aḥmad*, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 111, Ḥadīth: 882. Shuʿayb al-Arnā’ūṭ classified it as ḥasan li ghayrihī. Al-Nasa’ī: *al-Sunan al-Kubrā*, vol. 5 pg. 117, Ḥadīth: 8420.

Proficient Leadership in Challenging Times

Sayyidunā ʿAlī رَضِیَ اللّٰہُ عَنْہُ took over the reins of khilāfah in one of the darkest periods of Islamic history, after the great catastrophe which left a permanent scar on the body of the Islamic state, the effects of which are felt till today. He assumed leadership after the martyrdom of the third khalīfah Sayyidunā ʿUthmān ibn ʿAffān رَضِیَ اللّٰہُ عَنْہُ. This took place in Dhū al-Ḥijjah 35 A.H. He remained khalīfah for 5 years. It is said: 5 years less a month. The pledge of allegiance of khilāfah was given to him in the masjid of Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ.[490]

During the khilāfah of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِیَ اللّٰہُ عَنْہُ, many momentous events took place which could have drowned the ummah.

In his khilāfah, the Battle of Jamal took place; the flames of which were lit and fanned by the Saba'īs. Thereafter, the Battle of Ṣiffīn occurred between the army of Sayyidunā ʿAlī رَضِیَ اللّٰہُ عَنْہُ and the army of Sayyidunā Muʿāwiyah رَضِیَ اللّٰہُ عَنْہُ. In this battle, the incident of the Arbitration ensued. The Khawārij emerged and they were battled at Nahrawān after Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمْ had convinced a large group of them to return.

Demise of ʿAlī ibn Abī Ṭālib

The khalīfah and life of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِیَ اللّٰہُ عَنْہُ ended with his martyrdom on the hands of the Khārijī ʿAbd al-Raḥmān ibn Muljam al-Murādī, may Allah place a collar of fire around his neck on the Day of Qiyāmah. Sayyidunā ʿAlī's رَضِیَ اللّٰہُ عَنْہُ demise took place on Saturday night, when 11 days of Ramaḍān remained, 40 A.H.

Muḥammad ibn Saʿd narrated, through his chain, the incident of Sayyidunā ʿAlī ibn Abī Ṭālib's رَضِیَ اللّٰہُ عَنْہُ assassination.

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[490] *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 289.

انتدب ثلاثة نفر من الخوارج: عبد الرحمن بن ملجم المرادي، وهو من حمير، وعداده في مراد، وهو حليف بنى جبلة من كندة، والبرك بن عبد الله التميمي، وعمرو بن بكير التميمي، فاجتمعوا بمكة وتعاهدوا وتعاقدوا ليقتلن هؤلاء الثلاثة: علي بن أبي طالب ومعاوية بن أبي سفيان وعمرو بن العاص ويريحوا العباد منهم، فقال عبد الرحمن بن ملجم: أنا لكم بعلي بن أبي طالب، وقال البرك: وأنا لكم بمعاوية، وقال عمرو بن بكير: أنا أكفيكم عمرو بن العاص. فتعاهدوا على ذلك وتعاقدوا وتواثقوا لا ينكص رجل منهم عن صاحبه الذي سمى ويتوجه إليه حتى يقتله أو يموت دونه، فاتعدوا بينهم ليلة سبع عشرة من شهر رمضان، ثم توجه كل رجل منهم إلى المصر الذي فيه صاحبه، فقدم عبد الرحمن بن ملجم الكوفة فلقى أصحابه من الخوارج فكاتمهم ما يريد، وكان يزورهم ويزورونه، فزار يوما نفرا من تيم الرباب فرأى امرأة منهم يقال لها قطام بنت شجنة بن عدي بن عامر بن عوف بن ثعلبة بن سعد بن ذهل بن تيم الرباب – وكان علي قتل أباها وأخاها يوم نهروان فأعجبته فخطبها، فقالت: لا أتزوجك حتى تسنى لي المهر، فقال: لا تسألينى شيئا إلا أعطيتك، فقالت: ثلاثة آلاف وقتل علي بن أبي طالب، فقال: والله ما جاء بي إلى هذا المصر إلا قتل علي بن أبي طالب وقد آتيتك ما سألت.

ولقى عبد الرحمن بن ملجم شبيب بن بجرة الأشجعى فأعلمه ما يريد ودعاه إلى أن يكون معه فأجابه إلى ذلك، وبات عبد الرحمن بن ملجم تلك الليلة التي عزم فيها أن يقتل عليا في صبيحتها يناجى الأشعث بن قيس الكندي في مسجده حتى كاد أن يطلع الفجر، فقال له الأشعث: فضحك الصبح فقم، فقام عبد الرحمن بن ملجم وشبيب بن بجرة فأخذا أسيافهما ثم جاءا حتى جلسا مقابل السدة التي يخرج منها علي.

قال الحسن بن علي: وأتيته سحرا فجلست إليه فقال: إنى بت الليلة أوقظ أهلى فملكتنى عيناى وأنا جالس فسنح لي رسول الله فقلت: يا رسول الله ما لقيت من أمتك من الأود واللدد، فقال

لي: ادع الله عليهم، فقلت اللهم أبدلنى بهم خيرا لي منهم وأبدلهم شرا لهم منى. ودخل ابن النباح المؤذن على ذلك فقال: الصلاة، فأخذت بيده فقام يمشى وابن النباح بين يديه وأنا خلفه، فلما خرج من الباب نادى: أيها الناس الصلاة الصلاة، كذلك كان يفعل في كل يوم يخرج ومعه درته يوقظ الناس، فاعترضه الرجلان، فقال بعض من حضر ذلك: فرأيت بريق السيف وسمعت قائلا يقول: لله الحكم يا علي لا لك! ثم رأيت سيفا ثانيا فضربا جميعا فأما سيف عبد الرحمن بن ملجم فأصاب جبهته إلى قرنه ووصل إلى دماغه، وأما سيف شبيب فوقع في الطاق، وسمعت عليا يقول: لا يفوتنكم الرجل، وشد الناس عليهما من كل جانب.

فأما شبيب فأفلت، وأخذ عبد الرحمن بن ملجم فأدخل على علي، فقال: أطيبوا طعامه وألينوا فراشه فإن أعش فأنا ولي دمى، عفو أو قصاص وإن أمت فألحقوه بي أخاصمه عند رب العالمين. فقالت أم كلثوم بنت علي: يا عدو الله قتلت أمير المؤمنين! قال: ما قتلت إلا أباك، قالت: فوالله إنى لأرجو أن لا يكون على أمير المؤمنين بأس، قال: فلم تبكين إذا؟ ثم قال: والله لقد سممته شهرا، يعني سيفه، فإن أخلفنى فأبعده الله وأسحقه.

وبعث الأشعث بن قيس ابنه قيس بن الأشعث صبيحة ضرب علي، عليه السلام، فقال: أى بني انظر كيف أصبح أمير المؤمنين. فذهب فنظر إليه ثم رجع فقال: رأيت عينيه داخلتين في رأسه، فقال الأشعث: عينى دميغ ورب الكعبة، قال ومكث علي يوم الجمعة وليلة السبت وتوفى، رحمة الله عليه وبركاته، ليلة الأحد لإحدى عشرة ليلة بقيت من شهر رمضان سنة أربعين، وغسله الحسن والحسين وعبد الله بن جعفر، وكفن في ثلاثة أثواب ليس فيها قميص.

Three men of the Khawārij planned viz. ʿAbd al-Raḥmān ibn Muljam al- Murādī, Bark ibn ʿAbd Allāh al-Tamīmī, and ʿUmar ibn Bukayr al-Tamīmī. They gathered in Makkah and mutually pledged and vouched that they will definitely kill these three

men ʿAlī ibn Abī Ṭālib, Muʿāwiyah, and ʿAmr ibn al- ʿĀṣ and relieve the servants from them.

Ibn Muljam said, "I will handle ʿAlī for you."

Bark said, "I will take care of Muʿāwiyah."

ʿAmr ibn Bukayr said, "I will sort out ʿAmr ibn al-ʿĀṣ."

They vowed and swore upon this and undertook a covenant that none of them will withdraw from his target which he named and he will pursue him until he kills him or dies in the process. They identified 17th Ramaḍān as their time of assault. Each of them then set off to the city where his target lived.

ʿAbd al-Raḥmān ibn Muljam arrived in Kūfah and met his Khawārij cronies and secretly revealed to them his plan. He would visit them and they would visit him. One day, he visited a group of the Banū Taym al-Rabāb. He saw a woman from them known as Qiṭām bint Sakhbah ibn ʿAdī ibn ʿĀmir ibn ʿAwf ibn Thaʿlabah ibn Saʿd ibn Dhahl ibn Taym al-Rabāb. ʿAlī had killed her father and brother at Nahrawān. He was captivated by her so he proposed to her.

She said, "I will not marry you until you give a pledge."

He said, "Whatever you ask of me, I will provide."

She said, "3000 and murdering ʿAlī ibn Abī Ṭālib."

He said, "By Allah, nothing else has brought me to this city except ʿAlī's assassination. I will provide what you ask for."

Ibn Muljam met Shabīb ibn Bajarah al-Ashjaʿī and informed him of his plan and asked him to join. Shabīb agreed. On the night that he determined to kill ʿAlī, Ibn Muljam starting speaking in secret with Ashʿath ibn Qays al-Kindī in his Masjid until dawn. Ashʿath said to him, "Dawn has come upon you." Ibn Muljam and

Shabīb ibn Bajarah got ready and took their swords. They then came and sat in front of the exit[491] from which ʿAlī would depart.

Ḥasan ibn ʿAlī says: I came to ʿAlī early in the morning and sat with him. He said, "I spent the night waking up my family [i.e. I was restless]. I fell asleep while sitting. Rasūlullāh ﷺ came in my dream so I said, 'O Messenger of Allah, the amount of complaints and violent quarrels I have faced from your ummah.' He said to me, 'Curse them.' I said, 'O Allah, give me better than them and give them worse than me.'"

Ibn al-Tayyāḥ the Mu'adhin entered just then and said, "Ṣalāh." Ibn al-Tayyāḥ began walking ahead of him while I was behind him. As he exited the door, he shouted, "O people, ṣalāh, ṣalāh!" He would do this every day. He would exit with his stick with which he would wake up the people.

The two men obstructed his way. Some of those who were present yelled, "That is the glitter of a sword." I heard someone saying, "The command is for Allah, not for you, O ʿAlī." Then I saw a second sword and both swords struck him. Ibn Muljam's sword struck him on his forehead to his crown and reached his brain. The sword of Shabīb jammed in the niche in the wall. ʿAlī was heard saying, "Do not let the traitor escape." People surrounded them from every side. Shabīb slipped away and Ibn Muljam was apprehended. He was brought to ʿAlī who said, "Give him good food and a comfortable bed. If I live, I am the decider of my blood, either I will pardon or punish. And if I die, then execute him, I will challenge him in front of the Rabb of the worlds."

[491] *Al-suddah*: originally, it refers to a shelter over the door of a house or something a person exits from a walled area like a window. Some of them say al-suddah refers to a door itself. (Ibn Salām: *Gharīb al-Ḥadīth*, vol. 1 pg. 51.)

Umm Kulthūm bint ʿAlī said, "O enemy of Allah, you killed Amīr al-Mu'minīn."

He said, "I only killed your father."

She said, "By Allah, I hope that there will be no detriment to Amīr al-Mu'minīn."

He asked, "Then why are you crying?"

Ibn Muljam then said, "By Allah, I poisoned it for a month, i.e. his sword. If it lets me down, may Allah curse and annihilate it."

Meanwhile, Ashʿath ibn Qays sent his son Qays ibn al-Ashʿath on the morning ʿAlī was struck. He said, "O my son, see how Amīr al-Mu'minīn is doing this morning."

The son came and looked at him and then returned. He said, "I saw his eyes deep in his head."

Ashʿath said, "Eyes of a man whose on the throes of death, by the Rabb of the Kaʿbah." ʿAlī remained alive for Friday, Saturday, and Saturday night, with 11 days left of the month of Ramaḍān, 40 A.H. Then he passed away, Allah's pleasure be upon him. Ḥasan, Ḥusayn, and ʿAbd Allāh ibn Jaʿfar washed him and he was clad in three sheets without any throbe. [492]

This was how the life of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ terminated after living for dīn. What a magnificent life and what great sacrifices Sayyidunā ʿAlī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ made with a pleased soul, eager for the pleasure of Allah سُبْحَانَهُ وَتَعَالَى anticipating His reward and Jannah until what he anticipated was affirmed by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who guaranteed him being from the inhabitants of Jannah.

This was a brief glance through the life of the illustrious Ṣaḥābī and the fourth khalīfah Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. We have shed

[492] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 36; *Usd al-Ghābah*, vol. 4 pg. 36 – 38.

light upon the most evident points of his personality, especially those characteristics which earned him a rank among the Ten Promised Jannah.

Sayyidunā ʿAlī's Relationship with the Three Khulafā' before him

The relationship Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ enjoyed with the three preceding Khulafā' was one of mutual love and compassion. Satisfactory is that Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ named his sons Abū Bakr, ʿUmar, and ʿUthmān. This is the finest proof for the mutual love that existed. Him marrying off his daughter Umm Kulthūm to Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, is an excellent example of this relationship, because marital relations is a bond akin to the bonds of blood. Whoever wants to know more, should refer to the sections on Sayyidunā Abū Bakr al-Ṣiddīq's, Sayyidunā ʿUmar's, and Sayyidah ʿUthmān's رَضِيَ اللَّهُ عَنْهُمْ relationship with the Ahl al-Bayt.

And if anyone is desirous of further satisfaction, he is encouraged to consult the publications of Mabarrat al-Āl wa al-Aṣḥāb which are satisfactory and adequate.[493]

[493] Publications of Mabarrat al-Āl wa al-Aṣḥāb: *al-Asmā' wa al-Muṣāharāt bayn Āl al-Bayt wa al-Ṣaḥābah*; *al-Thanā' al-Mutabādil bayn Āl al-Bayt wa al-Ṣaḥābah*; Shaykh ʿAlī al-Tamīmī: *Kitāb al-Āl wa al-Ṣaḥābah Maḥabba wa Qarābah*. [The first two publications have been translated into English with the following titles, *Asmā' wa Muṣāharāt – Names and Marital Relations Between the Ahl al-Bayt and Ṣaḥābah* and *al-Thanā' al-Mutabādil - Reciprocatory praise between the Ahl al-Bayt and Ṣaḥābah*; and can be downloaded from www.mahajjah.com]

Abū ʿUbaydah ibn al-Jarrāḥ

The Trustworthy Individual of the Ummah and from the Influential Personalities

The time has now come for us to familiarise ourselves with the fifth individual from the ten promised Jannah, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ. The time has come to become acquainted with his being, merits, and excellences.

We need to ask one another: Why was Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ part of the ten promised Jannah? Was it due to his financial prowess or his influential social standing, or was it something else? We will attempt to search for an answer to these questions in the forthcoming pages.

Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ: a fragrant biography and a benevolent journey

Name and Lineage

He is ʿĀmir ibn ʿAbd Allah ibn al-Jarrāḥ ibn Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah al-Qurashī al-Fihrī, Abū ʿUbaydah. His lineage meets up with the lineage of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Fihr.

His mother is Umaymah bint Ghanam ibn Jābir ibn ʿAbd al-ʿUzzā ibn ʿĀmirah ibn ʿUmayrah. Her mother is Daʿd bint Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihr.[494]

Agnomen

Sayyidunā ʿĀmir ibn ʿAbd Allah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ was given the agnomen: Abū ʿUbaydah. This agnomen of his prevailed over him, so he is known mostly by it.[495]

Description

Ibn Saʿd reports in *al-Ṭabaqāt* with his sanad from Mālik ibn Yukhāmir who described Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ as follows:

كان رجلا نحيفا معروق الوجه، خفيف اللحية طوالا، أحنى أثرم الثنيتين.

> He was a slim tall man, with a thin face[496], a sparsely beard, hunch-back[497], having no front teeth[498].[499]

A Peek into his Household (Wives and Children):

He had two sons, Yazīd and ʿUmayr from his wife Hind bint Jābir ibn Wahb ibn Ḍabāb ibn Ḥujayr ibn ʿAbd ibn Maʿīṣ ibn ʿĀmir ibn Lu'ay. His sons passed away in infancy, hence he has no progeny.[500]

Al-Zubayr ibn Bakkār said, "Abū ʿUbaydah's as well as all his brother's progeny has died out."[501]

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[494] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.
[495] *Al-Istīʿāb*, vol. 2 pg. 792, 793.
[496] *Maʿrūq al-wajh*: Having little facial flesh. (*Al-ʿAyn*, vol. 1 pg. 154)
[497] *Al-aḥnā*: Curving of the back towards the chest, with a bend due to old age.
[498] *Athram al-thaniyyatayn*: Broken front teeth.
[499] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 414.
[500] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.
[501] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 8.

Glimpses of his Life and Traits of his Greatness

He is Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ, the honest, rightly guided, active, ascetic, and trustworthy individual of the ummah. He was loving even to the foreign believers and stern even against the close polytheists. He was steadfast in being content with a little provisions until the time came for him to depart. [502]

Abū ʿUbaydah at the Head of the Caravan

The heart of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ recognised the brilliance of Islam very early on. Hence, he accepted Islam before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the house of Sayyidunā Arqam ibn Abī al-Arqam رَضِيَ اللَّهُ عَنْهُ.

Ibn Saʿd narrates in *al-Ṭabaqāt* from Yazīd ibn Rūmān who says:

> انطلق ابن مظعون وعبيدة بن الحارث، وعبد الرحمن بن عوف، وأبو سلمة بن عبد الأسد، وأبو عبيدة بن الجراح حتى أتوا رسول الله صلى الله عليه وسلم فعرض عليهم الإسلام، وأنبأهم بشرائعه، فأسلموا في ساعة واحدة، وذلك قبل دخول رسول الله صلى الله عليه وسلم دار الأرقم.

> Ibn Maẓʿūn, ʿUbaydah ibn al-Ḥārith, ʿAbd al-Raḥmān ibn ʿAwf, Abū Salamah ibn ʿAbd al-Asad, and Abū ʿUbaydah ibn al-Jarrāḥ came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented Islam to them and informed them of its injunctions. They all accepted Islam at the same time. This was prior to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entering the house of al-Arqam. [503]

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[502] *Ḥilyat al-Awliyā'*, vol. 1 pg. 100 – 101.
[503] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 393; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 7, 8.

He was among those who made hijrah to Abyssinia as asserted by Ibn Isḥāq. Al- Dhahabī comments, "If he did travel there, then he did not stay for long." Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ is counted among those who compiled the glorious Qur'ān. [504]

Ibn Saʿd says:

أسلم أبو عبيدة بن الجراح مع عثمان بن مظعون وعبد الرحمن بن عوف وأصحابهم قبل دخول رسول الله، صلى الله عليه وسلم، دار الأرقم. قالوا: وهاجر أبو عبيدة إلى أرض الحبشة الهجرة الثانية، وعن عاصم بن عمر بن قتادة قال: لما هاجر أبو عبيدة بن الجراح من مكة إلى المدينة نزل على كلثوم بن الهدم.

Abū ʿUbaydah ibn al-Jarrāḥ embraced Islam with ʿUthmān ibn Maẓʿūn, ʿAbd al- Raḥmān ibn ʿAwf, and their comrades before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the house of al-Arqam. They say that he immigrated to Abyssinia in the second emigration. ʿĀṣim ibn ʿUmar ibn Qatādah reports, "When Abū ʿUbaydah ibn al-Jarrāḥ emigrated from Makkah to Madīnah, he stayed by Kulthūm ibn al- Hadam's residence." [505]

After Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ made hijrah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Sālim, the freed slave of Sayyidunā Abū Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمَا and it is said with Sayyidunā Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ. [506]

This is how the effulgence of Islam engulfed the heart of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ and illuminated his being. An illumination which paved the way for every step he took and every adventure he undertook. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ mobilised his entire life in

[504] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 393; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 8.
[505] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.
[506] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 410.

the endeavour that this light becomes a piercing brilliance which will traverse and penetrate the wet and dry lands, the deserts and wastelands; whose blessings will surround the world and everything upon it.

Abū ʿUbaydah: The Trustworthy Individual of the Ummah

We mentioned previously that each of the ten promised Jannah have a speciality which distinguishes him from the rest and is a theme for him, with which he is recognised and through which that distinguishing quality is understood; a key to his personality. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ is none the different.

The key to the personality of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ is trustworthiness. Trustworthiness in its true sense. Honesty at every juncture. Sayyidunā Abū ʿUbaydah's رَضِيَ اللَّهُ عَنْهُ honesty in all his responsibilities is undoubtedly the most salient of his features and characteristics.

Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ had a temperament eagerly yearning for goodness and compatible to the same. As soon as he came to learn about Islam and its call, he entered the faith hastily and pledged allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he will sacrifice his life in the path of Allah سُبْحَانَهُ وَتَعَالَى. When he did this, he understood clearly what these words meant and he had the full capability to fulfil its rights and requirements and to give whatever sacrifices it demanded. After stretching his right hand to pledge allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, only honesty is seen in his being and his entire life, the honesty that Allah entrusted in his temperament to use it in His path and to earn His pleasure. Therefore, behind sacrificing every portion of his life and all his endeavours in the path of Allah, there was no distaste or fear.

After Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ fulfilled the covenant the rest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ fulfilled, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him in his

personal conduct and life attitude worthy of this noble title which he conferred upon him and gifted him. Thus, Rasūlullāh ﷺ declared:

أمين هذه الأمة أبو عبيدة بن الجراح.

The trustworthy individual of this ummah is Abū ʿUbaydah ibn al-Jarrāḥ.

Sayyidunā Abū ʿUbaydah رضي الله عنه was known as the strong trustworthy individual among the Ṣaḥābah رضي الله عنهم due to Rasūlullāh's ﷺ announcement to the people of Najrān:

لأرسلن معكم القوي الأمين.

I will most certainly send with you a strong trustworthy individual. (507)

And due to his declaration which al-Bukhārī quotes via his sanad from Sayyidunā Anas رضي الله عنه:

لكل أمة أمين، وأمين هذه الأمة أبو عبيدة بن الجراح.

Every nation has a trustworthy individual and the trustworthy individual of this ummah is Abū ʿUbaydah ibn al-Jarrāḥ. (508)

Al-Bukhārī also reports via his sanad from Sayyidunā Ḥudhayfah رضي الله عنه who recalls:

جاء العاقب والسيد، صاحبا نجران، إلى رسول الله صلى الله عليه وسلم يريدان أن يلاعناه،

قال: فقال أحدهما لصاحبه: لا تفعل، فوالله لئن كان نبيا فلاعننا لا نفلح نحن ولا عقبنا من

(507) *Tārīkh Dimashq*, vol. 25 pg. 464; *Al-Istīʿāb*, vol. 2 pg. 793.
(508) *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4121.

بعدنا. قالا: إنا نعطيك ما سألتنا، وابعث معنا رجلا أمينا، ولا تبعث معنا إلا أمينا. فقال: (لأبعثن معكم رجلا أمينا حق أمين). فاستشرف له أصحاب رسول الله صلى الله عليه وسلم، فقال: (قم يا أبا عبيدة بن الجراح). فلما قام، قال رسول الله صلى الله عليه وسلم: (هذا أمين هذه الأمة).

Al-ʿĀqib and al-Sayyid, two ambassadors of Najrān, came to Rasūlullāh ﷺ intending to make *mulāʿanah*[509] with him. One of them told his comrade, "Do not do so for by Allah, if he is really a prophet and he curses us, neither we nor our progeny after us will ever be successful."

They thus submitted, "We will give you whatever you ask of us. Send with us a trustworthy man and do not send anyone with us besides someone trustworthy."

Rasūlullāh ﷺ stated, "I will certainly send with you a trustworthy man, fulfilling its demand par excellence."

The Companions of Rasūlullāh ﷺ raised their glances to see who it will be. Rasūlullāh ﷺ shouted, "Stand up, O Abū ʿUbaydah ibn al-Jarrāḥ."

After he stood up in compliance, Rasūlullāh ﷺ stated, "This is the trustworthy individual of this ummah." [510]

[509] *Mulāʿanah*: the oath of condemnation (the mutual practice of beseeching Allah سُبْحَانَهُ وَتَعَالَى to curse one if one is in the wrong.)
[510] *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4119.

Abū ʿUbaydah: A Purely Islamic Achievement

Amazing indeed is Islam! When it enters the heart and penetrates deep into its recesses, it changes the destiny of men and makes them champions of events.

The Arabs in general were known to stick firmly to their ancestry and regard it an honour. Thus a man would feel honoured due to his father and would boast about his lineage and pedigree. But when Islam came, people held firmly only onto dīn and honour had no connection with anything else besides it. To such an extent that it allows us to behold a man killing his father and brother, in fact his own son if the need be, so that the word of Allah reigns supreme.

Indeed, Islam changed the standard of distinction and glory. We observe this aspect vividly without any confusion or obscurity with Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ. He is the grand hero and benevolent trustworthy individual who favoured his love for his religion over everything else and let his religion hold the reigns of his entire life to the extent that he killed his own disbelieving father in the Battle of Badr, the father who declared war and enmity upon the Muslims and attempted to stop people from the path of Allah.

In the glorious Battle of Badr, in this decisive encounter, the ties of kinship broke; fatherhood was demolished and son-hood ceased. ʿAbd Allah ibn al-Jarrāḥ, the father of Abū ʿUbaydah, went out in hot pursuit of his son who opposed him and followed Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to bring him to the ground and finish him off. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ, on the other hand, attempted to dodge his father over and over again but was unsuccessful. He was left no choice but to face his father and bring him to the ground. He cared not for any worldly bond. Islam and shirk cannot unite, even though the

adherent of the two enjoy family links. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ thus killed his own father on the glorious day of Badr.[511]

Al-Ṭabarānī reports in *al-Kabīr* as well as al-Bayhaqī and al-Ḥākim from Ibn Shawdhab who reports:

جعل أبو أبي عبيدة يتصدى لأبي عبيدة يوم بدر، فجعل أبو عبيدة يحيد عنه، فلما أكثر، قصده أبو عبيدة فقتله، فأنزل الله عز وجل فيه هذه الآية حين قتل أباه: {لا تجد قوما يؤمنون بالله واليوم الآخر} [المجادلة: 22] إلى آخر الآية ".

> The father of Abū ʿUbaydah began antagonising Abū ʿUbaydah on the Day of Badr but the latter kept on avoiding the former. After he persisted, Abū ʿUbaydah went after him and killed him. Upon this, Allah—the Mighty and Majestic—revealed this verse in his regard: *You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons to the end of the verse.*[512],[513]

The soul in the body of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ was elated. The soul that embodied love for dīn and love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We find Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ yearning with all his heart to sacrifice his soul, with pleasure and satisfaction, for dīn and for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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[511] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 8.
[512] Sūrah al-Mujādalah: 22.
[513] *Al-Muʿjam al-Kabīr,* Ḥadīth: 360; al-Bayhaqī: *Al-Sunan al-Kubrā*, chapter on a Muslim avoiding killing his father in war, Ḥadīth: 17613 labelling it munqaṭiʿ; *al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on the virtues of Abū ʿUbaydah, Ḥadīth: 5152; *Tafsīr Ibn Kathīr*, vol. 4 pg. 124; *al-Fatḥ al-Qadīr*, vol. 3 pg. 235; *al-Durr al-Manthūr*, vol. 9 pg. 443.

Assistance in the Battle of Uḥud

In the Battle of Uḥud, after the situation spiralled out of control and the difficulties and hardships increased, when the false rumour of the martyrdom of Rasūlullāh ﷺ spread and a large number of Muslims fled and magnitudes of them were lost and perplexed in the thick of the battle amid the dust that had reached the sky; on that fateful day, we see that Sayyidunā Abū ʿUbaydah رضي الله عنه remained steadfast like a towering mountain. He never resented nor relented. Instead, he continued fighting, struggling, contending, defending, attacking, and circulating and his eyes were searching for Rasūlullāh ﷺ so that no evil befalls him. As soon as he caught sight of Rasūlullāh ﷺ, who had been struck by a rock and two links of his helmet had pierced into his cheeks, he rushed in his direction like a lightning-like arrow piercing through the air as he pierced through the enemy lines, unconcerned of what was in front of him or behind him until he reached Rasūlullāh ﷺ. We will stop here and allow Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه to complete the incident which he relates as quoted by al-Bazzār in his *al-Musnad*:

لما انصرف الناس عن النبي صلى الله عليه وسلم يوم أحد كنت أول من فاء إلى رسول الله صلى الله عليه وسلم فجعلت أنظر إلى رجل يقاتل بين يديه فقلت: كن طلحة قال: ثم نظرت فإذا إنسان خلفي كأنه طائر فلم أشعر أن أدركني فإذا هو أبو عبيدة بن الجراح، وإذا طلحة بين يديه صريعا، فقال: «دونكم أخوكم، فقد أوجب فتركناه» وأقبلنا على رسول الله صلى الله عليه وسلم، وإذا قد أصاب رسول الله صلى الله عليه وسلم في وجهه سهمان، فأردت أن أنزعهما، فما زال أبو عبيدة يسألني ويطلب إلي حتى تركته فنزع أحد السهمين وأزم عليه بأسنانه فقلعه، وابتدرت إحدى ثنيتيه، ثم لم يزل يسألني ويطلب إلي أن أدعه ينزع الآخر، فوضع ثنيته على

السهم وأزم عليه كراهة أن يؤذي رسول الله صلى الله عليه وسلم أن تحول فنزعه، وانتدرت ثنيته أو إحدى ثنيتيه، قال: وكان أبو عبيدة أهتم الثنايا.

When the people dispersed from around Rasūlullāh ﷺ on the Day of Uḥud, I was the first to return to Rasūlullāh ﷺ. I began marvelling at a man fighting in front of him and said, "May you be Ṭalḥah." Thereafter, I looked and suddenly a man was just behind me advancing like a bird (in swiftness) and before I knew it he caught up with me. It was Abū ʿUbaydah ibn al-Jarrāḥ. Ṭalḥah on the other hand was found lying in front of him. Rasūlullāh ﷺ said, "Take care of your brother who has been severely wounded." But we left him and went to Rasūlullāh ﷺ. Two links had pierced into the face of Rasūlullāh ﷺ. I intended to remove them but Abū ʿUbaydah kept on asking me and requesting me so I allowed him. He removed one of the links by gripping it with his teeth firmly and pulling it out. As a result, one of his front teeth fell out. He kept on insisting and requesting me to allow him to take out the other. He then placed his tooth on the link and clenched it, disliking to inconvenience Rasūlullāh ﷺ if it moves, and pulled it out. As a result, another of his front teeth fell out. Abū ʿUbaydah was the most handsome man without front teeth. [514]

In the narration of Ibn Saʿd and Ibn ʿAsākir, Sayyidah ʿĀ'ishah رضي الله عنها narrates that she heard Sayyidunā Abū Bakr رضي الله عنه saying:

لما كان يوم أحد ورمي رسول الله، صلى الله عليه وسلم، في وجهه حتى دخلت في أجنتيه حلقتان من المغفر فأقبلت أسعى إلى رسول الله، صلى الله عليه وسلم، وإنسان قد أقبل من قبل المشرق يطير طيرانا، فقلت: اللهم اجعله طاعة، حتى توافينا إلى رسول الله، صلى الله عليه

[514] *Musnad al-Bazzār*, vol. 1 pg. 38, Musnad of Abū Bakr, Ḥadīth: 63.

وسلم، فإذا أبو عبيدة بن الجراح، قد بدرني فقال: أسألك بالله يا أبا بكر إلا تركتني فأنزعه من وجنة رسول الله، صلى الله عليه وسلم، قال أبو بكر: فتركته فأخذ أبو عبيدة بثنية إحدى حلقتي المغفر فنزعها وسقط على ظهره وسقطت ثنية أبي عبيدة ثم أخذ الحلقة الأخرى بثنيته الأخرى فسقطت، فكان أبو عبيدة في الناس أثرم.

On the Day of Uḥud, just after Rasūlullāh ﷺ was struck in his face which resulted in two links of the helmet piercing his cheeks, I began rushing towards Rasūlullāh ﷺ and another man came from the east, flying with great speed. I said, "O Allah, make it obedience." We both got to Rasūlullāh ﷺ at the same time. It was Abū ʿUbaydah ibn al-Jarrāḥ who had come by surprise. He said, "I ask you in the name of Allah, O Abū Bakr, to allow me to take it out from Rasūlullāh's ﷺ cheek." So I left him. Abū ʿUbaydah gripped one of the links of the helmet[515] with his front teeth and pulled it out and fell on his back (due to the force), and his tooth fell out. He then grabbed the other link with his other front tooth and it also fell out. As a result, Abū ʿUbaydah had no front teeth. [516]

Ibn Kathīr narrates that after he pulled out the two links, his two front teeth were extracted. His mouth looked beautiful despite the teeth being taken out and it was said: No one without front teeth was ever seen more handsome than Abū ʿUbaydah. [517]

O my brother who is reading, have a look at this deep love which filled the heart of Sayyidunā Abū ʿUbaydah رضي الله عنه for Rasūlullāh ﷺ. As soon as he spotted Rasūlullāh ﷺ in a predicament, he could not control himself and rushed towards him. The first narration

[515] *Al-mighfar*: Iron helmet worn on the head by a warrior. (*Al-Nihāyah*, vol. 3 pg. 374.)
[516] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 410;*Tārīkh Dimashq*, vol. 25 pg. 448.
[517] *Tafsīr Ibn Kathīr*, vol. 4 pg. 421.

describes his movement "like a bird" and the second narration "flying with great speed". Moreover, he sacrifices his front teeth to remove the links of the helmet from the cheeks of the beloved, Muḥammad ﷺ, and chooses to live the rest of his life without front teeth. Why would he not sacrifice his front teeth, when he was prepared to sacrifice his soul for Rasūlullāh ﷺ?

The Nabī ﷺ bears testimony that he loves Abū ʿUbaydah and guarantees him Jannah

The Nabī ﷺ announced it distinctly and publicly that he loves Sayyidunā Abū ʿUbaydah رضي الله عنه. This is a fantastic glad tidings from the benevolent Nabī ﷺ. Who does not want Rasūlullāh ﷺ to love him and praise him? This is a virtue which Sayyidunā Abū ʿUbaydah رضي الله عنه deserves to be delighted with and envied for.

Ibn Ḥibbān narrates in his *Ṣaḥīḥ* with his sanad from Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه who said:

قيل: يا رسول الله، أي الناس أحب إليك؟ قال: "عائشة"، قيل: من الرجال؟ قال: "أبو بكر"، قيل: ثم من؟ قال: "عمر"، قيل: ثم من؟ قال: "أبو عبيدة بن الجراح".

It was asked, "O Messenger of Allah, who is the most beloved person to you."

"ʿĀ'ishah," he replied.

"From the men," he was asked.

"Abū Bakr."

"Then who?"

"ʿUmar."

"Then who?"

"Abū ʿUbaydah ibn al-Jarrāḥ."[518]

The narration of *Sunan al-Tirmidhī* reads:

عن عبد الله بن شقيق، قال: قلت لعائشة: أي أصحاب رسول الله صلى الله عليه وسلم كان أحب إلى رسول الله؟ قالت: «أبو بكر»، قلت: ثم من؟ قالت: «عمر»، قلت: ثم من؟ قالت: «ثم أبو عبيدة بن الجراح»، قلت: ثم من؟ قال: فسكتت.

ʿAbd Allah ibn Shaqīq relates:

I questioned ʿĀ'ishah, "Which of the Companions of Rasūlullāh ﷺ was most beloved to Rasūlullāh ﷺ?"

She replied, "Abū Bakr."

"Then who?" I asked.

"ʿUmar," she replied.

"Then who?"

"Then Abū ʿUbaydah ibn al-Jarrāḥ."

"Then who," I asked for a fourth time. She kept silent.[519]

Rasūlullāh ﷺ emphasised this love by sounding glad tidings of Jannah for him on the strength of revelation from Allah سُبْحَانَهُ وَتَعَالَىٰ. This glad tiding is an attestation to the fact that the Grand Sovereign

[518] *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 6998, Shuʿayb al-Arnā'ūṭ said, "His isnād is ṣaḥīḥ according to the standards of Muslim." *Musnad Abī Yaʿlā*, vol. 13 pg. 272, Ḥadīth: 7345, Ḥusayn Sulaym Asad categorized its isnād as ṣaḥīḥ.

[519] *Sunan al-Tirmidhī*, chapter on the virtues of Abū Bakr, Ḥadīth: 3657. He commented, "This ḥadīth is ḥasan ṣaḥīḥ." Al-Albānī labelled it ṣaḥīḥ; *Musnad Aḥmad*, Ḥadīth: 25871.

سُبْحَانَهُ وَتَعَالَى as well as His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are pleased with Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ.

Al-Tirmidhī reports in his *al-Sunan* with his chain from ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah." [520]

Congratulations, O Abū ʿUbaydah, O trustworthy individual of the ummah! You are essentially a man from the inhabitants of Jannah walking on the earth!

Matchless Valour at Crucial Times

Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ participated in all the major campaigns and expeditions and inured in a marvellous manner. He made many attacks and bouts. His life on the battlefield was not restricted to the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rather, he participated in many conquests, either as a warrior in the ranks or a leader of the armies. The outstanding mark on him in those days was

[520] *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747, al-Albānī classified it ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, (similar narration through another chain), discussion on Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl, Ḥadīth: 6993, Shuʿayb al-Arnā'ūṭ classified it ṣaḥīḥ.

heroism with all its meanings; valour in battle, bravery when taking stability and enduring it, and fearlessness at the time of death.

Ibn Saʿd writes about Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ:

ثم قدم فشهد بدرا وأحدا والخندق والمشاهد كلها مع رسول الله، صلى الله عليه وسلم، وبعثه رسول الله، صلى الله عليه وسلم، سرية فى ثلاثمائة من المهاجرين والأنصار إلى حي من جهينة بساحل البحر وهى غزوة الخبط.

He then arrived (in Madīnah) and participated in Badr, Uḥud, Khandaq, and all the other campaigns with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed him leader over a detachment of 300 of the Muhājirīn and Anṣār to a tribe of Juhaynah at the sea shore, known as Ghazwat al-Khabaṭ.[521]

One of the expeditions he participated in during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was an expedition sent to Dhū al-Qiṣṣah in Rabīʿ al-Ākhir in the 6th year of hijrah.

Ibn Saʿd talks about this expedition in *al-Ṭabaqāt*:

سرية أبى عبيدة بن الجراح إلى ذى القصة فى شهر ربيع الآخر سنة ست من مهاجر رسول الله، صلى الله عليه وسلم. قالوا: أجدبت بلاد بنى ثعلبة وأنمار، ووقعت سحابة بالمراض إلى تغلمين والمراض على ستة وثلاثين ميلا من المدينة، فسارت بنو محارب وثعلبة وأنمار إلى تلك السحابة، وأجمعوا أن يغيروا على سرح المدينة، وهو يرعى بهيفا –موضع على سبعة أميال من المدينة– فبعث رسول الله، صلى الله عليه وسلم، أبا عبيدة بن الجراح فى أربعين رجلا من المسلمين حين صلوا المغرب، فمشوا إليهم حتى وافوا ذا القصة مع عماية الصبح، فأغاروا عليهم فأعجزوهم

[521] *Al-Ṭabaqāt al-Kubrā*, vol. 7 pg. 384. Al-khabaṭ: leaves of a tree shaken as fodder for the camels. (*ʿUmdat al-Qārī*, vol. 21 pg. 108.)

هربا فى الجبال، وأصاب رجلا واحدا فأسلم وتركه، فأخذ نعما من نعمهم فاستاقه ورثة من متاعهم وقدم بذلك المدينة فخمسه رسول الله، صلى الله عليه وسلم، وقسم ما بقى عليهم.

The expedition of Abū ʿUbaydah ibn al-Jarrāḥ to Dhū al-Qiṣṣah took place in the month of Rabīʿ al-Ākhir six years after the hijrah of Rasūlullāh ﷺ. The lands of Banū Thaʿlabah and Anmār were struck with drought. Rain fell in al-Mirāḍ to Taghlabīn. Al-Mirāḍ is at a distance of 36 miles from Madīnah. The Banū Muḥārib, Banū Thaʿlabah, and Anmār travelled to that rain. They agreed that they will attack the pasture of Madīnah where animals were pastured at a place 7 miles out of Madīnah city. Learning of this, Rasūlullāh ﷺ sent Abū ʿUbaydah ibn al-Jarrāḥ as leader of 40 Muslims after they performed Ṣalāt al-Maghrib. They proceeded until they reached Dhū al-Qiṣṣah at the break of dawn. They attacked the enemy and constricted them to flee into the mountains. One of their men were taken captive, who embraced Islam, and was hence released. Abū ʿUbaydah took some of their camels and drove them as owners of their possessions to Madīnah. Rasūlullāh ﷺ took a fifth of the spoils and distributed the rest among the warriors.[522]

Another expedition he participated in is Ghazwat Dhāt al-Salāsil. Al-Bayhaqī reports in *al-Dalā'il* via his chain from Muḥammad ibn ʿAbd al-Raḥmān ibn ʿAbd Allah ibn al-Ḥusayn al-Tamīmī regarding the battle of Dhāt al-Salāsil in the lands of Balī and ʿAdhrah.

بعث رسول الله صلى الله عليه وسلم عمرو بن العاص ليستنفر العرب إلى الإسلام، وذلك أن أم العاص بن وائل كانت امرأة من بلي فبعثه رسول الله صلى الله عليه وسلم إليهم يستألفهم بذلك حتى إذا كان على ماء بأرض جذام يقال لها السلاسل وبذلك سميت تلك الغزاة ذات

[522] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 86;*Tārīkh Dimashq*, vol. 25 pg. 438.

السلاسل فلما كان عليه خاف فبعث إلى رسول الله صلى الله عليه وسلم يستمده وبعث إليه أبا عبيدة بن الجراح في المهاجرين الأولين فيهم أبو بكر وعمر وقال لأبي عبيدة حين وجهه لا تختلفا فخرج أبو عبيدة حتى إذا قدم عليه قال له عمرو: إنما جئت مددا إلي فقال أبو عبيدة: لا ولكني على ما أنا عليه وأنت على ما أنت عليه وكان أبو عبيدة رجلا لينا سهلا هينا عليه أمر الدنيا، فقال له عمرو: بل أنت مدد لي، فقال له أبو عبيدة: يا عمرو إن رسول الله صلى الله عليه وسلم قال: لا تختلفا، وإنك إن عصيتني أطعتك، فقال له عمرو: فإني أمير عليك وإنما أنت مدد لي قال: فدونك فصلى عمرو بالناس.

Rasūlullāh ﷺ sent ʿAmr ibn al-ʿĀṣ to call the Arabs to Islam. This was due to the fact that the mother of ʿĀṣ ibn Wā'il hailed from Balī. So Rasūlullāh ﷺ sent him to them, using this as a draw card. When he reached the water of the land of Judhām, called al-Salāsil—and that is why this expedition is called Dhāt al-Salāsil—he feared, so he sent word to Rasūlullāh ﷺ asking for reinforcements. Rasūlullāh ﷺ despatched Abū ʿUbaydah towards them as leader of the early Muhājirīn, the likes of Abū Bakr and ʿUmar. Rasūlullāh ﷺ instructed Abū ʿUbaydah when he despatched him, "Do not dispute." So Abū ʿUbaydah journeyed until he reached him.

ʿAmr said to him, "You only came as my reinforcement."

Abū ʿUbaydah responded, "No. rather, I am leader of my detachment and you are leader of those with you."

Abū ʿUbaydah was a lenient and soft individual, to whom matters of the world were insignificant. So ʿAmr said to him, "Instead, you are my reinforcement."

Abū ʿUbaydah told him, "ʿAmr, indeed Rasūlullāh ﷺ ordered us not to dispute. And if you have to disobey me, I will still obey you."

So ʿAmr said to him, "So I am leader over you and you are only my reinforcement."

Abū ʿUbaydah said, "Take it." So ʿAmr led the people in ṣalāh.[523]

Once Rasūlullāh ﷺ despatched him over a detachment to attack a tribe from Juhaynah. This expedition is known as the expedition of Sīf al-Baḥr.[524]

With regards his jihād during the khilāfah of Sayyidunā al-Ṣiddīq and Sayyidunā al- Fārūq رضي الله عنهما, he participated in the epic Battle of Yarmūk. He was the commander in chief of that army, although general leadership was for Sayyidunā Khālid ibn al-Walīd رضي الله عنه.[525]

Sayyidunā Abū ʿUbaydah رضي الله عنه conquered Damascus and Bayt al-Maqdis. His campaigns and conquests were successive and successful. In all these, he was either the army general playing his part or a warrior in the ranks of the Muslims playing his part to the fullest, in anticipation of meeting his Rabb.

This in essence was the life of Sayyidunā Abū ʿUbaydah رضي الله عنه; a life of jihād, struggling, obedience, and sacrifice. Sayyidunā Abū ʿUbaydah رضي الله عنه left admirable examples and a sterling legacy reckoned as marks of distinction on the forehead of history and symbols of pride and honour. May Allah be pleased with him and make him happy.

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[523] *Dalā'il al-Nubuwwah*, vol. 5 pg. 20, Ḥadīth: 1739;*Tārīkh Dimashq*, vol. 2 pg. 24; *al-Bidāyah wa l-Nihāyah*, vol. 4 pg. 312.
[524] *Tārīkh al-Islām*, vol. 2 pg. 517.
[525] *Tārīkh Dimashq*, vol. 2 pg. 158.

Abū ʿUbaydah: Generosity and Phenomenon

Allah, the Lofty and Majestic, has systems which never change or move off course until Allah will inherit the earth and everything upon it. This is the system of Allah. And you will not find any change to the system of Allah. One of the marvellous systems of Allah سُبْحَانَهُوَتَعَالَىٰ is that when a bondsman journeys in the proximity of his creator, fulfilling His every command and avoiding His prohibitions, then Allah سُبْحَانَهُوَتَعَالَىٰ mobilises every atom of the universe for him. Allah سُبْحَانَهُوَتَعَالَىٰ has spoken the truth and declared:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ﴾

> *Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.* [526]

When Sayyidunā Abū ʿUbaydah رَضِيَٱللَّهُعَنْهُ and the Muslims with him were from the generation of leadership and authority, treading the path of righteousness and faith, in order to fill the world with the Qur'ān and open blind eyes, deaf ears, and sealed hearts, Allah سُبْحَانَهُوَتَعَالَىٰ made everything subservient to them.

This is a matter which we can perceive clearly in the incident in which Sayyidunā Abū ʿUbaydah رَضِيَٱللَّهُعَنْهُ was champion when Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent him as a leader over an expedition of 300 Muhājirīn and Anṣār to a tribe of Juhaynah at the sea shore. This is Ghazwat al-Khabaṭ[527]. Sayyidunā Jābir ibn ʿAbd Allah رَضِيَٱللَّهُعَنْهُ relates to us what happened in this expedition:

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[526] Sūrah al-Ghāfir, 52.

[527] It was called the expedition of khabaṭ because the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ after exhausting their provisions would shake the leaves of trees, crush them, and soak them and drink the water out of extreme hunger.

بعثنا رسول الله، صلى الله عليه وسلم، مع أبي عبيدة بن الجراح ونحن ثلاثمائة وبضعة عشر رجلا وزودنا جرابا من تمر فأعطانا منه قبضة قبضة، فلما أنجزناه أعطانا تمرة تمرة، فلما فقدناها وجدنا فقدها ثم كنا نخبط الخبط بقسينا ونسفه ونشرب عليه من الماء حتى سمينا جيش الخبط، ثم أخذنا على الساحل فإذا دابة ميتة مثل الكثيب يقال لها العنبر فقال أبو عبيدة: ميتة لا تأكلوا، ثم قال: جيش رسول الله، صلى الله عليه وسلم، وفي سبيل الله ونحن مضطرون، فأكلنا منه عشرين ليلة أو خمس عشرة ليلة واصطنعنا منه وشيقة. قال ولقد جلس ثلاثة عشر رجلا، منا في موضع عينه وأقام أبو عبيدة ضلعا من أضلاعه فرحل أجسم بعير من أباعر القوم فأجازه تحته؛ فلما قدمنا على رسول الله قال: ما حبسكم؟ قال: كنا نبتغي عيرات قريش، فذكرنا له شأن الدابة فقال: إنما هو رزق رزقكموه الله، أمعكم منه شيء؟ قلنا: نعم.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ despatched us with Abū ʿUbaydah ibn al-Jarrāḥ—a regiment of three hundred and ten odd men. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ gave us a sack of dates as provisions. Abū ʿUbaydah would give us each a handful from it. When it was about to be depleted, he rationed us to one date each. When that was also exhausted, we realised its worth. Thereafter, we used our staffs to knock leaves off the trees which we would soak and drink water with, until we were called the army of khabaṭ. We finally reached the coast and saw a dead animal (fish) resembling a gigantic dune called *al-ʿAmbar* (whale). Abū ʿUbaydah initially said, "It is carrion. Do not eat." He then changed his mind and said, "We are the envoys of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and we are out in the path of Allah سُبۡحَانَهُوَتَعَالَىٰ *and* have reached the point of desperation." So we ate from it for 20 nights or 15 nights. And we made *al-Washīqah*[528] from it. (It was so huge that) thirteen of

[528] *Al-washīqah*: To boil meat a little, without cooking it, and take it on journeys. (*Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 5 pg. 189.)

us were able to sit in its eye socket. Abū ʿUbaydah erected one of its ribs and prepared the largest camel of the people which passed under the rib.

When we returned to Rasūlullāh ﷺ, he asked us, "What is your story?"

We replied, "We were searching for the caravans of Quraysh."

We told him about the animal upon which he commented, "It is only sustenance which Allah provided for you. Do you have any?"

We replied in the affirmative.[529]

In the narration of al-Bukhārī it appears that Jābir ibn ʿAbd Allah رضي الله عنه explained:

بعث رسول الله صلى الله عليه وسلم بعثا قبل الساحل، فأمر عليهم أبا عبيدة بن الجراح، وهم ثلاثمائة وأنا فيهم، فخرجنا حتى إذا كنا ببعض الطريق فني الزاد، فأمر أبو عبيدة بأزواد ذلك الجيش فجمع ذلك كله، فكان مزودي تمر، فكان يقوتنا كل يوم قليلا حتى فني، فلم يكن يصيبنا إلا تمرة تمرة، فقلت: وما تغني تمرة؟ فقال: لقد وجدنا فقدها حين فنيت، قال: ثم انتهينا إلى البحر، فإذا حوت مثل الظرب، فأكل منه ذلك الجيش ثماني عشرة ليلة، ثم أمر أبو عبيدة بضلعين من أضلاعه فنصبا، ثم أمر براحلة فرحلت، ثم مرت تحتهما فلم تصبهما.

Rasūlullāh ﷺ despatched a detachment towards the coastal region who were 300 in number. We departed and were still travelling when the provisions were exhausted. Abū ʿUbaydah instructed that the provisions of the army be gathered which was done. It amounted to only two satchels of dates. He

[529] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 411.

would ration it to us little by little until it was almost finished. Then we received only a single date each (for the day).

I asked Jābir, "How you survived on one date?"

He replied, "When the rations were finished, we missed even that single date."

As we arrived at the sea shore, we saw a fish resembling a gigantic dune[530]. The army ate from it for 18 nights. Then, Abū ʿUbaydah ordered that two ribs be erected. He then ordered that a camel be loaded with a carriage which then passed beneath it without touching it.[531]

This event is a true indication of Allah سُبْحَانَهُوَتَعَالَىٰ assisting the believers. They exhausted their provisions and were compelled to eat leaves out of extreme starvation, while they were on their way to wage war. War demands strength. Together with faith, sustenance is needed to gain strength. Allah سُبْحَانَهُوَتَعَالَىٰ displayed a miracle by taking out a whale on the sea shore for them, from which they ate and put on weight.

Abū ʿUbaydah and Humility of the Prominent

Just as Sayyidunā Abū ʿUbaydah رَضِيَٱللَّهُعَنْهُ lived with honesty and humility in the company of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he lived after Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ demise fulfilling his obligations with such a high level of humility and honesty, that would suffice all the dwellers of earth had they scooped from them.

Sayyidunā Abū ʿUbaydah رَضِيَٱللَّهُعَنْهُ journeyed under the banner of Islam. He travelled as a warrior—as if through his superiority and excellence

[530] *Al-ẓarb*: A small mountain. (*Al-Nihāyah fī Gharīb al-Ḥadīth,* vol. 3 pg. 156.)
[531] *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on the expedition of Sīf al-Baḥr, Ḥadīth: 4102.

he was a leader—and as a leader—as if owing his humility and sincerity he was one of the ordinary soldiers.

While Sayyidunā Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ was leading the Muslim armies in one of the great decisive battles of the Muslims, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ passed away. Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ initiates his rule with appointing Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ army general in place of Sayyidunā Khālid رَضِيَ اللَّهُ عَنْهُ. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ at the time could not allow ʿUmar's messenger to announce this message so he told him to keep it a secret. He himself also kept it a secret in his heart—an ascetic, witty, trustworthy heart. Only after Sayyidunā Khālid رَضِيَ اللَّهُ عَنْهُ, the army general, completed the grand conquest, he came up to him with utmost respect and presented the letter of Amīr al-Mu'minīn and informed him of the news.

Ibn Kathīr reports in *al-Bidāyah*:

> ذكر أبو حذيفة إسحاق بن بشر أن الصديق توفي قبل فتح دمشق، وأن عمر كتب إلى أبي عبيدة يعزيه والمسلمين في الصديق، وأنه قد استنابه على من بالشام، وأمره أن يستشير خالدا في الحرب، فلما وصل الكتاب إلى أبي عبيدة كتمه من خالد حتى فتحت دمشق بنحو من عشرين ليلة، فقال له خالد: يرحمك الله، ما منعك أن تعلمني حين جاءك؟ فقال: إني كرهت أن أكسر عليك حربك، وما سلطان الدنيا أريد، ولا للدنيا أعمل، وما ترى سيصير إلى زوال وانقطاع، وإنما نحن إخوان، وما يضر الرجل أن يليه أخوه في دينه ولا دنياه.
>
> Abū Ḥudhayfah Isḥāq ibn Bishr mentioned that al-Ṣiddīq passed away prior to the conquest of Damascus. ʿUmar wrote to Abū ʿUbaydah informing him of the demise of al-Ṣiddīq and comforting him and the Muslims. He also informed him that he appointed him army general over the armies in Shām. He instructed him to consult Khālid in matters of war.

When the letter reached Abū ʿUbaydah, he concealed it from Khālid, for approximately 20 nights, until Damascus was conquered. Khālid then said to him, "May Allah have mercy upon you. What stopped you from informing me as soon as it came to you?"

He replied, "I disliked breaking your war streak. It is not sovereignty of the world that I desire, nor for the world do I strive. What you see will eventually perish and expire. We are brothers. It does not harm a man for his brother to be in authority over him in religion or worldly affairs." [532]

Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ became the commander in chief over the leaders and warriors in Shām and majority of the Muslims armies. Their weaponry and great numbers were all under his control and authority. Despite this, you would consider him to be an ordinary soldier and general Muslim when you saw him. When he received news of the people of Shām speaking highly of him and boasting about him, he gathered them and stood up to deliver a lecture in which he mentioned:

يا أيها الناس إني امرؤ من قريش وما منكم من أحد أحمر ولا أسود يفضلني بتقوى إلا وددت أني في مسلاخه.

O people, I am only a man from Quraysh. There is none among you, whether he be fair skinned or dark skinned, who supersedes me in taqwā except that I would love to be in his shoes[533].[534]

What humility is this! Rather, what grandeur is this!

[532] *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 28.
[533] *Mislākh*: His skin. This is metaphor of his desire to be upon his guidance and methodology. (*Al- Nihāyah fī Gharīb al-Ḥadīth*, vol. 2 pg. 389.)
[534] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 412, 413.

Certainly, Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ was the chief of the leaders and army general of majority of the Muslim armies who had the greatest strength and highest success rate and he was the ruler over the lands of Shām. His command was obeyed and his opinion was authorised. All of this and the like thereof did not win a casual glance from his prudence and had no worth in his sight. It did not get to his head, for he had great fear of his Rabb, despite all his achievements. He feared Allah سُبْحَانَهُ وَتَعَالَى and displayed great humility before Him. He would sigh:

وددت أني كبش فذبحني أهلي فأكلوا لحمي وحسوا مرقي.

I wish I was a ram who was slaughtered by my owners, who then ate my meat and drank my gravy. [535]

Abū ʿUbaydah and Asceticism of the Affluent

We find that he was disinterested in the world and desirous of what is by Allah سُبْحَانَهُ وَتَعَالَى; and what is by Allah سُبْحَانَهُ وَتَعَالَى is far superior and everlasting. That is why the world, with all its pleasures, glamour, and benefits could not reach his heart or turn him away from his objective and ultimate goal, despite him being the commander in chief of armies and generals. Here is an anecdote which transpired during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which will illuminate this theme. Ibn Saʿd narrates it *al-Ṭabaqāt*:

إن عمر بن الخطاب أرسل إلى أبي عبيدة بأربعة آلاف درهم وأربعمائة دينار، وقال للرسول: انظر ما يصنع، قال فقسمها أبو عبيدة، قال ثم أرسل إلى معاذ بمثلها وقال للرسول مثل ما قال، فقسمها معاذ إلا شيئا قالت امرأته نحتاج إليه. فلما أخبرنا الرسول عمر قال: الحمد لله الذي جعل في الإسلام من يصنع هذا.

[535] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 412, 413.

ʿUmar ibn al-Khaṭṭāb sent 4000 silver coins and 400 gold coins to Abū ʿUbaydah and said to the messenger, "See what he does." Abū ʿUbaydah on receiving the wealth distributed it. ʿUmar then sent the same amount to Muʿādh and gave the messenger the same instruction. Muʿādh also distributed it except a little to purchase something his wife said they needed. When the messenger informed ʿUmar of their actions, he exclaimed, "All praise belongs to Allah who has created in Islam such individuals who would act in this manner."[536]

Abū Nuʿaym reports in *Ḥilyat al-Awliyā'* via his chain from Hishām ibn ʿUrwah from his father who said:

دخل عمر بن الخطاب على أبي عبيدة بن الجراح فإذا هو مضطجع على طنفسة رحله متوسدا الحقيبة، فقال له عمر: ألا اتخذت ما اتخذ أصحابك؟ فقال: يا أمير المؤمنين هذا يبلغني المقيل.

ʿUmar ibn al-Khaṭṭāb entered the presence of Abū ʿUbaydah ibn al-Jarrāḥ. The latter was lying down on his saddle cloth[537], using his traveling bag as a pillow. ʿUmar said to him, "Why do you not make what your friends make (i.e. a bed)?" He replied, "O Amīr al-Mu'minīn, this puts me to sleep." [538]

Maʿmar reports:

لما قدم عمر الشام تلقاه الناس وعظماء أهل الأرض فقال عمر: أين أخي؟ قالوا: من؟ قال أبو عبيدة. قالوا الآن يأتيك. فلما أتاه نزل فاعتنقه ثم دخل عليه بيته؛ فلم ير في بيته إلا سيفه وترسه ورحله.

[536] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 412, 413.
[537] *Al-Ṭanfasah*: A cloth prepared from ʿadhf of dates. It is said that everything prepared from plants is a ṭanfasah.
[538] *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 173; *Ḥilyat al-Awliyā'*, vol. 1 pg. 101.

When ʿUmar arrived in Shām, the people and the prominent personnel of the earth met him.

ʿUmar asked, "Where is my brother?"

"Who?" they enquired.

"Abū ʿUbaydah," he said.

They said, "He will come to you just now."

When he came, he descended from his mount and hugged ʿUmar. ʿUmar then entered his house. He only saw his sword, shield, and saddle.[539]

Ibn ʿAsākir reports via his sanad from Nāfiʿ from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

أن عمر حين قدم الشام قال لأبي عبيدة اذهب بنا إلى منزلك قال وما تصنع عندي ما تريد إلا أن تعصر عينيك علي قال فدخل منزله فلم ير شيئا قال قال أين متاعك لا أرى إلا لبدا وصفحة وشنا وأنت أمير أعندك طعام فقام أبو عبيدة إلى جونة فأخذ منه كسيرات فبكى عمر فقال له أبو عبيدة قد قلت لك أنت ستعصر عينيك علي يا أمير المؤمنين يكفيك ما بلغك المقيل قال عمر غيرتنا الدنيا كلنا غيرك يا أبا عبيدة.

When ʿUmar arrived in Shām, he said to Abū ʿUbaydah, "Take us to your dwelling."

"And what will you do by my place," he said, "You only wish to cry tears over me."

ʿUmar entered his house and saw nothing. He asked, "Where are your belongings? I only see a piece of wool[540] or a bowl and a waterskin, and you are the leader. Do you have food?"

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[539] *Ḥilyat al-Awliyā'*, vol. 1 pg. 101, 102.

[540] *Al-labad*: Wool. A piece of wool is meant here. (*Al-Ṣiḥāḥ,* vol. 2 pg. 533). *Al-shann*: Waterskin. (*Mukhtār al-Ṣiḥāḥ*, pg. 184.)

Abū ʿUbaydah went up to a jar and took out pieces of dry bread from it. ʿUmar wept on seeing this.

Abū ʿUbaydah told him, "I had told you that you will cry tears over my condition, O Amīr al-Mu'minīn. Sufficient for you is what puts you to sleep."

ʿUmar exclaimed, "The world has changed us all except you, O Abū ʿUbaydah.[541]

He never sufficed on avoiding worldly pleasure but encouraged others to do the same. Abū Nuʿaym reports in *al-Ḥilyah* that Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِیَ اللّٰہُ عَنْہُ would move in the army and announce:

ألا رب مبيض لثيابه مدنس لدينه، ألا رب مكرم لنفسه وهو لها مهين، ادرءوا السيئات القديمات بالحسنات الحديثات، فلو أن أحدكم عمل من السيئات ما بينه وبين السماء ثم عمل حسنة لعلت فوق سيئاته حتى تقهرهن.

Listen carefully! Many who whiten their clothes spoil their dīn. Harken! Many who honour themselves are in fact humiliating themselves. Combat old sins with new virtues. If any of you had to commit evil that reached from him to the sky and then followed it up with a good deed, the good deed would rise above his evil deeds and overwhelm them.[542]

Abū ʿUbaydah and a Contented Heart

Allah سُبْحَانَہٗ وَتَعَالٰی had favoured Sayyidunā Abū ʿUbaydah رَضِیَ اللّٰہُ عَنْہُ with a heart full of contentment and self-discipline. He was content with the little he received and never stretched an envious eye to what others had. A glaring example of his self-denial is that he was not desirous of

[541] *Tārīkh Dimashq*, vol. 25 pg. 481; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 16 – 18.
[542] *Ḥilyat al-Awliyā'*, vol. 1 pg. 102; *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 116, Ḥadīth: 34621.

leadership or assuming topmost positions in politics or management. Nonetheless, leadership would come his way, without the asking, and he would fulfil his duty par excellence. He never requested for it nor desired it. Allah سُبْحَانَهُوَتَعَالَىٰ had bestowed him with a pleased soul.

Al-Bayhaqī in *al-Dalā'il* reports via his sanad from Mūsā ibn ʿUqbah who says:

غزوة عمرو بن العاص ذات السلاسل من مشارف الشام في بلي وسعد الله، ومن يليهم من قضاعة، وفي رواية عروة بعثه رسول الله صلى الله عليه وسلم في بلي وهم أخوال العاص بن وائل وبعثه فيمن يليهم من قضاعة وأمر عليهم. قال موسى: فخاف عمرو بن العاص من جانبه الذي هو به فبعث إلى رسول الله صلى الله عليه وسلم يستمده فندب رسول الله صلى الله عليه وسلم المهاجرين الأولين فانتدب فيهم أبو بكر وعمر بن الخطاب في سراة المهاجرين وأمر عليهم أبا عبيدة بن الجراح، فأمد بهم عمرو بن العاص. قال عروة: وعمرو يومئذ في سعد الله وتلك الناحية من قضاعة. قال موسى: فلما قدموا على عمرو، قال: أنا أميركم وأنا أرسلت إلى رسول الله صلى الله عليه وسلم أستمده بكم، قال المهاجرون: بل أنت أمير أصحابك وأبو عبيدة أمير المهاجرين، فقال عمرو: إنما أنتم مدد أمددت فلما رأى ذلك أبو عبيدة وكان رجلا حسن الخلق لين الشيمة سعى لأمر رسول الله صلى الله عليه وسلم عليه، وعهده قال: تعلم يا عمرو أن آخر ما عهد إلي رسول الله صلى الله عليه وسلم أن قال: إذا قدمت على صاحبك فتطاوعا» وإنك إن عصيتني لأطيعنك فسلم أبو عبيدة الإمارة لعمرو بن العاص.

The expedition of ʿAmr ibn al-ʿĀṣ of Dhāt al-Salāsil in the hills of Shām in Balī and Saʿd Allah and those adjacent to them of the Quḍāʿah.

ʿUrwah's narrations says: Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ sent him to Balī who are the maternal uncles of ʿĀṣ ibn Wā'il (ʿAmr's father). He

sent him among those adjacent to them of the Quḍāʿah and he was appointed leader over them.

Mūsā said: ʿAmr ibn al-ʿĀṣ was apprehensive of danger from the side he was at, so he sent a message to Rasūlullāh ﷺ asking for reinforcements. Rasūlullāh ﷺ charged the primary Muhājirīn who complied readily. Among them were Abū Bakr and ʿUmar ibn al-Khaṭṭāb at the head of the Muhājirīn. Rasūlullāh ﷺ appointed Abū ʿUbaydah ibn al-Jarrāḥ leader over them and sent them as reinforcements for ʿAmr ibn al-ʿĀṣ.

ʿUrwah says: ʿAmr at the time was in Saʿd Allah. This direction is from the Quḍāʿah.

Mūsā says: When they arrived by ʿAmr, he said, "I am your leader. I sent a message to Rasūlullāh ﷺ asking him for assistance through you."

The Muhājirīn said, "Yes, you are the leader of your people while Abū ʿUbaydah is the leader of the Muhājirīn."

ʿAmr responded, "You are only reinforcements which I have been assisted with."

When Abū ʿUbaydah saw this, and he was a man with sublime character and a soft nature, he strove to fulfil the command and covenant of Rasūlullāh ﷺ so he said, "Do you know, O ʿAmr, that the final guidance Rasūlullāh ﷺ imparted to me was that he said, 'When you reach your friend, then agree with each other.' Even if you disobey me, I will certainly obey you." So Abū ʿUbaydah handed over leadership to ʿAmr ibn al-ʿĀṣ. [543]

[543] *Dalā'il al-Nubuwwah*, chapter on the expedition of Dhāt al-Salāsil, Ḥadīth: 1738;*Tārīkh Dimashq*, vol. 2 pg. 26.

Do you see this lofty character and this magnificent disposition which clothed the being of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ making it obtain glory and beauty!

Only Real Men understand the Value of Gentlemen

Allah سُبْحَانَهُ وَتَعَالَىٰ had bestowed Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ with excellence in intelligence, a strong opinion, wisdom in planning and scheming, and power to reach the right decision. This is another speciality of his coupled with his trustworthiness. In fact, it is one of the fruits of his honesty. These aspects made him worthy of khilāfah for he mastered the fundamentals of leadership and exploration.

Khilāfah yearned and longed for Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ. It desired him dearly and craved for him, but he on the other hand was not pleased with it nor desired it.

We see that Sayyidunā al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ on the Day of al-Saqīfah addressing the Anṣār regarding the issue of khilāfah and nominating him as one of the two candidates for it. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ said on that day:

لقد رضيت لكم أحد الرجلين فبايعوا أيهما شئتم؛ عمر وأبو عبيدة بن الجراح.

> I am pleased with one of the two men for you, so swear allegiance to whichever of them you desire, ʿUmar or Abū ʿUbaydah ibn al-Jarrāḥ.[544]

This does not mean that khilāfah per se is bad. Rather, it is an embodiment of goodness when it is conducted correctly. Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ knew deep down in his heart the rank and status that Sayyidunā al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ enjoyed and understood very well that he was most deserving of khilāfah than everyone else.

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[544] *Al-Istīʿāb*, vol. 2 pg. 792.

Then Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ moments before he leaves this world, says as reported by Ibn Saʿd:

لو أدركت أبا عبيدة بن الجراح فاستخلفته فسألني عنه ربي لقلت: سمعت نبيك يقول: هو أمين هذه الأمة.

Had Abū ʿUbaydah ibn al-Jarrāḥ survived me and I appointed him my successor and Allah had to question me about it, I would have said, "I heard Your prophet saying, 'He is the trustworthy individual of this ummah.'"

Sayyidunā ʿUmar bin al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ also declared:

لو أدركت أبا عبيدة بن الجراح لاستخلفته وما شاورت، فإن سئلت عنه قلت: استخلفت أمين الله وأمين رسوله.

Had Abū ʿUbaydah ibn al-Jarrāḥ been alive, I would have appointed him successor without consultation. If I was asked about it, I would have answered, "I appointed the trustworthy individual of Allah and His Messenger." [545]

Al-Ḥākim reports in *al-Mustadrak* via his chain from ʿUmar رَضِيَ اللَّهُ عَنْهُ:

إنه قال لأصحابه: «تمنوا» ، فقال بعضهم: أتمنى لو أن هذه الدار مملوءة ذهبا أنفقه في سبيل الله وأتصدق، وقال رجل: أتمنى لو أنها مملوءة زبرجدا وجوهرا فأنفقه في سبيل الله وأتصدق، ثم قال عمر: «تمنوا» فقالوا: ما ندري يا أمير المؤمنين، فقال عمر: «أتمنى لو أنها مملوءة رجالا مثل أبي عبيدة بن الجراح، ومعاذ بن جبل، وسالم مولى أبي حذيفة، وحذيفة بن اليمان».

ʿUmar said to his disciples, "Desire."

[545] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 413.

Someone said, “I desire that this room be filled with gold which I will donate in the path of Allah and give as charity.”

Another said, “I desire that this room be filled with chrysolite and jewels which I will donate in the path of Allah and give as charity.”

ʿUmar said, “Desire.”

They submitted, “We do not know, O Amīr al-Mu’minīn.”

So ʿUmar said, “I wish that it was filled with men like Abū ʿUbaydah ibn al- Jarrāḥ, Muʿādh ibn Jabal, Sālim—the freed slave of Abū Ḥudhayfah, and Ḥudhayfah ibn al-Yamān.” [546]

And then you have Sayyidunā Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ, the great experienced army general and smart warrior acknowledging the position of Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ and recognising his virtue and lofty status. Aḥmad and Ibn Abī Shaybah report from ʿAbd al-Malik ibn ʿUmayr who said:

لما بعث عمر أبا عبيدة على الشام، وعزل خالد بن الوليد، قال خالد بن الوليد: بعث عليكم أمين هذه الأمة، فقال أبو عبيدة: سمعت رسول الله صلى الله عليه وسلم يقول: «خالد بن الوليد سيف من سيوف الله، ونعم فتى العشيرة».

When ʿUmar appointed Abū ʿUbaydah ibn al-Jarrāḥ army general in Shām and dismissed Khālid ibn al-Walīd, Khālid said, “He has appointed the trustworthy individual of this ummah.”

[546] *Al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on the virtues of Sālim the freed slave of Abū Ḥudhayfah, Ḥadīth: 5005. Al-Dhahabī writes in the footnotes, “According to the standards of al-Bukhārī and Muslim.”

Hearing this, Abū ʿUbaydah responded, “I heard Rasūlullāh ﷺ stating, ‘Khālid is one of the swords of Allah and an excellent youngster of the clan.” [547]

Sayyidunā Muʿādh ibn Jabal رضي الله عنه once heard a man criticising Sayyidunā Abū ʿUbaydah رضي الله عنه and accusing him of incompetence in a siege during one of the campaigns, and preferring Sayyidunā Khālid رضي الله عنه over him. Immediately, he comes to the defence of Sayyidunā Abū ʿUbaydah رضي الله عنه. The narration is reported by al-Dhahabī via his sanad from Zayd from his father:

بلغني أن معاذا سمع رجلا يقول: لو كان خالد بن الوليد، ما كان بالناس دوك (الشدة والمعاناة). وذلك في حصر أبي عبيدة، فقال معاذ: فإلى أبي عبيدة تضطر المعجزة لا أبا لك! والله إنه لخير من بقي على الأرض.

It has reached me that Muʿādh heard a man saying, “Had it been Khālid ibn al-Walīd, people would not be suffering.” This was during the siege of Abū ʿUbaydah. So Muʿādh said, “So Abū ʿUbaydah is constrained to display a miracle? May you be bereaved of your father! By Allah, he is the best of those left on earth.” [548]

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[547] *Musnad Aḥmad*, ḥadīth of Yazīd ibn al-ʿAwwām, vol. 4 pg. 90, Ḥadīth: 16869, Shuʿayb al-Arnā’ūṭ comments, “The ḥadīth is ṣaḥīḥ li ghayrihī besides the statement: and an excellent youngster of the clan, which is ḥasan li ghayrihī. This isnād is ḍaʿīf due to its *inqiṭāʿ* (missing link or links in the chain of narrators). ʿAbd al-Malik ibn ʿUmayr—al-Lakhmī—did not meet Abū ʿUbaydah, nor Khālid ibn al-Walīd, nor ʿUmar ibn al-Khaṭṭāb.”; *Muṣannaf Ibn Abī Shaybah*, book on virtues, chapter on the reports regarding Khālid ibn al-Walīd رضي الله عنه, Ḥadīth: 32264.

[548] *Siyar Aʿlām al-Nubalā’*, vol. 1 pg. 16; *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 414 (similar narration).

Demise of Abū ʿUbaydah

After a life filled with obedience, īmān, honesty, and sacrifice, Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ passes away. He passed away in the plague of ʿAmwās in the year 18 A.H. during the khilāfah of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. He was 58 years old at the time of his demise. His grave is in ʿAmwās, which is part of Ramlah—four miles away from the precincts of Bayt al-Maqdis.[549]

Ibn ʿAsākir gives an account of the demise of Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ:

إن عمر كتب إلى أبي عبيدة في الطاعون الذي وقع بالشام إنه عرضت لي حاجة ولا غنى بي عنك فيها فإذا أتاك كتابي هذا فإني أعزم عليك إن أتاك ليلا أن لا تصبح حتى تركب وإذا أتاك نهارا أن لا تمسي حتى تركب الي فلما قرأ الكتاب قال: قد عرفت حاجة أمير المؤمنين إنه يريد أن يستبقي من ليس بباق ثم كتب إني قد عرفت حاجتك التي عرضت لك فحللني من عزمتك يا أمير المؤمنين فإني في جند من أجناد المسلمين لا أرغب بنفسي عنهم فلما قرأ عمر الكتاب بكى فقيل له مات أبو عبيدة قال لا وكأن قد كتب إليه عمر إن الأردن أرض عمقة وإن الجابية أرض نزهة فاظهر بالمسلمين إلى الجابية فلما قرأ أبو عبيدة الكتاب قال هذا يسمع فيه أمر أمير المؤمنين ونطيعه فأمرني أن أركب وأبوئ الناس منازلهم فقلت إني لا أستطيع قال لم لعل المرأة قد طعنت قلت أجل فذهب ليركب فوجد وخزة فطعن فتوفي أبو عبيدة وانكشف الطاعون.

ʿUmar wrote to Abū ʿUbaydah when the plague broke out in Shām, "I have a pressing need and I need you to attend to it. So when this letter of mine reaches you, then I take a determination upon you that if it reaches you at night, you will mount before dawn and if it reaches you during the day, you will mount before dusk and come to me."

[549] *Al-Ṭabaqāt al-Kubrā*, vol. 7 pg. 385.

After he read the letter, Abū ʿUbaydah remarked, "I know the need of Amīr al-Mu'minīn. He wishes to spare one who cannot be spared." He then wrote, "Indeed, I know the need that you are faced with. But kindly relieve me of your oath, O Amīr al-Mu'minīn, for I am among the Muslim troops, and my heart does not desire to leave them."

When ʿUmar read the letter, he cried. He was asked, "Did Abū ʿUbaydah pass away."

ʿUmar replied, "No, but it is as if he has."

ʿUmar wrote to him that Jordan is a low land and Jābiyah is a high land, pure from the plague, so take the Muslims to Jābiyah.

Abū ʿUbaydah read this letter and remarked, "This announces the command of Amīr al-Mu'minīn and we shall obey him. He instructed me to mount and leave the people at their places but I apologised due to my inability to do so."

He said (to me), "Why? Probably the wife is afflicted with the plague?" I agreed.

So Abū ʿUbaydah got ready to mount, and just then felt a prick. He was also afflicted with the plague. Abū ʿUbaydah thereafter passed away and the plague subsided. [550]

Giving precedence over oneself did not allow Sayyidunā Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ to separate from the Muslims even during the last days of his life. We see that he does not care for his life and prefers the everlasting over the temporary. He prefers to pass away with the general Muslims just as he lived among them. This is eminence, nothing else, and happiness with the decree of Allah سُبْحَانَهُ وَتَعَالَى.

These were few illuminating highlights from the life of the trustworthy individual of this ummah, Sayyidunā Abū ʿUbaydah ibn

[550] *Tārīkh Dimashq*, vol. 25 pg. 484, 485; *Fatḥ al-Bārī*, vol. 1 pg. 159.

al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ. This is a fragrant biography of one of the eminent personalities of the ummah, one of their leaders, of a man who sold his soul for his religion, severed himself from all that surrounded him, and affixed his soul to His Lord. Allah سُبْحَانَهُ وَتَعَالَى accepted him graciously and notified him of His pleasure and guaranteed him Jannah on the tongue of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Congratulations to you attaining Jannah, O Ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ! May you enjoy and desire therein. This is the bounty of your Lord which He bestowed, so that you may express gratitude to the Bestower of favours.

Sayyidunā Ṭalḥah ibn ʿUbayd Allāh

An Excellent and Magnanimous Individual & a Martyr walking on Earth

We discuss now a mine from the mines of guidance and belief, a soldier from the first squadron of troops, proverbial in magnanimity, generosity, big-heartedness, and kindness, as well as bravery and piety. A man whose name transmits tales of benevolence. He is Ṭalḥah, the magnanimous; Ṭalḥah, the excellent; Ṭalḥah, the benevolent; Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ.

Name and Lineage

He is Ṭalḥah ibn ʿUbayd Allāh ibn ʿUthmān ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah ibn Kaʿb ibn Lu'ayy ibn Ghālib ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah, al-Qurashī al-Taymī al-Makkī. [551]

The ancestry of Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his forefather, Murrah ibn Kaʿb. This also highlights the strong family bond between this renowned Ṣaḥābī and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Similarly, it meets up with Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ in Taym ibn Murrah, both are from the Taym tribe.

His mother is al-Ḥaḍramiyyah. Her name is Ṣaʿbah bint ʿAbd Allah ibn ʿImād ibn Mālik ibn Rabīʿah bin Akbar ibn Mālik ibn al-Khazraj ibn Iyād ibn al-Ṣadaf ibn Ḥaḍramawt ibn Kindah. Her father, ʿAbd Allah, is known as al-Ḥaḍramī and she is called the daughter of al-Ḥaḍramī. Her mother is ʿĀtikah bint Wahb ibn ʿAbd ibn Quṣayy ibn Kilāb. Wahb

[551] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 23.

ibn ʿAbd was in charge of *al-rifādah* (feeding the pilgrims), to the exclusion of all Quraysh.[552]

You will notice from here that Sayyidunā Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ lineage via his maternal grandmother meets up with Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lineage at Quṣayy ibn Kilāb, the forefather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Agnomen

Ṭalḥah is well-known with an agnomen that stuck with him and never separated from him: Abū Muḥammad, after his son Muḥammad.[553]

Title

Ṭalḥah is recognised by a few titles which indicate traits of a noble being and qualities of an ingenious individual, as well as his noble personality and characteristics.

These titles are: Ṭalḥah *al-Fayyāḍ* (the magnanimous); Ṭalḥah *al-Khayr* (the excellent); Ṭalḥah *al-Jūd* (the generous).[554] These titles Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ earned due to praiseworthy actions. The ḥadīth concerning the reason these titles were awarded to Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ will appear shortly.

Description

It is necessary to give a physical description of Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ so that his appearance becomes perceptible in order for the reader to merge his internal characteristics with his physical features which will result in a mental picture of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ being created in the mind, as if the one is seeing him.

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[552] *Al-Istīʿāb*, vol. 2 pg. 764; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214.
[553] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 23.
[554] *Al-Istīʿāb*, vol. 2 pg. 764; *Usd al-Ghābah*, vol. 3 pg. 59.

This is a very important aspect to mention when discussing a Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ.

Ibn Saʿd says in *al-Ṭabaqāt* that Abū ʿAbd Allah ibn Mandah said:

كان أي طلحة رجلا آدم كثير الشعر ليس بالجعد القطط، ولا بالسبط حسن الوجة، إذا مشى أسرع ولا يغير شعره.

Ṭalḥah had a brown complexion, with plenty hair; his hair was not extremely curly nor very straight. He had a handsome face. He walked with a quick pace and never dyed his hair. (555)

Mūsā ibn Ṭalḥah (his son) describes him in this manner:

كان أبي أبيض يضرب إلى الحمرة مربوعا، إلى القصر هو أقرب، رحب الصدر، بعيد ما بين المنكبين، ضخم القدمين، إذا التفت التفت جميعا .

My father was fair in complexion with a tinge of redness; of average height towards the shorter side, with a wide chest, broad shoulders, and fleshy feet. When he turned, he turned his whole body. (556)

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ, as is apparent from the aforementioned, had features found in many others. The issue leading to a decisive conclusion is that the barometer of superiority is not by external appearances but rather by internal characteristics and qualities.

Wives and children of Sayyidunā Ṭalḥah

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ had a number of wives [at different times], four of them were sisters of the *Ummahāt al-Mu'minīn*, the wives of

(555) *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 219.
(556) *Al-Muʿjam al-Kabīr*, vol. 1 pg. 111; *al-Mustadrak*, vol. 3 pg. 417; *Majmaʿ al-Zawā'id*, vol. 9 pg. 147 who comments, "Al-Ṭabarānī narrated it. ʿAbd al-ʿAzīz ibn ʿImrān is present in the sanad and he is ḍaʿīf."

Rasūlullāh ﷺ, namely Umm Kulthūm bint Abī Bakr—sister of ʿĀ'ishah; Ḥamnah bint Jaḥsh—sister of Zaynab; Fāriʿah bint Abī Sufyān—sister of Umm Ḥabībah; and Ruqayyah bint Abī Umayyah—sister of Umm Salamah رضي الله عنهن. Ṭalḥah had 11 sons and 4 daughters.

1. Ḥamnah bint Jaḥsh

Her mother is Umaymah bint ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.

She bore him the following children:

i. Muḥammad: He is al-Sajjād. Ṭalḥah's agnomen is given after him. He was killed with his father on the Day of Jamal.
ii. ʿImrān ibn Ṭalḥah

2. Khawlah bint al-Qaʿqāʿ ibn Maʿbad ibn Zurārah ibn ʿAdas ibn Zayd

She was from the Banū Tamīm. Al-Qaʿqāʿ was titled *Tayyār al-Furāt* (lit. flowing Euphrates) due to his generosity.

Children from her:

i. Mūsā ibn Ṭalḥah.

3. Umm Abān bint ʿUtbah ibn Rabīʿah ibn ʿAbd Shams

Children from her:

i. Yaʿqūb ibn Ṭalḥah: He was also big-hearted. He was killed on the Day of Ḥarrah.
ii. Ismāʿīl ibn Ṭalḥah
iii. Isḥāq ibn Ṭalḥah

4. Umm Kulthūm bint Abī Bakr al-Ṣiddīq

Children from her:

i. Zakariyyā
ii. Yūsuf

iii. ʿĀ'ishah

5. Suʿdā bint ʿAwf ibn Khārijah

Children from her:

i. ʿĪsā
ii. Yaḥyā

6. Al-Jarbā', Umm al-Ḥārith bint Qasāmah ibn Ḥanẓalah ibn Wahb from Ṭayy

Children from her:

i. Umm Isḥāq bint Ṭalḥah: Sayyidunā Ḥasan ibn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا married her and she bore three children for him amongst whom was a son named Ṭalḥah. After her husband's demise, Sayyidunā Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا married her and she gave birth to his daughter, Fāṭimah.

Other Children:

1. Ṣuʿbah bint Ṭalḥah: Her mother is an Umm Walad.
2. Maryam bint Ṭalḥah: Her mother is also an Umm Walad.
3. Ṣāliḥ ibn Ṭalḥah: He passed away in infancy. His mother is Farʿah bint ʿAlī Subayyah from the Banū Taghlib (an Umm Walad).[557]

His Islam

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ recognised the truth of Islam in the very beginning and entered the faith early on right after the invitation of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. This invitation came after Sayyidunā Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ journey to Baṣrah where he met a rabbi who gave him the glad tidings of the arrival of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[557] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214; *Nasab Quraysh*, vol. 1 pg. 91 – 92.

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ speaks about this journey, in the report of al-Bayhaqī, saying:

«حضرت سوق بصرى فإذا راهب في صومعته، يقول: سلوا أهل هذا الموسم أفيهم أحد من أهل الحرم؟ قال طلحة: قلت نعم أنا. فقال: هل ظهر أحمد. قلت: ومن أحمد قال: ابن عبد الله بن عبد المطلب، هذا شهره الذي يخرج فيه، وهو آخر الأنبياء، مخرجه من الحرم، ومهاجره إلى نخل وحرة وسباخ، فإياك أن تسبق إليه. قال طلحة: فوقع في قلبي ما قال، فخرجت مسرعا حتى قدمت مكة، فقلت: هل كان من حدث؟ قالوا: نعم، محمد بن عبد الله تنبأ، وقد تبعه ابن أبي قحافة. قال: فخرجت حتى دخلت على أبي بكر، فقلت: أتبعت هذا الرجل؟ قال: نعم، فانطلق إليه فادخل عليه فاتبعه، فإنه يدعو إلى الحق. فأخبره طلحة بما قال الراهب، فخرج أبو بكر بطلحة، فدخل به على رسول الله صلى الله عليه وسلم، فأسلم طلحة، وأخبر رسول الله صلى الله عليه وسلم بما قال الراهب، فسر رسول الله صلى الله عليه وسلم بذلك.

I attended the market of Baṣrah, when suddenly I heard a rabbi in his hermitage yelling, “Ask the attendees of this fair: is there anyone among them from the inhabitants of the ḥaram?”

I said, “Yes, me.”

He asked, “Has Aḥmad appeared yet?”

“Who is Aḥmad?” I enquired.

He explained, “The son of ʿAbd Allah ibn ʿAbd al-Muṭṭalib. This is the month he ought to emerge in. He is the last of the Messengers. He will emerge from the Ḥaram and immigrate to date-palms, rocky tracks, and salt marsh. Beware of being beaten to him!”

Ṭalḥah continues: His words affected my heart so I made all haste back (to Makkah). As soon as I reached Makkah, I asked, "Has something new transpired?"

"Yes," they replied, "Muḥammad ibn ʿAbd Allah, the trustworthy, has claimed Prophethood and Ibn Abī Quḥāfah has followed him."

I went up to Abū Bakr and said, "Have you followed this man?"

"Yes," he replied, "so proceed to him and enter his presence and follow him for indeed he invites to the truth."

Ṭalḥah informed him of what the rabbi said. So Abū Bakr took Ṭalḥah and entered the presence of Rasūlullāh ﷺ. Ṭalḥah embraced Islam and informed Rasūlullāh ﷺ of what the rabbi had said. Rasūlullāh ﷺ was pleased with the information. [558]

Muḥammad ibn Isḥāq narrates:

إنه لما أسلم أبو بكر وأظهر إسلامه ودعا إلى الله ورسوله، فجعل يدعو إلى الإسلام من وثق به من قومه ممن يغشاه ويجلس إليه، فأسلم على يديه فيما بلغني الزبير بن العوام، وعثمان بن عفان، وطلحة بن عبيد الله، وسعد ابن أبي وقاص، وعبد الرحمن بن عوف، ومعهم أبو بكر، فانطلقوا حتى أتوا رسول الله صلى الله عليه وسلم، فعرض عليهم الإسلام، وقرأ عليهم القرآن، وأنبأهم بحق الإسلام، وبما وعدهم الله من كرامة فآمنوا، وأصبحوا مقرين بحق الإسلام، فكان هؤلاء النفر الثمانية الذين سبقوا إلى الإسلام فصلوا وصدقوا رسول الله صلى الله عليه وسلم، وآمنوا بما جاء من عند الله تعالى.

[558] *Dalā'il al-Nubuwwah*, vol. 2 pg. 37, Ḥadīth: 472; *al-Bidāyah wa l-Nihāyah*, vol. 3 pg. 39, 40; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214 from al-Wāqidī.

When Abū Bakr accepted Islam and announced the same, he began calling towards Allah سُبْحَانَهُ وَتَعَالَىٰ. He began inviting those people whom he trusted from his clan whom he frequently met and sat with. What has reached me is that Zubayr ibn al-ʿAwwām, ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbayd Allāh, Saʿd ibn Abī Waqqāṣ, and ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُمْ accepted Islam at his hands. They proceeded to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Abū Bakr. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented Islam to them and recited the Qur'ān in front of them and informed them of the truth of Islam, hearing which they believed. These eight individuals were the very ones to beat everyone else to Islam. They had faith in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and believed in whatever has come from Allah سُبْحَانَهُ وَتَعَالَىٰ.[559]

Ibn ʿAsākir reports via his chain from Qāsim ibn Muḥammad ibn Abī Bakr from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا who states:

خرج أبو بكر الصديق يريد النبي صلى الله عليه وسلم، وكان له صديقا في الجاهلية فلقيه فقال: يا أبا القاسم فقدت من مجالس وحل[560] واتهموك بالعيب لآبائها وأديانها، فقال رسول الله صلى الله عليه وسلم: أدعو إلى الله، فلما فرغ رسول الله صلى الله عليه وسلم أسلم أبو بكر عند رسول الله صلى الله عليه وسلم، وما بين الأخشبين أكثر منه سرورا بإسلام أبي بكر، ومضى أبو بكر فراح بعثمان وطلحة بن عبيد الله والزبير بن العوام وسعد بن أبي وقاص فأسلموا، وجاء

[559] *Sīrat Ibn Isḥāq*, vol. 1 pg. 120; *Tārīkh Dimashq*, vol. 18 pg. 348.

[560] It appears like this in the source. Ibn ʿAsākir narrates it at another juncture with the wording:

فقدت من مجالس قومك.

You are absent from the gatherings of your people.(*Tārīkh Dimashq*, vol. 30 pg. 51.)

من الغد بعثمان بن مظعون وأبي عبيدة عامر بن الجراح وعبد الرحمن بن عوف وأبي سلمة بن عبد الأسد والأرقم بن أبي الأرقم فأسلموا.

Abū Bakr left in search for Rasūlullāh ﷺ. He was his bosom friend during the period of ignorance. He met him and asked, "O Abū al-Qāsim, you are missing from the gatherings of your people? They have accused you of criticising their forefathers and religions."

Rasūlullāh ﷺ said, "I call towards Allah." As soon as Rasūlullāh ﷺ completed his address, Abū Bakr accepted Islam at the hands of Rasūlullāh ﷺ. There was none between the mountains of Makkah more joyful than he owing to the Islam of Abū Bakr.

Abū Bakr then left and returned in the evening with ʿUthmān, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, and Saʿd ibn Abī Waqqāṣ who all embraced Islam. The next day he brought ʿUthmān bin Maẓʿūn, Abū ʿUbaydah ibn al-Jarrāḥ, ʿAbd al-Raḥmān ibn ʿAwf, Abū Salamah ibn ʿAbd al-Asad, and Arqam ibn Abī al-Arqam; who all entered the faith. [561]

Here we discover that Sayyidunā Ṭalḥah رضي الله عنه was in the front ranks of the Muslims who believed in Allah سبحانه وتعالى and Rasūlullāh ﷺ and made their religion sincerely for Allah سبحانه وتعالى.

After the invitation of Sayyidunā Abū Bakr رضي الله عنه, Sayyidunā Ṭalḥah رضي الله عنه could not control his desire to meet Rasūlullāh ﷺ. His yearning to meet Rasūlullāh ﷺ and pledge allegiance to him was faster that his heartbeat. Sayyidunā Abū Bakr رضي الله عنه accompanied him to Rasūlullāh ﷺ where he entered the faith and reserved

[561] *Tārīkh Dimashq*, vol. 30 pg. 46.

his place in the blessed caravan. We learn from the above that Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was from the early Muslims.

Perseverance in the face of Trials

Notwithstanding the position Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ held among his people— being an affluent and prominent person—he had his fair share of persecution and maltreatment from the polytheists. The Quraysh appointed one of the haughtiest of their chiefs to cause him distress; none other than the notorious Nawfal ibn Khuwaylid, who was titled the lion of Quraysh.

Al-Bayhaqī reports in *al-Dalā'il*:

لما أسلم أبو بكر وطلحة، أخذهما نوفل بن خويلد بن العدوية فشدهما في حبل واحد، ولم يمنعهما بنو تميم، وكان نوفل بن خويلد يدعى: أسد قريش، فلذلك سمي أبو بكر وطلحة: «القرينين».

> After Abū Bakr and Ṭalḥah accepted Islam, Nawfal ibn Khuwaylid ibn al-ʿAdawiyyah grabbed them and tied them with one rope. The Banū Taym did not defend them. Nawfal ibn Khuwaylid was called the lion of Quraysh. Due to tying them up together, Abū Bakr and Ṭalḥah were known as *The Two Tied together*.[562]

Despite the rank he held among his people, it did not prevent them from illtreating and harming him. Due to his position, they appointed a man infamous for his sternness and harshness, Ibn al-ʿAdawiyyah, to harm him. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought Allah's سُبْحَانَهُ وَتَعَالَى protection from the evil of this wicked man. Al-Bayhaqī reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated:

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[562] *Dalā'il al-Nubuwwah*, vol. 2 pg. 37, Ḥadīth: 472; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 215; *Tārīkh Dimashq*, vol. 25 pg. 65; *al-Bidāyah wa l-Nihāyah*, vol. 3 pg. 40.

اللهم اكفنا شر ابن العدوية.

O Allah, protect us from the maliciousness of Ibn al-ʿAdawiyyah.[563]

This tells us of the extent of the persecution and maltreatment this renowned Ṣaḥābī Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ had to undergo. Ibn ʿAsākir narrates to us some of the details of this torture. He quotes from Masʿūd ibn Kharāsh who relates:

بينا أنا أطوف بين الصفا والمروة فإذا أناس كثير يتبعون أناساً، قال: فنظرت فإذا فتى شاب موثق يداه إلى عنقه، فقلت: ما شأن هؤلاء؟ فقالوا: هذا طلحة بن عبيد الله قد صبأ، وإذا وراءه امرأة تذمره وتسبه، قلت: من هذه المرأة؟ قالوا: هذه أمه الصعبة بن الحضرمي، قالوا: وإن عثمان بن عبيد الله أخا طلحة قرن طلحة مع أبي بكر ليحبسه عن الصلاة ويرده عن دينه، وخرز يده ويد أبي بكر في قِدّ، فلم يرعهم إلا وهو يصلي مع أبي بكر.

As I was circumambulating between Ṣafā and Marwah, I suddenly spotted a large crowd following some persons. When I looked properly, I saw that it was a youngster whose hands had been tied to his neck. I asked, "What is the matter with these people?"

They replied, "Ṭalḥah ibn ʿUbayd Allāh has turned renegade."

Behind him was a woman who was grumbling at him and verbally abusing him. "Who is this woman?" I asked.

"This is his mother al-Ṣaʿbah bint al-Ḥaḍramī," they replied.

The narrator says: ʿĪsā ibn Ṭalḥah and others informed me that ʿUthmān ibn ʿUbayd Allāh—the brother of Ṭalḥah—tied Ṭalḥah with Abū Bakr to prevent him from ṣalāh and to turn him away

[563] *Dalā'il al-Nubuwwah*, vol. 2 pg. 37, Ḥadīth: 472.

from his religion. He tied his hand and Abū Bakr's hand in a leather belt[564]. Nothing alarmed them except the sight of him praying with Abū Bakr.[565]

It is noteworthy to mention here that Sayyidunā Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ mother who was furious and enraged with his Islam later entered the religion of Allah سُبْحَانَهُ وَتَعَالَىٰ and passed away a Muslim. [566]

Al-Ṭabarānī and al-Ḥākim narrate from Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا:

أسلمت أم أبي بكر الصديق، وأم عثمان، وأم طلحة، وأم عمار بن ياسر، وأم عبد الرحمن بن عوف، وأم الزبير، وأسلم سعد وأمه في الحياة.

Abū Bakr al-Ṣiddīq's mother, ʿUthmān's mother, Ṭalḥah's mother, ʿAmmār ibn Yāsir's mother, ʿAbd al-Raḥmān ibn ʿAwf's mother, and Zubayr's mother accepted Islam. Saʿd and his mother accepted Islam during his lifetime. [567]

Glimpses at the Virtues and Excellences of Ṭalḥah

Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ is one of the most prominent Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is one of the Ten Promised Jannah by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through divine revelation, one of the first eight individuals to enter the faith, one of the five who embraced Islam at the hands of Sayyidunā Abū Bakr al- Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, one of the six-men consultative committee, and one of those who stood with steadfastness at the side of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Uḥud. He fought on that day like an entire army. He protected

[564] *Al-Qidd*: untanned leather belt. (*Al-Nihāyah*, vol. 4 pg. 21.)
[565] *Tārīkh Dimashq*, vol. 25 pg. 65; *Tahdhīb al-Kamāl*, vol. 13 pg. 415.
[566] *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 389.
[567] *Al-Muʿjam al-Kabīr*, Ḥadīth: 188; *Al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on the virtues of Ṭalḥah, Ḥadīth: 5584.

Rasūlullāh ﷺ with his back, and his hand was paralysed in this battle. Forthcoming are some highlights of his merits.

Abū Nuʿaym discusses Sayyidunā Ṭalḥah ibn ʿUbayd Allāh I in *Ḥilyat al-Awliyā'* and says:

ومن الأعلام الشاهرة، صاحب الأحوال الزاهرة، الجواد بنفسه، الفياض بماله، طلحة بن عبيد الله. قضى نحبه، وأقرض ربه، كان في الشدة والقلة لنفسه بذولا، وفي الرخاء والسعة بماله وصولا.

> From among the famous distinguished luminaries is the man of bright conditions, big-heartedness, magnanimous with his wealth; Ṭalḥah ibn ʿUbayd Allāh. He fulfilled his vow and gave loans to his Rabb. In times of constraint and adversity, he sacrificed himself and in times of liberty and prosperity, he spent his wealth liberally.[568]

Rasūlullāh ﷺ testifies to Ṭalḥah's Martyrdom and Guarantees him Jannah

Hopefully, no one will contest me when I declare: Indeed, the greatest and most grandeur merit of the distinguished Ṣaḥābī Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه is that Rasūlullāh ﷺ guaranteed him a place in Jannah. No glad tiding greater than this is desired by the followers of Rasūlullāh ﷺ. Their hearts leap with joy, aspiring nothing else but this fortune Rasūlullāh ﷺ conferred upon Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه.

Al-Tirmidhī reports with his chain from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه:

[568] *Ḥilyat al-Awliyā'*, vol. 1 pg. 87.

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh ﷺ stated: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah." [569]

Ibn Mājah reports through his chain from Sayyidunā Muʿāwiyah ibn Abī Sufyān رضي الله عنهما who relates:

نظر النبي صلى الله عليه وسلم إلى طلحة فقال: هذا ممن قضى نحبه.

The Nabī ﷺ gazed at Ṭalḥah and remarked, "He is from those who fulfilled their vow." [570]

The meaning of Rasūlullāh's ﷺ statement is that he is from those who made death incumbent upon themselves and fulfilled their vow and determination to die in the path of Allah سبحانه وتعالى. The meaning of *qaḍā naḥbahū* is to die. As if death is a vow on his neck. [571]

Sayyidunā Zubayr رضي الله عنه reports:

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[569] *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747.
[570] *Sunan Ibn Mājah*, virtue of Ṭalḥah ibn ʿUbayd Allāh, vol. 1 pg. 46, Ḥadīth: 126, graded Ḥasan by al-Albānī.
[571] *Muqaddamat Fatḥ al-Bārī*, pg. 188.

كان على رسول الله صلى الله عليه وسلم يوم أحد درعان، فنهض إلى صخرة فلم يستطع، فأقعد تحته طلحة، فصعد النبي صلى الله عليه وسلم حتى استوى على الصخرة، فقال: سمعت النبي صلى الله عليه وسلم يقول: "أوجب طلحة". ومعنى أوجب أي عمل عملا أوجب الجنة.

Rasūlullāh ﷺ wore two coats of armour on the Day of Uḥud. He tried to climb a boulder but was unable to. So Ṭalḥah sat under him. Rasūlullāh ﷺ, used him as a support, and climbed till he got firmly onto the boulder.

Zubayr continues: I heard Rasūlullāh ﷺ declaring, "Ṭalḥah has made Jannah incumbent."[572] i.e. he performed such an action that made Jannah incumbent for him.

Ibn Mājah narrates via his sanad from Sayyidunā Jābir رضي الله عنه:

إن طلحة مر على النبي صلى الله عليه وسلم فقال: شهيد يمشي على وجه الأرض.

Ṭalḥah passed by the Nabī ﷺ who exclaimed, "A martyr walking on the face of the earth."[573]

The narration of al-Tirmidhī has the following wording:

عن جابر بن عبد الله: سمعت رسول الله صلى الله عليه وسلم يقول: "من سره أن ينظر إلى شهيد يمشي على وجه الأرض، فلينظر إلى طلحة بن عبيد الله".

Jābir ibn ʿAbd Allah reports that he heard Rasūlullāh ﷺ declaring:

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[572] *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3737 and commented, "This is a ḥasan Ṣaḥīḥ gharīb ḥadīth." Al-Albānī classified it ḥasan; *Musnad Abī Yaʿlā*, vol. 2 pg. 23, Ḥadīth: 670.

[573] *Sunan Ibn Mājah*, vol. 1 pg. 46, Ḥadīth: 125, al-Albānī classified it ṣaḥīḥ.

> Whoever desires to see a martyr walking on the face of the earth should look at Ṭalḥah ibn ʿUbayd Allāh.[574]

All these reports, coupled with others, bring us to the same conclusion, i.e. Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ is among those promised the Gardens of Bliss. Congratulations to Ṭalḥah for this glad tiding! He is thus content with his ending and journey of life. He will live and die, while he is one of those who were true to the covenant they made with Allah سُبْحَانَهُ وَتَعَالَى. No fitnah will afflict him and no tiredness will seize him.

Ṭalḥah the Humble

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was a living example of humility for Allah سُبْحَانَهُ وَتَعَالَى and submission to his Creator. Pride could not find an entrance to his heart. Not once did he avert his face away from people or turn his cheek away from them. Instead, he attended their gatherings and mixed with the laymen and observed patience. In fact, he was reckoned as one of the tolerant men of Quraysh. It is reported that he stated:

إن أقل العيب على الرجل جلوسه في داره.

> The least defect of a person is to sit at home (and not mix with people).[575]

Al-Ṭabarānī and Ibn ʿAsākir report via their respective chains from Mūsā ibn Ṭalḥah ibn ʿUbayd Allāh:

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[574] *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3739, al-Albānī labelled it ṣaḥīḥ.
[575] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.

دخلت مع أبي طلحة بن عبيد الله بعض المجالس فأوسعوا له من كل ناحية فجلس في أدناها ثم قال سمعت رسول الله صلى الله عليه وسلم يقول إن التواضع لله تبارك وتعالى الرضا بالدون من شرف المجالس.

I entered with my father, Ṭalḥah ibn ʿUbayd Allāh, one of the gatherings. The people made space for him on every side yet he sat in the most inferior spot. He then said that he heard Rasūlullāh ﷺ saying, "Part of humbleness before Allah ﷻ is to be pleased with the inferior, rather than the elevated place of gatherings." [576]

The Art of Sacrifice and Surrender

Sayyidunā Ṭalḥah رضي الله عنه embraced Islam in the early stages and bore difficulties in the path of his Islam. As conditions became very hostile for the Muslims, Rasūlullāh ﷺ allowed them to immigrate, and Sayyidunā Ṭalḥah رضي الله عنه was in the ranks of the Muhājirīn. After emigrating to Madīnah, Rasūlullāh ﷺ contracted brotherhood between Sayyidunā Ṭalḥah and Sayyidunā Abū Ayyūb al-Anṣārī رضي الله عنهما. [577]

The hijrah was the beginning of a new chapter of events with the polytheists. Many battles took place and Sayyidunā Ṭalḥah رضي الله عنه participated in them all. He was present at all major campaigns alongside Rasūlullāh ﷺ besides Badr. At the time, he was in Shām since Rasūlullāh ﷺ had sent him along with Sayyidunā

[576] *Al-Muʿjam al-Kabīr*, regarding Ṭalḥah ibn ʿUbayd Allāh, Ḥadīth: 205; *Tārīkh Dimashq*, vol. 5 pg. 26, 27; *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 430, Ḥadīth: 382; *Majmaʿ al-Zawā'id*, vol. 8 pg. 59. Al-Haythamī says, "Al-Ṭabarānī narrated it. Ayyūb ibn Sulaymān ibn ʿAbd Allah is present in the sanad. I do not know him, nor his father. The rest of the narrators are reliable."

[577] *Usd al-Ghābah*, vol. 3 pg. 59.

Sa'īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ to gather information on the caravan of Quraysh. He only returned after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came back from Badr. Nonetheless, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awarded him a share of the booty and promised him the reward of Badr. [578]

After this, he never missed a single campaign. His valour and chivalry, coupled with his intense love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was displayed in many battles. Probably, the most significant of them is the Battle of Uḥud; the day he presented his neck صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to protect Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ life and used his own back as a shield to stop the arrows and spears from harming Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He endured great trials on the Day of Uḥud. He defended Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his own body and shielded the arrows from him with his hand, until his hand was paralysed and he sustained a major blow on his head. He also carried Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his back until he climbed the boulder.

In the forthcoming lines, we will shed some light on the role of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ in the Battle of Uḥud to realise the extent of his love for his religion and his Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is a fact which everyone acknowledged to the extent that senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ when discussing Uḥud, would speak in glowing terms about Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ contribution on that day. The sacrifices he made have become proverbial and legendary. Take for instance Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. When he would talk about Uḥud, he would weep and acknowledge:

ذاك كله يوم طلحة.

That entire day was for Ṭalḥah. [579]

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[578] Ibid.

[579] *Tārīkh Dimashq*, vol. 25 pg. 75; *Musnad al-Ṭayālisī*, vol. 1 pg. 3; *Ḥilyat al-Awliyā'*, vol. 1 pg. 87; *Dalā'il al-Nubuwwah*, vol. 3 pg. 297.

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ would say when talking about Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ:

يرحمه الله إن كان أعظمنا غناء عن رسول الله صلى الله عليه وسلم يوم أحد قيل كيف يا أبا إسحاق قال لزم النبي صلى الله عليه وسلم وكنا نتفرق عنه ثم نثوب إليه لقد رأيته يدور حول النبي صلى الله عليه وسلم يترس بنفسه.

May Allah have mercy on him. Undoubtedly, he was the most useful to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Uḥud from us all. He was asked, "How, O Abū Isḥāq?" He explained, "He stayed permanently at the side of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while on the other hand we dispersed away from him and then returned quickly to him. I saw him circling Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, presenting himself as a shield." (580)

During the battle, when confusion broke out in the ranks of the Muslims after the mistake of the archers and the mushrikīn gathered around Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, each of them desired to kill him and each of them pointed his sword, spear, and arrow in his direction for he knew well that the strength of the Muslims is hidden in Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ existence among them. Suddenly, Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ the brave hero looks towards the direction of the battlefield where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is stationed only to find that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has become a target of the forces of polytheist and idolatry and that blood is oozing out of his cheek. He goes into a frenzy and loses his senses, and his blood boils in his veins. He instantaneously rushes to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, cleaving through the ranks of the polytheists and subduing a path which is the longest despite its shortness, with death hovering above his head over every

(580) *Tārīkh Dimashq*, vol. 25 pg. 76; Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, vol. 14 pg. 253.

inch he traverses and tens of flaring swords are being swung at him. Finally, he reaches Rasūlullāh ﷺ and presents himself as a shield to protect Rasūlullāh ﷺ and as a barrier from the arrows and spears of the polytheists. He stood like a boisterous army striking with his sharp sword right and left and attacking as if he alone was an entire army.

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه tells us of Ṭalḥah's رضي الله عنه accomplishments on the Day of Uḥud. Sayyidah ʿĀ'ishah رضي الله عنها narrates from her father who said:

كنت أول من فاء يوم أحد، فرأيت رجلا يقاتل مع رسول الله صلى الله عليه وسلم دونه – وأراه قال: يحميه –، قال: فقلت: كن طلحة، حيث فاتني ما فاتني، فقلت: يكون رجلا من قومي أحب إلي، وبيني وبين المشرق رجل لا أعرفه، وأنا أقرب إلى رسول الله صلى الله عليه وسلم منه، وهو يخطف المشي خطفا لا أخطفه، فإذا هو أبو عبيدة بن الجراح، فانتهينا إلى رسول الله صلى الله عليه وسلم وقد كسرت رباعيته، وشج في وجهه، وقد دخل في وجنتيه حلقتان من حلق المغفر، فقال رسول الله صلى الله عليه وسلم: عليكما صاحبكما، يريد طلحة، وقد نزف، فلم يلتفت إلى قوله، وذهبت لأنزع ذاك من وجهه، فقال أبو عبيدة: أقسمت عليك بحقي لما تركتني، فتركته، فكره أن يتناولهما بيده، فيؤذي النبي صلى الله عليه وسلم، فأزم عليها بفيه فاستخرج إحدى الحلقتين، ووقعت ثنيته مع الحلقة، وذهبت لأصنع ما صنع، فقال: أقسمت عليك بحقي لما تركتني، قال: ففعل مثل ما فعل في المرة الأولى فوقعت ثنيته الأخرى مع الحلقة، فكان أبو عبيدة من أحسن الناس هتما، فأصلحنا من شأن النبي صلى الله عليه وسلم، ثم أتينا طلحة في بعض تلك الجفار فإذا به بضع وسبعون – أو أقل أو أكثر – بين طعنة ورمية وضربة، وإذا قد قطعت إصبعه، فأصلحنا من شأنه.

I was the first to return on the Day of Uḥud. I saw a warrior fighting alongside Rasūlullāh ﷺ to protect him. So I prayed, "May it be Ṭalḥah," after I already lost the opportunity. I said, "It will be a man from my tribe who is the most beloved to me." Between me and the East is a man, who I could not recognise and I am closer to Rasūlullāh ﷺ than him. However, he is moving at an express speed, which I am unable to do. It turns out to be Abū ʿUbaydah ibn al-Jarrāḥ. We both reach Rasūlullāh ﷺ. His tooth had been broken, he was injured in the face, and two links from the helmet had pierced into his cheek. We took care of Rasūlullāh ﷺ.

Thereafter, we came to Ṭalḥah who lay in a pit[581] only to find approximately over 70 stabs[582], cuts[583], and strikes[584] on him. And his finger was cut off. We then took care of him.[585]

Sayyidunā Ṭalḥah رضي الله عنه gives us an account of what he did on that fateful day:

لقد رأيت رسول الله صلى الله عليه وسلم حيث انهزم أصحابه وكثر المشركون فأحدقوا بالنبي صلى الله عليه وسلم من كل ناحية فما أدري أقوم من بين يديه أو من ورائه أو عن يمينه أو عن شماله فأذب بالسيف من بين يديه مرة وأخرى من ورائه حتى انكشفوا فجعل رسول الله صلى الله عليه وسلم يقول يومئذ لطلحة قد أنحب.

I saw Rasūlullāh ﷺ when his Companions dispersed and the mushrikīn increased in number and surrounded the Nabī

[581] *Al-Jufār*: The plural of jufrah, a pit. (*Al-Nihāyah*, vol. 1 pg. 278.)
[582] Of a lance.
[583] Of an arrow.
[584] Of a sword.
[585] *Musnad al-Ṭayālisī*, vol. 1 pg. 3, Ḥadīth: 6; *Tārīkh Dimashq*, vol. 25 pg. 75; *Ḥilyat al-Awliyā'*, vol. 1 pg. 87.

ﷺ from every side. I was perplexed as to whether I should stand in front of him or behind him or at his right or at his left. So I started to scatter them with the sword sometimes from before him and sometimes from behind him, until they dispersed. Rasūlullāh ﷺ began saying about Ṭalḥah on that day, "He has certainly fulfilled his vow."[586]

Al-Nasa'ī narrates from Sayyidunā Jābir ibn ʿAbd Allah رضي الله عنهما:

«لما كان يوم أحد وولى الناس، كان رسول الله صلى الله عليه وسلم في ناحية في اثني عشر رجلا من الأنصار وفيهم طلحة بن عبيد الله، فأدركهم المشركون، فالتفت رسول الله صلى الله عليه وسلم وقال: من للقوم؟ فقال طلحة: أنا. قال رسول الله صلى الله عليه وسلم: كما أنت. فقال رجل من الأنصار: أنا يا رسول الله، فقال: أنت، فقاتل حتى قتل. ثم التفت فإذا المشركون، فقال: من للقوم؟ فقال طلحة: أنا، قال: كما أنت، فقال رجل من الأنصار: أنا، فقال: أنت. فقاتل حتى قتل، ثم لم يزل يقول ذلك ويخرج إليهم رجل من الأنصار فيقاتل قتال من قبله حتى يقتل، حتى بقي رسول الله صلى الله عليه وسلم وطلحة بن عبيد الله، فقال رسول الله صلى الله عليه وسلم: من للقوم؟ فقال طلحة: أنا، فقاتل طلحة قتال الأحد عشر حتى ضربت يده فقطعت أصابعه، فقال: حس، فقال رسول الله صلى الله عليه وسلم: لو قلت: بسم الله، لرفعتك الملائكة والناس ينظرون، ثم رد الله المشركين».

People were routed on the Day of Uḥud. Rasūlullāh ﷺ was at one side (of the battlefield) with 12 men from the Anṣār and Ṭalḥah ibn ʿUbayd Allāh was one of the 12. The mushrikīn caught up with them. Rasūlullāh ﷺ turned and cried, "Who will take care of them?"

[586] *Tārīkh Dimashq*, vol. 25 pg. 76, from the chain of al-Wāqidī; *al-Maghāzī*, vol. 1 pg. 254.

“I will,” shouted Ṭalḥah.

Rasūlullāh ﷺ said, “Stay at your place.”

One of the Anṣār said, “I will, O Messenger of Allah.”

“You go,” ordered Rasūlullāh ﷺ. So he fought until he was martyred.

Rasūlullāh ﷺ turned and suddenly saw some polytheists attacking so he asked, “Who will disperse them?”

“I will,” shouted Ṭalḥah.

Rasūlullāh ﷺ said, “Stay at your place.”

One of the Anṣār said, “I will, O Messenger of Allah.”

“You go,” instructed Rasūlullāh ﷺ. Accordingly, he fought until he was martyred.

This continued and each time an Anṣārī would go and fight just like those before him until he was killed. Finally, only Rasūlullāh ﷺ and Ṭalḥah ibn ʿUbayd Allāh were left. Rasūlullāh ﷺ then asked, “Who will ward them off?”

“I will,” shouted Ṭalḥah. Ṭalḥah then fought like 11 men until his hand was struck and his fingers were cut. “Ouch,” he screamed.

Rasūlullāh ﷺ said, “Had you said in the name of Allah, the angels would have lifted you while the people looked on.” Thereafter, Allah dispersed the polytheists.[587]

[587] *Sunan al-Nasa’ī*, book on jihād, chapter on what a person who is struck by the enemy should say, Ḥadīth: 3149; *Siyar Aʿlām al-Nubalā’*, vol. 1 pg. 27. Al-Albānī says, “The part from his fingers were cut is ḥasan. The portion before it could be ḥasan. It is according to the standards of Muslim.”

The intrepidity and fearlessness of Sayyidunā Ṭalḥah رَضِیَ اللّٰہُ عَنْہُ was manifested in Uḥud. He also killed Jallās ibn Ṭalḥah, the flag-bearer of the Mushrikīn. Every time a man from the polytheists held up the flag, a Muslim would kill him. The flag bearer in the beginning was Ṭalḥah ibn Abī Ṭalḥah. Sayyidunā ʿAlī ibn Abī Ṭālib رَضِیَ اللّٰہُ عَنْہُ faced him and killed him. Then ʿUthmān ibn Abī Ṭalḥah picked up the flag and was subsequently felled by Sayyidunā Ḥamzah ibn ʿAbd al-Muṭṭalib رَضِیَ اللّٰہُ عَنْہُ. Then Abū Saʿd ibn Abī Ṭalḥah took the flag and was shot by Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِیَ اللّٰہُ عَنْہُ in his throat, which caused his tongue to hang out like a dog. Saʿd then finished him off. Thereafter, Musāfiʿ ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and he was shot dead by Sayyidunā ʿĀṣim ibn Thābit ibn Abī al-Alqaḥ رَضِیَ اللّٰہُ عَنْہُ. Then Ḥārith ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and again Sayyidunā ʿĀṣim ibn Thābit رَضِیَ اللّٰہُ عَنْہُ was responsible for killing him. Then Kilāb ibn Ṭalḥah ibn Abī Ṭalḥah picked it up who was killed by Sayyidunā Zubayr ibn al-ʿAwwām رَضِیَ اللّٰہُ عَنْہُ. Subsequent to this, Jallās ibn Ṭalḥah ibn Abī Ṭalḥah took hold of it and he was felled by Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِیَ اللّٰہُ عَنْہُ. Finally, Arṭa'ah ibn Shuraḥbīl took it and Sayyidunā ʿAlī ibn Abī Ṭālib رَضِیَ اللّٰہُ عَنْہُ exterminated him.[588]

What a Noble Support and Sublime Individual supported

Another great achievement of Sayyidunā Ṭalḥah رَضِیَ اللّٰہُ عَنْہُ was obtained in Uḥud, which shows the extent of his love for Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ. Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ intended to climb a boulder in the mountains. He was unable to get onto it due to his weakness, after he lost plenty of blood from his blessed head and face, and coupled with that, he was wearing two coats of armour. So Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِیَ اللّٰہُ عَنْہُ sat down under him and lifted him up, supporting him onto the

[588] *Al-Ṭabaqāt al-Kubrā*, vol. 20 pg. 40, 41.

boulder. Rasūlullāh ﷺ then exclaimed: "Ṭalḥah has made Jannah incumbent."

It is said that Sayyidunā Ṭalḥah رضي الله عنه would not walk straight due to some lameness in his leg. When he lifted Rasūlullāh ﷺ, he took great pains to walk straight so that Rasūlullāh ﷺ is not put through any struggle. Owing to this, his lameness disappeared, never to return again. [589]

Al-Tirmidhī reports from Sayyidunā Zubayr رضي الله عنه:

كان على رسول الله صلى الله عليه وسلم يوم أحد درعان، فنهض إلى صخرة فلم يستطع، فأقعد تحته طلحة، فصعد النبي صلى الله عليه وسلم حتى استوى على الصخرة، فقال: سمعت النبي صلى الله عليه وسلم يقول: "أوجب طلحة". ومعنى أوجب أي عمل عملا أوجب الجنة.

Rasūlullāh ﷺ wore two coats of armour on the Day of Uḥud. He tried to climb a boulder but was unable to. So Ṭalḥah sat under him. Rasūlullāh ﷺ, used him as a support, and climbed till he got firmly onto the boulder.

Zubayr continues: I heard Rasūlullāh ﷺ declaring, "Ṭalḥah has made Jannah incumbent." [590]

The Battle of Uḥud left permanent scars on Sayyidunā Ṭalḥah's رضي الله عنه body, which is equivalent to badges of honour that remained with him throughout his life until he met Allah سبحانه وتعالى. His hand with which he protected Rasūlullāh ﷺ from the arrows was paralysed for life.

Al-Bukhārī narrates from Qays:

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[589] *Al-Sīrah al-Ḥalabiyyah*, vol. 2 pg. 518.

[590] *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3737 and commented, "This is a ḥasan Ṣaḥīḥ gharīb ḥadīth." Al-Albānī classified it ḥasan.

رأيت يد طلحة شلاء وقى بها النبي صلى الله عليه وسلم يوم أحد.

I saw that the hand of Ṭalḥah was paralysed. He shielded the Nabī ﷺ on the Day of Uḥud with it.[591]

He sustained many scars, scabs, and wounds from Uḥud, in sacrifice for Rasūlullāh ﷺ. Saʿīd ibn Manṣūr reports in his Sunan as well as Ibn Saʿd from ʿĀ'ishah and Umm Isḥāq, the daughters of Sayyidunā Ṭalḥah رضي الله عنه:

جرح أبونا يوم أحد أربعة وعشرين جرحا ربع منها رأسه شجة مربعة، وقطع منه نساه عرق النساء، وشلت منها أصبعه وسائر الجراحة في سائر جسده، وقد وقاه الله عز وجل الغلبة والغشي، وقالتا: ورسول الله صلى الله عليه وسلم مكسورة رباعيته، مشجوج في وجهه وقد أدركته تلك الغشية، فجعل طلحة محتملا به إلى الشعب يرجع به القهقرى، فإذا أدركه أحد من المشركين قاتل دونه حتى أسنده إلى الشعب.

Our father sustained 24 injuries on the Day of Uḥud; a fourfold gash on his head, his sciatic nerve was severed, his hand was paralysed, there were scars all over his body, and he was almost unconscious. At the same time, Rasūlullāh's ﷺ teeth were broken, his face was wounded, and he had fell unconscious. Ṭalḥah carried him walking backwards. Every time any of the polytheists caught up with him, he fought him in defence of Rasūlullāh ﷺ until he made him lean against the mountain.[592]

Abū Nuʿaym documents in *Maʿrifat al-Ṣaḥābah*:

[591] *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter: when two factions among you almost lost heart, Ḥadīth: 3836.
[592] *Sunan Saʿīd ibn Manṣūr*, vol. 2 pg. 305, Ḥadīth: 2849; *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 218.

أصيبت يده يوم أحد، ثبت مع رسول الله صلى الله عليه وسلم، فلم يثبت معه أحد، فكانت فيه خمس وسبعون طعنة وضربة ورمية، حتى قطع نساه وشلت أصبعه.

His hand was struck on the Day of Uḥud. He remained steadfast by the side of Rasūlullāh ﷺ and no one else was with him. He sustained 75 stabs with a lance, strikes of a sword, and pierces of an arrow. His sciatic nerve was severed and his hand was paralysed. [593]

A Man of Justice

One who studies the life of Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه will find him to be a man who deserves honour and admiration. Despite his position and early Islam, whenever someone would question him about another person, he would extol the virtues and mention the rank of that individual even though the person accepted Islam later than him and was less affluent than him.

It is reported from Mālik ibn Abī ʿĀmir:

كنت عند طلحة بن عبيد الله فدخل عليه رجل فقال: يا أبا محمد، والله ما ندري، هذا اليماني أعلم برسول الله صلى الله عليه وسلم أم أنتم؟ تقول على رسول الله صلى الله عليه وسلم ما لم يقل – يعني أبا هريرة – فقال طلحة: «والله ما يشك أنه سمع من رسول الله صلى الله عليه وسلم ما لم نسمع وعلم ما لم نعلم إنا كنا قوما أغنياء لنا بيوت وأهلون، كنا نأتي نبي الله صلى الله عليه وسلم طرفي النهار، ثم نرجع، وكان أبا هريرة رضي الله عنه مسكينا لا مال له ولا أهل ولا ولد، إنما كانت يده مع يد النبي صلى الله عليه وسلم، وكان يدور معه حيثما دار، ولا يشك

[593] *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 396.

أنه قد علم ما لم نعلم وسمع ما لم نسمع، ولم يتهمه أحد منا أنه تقول على رسول الله صلى الله عليه وسلم ما لم يقل».

I was sitting by Ṭalḥah ibn ʿUbayd Allāh when a man entered and submitted, "O Abū Muḥammad! By Allah, we do not know whether this Yemeni is more knowledgeable about Rasūlullāh ﷺ or you. He attributes to Rasūlullāh ﷺ what he did not say,"—referring to Abū Hurayrah.

Ṭalḥah responded by saying, "By Allah, there is no doubt that he heard from Rasūlullāh ﷺ what we never and he learnt what we did not. We were affluent people with homes and families. We would attend Rasūlullāh ﷺ in the morning and evening and return home. Abū Hurayrah, on the other hand, was a poor person with no money, no wife, and no children. His hand was perpetually with Rasūlullāh's ﷺ and he went around with him wherever Rasūlullāh ﷺ would go. Undoubtedly, he learnt what we did not and heard what we did not. None of us accused him of attributing to Rasūlullāh ﷺ what he did not say." [594]

Sayyidunā Ṭalḥah رضي الله عنه understood the worth of others and paid everyone his right of respect and honour. This is something we find evident in the previous ḥadīth about Sayyidunā Abū Hurayrah رضي الله عنه and his praise for him and for him being in the perpetual attendance of Rasūlullāh ﷺ. This indicates Sayyidunā Ṭalḥah's رضي الله عنه

[594] *Al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on Abū Hurayrah, Ḥadīth: 6172. Al- Ḥakīm says, "This is a ṣaḥīḥ ḥadīth which meets the standards of al-Bukhārī and Muslim, although they have not narrated it." Al-Dhahabī notes in *al-Talkhīṣ*, "According to the standard of Muslim." *Jāmiʿ al-Tirmidhī*, book on virtues, the merits of Abū Hurayrah, Ḥadīth: 3737. Abū ʿĪsā says, "This is a ḥasan gharīb ḥadīth. We do not know it except from Muḥammad ibn Isḥāq. Yūnus ibn Bukayr and others reported it from him." Al-Albānī classified the isnād ḍaʿīf.

lofty character, clean heart, and purity of soul. May Allah be pleased with him and make him happy.

Yaḥyā ibn Ṭalḥah reports about his father:

رأى عُمَرُ طلحةَ بن عُبيد الله ثقيلاً، فقال: ما لك يا أبا فلان؟ لعلك ساءتْك إمرُة ابنِ عمك يا أبا فلان؟ قال: لا، إلاّ أني سمعت من رسول الله صلى الله عليه وسلم حديثاً ما منعني أن أسأله عنه إلا القدرة عليه حتى مات، سمعتُه يقول: "إني لأعلم كلمةً لا يقولها عبدٌ عند موته إلا أشرق لها لونه ونفَّس الله عنه كربته"، قال: فقال عمر: إني لأعلم ما هي، قال: وما هي؟ قال: تعلم كلمةً أعظمَ من كلمةٍ أمر بها عمه عند الموت: "لا إله إلا الله؟ " قال طلحة: صدقتَ، هي والله هي.

ʿUmar saw Ṭalḥah ibn ʿUbayd Allāh depressed so he asked, "What is the matter, O Abū Muḥammad? Probably, you are troubled by the influence of your cousin?"

"No," he replied, "rather I heard a ḥadīth from Rasūlullāh ﷺ, but never had the opportunity to ask him about it prior to him passing away. I heard him saying, 'Certainly, I know a statement that when a servant says it at the time of his death, his complexion lights up and Allah removes his difficulty from him.'"

ʿUmar said, "I know what it is."

"What is it," Ṭalḥah asked impatiently.

"You know a statement greater than the one Rasūlullāh ﷺ commanded his uncle at the time of death? *Lā ilāha illā Allah* (there is no deity save Allah)."

Ṭalḥah said, “You are right. By Allah, it is definitely this.” [595]

An Ocean of Benevolence and a River flowing with Generosity and Magnanimity

Allah سُبْحَانَهُوَتَعَالَىٰ had bestowed Sayyidunā Ṭalḥah رَضِيَٱللَّهُعَنْهُ with an abundance of wealth and vast affluence. As a matter of fact, he was one of the most affluent Muslims. Sayyidunā Ṭalḥah رَضِيَٱللَّهُعَنْهُ spent all his wealth in the service of dīn, the dīn which he and the honourable Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ bore.

You would notice him in the time of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ spending without calculating and Allah سُبْحَانَهُوَتَعَالَىٰ would increase it for him without count. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had given him the titles: Ṭalḥah *al-Khayr* (the excellent); Ṭalḥah *al-Jūd* (the generous); and Ṭalḥah *al-Fayyāḍ* (the magnanimous), in commendation of his bigheartedness. This quality seems to be the most prominent feature to the personality of Sayyidunā Ṭalḥah رَضِيَٱللَّهُعَنْهُ.

Ibn ʿAsākir reports from Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī who said:

مر رسول الله صلى الله عليه وسلم في غزوة ذات قرد على ماء يقال له بيسان، فسأل عنه فقيل: اسمه يا رسول الله بيسان، وهو مالح، فقال رسول الله صلى الله عليه وسلم: لا، بل هو نعمان، وهو طيب، فغير رسول الله صلى الله عليه وسلم الاسم، وغير الله الماء، فاشتراه طلحة بن عبيد

[595] *Musnad Aḥmad*, vol. 1 pg. 161, musnad of Ṭalḥah ibn ʿUbayd Allāh, Ḥadīth: 1384. Shuʿayb al-Arnā’ūṭ says, “Its isnād is ṣaḥīḥ and the narrators and reliable, the narrators of al-Bukhārī and Muslim, besides Yaḥya ibn Ṭalḥah who is one of the narrators of the authors of *al-Sunan*.” *Siyar Aʿlām al- Nubalā’*, vol. 1 pg. 38. Al-Dhahabī classified the isnād ṣaḥīḥ.

الله ثم تصدق به، وجاء إلى النبي صلى الله عليه وسلم فأخبره، فقال رسول الله صلى الله عليه وسلم: ما أنت يا طلحة إلا فياض، فلذلك سمي طلحة الفياض.

During the battle of Dhāt Qirad, Rasūlullāh ﷺ passed by a well called Baysān. He asked about it and was told that its name was Baysān and that it was salty. "No," declared Rasūlullāh ﷺ, "rather it is Nuʿmān and it is sweet." Rasūlullāh ﷺ changed the name and Allah ﷻ changed the water.

Subsequent to this, Ṭalḥah ibn ʿUbayd Allāh bought it and gave it in charity and then came to Rasūlullāh ﷺ and informed him about it. Rasūlullāh ﷺ stated, "You are nothing, O Ṭalḥah, but *fayyāḍ* (magnanimous)." This is how Ṭalḥah was named *al-Fayyāḍ* (the magnanimous).[596]

Al-Ṭabarānī narrates from Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه:

سماني رسول الله صلى الله عليه وسلم يوم أحد طلحة الخير، وفي غزوة ذي العشيرة طلحة الفياض، ويوم حنين طلحة الجود.

Rasūlullāh ﷺ called me on the Day of Uḥud Ṭalḥah *al-Khayr* (the excellent); during the battle of Dhū al-ʿAshīrah Ṭalḥah *al-Fayyāḍ* (the magnanimous), and on the Day of Ḥunayn Ṭalḥah *al-Jūd* (the generous).[597]

Qabīṣah ibn Jābir notifies us:

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[596] *Tārīkh Dimashq*, vol. 25 pg. 93; *Al-Istīʿāb*, vol. 2 pg. 764, *Usd al-Ghābah*, vol. 3 pg. 59.

[597] *Al-Muʿjam al-Kabīr*, vol. 1 pg. 112, Ḥadīth: 198; *al-Mustadrak*, book on recognition of Ṣaḥābah, chapter on the virtues of Ṭalḥah, Ḥadīth: 5605; *Usd al-Ghābah*, vol. 3 pg. 59.

صحبت طلحة بن عبيد الله فما رأيت أعطى لجزيل مال من غير مسألة منه.

I accompanied Ṭalḥah ibn ʿUbayd Allāh and never saw someone more generous in giving wealth, without being asked, than him.[598]

Sā'ib ibn Yazīd says:

صحبت طلحة بن عبيد الله في السفر والحضر، فلم أخبر أحدا أعم سخاء على الدرهم والثوب والطعام من طلحة.

I attended Ṭalḥah ibn ʿUbayd Allāh on journey and at home and never knew anyone more generous in giving silver coins, clothes, and food than Ṭalḥah.[599]

It appears in *Siyar Aʿlām al-Nubalā'* from Mūsā ibn Ṭalḥah, from his father:

إنه أتاه مال من حضرموت سبع مائة الف قال فبات ليلته يتململ فقالت له زوجته مالك؟ فقال: تفكرت منذ الليلة فقلت ما ظن رجل بربه يبيت وهذا المال عنده في بيته، قالت: فأين أنت عن بعض أخلائك، فإذا أصبحت فادع بجفان وقصاع فقسمه، فقال لها يرحمك الله إنك موفقة ابنة موفق وهي أم كلثوم بنت أبي بكر الصديق فلما أصبح دعا بجفان وقصاع فقسمها بين المهاجرين والأنصار فبعث إلى علي بن أبي طالب منها بجفنة فقالت له زوجته أبا محمد أما كان لنا في هذا المال من نصيب قال فأين كنت منذ اليوم فشأنك بما بقي قالت: فكانت صرة فيها نحو من ألف درهم.

[598] *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 404; Ḥadīth: 358; *Ḥilyat al-Awliyā'*, vol. 1 pg. 88; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.
[599] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222, al-Wāqidī is present therein.

Wealth from Ḥaḍramawt amounting to 700 000 arrived by him. He passed the night, tossing and turning. His wife asked him, "What is the matter?"

He replied, "I was pondering since last night. What belief does a man have in his Rabb if he sleeps while this wealth is in his house?"

She said "Why do you not give it to some of your friends? In the morning, call for some bowls and distribute the money."

"May Allah have mercy on you," he prayed, "you are indeed fortunate, daughter of the fortunate."

She is Umm Kulthūm bint al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

In the morning, he called for some bowls and distributed the wealth among the Muhājirīn and Anṣār. He sent a bowl to ʿAlī as well.

At the end, his wife asked him, "Abū Muḥammad, do we not get a share in this wealth?"

He said, "Where were you the whole day? Take what remains."

She explains, "A bag remained with almost a thousand dirhams."[600]

Ibn ʿAsākir narrates from ʿAlī ibn Zayd:

جاء أعرابي إلى طلحة فسأله وتقرب إليه برحم فقال إن هذا الرحم ما سألني بها أحد قبلك إن لي أرضا قد أعطاني فيها عثمان ثلاثمائة ألف فإن شئت فاغد فاقبضها وإن شئت بعتها من عثمان ودفعتها إليك أي الثمن.

[600] *Tārīkh Dimashq*, vol. 25 pg. 99; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 31.

A bedouin came to Ṭalḥah. He begged him and touched his sentiments by mentioning family ties. Ṭalḥah said, “No one before you has asked using family ties. I have a land which ʿUthmān had gifted me, worth 300 000. If you desire, go and take possession of it and if you like, I will sell it to ʿUthmān and give you the money.” (601)

Ibn Saʿd narrates in *al-Ṭabaqāt* from Sufyān ibn ʿUyaynah:

كانت غلة طلحة بن عبيد الله ألفا وافيا. وعن سعدى بنت عوف المرية قالت: دخلت على طلحة ذات يوم فقلت: ما لي أراك أرابك شئ من أهلك فنعتب؟ قال: نعم، حليلة المرء أنت ولكن عندي مال قد أهمنى أو غمنى، قالت: اقسمه. فدعا جاريته فقال: ادخلى على قومى. فأخذ يقسمه فسألتها: كم كان المال؟ فقالت: أربعمائة ألف.

The produce of Ṭalḥah ibn ʿUbayd Allāh was a complete thousand.

Suʿdā bint ʿAwf al-Mariyyah says: I entered the presence of Ṭalḥah one day and said, “Why do I see you in this condition? Has something of your wife troubled you, that we deserve scolding?”

He said, “You are an excellent wife indeed. I have some wealth which is worrying and disturbing me.”

She said, “Then give it away.”

Accordingly, he called his female servant and said to her, “Go out to your people, and he began distributing it.”

The narrator says: I asked her the amount of wealth to which she replied, “400 000.” (602)

(601) *Tārīkh Dimashq*, vol. 25 pg. 99.
(602) *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 220.

روي أن طلحة بن عبيد الله باع أرضا له من عثمان بن عفان بسبعمائة ألف فحملها إليه فلما جاء بها قال: إن رجلا تبيت هذه عنده في بيته لا يدرى ما يطرقه من أمر الله لغرير بالله، فبات ورسله مختلف بها في سكك المدينة حتى أسحر وما عنده منها درهم.

It is reported that Ṭalḥah ibn ʿUbayd Allāh sold a land of his to ʿUthmān ibn ʿAffān for 700 000 which the latter brought to him. When he arrived, Ṭalḥah said, "A man by whom this wealth passes the night in his home and he is totally unaware of what command of Allah might suddenly befall him is definitely deceived with regards to Allah." So he went to sleep and his messengers were handing out the wealth in the streets of Madīnah the whole night. By morning, not a single silver coin remained by him.[603]

كان طلحة بن عبيد الله يغل بالعراق ما بين أربعمائة ألف إلى خمسمائة ألف، ويغل بالسراة عشرة آلاف دينار أو أقل أو أكثر، وبالأعراض له غلات، وكان لا يدع أحدا من بنى تيم عائلا إلا كفاه مئونته ومئونة عياله وزوج أياماهم وأخدم عائلهم وقضى دين غارمهم، ولقد كان يرسل إلى عائشة إذا جاءت غلته كل سنة بعشرة آلاف، ولقد قضى عن صبيحة التيمي ثلاثين ألف درهم.

It is narrated that Ṭalḥah ibn ʿUbayd Allāh had returns in Iraq worth between 400 000 and 500 000, revenue in Sarāt worth approximately 10 000 gold coins, and he had crops in Aʿrāḍ. He would take care of the personal and family expenses of every needy person of the Banū Taym, get their widows married, provide the family with servants, and settle the debts of their debtors. When his revenue would arrive, he would send 10 000

[603] *Ansāb al-Ashrāf*, pg. 260; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 220; *Sharḥ Nahj al-Balāghah*, vol. 10 pg. 5.

to ʿĀ'ishah every year. He also settled the debt of 30 000 silver coins on behalf of Ṣabīḥah al-Taymī.[604]

Ḥasan al-Baṣrī says:

إن طلحة بن عبيد الله باع أرضا له بسبع مائة ألف، فبات أرقا من مخافة ذلك المال حتى أصبح، ففرقه.

Ṭalḥah bin ʿUbayd Allāh sold a land of his for 700000. He had a sleepless night out of fear of this wealth. In the morning, he gave away everything.[605]

Look at these anecdotes. I have gone overboard in narrating incidents which highlight the value of Sayyidunā Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ bigheartedness and which leave no chance to doubt that generosity was his intrinsic quality and part of his nature to the extent that it turns out to be the key to his personality and a token to his disposition, just next to his sacrifice.

This is how Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ passed his entire life, with generosity, magnanimity, and bravery. Despite his affluence, he did not let it affect his heart. Rather, he was quicker to spend it in avenues attaining the pleasure of Allah سُبْحَانَهُ وَتَعَالَى.

Ibn Saʿd narrates from Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ:

عاش أي طلحة حميدا سخيا شريفا، وقتل فقيرا رحمه الله.

Ṭalḥah lived praiseworthy, generous, and noble and was killed a pauper. May Allah have mercy on him.[606]

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[604] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.
[605] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 33.
[606] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222; *Tārīkh Dimashq*, vol. 25 pg. 103; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 33.

Probably the meaning here is that despite his affluence, he chose to live like the poor. Besides, Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ left behind a rich legacy at his death.

Ibn Saʿd reports from Ibrāhīm ibn Muḥammad ibn Ṭalḥah:

كانت قيمة ما ترك طلحة بن عبيد الله من العقار والأموال وما ترك من الناض ثلاثين ألف ألف درهم، ترك من العين ألفى ألف ومائتى ألف درهم ومائتى ألف دينار، والباقى عروض.

> The value of the estate of Ṭalḥah ibn ʿUbayd Allāh including his properties, belongings, and cash[607] amounted to 30000000 silver coins. The cash he left behind totalled 2200000 silver coins and 200000 gold coins. The rest were assets. [608]

Isḥāq ibn Yaḥya reports from his grandmother Suʿdā bint ʿAwf al-Mariyyah, the mother of Yaḥya ibn Ṭalḥah:

قتل طلحة بن عبيد الله، يرحمه الله، وفى يد خازنه ألفا ألف درهم ومائتا ألف درهم، وقومت أصوله وعقاره ثلاثين ألف ألف درهم.

> Ṭalḥah ibn ʿUbayd Allāh—may Allah shower mercy upon him—was killed and in the possession of his treasurer was 2200000 silver coins. His assets and properties were valued at 30000000 silver coins. [609]

Ṭalḥah in the Caravan of Martyrs

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ passed away after the fitnah overcame the Muslims. Harken, it is the rebellion of the rebels against Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, besieging his home, and assassinating him. Thereafter, Sayyidunā Ṭalḥah, Zubayr, and Sayyidah Umm al-

[607] *Al-nāḍd*: cash and silver coins.
[608] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222.
[609] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222.

Mu'minīn ʿĀ'ishah bint al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا left at the head of an army seeking revenge from the killers of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ. This happened in the year 36 A.H. Their army met with the army of Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Both the armies had absolutely no intention to go to war or fight. Rather, their goal was one and the same: take vengeance from the killers of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ. After the discussion between Sayyidunā ʿAlī, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُمْ ended in them reconciling and agreeing that Ṭalḥah and Zubayr's army will return from where they came, the Saba'iyyah and conspirators of the fitnah infiltrated both the armies and lit the fire of war between them. Each faction thought that the other had deceived them. This was the fitnah like a tornado. Sayyidunā Ṭalḥah and Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُمَا refrained from participating in this battle. However, they gave their lives as the price for their withdrawal. But they met their Rabb, pleased with what they had decided. With regards to Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ, a man whose name was ʿAmr ibn Jurmūz followed him and deceitfully killed him while he was praying. Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ on the other hand was shot with an arrow which claimed his life.

Al-Ḥākim narrates in his *al-Mustadrak* from ʿAlqamah ibn Waqqāṣ al-Laythī who said:

لما خرج طلحة والزبير وعائشة للطلب بدم عثمان عرجوا عن منصرفهم بذات عرق، قال: ورأيت طلحة –وأحب المجالس إليه أخلاها– وهو ضارب بلحيته على زوره فقلت: يا أبا محمد! إني أراك وأحب المجالس إليك أخلاها، إن كنت تكره هذا الأمر فدعه. فقال: يا علقمة! لا تلمني، كنا أمس يدًا واحدة على من سوانا فأصبحنا اليوم جبلين من حديد يزحف أحدنا إلى صاحبه، ولكنه كان مني شيء في أمر عثمان مما لا أرى كفارته إلَّا يسفك دمي في طلب دمه.

When Ṭalḥah, Zubayr, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ marched out to seek retribution for the blood of ʿUthmān, they stopped on their way at Dhāt al-ʿIrq.

I saw Ṭalḥah and noticed that seclusion was most beloved to him and that he was hitting his beard to his chest. So I said, "O Abu Muhammad, I see that the gatherings in which there is most seclusion are most beloved to you. If you dislike this matter then leave it."

He replied, "Do not blame me, O 'Alqamah. Yesterday we were one unit against those besides us and today we have transitioned into two mountains of iron drawing closer to one another. But there was something from me in the matter of ʿUthmān and I do not see the expiation thereof but in my blood being shed in seeking retribution for his." [610]

Al-Bukhārī narrates in *al-Tārīkh al-Ṣaghīr* with his chain from ʿAmr ibn Jāwān who says:

التقى القوم يعني يوم الجمل فقام كعب بن سور الأزدي معه المصحف ينشره بين الفريقين وينشدهم الله والإسلام في دمائهم فما زال بذلك المنزل حتى قتل فكان طلحة من أول قتيل وذهب الزبير يريد أن يلحق بيته فقتل.

The two armies met on the Day of Jamal. Kaʿb ibn Sūr al-Azdī stood up holding a muṣḥaf hoisting it between the two armies and pleading with them in the name of Allah and Islam to spare their blood. He continued doing this until he was martyred.

[610] *Al-Mustadrak*, vol. 3 pg. 419, Ḥadīth: 5595. Al-Dhahabī classified its sanad as *jayyid* (good) in *al- Talkhīṣ*.

Ṭalḥah was one of the first martyrs. Zubayr on the other hand intended to go home, and he was killed en route.[611]

It is reported that al-Shaʿbī said:

رأى علي طلحة في واد ملقى، فنزل، فمسح التراب عن وجهه، وقال: عزيز علي أبا محمد بأن أراك مجدلا في الأودية تحت نجوم السماء، إلى الله أشكو عجري وبجري. قال الأصمعي: معناه: سرائري وأحزاني التي تموج في جوفي.

ʿAlī spotted Ṭalḥah thrown in a valley. So he descended into the valley and wiped the dust off his face and commented, "It is burdensome for me, O Abū Muḥammad, to see you felled in the valleys under the stars of the sky. To Allah alone do I complain of my emotional secrets and grieves[612]."

Al-Iṣmaʿī explains: Its meaning is secrets and grievances which are burning in my inside.[613]

He was martyred on Thursday the 10th of Jumādā al-Ākhirah 36 A.H and was buried adjacent to the pasture. He was over 60 at the time.[614] May Allah be pleased with him and make him happy.

The Miracles of the Martyrs

After the death of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ, a miracle happens which is testimony to his virtue. His daughter ʿĀ'ishah bint Ṭalḥah ibn ʿUbayd Allāh saw her father in a dream. He told her, "O my daughter, transport me from this place because the dampness has harmed me."

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[611] *Al-Tārīkh al-Ṣaghīr*, vol. 1 pg. 75; *Tārīkh Dimashq*, vol. 25 pg. 108; *Tahdhīb al-Kamāl*, vol. 13 pg. 420; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 35.

[612] The origin of al-ʿujarah is a swelling in the back. When this swelling is in the navel, then it is called *al-bujarah*. (*Al-Nihāyah*, vol. 1 pg. 97.)

[613] *Tārīkh Dimashq*, vol. 25 pg. 115; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 36; *al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 276; *Usd al-Ghābah*, vol. 3 pg. 61.

[614] *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 276.

She removed him from his grave after about 30 years and took him away from that seepage[615]. His body was fresh, without any change whatsoever. He was subsequently buried in Hijratayn in Baṣrah. ʿAbd al-Raḥmān ibn Salāmah al-Taymī was responsible for exhuming his body.[616]

Another report says that someone saw him in a dream and informed his daughter about his dream. Ibn ʿAsākir reports from al-Muthannā ibn Saʿīd:

لما قدمت عائشة بنت طلحة البصرة أتاها رجل فقال: أنت عائشة ابنة طلحة؟ قالت: نعم، قال: إني رأيت طلحة بن عبيد الله في المنام فقال: قل لعائشة حتى تحولني من هذا المكان، فإن الندى قد أذاني، فركبت في مواكبها وحشمها، فضربوا عليه بناء واستثاروه فلم يتغير منه إلا شعرات في إحدى شقي لحيته أو قال رأسه حتى حول إلى موضعه هذا، وكان بينهما بضع وثلاثون سنة.

When I arrived in Baṣrah by ʿĀ'ishah bint Ṭalḥah, a man came to her asking, "Are you ʿĀ'ishah bint Ṭalḥah?"

She replied in the affirmative.

He continued, "I saw Ṭalḥah ibn ʿUbayd Allāh in my dream who said that I should tell ʿĀ'ishah to remove him from that place (where he is buried), since the moistness has harmed him."

Immediately, she mounted among her entourage and escorts. They erected a structure over him and exhumed his body, but nothing of him had changed except some strands of hair on one side of his beard or head. He was then brought to this place. 30 odd years had passed since his demise to his exhumation.[617]

[615] *Al-Nazz*: Water that seeps into the earth. (*Al-Ṣiḥāḥ* of al-Jawharī, vol. 3 pg. 899.)
[616] *Tārīkh Dimashq*, vol. 25 pg. 123 – 124.
[617] *Tārīkh Dimashq*, vol. 25 pg. 123 – 124.

This brings us to the end of our trip through the life of the prominent Ṣaḥābī, Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ. It has become apparent to us leaving no scope of doubt that Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was among the truthful and obedient who fulfilled his oath and honoured his vow, just as it was clear to us that he loved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dearly and was ready to sacrifice his life to protect the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at many places. His soul desired martyrdom and he yearned for it with sincerity, so Allah سُبْحَانَهُ وَتَعَالَى bestowed it upon him. Thus, he was killed a martyr with glad tidings of Jannah.

Sayyidunā Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ

The Disciple of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his Cousin, the Unparalleled

Sayyidunā Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ was one of the Ten Promised Jannah who had an ardent desire for martyrdom and was passionate about giving his life in the path of Allah سُبْحَانَهُ وَتَعَالَى. He was a man of firmness without leniency, determination without lassitude, and conviction without uncertainty; Sayyidunā Zubayr ibn al- ʿAwwām رَضِيَ اللَّهُ عَنْهُ, the disciple of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his dear cousin.

The time has come to gain proximity to him and realise his grand personality and observe highlights of his valour and jihād, the effects of his contribution towards this religion and the ummah, and to realise the quality that entered him in the rows of the noted heroes and the Ten Promised Jannah, of enjoyment upon the tongue of the noble Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through revelation from the Grand Master سُبْحَانَهُ وَتَعَالَى.

In the beginning, if we want to label Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ with a title which covers the most significant aspects of his personality, we would say: *nasīj waḥdah:* unparalleled.

This word will probably be one of the marks for Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ and a key to his personality. A man with self-confidence, relied upon after Allah سُبْحَانَهُ وَتَعَالَى. This confidence and self-honour was employed in the service of dīn by Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ. This is an aspect we will observe while discussing him in the forthcoming pages.

Name and Lineage

He is Zubayr ibn al-ʿAwwām ibn Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʿb ibn Luʾayy al-Qurashī al-Asadī. His mother is Ṣafiyyah bint ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.[618]

His lineage meets with Rasūlullāh's ﷺ lineage from both his mother's and father's side. From his father's side at Quṣayy ibn Kilāb and from his mother's side at his grandfather ʿAbd al-Muṭṭalib.

His mother is the paternal aunt of Rasūlullāh ﷺ. Hence, he is the cousin (paternal aunt's son) of Rasūlullāh ﷺ. He is also the nephew of Sayyidah Khadījah bint Khuwaylid رضي الله عنها, the wife of Rasūlullāh ﷺ, Sayyidunā Zubayr رضي الله عنه being the son of her brother.[619]

These ties of kinship show us the close connection between Rasūlullāh ﷺ and Sayyidunā Zubayr رضي الله عنه and indicate to us his position in Rasūlullāh's ﷺ household.[620]

This proves without doubt that Sayyidunā Zubayr ibn al-ʿAwwām رضي الله عنه has a foot and shin in the household of Nubuwwah, from the side of his father, his mother, and his aunt who is the wife of Rasūlullāh ﷺ, Sayyidah Khadījah bint Khuwaylid رضي الله عنها.

Agnomen

Sayyidunā Zubayr رضي الله عنه was famous with two agnomens. One of them was given to him by his mother Sayyidah Ṣafiyyah رضي الله عنها, i.e. Abū al-Ṭāhir. She would call him by this name since it was the agnomen of

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[618] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 100; *Usd al-Ghābah*, vol. 2 pg. 196.
[619] *Usd al-Ghābah*, vol. 2 pg. 196.
[620] Zubayr's position in the household of nubuwwah, from the book: *al-Āl wa al-Aṣḥāb Maḥabbatan wa Qarābatan*, pg. 34.

her brother, Zubayr ibn ʿAbd al-Muṭṭalib. The second agnomen—which stuck with him—was Abū ʿAbd Allāh, after his son ʿAbd Allāh.[621]

Title

With regards to his titles, the most recognised of all his titles, is *Ḥawārī Rasūl Allah* (the disciple of Rasūlullāh ﷺ).[622] This title stuck with him his entire life and remained with him after his demise as well.

The dictionary definition of *al-ḥawārī* is helper.[623] Being the ḥawārī of Rasūlullāh ﷺ means that he was one of his close Companions and assistants.[624]

Abū Nuʿaym has listed few titles of Sayyidunā Zubayr رضي الله عنه derived from his timeline. He says:

> ومن أسمائه المشتقة من أحواله؛ الحواري، والجاد، والمفدى بالأبوين، وركن الدين وعمود الإسلام.
>
> Some of his names derived from his accomplishments are *al-Ḥawārī* (the disciple), *al-Jādd* (earnest), *al-Mufdā bi l-Abawayn* (for whom parents are sacrificed), *Rukn al-Dīn* (the support of the religion), and *ʿAmūd al-Islām* (the pillar of Islam)."[625]

[621] *Usd al-Ghābah*, vol. 2 pg. 196.
[622] *Tārīkh Dimashq*, vol. 18 pg. 339; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 41.
[623] *Al-Ṣiḥāḥ*, vol. 2 pg. 639; *Mukhtār al-Ṣiḥāḥ*, pg. 92.
[624] *Al-Nihāyah*, vol. 1 pg. 458; *Lisān al-ʿArab*, vol. 4 pg. 219.
[625] *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 458.

Description

It is reported that Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was a towering man, to the extent that when he was mounted, his legs touched the floor. He had little facial hair.[626]

Glance at his Household (wives and children)

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ married quite a number of times. The total number of his wives were six. Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ had 11 sons and 9 daughters from 6 wives. Here are the names of his offspring and consorts.

1. Asmā' bint Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُمَا

Children from her:

I. ʿAbd Allāh
II. ʿUrwah
III. Mundhir
IV. ʿĀṣim: Passed away in infancy
V. Muhājir: Passed away in infancy
VI. Khadījah al-Kubrā
VII. Umm al-Ḥasan
VIII. ʿĀ'ishah

2. Umm Khālid

She was a slave girl of the daughter of Khālid ibn Saʿīd ibn al-ʿĀṣ ibn Umayyah.

Children from her:

I. Khālid
II. ʿAmr

(626) *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 42; *al-Iṣābah*, vol. 2 pg. 458; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 275.

III. Ḥabībah
IV. Sawdah
V. Hind

3. Rabāb bint Anīf ibn ʿUbayd, from the Kalb.

Children from her:

I. Muṣʿab
II. Ḥamzah
III. Ramla

4. Zaynab, Umm Jaʿfar bint Marthad ibn ʿAmr

Children from her:

I. ʿUbaydah
II. Jaʿfar

5. Umm Kulthūm bint ʿUqbah ibn Abī Muʿayṭ

Children from her:

I. Zaynab

6. Ḥalāl bint Qays ibn Nawfal from the Banū Asad

Children from her:

I. Khadījah al-Ṣughrā[627]

Worthy to mention here is that Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ loved his Muslim brethren from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which prompted him to name his sons after them, hoping that his children will tread their path and impersonate their behaviour, manners, and deeds.

[627] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 100.

Ibn Saʿd reports from ʿUrwah ibn al-Zubayr who in turn relates that his father stated:

إن طلحة بن عبيد الله التيمي يسمى بنيه بأسماء الأنبياء، وقد علم أن لا نبي بعد محمد، وإنى أسمى بني بأسماء الشهداء لعلهم أن يستشهدوا، فسمى عبد الله بعبد الله بن جحش، والمنذر بالمنذر بن عمرو، وعروة بعروة بن مسعود، وحمزة بحمزة بن عبد المطلب، وجعفرا بجعفر بن أبي طالب، ومصعبا بمصعب بن عمير، وعبيدة بعبيدة بن الحارث، وخالدا بخالد بن سعيد، وعمرا بعمرو بن سعيد بن العاص، قتل يوم اليرموك.

Ṭalḥah ibn ʿUbayd Allah al-Taymī would give his children the names of the Ambiyā', and it is known that there is no nabī after Muḥammad. I, however, name my children after the martyrs so that they become martyrs.

ʿUrwah expounds: He thus named ʿAbd Allāh after ʿAbd Allāh ibn Jaḥsh, Mundhir after Mundhir ibn ʿAmr, ʿUrwah after ʿUrwah ibn Masʿūd, Ḥamzah after Ḥamzah ibn ʿAbd al-Muṭṭalib, Jaʿfar after Jaʿfar ibn Abī Ṭālib, Muṣʿab after Muṣʿab ibn ʿUmayr, ʿUbaydah after ʿUbaydah ibn al-Ḥārith, Khālid after Khālid ibn Saʿīd, and ʿAmr after ʿAmr ibn Saʿīd ibn al-ʿĀṣ who was killed on the Day of Yarmūk. [628]

His Islam

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ accepted Islam when he was young. It is reported that he embraced the faith at the age of 8, 12, 15, or 16 according to different opinions. [629]

He entered the faith shortly after Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. He is the fourth or fifth individual to enter Islam. He later emigrated to

[628] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 100, 101; *Tārīkh Dimashq*, vol. 7 pg. 46.
[629] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 41.

Abyssinia and Madīnah. Rasūlullāh ﷺ contracted brotherhood between him and Sayyidunā ʿAbd Allāh ibn Masʿūd رضي الله عنه when he contracted brotherhood between the Muhājirīn in Makkah. When he arrived in Madīnah and Rasūlullāh ﷺ contracted brotherhood between the Muhājirīn and Anṣār, he became the brother of Salamah ibn Salāmah ibn Waqsh.[630]

On the other hand, al-Zuhrī reports from ʿUrwah in *al-Ṭabaqāt* that Rasūlullāh ﷺ contracted brotherhood between Zubayr ibn al-ʿAwwām and Kaʿb ibn Mālik رضي الله عنهما.[631]

As soon as Sayyidunā Zubayr رضي الله عنه accepted Islam efforts began to trap him and dissuade him from Islam; however, all these deliberations and endeavours ended in failure and their perpetrators returned without having achieved their mission. They did not affect the being or heart of Sayyidunā Zubayr رضي الله عنه. To the contrary, his faith and purpose increased.

Ibn Ḥajar mentioned in *al-Iṣābah* on the authority of Abū al-Aswad:

كان عم الزبير يعلقه في حصير ويدخن عليه ليرجع إلى الكفر فيقول لا أكفر أبدا.

> Zubayr's uncle would fasten him in a mat and burn smoke in his face so that he returns to kufr. In the face of this torture, he would declare, "I will never disbelieve."[632]

When the persecutions against Sayyidunā Zubayr رضي الله عنه intensified and the fire of it turned into an inferno, Sayyidunā Zubayr رضي الله عنه left to travel to Abyssinia with the other Muslims.

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[630] *Usd al-Ghābah*, vol. 2 pg. 196, 197; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102; *al-Iṣābah*, vol. 2 pg. 457.
[631] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102.
[632] *Al-Iṣābah*, vol. 2 pg. 457.

Virtues and Merits

Sayyidunā Zubayr رَضِیَ اللّٰہُ عَنْہُ enjoyed the favour of obtaining a number of merits and virtues which only a few enjoy. He is the steadfast, custodian, possessor of the sharp sword and prudent view; One who submitted to his Master, seeking aid from Him alone, assassinator of heroes of disbelief and spender of wealth.[633]

His lineage meets with Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ from the side of both his mother and father. He is thus the son of Rasūlullāh's صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ paternal aunt. His other paternal aunt is Umm al-Mu'minīn Khadījah bint Khuwaylid رَضِیَ اللّٰہُ عَنْہَا. He accepted Islam in the very beginning at a tender age. He bore difficulties in the path of his Islam. He then went on to making hijrah to Abyssinian and then to Madīnah al-Munawwarah. He is the first to unsheathe a sword in Islam. He participated in all the major campaigns alongside Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ and proved himself a brave soldier in war. The angels descended with his sign in Badr. Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ gave him the title al-Ḥawārī and Rasūlullāh صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ said, "May my parents be sacrificed for you." The Nabī صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ would send him on distinct dangerous military operations.

In the forthcoming lines, we will present the most significant characteristic of Sayyidunā Zubayr ibn al-ʿAwwām's رَضِیَ اللّٰہُ عَنْہُ personality coupled with his virtues and merits.

Zubayr: The Unparalleled[634]

When we attempt to discuss the key to Sayyidunā Zubayr ibn al-ʿAwwām's رَضِیَ اللّٰہُ عَنْہُ personality, helplessness will not seize us nor will

[633] *Ḥilyat al-Awliyā'*, vol. 1 pg. 89.
[634] *Nasīj waḥdahū*: a word used for a remarkable person. It is used to describe an outstanding person who hardly has any match. (*Al-Muʿjam al-Awsaṭ*, vol. 5 pg. 148; *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 230.

the discussion tire us. This is due to the fact that the key to his personality is apparent from the achievements of his life. It is self-confidence.

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was rightfully self-confident and dependable. He utilized this quality for the service of the religion. He was unparalleled. He fought as if he is fighting single-handedly. When he attacked, no one would stand in his way. How many times his love for his religion and self-honour urged him to present his soul for sacrifice in challenging circumstances, ready to give his life for his religion and nation.

One of these episodes is when he was in Abyssinia. The background to this is that as the persecutions against the Muslims intensified in Makkah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allowed them to leave to Abyssinia since the king there would allow no oppression on his subordinates. They did in fact immigrate to Abyssinia. The king there was Sayyidunā Najāshī رَضِيَ اللَّهُ عَنْهُ who welcomed them, honoured them, and included them among his subordinates and favourites. He also refused to hand them over to the polytheists who made great attempts to bring them back to Makkah.

He was from the early Muhājirīn and the youngest of them in age. He immigrated taking along with him—after reliance in Allah سُبْحَانَهُ وَتَعَالَى—bravery, courage, and selfconfidence.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا relates to us one of the anecdotes of the adventure in Abyssinia which highlights the bravery of Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ. She says:

فأقمنا مع خير جار في خير دار، فلم ينشب أن خرج عليه رجل من الحبشة ينازعه في ملكه، فوالله ما علمنا حزناً قط كان أشد منه، فرقاً أن يظهر ذلك الملك عليه فيأتي ملك لا يعرف من حقنا ما كان يعرف، فجعلنا ندعو الله ونستنصره للنجاشي، فخرج إليه سائراً، فقال أصحاب

رسول الله صلى الله عليه وسلم بعضهم لبعض: من رجل يخرج فيحضر الوقعة حتى ينظر على من تكون فقال الزبير- وكان من أحدثهم سناً-: أنا، فنفخوا له قربة، فجعلها في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى حيث التقى الناس، فحضر الوقعة، فهزم الله ذلك الملك وقتله، وظهر النجاشي عليه، فجاءنا الزبير فجعل يليح إلينا بردائه ويقول: ألا أبشروا فقد أظهر الله النجاشي، فو الله ما علمنا فرحنا بشيء قط فرحنا بظهور النجاشي، ثم أقمنا عنده حتى خرج من خرج منا راجعاً إلى مكة، وأقام من أقام.

We stayed with the best neighbour in the best country. It was not long before a man from Abyssinia rebelled against him, Najāshī, contesting with him for his kingdom. By Allah, we never experienced any grief more serious than this, fearing that this new king will overpower him—a king who will not recognize our right the way he did. So we began imploring Allah سُبْحَانَهُوَتَعَالَىٰ seeking His aid for Najāshī. He went out to face the man, in full force.

The Companions of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to one another, "Who will travel and attend the battle to see who is victorious?" Zubayr, who was the youngest of them, shouted, "I will." They blew up a waterskin and attached it to his chest. He then left swimming upon it in the Nile until he came out on the other side where the people were assembling for war and witnessed the battle. Allah defeated that other king and killed him and Najāshī was triumphant over him. Thereafter, Zubayr came to us, flashing his shawl to draw our attention, yelling, "Harken, be of cheer, for Allah has made Najāshī victorious." By Allah, we never experienced such jubilation with anything the joy we

experienced upon Najāshī's victory. We then continued staying by him. Some of us left to Makkah while others stayed on.[635]

Heroism refused to part from Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ. If we claim that Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was a man who loved difficult terrains, extreme challenges, and current dilemmas, we would not have been more accurate, nor opposed to reality.

In the Battle of Aḥzāb, when fear became common and widespread and the polytheists gathered in their huge numbers together with their impressive weapons to uproot the pillars of the new Islamic state, it was Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ who was despatched by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in this perilous time, to gather intelligence of the Banū Qurayẓah.

Al-Bukhārī reports on the authority of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ:

قال النبي صلى الله عليه وسلم: «من يأتيني بخبر القوم؟» يوم الأحزاب، قال الزبير: أنا. ثم قال: «من يأتيني بخبر القوم؟». قال الزبير: أنا. فقال النبي صلى الله عليه وسلم: «إن لكل نبي حواريا، وحواري الزبير».

On the Day of al-Aḥzāb, the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Who will bring me intelligence of the enemy?"

Zubayr said, "I will."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced for a second time, "Who will bring me intelligence of the enemy?"

"I will," Zubayr submitted.

[635] *Sīrat Ibn Isḥāq*, vol. 4 pg. 193 – 197; Ibn Hishām: *al-Sīrah al-Nabawiyyah*, vol. 1 pg. 225; Ibn Kathīr: *al-Sīrah al-Nabawiyyah*, vol. 2 pg. 23.

Upon this the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ declared, “Every nabī has a special disciple. And my special disciple is Zubayr.” [636]

After Rasūlullāh’s صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ demise, his expertise in warfare and self-confidence did not fade away. As a result, we find him participating in the conquest of Egypt and presenting his life in the siege of the fort of Babylon, affirming that he will breach the fort single-handed. So he climbs the walls of the fort and then raises his voice with the takbīr which sends shivers through the hearts of the enemy. The rest of the Muslims then join him until finally, Allah سُبۡحَانَهُوَتَعَالَىٰ grants them victory through His open assistance.

Ibn Kathīr, while discussing the conquest of Egypt, mentions:

وحاصر المسلمون عين شمس من مصر في اليوم الرابع، وارتقى الزبير عليهم سور البلد، فلما أحسوا بذلك خرجوا إلى عمرو من الباب الآخر فصالحوه، واخترق الزبير البلد حتى خرج من الباب الذي عليه عمرو، فأمضوا الصلح. وكتب لهم عمرو كتاب أمان.

The Muslims besieged ʿAyn Shams in Egypt on the fourth day and Zubayr climbed the walls of the city—the fort of Babylon. When they realised this, they went out to ʿAmr from the other gate and made a compromise with him. Meanwhile, Zubayr entered the city and exited from the gate where ʿAmr was at. Nonetheless, the reconciliation was passed and ʿAmr wrote for them the document of peace. [637]

A Lion with Claws

Sayyidunā Zubayr رَضِيَٱللَّهُعَنۡهُ was accustomed to a rough life and dramatics of war. He was the experienced warrior and the expert

[636] *Ṣaḥīḥ al-Bukhārī*, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on some of the virtues of Ṭalḥah and Zubayr, Ḥadīth: 6396.
[637] *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 112.

champion. He would fight all alone, having full reliance on Allah سُبْحَانَهُ وَتَعَالَى and then on his strength. This is the way his mother nurtured him and prepared him from his infancy to make him worthy to lead armies and bear responsibilities.

In this regard, when he was young, she would display harshness to him and beat him sternly. She was reprimanded, "You have killed him. You have taken out his heart. You have destroyed this youngster." She would explain,

إنما أضربه كي يلب ويجر الجيش ذا الجلب.

> I only beat him so that he becomes intelligent and leads a noisy (huge) army.[638]

The meaning of *yulibb* here is to become intelligent.[639] And *al-jalab* means abundant noise. It is metaphorical for him leading a massive army.[640]

Ibn Saʿd narrates in *al-Ṭabaqāt*:

إن الزبير كسر يد غلام ذات يوم وفي رواية يد رجل فجيء بالغلام إلى صفية وقيل لها ذلك، فقالت صفية: كيف وجدت زبرا، أأقطا حسبته أم تمرا أم مشمعلا صقرا.

> Zubayr broke the hand of a youngster—or man (according to another report). The youngster was brought to Ṣafiyyah and told what had happened. Ṣafiyyah enquired, "How did you find Zubayr? Did you find him to be like cottage cheese[641], or a date, or a fiery falcon?"[642]

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[638] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 101.
[639] *Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 4 pg. 223.
[640] Ibid, vol. 1 pg. 281.
[641] *Al-Aqiṭ*: solid dried milk that is boiled (*Al-Nihāyah*, vol. 1 pg. 57.)
[642] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 101.

Ibn Ḥajar mentions is *al-Iṣābah* in the book on lineage on the strength of Zubayr ibn Bakkār from ʿAbd Allāh ibn Muṣʿab:

أن العوّام لما مات كان نوفل بن خويلد يلي ابن أخيه الزبير، وكانت صفية تضربه وهو صغير وتغلظ عليه، فعاتبها نوفل وقال: ما هكذا يضرب الولد، إنك لتضربينه ضرب مبغضة فرجزت به صفية:

من قال إنّي أبغضه فقد كذب ... وإنّما أضربه لكي يلب

ويهزم الجيش ويأتي بالسّلب ... ولا يكن لماله خبأ مخب

يأكل في البيت من تمر وحب.

When al-ʿAwwām passed away, Nawfal ibn Khuwaylid looked after his brother's son, Zubayr. Ṣafiyyah would beat him when he was young and display harshness towards him. Nawfal scolded her for this saying, "A child is not beaten in this manner. You beat him like a hateful woman." Hearing this, she sang poetry in the rajaz meter: "Whoever says I hate him has spoken a lie. I only hit him so he becomes smart, defeats the army, and obtains spoils. He should not be a concealer of the hidden thing he has, eating in the house from dates and grains." [643]

In this manner was Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ specially trained from childhood for the days of unpleasant warfare. This preparation bore strong and ripe fruit, as the clamour zones surrounded him and handed over to him their shackles. They did not find him save to be a raging champion, an aggressive hero, and an audacious rider flying to the right and left uprooting the roots of shirk and the Mushrikīn with

[643] *Al-Iṣābah*, vol. 2 pg. 458.

his sword, having full dedication, very unlikely to find his match. He fought as if he is all alone, and as though he is the entire army.

Zubayr the Mujāhid

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ witnessed all the major campaigns at the side of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He himself confirms this as reported by al-Ḥakīm via ʿUrwah ibn al- Zubayr:

والله ما خرج رسول الله صلى الله عليه وسلم مخرجا في غزوة غزاها ولا سرية إلا كنت فيها.

> By Allah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not travel on any campaign or expedition except that I was part of it. (644)

Sayyidunā Zubayr's رَضِيَ اللَّهُ عَنْهُ outstanding efficiency was manifested in the Battle of Badr. On that fateful day, he was one of the commandos and brave champions of Islam. He was in charge of the right flank of the Muslim army and he proved his excellence, to the extent that he killed his own uncle, Nawfal ibn Khuwaylid.

His courage did not end at the battle of Badr. In every battle and expedition, you will find Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ a heroic lion; energetic, courageous, and a great victor, having full reliance on his Rabb سُبْحَانَهُ وَتَعَالَى coupled with self-honour. We find him to be a tower of courage on the Day of Uḥud. He remained steadfast with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on that day. One of the flags of the Muhājirīn was held by him. When the Mushrikīn turned away from Uḥud and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraged his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to pursue them, Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was one of those who left in compliance to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command.

(644) *Al-Mustadrak*, book on virtues, chapter on the merits of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disciple, Ḥadīth: 5553.

Al-Bukhārī reports on the authority of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

{الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا أجر عظيم} قالت لعروة: يا ابن أختي، كان أبواك منهم: الزبير وأبو بكر، لما أصاب رسول الله صلى الله عليه وسلم ما أصاب يوم أحد، وانصرف عنه المشركون، خاف أن يرجعوا، قال: (من يذهب في إثرهم). فانتدب منهم سبعون رجلا، قال: كان فيهم أبو بكر والزبير.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا recited, *Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.* (645)

She said to ʿUrwah, "O my nephew! Your two (grand) fathers, viz. Zubayr and Abū Bakr, are amongst them; when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was afflicted with the suffering of the Day of Uḥud and the Mushrikīn had left, he feared that they might return so he called out, 'Who will pursue them?' Seventy men from them volunteered."

He elucidates, "Among them were Abū Bakr and Zubayr." (646)

In the Battle of Khandaq, when the eyes shifted (in fear) and the hearts reached the throats, Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ remained steadfast and resolute. The adversities did not frighten him and the dangers did not perturb him. Rather, he remained a man of dangerous tasks and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despatched him to bring information of the Banū Qurayẓah.

Aḥmad narrates in his *al-Musnad* on the strength of Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا who says:

(645) Sūrah Āl ʿImrān: 172

(646) *Ṣaḥīḥ al-Bukhārī*, book on battles, chapter on those who answered the call of Allah and the Messenger, Ḥadīth: 3849.

اشتد الأمر يوم الخندق، فقال رسول الله صلى الله عليه وسلم: " ألا رجل يأتينا بخبر بني قريظة؟ " فانطلق الزبير، فجاء بخبرهم، ثم اشتد الأمر أيضا، فذكره ثلاث مرات، فقال رسول الله صلى الله عليه وسلم: " إن لكل نبي حواريا، وابن الزبير حواري ".

Matters intensified on the Day of the Trench, so Rasūlullāh ﷺ announced, "Which individual will bring us intelligence of the Banū Qurayẓah?" Zubayr departed and gathered intelligence. Thereafter, matters intensified further—altogether three times this happened [and every time Zubayr gathered intelligence]. Upon this Rasūlullāh ﷺ commented, "Every nabī has a disciple and Zubayr is my disciple."[647]

Al-Bukhārī narrates from Sayyidunā Jābir رضي الله عنه:

قال النبي صلى الله عليه وسلم: (من يأتيني بخبر القوم). يوم الأحزاب، قال الزبير: أنا، ثم قال: (من يأتيني بخبر القوم). قال الزبير: أنا، فقال النبي صلى الله عليه وسلم: (إن لكل نبي حواريا، وحواري الزبير).

On the Day of al-Aḥzāb, the Nabī ﷺ announced, "Who will bring me intelligence of the enemy?"

Zubayr said, "I will."

Rasūlullāh ﷺ announced for a second time, "Who will bring me intelligence of the enemy?"

"I will," Zubayr submitted.

[647] *Musnad Aḥmad*, musnad of Jābir ibn ʿAbd Allah, Ḥadīth: 14415. Shuʿayb comments, "His isnād is Ṣaḥīḥ on the standards of al-Bukhārī and Muslim."

Upon this the Nabī ﷺ declared, “Every nabī has a special disciple. And my special disciple is Zubayr.” [648]

It was in the course of this very battle that Rasūlullāh ﷺ said to him:

فداك أبي وأمي.

May my father and mother be sacrificed for you. [649]

He was present at Yarmūk from the operation of Damascus and he was one of the leaders of the detachments on that day. He also witnessed Jābiyah with Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه. [650]

In conclusion, Sayyidunā Zubayr رضي الله عنه never missed a single campaign. No event passed by him except that it left its marks on his body. As if they served as souvenirs for his sacrifice, bravery, and daring.

Al-Bukhārī narrates from ʿUrwah ibn al-Zubayr:

إن أصحاب النبي صلى الله عليه وسلم قالوا للزبير يوم اليرموك: ألا تشد فنشد معك، فحمل عليهم، فضربوه ضربتين على عاتقه، بينهما ضربة ضربها يوم بدر، قال عروة: فكنت أدخل أصابعي في تلك الضربات ألعب وأنا صغير.

The Companions of the Nabī ﷺ said to Zubayr on the Day of Yarmūk, “You attack and we will attack with you.” So he attacked the enemy who gave him two blows on his shoulder, between which was an injury he sustained in the Battle of Badr.

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[648] *Ṣaḥīḥ al-Bukhārī*, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846, only in the book on expeditions, Ḥadīth: 2997.
[649] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-ʿAwwām رضي الله عنه, Ḥadīth: 3515.
[650] *Tārīkh Dimashq*, vol. 18 pg. 332.

ʿUrwah comments, "I would put my fingers in these wounds while playing when I was young."[651]

Jaʿfar ibn Khālid says that an old man who came to them from Mosul said:

صحبت الزبير بن العوام في بعض أسفاره فأصابته جنابة بأرض قفر. فقال: استرني فسترته فحانت مني إليه التفاتة فرأيته مجذعا بالسيوف. قلت: والله لقد رأيت بك آثار ما رأيتها بأحد قط. قال: وقد رأيت ذلك؟ قلت نعم! قال: أما والله ما منها جراحة إلا مع رسول الله صلى الله عليه وسلم وفي سبيل الله.

I accompanied Zubayr ibn al-ʿAwwām in one of his travels. Once, he needed to take a bath from janābah in a forlorn land so he told me to veil him which I did. I happened to accidently glance at him and saw that his body was mutilated with swords. I exclaimed, "By Allah, I seen so many injuries on you, which I never saw on anyone."

"Did you really see that," he enquired. I replied in the affirmative.

He exclaimed, "By Allah, each of those wounds was sustained alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Path of Allah سُبْحَانَهُ وَتَعَالَى."[652]

Zubayr between Fear and Aspiration

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ had this deep aspiration not to fall into any form of sin even if it be forgetfully and unintentionally. Owing to this,

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[651] *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the merits of Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 3516; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 6389.

[652] *Ḥilyat al-Awliyā'*, vol. 1 pg. 90; *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 457, Ḥadīth: 408; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 275.

we find that his reports of aḥādīth are very little compared to the reports of other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

He has a total of 38 aḥādīth in *Musnad Baqī ibn Makhlad.* 2 of these aḥādīth are found both in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, while al-Bukhārī alone mentions another 7.[653]

The reason for this is what Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ himself mentioned; his fear that he unintentionally attributes something to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which the latter did not actually say, thus falling into the ambit of the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warning:

من كذب علي فليتبوأ مقعده من النار.

Whoever lies against me should prepare his abode in Hell.

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ believed that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not mention the word, "intentionally". Due to this, he narrated very few aḥādīth.

Ibn Saʿd narrates from Jāmiʿ ibn Shaddād who says that he heard ʿĀmir ibn ʿAbd Allāh ibn al-Zubayr who reports from his father:

قلت للزبير: ما لي لا أسمعك تحدث عن رسول الله، صلى الله عليه وسلم، كما يحدث فلان وفلان؟ قال: أما إنى لم أفارقه منذ أسلمت ولكنى سمعت رسول الله، صلى الله عليه وسلم، يقول: من كذب علي فليتبوأ مقعدا من النار. قال وهب بن جرير فما حديثه عن الزبير: والله ما قال متعمدا وأنتم تقولون متعمدا.

I asked Zubayr, "Why do I not find you narrating from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the way so and so narrates?"

[653] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 67.

He explained, "Harken! I never separated from Rasūlullāh ﷺ from the day I accepted Islam. However, I heard Rasūlullāh ﷺ warning, 'Whoever falsely attributes something to me should prepare an abode in Hell.'"

Wahb ibn Jarīr would comment after reporting this ḥadīth of Zubayr: "By Allah, he did not *say intentionally* and you say it." (654)

Zubayr ibn Bakkār reports from the chain of Hishām ibn ʿUrwah from his father from ʿAbd Allāh ibn al-Zubayr who said:

سألت الزبير عن قلة حديثه عن رسول اللهّ صلى الله عليه وآله وسلم، فقال: كان بيني وبينه من الرّحم والقرابة ما قد علمت، ولكني سمعته يقول: «من قال عليّ ما لم أقل فليتبوَّأ مقعده من النّار».

I enquired from Zubayr the reason for reporting very few aḥādīth from Rasūlullāh ﷺ to which he replied, "You know the family link and kinship between him and me. However, I heard him declare, 'Whoever attributes to me what I did not say should prepare an abode in Hell.'" (655)

Al-Ḥākim and Ibn Ḥibbān report through their respective chains from Hishām ibn ʿUrwah from his father who says:

قال عبد الله بن الزبير، لأبيه: يا أبت حدثني عن رسول الله صلى الله عليه وسلم حتى أحدث عنك، فإن كل أبناء الصحابة يحدث عن أبيه، فقال: يا بني، ما من أحد صحب رسول الله صلى

(654) *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 107; *Tārīkh Dimashq*, vol. 18 pg. 335.

(655) *Al-Iṣābah*, vol. 2 pg. 458. Al-Bukhārī reports from Salamah:

سمعت النبي صلى الله عليه وسلم يقوم: من يقل علي ما لم أقل فليتبوأ مقعده من النار.

I heard the Nabī ﷺ declare, "Whoever attributes to me what I did not say should prepared an abode in Hell." (*Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of one who fabricates against the Nabī ﷺ, Ḥadīth: 109.

الله عليه وسلم بصحبة، إلا وقد صحبته بمثلها أو أفضل منها، ولقد علمت بأن أمك أسماء ابنة أبي بكر كانت تحتي، وأن خالتك عائشة بنت أبي بكر، ولقد علمت أن أمي صفية بنت عبد المطلب، وأن أخوالي حمزة بن عبد المطلب، وأبو طالب، وعباس، وأن رسول الله صلى الله عليه وسلم ابن خالي، ولقد علمت أن عمتي خديجة بنت خويلد كانت تحته، وأن ابنتها فاطمة ابنة رسول الله صلى الله عليه وسلم، ولقد علمت أن خديجة أم أمها حبيبة بنت أسد بن عبد العزى، ولقد علمت أن أم رسول الله صلى الله عليه وسلم آمنة بنت وهب بن عبد مناف بن زهرة ولقد صحبته بأحسن صحبة والحمد لله، ولقد سمعته يقول: «من قال علي ما لم أقل فليتبوأ مقعده من النار».

ʿAbd Allāh ibn al-Zubayr said to his father, "O my beloved father, narrate to me from Rasūlullāh ﷺ so that I may relate from you. All the sons of the Ṣaḥābah narrate from their fathers."

Zubayr explained, "O my beloved son, no one sat in the company of Rasūlullāh ﷺ except that I sat in a like or better manner. And you know very well, O my son, that your mother Asmā' bint Abī Bakr was in my wedlock and you know that ʿĀ'ishah bint Abī Bakr is your aunt. You know that my mother is Ṣafiyyah bint ʿAbd al-Muṭṭalib and that my maternal uncles are Ḥamzah ibn ʿAbd al-Muṭṭalib, Abū Ṭālib, and ʿAbbās and that Rasūlullāh ﷺ is my maternal cousin. You also realise that my paternal aunt is Khadījah bint Khuwaylid, Rasūlullāh's ﷺ wife and that her daughter is Fāṭimah bint Rasūlillāh ﷺ. You understand that Rasūlullāh's ﷺ mother is Āminah bint Wahb ibn ʿAbd Manāf ibn Zuhrah and Ṣafiyyah's mother is Hālah bint Wahb ibn ʿAbd Manāf ibn Zuhrah (i.e. they are sisters). I benefitted from his company in the best way, and all praise belongs to Allah. I also heard him state, 'Whoever

falsely attributes something to me should prepare an abode in Hell.'" [656]

The First to Unsheathe his Sword in Islam

One of the magnificent merits and distinct specialities of Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ is that he was the first to unsheathe his sword in Islam to defend Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A group of scholars have affirmed this. [657]

Ibn Abī Shaybah, ʿAbd al-Razzāq, and al-Ṭabarānī relate, via their respective chains, the narration of Hishām ibn ʿUrwah from his father:

إنّ أول رجل سلّ سيفه في الله الزبير ،وذلك أنه نفخت نفخة من الشيطان: أخذ رسول الله صلى الله عليه وسلم، فخرج الزبير يشقّ الناس بسيفه، ورسول الله صلى الله عليه وسلم بأعلى مكة، قال: فلقي النبي، فقال النبي صلى الله عليه وسلم: «ما لك يا زبير؟» قال:أخبرت أنك أخذت. قال: فصلّى عليه، ودعا له، ولسيفه.

The first man to draw his sword in the way of Allah was Zubayr. The incident behind this is that shayṭān spread a rumour, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been captured." Immediately, Zubayr rushed, channelling through the people with his sword, while Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was at the uppermost section of Makkah. He got to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who asked, "What is the matter, O Zubayr?" "I was informed that you were captured," he

[656] *Al-Mustadrak*, book on virtues, chapter on the merits of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disciple, Ḥadīth: 5557; Ṣaḥīḥ Ibn Ḥibbān, discussion on Zubayr ibn al-ʿAwwām, Ḥadīth: 6982. Shuʿayb al-Arnā'ūṭ classifies the ḥadīth as ṣaḥīḥ.

[657] *Tārīkh Dimashq*, vol. 18 pg. 350; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 41; *Usd al-Ghābah*, vol. 2 pg. 197; *al- Iṣābah*, vol. 2 pg. 459; *Tahdhīb al-Kamāl*, vol. 9 pg. 319.

explained. Rasūlullāh ﷺ prayed for him and supplicated for him and for his sword.[658]

Al-Bayhaqī reports in his *Sunan* from ʿUrwah who relates:

أسلم الزبير وهو ابن ثمان سنين. قال عروة: ونفخت نفخة من الشيطان أن رسول الله صلى الله عليه وسلم أخذ بأعلى مكة، فخرج الزبير، وهو غلام ابن اثنتي عشرة سنة، ومعه السيف، فمن رآه ممن لا يعرفه قال: الغلام معه السيف، حتى أتى النبي صلى الله عليه وسلم، فقال له رسول الله صلى الله عليه وسلم: " ما لك يا زبير؟ " قال: أخبرت أنك أخذت، قال: " فكنت صانعا ماذا؟ " قال: كنت أضرب به من أخذك، قال: فدعا له رسول الله صلى الله عليه وسلم ولسيفه وكان أول سيف سل في سبيل الله.

Zubayr accepted Islam at the age of 8. Once, shayṭān spread the rumour that Rasūlullāh ﷺ was apprehended in the upper section of Makkah. Zubayr rushed instantly—only 12 years old at the time—with sword in hand. Those who saw him who did not recognise him said in amazement, "A youngster with a sword."

Finally, he arrived by Rasūlullāh ﷺ. "What is the problem, O Zubayr?" asked Rasūlullāh ﷺ.

"I was informed that you had been seized," he explained.

"So what were you planning to do," Rasūlullāh ﷺ enquired.

"I would have struck the one who seized you with this (sword)," he affirmed.

[658] *Muṣannaf Ibn Abī Shaybah*, vol. 4 pg. 226; *Muṣannaf ʿAbd al-Razzāq*, vol. 4 pg. 289 – 290; *Al-Muʿjam al-Kabīr*, vol. 1 pg. 119; *Majmaʿ al-Zawā'id*, vol. 9 pg. 150. Al-Haythamī comments, "His narrators are reliable."

Rasūlullāh ﷺ supplicated for him and for his sword. This is thus the first sword drawn in the path of Allah.[659]

Angels Descend with the Sign of Zubayr

One of the glorious merits of Sayyidunā Zubayr ibn al-ʿAwwām رضي الله عنه is that the angels on the Day of Badr descended, to assist the Muslims, with the sign of Zubayr رضي الله عنه, i.e. wearing clothes similar to his, as an honour from Allah سبحانه وتعالى upon him.

Ibn Saʿd reports in *al-Ṭabaqāt* with his chain from Mūsā ibn Muḥammad ibn Ibrāhīm from his father who said:

كان الزبير بن العوام يعلم بعصابة صفراء، وكان يحدث أن الملائكة نزلت يوم بدر على خيل بلق عليها عمائم صفر، فكان على الزبير يومئذ عصابة صفراء.

Zubayr ibn al-ʿAwwām was recognised with a yellow turban. He would recall that the angels descended on the Day of Badr upon black and white horses donning yellow turbans. On that day as well, Zubayr had on a yellow turban.[660]

ʿUrwah reports:

كانت على الزبير ريطة صفراء معتجرا بها يوم بدر، فقال النبي صلى الله عليه وسلم: إن الملائكة نزلت على سيماء الزبير.

[659] *Sunan al-Bayhaqī*, chapter on giving fay' upon the register, Ḥadīth: 12863; *al-Mustadrak*, chapter on the merits of Rasūlullāh's ﷺ disciple, Ḥadīth: 5551, from the chain of Ibn Lahīʿah from al- Aswad.
[660] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 103.

Zubayr had tied a fine yellow cloth around his head on the Day of Badr. The Nabī ﷺ remarked, "Certainly, the angels descended with the mark of Zubayr."[661]

Al-Ḥākim relates from ʿAbbād ibn ʿAbd Allāh ibn al-Zubayr who said:

كانت على الزبير بن العوام يوم بدر عمامة صفراء متعجرا بها فنزلت الملائكة عليهم عمائم صفراء.

Zubayr ibn al-ʿAwwām had tied a yellow turban on the Day of Badr and the angels descended donning yellow turbans.[662]

His Position by Rasūlullāh ﷺ

Sayyidunā Zubayr رضي الله عنه secured a high position by Rasūlullāh ﷺ, owing to his great jihād, fearless sacrifices, superb heroism, and his sincere love for his religion and Rasūlullāh ﷺ. Rasūlullāh ﷺ thus encouraged, through his words and deeds, that he be revered and placed on a high pedestal of honour which he is deserving of, due to his accomplishments for Islam and the Muslims. This is an aspect recognised and widely accepted by the Ṣaḥābah رضي الله عنهم. They affirmed that the Nabī ﷺ loved him and praised him. Tokens of this high rank ensue.

The Ḥawārī of Rasūlullāh ﷺ

Rasūlullāh ﷺ compensated Sayyidunā Zubayr رضي الله عنه on the Day of Aḥzāb, the day he presented himself in a dangerous situation

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[661] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 103; *Al-Muʿjam al-Kabīr*, vol. 1 pg. 120; *Majmaʿ al-Zawā'id*, vol. 6 pg. 84. Al-Haythamī comments, "Al-Ṭabarānī reported it. It is mursal, with a ṣaḥīḥ isnād." Al-Ṣaliḥī al- Shāmī labelled the sanad ṣaḥīḥ in *Subul al-Hudā wa al-Rashād*, vol. 4 pg. 43.

[662] *Al-Mustadrak*, book on virtues, chapter on the virtues of Rasūlullāh's ﷺ disciple, Ḥadīth: 5554.

and presented his soul to be sacrificed for the dīn. He decided to go, in these trying times, to bring intelligence of the Mushrikīn. It was on that occasion that Rasūlullāh ﷺ pronounced emphatically, without any ambiguity whatsoever, that Zubayr رضي الله عنه is his special disciple.

Al-Bukhārī reports on the authority of Sayyidunā Jābir رضي الله عنه:

قال النبي صلى الله عليه وسلم: «من يأتيني بخبر القوم؟» يوم الأحزاب، قال الزبير: أنا. ثم قال: «من يأتيني بخبر القوم؟». قال الزبير: أنا. فقال النبي صلى الله عليه وسلم: «إن لكل نبي حواريا، وحواري الزبير».

On the Day of al-Aḥzāb, the Nabī ﷺ announced, "Who will bring me intelligence of the enemy?"

Zubayr said, "I will."

Rasūlullāh ﷺ announced for a second time, "Who will bring me intelligence of the enemy?"

"I will," Zubayr submitted.

Upon this, the Nabī ﷺ declared, "Every nabī has a special disciple. And my special disciple is Zubayr." [663]

This is a superb privilege for Sayyidunā Zubayr رضي الله عنه; Rasūlullāh ﷺ affirming that he is one of his exclusive and unique Companions who followed and assisted him.

[663] *Ṣaḥīḥ al-Bukhārī*, book of jihād and expeditions, chapter on the virtue of the vanguard, Ḥadīth: 2846; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on some of the virtues of Ṭalḥah and Zubayr, Ḥadīth: 6396.

The Nabī ﷺ joins his parents for Zubayr

Sayyidunā Zubayr رضي الله عنه is one of the few Ṣaḥābah رضي الله عنهم for whom Rasūlullāh ﷺ said, "May my parents be sacrificed for you."

Al-Bukhārī reports from Hishām ibn ʿUrwah—from his father—from ʿAbd Allāh ibn al-Zubayr who recalls:

كنت يوم الأحزاب جعلت أنا وعمر بن أبي سلمة في النساء، فنظرت فإذا أنا بالزبير على فرسه يختلف إلى بني قريظة مرتين أو ثلاثا، فلما رجعت قلت: يا أبت، رأيتك تختلف، قال: أوهل رأيتني يا بني؟ قلت: نعم، قال: كان رسول الله صلى الله عليه وسلم قال: "من يأت بني قريظة فيأتيني بخبرهم؟ " فانطلقت، فلما رجعت جمع لي رسول الله صلى الله عليه وسلم أبويه فقال: فداك أبي وأمي.

In the Battle of Aḥzāb, ʿUmar ibn Abī Salamah and I were placed to guard the women. I watched carefully and suddenly spotted Zubayr on his horse making two or three rounds to the Banū Qurayẓah. When I returned, I said, "O my beloved father, I saw you going up and down."

"Did you see me, O my son," he asked in surprise. "Yes," I replied.

He explained, "Rasūlullāh ﷺ had announced, 'Who will go to the Banū Qurayẓah and bring me intelligence." So I went in compliance. When I returned, Rasūlullāh ﷺ said to me, "May my father and mother be sacrificed for you."[664]

[664] *Ṣaḥīḥ al-Bukhārī*, book on virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-ʿAwwām, Ḥadīth: 3515.

Rasūlullāh's ﷺ love for Zubayr

The Nabī ﷺ loved Sayyidunā Zubayr ibn al-ʿAwwām رضي الله عنه dearly and the Ṣaḥābah رضي الله عنهم testified to this love. One of the signs of Sayyidunā Zubayr's رضي الله عنه position by Rasūlullāh ﷺ and his love for him is the following.

Al-Bukhārī and Muslim document from ʿUrwah—that ʿAbd Allāh ibn al-Zubayr reported to him:

إن رجلا من الأنصار، خاصم الزبير عند النبي صلى الله عليه وسلم في شراج الحرة، التي يسقون بها النخل، فقال الأنصاري: سرح الماء يمر، فأبى عليه، فاختصما عند النبي صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم للزبير: (اسق يا زبير، ثم أرسل الماء إلى جارك). فغضب الأنصاري فقال: أن كان ابن عمتك؟ فتلون وجه رسول الله صلى الله عليه وسلم، ثم قال: (اسق يا زبير، ثم احبس الماء حتى يرجع إلى الجدر). فقال الزبير: والله إني لأحسب هذه الآية نزلت في ذلك: {فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم}.

A man from the Anṣār disputed with Zubayr by the Nabī ﷺ regarding the streams of Ḥarrah with which the date-palms were irrigated.

The Anṣārī said, "Let the water flow," but Zubayr refused.

So they took their dispute to the Nabī ﷺ.

Rasūlullāh ﷺ told Zubayr, "Irrigate (your land), O Zubayr. Then allow the water to pass to your neighbour."

Hearing this, the Anṣārī got upset and remarked, "Just because he is your cousin."

The face of Rasūlullāh ﷺ turned colour and he said, "Irrigate, O Zubayr, and keep the water until it fills up till the walls."

Zubayr remarks, "By Allah, I have strong conviction that this verse was revealed regarding this: *But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves.* [665], [666]

It appears in *al-Ṭabaqāt*:

إن رسول الله، صلى الله عليه وسلم، لما خط الدور بالمدينة جعل للزبير بقيعا واسعا، وعن أسماء ابنة أبى بكر أن النبي، صلى الله عليه وسلم، أقطع الزبير نخلا، وعن عروة عن أبيه أن النبي، صلى الله عليه وسلم، أقطع الزبير أرضا فيها نخل كانت من أموال بنى النضير، وأن أبا بكر أقطع الزبير الجرف، قال أنس بن عياض في حديثه: أرضا مواتا. وقال عبد الله بن نمير في حديثه: وأن عمر أقطع الزبير العقيق أجمع.

When Rasūlullāh ﷺ cut out plots in Madīnah, he apportioned a large plot for Zubayr.

Asmā' bint Abī Bakr said, "The Nabī ﷺ allocated for Zubayr date-palms."

ʿUrwah reports from his father that the Nabī ﷺ allotted to Zubayr a land which had date-palms from the wealth of the Banū al-Naḍīr and Abū Bakr assigned to him Jurf.

Anas ibn ʿIyāḍ adds in his report: A desolate land.

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[665] Sūrah al-Nisā': 65.

[666] *Ṣaḥīḥ al-Bukhārī*, book on irrigation, chapter on the dams of rivers, Ḥadīth: 2231; *Ṣaḥīḥ Muslim*, book on virtues, chapter on the compulsion to follow him ﷺ, Ḥadīth: 6258.

ʿAbd Allāh ibn Numayr adds: ʿUmar allotted for Zubayr the entire ʿAqīq.[667]

Al-Bukhārī reports via his sanad from Hishām ibn ʿUrwah—from his father who says—Marwān ibn al-Ḥakam informed me:

أصاب عثمان بن عفان رعاف شديد سنة الرعاف، حتى حبسه عن الحج، وأوصى، فدخل عليه رجل من قريش قال: استخلف، قال: وقالوه؟ قال: نعم، قال: ومن؟ فسكت، فدخل عليه رجل آخر – أحسبه الحارث – فقال: استخلف، فقال عثمان: وقالوا؟ فقال: نعم، قال: ومن هو؟ فسكت، قال: فلعلهم قالوا الزبير، قال: نعم، قال: أما والذي نفسي بيده، إنه لخيرهم ما علمت، وإن كان لأحبهم إلى رسول الله صلى الله عليه وسلم.

ʿUthmān ibn ʿAffān was afflicted with severe nose bleeding the year of al-Ruʿāf to the extent that it prevented him from going to Ḥajj and he bequeathed. A man from the Quraysh entered his presence and said, "Appoint a successor."

He asked, "Did they name him?" He replied in the affirmative.

"Who?" he asked but the man remained silent.

After a while, another man—I think it was Ḥārith—entered his presence and said, "Appoint a successor."

He asked, "Did they name him?" He replied in the affirmative.

"Who is he?" he enquired but the man remained silent.

ʿUthmān suggested, "Most probably they named Zubayr."

"Yes," he affirmed.

[667] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 103 – 104.

ʿUthmān remarked, "Verily, by the Being Who controls my life, he is the best of them as far as I know and he was the most beloved of them to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[668]

All these are examples illustrating the rank Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ enjoyed in the sight of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nonetheless, the greatest testimony upon Sayyidunā Zubayr's رَضِيَ اللَّهُ عَنْهُ sincerity and Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love for him and appreciation for his accomplishments is that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guaranteed him Jannah on the strength of revelation from the Almighty سُبْحَانَهُ وَتَعَالَى.

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ unequivocally announced that Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ is one of the dwellers of Jannah in the ḥadīth reported by Aḥmad:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. And Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah."[669]

It appears in *Siyar Aʿlām al-Nubalā'* that al-Shaʿbī stated:

أدركت خمس مئة أو أكثر من الصحابة يقولون: علي وعثمان وطلحة والزبير في الجنة.

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[668] *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the merits of Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 3512.

[669] *Musnad Aḥmad*, the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 1675. Shuʿayb al-Arnā'ūṭ comments, "Its isnād is strong on the standards of Muslim."

I met 500 or more Ṣaḥābah who affirmed: ʿAlī, ʿUthmān, Ṭalḥah, and Zubayr will be in Jannah.[670]

This is because they were the first forerunners to Islam regarding whom Allah سُبْحَانَهُ وَتَعَالَى announced *He is pleased with them and they are pleased with Him*. They were from the participants of Badr, those who attended Bayʿat al-Riḍwān, and those endowed with martyrdom. Therefore, we love them dearly and hate those who killed them.

Surrounding Conditions of the Battle of the Camel and Zubayr's assassination

Undoubtedly, the episode of Jamal was one of the catastrophes which the enemies of dīn and those Muslim who possess little knowledge, those misled by the enemies' speech and who follow in their tracks, use to criticise Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ and his brothers. However, when the dust settles, the innocence of Sayyidunā ʿAlī, Zubayr, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ becomes absolutely manifest.

When the rebels murdered Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, without consent and approval of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, they called to give bayʿah to Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ knowing fully well that he was the most superior of the remaining Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The rebels themselves entered the army of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ with the support and protection of their tribes. Matters were muddled. They feared that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ will reach a unanimous decision and the ummah will unite against them and subsequently take revenge from them for Sayyidunā ʿUthmān's رَضِيَ اللَّهُ عَنْهُ murder. Therefore, it was necessary that matters remain disordered so they remain safe. That is why, when Umm al-Mu'minīn ʿĀ'ishah, Sayyidunā Ṭalḥah, and Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُمْ travelled to Baṣrah to create unity among

[670] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 62.

the Muslims and they united with Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, the rebels jumped to initiate the fighting between the two factions which resulted in the ranks of both armies getting locked in battle without knowledge of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Thus, the disaster of Jamal took place, against the desire and knowledge of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ and his supporters. As a result of this battle, Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was martyred although he did not fight. Thereafter, Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was deceived while he was departing from the battlefield, displeased with what occurred and without him participating in the fight. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ on the other hand arranged for the return of Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا to Madīnah.

Al-Bayhaqī narrates from Abū Jarw al-Māzinī who says:

شهدت عليا والزبير حين توافقا، فقال له علي: يا زبير أنشدك الله أسمعت رسول الله صلى الله عليه وسلم يقول: "إنك تقاتلني وأنت ظالم لي" قال: نعم ولم أذكره إلا في موقفي هذا، ثم انصرف.

I was present when ʿAlī and Zubayr settled on an agreement. ʿAlī said, "O Zubayr, I implore you in the name of Allah, did you hear Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying that you will fight me while you are oppressing me?"

He replied, "Yes and I have not recalled it except right now."

He then immediately left. [671]

Abū Nuʿaym reports in *Ḥilyat al-Awliyā'* from ʿAbd al-Raḥmān ibn Abī Laylā who recalls:

[671] *Musnad Abī Yaʿlā*, vol. 2 pg. 29, Ḥadīth: 666; *al-Mustadrak*, Ḥadīth: 5576; *Dalā'il al-Nubuwwah*, Ḥadīth: 2719 from the same isnād. The muḥaqqiq of *Musnad Abī Yaʿlā* said, "Its isnād is extremely ḍaʿīf. Nonetheless, al-Ḥākim reported the ḥadīth from Abī Ḥarb (Ḥadīth: 5574) and classified it ṣaḥīḥ. Al- Dhahabī concurred.

انصرف الزبير يوم الجمل عن علي فلقيه ابنه عبد الله. فقال: جبنا جبنا. قال: يا بني قد علم الناس أني لست بجبان ولكن ذكرني علي شيئا سمعته من رسول الله صلى الله عليه وسلم فحلفت أن لا أقاتله، ثم قال: ترك الأمور التي أخشى عواقبها ... في الله أحسن في الدنيا وفي الدين، وقيل: إنه أنشد: ولقد علمت لو أنّ علمي نافعي ... أنّ الحياة من الممات قريب، فلم ينشب أن قتله ابن جرموز.

Zubayr turned away from ʿAlī on the Day of the Camel. His son, ʿAbd Allāh, met him and said, "We are cowards! We are cowards!"

Zubayr explained, "People know with certainty that I am not a deserter. However, ʿAlī reminded me of something I heard from Rasūlullāh ﷺ so I swore on oath that I will never fight him."

He then recited, "Issues have been abandoned, the outcomes of which I am afraid of. I do good for the pleasure of Allah in worldly matters and religious matters."

It is said that he recited, "And I know for sure that if my knowledge is beneficial to me, life is closer than death."

It was not long before Ibn Jurmūz killed him. [672]

Ibn Saʿd narrates in *al-Ṭabaqāt* from Hishām ibn ʿUrwah—from his father—from ʿAbd Allāh ibn al-Zubayr who relates:

لما وقف الزبير يوم الجمل دعاني فقمت إلى جنبه فقال: يا بني إنه لا يقتل اليوم إلا ظالم أو مظلوم وإني لا أراني إلا سأقتل اليوم مظلوما وإن من أكبر همي لديني. أفترى ديننا يبقى من

[672] *Ḥilyat al-Awliyā'*, vol. 1 pg. 91; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 60; the last couplet is reported by al- Ḥākim in *al-Mustadrak*, Ḥadīth: 5568.

مالنا شيئا؟ ثم قال: يا بني بع مالنا واقض ديني وأوص بالثلث فإن فضل من مالنا من بعد قضاء الدين شيء فثلثه لولدك.

When Zubayr took his position on the Day of the Camel, he called me. I stood at his side and he said to me, "O my beloved son, certainly only an oppressor or oppressed will be killed today. I divine that I will be killed today unjustly. The greatest of my worries is my debt. Do you think that our debt will leave any of our wealth?"

He then said, "O my beloved son, sell our properties and settle my debt and give a third as bequests. If any of our wealth remains after settlement of the debt, then a third of it is for your children." (673)

Ibn Saʿd recalls the incident of his murder:

خرج الزبير بن العوام يوم الجمل وهو يوم الخميس لعشر ليال خلون من جمادى الآخرة سنة ست وثلاثين بعد القتال على فرس له يقال له ذو الخمار منطلقا يريد الرجوع إلى المدينة، فلقيه رجل من بنى تميم يقال له النعر بن زمام المجاشعي بسفوان فقال له: يا حواري رسول الله إلي إلي فأنت في ذمتى لا يصل إليك أحد من الناس، فأقبل معه وأقبل رجل من بنى تميم آخر إلى الأحنف بن قيس فقال له فيما بينه وبينه: هذا الزبير في وادى السباع، فرفع الأحنف صوته وقال: ما أصنع وما تأمرونى إن كان الزبير لف بين غارين من المسلمين قتل أحدهما الآخر ثم هو يريد اللحاق بأهله، فسمعه عمير بن جرموز التميمى وفضالة بن حابس التميمى ونفيع أو نفيل بن حابس التميمى فركبوا أفراسهم في طلبه فلحقوه فحمل عليه عمير بن جرموز فطعنه طعنة خفيفة، فحمل عليه الزبير فلما ظن أن الزبير قاتله دعا: يا فضالة، يا نفيع، ثم قال:

(673) *Ṭabaqāt al-Kubrā*, vol. 3 pg. 108; *al-Mustadrak*, Ḥadīth: 5566.

الله الله يا زبير! فكف عنه ثم سار فحمل عليه القوم جميعا فقتلوه، رحمه الله، فطعنه عمير بن جرموز طعنة أثبتته فوقع، فاعتوروه وأخذوا سيفه وأخذ ابن جرموز رأسه فحمله حتى أتى به وبسيفه عليا فأخذه علي وقال: سيف والله طال ما جلا به عن وجه رسول الله، صلى الله عليه وسلم، الكرب ولكن الحين ومصارع السوء. ودفن الزبير، رحمه الله، بوادى السباع، وجلس علي يبكى عليه هو وأصحابه.

Zubayr ibn al-ʿAwwām left on the Day of the Camel, Thursday, 10th of Jumādā al-Ākhirah, 36 A.H, upon his horse Dhū al-Khimār, with the intention of returning to Madīnah. A man from the Banū Tamīm by the name al-Naʿr ibn Zamām al-Mujāshiʿī met him at Safwān. He said to him, "O disciple of Rasūlullāh ﷺ, come to me, come to me. You are in my protection. No person will get to you." So he came with him.

Another man from the Banū Tamīm went to Aḥnaf ibn Qays and said to him secretly, "Zubayr is here in the valley of Sibāʿ."

Aḥnaf raised his voice and said, "So what should I do and what do you instruct me to do if Zubayr folded two Muslim factions, one killing the other, while he intends to go home."

ʿUmayr ibn Jurmūz al-Tamīmī, Fuḍālah ibn Ḥābis al-Tamīmī, and Nufayʿ or Nufayl ibn Ḥābis al-Tamīmī heard him, so they mounted their horses and went in pursuit of him. As soon as they caught up with him, ʿUmayr ibn Jurmūz attacked him and stabbed him slightly. Zubayr counter attacked. When he realised that Zubayr was going to kill him, he called out to Fuḍālah and Nufayʿ for help. He then said, "Fear Allah, fear Allah! O Zubayr!" So Zubayr spared him and went away. The three of them ganged up and pounced upon him at once and killed him, may Allah shower his mercy upon him. ʿUmayr ibn Jurmūz stabbed him deeply which caused him to fall down. They tackled him

successively and took his sword. Ibn Jurmūz severed his head and brought it along with his sword to ʿAlī. ʿAlī held the sword and said, "A sword, by Allah, which frequently eliminated adversities from the face of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but now what a woeful demise." Zubayr was buried—may Allah have mercy on him—in the valley of Sibāʿ. ʿAlī sat, with his companions, and cried over him.[674]

Worthy of mention at this juncture is that Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ presented his soul for sacrifice throughout his life. How often he held his soul in his palm, seeking Allah's سُبْحَانَهُ وَتَعَالَى pleasure, eagerly awaiting death to come to him from any place and any person.

In this manner, Sayyidunā Zubayr's رَضِيَ اللَّهُ عَنْهُ soul went forth to its Creator after a life replete with accomplishments and offerings presented for his religion and the ummah, seeking nothing other than the countenance of Allah سُبْحَانَهُ وَتَعَالَى.

Aḥmad narrates from Zirr ibn Ḥubaysh:

استأذن ابن جرموز على علي فقال: من هذا؟ قالوا: ابن جرموز يستأذن. قال: ائذنوا له، ليدخل قاتل الزبير النار، إني سمعت رسول الله صلى الله عليه وسلم يقول: " إن لكل نبي حواريا، وإن حواري الزبير ".

Ibn Jurmūz sought permission to enter ʿAlī's رَضِيَ اللَّهُ عَنْهُ presence. ʿAlī asked, "Who is it."

"Ibn Jurmūz seeks permission to enter," they said.

ʿAlī stated, "Grant him permission, so that the killer of Zubayr may enter Hell. Certainly, I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[674] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 111 – 112; *al-Iṣābah*, vol. 2 pg. 461.

declaring, 'Every nabī has a disciple and my disciple is Zubayr."[675]

He killed him on the Day of Jamal in Jumādā al-Ūlā 36 A.H. He was buried in the valley of Sibāʿ in the section of Baṣrah.[676]

Tārīkh Dimashq states that the Battle of Jamal occurred on Thursday, 10th of Jumādā al-Ākhirah 36 A.H. Abū ʿAbd Allāh Zubayr ibn al-ʿAwwām ibn Khuwaylid رَضِیَ اللّٰہُ عَنْہُ was killed in the valley of Sibāʿ approximately 40 km from Baṣrah by Ibn Jurmūz.[677]

Sayyidunā Zubayr رَضِیَ اللّٰہُ عَنْہُ divined before his demise that he will be killed, so he bequeathed to his son to settle his debt.

Al-Bukhārī narrates that when Sayyidunā Zubayr رَضِیَ اللّٰہُ عَنْہُ was killed, he left not a single silver or gold coin behind. He only left behind two properties in Ghābah, one house in Madīnah, one house in Baṣrah, a house in Kūfah, and a house in Egypt. His sons shouldered the responsibility to settle his debts so they sold these properties and lands and paid off all his debts. After Ibn al-Zubayr completed paying off his debt, the sons of Zubayr told him to divide the inheritance between them. He said, "No, by Allah, until I announce for four years during the pilgrimage that whoever has an unsettled debt upon Zubayr should come to us and we will settle it." Thus every year, he would announce during the Ḥajj season. After four years passed, he distributed the inheritance between them. Zubayr had four wives. After a third of the estate was disposed of, each wife received 1100000. Thus, his entire estate amounted to 50200000.[678]

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[675] *Musnad Aḥmad*, musnad ʿAlī ibn Abī Ṭālib, Ḥadīth: 680. Shuʿayb al-Arnā'ūṭ says, "Its isnād is ḥasan." *Al-Mustadrak*, Ḥadīth: 5579. Al-Ḥākim declared it ṣaḥīḥ and al-Dhahabī concurred.

[676] *Tahdhīb al-Kamāl*, vol. 9 pg. 329.

[677] *Tārīkh Dimashq*, vol. 18 pg. 436.

[678] *Ṣaḥīḥ al-Bukhārī*, book on khums, chapter on the blessings of a warrior's wealth, Ḥadīth: 2961.

Al-Dhahabī mentions the same narration in al-Siyar with the addition:

وبلغ حصة عاتكة بنت زيد بن عمرو بن نفيل زوجة الزبير من ميراثه ثمانين ألف درهم.

The share of his inheritance for ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl, Zubayr's wife, reached 80 000 silver coins.[679]

Subtle Point

Sayyidah ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl رَضِيَ اللَّهُ عَنْهَا was in the wedlock of Sayyidunā Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ. The people of Madīnah would fondly say:

من أراد الشهادة فليتزوج عاتكة بنت زيد، كانت عند عبدالله ابن أبي بكر فقتل عنها، ثم كانت عند عمر بن الخطاب فقتل عنها، ثم كانت عند الزبير فقتل عنها.

Whoever desires martyrdom should marry ʿĀtikah bint Zayd. She was first married to ʿAbd Allāh ibn Abī Bakr and he was martyred. Thereafter, she married ʿUmar ibn al-Khaṭṭāb and he was martyred. Thereafter, she married Zubayr and he was martyred.[680]

When news of Sayyidunā Zubayr's رَضِيَ اللَّهُ عَنْهُ martyrdom reached her, Sayyidah ʿĀtikah رَضِيَ اللَّهُ عَنْهَا recited the following eulogy:

غدر ابن جرموز بفارس بهمة — يوم اللقاء وكان غير معرد

يا عمرو لو نبهته لوجدته — لا طائشا رعش الجنان ولا اليد

ثكلتك أمك هل ظفرت بمثله — فيمن مضى فيما تروح وتغتدى

كم غمرة قد خاضها لم يثنه — عنها طرادك يابن فقع القرد

لله درك إن قتلت لمسلماً — وجبت عليك عقوبة المتعمد

[679] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 66 – 67.
[680] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 112; *Usd al-Ghābah*, vol. 2 pg. 199.

On the Day of Battle, Ibn Jurmūz treacherously killed a mighty warrior who was not fleeing.

O ʿAmr! Had you given him fair warning, you would have found him neither capricious nor unsteady of hand.

May your mother be bereaved of you, if ever you find the like of him in all the days gone by.

How many battles did he rush into, undeterred in the least by your assaults, O son of a putrid toadstool.

By your Lord Allah, the man you killed was a Muslim, so upon you will be the punishment of intentional murder.[681]

Ibn Jurmūz and Zubayr's Sons

Ibn ʿAsākir reports that Ibn Jurmūz came to Muṣʿab ibn al-Zubayr and said, "Take revenge from me for Zubayr." Muṣʿab wrote to Sayyidunā ʿAbd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا concerning this who wrote back:

أن أقتل ابن جرموز بالزبير خل عنه ولا بشسع نعله.

I should kill Ibn Jurmūz in lieu of Zubayr? Leave him, he is not even equal to his shoelace.

ʿAbd Allāh ibn Muṣʿab reports—from Farwah ibn Khālid:

كتب مصعب إلى عبد الله: إني قد أخذت قاتل الزبير. فكتب إليه عبد الله: لا تخفف عنه، دعه يلق الله بدم الزبير. فتركه، فأسف، فخرج إلى الصياقلة، فنظر إلى سيف، فأعجبه، فاشتراه، ثم حكم في عرض الناس فقتل.

[681] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 112; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 67.

Muṣʿab wrote to ʿAbd Allāh ibn al-Zubayr, "I have apprehended the killer of Zubayr ibn al-ʿAwwām."

ʿAbd Allāh replied, "Do not ease matters upon him. Leave him, so that he meets Allah with Zubayr's blood." In compliance, he spared him.

Ibn Jurmūz regretted so he went to the swordsmiths, where a sword caught his attention, so he purchased it. Thereafter, judgement was passed against him in the presence of people and he was subsequently killed.

Another narration says that after Muṣʿab spared him, life became constrained for Ibn Jurmūz for he was terrified and would see nightmares. So he instructed a person to throw him from the top of one of the palaces.[682]

This is how Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ met his Rabb, pleased with Allah سُبْحَانَهُ وَتَعَالَى and vice versa. Congratulations to him for Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirming his place in Jannah. Congratulations to the ummah who has the likes of Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ and others among them. A nation that has the likes of these men is capable of accomplishing great feats. Such a nation is deserving to be at the forefront of the caravan of humankind, not at the back where the weak and the tails of men are.

[682] *Tārīkh Dimashq*, vol. 18 pg. 437 – 438.

ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ

The Trustworthy Businessman, the Benevolent, the Munificent

The truthful businessman will be in the Gardens of Bliss along with the Ambiyā', the *Ṣiddīqīn* (truthful), the martyrs, and the pious. What if this salient quality is coupled with sincerity in dīn, sacrifice, and spending lavishly in Allah's سُبْحَانَهُ وَتَعَالَى path?

Our discussion revolves around one such truthful entrepreneur, a man blessed with affluence; affluence he utilised in the service of the religion and the ummah. He is none other than Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ.

Name and Lineage

He is ʿAbd al-Raḥmān ibn ʿAwf ibn ʿAbd ʿAwf ibn ʿAbd al-Ḥārith ibn Zuhrah ibn Kilāb. His name during the days of ignorance was ʿAbd ʿAmr (lit. slave of ʿAmr) which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed to ʿAbd al-Raḥmān when he accepted Islam.[683]

It is reported that he said:

كان اسمي عبد عمرو فلما أسلمت سماني رسول الله صلى الله عليه وسلم عبد الرحمن.

[683] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Ṭabaqāt Khalīfah*, pg. 45.

My name was ʿAbd ʿAmr. As soon as I embraced Islam, Rasūlullāh ﷺ named me ʿAbd al-Raḥmān.[684]

Another report says that his name in Jāhiliyyah was ʿAbd al-Kaʿbah which Rasūlullāh ﷺ changed to ʿAbd al-Raḥmān.[685]

His mother is Ṣafiyyah bint ʿAbd Manāf ibn Zuhrah ibn Kilāb. It is said that her mother was al-Shifā' bint ʿAwf ibn ʿAbd al-Ḥārith ibn Zuhrah.[686]

This makes it clear that the lineage of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه meets with the lineage of Rasūlullāh ﷺ from both his father's and mother's side, at his forefather Zuhrah.

Birth

Ibn Saʿd reports in *al-Ṭabaqāt* that he was born 10 years after the year of the elephants.[687]

Agnomen

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه was known with the agnomen Abū Muḥammad.[688]

Description

It is reported from Sahlah bint ʿĀṣim:

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[684] *Al-Mustadrak*, Ḥadīth: 7731. Al-Ḥakīm authenticated it and al-Dhahabī concurred.
[685] *Al-Muʿjam al-Kabīr*, Ḥadīth: 253; *al-Mustadrak*, Ḥadīth: 5335, al-Dhahabī classified it ṣaḥīḥ; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 69, *Usd al-Ghābah*, vol. 3 pg. 313.
[686] *Ṭabaqāt Khalīfah*, pg. 45; *Usd al-Ghābah*, vol. 3 pg. 313.
[687] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *al-Iṣābah*, vol. 4 pg. 290.
[688] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 68; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124.

كان عبد الرحمن بن عوف أبيض أعين، أهدب الأشفار، أقنى، طويل النابين الأعليين، ربما أدمى شفته، له جمة، ضخم الكتفين.

ʿAbd al-Raḥmān ibn ʿAwf was fair in complexion, large-eyed, with large eyelashes[689], a prominent nose[690], long upper canine teeth—many times his canines will cut his lip—with long hair reaching below his ear lobes[691], with a long neck[692], and large shoulders.

Ziyād al-Bakkā'ī reports from Ibn Isḥāq:

كان ساقط الثنيتين، أهتم أعسر أعرج، كان أصيب يوم أحد فهتم، وجرح عشرين جراحة، أصابه بعضها في رجله فعرج.

His front two incisors had fallen off, he was left-handed, and lame. He was injured on the Day of Uḥud and lost his front teeth and also sustained 20 wounds, some in his leg, which made it lame.

Yaʿqūb ibn ʿUtbah says:

كان عبد الرحمن رجلا طوالا حسن الوجه رقيق البشرة فيه جنأ أبيض مشربا حمرة، لا يغير شيبه.

[689] *Ahdab al-ashfār*: plenty hair on the eye lids of both eyes. (*Al-Qāmūs al-Muḥīṭ*, vol. 1 pg. 183.)
[690] *Al-Qadā*: A quality of the nose, i.e. long, with a soft tip, and elevation in the middle. (*Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 4 pg. 192.)
[691] *Al-Jummah*: Hair (Ismāʿīl ibn ʿAbbās al-Ṭāliqānī: *al-Muḥīṭ fī al-Lughah*, vol. 6 pg. 419.)
[692] *Aʿnaq*: Lock neck. (*Muʿjam Maqāyīs al-Lughah*, vol. 4 pg. 128.)

ʿAbd al-Raḥmān was a tall man, with a handsome face, and delicate skin. He had a slight hunch[693]. He was fair in complexion with a mixture of redness. He would not dye his white hair.[694]

Glance at his Household (Wives and Children)

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ had many wives [at different times] and was blessed with a number of children. The number of his children reach close to 28, 20 sons and 8 daughters. In the forthcoming lines, we will discuss them briefly.

1. Umm Kulthūm bint ʿUtbah ibn Rabīʿah

Children from her:

I. Sālim al-Akbar: He passed away before Islam.

2. The daughter of Shaybah ibn Rabīʿah ibn ʿAbd Shams

Children from her:

I. Umm al-Qāsim: she was born in Jāhiliyyah.

3. Umm Kulthūm bint ʿUqbah ibn Muʿayṭ

Children from her:

I. Muḥammad: After whom he was given his agnomen.
II. Ibrahim
III. Ḥumayd
IV. Ismāʿīl
V. Ḥumaydah
VI. Amat al-Raḥmān

4. Sahlah bint ʿĀṣim ibn ʿAdī

Children from her:

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[693] *Al-Jana'*: Hunch in the back or neck. (*Al-Nihāyah*, vol. 1 pg. 818.)
[694] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 84 – 85.

I. Maʿn
II. ʿUmar
III. Zayd
IV. Amat al-Raḥmān al-Ṣughrā

5. Baḥriyyah bint Hāni' ibn Qabīṣah

Children from her:

I. ʿUrwah al-Akbar: He was martyred in the Battles in Africa.

6. Sahlah bint Suhayl ibn ʿAmr ibn ʿAbd Shams

Children from her:

I. Sālim al-Aṣghar: He was killed on the Day of the Conquest of Africa.

7. Umm Ḥakīm bint Qāriḍ ibn Khālid ibn ʿUbayd

Children from her:

I. Abū Bakr

8. The daughter of Abū al-Ḥays ibn Rāfiʿ ibn Imra' al-Qays

Children from her:

I. ʿAbd Allah ibn ʿAbd al-Raḥmān: He was killed in Africa the day it was conquered.

9. Tumāḍir bint al-Iṣbaʿ ibn ʿAmr ibn Thaʿlabah ibn Ḥiṣn ibn Ḍamḍam.

She is the first woman from Kalb to be married to a Qurayshī man.

Children from her:

I. Abū Salamah: he is ʿAbd Allah al-Aṣghar.

10. Asmā' bint Salāmah ibn Makhrabah

Children from her:

I. ʿAbd al-Raḥmān ibn ʿAbd al-Raḥmān

11. Umm Ḥurayth

From the captives of Bahrā'.

Children from her:

I. Muṣʿab
II. Āminah
III. Maryam

12. Majd bint Yazīd ibn Salāmah Dhī Fā'ish al-Ḥumayriyyah

Children from her:

I. Suhayl: He is Abū al-Abyaḍ

13. Umm Walad: Ghazāl bint Kisrā

An Umm Walad from the captives of Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ from the Battle of Madā'in.

Children from her:

I. ʿUthmān

14. Umm walad: Zaynab bint al-Ṣabāḥ ibn Thaʿlabah

Also from the captives of Bahrā'.

Children from her:

I. Umm Yaḥyā bint ʿAbd al-Raḥmān

15. Bādiyah bint Ghaylān ibn Salamah ibn Mutʿab al-Thaqafī

Children from her:

I. Juwayriyyah bint ʿAbd al-Raḥmān

Children from other Umm Walads:

I. ʿUrwah: Passed away in infancy.

II. Yaḥya: Passed away in infancy.
III. Bilāl: Passed away in infancy.[695]

Islam and Hijrah

Sayyidunā ʿAbd al-Raḥmān recognised Islam at an early stage and entered the faith prior to Rasūlullāh ﷺ entering Dār al-Arqam ibn Abī al-Arqam and preaching there. He is one of the five who accepted Islam at the hands of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه after his invitation. He is also one of the first eight attesters to the faith.[696]

After he accepted Islam, he bore his share of persecution and harassment of the Mushrikīn. He was among those who immigrated to Abyssinia, on both occasions. Thereafter, he emigrated to Madīnah al-Munawwarah, seeking the pleasure of Allah سبحانه وتعالى and with the intention to assist His religion, leaving behind in Makkah an abundance of wealth and plenty property.[697]

Al-Bukhārī narrates on the authority of Sayyidunā Anas رضي الله عنه:

> قدم عبد الرحمن بن عوف المدينة، فآخى النبي صلى الله عليه وسلم بينه وبين سعد بن الربيع الأنصاري، فعرض عليه أن يناصفه أهله وماله، فقال عبد الرحمن: بارك الله لك في أهلك ومالك، دلني على السوق، فربح شيئا من أقط وسمن، فرآه النبي صلى الله عليه وسلم بعد أيام وعليه وضر من صفرة، فقال النبي صلى الله عليه وسلم: (مهيم يا عبد الرحمن). قال: يا رسول الله، تزوجت امرأة من الأنصار، قال: (فما سقت فيها). فقال: وزن نواة من ذهب، فقال النبي صلى الله عليه وسلم: (أولم ولو بشاة).

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[695] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 127 – 128.
[696] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Tārīkh Dimashq*, vol. 35 pg. 235; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 68.
[697] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 125; *Usd al-Ghābah*, vol. 3 pg. 314.

ʿAbd al-Raḥmān ibn ʿAwf arrived in Madīnah. The Nabī ﷺ contracted brotherhood between him and Saʿd ibn al-Rabīʿ al-Anṣārī. Saʿd offered to share half of his family and wealth with him but ʿAbd al-Raḥmān politely declined saying, "May Allah bless you in your family and wealth. Just show me the marketplace." He gained some cheese and butter as profit. After a few days, the Nabī ﷺ spotted him with some yellow[698] dye. The Nabī ﷺ asked, "What is the good news, O ʿAbd al-Raḥmān?"

He explained, "O Messenger of Allah, I got married to a woman from the Anṣār."

Rasūlullāh ﷺ enquired, "What did you give as dowry to her?"

"Gold equivalent to a date pit," he explained.

Rasūlullāh ﷺ advised, "Make walīmah, even if it be with a sheep."[699]

From this we can realise the extent of distress Sayyidunā ʿAbd al-Raḥmān رضي الله عنه faced and the amount of perseverance he displayed in the face of difficulties and hardships. The man, merely by entering the faith, receives his full share of harassment and annoyance. Add to this that he left his wealth and property and immigrated to Abyssinia, then returned and subsequently immigrated back a second time, and thereafter went to Madīnah on a third time, with empty hands; without any wealth or belongings. All of this sacrifice in the path of

[698] Al-waḍar: coloured with dye or colourful perfume. (*ʿUmdat al-Qārī*, vol. 11 pg. 164.)

[699] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on how Rasūlullāh ﷺ contracted brotherhood between his Companions, Ḥadīth: 3722; *Ṣaḥīḥ Muslim*, book on nikāḥ, chapter on dowry and the permissibility of it being teaching of Qur'ān, Ḥadīth: 1427.

Allah سُبْحَانَهُوَتَعَالَىٰ. It was not long before Allah سُبْحَانَهُوَتَعَالَىٰ honoured him with plenty of wealth, which he did not hoard but rather spent in the path of Allah سُبْحَانَهُوَتَعَالَىٰ.

His Fear of Allah, the Mighty and Majestic

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَٱللَّهُعَنْهُ had deep fear for Allah سُبْحَانَهُوَتَعَالَىٰ, and envisaged Him in all aspects of his life, always anticipating His mercy and compassion.

Al-Bukhārī narrates from Ibrāhīm ibn Saʿd—from Saʿd—from his father who says:

> أتي عبد الرحمن بن عوف رضي الله عنه يوما بطعامه، فقال: قتل مصعب بن عمير، وكان خيرا
>
> مني، فلم يوجد له ما يكفن فيه إلا بردة، وقتل حمزة، أو رجل آخر، خير مني، فلم يوجد له ما
>
> يكفن فيه إلا بردة، لقد خشيت أن يكون قد عجلت لنا طيباتنا في حياتنا الدنيا، ثم جعل يبكي.

> Food was brought to ʿAbd al-Raḥmān ibn ʿAwf one day. He commented, "Muṣʿab ibn ʿUmayr was killed and he was superior to me. Sufficient cloth to shroud him was not found, except one shawl. Ḥamzah—or another man—was killed who was better than me and sufficient cloth to shroud him was not available, except a shawl. I fear that our good deeds have been hastened for us in our worldly life." After saying this, he began to weep.[700]

Fragrant Shower of the Virtues of Ibn ʿAwf

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَٱللَّهُعَنْهُ is one of the first forerunners to the faith. He is among the first eight that entered Islam, and one of the five that brought īmān at the hands of al-Ṣiddīq رَضِيَٱللَّهُعَنْهُ. He immigrated twice to Abyssinia and then to Madīnah. He

[700] *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on shroud from all the wealth, Ḥadīth: 1215.

witnessed Badr and all the major campaigns alongside Rasūlullāh ﷺ. He is one of the Ten Promised Jannah and one of the six men of the committee regarding whom Sayyidunā ʿUmar رضي الله عنه confirmed that Rasūlullāh ﷺ passed away while being pleased with them. He is also one of the affluent Muslims who utilised all their wealth for the path of Allah سبحانه وتعالى.

When we attempt to discuss the key to his personality, then something of utmost significance will appear before us. Sayyidunā ʿAbd al-Raḥmān رضي الله عنه was one of the phenomenal economical structures in Islam; one who spent his wealth generously, to the extent that we can safely say that the wealth of Sayyidunā ʿAbd al-Raḥmān رضي الله عنه was for Islam. In other words, the share of Islam from his wealth was far more that his own share.

Islam at the beginning rested on the shoulders of the Nabī ﷺ and his Ṣaḥābah رضي الله عنهم. The services of the Ṣaḥābah رضي الله عنهم in support of dīn differed. Each one played his part according to his capability and strength. Some were gallant leaders who served the religion in terms of bravery and heroism in leadership. Others were courageous warriors whose daring was nothing less than leadership. Yet others played great economical roles by spending their wealth for Islam, the likes of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه.

On one hand, he participates in Jihād alongside Rasūlullāh ﷺ and the Ṣaḥābah رضي الله عنه with great sacrifice, and at the same time he was an outstanding individual in the financial field. This is one of the most significant keys to his personality. An angle that is noteworthy due to him mobilising armies, feeding the poor and needy, and fulfilling the needs of those in privation. This is a fact which Sayyidunā ʿAbd al-Raḥmān رضي الله عنه himself attests to as reported by Aḥmad in his *al-Musnad*:

لقد رأيتني ولو رفعت حجرا رجوت أن أصيب تحته ذهبا أو فضة.

I definitely remember my past, if I had to lift a stone, I hoped to find underneath it gold or silver.[701]

In the forthcoming lines, a presentation of the virtues and merits of the prominent Ṣaḥābī Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ will come to view. We will see that the Jannah guaranteed to him by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the result of his perpetual sincerity and continuous sacrifice with his being and wealth.

Jannah is the Most Expensive desired Commodity

We mentioned previously—and nothing prevents us from repeating what was mentioned in meaning, if not verbatim—that the greatest and most sublime virtue possible for any being to obtain is the guarantee of Jannah. This is because Jannah is the most expensive abode desired and yearned for by a Muslim. So receiving the glad tidings of entering it is only a token of a bondsman's sincerity to Allah سُبْحَانَهُ وَتَعَالَى and the Master's pleasure with him and love for him.

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in

[701] *Musnad Aḥmad*, Ḥadīth: 13890. Shuʿayb comments, "Its isnād is ṣaḥīḥ, according to the standard of Muslim."

Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah." (702)

Al-Tirmidhī reports from the same sanad, via Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ:

إن رسول الله صلى الله عليه وسلم قال: "عشرة في الجنة: أبو بكر في الجنة، وعمر، وعلي، وعثمان، والزبير، وطلحة، وعبد الرحمن، وأبو عبيدة، وسعد بن أبي وقاص". قال: فعد هؤلاء التسعة وسكت عن العاشر، فقال القوم: ننشدك الله يا أبا الأعور: من العاشر؟ قال: نشدتموني بالله، أبو الأعور في الجنة.

قال أبو عيسى الترمذي: أبو الأعور: هو سعيد بن زيد بن عمرو بن نفيل.

Indeed, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared: "Ten individuals are in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah as well as ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abū ʿUbaydah, and Saʿd ibn Abī Waqqāṣ."

He enumerated these nine and did not list the tenth. The people thus asked, "We implore you by Allah, O Abū al-Aʿwar, who is the tenth?"

He submitted, "You have implored me by Allah. Abū al-Aʿwar is in Jannah."

Abū ʿĪsā says, "Abū al-Aʿwar is Saʿīd ibn Zayd ibn ʿAmr ibn Nawfal." (703)

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(702) *Musnad Aḥmad*, Ḥadīth: 1675—Shuʿayb al-Arnā'ūṭ comments, "Its isnād is strong on the standards of Muslim." *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747, al-Albānī classified it ṣaḥīḥ; al-Nasa'ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ Ibn Ḥibbān*, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

(703) *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748. Al-Albānī classified it ṣaḥīḥ.

It is also authentically transmitted that Rasūlullāh ﷺ praised the one who cares for his wives and sympathises with them after his demise. This is exactly what Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه did. He bequeathed that an orchard be sold for a handsome amount of money which ought to be given to Rasūlullāh's ﷺ spouses.

Aḥmad, al-Ṭabarānī, and al-Ḥākim report on the authority of Umm Salamah رضي الله عنها:

قال رسول الله صلى الله عليه وسلم لأزواجه: إن الذي يحنو عليكن بعدي لهو الصادق البار ".

اللهم اسق عبد الرحمن بن عوف من سلسبيل الجنة.

Rasūlullāh ﷺ told his wives, "The one who displays compassion towards you after my passing is definitely the truthful and devout.

[She would then pray:] O Allah, give Ibn ʿAwf drink from al-Salsabīl (a river in Jannah)." [704]

Ibn Mājah reports from Sayyidunā Saʿīd ibn Zayd رضي الله عنه:

أشهد على رسول الله صلى الله عليه وسلم أني سمعته يقول: "اثبت حراء! فما عليك إلا نبي أو

صديق أو شهيد". وعدهم رسول الله صلى الله عليه وسلم: أبو بكر، وعمر، وعثمان، وعلي،

وطلحة، والزبير، وسعد، وابن عوف، وسعيد بن زيد.

I bear testimony upon Rasūlullāh ﷺ that I heard him stating, "Remain firm, O Ḥirā', for only a nabī, ṣiddīq, or martyr is upon you. Rasūlullāh ﷺ listed them: Abū Bakr, ʿUmar,

[704] *Musnad Aḥmad*, Ḥadīth: 26601; *Al-Muʿjam al-Kabīr*, Ḥadīth: 19588; *al-Mustadrak*, Ḥadīth: 5357. Al- Haythamī comments in *Majmaʿ al-Zawā'id*, "Aḥmad and al-Ṭabarānī narrated it and their narrators are reliable." Shuʿayb classified it ḥasan in his footnotes on al-Musnad.

ʿUthmān, ʿAlī, Ṭalḥah, Zubayr, Saʿd, Ibn ʿAwf, and Saʿīd ibn Zayd."[705]

Rasūlullāh ﷺ performs ṣalāh behind him in the Tabūk Campaign

One of the privileges of the prominent Ṣaḥābī, Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه is that Rasūlullāh ﷺ performed ṣalāh behind him in the Tabūk campaign. This is an implicit testimony from Rasūlullāh ﷺ of his righteousness because Rasūlullāh ﷺ will not follow a transgressor, and it is not befitting for him to do so.

Muslim reports via his sanad from Sayyidunā Mughīrah ibn Shuʿbah رضي الله عنه who participated alongside Rasūlullāh ﷺ in the battle of Tabūk. Mughīrah رضي الله عنه recalls:

فتبرز رسول الله صلى الله عليه وسلم قبل الغائط، فحملت معه إداوة قبل صلاة الفجر. فلما رجع رسول الله صلى الله عليه وسلم إلي أخذت أهريق على يديه من الإداوة، وغسل يديه ثلاث مرات، ثم غسل وجهه. ثم ذهب يخرج جبته عن ذراعيه فضاق كما جبته، فأدخل يديه في الجبة حتى أخرج ذراعيه من أسفل الجبة وغسل ذراعيه إلى المرفقين، ثم توضأ على خفيه، ثم أقبل. قال المغيرة: فأقبلت معه حتى نجد الناس قد قدموا عبد الرحمن بن عوف فصلى لهم، فأدرك رسول الله صلى الله عليه وسلم إحدى الركعتين فصلى مع الناس الركعة الآخرة. فلما سلم عبد الرحمن بن عوف قام رسول الله صلى الله عليه وسلم يتم صلاته فأفزع ذلك المسلمين فأكثروا

[705] *Sunan Ibn Mājah*, book on the merits of the ten, Ḥadīth: 134. Classified ṣaḥīḥ by al-Albānī.

التسبيح، فلما قضى النبي صلى الله عليه وسلم صلاته أقبل عليهم ثم قال: أحسنتم. أو قال: قد أصبتم. يغبطهم أن صلوا الصلاة لوقتها .».

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ went to relieve himself in the field before Ṣalāt al-Fajr, so I took along a utensil (filled with water) for him. When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ returned to me, I began pouring water from the utensil on his hands. He washed his hands thrice and thereafter washed his face. Then, he tried to uncover his forearms from the jubbah, but the sleeves of the jubbah were too tight, so he pulled out his hands and exposed his arms from beneath the jubbah and then washed his arms up to the elbows. He then washed over his khuffs. Then he came back.

Mughīrah continues: I came back with him only to find that the people had put ʿAbd al-Raḥmān ibn ʿAwf ahead, who was leading them in ṣalāh. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ made one of the two rakʿāt, so he prayed the second rakʿāt with the people. After ʿAbd al-Raḥmān ibn ʿAwf made salām, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ stood up to complete his ṣalāh. This alarmed the Muslims, who began reciting tasbīḥ in great abundance. After the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ completed his ṣalāh, he turned to them and said, "You have done well—or he said: you have acted correctly." He applauded them for performing ṣalāh on time.[706]

Abū Yaʿlā reports from ʿAbd al-Raḥmān ibn ʿAwf رَضِيَٱللَّهُعَنۡهُ in his *al-Musnad*:

[706] *Ṣaḥīḥ Muslim*, book on ṣalāh, chapter on the congregation appointing something to lead them in ṣalāh when the Imām is delayed, Ḥadīth: 979.

أن رسول الله صلى الله عليه وسلم لما انتهى إلى عبد الرحمن، بن عوف وهو يصلى بالناس أراد عبد الرحمن أن يتأخر، فأومأ إليه النبي صلى الله عليه وسلم: أن مكانك، فصلى، وصلى رسول الله بصلاة عبد الرحمن.

When Rasūlullāh ﷺ reached ʿAbd al-Raḥmān ibn ʿAwf, who was leading the people in ṣalāh, the latter intended to move back. The Nabī ﷺ gestured to him to remain in his place. Thus, he led the ṣalāh, and Rasūlullāh ﷺ followed the ṣalāh of ʿAbd al-Raḥmān.[707]

Spending in the Path of Allah

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه was an extremely generous and bighearted individual. Miserliness and greed never gripped his heart. He would thus spend lavishly without fearing poverty and give in charity only seeking the countenance of Allah سبحانه وتعالى. One sample of his lavish spending is that he freed 30 slaves in one day.[708]

Maʿmar reports from al-Zuhrī:

«تصدق عبد الرحمن بن عوف بشطر ماله على عهد رسول الله صلى الله عليه وسلم أربعة آلاف، ثم تصدق بأربعين ألفا، ثم تصدق بأربعين ألف دينار، ثم حمل على خمسمائة فرس في سبيل الله، ثم حمل على ألف وخمسمائة راحلة في سبيل الله، وكان عامة ماله من التجارة».

During the lifetime of Rasūlullāh ﷺ, ʿAbd al-Raḥmān ibn ʿAwf gave half his wealth, 4000 (silver coins) in charity, followed by 40,000, followed by 40,000 gold coins. He then mounted 500 warriors on horses in the path of Allah, followed by mounting

[707] *Musnad Abī Yaʿlā*, from the musnad of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 853, Ḥusayn Salīm Asad labels the isnād ṣaḥīḥ; *Usd al-Ghābah*, vol. 3 pg. 316.
[708] *Usd al-Ghābah*, vol. 3 pg. 316.

500 soldiers on camels in the path of Allah. Majority of his wealth was accrued from business.[709]

Ibn ʿAsākir reports—from Abū Salamah—from Abū Hurayrah that Rasūlullāh ﷺ declared:

خياركم خياركم لنسائي، قال: فأوصى عبد الرحمن لهن بحديقة قومت أو بيعت بأربعمائة ألف.

"The best of you are the ones who are best to my wives."

Accordingly, ʿAbd al-Raḥmān bequeathed in their name an orchard valued at or sold for 400,000.[710]

Al-Tirmidhī reports—from Muḥammad ibn ʿAmr—from Abū Salamah:

إن عبد الرحمن بن عوف أوصى بحديقة لأمهات المؤمنين بيعت بأربعمائة ألف.

ʿAbd al-Raḥmān bequeathed an orchard for the Ummahāt al-Mu'minīn sold for 400,000.[711]

Al-Tirmidhī reports on the authority of Sayyidah ʿĀ'ishah رضي الله عنها:

أن رسول الله صلى الله عليه وسلم كان يقول: "إن أمركن لما يهمني بعدي، ولن يصبر عليكن إلا الصابرون". قال: ثم تقول عائشة: فسقى الله أباك من سلسبيل الجنة، تريد عبد الرحمن بن عوف، وقد كان وصل أزواج النبي صلى الله عليه وسلم بمال، يقال: بيعت بأربعين ألفا.

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[709] *Al-Muʿjam al-Kabīr*, Ḥadīth: 265; *Ḥilyat al-Awliyā'*, vol. 1 pg. 99. Al-Haythamī mentioned it in al- Majmaʿ and said, "Al-Ṭabarānī narrated it. It is mursal and his narrators and reliable." *Tārīkh Dimashq*, vol. 35 pg. 263; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 81; *Usd al-Ghābah*, vol. 3 pg. 64.

[710] *Tārīkh Dimashq*, vol. 35 pg. 282.

[711] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3750. He comments, "This is a ḥasan gharīb ḥadīth." Al-Albānī said, "Isnād is ḥasan. Ṣaḥīḥ li ghayrihī."

Rasūlullāh ﷺ would say to them [his wives], “Your matter is what worries me after my demise. No one will tolerate you except the patient.”

Thereafter, ʿĀ’ishah would pray, “May Allah give your father drink from the salsabīl of Jannah—referring to ʿAbd al-Raḥmān ibn ʿAwf.”

He gave the wives of the Nabī ﷺ wealth sold for forty thousand [dirhams] to maintain good ties with them.[712]

Aḥmad narrates in his *al-Musnad* from Umm Bakr bint al-Miswar:

أن عبد الرحمن بن عوف باع أرضا له من عثمان بن عفان بأربعين ألف دينار، فقسمه في فقراء بني زهرة وفي المهاجرين وأمهات المؤمنين. قال المسور: فأتيت عائشة بنصيبها فقالت: من أرسل بهذا؟ فقلت: عبد الرحمن، قالت: أما إني سمعت رسول الله صلى الله عليه وسلم، يقول: – وقال الخزاعي: إن رسول الله صلى الله عليه وسلم قال –: " لا يحنو عليكن بعدي إلا الصابرون ". سقى الله عبد الرحمن بن عوف من سلسبيل الجنة.

ʿAbd al-Raḥmān ibn ʿAwf sold a land of his to ʿUthmān ibn ʿAffān for 40 000 gold coins which he distributed among the needy of the Banū Zuhrah, the Muhājirīn, and the Ummahāt al-Mu’minīn.

Miswar relates: I came to ʿĀ’ishah with her share. “Who sent this?” she asked.

“ʿAbd al-Raḥmān,” I replied.

She then stated, “Truly, I heard Rasūlullāh ﷺ saying—al-Khuzāʿī said: Indeed Rasūlullāh ﷺ said [addressing his

[712] *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿAbd al-Raḥmān bin ʿAwf, Ḥadīth: 3749. He comments, “This is a ḥasan ṣaḥīḥ gharīb ḥadīth.” Al-Albānī classified it as ḥasan. *Ṣaḥīḥ Ibn Ḥibbān*, mention of ʿAbd al-Raḥmān ibn ʿAwf al-Zuhrī, Ḥadīth: 6995. Shuʿayb al-Arnā’ūṭ classified the ḥadīth ṣaḥīḥ.

wives]: 'No one will show compassion to you after me except the perseverant.' May Allah grant ʿAbd al- Raḥmān ibn ʿAwf drink from the Salsabīl of Jannah." [713]

His Jihād alongside Rasūlullāh ﷺ

Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ was not content with sacrificing only his wealth in the path of Allah سُبْحَانَهُ وَتَعَالَى. He also presented his soul to be sacrificed for his dīn. He thus participated in all the campaigns alongside Rasūlullāh ﷺ. He never slackened in assisting Islam.

He is among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who witnessed Badr. He, Abū Bakr, and ʿUmar رَضِيَ اللَّهُ عَنْهُمْ shared one camel, taking turns to ride. [714]

In the Battle of Badr, two of the leaders of the mushrikīn were killed in his presence. One, in whose killing he was instrumental by pointing him out, is Abū Jahl, and the other who was killed after Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ took him captive is Umayyah ibn Khalaf, the head of disbelief.

As regards the slaying of Abū Jahl, Sayyidunā ʿAbd al-Raḥmān tells us the story as reported by al-Bukhārī and Muslim:

بينا أنا واقف في الصف يوم بدر، فنظرت عن يميني وشمالي، فإذا أنا بغلامين من الأنصار، حديثة أسنانهما، تمنيت أن أكون بين أضلع منهما، فغمزني أحدهما فقال: يا عم هل تعرف أبا جهل؟ قلت: نعم، ما حاجتك إليه يا ابن أخي؟ قال: أخبرت أنه يسب رسول الله صلى الله عليه وسلم، والذي نفسي بيده، لئن رأيته لا يفارق سوادي سواده حتى يموت الأعجل منا. فتعجبت لذلك، فغمزني الآخر، فقال لي مثلها، فلم أنشب أن نظرت إلى أبي جهل يجول في

[713] *Musnad Aḥmad*, Ḥadīth: 24768. Shuʿayb al-Arnā'ūṭ labelled it ḥasan in the footnotes.
[714] *Maghāzī al-Wāqidī*, vol. 1 pg. 24.

الناس، قلت: ألا إن هذا صاحبكما الذي سألتماني. فابتدراه بسيفيهما، فضرباه حتى قتلاه، ثم انصرفا إلى رسول الله صلى الله عليه وسلم فأخبراه، فقال: «أيكما قتله؟» قال كل واحد منهما: أنا قتلته. فقال: «هل مسحتما سيفيكما؟» قالا: لا. فنظر في السيفين، فقال: «كلاكما قتله». سلبه لمعاذ بن عمرو بن الجموح. وكانا معاذ بن عفراء ومعاذ بن عمرو بن الجموح.

As I was standing in the ranks on the Day of Badr, I looked to my right and left only to find two youngsters of the Anṣār, tender in age. I wished that I had been between men stronger than them. Just then, one of them nudges me and says, "Uncle, you know Abū Jahl?"

"Yes," I respond, "What work do you have with him, my child?"

He says, "I have been told that he swears Rasūlullāh ﷺ. By the Being in whose hands lies my life, if I see him, our bodies will not separate until the quickest of us dies."

I was totally amazed at this. The other youngster then nudges me and we have the same chat. Just then I spot Abū Jahl roaming among the people. I shouted, "Hey! That is your target whom you asked me about."

Instantaneously, they rushed with their swords and struck him until they killed him. Then they hurried back to Rasūlullāh ﷺ and notified him. He asked, "Which of you two killed him?"

"I killed him," each one of them yelled.

Rasūlullāh ﷺ asked, "Did you wipe your swords."

"No," they replied.

Rasūlullāh ﷺ took a look at both the swords and decided, "Both of you have killed him."

His belongings went to Muʿādh ibn ʿAmr ibn al-Jamūḥ. The two youngsters were Muʿādh ibn ʿAfrā' and Muʿādh ibn ʿAmr ibn al-Jamūḥ. [715]

As for the second of them, Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ yet again narrates as documented by al-Bukhārī:

كاتبت أمية بن خلف كتابا: بأن يحفظني في صاغيتي بمكة، وأحفظه في صاغيته بالمدينة، فلما ذكرت الرحمن، قال: لا أعرف الرحمن، كاتبني باسمك الذي كان في الجاهلية، فكاتبته: عبد عمرو، فلما كان في يوم بدر، خرجت إلى جبل لأحرزه حين نام الناس، فأبصره بلال، فخرج حتى وقف على مجلس من الأنصار، فقال: أمية بن خلف، لا نجوت إن نجا أمية. فخرج معه فريق من الأنصار في آثارنا، فلما خشيت أن يلحقونا، خلفت لهم ابنه لأشغلهم فقتلوه، ثم أبوا حتى يتبعونا، وكان رجلا ثقيلا، فلما أدركونا، قلت له: ابرك. فبرك، فألقيت عليه نفسي لأمنعه، فتخللوه بالسيوف من تحتي حتى قتلوه، وأصاب أحدهم رجلي بسيفه. وكان عبد الرحمن بن عوف يرينا ذلك الأثر في ظهر قدمه.

I made a pact with Umayyah ibn Khalaf that he will look after my property (or family) in Makkah and I will look after his in Madīnah. When I mentioned the word al-Raḥmān (in my name), he said, "I do not recognise al-Raḥmān. Write the document with your name during the Jāhiliyyah." So I wrote it as ʿAbd ʿAmr.

When the Day of Badr came, I went to a mountain to protect him when the people dozed off. However, Bilāl caught sight of him so he went and stood by a gathering of the Anṣār and announced, "Umayyah ibn Khalaf! I will not be spared if Umayyah is saved."

[715] *Ṣaḥīḥ al-Bukhārī*, book on *khums* (a fifth), chapter on he who does not take a khums from the belongings and whoever kills an enemy gets his belonging without a fifth being taken, Ḥadīth: 2972; *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on the killer deserving the belongings of the slain, Ḥadīth: 1752.

Hearing this, a group of the Anṣār came in hot pursuit of us. When I feared that they will catch up with us, I left his son behind to keep them busy. They killed him at once and refused to stop pursuing us. He was a hefty man. So when they caught up with us, I told him to kneel. He knelt accordingly and I placed my body over him to protect him. However, they sliced with their swords from underneath me until they killed him. One of them also struck my leg with his sword.

The narrator says: ʿAbd al-Raḥmān ibn ʿAwf would show us that scar at the back of his leg.[716]

ʿAbd al-Raḥmān also participated in Uḥud and excelled. He is one of those who remained steadfast at the side of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He sustained 21 wounds on that day. He was injured on his leg due to which he had a limp and his two front incisors fell out as well.[717]

Despatched by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Dawmat al-Jandal

One of his merits is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent him to Dawmat al-Jandal in Shaʿbān, 6 A.H. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ first summoned him and seated him in front of himself. He then tied a turban around his head with his own blessed hand and commanded, "Wage war in the name of Allah in the path of Allah سُبْحَانَهُ وَتَعَالَى and kill those who disbelieve in Allah. Do not steal booty nor deceive, and do not kill a child." Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ despatched him to the Kalb tribe in Dawmat al-Jandal. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also instructed him, "If they accept your invitation, then marry the daughter of their king." ʿAbd al-Raḥmān رَضِيَ اللهُ عَنْهُ advanced. He reached Dawmat al-Jandal and stayed for three days, inviting them to Islam. Aṣbagh ibn ʿAmr al- Kalbī

[716] *Ṣaḥīḥ al-Bukhārī*, book on wakālah, chapter when a Muslim appoints a *ḥarbī* (disbelieving enemy the Muslims are at war with) as his representative in the land of war, or in the land of Islam, it is permissible, Ḥadīth: 2179.
[717] *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 89; *Usd al-Ghābah*, vol. 3 pg. 314.

accepted Islam. He was a former Christian and was their leader. Multitudes of people of his tribe also accepted Islam. Those who did not, chose to give Jizyah. Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ married Tumāḍir bint al-Aṣbagh and brought her with him back to Madīnah. She is the mother of Abū Salamah ibn ʿAbd al-Raḥmān.[718]

A Station with ʿAbd al-Raḥmān's Deep Understanding

Just as Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ is unique for his spending in the path of Allah سُبْحَانَهُ وَتَعَالَى, he is exceptional for his deep understanding, perception, and retention of what he heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would thus refer to him in these matters and had full reliance on his words.

One of the incidents that point out his intelligence, his position among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and their reliance in his declaration is the following:

Aḥmad reports in his *al-Musnad*

عن ابن عباس، أنه قال له عمر: يا غلام، هل سمعت من رسول الله صلى الله عليه وسلم أو من أحد من أصحابه إذا شك الرجلُ في صلاته ماذا يصنع؟ قال: فبينا هو كذلك إذْ أَقبل عبد الرحمِن بن عوف، فقال: فيم أنتما؟ فقال عمر: سألت هذا الغلام هل سمعت من رسول الله صلى الله عليه وسلم أو أحد من أصحابه إذا شك الرجل في صلاته ماذا يصنع؟ فقال عبد الرحمن: سمعتُ رسول الله صلى الله عليه وسلم يقول: "إذا شك أحدكم في صلاته فلم يَدْرِ أَوَاحدةً صلى أَم ثنتين فليجعلها واحدة، وإذا لم يدر ثنتين صلى أَم ثلاثاً فليجعلها ثنتين، وإذا لم يدر أثلاثاً صلى أم أربعاً فليجعلها ثلاثاً، ثم يسجدْ إذا فرغ من صلاته وهو جالس قبل أن يسلم سجدتين".

[718] *Usd al-Ghābah*, vol. 3 pg. 314.

Ibn ʿAbbās relates that ʿUmar questioned him, "O lad, have you heard anything from Rasūlullāh ﷺ or any of his Ṣaḥābah regarding what a person should do when he has doubts in his ṣalāh?"

Just then, ʿAbd al-Raḥmān ibn ʿAwf arrived and asked, "What were you discussing?"

ʿUmar explained, "I asked this young boy if he heard anything from Rasūlullāh ﷺ or any of his Ṣaḥābah regarding what a person should do when he doubts in his ṣalāh."

ʿAbd al-Raḥmān said, "I heard Rasūlullāh ﷺ saying: 'When any of you has doubt in his ṣalāh and does not know whether he performed a single or two rakʿāt, he should settle on one. If he is confused between whether he read two or three, then settle on two. And if he is not sure whether he read three or four, he should settle on three. Thereafter, he should make two sajdahs just before completing his ṣalāh while sitting before making salām. [719]

Al-Bukhārī reports from Sayyidunā ʿAbd Allah ibn ʿAbbās رضي الله عنهما:

أن عمر بن الخطاب رضي الله عنه خرج إلى الشام، حتى إذا كان بسرغ لقيه أمراء الأجناد، أبو عبيدة بن الجراح وأصحابه، فأخبروه أن الوباء قد وقع بأرض الشام. قال ابن عباس: فقال عمر: ادع لي المهاجرين الأولين. فدعاهم فاستشارهم، وأخبرهم أن الوباء قد وقع بالشام، فاختلفوا، فقال بعضهم: قد خرجنا لأمر، ولا نرى أن ترجع عنه، وقال بعضهم: معك بقية الناس وأصحاب رسول الله صلى الله عليه وسلم، ولا نرى أن تقدمهم على هذا الوباء، فقال:

[719] *Musnad Aḥmad*, the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 1656, Shuʿayb al-Arnā'ūṭ labelled it ḥasan li ghayrihī; *Sunan Ibn Mājah*, chapter on the narration regarding one who doubts in his ṣalāh, and settles on conviction, Ḥadīth: 1209, al-Albānī classified this narration ṣaḥīḥ.

ارتفعوا عني. ثم قال: ادعوا لي الأنصار، فدعوتهم فاستشارهم، فسلكوا سبيل المهاجرين، واختلفوا كاختلافهم، فقال: ارتفعوا عني، ثم قال: ادع لي من كان هاهنا من مشيخة قريش من مهاجرة الفتح، فدعوتهم، فلم يختلف منهم عليه رجلان، فقالوا: نرى أن ترجع بالناس ولا تقدمهم على هذا الوباء، فنادى عمر في الناس: إني مصبح على ظهر. فأصبحوا عليه. قال أبو عبيدة بن الجراح: أفرارا من قدر الله؟ فقال عمر: لو غيرك قالها يا أبا عبيدة! نعم نفر من قدر الله إلى قدر الله، أرأيت لو كان لك إبل هبطت واديا له عدوتان، إحداهما خصبة، والأخرى جدبة، أليس إن رعيت الخصبة رعيتها بقدر الله، وإن رعيت الجدبة رعيتها بقدر الله؟ قال: فجاء عبد الرحمن بن عوف، وكان متغيبا في بعض حاجته، فقال: إن عندي في هذا علما، سمعت رسول الله صلى الله عليه وسلم يقول: «إذا سمعتم به بأرض فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها فلا تخرجوا فرارا منه». قال: فحمد الله عمر ثم انصرف.

ʿUmar ibn al-Khaṭṭāb left for Shām. When he reached Sargh, the leaders of the armies met him, viz. Abū ʿUbaydah ibn al-Jarrāḥ and his colleagues. They informed him that a plague has ravaged the land of Shām.

Ibn ʿAbbās continues: ʿUmar instructed, "Summon for me the early Muhājirīn." He called them and sought counsel from them, informing them that the plague had affected Shām. They had diverse views. Some said, "You have set out for a purpose, so we do not feel that you should return." While others were of the opinion, "With you are the rest of the people and the Ṣaḥābah of Rasūlullāh ﷺ, so we do not feel that you should take them to this plague."

ʿUmar said, "You may leave."

He then said, "Summon the Anṣār for me." I called them and he sought their counsel. They also followed the path of the

Muhājirīn and differed as they differed. ʿUmar told them to leave.

He then instructed, "Summon for me those elders of Quraysh who are here from the immigration of the conquest." Accordingly, I called them. Not even two of them disputed over it. They all said, "We feel that you should return with the people and not take them to this plague." ʿUmar thus publicly announced that he is leaving first thing the next morning so they should prepare to depart.

Abū ʿUbaydah ibn al-Jarrāḥ said, "Running away from the fate of Allah?"

ʿUmar said, "If only someone besides you had said it, O Abū ʿUbaydah. Yes, we are running from Allah's fate to Allah's fate. See if you had camels that descended into a valley with two slopes, one lush and the other barren. Is it not that if you graze them in the lush side, it is the fate of Allah, and if you graze them on the barren side, it is the fate of Allah?"

Just then, ʿAbd al-Raḥmān ibn ʿAwf arrived—and he was not present that whole time due to some personal need. He submitted, "I have knowledge regarding this. I heard Rasūlullāh ﷺ advising, 'When you hear of a plague in a land, then do not go to it. And if it breaks out in a land where you are present, then do not leave, running away from it.'" Hearing this, ʿUmar praised Allah and then departed. [720]

Another testimony of his is with regards the issue of accepting Jizyah from the Magians of Hajar.

Al-Bukhārī narrates from Sufyān—I heard ʿAmr relating:

[720] *Ṣaḥīḥ al-Bukhārī*, book on medicine, chapter on what has been mentioned about a plague, Ḥadīth: 5397; *Ṣaḥīḥ Muslim*, book on salām, chapter on plagues and evil omens, Ḥadīth: 2219.

كنت جالسا مع جابر بن زيد وعمرو بن أوس، فحدثهما بجالة سنة سبعين، عام حج مصعب بن الزبير بأهل البصرة عند درج زمزم، قال: كنت كاتبا لجزء بن معاوية، عم الأحنف، فأتانا كتاب عمر بن الخطاب قبل موته بسنة: فرقوا بين كل ذي محرم من المجوس، ولم يكن عمر أخذ الجزية من المجوس، حتى شهد عبد الرحمن بن عوف: أن رسول الله صلى الله عليه وسلم أخذها من مجوس هجر.

I was sitting with Jābir ibn Zayd and ʿAmr ibn Aws when Bajālah narrated to them in the year 70, the year Muṣʿab ibn al-Zubayr performed Ḥajj with the people of Baṣrah when he entered Zam Zam. He said, "I was a scribe for Jaz' ibn Muʿāwiyah, the paternal uncle of Aḥnaf. ʿUmar ibn al-Khaṭṭāb's letter came to us one year before he passed away commanding, "Separate between all maḥrams of the fire-worshippers." ʿUmar had not accepted Jizyah from the Magians until ʿAbd al-Raḥmān ibn ʿAwf bore witness that Rasūlullāh ﷺ accepted it from the Magians of Hajar.[721]

Similarly, the issue of whipping after consuming liquor.

Muslim narrates from Sayyidunā Anas ibn Mālik رضي الله عنه:

إن نبي الله صلى الله عليه وسلم جلد في الخمر بالجريد والنعال، ثم جلد أبو بكر أربعين، فلما كان عمر ودنا الناس من الريف والقرى، قال: ما ترون في جلد الخمر؟ فقال عبد الرحمن بن عوف: أرى أن تجعلها كأخف الحدود، قال: فجلد عمر ثمانين.

The Nabī of Allah ﷺ, in the case of liquor, beat with palm branches stripped of their leaves and with shoes. Abū Bakr then gave 40 lashes. When the era of ʿUmar came and people drew

[721] *Ṣaḥīḥ al-Bukhārī*, chapters of jizyah and muwādaʿah, chapter on jizyah and muwādaʿah with the people of dhimmah and war, Ḥadīth: 2987.

close to countrysides and villages (and consuming liquor became common as a result), he asked, "What do you feel regarding the punishment of consuming liquor?"

ʿAbd al-Raḥmān ibn ʿAwf suggested, "I feel that you make it equal to the lightest ḥadd." Accordingly, ʿUmar gave 80 lashes. [722]

All these incidents and others—which could not be mentioned here—are the best indications to the intelligence of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ and his aspiration to emulate Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, learn from him, and pass this knowledge on to others. In all of these events lie great lessons for the Muslims with regards to the manner in which they should schedule their times and manage their affairs. Despite the man having a roaring business and an abundance of wealth, this did not prevent him from learning knowledge from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿAbd al-Raḥmān's Question is the Cause for Ease on the Excusable

One of the many virtues of this illustrious Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ is that Allah سُبْحَانَهُ وَتَعَالَى made his question the reason for *takhfīf* (ease) for the special excusable Muslims who cannot fulfil some sharʿī requirement due to their condition, like the wearing of silk for men.

Al-Bukhārī and Muslim narrate from Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ:

إن رسول الله صلى الله عليه وسلم رخص لعبد الرحمن بن عوف، والزبير بن العوام في القمص الحرير في السفر، من حكة كانت بهما، أو وجع كان بهما.

[722] *Ṣaḥīḥ Muslim*, book on legal punishments, chapter on the punishment of liquor, Ḥadīth: 1706.

Rasūlullāh ﷺ allowed ʿAbd al-Raḥmān ibn ʿAwf and Zubayr ibn al- ʿAwwām to wear silk robes during a journey due to itchiness or a disease they were experiencing.[723]

Rasūlullāh ﷺ testifies for Goodness for ʿAbd al-Raḥmān

Just as Rasūlullāh ﷺ testified and gave glad tidings to Sayyidunā ʿAbd al- Raḥmān رضي الله عنه of Jannah, he testified that he is of the elite and privileged Muslims.

Al-Ṭabarānī and Ibn ʿAsākir report from Baṣrah bint Ṣafwān:

أن النبي صلى الله عليه وسلم سألها: «من يخطب أم كلثوم بنت عقبة؟» فقالت: فلان وفلان، وعبد الرحمن بن عوف. فقال: «أنكحوا عبد الرحمن، فإنه من خيار المسلمين، ومن خيارهم من كان مثله».

The Nabī ﷺ asked her, "Who proposed to Umm Kulthūm bint ʿUqbah?"

She replied, "So and so and ʿAbd al-Raḥmān ibn ʿAwf."

Rasūlullāh ﷺ advised, "Marry her to ʿAbd al-Raḥmān ibn ʿAwf since he is from the cream of the Muslims. And the best Muslims are those similar to him.[724]

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[723] *Ṣaḥīḥ al-Bukhārī*, book on jihād, chapter on wearing silk in war, Ḥadīth: 2762; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the permissibility of a man wearing silk due to itchiness or a similar sickness, Ḥadīth: 5550.

[724] *Al-Muʿjam al-Awsaṭ*, vol. 2 pg. 43, Ḥadīth: 1187; *Tārīkh Dimashq*, vol. 35 pg. 279; al-Bukhārī: *al-Tārīkh al-Awsaṭ*, vol. 1 pg. 90; *Majmaʿ al-Zawā'id*, vol. 9 pg. 65. Al-Haythamī comments, "Yaʿqūb ibn Ḥumayd and Sulaymān ibn Sālim are present therein. Both of them are reliable. The rest of the narrators are the narrators of *al-Ṣaḥīḥ*."

This testimony of Rasūlullāh ﷺ is a badge of honour on the chest of Sayyidunā ʿAbd al-Raḥmān رضي الله عنه. In fact, it is far greater than that. It is not any badge, but a badge from the tongue of Nubuwwah. Rasūlullāh ﷺ would not have afforded him this honour except if he was worthy of the same.

Why would Sayyidunā ʿAbd al-Raḥmān رضي الله عنه not be deserving of this honour when he gifted his wealth generously to Allah سُبْحَانَهُ وَتَعَالَى? In fact, he sacrificed his whole life. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him and make him happy.

ʿUthmān bears witness to the Goodness of ʿAbd al-Raḥmān

Ibn Saʿd and al-Ḥākim report from Miswar ibn Makhramah:

بينما أنا أسير في ركب بين عثمان وعبد الرحمن بن عوف وعبد الرحمن قدامي عليه خميصة سوداء، فقال عثمان: من صاحب الخميصة السوداء؟ قالوا: عبد الرحمن بن عوف، فناداني عثمان: يا مسور، فقلت: لبيك يا أمير المؤمنين، فقال: من زعم أنه خير من خالك في الهجرة الأولى وفي الهجرة الثانية الآخرة فقد كذب.

Once, I was travelling in a caravan between ʿUthmān ibn ʿAffān and ʿAbd al- Raḥmān ibn ʿAwf. ʿAbd al-Raḥmān was ahead of me and had on a black woollen shawl. ʿUthmān asked, "Who is wearing the black woollen shawl[725]?"

"ʿAbd al-Raḥmān ibn ʿAwf," they replied.

ʿUthmān then shouted out to me, "O Miswar!"

"I am present," I replied, "O Amīr al-Mu'minīn."

[725] *Al-khamīṣah*: square woollen shawl.

ʿUthmān explained, "Whoever thinks that he is better than your maternal uncle (i.e. ʿAbd al-Raḥmān) in the first and second hijrah, is lying."[726]

Demise

After a life filled with spending for Islam and upon the Muslims, Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ breathed his last. Just before his demise, an amazing incident took place which the scholars mention.

Al-Bayhaqī quotes from Ibrāhīm ibn ʿAbd al-Raḥmān:

أنه ليلة غشي على عبد الرحمن بن عوف في وجعه غشية حتى ظنوا أنه قد فاضت نفسه، حتى قاموا من عنده وجللوه ثوبا وخرجت أم كلثوم بنت عقبة امرأته إلى المسجد لتستعين بما أمرت أن تستعين به من الصبر والصلاة فلبثوا ساعة وهو في غشيته ثم أفاق فكان أول ما تكلم به أن كبر، فكبر أهل البيت، ومن يليهم، ثم قال لهم: غشي علي؟ فقالوا: نعم، فقال: صدقتم، إنه انطلق بي رجلان أحدهما فيه شدة وفظاظة، فقالا: انطلق نحاكمك إلى العزيز الأمين، فانطلقا بي حتى لقيا رجلا، فقال: أين تذهبان بهذا؟ فقالا: نحاكمه إلى العزيز الأمين، قال: ارجعا، فإنه من الذي كتب الله لهم السعادة، والمغفرة، في بطون أمهاتهم، وأنه سيتمتع به بنوه إلى ما شاء الله، فعاش بعد ذلك شهرا، ثم توفي رضي الله عنه.

One night ʿAbd al-Raḥmān ibn ʿAwf fell unconscious for a long period during his illness, so they thought that his soul has departed. They stood up and moved away from his presence and covered him with a cloth. Umm Kulthūm bint ʿUqbah, his wife, set off to the Masjid to seek help in the manner she had been ordered to, i.e. through patience and prayer. For a long while,

[726] *Al-Mustadrak*, chapter on mention of the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 5352; *al- Ṭabaqāt al-Kubrā*, vol. 3 pg. 125.

he remained unconscious. He then regained consciousness and the first thing he uttered was the takbīr. The people of the house and those adjacent to them also shouted the takbīr. He then asked them, "Was I unconscious?" They replied in the affirmative. He said, "You have spoken the truth. Two men took me, one of whom was stern and harsh. They told me, 'Walk, we are taking you for judgement to the Mighty, the Trustworthy.' Thus, they took me until they met a man who asked them where they were taking me. They said, 'We are taking him for judgement to the Mighty, the Trustworthy.' He told them, 'Return, for he is among those for whom Allah decreed good fortune and forgiveness while they were in their mother's wombs. Moreover, his sons will enjoy his company until Allah wishes.'" He remained alive after this incident for a month and thereafter passed away.[727]

This dream was one form of glad tiding which Sayyidunā ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ received. It is as if Allah سُبْحَانَهُ وَتَعَالَىٰ wanted to inform him that He is pleased with him. May Allah be pleased with him and make him happy.

After a life filled with sacrifice, he passed away in the year 31 A.H. in Madīnah at the age of 75. He bequeathed 50,000 gold coins for the path of Allah. ʿUrwah ibn al- Zubayr mentioned this. Al-Zuhrī says:

أوصي عبدُ الرحمن لمن بقي ممن شهد بدراً، لكل رجل أربعمائة دينار، وكانوا مائة، فأخذوها، وأخذها عثمان فيمن أخذ: وأوصي بألف فرس في سبيل الله... وكان سعد بن أبي وقاص فيمن حَمَل جنازته، وهو يقول: وَاجَبَلاه. وخَلف مالاً عظيماً، من ذلك ذهب قُطِع بالفئوس، حتى

[727] *Dalā'il al-Nubuwwah*, vol. 8 pg. 83, Ḥadīth: 2968; *Tārīkh Dimashq*, vol. 35 pg. 297; *al-Mustadrak*, book on virtues, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 5341.

مَجَلت أيدي الرجال منه وترك ألف بعير، ومائة فرس، وثلاثة آلاف شاة ترعى بالبقيع. وكان له أربع نسوة، أُخْرِجَتْ امرأة بثمانين ألفاً يعني صولحت.

ʿAbd al-Raḥmān made a bequest of 400 gold coins for each of the participants of Badr who were alive. They were 100 in number. They took their respective shares and ʿUthmān also took his share. He also bequeathed 1000 horses for the path of Allah.

Saʿd ibn Abī Waqqāṣ was one of those who carried his janāzah saying, "What a huge mountain!" He left behind plenty wealth, including gold which was cut up with axes until the hands of men became sore due to it. He left behind 1000 camels, 100 horses, and 3000 sheep to be pastured in al-Baqīʿ. He had four wives, each one received 80,000.[728]

Upon his demise, Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ expressed few words which firstly point out the amicable relationship they shared and secondly his rank. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said:

ذهب ابن عوف فقد أدركت صفوها، وسبقت رنقها.

Ibn ʿAwf has left. You have attained its purity and remained safe from its murkiness[729].[730]

Congratulations to you, O Ibn ʿAwf for the reward of what you spent in the path of Allah سُبْحَانَهُ وَتَعَالَى, seeking His pleasure. And congratulations to you for Jannah which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave you glad tidings of.

[728] *Usd al-Ghābah*, vol. 3 pg. 317; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 90.
[729] The meaning of *sabaqta ranaqahā* is that he passed away before the fitnahs which split the Muslims, i.e. the Battle of Jamal and those after it.
[730] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 136; *Tārīkh Dimashq*, vol. 35 pg. 301.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ

The Maternal Uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the first to shoot an arrow in the Path of Allah

Jannah is the most expensive commodity a Muslim yearns and longs for. Whoever Allah سُبْحَانَهُ وَتَعَالَى promises Jannah to, undoubtedly will enter it. Nothing can thwart the decree of Allah سُبْحَانَهُ وَتَعَالَى. Congratulations to its inhabitants and dwellers. From among those Allah سُبْحَانَهُ وَتَعَالَى sounded this grand glad tiding for and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed it was Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ.

He is thus one of the Ten Promised Jannah, one of the first forerunners to Islam, and the first to shoot an arrow in the path of Allah سُبْحَانَهُ وَتَعَالَى. Here is a quick glance at some of his distinctions and his excellent qualities and characteristics.

Glance of Greatness into Saʿd's Lineage

Name and Lineage

He is Saʿd ibn Abī Waqqās ibn Wuhayb ibn ʿAbd Manāf ibn Zuhrah ibn Kilāb, Abū Isḥāq al-Qurashī al-Zuhrī. His father's name is Mālik. One of the Ten and the forerunners to the faith. He participated in Badr and Ḥudaybiyyah and is one of the six men of the committee with whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased when he left this world.[731]

[731] *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 78; *Tārīkh al-Islām*, vol. 4 pg. 212; *Tārīkh Dimashq*, vol. 20 pg. 280.

His mother is Ḥamnah bint Abī Sufyān ibn Umayyah ibn ʿAbd Shams ibn ʿAbd Manāf ibn Quṣayy.[732]

It appears in *al-Iṣābah* that she is Ḥamnah bint Sufyān ibn Umayyah, the daughter of the paternal uncle of Abū Sufyān ibn Ḥarb ibn Umayyah.[733]

This is how the lineage of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ meets with Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lineage from both his mothers and father's side. Kilāb is the fifth forefather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from his father's side and the fourth forefather of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ from his father's side as well. With regards to his mother's side, his lineage meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Quṣayy, the fourth forefather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from his father's side and the fourth forefather of Saʿd from his mother's side.

From another angle, Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ meets with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the latter's mother Āminah. Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mother is Āminah bint Wahb ibn ʿAbd Manāf ibn Zuhrah. On the other hand, Sayyidunā Saʿd's رَضِيَ اللَّهُ عَنْهُ grandfather is Wuhayb. Wuhayb is the twin brother of Wahb. Thus, Mālik—Saʿd's father—is the son of Āminah's paternal uncle, making them first cousins. This makes Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ second cousins.

Agnomen

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ was known and famous with the agnomen, Abū Isḥāq[734], after his son Isḥāq.

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[732] *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *Tārīkh Dimashq*, vol. 20 pg. 294; *Tārīkh al-Islām*, vol. 4 pg. 214.
[733] *Al-Iṣābah*, vol. 3 pg. 62.
[734] *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; al-Wāfī bi al-Wafiyyāt, vol. 15 pg. 90; *ʿUmdat al-Qārī*, vol. 6 pg. 5.

Description

Al-Dhahabī described him as:

كان قصيرا، دحداحا، غلظا، ذا هامة، شنن الأصابع، جعد الشعر، أشعر الجسد، آدم، أفطس.

He was short in stature, with short legs[735], tough, with a large head, strong dry fingers[736], curly hair, plenty bodily hair, brown in complexion, and flat-nosed.[737]

Ibrāhīm ibn al-Mundhir explains:

كان هو وطلحة والزبير وعلي عذار عام واحد، أي كان سنهم واحدا.

He, Ṭalḥah, Zubayr, and ʿAlī were born in the same year, i.e. they were equal in age.[738]

Glance at his Household (Wives and Children)

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ married quite a number of times and Allah سُبْحَانَهُ وَتَعَالَى blessed him with plenty children. His wives and children are as follows:

1. The daughter of Shihāb ibn ʿAbd Allāh ibn al-Ḥārith ibn Zuhrah

Children from her:

I. Isḥāq al-Akbar: After whom he was given his agnomen. He passed away during infancy.
II. Umm al-Ḥakam al-Kubrā.

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[735] *Al-Rajul al-daḥdāḥ wa al-daʿdāʿ*: short-stepped in his walk with swiftness. (*Tāj al-ʿUrūs*, vol. 11 pg. 114.)
[736] *Shanan al-aṣābiʿ*: dry skinned fingers or that his fingers had roughness and strength. (*Lisān al-ʿArab*, vol. 13 pg. 241.
[737] *Tārīkh al-Islām*, vol. 4 pg. 214.
[738] *Al-Iṣābah*, vol. 3 pg. 62.

2. Māwiyah bint Qays ibn Maʿdīkarab

Children from her:

I. ʿUmar: Al-Mukhtār killed him.
II. Muḥammad ibn Saʿd: He was killed on the Day of Dīr al-Jamājim by Ḥajjāj.
III. Ḥafṣah
IV. Umm al-Qāsim
V. Umm Kulthūm

3. Umm ʿĀmir bint ʿAmr ibn ʿAmr ibn Kaʿb

Children from her:

I. ʿĀmir
II. Isḥāq al-Aṣghar
III. Ismāʿīl
IV. Umm ʿImrān

4. Zabad.

Her children believe that she is the daughter of al-Ḥārith ibn Yaʿmur ibn Sharāḥīl ibn ʿAbd ʿAwf ibn Mālik

Children from her:

I. Ibrāhīm
II. Mūsā
III. Umm al-Ḥakam al-Ṣughrā
IV. Umm ʿAmr
V. Hind
VI. Umm al-Zubayr
VII. Umm Mūsā

5. Salmā from the Banū Taghlib ibn Wā'il

Children from her:

I. ʿAbd Allāh ibn Saʿd

6. Khawlah bint ʿAmr ibn Aws ibn Salāmah ibn Ghaziyyah ibn Maʿbad

Children from her:

I. Muṣʿab ibn Saʿd

7. Umm Hilāl bint Rabīʿ ibn Narī ibn Aws ibn Ḥārithah

Children from her:

I. ʿAbd Allāh al-Aṣghar
II. Bujayr: His name was ʿAbd al-Raḥmān
III. Ḥamīdah

8. Umm Ḥakīm bint Qāriḍ from the Banū Kinānah

Children from her:

I. ʿUmayr al-Akbar: Passed away before his father
II. Ḥamnah

9. Salmā bint Khaṣfah ibn Thaqf ibn Rabīʿah

Children from her:

I. ʿUmayr al-Aṣghar
II. ʿAmr
III. ʿImrān
IV. Umm ʿAmr
V. Umm Ayyūb
VI. Umm Isḥāq

10. Ṭayyibah bint ʿĀmir ibn ʿUtbah ibn Sharāḥīl

Children from her:

I. Ṣāliḥ ibn Saʿd.

11. Umm Ḥujayr

Children from her:

I. ʿUthmān
II. Ramlah

Other children:

I. ʿAmrah: She was blind. Suhayl ibn ʿAbd al-Raḥmān ibn ʿAwf married her. Her mother is a woman from the captives of the Arabs.
II. ʿĀ'ishah bint Saʿd.[739]

Saʿd ibn Abī Waqqāṣ in the Convoy of Īmān

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ is one of the very first to accept Islam and believe in Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He entered the faith in the very early stages.

Ibn Kathīr mentions that the day he embraced Islam, he was 17 years of age[740] while al-Dhahabī mentions that he was 19 at the time.[741]

Al-Bukhārī narrates via his sanad from Saʿīd ibn al-Musayyab who said that he heard Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ pronouncing:

ما أسلم أحد إلا في اليوم الذي أسلمت فيه، ولقد مكثت سبعة أيام وإني لثلث الإسلام.

> No one accepted Islam except on the day I embraced the faith. I remained for seven days a third of Islam.[742]

Saʿd's Resoluteness and Composure

No sooner Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ accepted Islam, the doors of plots and diversion were opened upon him. His family and relatives attempted to divert him away from his religion and prevent him from continuing

[739] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 137 – 138.
[740] *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 78.
[741] *Tārīkh al-Islām*, vol. 4 pg. 214; *Tārīkh Dimashq*, vol. 20 pg. 293.
[742] *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3521.

upon it. However, when īmān enters the heart of a man or woman with *ṣidq* (sincerity), it never exits. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ remained resolute like a formidable pillar, persevering through every difficulty that came upon him. All their attempts were met with the resoluteness of a believer and the īmān of a dedicated man. Hence, he neither doubted for a second nor lost determination for a moment.

When all their attempts to divert him and prevent him from Islam failed, his mother resorted to a means which no one doubted would defeat his soul and avert his determination towards the idolatry of his family and close ones. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ was extremely obedient to his mother and loved her dearly. She announced her abandonment of food and drink until Saʿd returned to the religion of his forefathers and nation. She continued her unbroken fast and determination; her continuous discarding of food and drink was unrelenting, until she almost met her death. When she looked at the face of death, some of his family members grabbed him to show him a last glance at her, hopeful that his heart will soften when he sees her in the throes of death. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ went and saw the plight of his mother, torturing herself, but his faith in Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ surmounted everything else. He thus informed her that if she had more than one life, and each life was sacrificed one after the other, still too he will not abandon his religion.

Al-Dhahabī, Ibn Kathīr, and others mention that the following verse was revealed regarding Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ﴾

And We have enjoined upon man goodness to parents. But if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them. [743]

Muslim narrates from Muṣʿab ibn Saʿd from his father:

إنه أي سعدا نزلت فيه آيات من القرآن، قال: حلفت أم سعد أن لا تكلمه أبدا حتى يكفر بدينه، ولا تأكل ولا تشرب! قالت: زعمت أن الله وصاك بوالديك، وأنا أمك، وأنا آمرك بهذا! قال: مكثت ثلاثا حتى غشي عليها من الجهد، فقام ابن لها يقال له عمارة فسقاها، فجعلت تدعو على سعد، فأنزل الله عز وجل في القرآن هذه الآية: {ووصينا الإنسان بوالديه حسنا} {وإن جاهداك على أن تشرك بي}، وفيها: {وصاحبهما في الدنيا معروفا}.

Many verses of the Qur'ān were revealed concerning Saʿd.

The mother of Saʿd swore that she will never speak to him until he rejects his religion and she will neither eat nor drink. She said, "I believed that Allah commanded you to display kindness to your parents. I am your mother and I am commanding you with this."

He continues: She remained for three days in this state until she felt unconscious due to the difficulty. One of her sons ʿUmārah stood up and gave her to drink. She began cursing Saʿd. Upon this, Allah سُبْحَانَهُوَتَعَالَىٰ revealed this verse in the Qur'ān: *And We have enjoined upon man goodness to parents. But if they endeavour to make you associate with Me ... [do not obey them].* [744] It appears

[743] Sūrah al-ʿAnkabūt: 8.
[744] Sūrah al-ʿAnkabūt: 8.

therein: *But accompany them in [this] world with appropriate kindness.*[745],[746]

There is yet another sign of Sayyidunā Saʿd's رَضِيَ اللَّهُ عَنْهُ resoluteness and determination in the face of hardships. It was manifested in the boycott of the Muslims in the gorge of Abū Ṭālib. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ was among those boycotted with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the other Muslims who remained steadfast in these trying times.

Abū Nuʿaym reports in *Ḥilyat al-Awliyā'* via his sanad from Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ:

كنا قوما يصيبنا ظلف العيش بمكة مع رسول الله صلى الله عليه وسلم وشدته، فلما أصابنا البلاء اعترفنا لذلك ومرنا عليه وصبرنا له، ولقد رأيتني مع رسول الله صلى الله عليه وسلم بمكة خرجت من الليل أبول وإذا أنا أسمع بقعقعة شيء تحت بولي؛ فإذا قطعة جلد بعير فأخذتها فغسلتها ثم أحرقتها فوضعتها بين حجرين ثم استفها وشربت عليها من الماء فقويت عليها ثلاثا.

We were a nation afflicted with the challenges[747] and hardship of life with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the calamity befell us, we recognised it so we persevered and endured it. I remember myself with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah; I left one night to urinate. While relieving myself, I suddenly hear the echoing of something under my urine and found it to be a piece of the hide of a camel. So I took it, washed it, and then burnt it. I then placed

[745] Sūrah Luqmān: 15.
[746] *Ṣaḥīḥ Muslim*, book on virtues of the Ṣaḥābah, chapter on the virtue of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 43, 1738.
[747] *Ẓalaf al-ʿAysh*: Difficulty of life and its harshness. (*Al-Nihāyah*, vol. 3 pg. 159.)

it between two rocks [and crushed it]; then I swallowed it and drank water, to gain strength for three days.[748]

ʿUtbah ibn Ghazawān tells us another incident of the difficulties bore by Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He says, as related by Muslim:

ولقد رأيتني سابع سبعة مع رسول الله صلى الله عليه وسلم ما لنا طعام إلا ورق الشجر، حتى قرحت أشداقنا، فالتقطت بردة فشققتها بيني وبين سعد بن مالك، فاتزرت بنصفها واتزر سعد بنصفها، فما أصبح اليوم منا أحد إلا أصبح أميرا على مصر من الأمصار.

I remember myself, as one of seven with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; we had no food besides the leaves of trees until our flanks became lean. I found a shawl, so I split it in half between myself and Saʿd ibn Mālik[749], using half as a lower garment while Saʿd used the other half as his. Today, each of us has become a leader of a city.[750]

While reading these incidents, it is noticeable that the more the persecution of the Mushrikīn increased, the more the resoluteness and steadfastness of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ increased. This is exactly the case of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ. The more harm and adversity came his way, his persistence and īmān continued to escalate. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with him and all his Ṣaḥābah brethren رَضِيَ اللَّهُ عَنْهُمْ.

A bouquet of Roses on the Virtues of Saʿd

Abū Nuʿaym discusses the virtues of Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ:

[748] *Ḥilyat al-Awliyā'*, vol. 1 pg. 93.
[749] Mālik: The name of Abū Waqqāṣ, father of Saʿd.
[750] *Ṣaḥīḥ Muslim*, book on asceticism and softness, chapter 1, Ḥadīth: 7625.

وأما سعد بن أبي وقاص فقديم السبق، بدء أمره مقاساة الشدة، واحتمال الضيقة. وهو مع الرسول صلى الله عليه وسلم بمكة هون عليه تحمل الأثقال، ومفارقة العشيرة والمال، لما باشر قلبه من حلاوة الإقبال، ونصر على الأعداء بالمقاتلة والنضال، وخص بالإجابة في المسألة والابتهال، ثم ابتلي في حالة الإمارة والسياسة، وامتحن بالحجابة والحراسة، ففتح الله على يديه السواد والبلدان، ومنح عدة من الإناث والذكران، ثم رغب عن العمالة والولاية، وآثر العزلة والرعاية، وتلافى ما بقي من عمره بالعناية، فهو قدوة من ابتلي في حاله بالتلوين، وحجة من تحصن بالوحدة والعزلة من التفتين، إلى أن تتضح له الشبهة بالحجج والبراهين.

As regards Saʿd ibn Abī Waqqāṣ, he entered the fold very early on. His affair began facing difficulties and bearing afflictions, along with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in Makkah. Bearing burdens and separating from his family and wealth was easy for him after his heart came into contact with the sweetness of (spiritual) development and divine aid against the enemies by fighting and battling. He was distinctive with acceptance when asking and beseeching. Thereafter, he was tested in the condition of leadership and politics and he was trialled with the office of gatekeeping and guarding. Allah سُبْحَانَهُوَتَعَالَىٰ opened at his hands the fields and cities and he was blessed with a number of girls and boys. Thereafter, he turned away from administration and authority and he gave preference to seclusion and self-consideration and remedied the remainder of his life with meticulousness. Therefore, he is a leader for the one afflicted in his condition with various difficulties and a proof for the one who fortifies himself with solitude and detachment against falling prey to trial until the doubts are removed with proofs and evidences.[751]

[751] *Ḥilyat al-Awliyā'*, vol. 1 pg. 92.

Al-Dhahabī mentions that Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ is responsible for transmitting a number of aḥādīth. 15 of his transmissions are documented in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, while al-Bukhārī alone mentions another 5 and Muslim alone another 18.[752]

Ibn Ḥajar comments:

> وهو أحد الستة أهل الشورى، وكان مجاب الدعوة مشهورا بذلك، وكان أحد الفرسان من قريش الذين كانوا يحرسون رسول الله صلى الله عليه وآله وسلم في مغازيه، وهو الذي كوف الكوفة وتولى قتال فارس، وفتح الله على يديه القادسية، وكان أميرا على الكوفة لعمر ثم عزله، ثم أعاده، ثم عزله، وقال في مرضه: إن وليها سعد فذاك، وإلا فليستعن به الوالي، فإني لم أعزله عن عجز ولا خيانة.
>
> He is one of the six men of the committee [selected by Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ]. His prayers were instantaneously answered, and he was famous for this. He was one of the horsemen of Quraysh who would guard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the battles and he developed Kūfah. He shouldered the responsibility to fight the Persians and Allah brought the conquest of Qādisiyyah at his hands. He was the governor over Kūfah for ʿUmar. ʿUmar then dismissed him, then reinstated him, and then dismissed him. ʿUmar said during his last sickness, "Its guardian is Saʿd. Take this or else the governor should seek assistance from him. I did not dismiss him due to any inability or breach of trust." His virtues are plenty.[753]

Al-Ṣafdī describes Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ as:

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[752] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 92, 93.
[753] *Tahdhīb al-Tahdhīb*, vol. 3 pg. 420.

أحد العشرة المشهود لهم بالجنة وأحد الستة أهل الشورى وأحد متقدمي الإسلام شهد بدرا والمشاهد بعدها وكان أول من رمى بسهم في سبيل الله أسر يوم بدر أسيرين وثبت يوم أحد وكان من أخوال النبي صلى الله عليه وسلم وكان مستجاب الدعوة ويقال له فارس الإسلام وكان مقدم الجيوش في فتح العراق وهاجر إلى المدينة قبل مقدم النبي صلى الله عليه وسلم.

One of the Ten Promised Jannah and one of the six men of the committee. He is one of the forerunners of Islam. He witnessed Badr and all the campaigns and is the first individual to shoot an arrow in the path of Allah سُبْحَانَهُ وَتَعَالَىٰ. He caught two captives in the Battle of Badr and remained steadfast in Uḥud. He is one of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ maternal uncles. His prayers were readily answered. He is called: The horseman of Islam. He led the armies in the Conquest of Iraq. He made hijrah to Madīnah before Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrival.[754]

In the forthcoming pages, we will present a few of his virtues and excellences.

The Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love for Saʿd, his Supplication in his Favour, and promising him Jannah

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ dearly for he observed the latter's excellent character and his possessiveness and sincerity for his religion. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would praise him abundantly and supplicate for his goodness.

Al-Bukhārī narrates from ʿĀ'ishah bint Saʿd that her father said:

[754] *Al-Wāfī bi al-Wafiyyāt*, vol. 15 pg. 90, 91.

تشكيت بمكة شكوى شديدة، فجاءني النبي صلى الله عليه وسلم يعودني، فقلت: يا نبي الله، إني أترك مالا، وإني لم أترك إلا ابنة واحدة، فأوصي بثلثي مالي وأترك الثلث؟ فقال: (لا). قلت: فأوصي بالنصف وأترك النصف؟ قال: (لا). قلت: فأوصي بالثلث وأترك لها الثلثين؟ قال: (الثلث، والثلث كثير). ثم وضع يده على جبهتي، ثم مسح يده على وجهي وبطني، ثم قال: (اللهم اشف سعدا، وأتمم له هجرته). فما زلت أجد برده على كبدي - فيما يخال إلي - حتى الساعة.

I fell extremely ill in Makkah. The Nabī ﷺ came to me to visit me. I said, "O prophet of Allah, I leave behind plenty wealth and only one daughter survives me. So may I bequeath two thirds of my wealth and leave a third?"

Rasūlullāh ﷺ replied in the negative.

I said, "So may I bequeath half and leave half?"

"No," replied Rasūlullāh ﷺ.

I said, "I bequeath a third and leave two thirds for her?"

Rasūlullāh ﷺ agreed, "A third, although a third is much."

He then placed his hand on my forehead and passed his hand over my face and stomach and prayed, "O Allah, cure Saʿd and make his hijrah complete." I continue feeling its coolness on my liver—what appears to me—until this moment.[755]

The narration of Muslim from Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī from three of Sayyidunā Saʿd's رضي الله عنه children, each of them reporting from his father, reads:

[755] *Ṣaḥīḥ al-Bukhārī*, book on the sick, chapter on placing the hand on the patient, Ḥadīth: 5335.

إن النبي صلى الله عليه وسلم دخل على سعد يعوده بمكة فبكى، قال: ما يبكيك؟ فقال: قد خشيت أن أموت بالأرض التي هاجرت منها كما مات سعد بن خولة، فقال: النبي صلى الله عليه وسلم: اللهم اشف سعدا، اللهم اشف سعدا. ثلاث مرات.

The Nabī ﷺ entered the presence of Saʿd to visit him in Makkah. Saʿd cried. Rasūlullāh ﷺ asked, "What makes you cry?"

He explained, "I fear that I will pass away in a land I immigrated from just as Saʿd ibn Khawlah passed away."

The Nabī ﷺ said, "O Allah, cure Saʿd. O Allah, cure Saʿd." three times.[756]

Verily, Sayyidunā Saʿd رضي الله عنه has a long history with good fortune, for indeed Allah سبحانه وتعالى had given him a share from his name (Saʿd: good fortune). Sufficient for him is that the Nabī ﷺ would supplicate in his favour. Rasūlullāh's ﷺ praise and supplication for Sayyidunā Saʿd رضي الله عنه was not the limit of his luck. Rather, Rasūlullāh ﷺ further promised him Jannah on the strength of divine revelation, congratulating his endeavours and repaying him for his sincerity.

Ibn Ḥibbān narrates in his *al-Ṣaḥīḥ* from Ibn ʿUmar رضي الله عنهما:

يدخل عليكم من ذا الباب رجل من أهل الجنة، قال: وليس منا أحد إلا وهو يتمنى أن يكون من أهل بيته، فإذا سعد بن أبي وقاص قد طلع.

We were sitting by Rasūlullāh ﷺ. He said, "A man from the inhabitants of Jannah will enter upon you from this door."

[756] *Ṣaḥīḥ Muslim*, book on bequests, chapter on bequeathing a third, Ḥadīth: 1628.

Each one of us desired that it be someone from his household. Suddenly, Saʿd ibn Abī Waqqāṣ appeared on the scene.[757]

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah."[758]

These narrations are the most superior indications to the providence of Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ in this world and the Hereafter. Fortunate indeed is that person whose abode is Jannah.

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says, may his Parents be sacrificed for Saʿd

One of the most outstanding distinctions of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ is that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said "may my father and mother be sacrificed for you." This is such a great honour which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not give except to a person whose heart was clean, intention was truthful, and faith was complete.

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[757] *Ṣaḥīḥ Ibn Ḥibbān*, mention of affirmation of Jannah for Saʿd, Ḥadīth: 6991.

[758] *Musnad Aḥmad*, Ḥadīth: 1675—Shuʿayb al-Arnā'ūṭ comments, "Its isnād is strong on the standards of Muslim;" *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747, al-Albānī classified it ṣaḥīḥ; al-Nasa'ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; Ṣaḥīḥ Ibn Ḥibbān, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

Al-Bukhārī narrates via his sanad from Sayyidunā ʿAbd Allāh ibn Shaddād رَضِيَ اللَّهُ عَنْهُ who said:

سمعت عليا رضي الله عنه يقول: ما رأيت النبي صلى الله عليه وسلم يفدي رجلا بعد سعد، سمعته يقول: (ارم فداك أبي وأمي).

I heard ʿAlī رَضِيَ اللَّهُ عَنْهُ saying, "I have never seen the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announcing the sacrifice for a person after Saʿd. I heard him shout, "Shoot, may my father and mother be sacrificed for you.'"[759]

Muslim reports in his *Ṣaḥīḥ* from ʿĀmir ibn Saʿd from his father that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "May my parents be sacrificed for you," on the Day of Uḥud. He says:

كان رجل من المشركين قد أحرق المسلمين، فقال له النبي صلى الله عليه وسلم: ارم فداك أبي وأمي! قال: فنزعت له بسهم ليس فيه نصل فأصبت جنبه فسقط فانكشفت عورته، فضحك رسول الله صلى الله عليه وسلم حتى نظرت إلى نواجذه.

A man from among the polytheists was wreaking havoc among the Muslims. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him (Saʿd), "Shoot, may my father and mother be sacrificed for you."

He continues: So I pulled out an arrow having no arrowhead and shot him in his flank. He fell to the ground and his private area became exposed. Seeing this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed until I could see his molars. [760]

[759] *Ṣaḥīḥ al-Bukhārī*, book on jihād and expeditions, chapter on the shield and one who uses his partner's shield to shield himself, Ḥadīth: 2749.
[760] *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 6390.

ʿAbd al-Razzāq reports in his *al-Muṣannaf* that ʿĀ'ishah, the daughter of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ, would boast:

أنا ابنة المهاجر الذي فداه رسول الله يوم أحد بالأبوين.

I am the daughter of the emigrant for whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced the sacrifice of his parents on the Day of Uḥud.[761]

Saʿd and Witnessing the Angels on the Day of Uḥud

One of the miracles of Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ, which Allah سُبْحَانَهُ وَتَعَالَى favoured him with, is that he saw the angels fighting in the Battle of Uḥud.

Muslim narrated via his sanad from Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ who recalls:

رأيت عن يمين رسول الله صلى الله عليه وسلم وعن شماله يوم أحد رجلين عليهما ثياب بياض، ما رأيتهما قبل ولا بعد – يعني جبريل وميكائيل عليهما السلام.

On the Day of Uḥud, I saw on the right and left flank of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ two men wearing white clothes, whom I neither saw before nor after that, i.e. Jibrīl and Mīkā'īl عَلَيْهِ السَّلَامُ.[762]

[761] *Muṣannaf ʿAbd al-Razzāq*, vol. 11 pg. 236, Ḥadīth: 20419; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 100.

[762] *Ṣaḥīḥ Muslim*, book on virtues, chapter on Jibrīl and Mīkā'īl fighting at the side of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day of Uḥud, Ḥadīth: 2306; *Ṣaḥīḥ al-Bukhārī*, book on wars, chapter on when two parties among you were about to lose courage, Ḥadīth: 3828.

Saʿd as *Mustajāb al-Daʿwah* (one whose prayers are readily answered)

Probably among the many excellences of the eminent Ṣaḥābī, Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ was that his prayers were readily accepted. This merit resulted from the supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his favour for Allah سُبْحَانَهُ وَتَعَالَى to answer his supplications.

It appears in *Tahdhīb al-Kamāl*:

> وكان أي سعدا مجاب الدعوة، مشهورا بذلك، وذلك أن رسول الله صلى الله عليه وسلم قال فيه: اللهم سدد رميته، وأجب دعوته.

> Saʿd's supplications were readily answered and he was recognised for this. This came after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed for him, "O Allah, guide his shot in the right direction and answer his supplication." [763]

Al-Ḥākim reports from ʿĀ'ishah bint Saʿd from her father Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ in *al-Mustadrak*:

> لما جال الناس عن رسول الله صلى الله عليه وسلم تلك الجولة يوم أحد، تنحيت فقلت: أذود عن نفسي، فإما أن أستشهد، وإما أن أنجو حتى ألقى رسول الله صلى الله عليه وسلم، فبينا أنا كذلك إذا برجل مخمر وجهه ما أدري من هو فأقبل المشركون حتى قلت: قد ركبوه، ملأ يده من الحصى، ثم رمى به في وجوههم فنكبوا على أعقابهم القهقرى، حتى يأتوا الجبل ففعل ذلك مرارا، ولا أدري من هو وبيني وبينه المقداد بن الأسود، فبينا أنا أريد أن أسأل المقداد عنه إذ قال المقداد: يا سعد، هذا رسول الله صلى الله عليه وسلم يدعوك، فقلت: وأين هو؟ فأشار لي

[763] *Tahdhīb al-Kamāl*, vol. 10 pg. 312.

المقداد إليه، فقمت، ولكأنه لم يصبني شيء من الأذى، فقال رسول الله صلى الله عليه وسلم: «أين كنت ليوم يا سعد؟» فقلت: حيث رأيت رسول الله فأجلسني أمامه، فجعلت أرمي، وأقول: اللهم سهمك فارم به عدوك ورسول الله صلى الله عليه وسلم يقول: «اللهم استجب لسعد، اللهم سدد لسعد رميته، إيها سعد، فداك أبي وأمي» فما من سهم أرمي به إلا، وقال رسول الله صلى الله عليه وسلم: «اللهم سدد رميته، وأجب دعوته، إيها سعد» حتى إذا فرغت من كنانتي، نثر رسول الله صلى الله عليه وسلم ما في كنانته، فنبلني سهما نضيا، قال: وهو الذي قد ريش، وكان أشد من غيره.

When the people wandered away from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that time during the Battle of Uḥud, I went aside and said, "I will protect myself. Either I am martyred or either I survive and meet Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Just then, I suddenly spot a man whose faced was covered, totally unaware of who he is. At the same time, the polytheists advanced in his direction and I said, "They are after him." The veiled man fills his hand with pebbles and throws them at their faces. They retreat backwards until they reach the mountain. He did this several times, and all this time I was completely ignorant of who the man was. Between me and the man stood Miqdād ibn al-Aswad. Just as I was about to ask Miqdād about the man, he shouted, "Saʿd, this is Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calling you." "Where is he," I panicked, and he pointed right in the man's direction. I stood up spontaneously as if I was experiencing no pain. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Where were you the whole day, O Saʿd?" I indicated to the spot from where I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He sat me in front of him and I began shooting arrows and praying, "O Allah, it is Your arrow so let it hit Your enemy." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on the other hand, began supplicating, "O

Allah, answer Saʿd's prayer. O Allah, guide Saʿd's arrow. Shoot, Saʿd, may my parents be sacrificed for you!"

Each arrow I shot, Rasūlullāh ﷺ prayed, "O Allah, guide his arrow and answer his prayer. Shoot, O Saʿd!" When all the arrows in my quiver were finished, Rasūlullāh ﷺ emptied out his quiver and handed to me a glowing[764] arrow. It had been feathered and inflicted more pain than the others.[765]

Al-Zuhrī says:

رمى سعد يوم أحد ألف سهم.

Saʿd shot a thousand arrows throughout the Battle of Uḥud.[766]

Sayyidunā Saʿd ibn Abī Waqqāṣ رضي الله عنه was recognised by his brothers and associates as one whose prayer was like a sharp sword. He also realised this. He never cursed anyone, except that that person's affair was handed to Allah سُبْحَانَهُ وَتَعَالَىٰ.

Some of the evidence of Allah سُبْحَانَهُ وَتَعَالَىٰ accepting his supplications is what follows. Al-Dhahabī narrates via his sanad from Qabīṣah ibn Jābir who relates:

قال ابن عم لنا يوم القادسية:

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[764] *Al-Sahm al-Naḍī*: an arrow the head of which glows due to excessive sharpening and smoothing. (*Al-Nihāyah*, vol. 5 pg. 73.)

[765] *Al-Mustadrak*, book on wars and expeditions, Ḥadīth: 4314 commenting, "This is a ṣaḥīḥ ḥadīth on the standard of Muslim, although they have not recorded it." Al-Dhahabī concurs in *al-Talkhīṣ*; *Musnad al-Bazzār*, vol. 2 pg. 170, Ḥadīth: 1213; *Majmaʿ al-Zawā'id*, vol. 6 pg. 113 and said, "Al-Bazzār narrated it. ʿUthmān ibn ʿAbd al-Raḥmān al-Waqqāṣī appears in the sanad and he is *matrūk* (suspected of ḥadīth forgery).

[766] *ʿUmdat al-Qārī*, vol. 17 pg. 149; *Usd al-Ghābah*, vol. 2 pg. 291.

ألم تر أن الله أنزل نصره ... وسعد بباب القادسية معصم

فأبنا وقد آمت نساء كثيرة ... ونسوة سعد ليس فيهن أيم

فلما بلغ سعدا رضي الله عنه، قوله قال: «اللهم اقطع عني لسانه ويده» فجاءت نشابة فأصابت فاه فخرس، ثم قطعت يده في القتال، وكان في جسد سعد قروح فأخبر الناس بعذره عن القتال.

One of our cousins sarcastically commented about him on the Day of Qādisiyyah: "Have you not seen how Allah sent His help while Saʿd was holding the door of Qādisiyyah [i.e. he did not actively participate in the fighting]? We celebrated, at a time when numerous women had been widowed but not one woman of Saʿd's was a widow."

When this reached Saʿd he said, "O Allah, cut his tongue and hand from me."

An arrow came and struck the man in his mouth which resulted in him becoming dumb. Thereafter, his hand was severed during the course of battle.

During this battle, there were sores all over Saʿd's body so he informed the people that he could not participate. [767]

Al-Bukhārī reports via his sanad from Sayyidunā Jābir ibn Samurah رَضِيَ ٱللَّهُ عَنْهُ:

شكا أهل الكوفة سعدا إلى عمر رضي الله عنه، فعزله واستعمل عليهم عمارا، فشكوا حتى ذكروا أنه لا يحسن يصلي، فأرسل إليه فقال: يا أبا إسحق إن هؤلاء يزعمون أنك لا تحسن تصلي؟ قال أبو إسحق: أما أنا، والله فإني كنت أصلي بهم صلاة رسول الله صلى الله عليه وسلم

[767] ʿ*Umdat al-Qārī*, vol. 17 pg. 149; *Usd al-Ghābah*, vol. 2 pg. 291.

ما أخرم عنها، أصلي صلاة العشاء، فأركد في الأوليين، وأخف في الأخريين. قال: ذاك الظن بك يا أبا إسحق. فأرسل معه رجلا، أو رجالا، إلى الكوفة، فسأل عنه أهل الكوفة، ولم يدع مسجدا إلا سأل عنه، ويثنون معروفا، حتى دخل مسجدا لبني عبس، فقام رجل منهم، يقال له أسامة بن قتادة، يكنى أبا سعدة، قال: أما إذ نشدتنا، فإن سعدا كان لا يسير بالسرية، ولا يقسم بالسوية، ولا يعدل في القضية. قال سعد: أما والله لأدعون بثلاث: اللهم إن كان عبدك هذا كاذبا، قام رياء وسمعة، فأطل عمره، وأطل فقره، وعرضه بالفتن. وكان بعد إذا سئل يقول: شيخ كبير مفتون، أصابتني دعوة سعد. قال عبد الملك: فأنا رأيته بعد، قد سقط حاجباه على عينيه من الكبر، وإنه ليتعرض للجواري في الطرق يغمزهن.

The people of Kūfah complained about Saʿd to ʿUmar so ʿUmar dismissed him and appointed over them ʿAmmār. They complained and even mentioned that he does not perform ṣalāh properly. ʿUmar summoned him and said, “O Abū Isḥāq, these people feel that you do not perform ṣalāh properly.”

Abū Isḥāq (Saʿd) replied, “Well, by Allah, I would lead them in ṣalāh, the way Rasūlullāh ﷺ would, without deficiency. While performing the Ṣalāt al- ʿIshā’, I would lengthen the first two rakʿāt and shorted the last two.”

ʿUmar said, “This is what they suspect you of, O Abū Isḥāq.” So he sent with him a man or few men to Kūfah who asked the people of Kūfah about him. They did not leave any Masjid out but they asked about him and the people praised him duly. Until finally, he entered the Masjid of the Banū ʿAbs where a man from among them stood up by the name Usāmah ibn Qatādah with the agnomen, Abū Saʿdah. He said, “Since you have adjured us: Saʿd did not participate in jihād, did not divide the spoils equally, and did not judge fairly.”

Saʿd said, “By Allah, I will make three prayers. O Allah, if this servant of Yours is a liar who has stood up out of ostentation and show, then prolong his life and his poverty, and afflict him with trails.”

Thereafter, when he would be questioned, he would say, “I am an old man afflicted with trials and overtaken by the curse of Saʿd.”

ʿAbd al-Malik says, “I saw him thereafter. His eyebrows had covered his eyes as a result of extreme old age. He would walk aimlessly, following young girls in the streets, winking at them.”[768]

Muṣʿab ibn Saʿd reports:

أن رجلا نال من علي فنهاه سعد فلم ينته، فدعا عليه، فما برح حتى جاء بعير ناد فخبطه حتى مات.

A man insulted ʿAlī [in the presence of Saʿd]. Saʿd prevented him, but he did not stop, so Saʿd cursed him. It was not long before a wild runaway camel rushed in and stamped the man to death.[769]

Al-Dhahabī mentioned from Ibn al-Musayyab:

أن رجلا كان يقع في علي وطلحة والزبير، فجعل سعد بن مالك ينهاه ويقول: لا تقع في إخواني، فأبى، فقام سعد فصلى ركعتين، ثم قال: اللهم إن كان مسخطا لك فيما يقول فأرني به آفة، واجعله آية للناس. فخرج الرجل فإذا هو ببختي يشق الناس، فأخذه بالبلاط فوضعه بين

[768] *Ṣaḥīḥ al-Bukhārī*, book on adhān, the chapter on recitation being mandatory upon both the follower and leader in the prayers, Ḥadīth: 722; *Tārīkh Baghdād*, vol. 1 pg. 155, 156; *Tārīkh Dimashq*, vol. 20 pg. 341.
[769] *Siyar Aʿlām al-Nubalā’*, vol. 1 pg. 115.

كركرته والبلاط، فسحقه حتى قتله، فأنا رأيت الناس يتبعون سعدا ويقولون: هنيئا لك أبا إسحاق أجيبت دعوتك. قال الذهبي: في هذا كرامة مشتركة بين الداعي والذين نيل منهم.

A man began to pass nasty remarks about ʿAlī, Ṭalḥah, and Zubayr. Saʿd prohibited the man saying, "Do you speak evil about my brothers." But the man insisted. So Saʿd stood up, performed two rakʿāt of ṣalāh and prayed. A *bukhtī*[770] camel suddenly appeared on the scene and ran through the people. It lifted the man from the floor and then placed him between the mill[771] and the earth, and crushed him.

Thereafter, I saw the people walking behind Saʿd saying, "Congratulations to you, O Abū Isḥāq. Your supplication was answered."

Al-Dhahabī comments: "This is a miracle jointly shared by the supplicatory and those who were criticised."[772]

My brother, have a look at these two narrations, which reveal the level of mutual love and compassion in the hearts of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the Ahl al-Bayt. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ could not stand Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ being insulted, or Sayyidunā Ṭalḥah and Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ being ridiculed. He did not suffice by rejecting it in his heart, but cursed those who disparaged them, affirming their virtue and attesting to the love he cherished for them. Is there anyone to take heed?

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[770] *Al-Bukhtī*: Attributed to bukht. It is a Khurasānī camel, produced from a mix between an Arab and foreign camel.

[771] *Al-Karkarah*: Mill operated by camels.

[772] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 116; *Al-Muʿjam al-Kabīr*, 307 from the way of Ibn ʿAwn from Muḥammad ibn Muḥammad ibn al-Aswad from ʿĀmir ibn Saʿd; *Majmaʿ al-Zawā'id*, vol. 9 pg. 154 attributing it to al-Ṭabarānī and commenting, "His narrators are the narrators of al-Ṣaḥīḥ."

Saʿd is the Maternal Uncle of Rasūlullāh ﷺ

Sayyidunā Saʿd رضي الله عنه attained a lofty rank in the eyes of Rasūlullāh ﷺ. Rasūlullāh ﷺ would happily refer to him as his maternal uncle. This is due to the fact that Sayyidunā Saʿd رضي الله عنه was from the Banū Zuhrah, the maternal uncles of Rasūlullāh ﷺ.[773] Although Sayyidunā Saʿd رضي الله عنه was in reality the second cousin of Rasūlullāh ﷺ, yet the latter referred to him as his uncle out of respect.

The Nabī's ﷺ mother is Āminah bint Wahb ibn ʿAbd Manāf ibn Zuhrah. Sayyidunā Saʿd's رضي الله عنه grandfather is Wuhayb. Wuhayb is the twin brother of Wahb. In this manner, Mālik—Saʿd's father—is the paternal cousin of Āminah, Rasūlullāh's ﷺ mother.

According to the expression of al-Dhahabī. Rasūlullāh's ﷺ mother was a Zuhriyyah. She is Āminah bint Wahb ibn ʿAbd Manāf, the daughter of Abū Waqqāṣ's paternal uncle.[774]

Al-Tirmidhī reports on the authority of Sayyidunā Jābir ibn ʿAbd Allāh رضي الله عنهما who recalls:

أقبل سعد فقال النبي صلى الله عليه وسلم: هذا خالي، فليرني امرؤ خاله.

> Saʿd approached so the Nabī ﷺ exclaimed joyfully, "This is my maternal uncle. Let someone show me his maternal uncle (as good as mine)."[775]

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[773] *Tārīkh Dimashq*, vol. 20 pg. 288; *al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 92.
[774] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 110.
[775] *Jāmiʿ al-Tirmidhī*, book on virtues, the merit of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3752, declared ṣaḥīḥ by al-Albānī; *al-Mustadrak*, book on recognition of Ṣaḥābah, chapter on the merits of Abū Isḥāq Saʿd, Ḥadīth: 6113. Al-Ḥākim comments, "This

Love of a Unique Type

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ possessed extreme love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that had filled the crevices of his heart and governed his affairs of life. His greatest hope was to sacrifice his life for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and present his neck to be severed as a substitute of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and prevent the polytheists from approaching Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that nothing unpleasant happens to him.

Ibn Ḥajar رَحِمَهُ اللَّهُ says in *al-Tahdhīb*:

> وكان سعد أحد الفرسان من قريش الذين كانوا يحرسون رسول الله صلى الله عليه وسلم في مغازيه.
>
> Saʿd was one of the knights of Quraysh who would guard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his expeditions.[776]

Al-Bukhārī narrates on the strength of ʿAbd Allāh ibn ʿĀmir ibn Rabīʿah who said that he heard Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا stating:

> كان النبي صلى الله عليه وسلم سهر، فلما قدم المدينة، قال: (ليت رجلا من أصحابي صالحا يحرسني الليلة). إذ سمعنا صوت سلاح، فقال: (من هذا). فقال: أنا سعد بن أبي وقاص جئت لأحرسك، ونام النبي صلى الله عليه وسلم.
>
> The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was unable to sleep one night. When he reached Madīnah, he expressed his desire, "Would that a righteous man from my Companions guard me tonight."

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is a ṣaḥīḥ ḥadīth on the standard of al-Bukhārī and Muslim but they have not documented it. Al-Dhahabī concurs in *al-Talkhīṣ*.

[776] *Tahdhīb al-Tahdhīb*, vol. 3 pg. 420.

Suddenly, we heard the noise of weapons. “Who is there?” enquired Rasūlullāh ﷺ.

“Saʿd ibn Abī Waqqāṣ,” came the reply, “I have come to guard you.” Due to this, the Nabī ﷺ slept peacefully.[777]

The narration of Muslim has this wording of Sayyidah ʿĀ’ishah رضي الله عنها:

سهر رسول الله صلى الله عليه وسلم مقدمه المدينة ليلة، فقال: ليت رجلا صالحا من أصحابي يحرسني الليلة! قالت: فبينا نحن كذلك سمعنا خشخشة سلاح، فقال: من هذا؟ قال: سعد بن أبي وقاص. فقال له رسول الله صلى الله عليه وسلم: ما جاء بك؟ قال: وقع في نفسي خوف على رسول الله صلى الله عليه وسلم فجئت أحرسه، فدعا له رسول الله صلى الله عليه وسلم ثم نام.

Rasūlullāh ﷺ was unable to fall asleep one night while on his return to Madīnah so he exclaimed, “If only a righteous man from my Companions guards me tonight.”

Just then, we heard the clashing of weapons. “Who is it?” asked Rasūlullāh ﷺ.

“It is Saʿd ibn Abī Waqqāṣ,” came the reply.

Rasūlullāh ﷺ enquired, “Why have you come?”

“I feared that something might happen to Rasūlullāh ﷺ so I came to protect him,” he explained.

Rasūlullāh ﷺ prayed for him and then slept soundly.[778]

[777] *Ṣaḥīḥ al-Bukhārī*, book on jihād, chapter on security and fighting in the path of Allah, Ḥadīth: 2729.
[778] *Ṣaḥīḥ Muslim*, book on virtues, the merits of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 2410.

Saʿd ibn Abī Waqqāṣ: Remarkable Jihād and Bravery

There is a strong connection and an aspiration of a special type between Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ and bravery. The man was truly a brave soldier and sincere warrior. He would fight like one who does not fear death. In the forthcoming pages, we will discuss signs of valour in the life of Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ.

Saʿd ibn Abī Waqqāṣ: the First Marksman in Islam

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ loved to fight from a young age. He would stick feathers to the arrows and design arrows during the period of ignorance. When Islam came, he became one of the proficient marksmen, the strongest riders, and the eminent brave leaders.

Sayyidunā Saʿd's رَضِيَ اللَّهُ عَنْهُ valour was recognised. He is among the most muscular Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and would not miss his target when he shot at someone during battle. Moreover, when he supplicated to Allah سُبْحَانَهُ وَتَعَالَى in earnest, his prayer was granted!

Ibn Isḥāq says:

> كان أشد أصحاب رسول الله صلى الله عليه وسلم أربعة: عمر وعلي والزبير وسعد يعني بن أبي وقاص.
>
> The toughest Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were four viz. ʿUmar, ʿAlī, Zubayr, and Saʿd ibn Abī Waqqāṣ.[779]

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ participated in all the campaigns alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and is the first to shoot an arrow in the path of Allah سُبْحَانَهُ وَتَعَالَى. He was referred to as the knight of Islam.[780]

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[779] *Tārīkh Dimashq*, vol. 20 pg. 322.
[780] *Tahdhīb al-Tahdhīb*, vol. 3 pg. 419; *Tahdhīb al-Kamāl*, vol. 10 pg. 310.

Ibn Kathīr confirms:

وهاجر وشهد بدرا وما بعدها، وهو أول من رمى بسهم في سبيل الله، وكان فارسا شجاعا من أمراء رسول الله صلى الله عليه وسلم، وكان في أيام الصديق معظما جليل المقدار، وكذلك في أيام عمر.

Saʿd immigrated and witnessed Badr and all the subsequent battles. He is the first to shoot an arrow in the way of Allah. He was a courageous horseman from the leaders appointed by Rasūlullāh ﷺ. In the days of al-Ṣiddīq, he was honoured to a great extent and similarly in the days of ʿUmar. [781]

Ibn ʿAsākir mentioned:

وشهد سعد بدرا وأحدا وثبت يوم أحد مع رسول الله صلى الله عليه وسلم حين ولى الناس وشهد الخندق والحديبية وخيبر وفتح مكة وكانت معه يومئذ إحدى رايات المهاجرين الثلاث وشهد المشاهد كلها مع رسول الله صلى الله عليه وسلم وكان من الرماة المذكورين من أصحاب رسول الله صلى الله عليه وسلم.

Saʿd participated in Badr and Uḥud. He remained steadfast in Uḥud at the side of Rasūlullāh ﷺ when the people fled. He then went on to participate in Khandaq, Ḥudaybiyyah, Khaybar, and the Conquest of Makkah. On that day, one of the three flags of the Muhājirīn was with him. In short, he participated in all the battles alongside Rasūlullāh ﷺ. He was one of the renowned marksmen from the Ṣaḥābah of Rasūlullāh ﷺ. [782]

[781] *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 78, 79.
[782] *Tārīkh Dimashq*, vol. 20 pg. 290.

The Nabī ﷺ attested to his strength and sternness against the polytheists. He told him, in a report of al-Tirmidhī from Saʿīd ibn al-Musayyab who says:

قال علي: ما جمع رسول الله صلى الله عليه وسلم أباه وأمه لأحد إلا لسعد بن أبي وقاص، قال له يوم أحد: "ارم فداك أبي وأمي"، وقال له: "ارم أيها الغلام الحزور".

ʿAlī said: Rasūlullāh ﷺ did not say that his parents be sacrificed for anyone except for Saʿd ibn Abī Waqqāṣ. He said to him on the Day of Uḥud, "Shoot, may my father and mother be sacrificed for you."

He also told him, "Shoot, O robust lad." [783]

الغلام الحزور؛ الشديد القوي الصلب.

Al-Ghulām al-Ḥazūr refers to a strong, tough, robust lad. [784]

It is obvious that Rasūlullāh ﷺ would not have awarded him this attribute had he not been worthy of it.

Al-Bukhārī reports via his sanad from Qays who says that he heard Sayyidunā Saʿd رضي الله عنه saying:

إني لأول العرب رمى بسهم في سبيل الله، وكنا نغزو مع النبي صلى الله عليه وسلم وما لنا طعام إلا ورق الشجر، حتى إن أحدنا ليضع كما يضع البعير أو الشاة، ما له خلط، ثم أصبحت بنو

[783] *Sunan al-Tirmidhī*, book on etiquette, chapter regarding the words: may my parents be sacrificed for you, Ḥadīth: 2829. Abū ʿĪsā says, "This is a ḥasan ṣaḥīḥ ḥadīth." *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3519; *Ṣaḥīḥ Muslim*, Ḥadīth: 2412 without the addition of robust lad.

[784] *Muʿjam Maqāyīs al-Lughah*, vol. 2 pg. 55.

أسد تعزرني على الإسلام؟ لقد خبت إذا وضل عملي. وكانوا وشوا به إلى عمر، قالوا: لا يحسن يصلي.

Certainly, I am the first Arab to shoot an arrow in the path of Allah. We would go out on expeditions with Rasūlullāh ﷺ and we had no food except leaves of trees. Our excreta would come out like the excreta of a camel or sheep, without any dampness and combination. Then too the Banū Asad have the audacity to reprove me over Islam? I am certainly a loser and my actions have become null and void (if their claims are true). They informed ʿUmar against me saying that I do not perform ṣalāh correctly. [785]

Jābir ibn Samurah says:

أول الناس رمى بسهم في سبيل الله سعد رضي الله عنه.

The first man to shoot an arrow in the path of Allah is Saʿd. [786]

Saʿd ibn Abī Waqqāṣ: an Excellent Warrior and Magnificent Leader

We mentioned previously that Sayyidunā Saʿd ibn Abī Waqqāṣ رضي الله عنه participated in all the battles alongside Rasūlullāh ﷺ. He never hesitated even for a moment to assist his dīn and ummah.

[785] *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3522; *Ṣaḥīḥ Muslim*, book on asceticism and heart-touching reports, Ḥadīth: 7623.
[786] *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 79.

In the battle of Badr, his forcefulness and valour was demonstrated, as Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ relates that he took two captives singlehandedly.[787]

Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ also recalls:

لقد رأيت سعدا يقاتل يوم بدر قتال الفارس في الرجال.

> I certainly observed Saʿd in the battle of Badr fighting like a hero among the men.[788]

In Uḥud, his daring and resolution became apparent as he stood to defend the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ like a formidable mountain and strong pillar. He never lost courage nor displayed laxity. He did not chicken out or become lazy. Rather, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued handing arrows to him—as mentioned previously—instructing him, "Shoot, may my parents be sacrificed for you."

The favour upon Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ did not end here. The man acquired multitudes and numerous goodness. He witnessed the Battle of Khandaq, where the polytheists gathered with all their allies and all their weapons, with the sole intention of uprooting Islam and breaking its pillars and annihilating the signs of the new Islamic state. It was at that time that some determinations grew spiritless and some hearts shook with fear, but Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ and a large concentration of Ṣaḥābah and Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ remained resolute, presenting their lives for sacrifice for the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the dīn of Islam.

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[787] *Sunan Abī Dāwūd*, chapter on partnership on something besides capital, Ḥadīth: 3390; *Sunan al- Nasa'ī*, book on trade, chapter on partnership in persons, Ḥadīth: 3937. Al-Albānī classified it ḍaʿīf.

[788] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 100.

At Ḥudaybiyyah, Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ pledged allegiance under the tree thereby earning the pleasure of al-Raḥmān by the emphatic declaration of the Qur'ān:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree. [(789)]

In Khaybar, he was one of those who stormed the fort, side by side with the brave, overpowering soldier, Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. During the Conquest of Makkah, he held one of the banners of the Muhājirīn until Allah سُبْحَانَهُ وَتَعَالَى aided his sincere bondsmen with His manifest assistance.

His bounties never came to an end even with the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rather, he continued achieving more and more. So he waged jihād during the reigns of al-Ṣiddīq and al-Fārūq رَضِيَ اللَّهُ عَنْهُمَا.

Due to his gallantry and military expertise, he was appointed commander-in-chief in many of the Muslim conquests, and he proved his bravery in those battles. One of these conquests was the conquest of Iraq.

The most significant of these conquests was the Battle of Qādisiyyah, in which the Muslims defeated the Persians during the khilāfah of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ under the leadership of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ.

Sayyidunā ʿUmar al-Fārūq رَضِيَ اللَّهُ عَنْهُ sought assistance from Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ and said to those around him that he found a man worthy of leading the Muslims in that epic battle.

Al-Ṭabarī reports from Shuʿayb—from Sayf—from Muḥammad and Ṭalḥah who say:

(789) Sūrah al-Fatḥ: 18.

كان سعد بن أبي وقاص على صدقات هوازن، فكتب إليه عمر فيمن كتب إليه بانتخاب ذوي الرأي والنجدة ممن كان له سلاح أو فرس، فجاءه كتاب سعد: إني قد انتخبت لك ألف فارس مؤد كلهم له نجدة ورأي، وصاحب حيطة يحوط حريم قومه، ويمنع ذمارهم، إليهم انتهت أحسابهم ورأيهم، فشأنك بهم ووافق كتابه مشورتهم، فقالوا: قد وجدته، قال: فمن؟ قالوا: الأسد عاديا، قال: من؟ قالوا: سعد، فانتهى إلى قولهم فأرسل إليه، فقدم عليه، فأمره على حرب العراق وأوصاه.

Saʿd ibn Abī Waqqāṣ was collecting the zakāh of the Hawāzin when ʿUmar wrote to him, among others, to select men of good judgment and support, those who possess weapons or a horse.

Saʿd's letter reached him stating, "I have selected 1000 horsemen, each of them possessing good judgment and bravery, men of prudence who guard their nations' families and safeguard their cherished goods. Their lineage as well as intelligence are par excellence. So you decide in their matter."

His letter reached ʿUmar while the latter was consulting with the people (regarding Iraq).

They said, "You have found him."

"Who," he asked.

They said, "The lion is attacking."

"Who?" he asked again.

"Saʿd," they clarified.

So he settled on their proposal and sent word to Saʿd to come to him. As soon as he arrived, he appointed him army general over the war in Iraq and advised him.[790]

وأدار سعد معركة القادسية، وأجاد في قيادتها رغم أنه كان مريضا، فقد أصيب بعرق النسا،

وكان لا يستطيع ركوب الخيل إلا أن الله وفقه، وكان النصر حليف المسلمين.

Saʿd managed the Battle of Qādisiyyah and accomplished the job par excellence despite his sickness. He was afflicted with sciatica and was unable to mount a horse. Nonetheless, Allah سُبْحَانَهُ وَتَعَالَى inspired him, and victory was for the Muslims.[791]

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ also conquered Madā'in. This battle took place around 2 years after the Battle of Qādisiyyah. Between the two, there were continuous skirmishes between the Persians and Muslims. Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ was able to finally give the Persians a crushing defeat when he led the army and divided them into two battalions; one battalion called the battalion of Ahwāl under the leadership of ʿĀṣim ibn ʿAmr al-Tamīmī and the second known as the battalion of Kharsā' under the management of Qaʿqāʿ ibn ʿAmr al-Tamīmī. He crossed the Euphrates River with them which was brimming with water. The horses swam across the river until they reached the other river bank. Then, an amazing and fierce battle broke out between the Muslims and Persians in which the Muslims had victory on their side.[792]

Saʿd avoids the fitnah

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ is the last of the Ten Promised Jannah to pass away. In fact, the last of the Muhājirīn to pass on. So this means that

[790] *Tārīkh al-Ṭabarī*, vol. 3 pg. 4.
[791] *Al-Kāmil fī al-Tārīkh*, vol. 2 pg. 451.
[792] *Tārīkh al-Ṭabarī*, vol. 3 pg. 121, 122.

he lived through the passage of time in which civil strife and fitnah broke out in the Muslim ranks. He adopted a stance, contrary to many at that time. He avoided the fitnah. He thus did not join any party nor became a member of any rank.

Prior to this, he had given allegiance to Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, the leader of the believers, as did everyone else. This was at the end of the 35th year after hijrah.

However, when the situation changed, Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ determined to stay away from this matter and to prevent his hand from being soiled with the blood of Muslims. Most probably, this was due to the warnings he heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he narrates; those aḥādīth which indicate towards avoiding the fitnah and remaining far away from their grounds and causes.

Al-Tirmidhī reports in his *Sunan* from Busr ibn Saʿīd that Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ stated during the strife against Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ:

أشهد أن رسول الله صلى الله عليه وسلم قال: «إنها ستكون فتنة القاعد فيها خير من القائم، والقائم خير من الماشي، والماشي خير من الساعي» قال: أفرأيت إن دخل علي بيتي وبسط يده إلي ليقتلني؟ قال: «كن كابن آدم».

I bear testimony that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, "Soon, fitnah will appear. The one seated will be better than the one standing. The one standing will be better than the one walking. And the one walking will be better than the one running."

Someone asked, "What if a person enters my house and stretches his hand out to kill me."

"Be like the son of Ādam," he replied.[793]

Muslim reports from ʿUthmān al-Shaḥḥām:

انطلقت أنا وفرقد السبخي إلى مسلم بن أبي بكرة ، وهو في أرضه فدخلنا عليه فقلنا: هل سمعت أباك يحدث في الفتن حديثا؟ قال: نعم، سمعت أبا بكرة يحدث قال: قال رسول الله صلى الله عليه وسلم: « إنها ستكون فتن، ألا ثم تكون فتنة القاعد فيها خير من الماشي فيها، والماشي فيها خير من الساعي إليها، ألا فإذا نزلت أو وقعت فمن كان له إبل فليلحق بإبله، ومن كانت له غنم فليلحق بغنمه، ومن كانت له أرض فليلحق بأرضه. قال: فقال رجل: يا رسول الله، أرأيت من لم يكن له إبل ولا غنم ولا أرض؟ قال: يعمد إلى سيفه فيدق على حده بحجر، ثم لينج إن استطاع النجاء، اللهم هل بلغت، اللهم هل بلغت، اللهم هل بلغت. قال: فقال رجل: يا رسول الله، أرأيت إن أكرهت حتى ينطلق بي إلى أحد الصفين أو إحدى الفئتين، فضربني رجل بسيفه، أو يجيء سهم فيقتلني؟ قال: يبوء بإثمه وإثمك، ويكون من أصحاب النار ».

I went along with Farqad al-Subkhī to Muslim ibn Abī Bakrah who was in his land. We entered his presence and said, "Have you heard your father narrating a ḥadīth regarding the trials." He replied in the affirmative and continued, "I heard Abu Bakrah narrating the following.

Rasūlullāh ﷺ said, "There would soon be turmoil. Behold! There would be turmoil in which the one seated would be better than one standing and the one standing would be better than the one running. Behold! When the turmoil comes or it appears, the one who has camels should stick to his camels

[793] *Jāmiʿ al-Tirmidhī*, book on trials, chapter on soon there will be strife, Ḥadīth: 2194, al-Albānī classified it ṣaḥīḥ; *Musnad Aḥmad*, musnad Saʿd ibn Abī Waqqāṣ, Ḥadīth: 1609, Shuʿayb al-Arnā'ūṭ stated that it is ṣaḥīḥ on the standard of Muslim.

and he who has sheep should stick to his sheep, and he who has a land should stick to his land."

A person said: "Allah's Messenger, what is your opinion about one who has neither camels nor sheep nor a land?"

Thereupon, Rasūlullāh ﷺ said, "He should take hold of his sword and beat its edge with the help of a stone and then try to find a way of escape. O Allah, have I conveyed (the message); O Allah, have I conveyed; O Allah, have I conveyed?"

A person asked, "O Allah's Messenger, what if I am forced and taken to one of the ranks or one of the groups and a man strikes me with his sword or there comes an arrow and kills me?"

Rasūlullāh ﷺ explained, "He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell.[794]

The result of these narrations transmitted by Sayyidunā Saʿd ibn Abī Waqqāṣ رضي الله عنه and others was that he shunned the fitnah. He purchased a land at a good distance from Madīnah and built a house on that land, making it comfortable for residence. When the fitnah broke out towards the end of the 35th year, he went to his land, into isolation from all the new developments. The land he purchased and prepared for his isolation was Qalahhī.

In *Muʿjam al-Buldān* it appears as *Qalahhī* with a *fatḥah* on the first and second letters and a *tashdīd* and *kasrah* on the *hā'*: an excavated area of Saʿd ibn Abī Waqqāṣ رضي الله عنه where he secluded himself from people after Sayyidunā ʿUthmān ibn ʿAffān رضي الله عنه was martyred. He

[794] *Ṣaḥīḥ Muslim*, book on trials, chapter on fitnahs appearing like rain, Ḥadīth: 2887.

instructed that he should not be informed of any news of the people until they reconcile.[795]

Al-Dhahabī states:

وسعد كان ممن اعتزل عليا ومعاوية.

> Saʿd was among those who steered clear from both ʿAlī and Muʿāwiyah.[796]

He also says:

اعتزل سعد الفتنة، فلا حضر الجمل، ولا صفين، ولا التحكيم، ولقد كان أهلا للإمامة، كبير الشأن رضي الله عنه.

> Saʿd kept away from the fitnah. Following this, he neither was present at Jamal, nor Ṣiffīn, nor the arbitration. He was worthy of leadership; prominent. May Allah be pleased with him.[797]

Zubayr ibn Bakkār said:

كان سعد قد اعتزل في آخر عمره، في قصر بناه بطرف حمراء الأسد، واتخذها أرضا ومات بها، وحمل إلى المدينة فدفن بها.

> Saʿd at the end of his life adopted seclusion in a palace that he had built adjacent to Ḥamrā' al-Asad. He had adopted it as his land and he passed away there. He was carried to Madīnah for burial.[798]

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[795] *Muʿjam al-Buldān*, vol. 4 pg. 393 – 394.
[796] *Tārīkh al-Islām*, vol. 4 pg. 219.
[797] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 122.
[798] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 123; *Tārīkh al-Islām*, vol. 4 pg. 220; *al-Wāfī bi al-Wafiyyāt*, vol. 15 pg. 92.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ spoke about the stance taken by Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ which depicts his approval of it. After the arbitrators spoke, he delivered a sermon saying:

منزل نزله سعد بن مالك، وعبد الله بن عمر، والله لئن كان ذنبا إنه لصغير مغفور، ولئن كان حسنا إنه لعظيم مشكور.

Congratulations to the stance adopted by Saʿd ibn Mālik and ʿAbd Allāh ibn ʿUmar. By Allah, if their isolation is a sin, then it is a minor one which is forgiven and if it is an act of virtue, then it is indeed great and appreciated. [799]

So Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ isolated himself away from the strife and avoided the khilāfah. His position on the issue of khilāfah was quite clear. Hāshim ibn ʿUtbah, his nephew, had come to him with the request that he assume the post of khilāfah and spare the blood of Muslims due to the disagreement between Sayyidunā ʿAlī and Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُمَا. Sayyidunā Saʿd's رَضِيَ اللَّهُ عَنْهُ answer was clear and emphatic. Ibn ʿAsākir narrates:

إن هاشم بن عتبة بن أبي وقاص جاء سعدا، فقال له: ها هنا مائة ألف سيف يرونك أحق الناس بهذا الأمر، فقال: أريد من مائة ألف سيف سيفا واحدا، إذا ضربت به المؤمن لم يصنع شيئا، وإذا ضربت به الكافر قطع.

Hāshim ibn ʿUtbah ibn Abī Waqqāṣ came to Saʿd and said to him, "Here are 100,000 swords who deem you most worthy of all in this affair (i.e. the khilāfah)."

[799] *Al-Muʿjam al-Kabīr*, Ḥadīth: 319; *Tārīkh al-Islām*, vol. 4 pg. 220.

Saʿd responded, "I desire from 100,000 swords one such sword, that when utilised against a Muslim it does nothing and when used against a disbeliever it slashes."[800]

Similar was the case when his son hinted to him in this direction, he rejected it and sought Allah's protection from its evil.

Muslim narrates from ʿĀmir ibn Saʿd:

كان سعد بن أبي وقاص في إبله، فجاءه ابنه عمر فلما رآه سعد قال: أعوذ بالله من شر هذا الراكب، فنزل فقال له: أنزلت في إبلك وغنمك وتركت الناس يتنازعون الملك بينهم؟ فضرب سعد في صدره فقال: اسكت، سمعت رسول الله صلى الله عليه وسلم يقول: إن الله يحب العبد التقي الغني الخفي.

Saʿd ibn Abī Waqqāṣ was among his camels when his son ʿUmar came to him. As soon as Saʿd saw him, he remarked, "I seek Allah's protection from the evil of this rider." ʿUmar alighted and said to him, "Have you settled among your camels and sheep and left the people to struggle over kingdom?"

Saʿd hit him in the chest and said, "Keep quiet. I heard Rasūlullāh ﷺ saying, 'Certainly, Allah loves the bondsman who is devout, independent, and secluded."[801]

The report of ʿĀmir ibn Saʿd ibn Abī Waqqāṣ appears in *Musnad Abī Yaʿlā*:

إن أباه حين رأى اختلاف أصحاب رسول الله صلى الله عليه وسلم وتفرقهم اشترى له ماشية، ثم خرج فاعتزل فيها بأهله على ماء يقال له: قلهي، قال: وكان سعد من أحد الناس بصرا،

(800) *Tārīkh Dimashq*, vol. 20 pg. 287.
(801) *Ṣaḥīḥ Muslim*, book on asceticism and heart-softening reports, chapter the world is a jail for a believer, Ḥadīth: 2965.

فرأى ذات يوم شيئا يزول، فقال لمن تبعه: ترون شيئا؟ قالوا: نرى شيئا كالطير، قال: أرى راكبا على بعير، ثم جاء بعد قليل عمر بن سعد على بختي – أو بختية – ثم قال: اللهم إنا نعوذ بك من شر ما جاء به، فسلم عمر، ثم قال لأبيه: أرضيت أن تتبع أذناب هذه الماشية بين هذه الجبال، وأصحابك يتنازعون في أمر الأمة؟ فقال سعد بن أبي وقاص: سمعت رسول الله صلى الله عليه وسلم يقول: " إنها ستكون بعدي فتن – أو قال: أمور – خير الناس فيها الغني الخفي التقي "، فإن استطعت يا بني أن تكون كذلك فكن، فقال له عمر: أما عندك غير هذا؟ فقال له سعد: لا يا بني، فوثب عمر ليركب، ولم يكن حط عن بعيره، فقال له سعد: أمهل حتى نغديك، قال: لا حاجة لي بغدائكم، قال سعد: فنحلب لك فنسقيك، قال: لا حاجة لي بشرابكم، ثم ركب فانصرف مكانه.

When his father witnessed the disagreement and controversy of the Ṣaḥābah of Rasūlullāh ﷺ, he bought some livestock and left to isolate himself with his family at a waterplace called Qalahhī. Saʿd had extremely sharp eyesight. One day, he saw something moving so he said to those around him, “Do you see anything?”

They replied, “We see something like a bird.”

He said, “I see a rider on a camel.”

After a little while, ʿUmar ibn Saʿd came on a bukhtī camel (or camel cow). Saʿd supplicated, “O Allah, we seek your refuge from the evil of what he brought.”

ʿUmar greeted and then said to his father, “Are you pleased with following the tails of these cattle between these mountains while your companions are contesting over the ummah’s affair?”

Saʿd ibn Abī Waqqāṣ remarked, "I heard Rasūlullāh ﷺ saying, 'Indeed, there will be trials after me. The best of people in them is the independent, isolated, righteous individual.' So, O my son, if you can observe this then do so."

ʿUmar asked him, "Do you not have any other report?"

"No, O my son," said Saʿd.

ʿUmar jumped up to mount and had not yet settled upon his camel when Saʿd told him, "Wait, until we provide food for you."

"I have no need for your food," he replied.

Saʿd said, "So let us milk (the cattle) for you and give you to drink."

"I have no need for that." Saying this, he mounted and left. [802]

Sayyidunā Saʿd رضي الله عنه had a definite stance on the leadership of Sayyidunā Muʿāwiyah رضي الله عنه and his khilāfah during the days of fitnah.

Al-Dhahabī mentions that ʿUmar ibn al-Ḥakam reported from ʿAwānah:

دخل سعد على معاوية، فلم يسلم عليه بالإمارة، فقال معاوية: لو شئت أن تقول غيرها لقلت، قال: فنحن المؤمنون ولم نؤمرك، فإنك معجب بما أنت فيه، والله ما يسرني أني على الذي أنت عليه، وإني هرقت محجمة دم.

Saʿd entered the presence of Muʿāwiyah and did not greet him as a leader ought to be greeted, so Muʿāwiyah said, "Had you intended to say something else, you would have said it."

[802] *Musnad Abī Yaʿlā*, musnad Saʿd ibn Abī Waqqāṣ, Ḥadīth: 749—Ḥusayn Salīm Asad comments, "His narrators are the narrators of *al-Ṣaḥīḥ*."

Saʿd said, “We are believers and we have not appointed you as leader. You are amazed with the position you hold. By Allah, it would not please me to be in your position after spilling a cupping bowl of blood.” [803]

Ibn Kathīr mentions that Kathīr al-Nawā relates on the strength of ʿAbd Allāh ibn Budayl who said:

دخل سعد على معاوية، فقال له: ما لك لم تقاتل معنا؟ فقال: إني مرت بي ريح مظلمة فقلت: إخ إخ، فأنخت راحلتي حتى انجلت عني، ثم عرفت الطريق فسرت، فقال معاوية: إنه ليس في كتاب الله إخ إخ، ولكن قال تعالى: {وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما فإن بغت إحداهما على الأخرى فقاتلوا التي تبغي حتى تفيء إلى أمر الله} [الحجرات: 9] فوالله ما كنت مع الباغية على العادلة، ولا مع العادلة على الباغية. قال سعد: ما كنت لأقاتل رجلا قال له رسول الله صلى الله عليه وسلم: "أنت مني بمنزلة هارون من موسى غير أنه لا نبي بعدي". فقال معاوية: من سمع هذا معك؟ فقال: فلان وفلان وأم سلمة. فقال معاوية: أما إني لو سمعته منه صلى الله عليه وسلم لما قاتلت عليا.

Saʿd entered upon Muʿāwiyah. The latter questioned him, “Why did you not fight at our side?”

Saʿd responded, “A dark wind blew in my direction so I said, ‘Sit! Sit!’ and made my conveyance kneel down until the atmosphere cleared. Thereafter, I recognised the path and resumed my travel.”

Muʿāwiyah said to him, “Sit! Sit! does not feature anywhere in the Book of Allah. Instead, Allah سُبْحَانَهُوَتَعَالَىٰ stated: “*And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight*

[803] *Siyar Aʿlām al-Nubalā’*, vol. 1 pg. 122.

against the one that oppresses until it returns to the ordinance of Allah." [804]

By Allah, you were neither with the transgressing party against the just party nor vice versa."

Saʿd responded, "I was not to fight a man Rasūlullāh ﷺ told, 'You hold that position to me like the position of Hārūn to Mūsā, except that there is no nabī after me.'"

Muʿāwiyah said, "Who heard this with you?"

"So and so and Umm Salamah," he replied.

Muʿāwiyah commented, "Lo, had I heard it from Rasūlullāh ﷺ, I would never have contested with ʿAlī."

In another report, it appears that this dialogue took place while in Madīnah during a Ḥajj journey Sayyidunā Muʿāwiyah رضي الله عنه had undertaken. [805]

Have a look, may Allah have mercy on you, at this bravery from Sayyidunā Saʿd رضي الله عنه. He had adopted a position and was convinced of it and defended it right in the presence of Sayyidunā Muʿāwiyah رضي الله عنه. Also have a look at the calm and collected manner in which Sayyidunā Muʿāwiyah رضي الله عنه welcomed Sayyidunā Saʿd's رضي الله عنه words. In fact, he announced that had he known what Sayyidunā Saʿd رضي الله عنه knew, he would not have ventured to challenge.

Indeed, this scene is a beautiful token of the spirit of love shared by the Ṣaḥābah رضي الله عنهم despite their disagreement.

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[804] Sūrah al-Ḥujurāt: 9.
[805] *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 83 – 84.

Saʿd's Demise

After a life filled with īmān and sacrificing for Islam, Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ passed away, leaving behind a grand and honourable legacy; each person hoping to be attributed or connected to.

Ibn Saʿd writes in *al-Ṭabaqāt*:

> مات سعد في قصره بالعقيق على عشرة أميال من المدينة، فحمل إلى المدينة على رقاب الرجال فدفن بالبقيع، وذلك سنة خمس وخمسين، وصلى عليه مروان بن الحكم وهو يومئذ والى المدينة لمعاوية. وكان سعد يوم مات ابن بضع وسبعين سنة، وكان قد ذهب بصره. هكذا قال محمد بن عمر في وقت وفاته، وقال غيره: توفي سنة خمسين.
>
> Saʿd passed away in his palace in ʿAqīq, 10 miles away from Madīnah. He was carried to Madīnah on the necks of men and buried in Baqīʿ. This took place in 55 A.H. Marwān ibn al-Ḥakam led his Ṣalāt al-Janāzah, Muʿāwiyah's governor over Madīnah at the time. Saʿd had passed the age of 70 when he passed on. He lost his eyesight prior to that. This is what Muḥammad ibn ʿUmar said about his demise. Others say that he passed away in 50 A.H.[806]

Ibn Ḥajar mentions that he passed away in 51 A.H. It is said 56, 57, or 58, but the second is most famous. It is also said that he passed in 55 or 54.[807]

Before he left this world, he had high hopes in the mercy of Allah سُبْحَانَهُ وَتَعَالَى and eagerly awaited meeting Him. His son Muṣʿab speaks of his last moments just before his soul departed to its Creator. He says:

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[806] *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 13.
[807] *Al-Iṣābah*, vol. 3 pg. 62.

كان رأس أبى في حجرى وهو يقضى، قال فدمعت عيناى فنظر إلي فقال: ما يبكيك أى بني؟ فقلت: لمكانك وما أرى بك، قال: فلا تبك على فإن الله لا يعذبنى أبدا وإنى من أهل الجنة، إن الله يدين المؤمنين بحسناتهم ما عملوا لله، قال: وأما الكفار فيخفف عنهم بحسناتهم فإذا نفدت قال ليطلب كل عامل ثواب عمله ممن عمل له.

My father's head rested in my lap as life slowly escaped his body so I began to cry. He looked at me and said, "What makes you cry, my son?"

I said, "Your condition and the pain I see you in."

He said, "Do not cry over me for most certainly, Allah will never punish me and I am from the dwellers of Jannah. Indeed, Allah recompenses the believers for their good deeds they performed solely for Allah. As regards to the disbelievers, He lessens their punishment due to their good actions. So when I breathe my last, He will say, 'Let every doer of good seek the reward for his action from the one he carried it out for.'" [808]

Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ departed having full hope in Allah سُبْحَانَهُ وَتَعَالَى, aspiring for His mercy and forgiveness, with conviction in His justice and grace. In this manner, the pure soul of Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ left for its Creator, after a life of īmān which he lived for his dīn and sacrificed to support it. The result of his sincerity was that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him glad tidings of Jannah. Congratulations to him!

[808] *Tārīkh Dimashq*, vol. 20 pg. 364; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 147.

Saʿīd ibn Zayd

Fortunate in the World and the Hereafter

Our discussion now revolves around an eminent Ṣaḥābī, a forerunner in good actions and obedience. Virtues drip from his personality and noble deeds emanate from his fragrant biography. He understood and loved virtue, and excellences recognised and were fond of him.

Name and Lineage

He is Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl ibn ʿAbd al-ʿUzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn ʿAdī ibn Kaʿb ibn Luʾayy ibn Ghālib, Abū al-Aʿwar al-Qurashī al-ʿAdawī.

His mother is Fāṭimah bint Baʿjah ibn Umayyah ibn Khuwaylid ibn Khālid ibn al- Maʿmar ibn Ḥayyān ibn Ghanam ibn Malīḥ ibn Khuzāʿah.[809]

It is apparent from the lineage of this august personality that he meets with Rasūlullāh ﷺ at his forefather, Kaʿb ibn Luʾayy. This, after īmān, is a great merit. Who is there that does not wish that his lineage meets with the Nabī ﷺ?

Sayyidunā Saʿīd ibn Zayd رضي الله عنه is one of the Ten Promised Jannah by Rasūlullāh ﷺ. He is from the forerunners to the faith, the participants of Badr, and from those with whom Allah سبحانه وتعالى was pleased and they were pleased with Him.

[809] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 124.

Agnomen

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ was known by his agnomen which stuck with him and became his name by which he was recognised: Abū al-Aʿwar.[810] Ibn al-Athīr mentions another agnomen of his, Abū Thawr, but agrees that the first is more common. [811]

Description

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ was a tall man, with brown skin and long hair.[812]

Glance at his Household

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ married his cousin Fāṭimah, the sister of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ while his sister ʿĀtikah was ʿUmar's wife.

Ibn al-Athīr states:

> وكان صهر عمر زوج أخته فاطمة بنت الخطاب، وكانت أخته عاتكة بنت زيد تحت عمر بن الخطاب، تزوجها بعد أن قتل عنها عبد الله بن أبي بكر الصديق.

> ʿUmar's brother-in-law was the husband of his sister Fāṭimah bint al-Khaṭṭāb. His brother-in law's-sister ʿĀtikah bint Zayd was in his (ʿUmar ibn al-Khaṭṭāb) wedlock. He married her after her husband, ʿAbd Allāh ibn Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, was killed. [813]

Ibn ʿAbd al-Barr says:

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[810] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Mashāhīr ʿUlamā' al-Amṣār*, pg. 26; *al-Tārīkh al-Kabīr*, vol. 3 pg. 452; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 124.
[811] *Usd al-Ghābah*, vol. 2 pg. 306.
[812] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 384; *al-Iṣābah*, vol. 3 pg. 88; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 31.
[813] *Usd al-Ghābah*, vol. 2 pg. 306.

هو (أي سعيد) ابن عم عمر بن الخطاب وصهره، يكنى أبا الأعور، كانت تحته فاطمة بنت الخطاب أخت عمر بن الخطاب، وكانت أخته عاتكة بنت زيد بن عمرو تحت عمر بن الخطاب.

He is Saʿīd—the cousin and brother-in-law of ʿUmar ibn al-Khaṭṭāb. His agnomen was Abū al-Aʿwar. Fāṭimah bint al-Khaṭṭāb, ʿUmar ibn al-Khaṭṭāb's sister, was in his wedlock whereas his sister, ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl, was married to ʿUmar ibn al-Khaṭṭāb.[814]

The wives and children of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ:

1. Ramlah, Umm Jamīl bint al-Khaṭṭāb ibn Nufayl

Children from her:

I. ʿAbd al-Raḥmān al-Akbar: He had no issue.

2. Jalīsah bint suwaid ibn ṣamit

Children from her:

I. Zayd: He had no issue.
II. ʿAbd Allāh al-Akbar: He had no children.
III. ʿĀtikah

3. Umāmah bint al-Dajīj from Ghassān

Children from her:

I. Zayd: He had no issue.
II. ʿAbd Allāh al-Akbar: He had no children.
III. ʿUmar al-Aṣghar: He had no offspring.
IV. Umm Mūsā
V. Umm al-Ḥasan

[814] *Al-Istīʿāb*, vol. 2 pg. 614.

4. Ḥazmah bint Qays ibn Khālid

Children from her:

I. Muḥammad
II. Ibrāhīm al-Aṣghar
III. ʿAbd Allāh al-Aṣghar
IV. Umm Ḥabīb al-Kubrā
V. Umm al-Ḥasan al-Ṣughrā
VI. Umm Zayd al-Kubrā
VII. Umm Salamah
VIII. Umm Ḥabīb al-Ṣughrā
IX. Umm Saʿīd al-Kubrā: She passed away before her father
X. Umm Zayd

5. Umm al-Aswad from the Banū Taghlib

Children from her:

I. ʿAmr al-Aṣghar
II. Aswad

6. Ḍamkh bint al-Aṣbagh ibn Shuʿayb

Children from her:

I. ʿAmr al-Akbar
II. Ṭalḥah: He passed away before his father, leaving behind no children.
III. Zajlah

7. Qurbah from the Banū Taghlib

Children from her:

I. Ibrāhīm al-Akbar
II. Ḥafṣah

8. Umm Bashīr bint Abī Masʿūd al-Anṣārī

Children from her:

I. Umm Zayd al-Ṣughrā

9. Umm Walad: Umm Khālid

Children from her:

I. Khālid
II. Umm Khālid: She passed away prior to her father.
III. Umm al-Nuʿmān

10. Umm Walad

Children from her:

I. ʿĀ'ishah
II. Zaynab
III. Umm ʿAbd al-Ḥawlā'
IV. Umm Ṣāliḥ

Other Children:

I. Umm Zayd al-Ṣughrā: Married to Mukhtār ibn Abī ʿUbayd. Her mother was from the Ṭay.[815]

Saʿīd ibn Zayd in the Care of his Father

Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ was nurtured in the care of his father, Zayd ibn ʿAmr ibn Nufayl al-Ḥanīfī (one who turned his attention solely to Allah, away from all besides Him) *al-Thā'ir* (the revolutionist), who discarded the idol worship of his nation and worshipped Allah سُبْحَانَهُ وَتَعَالَى on the religion of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ.

Ibn Saʿd says:

[815] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 381, 382.

وكان أبوه زيد بن عمرو بن نفيل يطلب الدين وقدم الشأم فسأل اليهود والنصارى عن العلم والدين فلم يعجبه دينهم، فقال له رجل من النصارى: أنت تلتمس دين إبراهيم، فقال زيد: وما دين إبراهيم؟ قال: كان حنيفا لا يعبد إلا الله وحده لا شريك له، وكان يعادي من عبد من دون الله شيئا، ولا يأكل ما ذبح على الأصنام، فقال زيد بن عمرو: وهذا الذي أعرف وأنا على هذا الدين، فأما عبادة حجر أو خشبة أنحتها بيدي فهذا ليس بشيء. فرجع زيد إلى مكة وهو على دين إبراهيم.

His father Zayd ibn ʿAmr ibn Nufayl was searching for a religion. He arrived in Shām and asked the Jews and Christians about knowledge and religion, but their religion was not to his liking. A Christian man told him, "You are searching for the religion of Ibrāhīm."

"What is the religion of Ibrāhīm," he enquired.

The man explained, "He was a Ḥanīf; he worshipped none but Allah, alone, without any partners; and would be at war with those who worshipped anything besides Allah. Moreover, he would not eat meat slaughtered for the idols."

Zayd ibn ʿAmr said, "This is what I recognise and I adhere to this religion. As regarding the worship of a stone or wood which I carved out with my own hands, it is worthless."

Zayd subsequently returned to Makkah while adhering to the religion of Ibrāhīm عَلَيْهِ السَّلَامُ.[816]

ʿĀmir ibn Rabīʿah explains:

[816] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379.

كان زيد بن عمرو بن نفيل يطلب الدين وكره النصرانية واليهودية وعبادة الأوثان والحجارة، وأظهر خلاف قومه واعتزال آلهتهم وما كان يعبد آباؤهم ولا يأكل ذبائحهم، فقال لي: يا عامر إني خالفت قومي واتبعت ملة إبراهيم وما كان يعبد وإسماعيل من بعده، وكانوا يصلون إلى هذه القبلة، فأنا أنتظر نبيا من ولد إسماعيل يبعث ولا أراني أدركه، وأنا أومن به وأصدقه وأشهد أنه نبي، فإن طالت بك مدة فرأيته فأقرئه مني السلام. قال عامر: فلما تنبأ رسول الله، صلى الله عليه وسلم، أسلمت وأخبرته بقول زيد بن عمرو وأقرأته منه السلام فرد عليه رسول الله، صلى الله عليه وسلم، ورحم عليه وقال: قد رأيته في الجنة يسحب ذيولا.

Zayd ibn ʿAmr ibn Nufayl was in search of a religion. He disliked Christianity, Judaism, and the worship of idols and rocks. He openly opposed his people and discarded their deities and what their forefathers worshipped. Furthermore, he would not eat animals slaughtered by them.

He told me, "O ʿĀmir, I have opposed my nation and followed the religion of Ibrāhīm and what he would worship, as well as Ismāʿīl and those after him. They would pray facing this Qiblah. I am now awaiting a nabī from the progeny of Ismāʿīl to be sent. I do not think that I will live to his time, but I believe in him and attest to him and testify that he is a nabī. If you live long and see him, then convey my salām to him."

ʿĀmir says, "When Rasūlullāh ﷺ became a Nabī, I embraced Islam and informed him of Zayd ibn ʿAmr's statement and conveyed his salām. Rasūlullāh ﷺ replied to the greeting and begged for divine mercy for him. He also commented, 'I saw him in Jannah, swimmingly peacefully.'" [817]

[817] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379.

Al-Dhahabī reports on the strength of Sayyidah Asmā' bint Abī Bakr رَضِيَ اللَّهُ عَنْهُمَا:

رأيت زيد بن عمرو بن نفيل قائما مسندا ظهره إلى الكعبة، يقول: " يا معشر قريش، والله ما فيكم أحد على دين إبراهيم غيري.

I certainly saw Zayd ibn ʿAmr ibn Nufayl standing, supporting his back on the Kaʿbah, declaring, "O gathering of Quraysh, by Allah, there is none among you on the religion of Ibrāhīm, besides myself."[818]

In the report of al-Nasa'ī, Sayyidah Asmā' bint Abī Bakr رَضِيَ اللَّهُ عَنْهُمَا says:

رأيت زيد بن عمرو بن نفيل وهو مسند ظهره إلى الكعبة وهو يقول: «ما منكم اليوم أحد على دين إبراهيم غيري» وكان يقول: إلهي إله إبراهيم، وديني دين إبراهيم قالت: وذكره النبي صلى الله عليه وسلم فقال: «يبعث يوم القيامة أمة وحده بيني وبين عيسى».

I saw Zayd ibn ʿAmr ibn Nufayl, supporting his back on the Kaʿbah, announcing: "No one among you today is following the religion of Ibrāhīm besides myself."

He would say, "My deity is the deity of Ibrāhīm and my religion is the religion of Ibrāhīm."

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke of him and said, "He will be resurrected on the Day of Qiyāmah as a nation by himself, between me and ʿĪsā."[819]

Ibn Saʿd mentions that he would shelter the girl about to be buried alive. He would say to the father who intended to kill his daughter,

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[818] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 128

[819] Al-Sunan al-Kubrā, book on excellences, chapter on Zayd ibn ʿAmr ibn Nufayl, Ḥadīth: 8187.

مهلا لا تقتلها أنا أكفيك مئونتها، فيأخذها فإذا ترعرعت قال لأبيها: إن شئت دفعتها إليك وإن شئت كفيتك مؤونتها.

"Wait, do not kill her. I will look after her and take care of her expenses."

He would then take her. After reaching the prime of her life, he would say to her father, "If you desire, I will hand her over to you, and if you so wish, I will take care of her expenses for you."[820]

Al-Dhahabī lists some couplets he attributes to Zayd ibn ʿAmr which attest to his faith in Allah, the Mighty and Majestic. He reports:

وأسلمت وجهي لمن أسلمت	له المزن تحمل عذبًا زلالا
إذا سقيت بلدة من بلاد	سيقت إليها فسحت سجالا
وأسلمت نفسي لمن أسلمت	له الأرض تحمل صخرًا ثقالًا
دحاها فلما استوت شدها	سواءً وأرسى عليها الجبالا

I have surrendered myself to the One the clouds have surrendered to, carrying sweet cold water.

When they irrigate a city from the cities, they are driven to it, and it pours down rain in torrents.

I have surrendered my soul to the One the earth has surrendered to, holding heavy boulders.

[820] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 381; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 128. Al-Dhahabī comments, "This is a ṣaḥīḥ gharīb ḥadīth. Al-Layth is the only narrator. He narrates it from Hishām, through text. Al-Bukhārī has inserted it in the footnotes of his *al-Ṣaḥīḥ*."

Allah levelled the earth. When it was a flat surface, He made it firm and fixed the mountains firmly.[821]

In this household, Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ was nurtured. He was trained at the hands of his father, the monotheist. Owing to this, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was appointed a Nabī, Saʿīd was one of the first to accept him. He embraced Islam before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Dār al-Arqam. Sayyidunā ʿUmar's رَضِيَ اللَّهُ عَنْهُ Islam was in his home since he was the husband of ʿUmar's sister, Fāṭimah.[822]

Saʿīd's Hijrah and Jihād

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ made hijrah to Madīnah and stayed by Sayyidunā Rifāʿah ibn ʿAbd al-Mundhir رَضِيَ اللَّهُ عَنْهُ, the brother of Abū Lubābah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Rāfiʿ ibn Mālik al-Zuraqī رَضِيَ اللَّهُ عَنْهُ.[823]

Ibn ʿAbd al-Barr says:

وكان سعيد بن زيد من المهاجرين الأولين، وكان إسلامه قديما قبل عمر، وبسبب زوجته كان إسلام عمر بن الخطاب، وخبرهما في ذلك خبر حسن. وهاجر هو وامرأته فاطمة بنت الخطاب، ولم يشهد بدرا؛ لأنه كان غائبا بالشام، قدم منها بعقب غزاة بدر، فضرب له رسول الله صلى الله عليه وسلم بسهمه وأجره.

Saʿīd ibn Zayd was among the first Muhājirīn. He accepted Islam in its early stages before ʿUmar. Due to his wife, came the Islam of ʿUmar ibn al-Khaṭṭāb and their story in this regard is a beautiful one. He and his wife Fāṭimah bint al-Khaṭṭāb immigrated. He never participated in Badr, however, since he

[821] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 132.
[822] *Al-Iṣābah*, vol. 3 pg. 87.
[823] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 382.

was in Shām at the time. When he returned after the Battle of Badr, Rasūlullāh ﷺ allotted for him a share and promised him its reward.[824]

Hence, Sayyidunā Saʿīd رضي الله عنه was present at all the expeditions alongside Rasūlullāh ﷺ besides Badr. He was not present in this battle after Rasūlullāh ﷺ sent him and Ṭalḥah رضي الله عنه to Shām to gather information about the caravan. Nonetheless, Rasūlullāh ﷺ did apportion for him a share of the booty.[825]

Ibn Saʿd narrates:

لما تحين رسول الله فصول عير قريش من الشأم بعث طلحة بن عبيد الله وسعيد بن زيد بن عمرو بن نفيل، قبل خروجه من المدينة بعشر ليال يتحسبان خبر العير...وبلغ رسول الله، صلى الله عليه وسلم، الخبر قبل رجوع طلحة وسعيد إليه فندب أصحابه وخرج يريد العير، فتساحلت العير وأسرعت، وساروا الليل والنهار فرقا من الطلبة، وخرج طلحة بن عبيد الله وسعيد بن زيد يريدان المدينة ليخبرا رسول الله، صلى الله عليه وسلم، خبر العير ولم يعلما بخروجه، فقدما المدينة في اليوم الذي لاقى رسول الله، صلى الله عليه وسلم، فيه النفير من قريش ببدر، فخرجا من المدينة يعترضان رسول الله فلقياه بتربان فيما بين ملل والسيالة على المحجة منصرفا من بدر، فلم يشهد طلحة وسعيد الوقعة، وضرب لهما رسول الله بسهمانهما وأجورهما في بدر، فكانا كمن شهدها.

When Rasūlullāh ﷺ learnt of the Quraysh caravan's arrival at Shām, he despatched Ṭalḥah ibn ʿUbayd Allāh and Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl 10 nights prior to him setting out from Madīnah, to gather information of the caravan. They

[824] *Al-Istīʿāb*, vol. 2 pg. 615.
[825] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 135.

travelled until they reached al-Ḥawrā'. They waited there until the caravan passed them. Rasūlullāh ﷺ received intelligence before Ṭalḥah and Saʿīd could return to him. So he urged his Ṣaḥābah on, and he left, with the intention of intercepting the caravan. The caravan moved on the coastal route. It moved rapidly and travelled at night and during the day out of fear of the interceptors. Ṭalḥah ibn ʿUbayd Allāh and Saʿīd ibn Zayd left towards Madīnah to give Rasūlullāh ﷺ information on the caravan. They were unaware of his exit. So they reached Madīnah the day Rasūlullāh ﷺ met with the Quraysh at Badr. They left Madīnah immediately in search of Rasūlullāh ﷺ and met him at Turbān, between Milal and al-Siyālah on the clear road on his return from Badr. Hence, Ṭalḥah and Saʿīd did not actually witness the battle. Nonetheless, Rasūlullāh ﷺ allotted for them a share and guaranteed them the reward for Badr. Hence, they are just like those who did in fact participate.[826]

Sayyidunā Saʿīd ibn Zayd رضي الله عنه then went on to participate in Uḥud, Khandaq, and all the other major campaigns alongside Rasūlullāh ﷺ. He proved his worth during these campaigns.[827]

He was also present at Yarmūk. He was one of the leaders of the army in the battle. He accomplished his task par excellence. Sayyidunā Saʿīd رضي الله عنه was really one of the astounding men of this glorious battle. Sayyidunā Abū ʿUbaydah رضي الله عنه placed him in the heart of the army. This is a spot where only brave and courageous soldiers are stationed at. As soon as Sayyidunā Saʿīd رضي الله عنه saw the Romans' attack, he jumped to the ground and kneeled. As they got close to him, he pierced the first man of the enemy with his banner and then sprung

[826] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 382, 383; *Tahdhīb al-Kamāl*, vol. 10 pg. 448.
[827] *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 383; *Usd al-Ghābah*, vol. 2 pg. 307.

at their faces like a lion. He began fighting bravely and the Muslims rallied to him.[828]

Al-Dhahabī says that Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ witnessed all the battles at the side of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He later participated in the siege of Damascus and its subsequent conquest, after which Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ appointed him governor over it. He is thus the first to act as a representative of Damascus from this ummah.[829]

Ibn ʿAsākir comments:

أحد العشرة الذين شهد لهم النبي صلى الله عليه وسلم بالجنة. شهد اليرموك وحصار دمشق، وولاه أبو عبيدة بن الجراح دمشق، وخرج مع عمر بن الخطاب في خرجته الثانية إلى الشام التي رجع فيها من سرغ، وكان أميرا على ربع المهاجرين.

He is one of the ten Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised Jannah. He participated in Yarmūk and the siege of Damascus, subsequent to which Abū ʿUbaydah ibn al- Jarrāḥ appointed him governor over the city of Damascus. He left with ʿUmar ibn al-Khaṭṭāb on his second journey to Shām, in which he returned from Sargh[830]. He was the leader over a quarter of the Muhājirīn on this journey.[831]

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[828] *Tārīkh Dimashq*, vol. 2 pg. 155.
[829] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 124, 125.
[830] Sargh: Marks the beginning of Ḥijāz and the end of Shām, between Mughīthah and Tabūk, one of the pit stops for the Syrina Ḥujjāj. It was at this location ʿUmar ibn al-Khaṭṭāb I met the army leaders. It is 13 stations away from Madīnah. Mālik ibn Anas said, "It is a town in the valley of Tabūk and the end of the primary Ḥijāz. It was here where ʿUmar ibn al-Khaṭṭāb met with those who informed him of the plague in Shām, upon which he returned to Madīnah." *Muʿjam al-Buldān*, vol. 3 pg. 211, 212.
[831] *Tārīkh Dimashq*, vol. 21 pg. 62.

The Virtues and Excellences of Saʿīd

Abū Nuʿaym wrote some beautiful and fine words regarding the virtue of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ which I feel should be reproduced here. He says:

وأما سعيد بن زيد بن عمرو بن نفيل. فكان بالحق قوالا، ولماله بذالا، ولهواه قامعا وقتالا، ولم يكن ممن يخاف في الله لومة لائم. وكان مجاب الدعوة سبق الإسلام قبل عمر بن الخطاب رضي الله عنهما. شهد بدرا بسهمه وأجره. رغب عن الولاية، وتشمر في الرعاية، قمع نفسه، وأخفى عن المنافسة في الدنيا شخصه، اعتزل الفتنة والشرور، المؤدية إلى الضيعة والغرور، عازما على السبقة والعبور، المفضي إلى الرفعة والحبور. كان للولايات قاليا، وفي مراتب الدنيا وانيا، وفي العبودية غانيا، وعن مساعدة نفسه فانيا.

As regards Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl, he openly voiced the truth, spent his wealth generously, and subdued his desires and fought. He was not among those who feared the criticism of the critics in the way of Allah. His supplications were answered. He embraced Islam prior to ʿUmar ibn al- Khaṭṭāb. He collected his share of booty and reward from Badr. He avoided leadership and dedicated himself to accountability. He severed his carnal desires and prevented himself from indulging in worldly luxuries. He steered clear from fitnah and vices which lead to destruction and arrogance, determined to set the precedent and pass through, leading to loftiness and happiness. He detested authority and was unconcerned about worldly ranks. He was devout in his worship and obliterated assisting his carnal passions.[832]

[832] *Ḥilyat al-Awliyā'*, vol. 1 pg. 95

What a profound and fine description of the condition of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ, indicating to his outstanding virtues and excellences in eloquent, concise words. Forthcoming is a brief presentation of the significant merits of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ.

His position by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Nabī's praise for him

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ reached a lofty rank and held a high position in the sight of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is due to his precedence in Islam. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw his truthfulness, sincerity and courage, he kept him near and dear and took him as one of his closest Companions.

Ibn ʿAsākir narrates from Saʿīd ibn Jubayr:

كان مقام أبي بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وعبد الرحمن بن عوف، وسعيد بن زيد بن عمرو بن نفيل، كانوا أمام رسول الله صلى الله عليه وسلم في القتال، وخلفه في الصلاة في الصف، وليس لأحد من المهاجرين والأنصار يقوم مقام أحد منهم غاب أم شهد.

> The rank of Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Saʿd, Saʿīd, Ṭalḥah, Zubayr, and ʿAbd al-Raḥmān ibn ʿAwf with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was one and the same. They were in front of him in the battlefield and behind him during ṣalāh in the Masjid. None of the other Muhājirīn and Anṣār had the privilege to take their position, whether they were present or absent.[833]

[833] *Tārīkh Dimashq*, vol. 21 pg. 83.

The Nabī ﷺ promised him Jannah. Al-Tirmidhī reports in his Sunan from ʿAbd al-Raḥmān ibn Ḥumayd from his father that Sayyidunā Saʿīd ibn Zayd رضي الله عنه reported to him among others that Rasūlullāh ﷺ declared:

"عشرة في الجنة: أبو بكر في الجنة، وعمر، وعلي، وعثمان، والزبير، وطلحة، وعبد الرحمن، وأبو عبيدة، وسعد بن أبي وقاص". قال: فعد هؤلاء التسعة وسكت عن العاشر، فقال القوم: ننشدك الله يا أبا الأعور: من العاشر؟ قال: نشدتموني بالله، أبو الأعور في الجنة.

قال أبو عيسى الترمذي: أبو الأعور: هو سعيد بن زيد بن عمرو بن نفيل.

"Ten individuals are in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah as well as ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abū ʿUbaydah, and Saʿd ibn Abī Waqqāṣ."

He enumerated these nine and did not list the tenth. The people thus asked, "We implore you by Allah, O Abū al-Aʿwar, who is the tenth?"

He submitted, "You have implored me by Allah. Abū al-Aʿwar is in Jannah."

Abū ʿĪsā says, "Abū al-Aʿwar is Saʿīd ibn Zayd ibn ʿAmr ibn Nawfal." (834)

Aḥmad and al-Tirmidhī narrated that Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه reported that Rasūlullāh ﷺ declared:

(834) *Jāmiʿ al-Tirmidhī*, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748, al-Albānī classified it ṣaḥīḥ; *al-Mustadrak*, book in virtues, the chapter on the merits of Saʿīd ibn Zayd, Ḥadīth: 5858.

أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة.

Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿAlī is in Jannah. ʿUthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd ibn Abī Waqqāṣ is in Jannah. Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.[835]

Aḥmad reports on the authority of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pronounced:

اسكن حراء فليس عليك إلا نبي، أو صديق، أو شهيد قال: وعليه النبي صلى الله عليه وسلم، وأبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وعبد الرحمن بن عوف، وسعيد بن زيد، رضي الله عنهم.

"Remain firm, Ḥirā', for only a nabī, ṣiddīq, or martyr is upon you."

He continues, "The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, Zubayr, Saʿd, Ibn ʿAwf, and Saʿīd ibn Zayd were upon it."[836]

All these narrations indicate the lofty rank he enjoyed in the sight of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They bear testimony, without doubt, that

[835] *Musnad Aḥmad*, Ḥadīth: 1675, Shuʿayb al-Arnā'ūṭ comments, "Its isnād is strong on the standards of Muslim; *Jāmiʿ al-Tirmidhī*, book on virtues, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747, al-Albānī labelled it ṣaḥīḥ; *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ ibn Ḥibbān*, book on his mention of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

[836] *Musnad Aḥmad*, chapter on the Musnad of Saʿīd ibn Zayd, Ḥadīth: 1630, Shuʿayb al-Arnā'ūṭ labelled the isnād *qawī* (strong).

Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ was from among the purest of Ṣaḥābah and closest to him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have mentioned this except about a person whose intention is pure and heart is clean. Hence, he is among those Allah سُبْحَانَهُ وَتَعَالَى was pleased with, those Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept close and guaranteed Jannah.

Allah Answering the Supplication of Saʿīd

One of his amazing merits is that Allah سُبْحَانَهُ وَتَعَالَى answered his prayer in a famous event that transpired between him and Arwā bint Uways. She resorted to Marwān ibn al-Ḥakam, beseeching his help against Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ claiming that he oppressively snatched away her land and usurped her right. He was her neighbour in ʿAqīq. Her claim was false and she was the oppressor, so Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ came to defend himself. She on the other hand, persisted on her claim, so he handed over to her whatever she claimed and then cursed her; and his curse was answered.

Abū Nuʿaym reports in *Ḥilyat al-Awliyā'* from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm:

> أن أروى استعدت على سعيد بن زيد إلى مروان ابن الحكم فقال سعيد: اللهم إنها قد زعمت أني ظلمتها، فإن كانت كاذبة فأعم بصرها وألقها في بئرها، وأظهر من حقي نورا يبين للمسلمين أني لم أظلمها. قال فبينا هم على ذلك إذ سال العقيق بسيل لم يسل مثله قط، فكشف عن الحد الذي كانا يختلفان فيه، فإذا سعيد قد كان فى ذلك صادقا. ولم تلبث إلا شهرا حتى عميت، فبينا هي تطوف في أرضها تلك إذ سقطت في بئرها. قال: فكنا ونحن غلمان نسمع الإنسان يقول للإنسان أعماك الله كما أعمى الأروى، فلا نظن إلا أنه يريد الأروى التي من الوحش، فإذا هو إنما كان ذلك لما أصاب أروى من دعوة سعيد بن زيد وما يتحدث الناس به مما استجاب الله له سؤله.

Arwā made a claim against Saʿīd ibn Zayd in the court of Marwān ibn al- Ḥakam. Saʿīd supplicated, "O Allah, indeed she claims that I have oppressed her. If she is a liar, then make her blind, and throw her into her well, and manifest a light upon my right making it clear to the Muslims that I have not oppressed her."

He continues: Around the same time, ʿAqīq had an unprecedented flood which unearthed the border over which they disputed. And Saʿīd was truthful in the matter. It was hardly a month later that she became blind and, while walking in that land of hers, she fell into her well [and died].

He continues: When we were young, we would hear a person saying to another, "May Allah blind you like how He blinded Arwā." We thought that he refers to Arwā, the animal. Only later we realised that it was actually due to Arwā's affliction as a result of the curse of Saʿīd ibn Zayd. And what the people spoke about was the manner in which Allah سُبْحَانَهُوَتَعَالَىٰ accepted his prayer.[837]

Ibn ʿAsākir reports:

أن أروى بنت أويس أتت مروان بن الحكم مستغيثة من سعيد بن زيد وقالت: ظلمني أرضي، وغلبني على حقي، وكان جارها بالعقيق، فركب إليه عاصم بن عمر فقال: أنا أظلم أروى حقها، فوالله لقد أبقيت لها ستمائة ذراع من أرضي من أجل حديث سمعته من رسول الله صلى الله عليه وسلم يقول: من أخذ من حق امرء من المسلمين شيئا بغير حق طوقه يوم القيامة حتى سبع أرضين، قومي يا أروى فخذي الذي تزعمين أنه حقك، فقامت فتسحبت في حقه فقال: اللهم إن كانت ظالمة فأعم بصرها واقتلها في بئرها، فعميت ووقعت في بئرها فماتت.

[837] *Ḥilyat al-Awliyā'*, vol. 1 pg. 97; *Usd al-Ghābah*, vol. 2 pg. 307; *Tahdhīb al-Kamāl*, vol. 10 pg. 452. The ḥadīth is reported briefly by *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3026; *Ṣaḥīḥ Muslim*, Ḥadīth: 1610 without the addition at the end.

Arwā bint Uways approached Marwān ibn al-Ḥakam and sought his help against Saʿīd ibn Zayd claiming, "He oppressively stole my land and usurped my right." He was her neighbour in ʿAqīq.

ʿĀṣim ibn ʿUmar mounted and went to him (to inform him of this). Saʿīd [arrived and] remarked, "I usurped Arwā's right? By Allah, I have left for her 600 cubits of my land due to a ḥadīth I heard from Rasūlullāh ﷺ. I heard Rasūlullāh ﷺ saying, 'Whoever unjustly usurps anything from the right of any Muslim, he will be made to wear it as a collar on the day of Qiyāmah, until seven earths.' Stand O Arwā and take what you claim is your right.'"

She thus trampled upon his right. He prayed, "O Allah, if she is the oppressor, then make her blind and kill her in her well." Due to this, she became blind, and fell and died in her well. (838)

Sayyidunā Saʿīd ibn Zayd رضي الله عنه purified his heart for his Master. He thus became one of Allah's close friends, upon whom they will be no fear nor will they grieve, and Allah declares war against those who hurt them.

Al-Bukhārī reports via his sanad from Sayyidunā Abū Hurayrah رضي الله عنه who said:

قال رسول الله صلى الله عليه وسلم: إن الله قال: من عادى لي وليا فقد آذنته بالحرب.

Rasūlullāh ﷺ reports that Allah declares, "Whoever opposes My friend, I declare war upon him." (839)

(838) *Tārīkh Dimashq*, vol. 21 pg. 88.
(839) *Ṣaḥīḥ al-Bukhārī*, book on heart-softening reports, chapter on humility, Ḥadīth: 6021.

In the House of Saʿīd ibn Zayd, did al-Fārūq attain Fortune

One of the excellences of Sayyidunā Saʿīd ibn Zayd رَضِیَ اللّٰہُ عَنْہُ is that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِیَ اللّٰہُ عَنْہُ embraced Islam at his and his wife's hands, in his house. Thus, the house of Sayyidunā Saʿīd ibn Zayd رَضِیَ اللّٰہُ عَنْہُ witnessed the exiting of ʿUmar ibn al-Khaṭṭāb رَضِیَ اللّٰہُ عَنْہُ from the darkness of kufr to the brilliance of Islam. He also played a major role in the Islam of ʿUmar. Sayyidunā Saʿīd رَضِیَ اللّٰہُ عَنْہُ is his cousin and the husband of his sister. He and his wife had embraced Islam in the early stages. Upon hearing of their Islam, Sayyidunā ʿUmar went into a rage and verbally and physically abused them. When he witnessed their steadfastness and determination, he calmed down and listened to some of the verses of the Qur'ān, through which Allah سُبْحَانَہٗ وَتَعَالٰی softened his heart. Upon this, he pronounced his Islam by the blessing of Rasūlullāh's صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ supplication in his favour, in this pure house.[840]

Saʿīd ibn Zayd and the Committee

Some find in difficult to fathom why Sayyidunā Saʿīd رَضِیَ اللّٰہُ عَنْہُ was not among the six men of the committee whom Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِیَ اللّٰہُ عَنْہُ elected moments before his demise. Some think that this is a tarnish to his status and degrades him from the rank he rightfully enjoys. While it is true that Sayyidunā Saʿīd رَضِیَ اللّٰہُ عَنْہُ was not among the committee; however, this was not due to any defect in him or that he was lower than the other members of the committee in precedence and superiority. The actual reason is that Sayyidunā ʿUmar رَضِیَ اللّٰہُ عَنْہُ left him out so that no portion of leadership may remain

[840] The incident of ʿUmar's Islam: Tārīkh al-Khulafā', pg. 125, 126; *Tārīkh Dimashq*, vol. 44 pg. 34, 35; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 267, 268.

in his family, since Sayyidunā Saʿīd رَضِيَ اللَّهُ عَنْهُ is his brother-in-law and cousin. Had he included him in the committee, some might have thought that he favoured him due to his family link or probably Saʿīd would have been given preference and made khalīfah due to his link to ʿUmar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ intended to shut this door, so he did not list him.

Ibn Kathīr mentions in *al-Bidāyah wa l-Nihāyah*:

كان عمر رضي الله عنه قد جعل الأمر بعده شورى بين ستة نفر، وهم: عثمان بن عفان، وعلي بن أبي طالب، وطلحة بن عبيد الله، والزبير بن العوام، وسعد بن أبي وقاص، وعبد الرحمن بن عوف رضي الله عنهم. وتحرج أن يجعلها لواحد من هؤلاء على التعيين، وقال: لا أتحمل أمرهم حيا وميتا، ون يرد الله بكم خيرا يجمعكم على خير هؤلاء، كما جمعكم على خيركم بعد نبيكم صلى الله عليه وسلم، ومن تمام ورعه لم يذكر في الشورى سعيد بن زيد بن عمرو بن نفيل لأنه ابن عمه، خشي أن يراعى فيولى لكونه ابن عمه، فلذلك تركه. وهو أحد العشرة المشهود لهم بالجنة، بل جاء في رواية المدائني عن شيوخه أنه استثناه من بينهم، وقال لست مدخله فيهم، وقال لأهل الشورى: يحضركم عبد الله –يعني ابنه– وليس إليه من الأمر شيء –يعني بل يحضر الشورى ويشير بالنصح ولا يولي شيئا.

ʿUmar handed the affair (khilāfah) after him to a consultation between six individuals, viz. ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, Saʿd ibn Abī Waqqāṣ, and ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُمْ. He avoided handing it over to one of these specifically and said, "I cannot bear their affair, while living and while dead. If Allah intends good for you, he will gather you under the best of these just as He united you on the best of you after your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Owing to the perfectness of his cautiousness, he did not list in the committee Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl since they were cousins. He feared that consideration will be given to him and he will be appointed khilāfah due to him being the cousin, hence he left him out. Whereas he is one of the Ten Promised Jannah. As a matter of fact, in the narration of al-Madā'inī from his teachers it appears that he excluded him saying, "I will not include him among them."

He then said to the people of the committee, "'Abd Allāh—referring to his son—will be present with you but he has no part of the affair" i.e. he will preside at the consultation and will give his sincere counsel, but will not assume any post. [841]

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was absolutely eager to remove all doubts and kill every fitnah possibly arising from anyone of his family securing authority. Due to this, he did not list any of them among the committee. In fact, when one of those present suggested to him to appoint his son, ʿAbd Allāh, as khalīfah, ʿUmar said to him angrily:

قاتلك الله، والله ما أردت الله بهذا! ويحك! كيف أستخلف رجلا عجز عن طلاق امرأته؟ لا أرب لنا في أموركم، فما حمدتها فأرغب فيها لأحد من أهل بيتي، إن كان خيرا فقد أصبنا منه، وإن كان شرا فقد صرف عنا، بحسب آل عمر أن يحاسب منهم رجل واحد، ويسأل عن أمر أمة محمد، أما لقد جهدت نفسي وحرمت أهلي، وإن نجوت كفافا لا وزر ولا أجر إني لسعيد، وأنظر فإن أستخلف فقد استخلف من هو خير مني، وإن أترك فقد ترك من هو خير مني، ولن يضيع الله دينه.

May Allah destroy you! By Allah, I would not have intended Allah's pleasure had I done so. Woe to you! How can I appoint a man who is incapable of divorcing his wife? We have no desire

[841] *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 163.

in your affairs. I did not praise leadership, that I will desire it for any of my household members. If it is good, we have had our fair share; and if it is evil, then it has been averted from us. It is sufficient for the family of ʿUmar that one man among them is reckoned and asked about the affair of the ummah of Muḥammad. Harken! I exhausted myself and deprived my family; if I escape with a clean sheet, without any sin or reward, then I am indeed fortunate. I will see; if I appoint a khalīfah, then someone superior to me done so and if I do not, then someone greater than me done so. And Allah will never allow His religion to be destroyed. [842]

Demise of Saʿīd ibn Zayd

Al-Wāqidī says:

توفي سعيد بن زيد سنة إحدى وخمسين، وهو يومئذ ابن بضع وسبعين، وقبر بالمدينة، ونزل في قبره سعد وابن عمر.

Saʿīd ibn Zayd passed away in 51 A.H. at the age of 70 odd years. He was buried in Madīnah. Saʿd and Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا descended in his grave. [843]

Ibn al-Athīr says:

وتوفي سعيد بن زيد سنة خمسين أو إحدى وخمسين وهو ابن بضع وسبعين سنة وقيل توفي سنة ثمان وخمسين بالعقيق من نواحي المدينة وقيل توفي بالمدينة والأول أصح وخرج إليه عبد الله بن عمر فغسله وحنطه وصلى عليه قال نافع وقالت عائشة بنت سعد غسل سعيد بن زيد سعد

[842] *Al-Kāmil fī al-Tārīkh*, vol. 3 pg. 65.
[843] *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 140.

بن أبي وقاص وحنطه ثم أتى البيت فاغتسل فلما خرج قال أما إني لم اغتسل من غسلي إياه ولكن أغتسل من الحر ونزل في قبره سعد بن أبي وقاص وابن عمر وصلى عليه ابن عمر.

Saʿīd ibn Zayd passed away in 50 or 51 A.H. after the age of 70. It is said that he passed away in 58 A.H. in ʿAqīq on the outskirts of Madīnah. It is said that he passed away in Madīnah. But the first is most accurate.

ʿAbd Allāh ibn ʿUmar went out to him and washed him, applied perfume on him, and performed his Ṣalāt al-Janāzah.

Nāfiʿ says that ʿĀ'ishah bint Saʿd said, "Saʿd ibn Abī Waqqāṣ washed and applied perfume on Saʿīd ibn Zayd. He then came home and took a shower. After leaving, he commented, 'Listen up, I have not taken a shower for washing him. I only took a shower due to the heat.' Saʿd ibn Abī Waqqāṣ and Ibn ʿUmar descended into his grave, and Ibn ʿUmar led the Ṣalāt al-Janāzah.[844]

This is the amount we could gather about the life of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ, one of the Ten Promised Jannah, who are the cream of Quraysh and the most superior of the forerunners of the Muhājirīn and the best of the participants of Badr, the elite of the Companions of the Tree, and the leaders of this ummah in the world and the Hereafter. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and make them happy, and forgive those who praise them and announce their purity.

[844] *Usd al-Ghābah*, vol. 2 pg. 308.

Conclusion

After completing our flight around the aḥādīth on the Ten Promised Jannah, it becomes manifest to us that these ten blessed individuals had few things in common:

»» They are from the early forerunners.

»» They are from the participants of Badr.

»» They were present at Bayʿat al-Riḍwān.

»» They were among the great warriors.

»» They had the noblest character among the Ṣaḥābah.

Similarly, it has become apparent, leaving no scope of doubt, that these noble personalities have left behind a rich legacy which the Muslims can rightfully be proud of. With the help of their constructive forearms alongside their Nabī ﷺ and along with their brethren of the noble Ṣaḥābah رضي الله عنهم, they firmly established the lofty edifice of dīn. They traversed with him the deserts, the desolate regions, the soft sands, the coasts, and the rough seas until they conveyed it to their successors in its pristine form, without any alteration or weakness, without deficiency or imperfection. Thus, they were deserving of being awarded the glad tidings of Jannah from the Grand, the Most Forgiving, via revelation to the Leader of the Pious ﷺ.

The object of this discussion of ours is only to revive their fragrant history and noble legacy in the hearts of the Muslims and to remind everyone of their achievements and the great sacrifices they rendered in the path of this dīn, so that their status does not diminish and their rank is not lowered. So that we may present our excuse to Allah سبحانه وتعالى and not leave the plain empty for some foreign smell and disastrous owls, who scream day and night, intending evil towards the

Ṣaḥābah of the chosen Nabī ﷺ, forgetting that by this they are closing the gap between them and falling into the abyss of Hell.

Behold! Allow us to announce it clearly with echo, without obscurity or doubt, with no ambiguity or show! A nation that does not respect the Companions of their Nabī ﷺ as they ought to be respected is a nation at the lowest ebb of disgrace and in the dumps of history. Such a nation will never obtain distinction, they will never be deserving of pleasant outcomes, and their status will never be elevated.

A nation that despises the Companions of their Nabī ﷺ—the diggers of its foundation, the builders of its palaces, and the elevators of its buildings—have no future. When it is famous in Ichthyology that the tail of the fish is what motions the body forward then in the world of Muslims, there is no goodness in a movement determined on treating the blessed Ṣaḥābah رضي الله عنهم with hostility. Nay, it is a tumble, not a movement; a paralysis not an uprising.

Let the intelligent take heed and let the unmindful wake up. May the ignorant be wary of the fact that whoever has no regard for the Ṣaḥābah of Rasūlullāh ﷺ has absolutely no regard for Rasūlullāh ﷺ himself. And whoever has no regard for the Nabī ﷺ, then Allah forbid, he has no regard for the Mighty and Majestic سُبْحَانَهُ وَتَعَالَى. Whoever's condition this is, is undoubtedly wretched and unfortunate. We beg Allah's protection from becoming like them.

And our last call is: All praise belongs to Allah, Rabb of the universes.

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سلسلة سير الآل والأصحاب (١٠)

العشرة المبشرون بالجنة

قبسات ولمحات

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الباحث بمركز البحوث والدراسات بالمبرة

قال رسول الله ﷺ: أبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد في الجنة، وسعيد في الجنة، وأبو عبيدة بن الجراح في الجنة.