

THE TEN PROMISED JANNAH

BY:

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Transliteration key

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

Introduction

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 سُبْحَانَهُ وَتَعَالَى 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 سُبْحَانَهُ وَتَعَالَى for help and ability. I beg Allah سُبْحَانَهُ وَتَعَالَى 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 سُبْحَانَهُ وَتَعَالَى declaration:

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

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, ‘Abd al-Muḥsin al-Jār Allah al-Kharāfi—chairman of Mabarrat al-Āl wa al-Aṣḥāb Institute and its founding member. He is 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 وَتَعَالَى 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 ‘Alī 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.

1 Sūrah al-Baqarah: 237.

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 'Alā' Muḥammad 'Abd 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-'Āmirī, 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 سُبْحَانَهُ وَتَعَالَى to grant us capability and to crown it with acceptance. I also implore Allah سُبْحَانَهُ وَتَعَالَى 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 'Alī Aḥmad

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

Allah ﷻ selected Companions for His Messenger ﷺ 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 ﷻ 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.¹

Al-Jawharī says:

Al-ṣaḥābah with a *fathāh*: Companions. Originally, it is a *maṣḍar* (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.²

1 Al-Fayrūzābādī: *al-Qāmūs al-Muḥīṭ*, vol. 8 pg. 11.

2 Al-Jawharī: *al-Ṣiḥāḥ*, vol. 1 pg. 161.

From the above, it becomes apparent that the root of *ṣaḥībah*, 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 رَحْمَةُ اللَّهِ definition:

من صحب النبي صلى الله عليه وسلم أو رآه من المسلمين فهو من أصحابه
Those Muslims who kept the company of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or saw him are among his Companions.¹

‘Alī 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
The person who kept the company of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or saw him, even for a moment, is from the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²

Sa‘īd 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for one or two years and fought in one or two battles alongside him.³

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

ورأينا أهل العلم يقولون كل من رأى رسول الله صلى الله عليه وسلم و قد أدرك الحلم فأسلم و عقل أمر الدين و رضيه فهو عندنا ممن صحب رسول الله صلى الله عليه وسلم و لو ساعة من نهار

1 Ibn Ḥajar: *Fath al-Bārī*, vol. 7 pg. 4, Dār al-Ma‘rifah, Beirut, second print.

2 Ibid.

3 Ibn al-Athīr: *Usd al-Ghābah*, vol. 1 pg. 12.

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.¹

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

و العمل على خلاف هذا القول لأنهم اتفقوا على عد جمع جم في الصحابة
لم يجتمعوا بالنبى صلى الله عليه و سلم 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.²

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

و أصبح ما وفقت عليه من ذلك أن الصحابي من لقي النبي صلى الله عليه و
سلم مؤمنا و مات 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.³

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:

1 Ibid.

2 *Faḥ al-Bārī*, vol. 7 pg. 3.

3 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.¹

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 وَتَعَالَى spoke about the *Ṣaḥābah* in His Book, He praised them and promised them a handsome recompense.²

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 وَتَعَالَى 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

1 *Muqaddamat Ibn al-Ṣalāh*, pg. 145, 146, published by Maktabat al-Mutanabbī, Cairo.

2 *Al-Mawsū'ah al-Islāmiyyah al-ʿĀmmah*, prepared by the highest council of Islamic affairs, pg. 845.

all the virtues authentically established from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whether these virtues are general or specific.

Allah سُبْحَانَهُ وَتَعَالَى 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 وَتَعَالَى announces:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
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.¹

Ibn al-Jawzī elucidates:

و فيمن أريد بهذه الآية أربعة أقوال أحدها أنهم أهل بدر و الثاني أنهم المهاجرون و الثالث جميع الصحابة و الرابع جميع أمة محمد صلى الله عليه و سلم نقلت هذه الأقوال كلها عن ابن عباس

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

1. The participants of Badr.
2. The Muhājirīn.
3. All the Ṣaḥābah.
4. The entire ummah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

These interpretations have been reported from Ibn ‘Abbās.²

2. Allah سُبْحَانَهُ وَتَعَالَى states:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

1 Sūrah Āl ‘Imrān: 110.

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

*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.*¹

Ibn Kathīr explains:

يخبر تعالى عن رضاه عن السابقين من المهاجرين و الأنصار و التابعين لهم بإحسان و رضاهم عنه بما أعد لهم من جنات النعيم و النعيم المقيم ... و قال محمد بن كعب القرظي مر عمر بن الخطاب برجل يقرأ هذه الآية وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَأَخَذَ عُمَرُ بِيَدِهِ فَقَالَ مَنْ أَقْرَأَكَ هَذَا فَقَالَ أَبِي بِنِ كَعْبِ فَقَالَ لَا تَفَارِقْنِي حَتَّى أَذْهَبَ بِكَ إِلَيْهِ فَلَمَّا جَاءَهُ قَالَ عُمَرُ أَنْتَ أَقْرَأْتَ هَذَا هَذِهِ الْآيَةَ هَكَذَا قَالَ نَعَمْ قَالَ وَ سَمِعْتَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ قَالَ لَقَدْ كُنْتُ أَرَى أَنَا رَفَعْنَا رِفْعَةً لَا يَبْلُغُهَا أَحَدٌ بَعْدَنَا فَقَالَ أَبِي تَصْدِيقُ هَذِهِ الْآيَةِ فِي أَوَّلِ سُورَةِ الْجُمُعَةِ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ فَيَا وَيْلَ مَنْ أَبْغَضَهُمْ أَوْ سَبَّهُمْ أَوْ أَبْغَضَ أَوْ سَبَّ بَعْضَهُمْ

Allah ^{سُبْحَانَهُ وَتَعَالَى} 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 Ka'b al-Qurazī reports: ‘Umar 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.*

‘Umar took him by the hand and asked, “Who taught you to recite this?”

“Ubay ibn Ka'b,” replied the man.

‘Umar said, “Do not go away until I take you to him.”

When they arrived at Ubay’s presence, ‘Umar asked, “Are you responsible for teaching this man to recite this verse in this manner?”

1 Sūrah al-Tawbah: 100.

“Yes,” Ubay replied.

“And you heard it from Rasūlullāh ﷺ?”

“Yes.”

‘Umar 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-Jumu‘ah: *And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.*”¹

[Ibn Kathīr continues:] Destruction to the one who harbours enmity for them, or curses them, or hates and vilifies any of them.”²

3. Allah ﷻ announces:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ
فَأُزِرَّهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad 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 Tawrah. And their description in the Injil 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.³

Ibn Kathīr explains:

1 Sūrah al-Jumu‘ah: 3.

2 *Tafsīr Ibn Kathīr*, vol. 2 pg. 398, Dār al-Ma‘rifah, Beirut, 1412 A.H.

3 Sūrah al-Faḥ: 29

فالصحابة رضي الله عنهم خلصت نياتهم و حسنت أعمالهم فكل من نظر إليهم أعجبه في سمتهم و هديهم و قال مالك رضي الله عنه بلغني أن النصرارى كانوا إذا رأوا الصحابة الذين فتحوا الشام يقولون والله لهؤلاء خير من الحواريين فيما بلغنا و صدقوا في ذلك فإن هذه الأمة معظمة في الكتب المقدمة و أعظمها و أفضلها أصحاب رسول الله صلى الله عليه و سلم

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 ‘Īsā عَلَيْهِ السَّلَام), 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 اللهُ عَلَيْهِ وَسَلَّمَ¹

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 اللهُ عَلَيْهِ وَسَلَّمَ who declared:

خير الناس قرنى ثم الذين يلونهم ثم الذين يلونهم

The best people are those of my era, then those who follow them, then those who follow them.²

Muslim narrates through his chain from Abū Burdah from his father (Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ) who reports:

صلينا المغرب مع رسول الله صلى الله عليه و سلم 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

1 Tafṣīr Ibn Kathīr, vol. 4 pg. 219.

2 Ṣaḥīḥ al-Bukhārī, book on heart-softening reports, chapter on caution of worldly glamour, Ḥadīth: 6065.

أو أصبتم قال فرفع رأسه الى السماء و كان كثيرا مما يرفع رأسه الى السماء
فقال النجوم أمنة للسماء فإذا ذهبت النجوم أتى السماء ما توعد و أنا أمنة
لأصحابي فإذا ذهبت أتى أصحابي ما يوعدون و أصحابي 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 ‘Ishā’ 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 ‘Ishā’ 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.’¹

Al-Bukhārī and Muslim report that Sayyidunā Abū Sa’īd al-Khudrī رَضِيَ اللهُ عَنْهُ relates the command of Rasūlullāh ﷺ:

لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهباً 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*² or even half of it.³

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

1 *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.

2 A measurement of volume equivalent to approximately 750ml.

3 *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.

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.
- 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 ﷻ be pleased with them all.

Centre of Discussion and Study

This study is centred around the ten individuals promised Jannah. Allah ﷻ 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. ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ
3. ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ
4. ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ
5. Abū ‘Ubaydah ibn al-Jarrāh رَضِيَ اللَّهُ عَنْهُ
6. Ṭalhah ibn ‘Ubayd Allah رَضِيَ اللَّهُ عَنْهُ
7. Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ
8. ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ
9. Sa‘d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ
10. Sa‘d ibn Zayd رَضِيَ اللَّهُ عَنْهُ

These ten distinguished individuals illuminated the pages of Islamic history. By their sincerity and jihād alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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 ‘Abd 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 أنني سمعته وهو يقول عشرة في الجنة النبي في الجنة و أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير بن العوام في الجنة و سعد بن مالك المراد به سعد بن أبي وقاص و اسم أبي وقاص مالك في الجنة و عبد الرحمن بن عوف في الجنة و لو 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 ‘Alī رضي الله عنه. Hearing this, Sa‘īd ibn Zayd stood up and pronounced, “I bear witness that I heard Rasūlullāh صلى الله عليه وسلم saying: ‘Ten individuals are in Jannah. The Nabī is in Jannah. Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr ibn al-‘Awwām is in Jannah. Sa‘d ibn Mālik—referring to Sa‘d ibn Abī Waqqāṣ since Abū Waqqāṣ’s name is Mālik—is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah.’ If I wanted, I would have named the tenth.”

The narrator¹ says: They asked, “Who is it?”

He remained silent.

They asked again, “Who is he?”

He said, “He is Sa‘īd ibn Zayd.”²

Aḥmad and al-Tirmidhī report from Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه:

قال رسول الله صلى الله عليه وسلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

1 The narrator of the ḥadīth from Sa‘īd ibn Zayd who is ‘Abd al-Raḥmān ibn al-Akhnas.

2 *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā’, Ḥadīth: 4649. Al-Albānī classified it as ṣaḥīḥ. (*Al-Ṣaḥīḥah*, vol. 3 pg. 419.) *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Abd al-Raḥmān ibn ‘Awf, 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 ‘Ubaydah ibn al-Jarrāḥ, Ḥadīth: 8195; *Ṣaḥīḥ Ibn Ḥibbān*, his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

Rasūlullāh ﷺ stated: “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. And Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”¹

Narrations make it clear that this glad tiding for the ten was announced above Mount Ḥirā’ in Makkah in the beginning stages of the Da’wah.

Imām Aḥmad ibn Ḥambal documents the following narration through his chain from Sayyidunā Sa’īd ibn Zayd ibn ‘Amr ibn Nufayl رَضِيَ اللهُ عَنْهُ:

قال أشهد أن عليا رضي الله عنه من أهل الجنة قلت و ما ذاك قال هو في التسعة لو شئت أن أسمى العاشر سميته قال اهتز حراء فقال رسول الله صلى الله عليه وسلم سلم اثبت حراء فإنه ليس عليك إلا نبي أو صديق أو شهيد قال رسول الله صلى الله عليه وسلم و أبو بكر و عمر و علي و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد و أنا يعني سعيدا نفسه

Sa’īd said: “I testify that ‘Alī رَضِيَ اللهُ 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 ﷺ instructed, ‘Remain firm, Ḥirā’, for only a nabī, a ṣiddīq, or a martyr is standing upon you.’

He² then listed them: Rasūlullāh ﷺ, Abū Bakr, ‘Umar, ‘Alī, ‘Uthmān, Ṭalḥah, Zubayr, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d and I i.e. Sa’īd himself.”³

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

1 *Musnad Aḥmad*, Ḥadīth: 1675. Shu‘ayb comments, “Its isnād is strong according to the standards of Muslim.” *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, 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.

2 The individual who makes this statement is Sa’īd ibn Zayd, with indication of his statement thereafter, “And I.” In one narration, the narrator who reports from him, ‘Abd Allah ibn Zālim, asked him, “Who are they?”

3 *Musnad Aḥmad*, *Musnad of the ten promised Jannah*, *Musnad Sa’īd ibn Zayd*, Ḥadīth: 1645.

سألت أبي عن الشهادة لأبي بكر و عمر أنهما في الجنة قال فكذلك أصحاب النبي صلى الله عليه و سلم التسعة و قال النبي صلى الله عليه و سلم أهل الجنة عشرون و مائة صف ثمانون منها من أمتي فإذا لم يكن أصحاب رسول الله صلى الله عليه و سلم منهم فمن يكون

I asked my father about the guarantee in favour of Abū Bakr and ‘Umar 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.’¹

He added: When the Companions of Rasūlullāh ﷺ are not included in these 80 rows, then who will be included?²

Others besides Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ have transmitted this guarantee from the Nabī ﷺ including ‘Uthmān ibn ‘Affān³, ‘Abd al-Raḥmān ibn ‘Awf⁴, ‘Abd Allah ibn ‘Abbās⁵, ‘Abd Allah ibn ‘Umar⁶, Abū Hurayrah⁷, and Buraydah al-Aslamī⁸ رَضِيَ اللهُ عَنْهُ.

They have been assured Jannah since they are from the forerunners, the Muhājirīn, and the mujāhidīn (warriors). They witnessed Badr, Bay‘at 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 ﷺ. Sa‘īd ibn Jubayr says:

كان مقام أبي بكر و عمر و عثمان و علي و سعد و سعيد و طلحة و الزبير و عبد الرحمن بن عوف مع النبي صلى الله عليه و سلم واحدا كانوا أمامه في

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

2 *Tārīkh Dimashq*, vol. 23 pg. 58, Ḥadīth: 4887, the letter sīn, Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl.

3 *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ‘Uthmān ibn ‘Affān, Ḥadīth: 3699.

4 *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4883.

5 *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4884.

6 *Tārīkh Dimashq*, vol. 23 pg. 56, Ḥadīth: 4885.

7 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 2417.

8 *Musnad Aḥmad*, Musnad of the Anṣār, ḥadīth of Buraydah al-Aslamī, Ḥadīth: 23324.

القتال و خلفه في الصلاة في الصف و ليس لأحد من المهاجرين و الأنصار
يقوم مقام أحد منهم غاب أم شهد

The rank of Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Sa‘d, Sa‘īd, Ṭalḥah, Zubayr, and ‘Abd al-Rahmān ibn ‘Awf with Rasūlullāh ﷺ 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.¹

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 ﷻ and His Messenger ﷺ. The above assertion is borne out by the fact that Rasūlullāh ﷺ has guaranteed others Jannah as well.

Just as Rasūlullāh ﷺ 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 ﷺ announced—in the incident of Sayyidunā Ḥāṭib ibn Abī Balta‘ah رَضِيَ اللهُ عَنْهُ which is related by Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

إنه قد شهد بدرًا و ما 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!”²

1 *Tārīkh Dimashq*, vol. 23 pg. 59, the letter sīn, Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl; *Usd al-Ghābah*, pg. 445, Biography: 2076.

2 *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 Bay‘at 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.*¹

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

لا يدخل النار أحد ممن بايع تحت الشجرة

None of those who pledged allegiance beneath the tree will enter Hell.²

Likewise, glad tidings of Jannah were sounded in favour of Sayyidunā Ja‘far, 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 صلى الله عليه وسلم and the narration is documented in *Sunan al-Tirmidhī*:

الحسن و الحسين سيدا شباب أهل الجنة

Ḥasan and Ḥusayn are the leader of the youth of Jannah.³

Ibn Ḥibbān reports from Sayyidunā Abū Hurayrah رضي الله عنه who in turn recalls that Rasūlullāh صلى الله عليه وسلم stated:

أريت جعفرًا ملكًا يطير بجناحيه في الجنة

I saw in my dream Ja‘far as an angel flying with two wings in Jannah.⁴

The report of Sayyidunā Jābir ibn ‘Abd Allah رضي الله عنه is reproduced in *Ṣaḥīḥ al-Bukhārī* in which mention is made that Rasūlullāh صلى الله عليه وسلم explained:

1 Sūrah al-Najm: 4.

2 *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.

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

4 *Ṣaḥīḥ Ibn Ḥibbān*, his telling of the virtues of the Ṣaḥābah, male and female, Ḥadīth: 7047. Shaykh Shu‘ayb graded it as ṣaḥīḥ.

رأيتني دخلت الجنة فإذا أنا بالرميصاء امرأة أبي طلحة و سمعت خشفة
 فقلت من هذا فقال هذا بلال و رأيت قصرا بفنائها جارية فقلت لمن هذا
 فقالوا لعمر فأردت أن أدخله فأنظر إليه فذكرت غيرتك فقال عمر بأبي و
 أمي يا رسول الله أعليك أغار

I saw myself (in a dream) entering Jannah. Suddenly, I was standing before Rumaysā¹, the wife of Abū Ṭalḥah.

I then heard footsteps² 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.

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

‘Umar submitted, “May my parents be sacrificed, O Messenger of Allah! Would I display jealousy towards you?”³

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 ⁴سُبْحَانَهُ وَتَعَالَى

Then why the Speciality?

From the wisdom of Allah ^{سُبْحَانَهُ وَتَعَالَى} is He conferring distinction upon some of His creation, as Allah ^{سُبْحَانَهُ وَتَعَالَى} Himself declares:

1 It is said: al-Ghumaysā’. Umm Sulaym bint Miḥān, the mother of Anas ibn Mālik al-Anṣāriyyah. (*Al-Iṣābah*, pg. 1809, Biography: 12734, agnomens of women, the letter sīn, Umm Sulaym bint Miḥān.)

2 *Al-khashaf*: sound and movement. (*Lisān al-‘Arab*, vol. 9 pg. 71.)

3 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3476.

4 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*.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى 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.¹

This distinction is divided into two types, without a third.² A distinction from the side of Allah *سُبْحَانَ اللَّهِ وَتَعَالَى* without any action from the side of the beneficiary. Or a distinction as a reward from Allah *سُبْحَانَ اللَّهِ وَتَعَالَى* 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 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 Jumu'ah, the Day of 'Arafah, the Day of 'Āshūrā', 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-'Aṣr and Ṣalāt al-Fajr over the other prayers, and the importance of some adhkar 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 *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. 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 'Ubayd Allah *رَضِيَ اللَّهُ عَنْهُ* saw the one who passed away later in a superior place to the martyr. Next morning, Sayyidunā Ṭalḥah *رَضِيَ اللَّهُ عَنْهُ* began narrating his dream to people who were amazed by it. News of this reached the ears of Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* who remarked, "Why are you amazed at this?"

1 Sūrah al-Qaṣaṣ: 68.

2 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.

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then affirmed, “Between them is the space wider than the sky and earth.”¹

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 سُبحَانَهُ وَتَعَالَى

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ 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.*²

1 *Sunan Ibn Mājah*, book on dreams, chapter on interpretation of dreams, Ḥadīth: 3925.

2 Sūrah al-Ḥadīd: 10.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports:

كان بين خالد بن الوليد و بين عبد الرحمن بن عوف كلام فقال خالد لعبد الرحمن تستطيلون علينا بأيام سبقتمونا بها فبلغنا أن ذلك ذكر للنبي صلى الله عليه و سلم فقال دعوا لي أصحابي فوالذي نفسي بيده لو أنفقتم مثل أحد أو مثل الجبال ذهبا ما بلغت أعمالهم

Khālīd ibn al-Walīd and ‘Abd al-Raḥmān ibn ‘Awf had a skirmish. Khālīd submitted in front of ‘Abd 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.”¹

d. Excellence by Place

Example: Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.²

e. Excellence by Attribution

Examples: Ṣalāh behind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, jihād with him, and da‘wah in his presence. Those who joined in these affairs with sincere īmān are undoubtedly superior to others. Keeping this in mind, when ‘Abd Allah ibn al-Mubārak رَضِيَ اللَّهُ عَنْهُ was asked whether Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ or ‘Umar ibn ‘Abd al-‘Azīz was superior in his sight, he answered:

1 *Musnad Aḥmad*, Musnad Anas ibn Mālik, Ḥadīth: 13848.

2 *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.

لتراب في منخري معاوية مع رسول الله صلى الله عليه و سلم خير أو أفضل
من عمر بن عبد العزيز

The dust in the nose of Mu'āwiyah alongside Rasūlullāh ﷺ is better and greater than 'Umar ibn 'Abd al-'Azīz.

A person posed the same question to Mu'āfā ibn 'Imrān¹ who became furious at the question and declared:

يوم من معاوية أفضل من عمر بن عبد العزيز

A single day of Mu'āwiyah's is greater than 'Umar ibn 'Abd al-'Azīz.

He then turned to the man and said:

تجعل رجلا من أصحاب محمد صلى الله عليه و سلم مثل رجل من التابعين

You are equating a Companion of Muḥammad ﷺ with a man from the Tābi'īn?²

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

1 Mu'āfā ibn 'Imrān ibn Nufayl ibn Jābir ibn Jabalah: the Imām, the Shaykh of Islam, the sapphire of the scholars, Abū Mas'ūd al-Azdī al-Mawṣilī. (d. 185, 186, or 184 A.H.) (*Al-Siyar*, vol. 9 pg. 80, Biography: 23.)

2 *Tārīkh Dimashq*, vol. 62 pg. 142 - 143, Ḥadīth: 13536; *al-Sīrah al-Nabawīyyah*, the letter mīm, Mu'āwiyah ibn Abī Sufyān.

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 Dāwūd¹ composed the following couplets:

وزيراه قدما ثم عثمان الأرجح	و قل إن خير الناس بعد محمد
علي حليف الخير بالخير منجح	و رابعهم خير البرية بعدهم
على نجب الفردوس في الخلد تسرح	و إنهم الرهط لا ريب فيهم
و عامر فخر و الزبير الممدوح	سعيد و سعد و ابن عوف و طلحة

Declare that the greatest people after Muḥammad,

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

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

‘Alī, 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 Sa‘īd, Sa‘d, Ibn ‘Awf, Ṭalḥah

‘Āmir Fihri, and Zubayr the praised.²

Al-Rayāshī recited for a man of Quraysh:

صادفت ذا العلم والخبره	أيا سائلي عن خيار العباد
و خير قريش ذوو الهجره	خيار العباد جميعا قريش
ثمانية وحده نصره	و خير ذوي الهجرة السابقون
و طلحة و اثنان من زهره	علي و عثمان ثم الزبير
و جاور قبرهما قبره	و بران قد جاورا أحمدا
فلا يذكرن بعدهم فخره	فمن كان بعدهم فاخرا

1 Abū Bakr ‘Abd Allah ibn Sulaymān ibn al-Ash‘ath: the muḥaddith of Baghdād, son of Imām Abū Dāwūd al-Sijistānī. (d. 310 A.H.) (*Al-Siyar*, vol. 13 pg. 221, Biography: 118.)

2 Ḥāfiẓ al-Dhahabī: *Kitāb al-‘Uluw li al-‘Alī 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.

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.
 ‘Alī, ‘Uthmān, 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 them¹

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 وَتَعَالَى 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 اللهُ عَلَيْهِ وَسَلَّمَ: hearken! It is Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.

1 *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 ‘Adnān, who in turn is from the progeny of Sayyidunā Ismā‘īl ibn Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. He is a Qurashī, and a Tamīmī.

There are two views regarding his name: ‘Abd Allāh and ‘Atīq. Most likely, ‘Atīq is his title, rather than his name.

Ibn ‘Asākir says:

عبد الله و يقال عتيق بن عثمان بن قحافة بن عامر بن عمرو بن كعب بن
سعيد بن تيم بن مرة بن كعب بن لؤى

‘Abd Allāh—and it is said: ‘Atīq—ibn ‘Uthmān ibn Quḥāfah ibn ‘Āmir ibn ‘Amr ibn Ka‘b ibn Sa‘īd ibn Taym ibn Murrah ibn Ka‘b ibn Lu‘ayy.¹

He is Abū Bakr al-Ṣiddīq. His name is ‘Abd Allāh, the son of Abū Quḥāfah whose name is ‘Uthmān ibn ‘Āmir ibn ‘Amr ibn Ka‘b ibn Sa‘īd ibn Taym ibn Murrah. It is also suggested that his name was ‘Abd al-Ka‘bah which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed to ‘Abd Allāh.²

It is clear from the above that Sayyidunā Abū Bakr al-Ṣiddīq’s رَضِيَ اللَّهُ عَنْهُ father was ‘Uthmān ibn ‘Āmir ibn ‘Amr ibn Ka‘b ibn Sa‘īd ibn Taym ibn Murrah, and his agnomen was Abū Quḥāfah.

1 *Tārīkh Dimashq*, vol. 3 pg. 30.

2 *Usd al-Ghābah*, vol. 3 pg. 205.

His mother is Umm al-Khayr. Her name is Salmā bint Şakhr ibn ‘Āmir ibn Ka‘b ibn Sa‘d ibn Taym ibn Murrah.¹

It is suggested that her name was Laylā bint Şakhr. Ibn al-Athīr mentions that she is the cousin of Abū Quḥāfah.²

Birth

There are few views regarding the birth of Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ عَنْهُ. The preferred view is that he was born 3 years after the Year of the Elephant.³

The strong family connection between al-Şiddīq رَضِيَ اللهُ عَنْهُ and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is apparent from his lineage that just passed. His ancestry meets with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the side of both his father and mother; their common ancestor being Murrah.

Agnomen

Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ 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.⁴

Titles

Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ. Among these titles are:

1. Al-‘Atīq (The Emancipated)

It is a title with which Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ عَنْهُ is known. Ibn Ḥajar has mentioned in *al-Fath* some reasons why he was called ‘Atīq. 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

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 169; *Ṭabaqāt Khalīfah ibn Khayyāt*, pg. 48.

2 *Usd al-Ghābah*, vol. 3 pg. 205.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 202.

4 Ibn al-Athīr: *Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 1 pg. 149; al-Rāzī: *Mukhtār al-Şihāh*, pg. 39.

Ka'bah and submitted, "O Allah, this is Your freed one from death," or due to the fact that Rasūlullāh ﷺ gave him glad tidings that Allah سبحانه وتعالى emancipated him from the Fire.¹

2. Al-Şiddīq (The Truthful)

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

He was titled al-Şiddīq owing to his ample affirmation of the words of Rasūlullāh ﷺ. In this regard, Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا reports:

لما أسري بالنبي إلى المسجد الأقصى أصبح يتحدث الناس بذلك فارتد ناس ممن كان آمنوا به و صدقوه و سعى رجال من المشركين إلى أبي بكر فقالوا هل لك إلى صاحبك يزعم أنه أسري به الليلة إلى بيت المقدس قال أو قال ذلك قالوا نعم قال لئن قال ذلك فقد صدق قالوا أو تصدقه أنه ذهب الليلة إلى بيت المقدس و جاء قبل أن يصبح قال نعم إني لأصدقه فيما 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."

¹ *Faḥ al-Bārī*, vol. 7 pg. 7.

Due to this, Abū Bakr was titled al-Ṣiddīq.¹

3. Al-Ṣāhib (The Companion)

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

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ
بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا
وَاللَّهُ 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.²

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

Al-Qārī says:

أجمع المفسرون على أن المراد بصاحبه في الآية يعني قوله تعالى ثَانِيًا إِثْنَيْنِ
إِذْ هُمَا فِي الْغَارِ هو أبو بكر وقد قالوا من أنكر صحبة أبي بكر كفر لأنه أنكر
النص الجلي بخلاف صحبة غيره من عمر أو عثمان أو علي رضوان الله
عليهم أجمعين

The mufasssīrīn are unanimous that the reference of his companion—in the verse i.e. Allah’s سُبْحَانَهُ وَتَعَالَى 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

1 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 Nu’aym: *Ma’rifat al-Ṣaḥābah*, vol. 1 pg. 82, Ḥadīth: 62.

2 Sūrah al-Tawbah: 40.

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 ‘Umar, ‘Uthmān, and ‘Alī—may Allah’s pleasure be upon them.¹

4. Khalīfat Rasūlillāh (The Successor of Rasūlullāh ﷺ)

Al-khilāfah linguistically is taken from the verb *khalafa* (to leave behind). In *Lisān al-‘Arab*, *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 هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ
الْمُفْسِدِينَ

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.**”²

Khalaftuhū: I came after him. *Istakhlafuhū*: I appointed him my successor. *Istakhlafahū*: He appointed him a caliph.³ Al-khalīfah refers to one appointed in the position of one who precedes him, taking the former’s position.⁴

This title was given to Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه after the demise of Rasūlullāh صلى الله عليه وسلم.

Appearance

Before proceeding to describe Sayyidunā Abū Bakr al-Ṣiddīq’s رضي الله عنه external features, it is important to point out that our description of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه 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

1 Al-Mubārakfūrī: *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 106.

2 Sūrah al-A’rāf: 142.

3 *Lisān al-‘Arab*, vol. 9 pg. 84.

4 Al-Khalīl ibn Aḥmad: *al-‘Ayn*, vol. 4 pg. 268, Dār al-Rashīd, Iraq, first edition, 1981.

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 ﷻ does not look at outward features but looks at actions and piety.

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم إن الله لا ينظر إلى صوركم و أموالكم و لكن ينظر إلى قلوبكم و أعمالكم

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ relates that Rasūlullāh ﷺ declared:

Indeed, Allah does not look at your appearances and your wealth, but He looks at your hearts and actions.¹

We deduce from here that Sayyidunā Abū Bakr رَضِيَ اللهُ 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 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 اللهُ 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.²

Glimpse at his Household (Wives and Children)

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

- Qatīlah bint ‘Abd al-‘Uzzā ibn ‘Abd As‘ad ibn Naḍr ibn Mālik. She mothered ‘Abd Allāh and Asmā’, who was titled *Dhāt al-Niṭāqayn* (the one of the two girdles).
- Umm Rūmān bint ‘Āmir ibn ‘Uwaymir ibn ‘Abd Shams ibn ‘Itāb. It is said that she is Umm Rūmān bint ‘Āmir ibn ‘Umayrah ibn Dhahl ibn Dahmān ibn al-

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

2 Ibn ‘Asākir: *Tārīkh Dimashq*, vol. 19 pg. 30.

Hārith ibn Ghanam ibn Mālik ibn Kinānah. She bore for him ‘Abd al-Raḥmān and ‘Ā’ishah.

- Asmā’ bint ‘Umays ibn Ma’d ibn Taym ibn al-Hārith ibn Ka’b ibn Mālik ibn Quḥāfah. She bore for him Muḥammad ibn Abī Bakr.
- Ḥabībah bint Khārijah ibn Zayd ibn Abī Zuhayr from the Banū al-Hārith 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.¹

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.

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 ‘Urwah ibn al-Zubayr that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا recounts:

قالت 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 خر أبو بكر مهاجرا نحو أرض الحبشة حتى إذا بلغ برك الغماد لقيه ابن الدغنة وهو سيد القارة فقال أين تريد يا أبا بكر فقال أبو بكر أخرجني قومي فأريد أن أسيح في الأرض وأعبد ربي قال ابن الدغنة فإن مثلك يا أبا بكر لا يخرج ولا يخرج إنك تكسب المعدوم وتصل الرحم وتحمل الكل وتقري الضيف وتعين على نوائب الحق فأنا لك جار ارجع واعبد ربك ببلدك فرجع وارتحل معه ابن الدغنة فطاف ابن الدغنة عشية في أشراف قریش فقال لهم إن أبا بكر لا يخرج مثله ولا يخرج أتخرجون رجلا يكسب المعدوم ويصل الرحم ويحمل الكل ويقري الضيف ويعين على نوائب الحق فلم تكذب قریش بجوار ابن الدغنة وقالوا لابن الدغنة

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 169.

مر أبا بكر فليعبد ربه في داره فليصل فيها وليقرأ ما شاء ولا يؤذينا بذلك ولا يستعلن به فإننا نخشى أن يفتن نساءنا وأبناءنا فقال ذلك ابن الدغنة لأبي بكر فلبث أبو بكر بذلك يعبد ربه في داره ولا يستعلن بصلاته ولا يقرأ في غير داره ثم بدا لأبي بكر فابتنى مسجداً بفناء داره وكان يصلي فيه ويقرأ القرآن فينقذ عليه نساء المشركين وأبنائهم وهم يعجبون منه وينظرون إليه وكان أبو بكر رجلاً بكاء لا يملك عينيه إذا قرأ القرآن وأفزع ذلك أشراف قريش من المشركين فأرسلوا إلى ابن الدغنة فقدم عليهم فقالوا إنا كنا أجرنا أبا بكر بجوارك على أن يعبد ربه في داره فقد جاوز ذلك فابتنى مسجداً بفناء داره فأعلن بالصلاة والقراءة فيه وإنا قد خشينا أن يفتن نساءنا وأبناءنا فانهه فإن أحب أن يقتصر على أن يعبد ربه في داره فعل وإن أبي إلا أن يعلن بذلك فسله أن يرد إليك ذمتك فإننا قد كرهنا أن نخفرك ولسنا مقرين لأبي بكر الاستعلان قالت عائشة فأتى ابن الدغنة إلى أبي بكر فقال قد علمت الذي عاقدت لك عليه فإما أن تقتصر على ذلك وإما أن ترجع إلي ذمتي فإنني لا أحب أن تسمع العرب أنني أخفرت في رجل عقدت له فقال أبو بكر فإني 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-Ghamād¹, Ibn al-Daghinah met him, the chief of the Qārah² 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,

1 Bark al-Ghimād: A place at a distance of five night’s journey out of Makkah towards the coast. (Al-Ḥamawī: Mu’jam al-Buldān, vol. 1 pg. 399.)

2 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. (Fath al-Bārī, vol. 7 pg. 181.)

entertain guests, and support in every good work. I will be your protector so return and worship your Rabb in your land.”

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.”

‘Ā’ishah رضي الله عنها 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.”¹

Consider the statement of Ibn al-Daghinah and observe the manner he describes Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The man is a polytheist but despite this attests to the virtue of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ 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 اللهُ عَنْهَا described Rasūlullāh صَلَّى اللهُ 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 اللهُ عَنْهُ was prepared and equipped for the companionship of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Muslim narrates in his *al-Ṣaḥīḥ* with his sanad, in the chapter on the inception of revelation, from ‘Urwah ibn al-Zubayr—from Sayyidah ‘Ā’ishah, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

فرجع بها رسول الله صلى الله عليه وسلم ترجع بوادره حتى دخل على خديجة فقال زملوني زملوني فزملوه حتى ذهب عنه الروع ثم قال لخديجة أي خديجة ما لي و أخبرها الخبر قال لقد خشيت على نفسي قالت له خديجة كلا أبشر فوالله لا يخزيك الله أبدا والله إنك لتصل الرحم و تصدق الحديث و تحمل الكل و تكسب المعدوم و تقري الضيف و تعين على نوائب الحق

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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

1 *Ṣaḥīḥ al-Bukhārī*, book on guarantee, chapter on Abū Bakr’s protection during the prophetic era, Ḥadīth: 2175.

kin, speak the truth, help the disabled, assist the needy, entertain guests, and support every noble work.¹

Al-Nawawī says:

و كان أي الصديق من رؤساء قريش في الجاهلية و أهل مشاورتهم و محببا
فيهم و أعلم لمعالمهم فلما جاء الإسلام آثره على ما سواه و دخل 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.²

Al-Suyūṭī says:

و كان منشؤه أي أبو بكر بمكة لا يخرج منها إلا لتجارة و كان ذا مال جزيل
في قومه و مروءة تامة و إحسان و تفضل 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.³

Ibn 'Asākir narrates via his chain from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

والله ما قال أبو بكر شعرا في الجاهلية و لا في الإسلام و لقد ترك هو و
عثمان شرب الخمر في الجاهلية

By Allah, Abū Bakr did not recite poetry, neither in the period of ignorance nor in Islam. He and 'Uthmān had abandoned consuming liquor during the period of ignorance.⁴

Ibn 'Asākir documents the following from Ma'rūf ibn Khuraywidh who says:

1 *Ṣaḥīḥ al-Bukhārī*, book of revelation, chapter on the inception of revelation, Ḥadīth: 3; *Ṣaḥīḥ Muslim*, book of imān, chapter on the inception of revelation, Ḥadīth: 252.

2 Al-Suyūṭī: *Tārīkh al-Khulafā'*, pg. 34.

3 Ibid.

4 *Tārīkh Dimashq*, vol. 30 pg. 334.

إن أبا بكر الصديق رضي الله عنه أحد عشر من قريش اتصل بهم شرف
الجاهلية والإسلام فكان إليه أمر الديات والمغرم

Indeed, Abū Bakr al-Ṣiddīq رضي الله عنه 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.¹

Al-Ṣiddīq in the Cavalcade of Īmān

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه 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.²

One who scrutinises the nature and personality of Sayyidunā Abū Bakr رضي الله عنه 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 رضي الله عنه tells us about himself:

ما سجدت لصنم قط و ذلك أني لما ناهزت اللحم أخذني أبو قحافة بيدي
فانطلق بي إلى مخدع فيه الأصنام فقال لي هذه آلهتك الشم العوالي و خلاني
و ذهب فدنوت من الصنم و قلت إنني جائع فأطعمني فلم يجبني فقلت إنني
عار فأكسني 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 honourable and eminent.” He then left me alone and went on his way.

1 *Tārīkh Dimashq*, vol. 24, pg. 117, with slight variations.

2 Al-Ṣallābī: *Abū Bakr Shakḥṣiyatuhū wa 'Aṣruhū*, pg. 30.

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.¹

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 الرياحي قال قيل لأبي بكر الصديق في مجمع من أصحاب رسول الله صلى الله عليه و سلم هل شربت الخمر في الجاهلية فقال أعوذ بالله فقيل و لم قال كنت أصون عرضي و أحفظ مروءتي فإن من شرب الخمر كان مضيعا في عرضه و مروءته قال فبلغ ذلك رسول الله صلى الله عليه و سلم فقال صدق أبو بكر صدق أبو بكر مرتين

Abū al-‘Āliyah al-Rayyāhī 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.”

This statement of his reached Rasūlullāh ﷺ who remarked twice in affirmation, “Abū Bakr has spoken the truth.”²

In addition to this, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ himself tells us about this. He says:

كنت جالسا بفناء الكعبة و كان زيد بن عمرو بن نفيل قاعدا فمر به أمية بن الصلت فقال كيف أصبحت يا باغي الخير قال بخير قال وجدت قال لا و لم

1 Al-Ṣallābī: *Abū Bakr Shakhṣiyyatuhū wa ‘Aṣruhū*, pg. 38.

2 *Tārīkh Dimashq*, vol. 30 pg. 333; Abū Nu‘aym: *Ma‘rifat al-Ṣahābah*, vol. 1 pg. 126, Ḥadīth: 103.

آل من طلب فقال كل دين يوم القيامة إلا ما قضى الله و الحنيفة بور أما إن هذا النبي الذي ينتظر منا أو منكم أو من أهل فلسطين و لم أكن سمعت قبل ذلك بنبي ينتظرو لا يبعث قال فخرجت أريد ورقة بن نوفل و كان كثير النظر إلى السماء كثير همهمة الصدر فاستوقفته ثم اقتصصت عليه الحديث فقال نعم يا ابن أخي أبي أهل الكتب و العلماء إلا أن هذا النبي الذي ينتظر من أوسط العرب نسبا و لي علم بالنسب و قومك أوسط العرب نسبا قال قلت يا عم و ما يقول النبي قال يقول ما قيل له إلا أنه لا ظلم و لا تظالم فلما بعث رسول الله صلى الله عليه و سلم آمنت و صدقت

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

"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 Warāqah 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.¹

1 Tārīkh Dimashq, vol. 30 pg. 35; Usd al-Ghābah, vol. 3 pg. 207.

With regards to the incident of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ 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:

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

خرجت أريد النبي صلى الله عليه و سلم فابتدأت فذكرت موضعه من قومه و ما نشأ عليه و قلت هذا أمر عظيم لا يقارك قومك عليه قال يا أبا بكر ألا أذكر شيئاً إن رضيت قلة و إن كرهته كتمته قلت هذا أدنى مالك عندي فقرأ علي قرآنا و حدثني ببدء أمره فقلت أشهد أنك صادق و أن ما دعوت إليه حق و أن هذا كلام الله و سمعني خديجة فخرجت و عليها خمار أحمر فقالت الحمد لله الذي هداك يا ابن أبي قحافة فما رمت مكاني حتى أمسيت

I went out towards the Nabī صَلَّى اللهُ 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 اللهُ 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.¹

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

ما دعوت أحدا إلى الإسلام إلا كانت عنده كبوة و تردد و نظر إلا أبا بكر ما عتم منه حين ذكرته و ما تردد فيه

¹ *Ansāb al-Ashrāf*, vol. 3 pg. 344.

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.¹

Abū Bakr always Exploring

One who studies the statements of the scholars and history about the Islam of Sayyidunā Abū Bakr رَضِيَ اللهُ 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 statement, but will suffice on mentioning a few.

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

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

و عن أسماء بنت أبي بكر قالت أسلم أبي أول المسلمين و لا والله ما عقلت
أبي إلا و هو يدين الدين

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."²

It appears in *Ṣaḥīḥ Muslim* on the authority of 'Amr ibn 'Abasah al-Sulamī who reports:

كنت و أنا في الجاهلية أظن أن الناس على ضلالة و أنهم ليسوا على شيء و
هم يعبدون الأوثان فسمعت برجل بمكة يخبر أخبارا فقعدت على راحلتي

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

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 170 – 171.

فقدت حتى دخلت عليه فإذا رسول الله صلى الله عليه و سلم مستخفيا
جرءاء عليه قومه فتلطفت حتى دخلت عليه بمكة فقلت له ما أنت قال أنا
نبي فقلت و ما نبي قال أرسلني الله فقلت و بأي شيء أرسلك قال أرسلني
بصلة الأرحام و كسر الأوثان و أن يوحد الله لا يشرك به شيء قلت له فمن
معك على هذا قال حر و عبد قال و معه يومئذ أبو بكر و بلال 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 ﷺ 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 ﷻ appointed me.”

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.¹

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

1 *Ṣaḥīḥ Muslim*, book on the prayer of travellers, chapter on the Islam of ‘Amr ibn ‘Abasah, Ḥadīth: 1967.

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 'Umar رَضِيَ اللَّهُ عَنْهُمَا. It appears therein:

فقال رسول الله صلى الله عليه و سلم إن الله بعثني إليكم فقلتم كذبت و قال أبو بكر صدق و واساني بنفسه و ماله فهل أنتم تاركوا لي صاحبي مرتين فما أودني 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.

After that, Abū Bakr was never harassed.¹

Ibn Kathīr comments:

و هذا 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.²

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

قال أبو بكر الصديق رضي الله عنه أأست أحق الناس بها أأست أول من أسلم أأست 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?”³

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

1 *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.

2 Ibn Kathīr: *al-Sīrah al-Nabawīyyah*, vol. 1 pg. 434.

3 *Jāmi' al-Tirmidhī*, book on virtues, chapter on the virtues of Abū Bakr and 'Umar, 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. Shu'ayb al-Arnā'ūṭ said that his narrators are reliable.

Ibn Ishāq says:

ثم كان أول ذكر من الناس آمن برسول الله صلى الله عليه و سلم و صلى معه و صدق بما جاءه من الله تعالى علي بن أبي طالب بن عبد المطلب بن هاشم رضوان الله و سلامه عليه و هو يومئذ ابن عشر سنين و كان مما أنعم الله به على علي بن أبي طالب رضي الله عنه أنه كان في حجر رسول الله صلى الله عليه و سلم 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 'Alī ibn Abī Ṭālib ibn 'Abd 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 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is that he lived in the care of Rasūlullāh ﷺ before Islam.¹

Ibn Ishāq says:

أول ذكر أسلم بعد النبي صلى الله عليه و سلم علي و زيد بن حارثة ثم أسلم أبو بكر و أظهر إسلامه

The first males to believe after the Nabī ﷺ were 'Alī and Zayd ibn Ḥārithah. Thereafter, Abū Bakr believed and announced his Islam.²

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:

و أما علي رضي الله عنه فإنه أسلم قديما و هو دون البلوغ على المشهور و يقال إنه أول من أسلم من الغلمان كما أن خديجة أول من أسلم من النساء و أبو بكر الصديق أول من أسلم من الرجال الأحرار و زيد بن حارثة أول من أسلم من الموالي

'Alī embraced Islam in the early stages before reaching puberty according to the well-known report. It is said that he is the first child to embrace Islam just

1 Ibn Hishām al-Ḥimyarī: *al-Sīrah al-Nabawīyyah*, vol. 1 pg. 162.

2 *Al-Kāmil fī al-Tārīkh*, vol. 2 pg. 59.

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.¹

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

فلما فرغ من كلامه أي النبي أسلم أبو بكر فانطلق رسول الله صلى الله عليه
و سلم من عنده و ما بين الأخشبين أحد أكثر سرورا منه بإسلام أبي بكر

When Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his invitation, Abū Bakr embraced Islam. Rasūlullāh صَلَّى اللهُ 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.²

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 اللهُ 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.

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

خرج أبو بكر يريد رسول الله صلى الله عليه و سلم و كان له صديقا في
الجاهلية فلقيه فقال يا أبا القاسم فقدت من مجالس قومك و اتهموك
بالعيب لآبائها و أمهاتها فقال رسول الله صلى الله عليه و سلم إني رسول
الله أدعوك إلى الله فلما فرغ كلامه أسلم أبو بكر فانطلق عنه رسول الله

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 269, with slight variation.

2 *Tārīkh Dimashq*, vol. 3 pg. 49.

صلى الله عليه وسلم و ما بين الأخشيين أحد أكثر سرورا منه بإسلام أبي بكر و مضى أبو بكر فراح لعثمان بن عفان و طلحة بن عبيد الله و الزبير بن العوام و سعد بن أبي وقاص و فأسلموا ثم جاء الغد بعثمان بن مظعون و أبي عبيدة بن الجراح و عبد الرحمن بن عوف و أبي سلمة بن عبد الأسد و الأرقم بن أبي الأرقم فأسلموا رضي الله عنهم

Abū Bakr left in the direction of Rasūlullāh ﷺ. 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 ﷺ 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 ﷺ 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 ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubayd Allāh, Zubayr ibn al-‘Awwām, and Sa’d ibn Abī Waqqāṣ who all embraced Islam. The next day, he brought ‘Uthmān ibn Maẓ’ūn, Abū ‘Ubaydah ibn al-Jarrāḥ, ‘Abd al-Raḥmān ibn ‘Awf, Abū Salamah ibn ‘Abd al-Asad, and Arqam ibn Abī al-Arqam and they all entered Islam. May Allah be pleased with them all.¹

Through the invitation of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, a group of senior Ṣaḥābah embraced Islam, some whose names have just passed like: ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubayd Allāh, Zubayr ibn al-‘Awwām, Sa’d ibn Abī Waqqāṣ, ‘Uthmān ibn Maẓ’ūn, Abū ‘Ubaydah ibn al-Jarrāḥ, ‘Abd al-Raḥmān ibn ‘Awf, Abū Salamah ibn ‘Abd al-Asad, and Arqam ibn Abī al-Arqam رَضِيَ اللهُ عَنْهُمْ.

Ibn al-Athīr states:

ثم أسلم أبو بكر و أظهر إسلامه و كان مانعا لقومه محبا فيهم و كان أعلم بأنساب قريش و ما كان فيها و كان تاجرا يجتمع إليه قومه فجعل يدعوهم من يثق به من قومه فأسلم على يده عثمان بن عفان و الزبير بن العوام و عبد الرحمن بن عوف و سعد بن أبي وقاص و طلحة بن عبيد الله فجاء بهم إلى النبي صلى الله عليه وسلم حين استجابوا له فأسلموا و صلوا و كان هؤلاء

1 Al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 40 – 41.

النفر هم الذين سبقوا إلى الإسلام ثم تتابع الناس في الإسلام حتى فشا ذكر الإسلام بمكة و تحدث 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, ‘Uthmān ibn ‘Affān, Zubayr ibn al-‘Awwām, ‘Abd al-Rahmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, and Ṭalḥah ibn ‘Ubayd Allah accepted Islam. He brought them to the Nabī ﷺ 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 until mention of Islam began widespread in Makkah and it became the focus of people’s discussions.¹

This manifests before us one of the important characteristics of Sayyidunā Abū Bakr’s ﷺ 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 ﷻ 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 ﷺ was none the different.

Ibn Kathīr narrates via his sanad from Sayyidah ‘Ā’ishah ﷺ:

لما اجتمع أصحاب النبي صلى الله عليه وسلم وكانوا ثمانية و ثلاثين رجلا ألقى أبو بكر على رسول الله صلى الله عليه وسلم في الظهور فقال يا أبا بكر إنا قليل فلم يزل أبو بكر يلح حتى ظهر رسول الله صلى الله عليه وسلم

¹ Al-Kāmil fī al-Tārīkh, vol. 2 pg. 59; Tārīkh al-Ṭabarī, vol. 2 pg. 61.

سلم و تفرق المسلمون في نواحي المسجد كل رجل في عشيرته و قام أبو بكر في الناس خطيباً و رسول الله صلى الله عليه و سلم جالس فكان أول خطيب دعا إلى الله و إلى رسوله صلى الله عليه و سلم و ثار المشركون على أبي بكر و على المسلمين فضربوا في نواحي المسجد ضرباً شديداً و وطئ أبو بكر و ضرب ضرباً شديداً و دنا من الفاسق عتبة بن ربيعة فجعل يضربه بنعلين مخصوفتين و يحرفهما لوجهه و نزا على بطن أبي بكر حتى ما يعرف وجهه من أنفه و جاء بنو تيم يتعادون فأجلت المشركين عن أبي بكر و حملت بنو تيم أبا بكر في ثوب حتى أدخلوه منزله و لا يشكون في موته ثم رجعت بنو تيم فدخلوا المسجد و قالوا والله لئن مات أبو بكر لنقتلن عتبة بن ربيعة فرجعوا إلى أبي بكر فجعل أبو قحافة و بنو تيم يكلمون أبا بكر حتى أجاب فتكلم آخر النهار فقال ما فعل رسول الله صلى الله عليه و سلم فمسوا منه بألسنتهم و عدلوه ثم قاموا و قالوا لأمه أم الخير انظري أن تطعميه شيئاً أو تسقيه إياه فلما خلت به ألحت عليه و جعل يقول ما فعل رسول الله صلى الله عليه و سلم فقالت والله ما لي علم بصاحبك فقال اذهبي إلى أم جميل بنت الخطاب فاسأليها عنه فخرجت حتى جاءت أم جميل فقالت إن أبا بكر يسألك عن محمد بن عبد الله فقالت ما أعرف أبا بكر و لا محمد بن عبد الله و إن كنت تحبين أن أذهب معك إلى ابنك قالت نعم فمضت معها حتى وجدت أبا بكر صريعاً دنفا فدننت أم جميل و أعلنت بالصياح و قالت والله إن قوما نالوا هذا منك لأهل فسق و كفر و إني لأرجو أن ينتقم الله لك منهم قال فما فعل رسول الله صلى الله عليه و سلم قالت هذه أمك تسمع قال فلا شيء عليك منها قالت سالم صالح قال أين هو قالت في دار ابن الأرقم قال فإن الله علي أن لا أذوق طعاماً و لا أشرب شراباً أو آتي رسول الله صلى الله عليه و سلم فأمهلتا حتى إذا هدأت الرجل و سكن الناس خرجتا به يتكئ عليهما حتى أدخلتا على رسول الله صلى الله عليه و سلم قال فأكب عليه رسول الله صلى الله عليه و سلم فقبله و أكب عليه المسلمون و رق له رسول الله صلى الله عليه و سلم رققة شديدة فقال أبو بكر بأبي و أمي يا رسول الله ليس بي بأس إلا ما نال الفاسق من وجهي و هذه أمي برة بولدها و أنت مبارك فادعها إلى الله و ادع الله لها عسى الله

أن يستنفذها بك من النار قال فدعا لها رسول الله صلى الله عليه وسلم و دعاها إلى الله فأسلمت و أقاموا مع رسول الله صلى الله عليه وسلم في الدار شهرا و هم تسعة و ثلاثون رجلا

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 Maṣjid, 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 ‘Utbaḥ ibn Rabī‘ah 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 Maṣjid saying, “By Allah, if Abū Bakr dies, we will kill ‘Utbaḥ ibn Rabī‘ah 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 ‘Abd Allāh.”

She answered, “I do not know Abū Bakr nor Muḥammad ibn ‘Abd 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.¹

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 رَضِيَ اللَّهُ عَنْهُ 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 wellbeing of Rasūlullāh ﷺ. What level of love is this! What type of fondness is this!

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 41; Abū Nu‘aym: *Ma‘rifat al-Ṣaḥābah*, vol. 24, pg. 153, Ḥadīth: 7374.

Abū Bakr: The Companion in the Cave

The emigration of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللهُ عَنْهُ companionship of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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 سُبْحَانَهُ وَتَعَالَى love for him for choosing him to accompany His Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this momentous journey and historic event. At the same time, it is evidence for the deep love Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ possessed for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and his love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, something which is unmistakable from the events of the hijrah.

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

فقال النبي صلى الله عليه وسلم سلم 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 سلم علي 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 و علف 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 و أمي 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 سلم 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 و سلم بالثمن قالت عائشة فجهزناهما أحث الجهاز و صنعنا لهما سفرة في جراب فقطعت أسماء بنت أبي بكر قطعة من نطاقها فربطت به على فم الجراب فلذلك سميت ذات النطاقين قالت ثم لحق رسول الله صلى الله عليه و سلم و أبو بكر بغار في جبل ثور فكمنا فيه ثلاث ليال يبيت عندهما عبد الله بن أبي بكر و هو غلام شاب ثقف لقن فيدلج من عندهما بسحر فيصبح مع قريش بمكة كبئت فلا يسمع أمرا يكتادان به إلا وعاه حتى يأتيهما بخبر ذلك حين يختلط الظلام و يرعى عليهما عامر بن فهيرة مولى أبي بكر منحة من غنم فيريحها عليهما حين تذهب ساعة من العشاء فيبيتان في رسل و هو لبن منحتهما و رضيفهما حتى ينعق بها عامر بن فهيرة بغلس يفعل ذلك في كل ليلة من تلك الليالي الثلاث و استأجر رسول الله صلى الله عليه و سلم و أبو بكر رجلا من بني الدليل و هو من بين عبد بن عدي هاديا خريتا و الخريت الماهر بالهداية قد غمس حلفا في آل العاص بن وائل السهمي و هو على دين كفار قريش فأمناه فدفعنا إليه راحلتيهما و اعداه غار ثور بعد ثلاث ليال فأتاها براحلتيهما صبح ثلاث و انطلق معهما عامر بن فهيرة و الدليل 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—‘Urwah reports—that Sayyidah ‘Ā’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.”

‘Ā’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. ‘Abd 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.

‘Āmir 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 ‘Ishā’ 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. ‘Āmir 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 ‘Abd ibn ‘Adī—whose name was Al-khirrīt and was a proficient guide. He was in alliance with the family of ‘Āṣ 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. ‘Āmir ibn Fuhayrah and the guide walked with them and the guide led them on the coastal route.¹

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ relates to us some incidents that took place in the cave, involving him and the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sayyidunā Anas رَضِيَ اللهُ عَنْهُ reports from him:

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

I was with the Nabī صَلَّى اللهُ 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 ﷺ pacified me, “What do you think of two, with whom Allah سبحانه وتعالى is the third!”²

A satisfactory tribute to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is Allah’s سبحانه وتعالى 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 تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ

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

2 Ṣaḥīḥ al-Bukhārī, book on tafsīr, chapter on Sūrah Barā’ah, Ḥadīth: 4386.

بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا
وَاللَّهُ 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.¹

Al-Şiddīq in the Khilāfah Procession

It is established according to majority of the Ahl al-Sunnah wa al-Jamā‘ah 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-Şiddīq رَضِيَ اللَّهُ عَنْهُ in many instances 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 Muṭ‘im—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 فاتي 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.”²

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

مروا أبا بكر فليصل بالناس

1 Sūrah al-Tawbah: 40.

2 Şaḥīḥ al-Bukhārī, book on trials, chapter on appointing a successor, Ḥadīth: 6794.

Instruct Abū Bakr to lead the people in prayer.

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

لما ثقل رسول الله صلى الله عليه و سلم جاء بلال يؤذنه بالصلاة فقال مروا
أبا بكر فليصل بالناس قالت فقلت يا رسول الله إن أبا بكر رجل أسيف و
إنه متى يقيم مقامك لا يسمع الناس فلو أمرت عمر فقال مروا أبا بكر فليصل
بالناس قالت فقلت لحفصة قولي له إن أبا بكر رجل أسيف و إنه متى يقيم
مقامك لا يسمع الناس فلو أمرت عمر فقالت له فقال رسول الله صلى الله
عليه و سلم إنكن لأتتن صواحب يوسف مروا أبا بكر فليصل بالناس قالت
فأمروا أبا بكر يصلي بالناس قالت فلما دخل في الصلاة وجد رسول الله
صلى الله عليه و سلم من نفسه خفة فقام يهادي بين رجلين و رجلاه تخطان
في الأرض قالت فلما دخل المسجد سمع أبو بكر حسه ذهب يتأخر فأوماً
إليه رسول الله صلى الله عليه و سلم قم مكانك فجاء رسول الله صلى الله
عليه و سلم حتى جلس عن يسار أبي بكر قالت فكان رسول الله صلى الله
عليه و سلم يصلي بالناس جالسا و أبو بكر قائما يقتدي أبو بكر بصلاة النبي
صلى الله عليه و سلم و يقتدي الناس بصلاة أبي بكر

Rasūlullāh صلى الله عليه وسلم 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 [‘Ā’ishah] said, “O Messenger of Allah, Abū Bakr is an emotional person¹. When he assumes your position, he will not be able to recite for the people. So why do you not appoint ‘Umar?”

Rasūlullāh صلى الله عليه وسلم repeated, “Instruct Abū Bakr to lead the people in ṣalāh.”

I said to Ḥaḥṣah, “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 ‘Umar.”

She told him, upon which Rasūlullāh صلى الله عليه وسلم said, “You are certainly like the women of Yūsuf. Instruct Abū Bakr to lead the people in ṣalāh.”

1 Al-asīf: quick to sadness, with a soft heart. (Al-Zabīdī: *Tāj al-‘Urūs*, 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.¹

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 Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُ:

خطب رسول الله صلى الله عليه و سلم بالناس فقال إن الله خير عبدا بين الدنيا و بين ما عنده فاختر ما عند الله فبكى أبو بكر رضي الله عنه فقلت في نفسي ما يبكي هذا الشيخ إن يكن الله خير عبدا بين الدنيا و بين ما عنده فاختر ما عند الله فكان رسول الله صلى الله عليه و سلم هو العبد و كان أبو بكر أعلمنا قال يا أبا بكر لا تبك إن أمن الناس علي في صحبته و ماله أبو بكر و لو كنت متخذًا خليلا من أمتي لاتخذت أبا بكر و لكن أخوة الإسلام و مودته 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 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.”²

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

2 *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Masjid, chapter on a door or passage in the Masjid, Ḥadīth: 454.

Al-Bukhārī reports through his chain from Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced on the pulpit during his fatal illness:

لو كنت متخذا خليلا لاتخذت أبا بكر خليلا و لكن خلة الإسلام أفضل
سدوا كل خوخة 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.¹

Al-Ḥākim documents a narration from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ which he also authenticates:

بعثني بنو المصطلق إلى رسول الله صلى الله عليه و سلم أن سله إلى من
ندفع صدقاتنا بعدك فأتيته فسألته فقال إلى أبي بكر

The Banū al-Muṣṭaliq sent me to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask him as to whom they should give their zakāh to after his demise. Accordingly, I came to him and posed the question. His reply was, “To Abū Bakr.”²

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 Sā‘idah to choose the khalīfah of the Muslims from them. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ accompanied by Sayyidunā ‘Umar al-Fārūq and Sayyidunā Abū ‘Ubaydah 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

1 *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Masjid, chapter on a door or passage in the Masjid, Ḥadīth: 455.

2 *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*.

and chaos among the Muslims, which would be 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 ‘Urwah—who in turn reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

واجتمعت الأنصار إلى سعد بن عبادة في سقيفة بني ساعدة فقالوا منا أمير و منكم أمير فذهب إليهم أبو بكر و عمر بن الخطاب و أبو عبيدة بن الجراح فذهب عمر يتكلم فأسكته أبو بكر و كان 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 و أنتم الوزراء فقال حباب بن المنذر لا والله لا نفعل منا أمير و منكم أمير فقال أبو بكر لا و لكننا الأمراء و أنتم الوزراء هم أوسط العرب دارا و أعربهم أحسابا فبايعوا عمر أو أبا عبيدة بن الجراح فقال عمر بل نبايعك أنت فأنت سيدنا و خيرنا و أحبنا إلى رسول الله صلى الله عليه و سلم فأخذ عمر بيده فبايعه و بايعه الناس

The Anṣār gathered by Sa’d ibn ‘Ubādah in Saqīfah Banī Sā’idah. They suggested, “A leader from us and a leader from you.”

Abū Bakr, ‘Umar ibn al-Khaṭṭāb, and Abū ‘Ubaydah ibn al-Jarrāḥ went to them. ‘Umar wanted to speak but Abū Bakr silenced him. ‘Umar 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 ‘Umar or Abū ‘Ubaydah ibn al-Jarrāḥ.”

‘Umar 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.”

‘Umar then took his hand and pledged allegiance to him, and the people followed suit.”¹

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 ﷻ favour upon them by al-Ṣiddīq, al-Fārūq, and al-Amīn (Abū ‘Ubaydah) ﷺ—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 ﷺ 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 khalīfah of Sayyidunā Abū Bakr al-Ṣiddīq ﷺ will be presented concisely. This, undoubtedly, has its advantages for it assists in manifesting the characteristics of Sayyidunā Abū Bakr al-Ṣiddīq’s ﷺ personality and it highlights clearly that his khilāfah was filled with blessings for the Muslims. We now present two significant events.

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 ḥuffāz and scattered on various pieces of paper and other items used for writing. Sayyidunā Abū Bakr al-Ṣiddīq ﷺ went forth issuing his ordinances of the compilation of the glorious Qur’ān from the hearts of the ḥuffāz 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 ḥuffāz. Worthy of

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

mention, this compilation was on the proposal of Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ.

Al-Bukhārī reports via his chain—from ‘Ubayd al-Sabbāq that—Sayyidunā Zayd ibn Thābit رَضِيَ اللهُ 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 شيئاً 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 شيئاً 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 فتتبع القرآن أجمعه من العسب و اللحاف و صدور الرجال حتى وجدت آخر سورة التوبة مع أبي خزيمة الأنصاري لم أجدها مع أحد غيره لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَتَّىٰ خَاتَمَةَ بَرَاءةٍ فَكَانَتِ الصَّحْفَ عِنْدَ أَبِي بَكْرٍ حَتَّىٰ تُوْفَاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتِهِ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ

Abū Bakr summoned me after the fierce battle with the people of Yamāmah. I arrived only to find ‘Umar ibn al-Khaṭṭāb by him. Abū Bakr said, “‘Umar 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 ‘Umar, ‘How can you do something which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not do?’ ‘Umar replied, ‘This is best, by Allah.’ ‘Umar continued explaining to me until Allah filled my heart with satisfaction on this matter and I felt the same way ‘Umar 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 ‘Umar 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 suffer¹ until the end of Barā’ah. The manuscripts were kept by Abū Bakr until he passed on, and then by ‘Umar for the remainder of his life, and then by Ḥafṣah bint ‘Umar رضي الله عنها.²

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

Probably, the most famous stance of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه in which he protected Islam was his attitude towards the apostates and those who refused to discharge zakāh after Rasūlullāh ﷺ. 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 رضي الله عنه 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 رضي الله عنه who reports:

1 Sūrah al-Tawbah: 128.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur’ān, chapter on the compilation of the Qur’ān, Ḥadīth: 4701.

لما توفي رسول الله صلى الله عليه و سلم و كان أبو بكر رضي الله عنه و كفر من كفر من العرب فقال عمر رضي الله عنه كيف تقاتل الناس و قد قال رسول الله صلى الله عليه و سلم أمرت ان أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني ماله و نفسه إلا بحقه و حسابه على الله فقال والله لأقاتلين من فرق بين الصلاة و الزكاة فإن الزكاة حق المال والله لو منعوني عناقا كانوا يؤدونها إلى رسول الله صلى الله عليه و سلم 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, ‘Umar 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.”

‘Umar submits, “By Allah, it was only that Allah filled the heart of Abū Bakr with satisfaction that I realised it was the truth.”¹

The unparalleled attitude adopted by Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ—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 سُبْحَانَهُ وَتَعَالَى not subjugated it for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ from the beginning and for the rest of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ thereafter—would have proven responsible for the uprooting of every aspect of dīn. Sayyidunā Abū Bakr al-Ṣiddīq’s رَضِيَ اللهُ عَنْهُ stance was a magnificent position and his opinion was unmatched. May Allah سُبْحَانَهُ وَتَعَالَى shower him with abundant mercy.

1 *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.

Demise

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ—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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His khilāfah, therefore, lasted for 2 years, 3 months, and 10 days. Abū Ma’shar 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was born 3 years after the Year of the Elephants.¹

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was buried at the side of his beloved friend صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ‘Urwah and Qāsim ibn Muḥammad relate:

أوصى أبو بكر عائشة أن يدفن إلى جانب رسول الله صلى الله عليه وسلم
فلما توفي حفر له و جعل رأسه عند كتفي رسول الله صلى الله عليه وسلم
و ألصق اللحد بقبر رسول الله صلى الله عليه وسلم و سلم فقبر هناك

Abū Bakr bequeathed to ‘Ā’ishah to be buried at the side of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Accordingly, after his demise, his grave was dug in this manner that his head was in line with Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ shoulders. The charnel vault with a niche was adjacent to the grave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he was buried right there.²

Allah سُبْحَانَهُ وَتَعَالَى would not allow except a pure and purified individual to be buried at the side of His Nabī صَلَّى اللهُ 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 اللهُ 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 اللهُ عَنْهُ, his personality and his renowned virtues.

Abū Bakr: Virtues and Excellences

He is Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, the forerunner in believing, titled *al-‘Atīq* (The Emancipated), supported with competency from Allah سُبْحَانَهُ وَتَعَالَى, Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ colleague at home and on journey, his compassionate companion in all

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 202.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 209; *Tārīkh Dimashq*, vol. 30 pg. 446.

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.¹

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, Uḥūd, 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 و أبوه
أبو قحافة عثمان بن عامر و ابنه عبد الرحمن بن أبي بكر الصديق و ابن 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 و أدرك من أولاده و أهل بيته و مواليه سواهم نفر من
الرجال و النساء رسول الله صلى الله عليه وسلم منهم بنوه عبد الله و عبد

¹ *Hilyat al-Awliyā'*, vol. 1 pg. 128.

الرحمن صحبا رسول الله صلى الله عليه و سلم و ابنه الثالث محمد ولد
عام حجة الوداع ولدته أسماء بنت عميس بقاء

Abū Bakr ibn Abī Quḥāfah al-Şiddīq رَضِيَ اللهُ عَنْهُ met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as well as his father Abū Quḥāfah ‘Uthmān ibn ‘Āmir, and his son ‘Abd al-Raḥmān ibn Abī Bakr al-Şiddīq, and his grandson Abū ‘Atīq Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Şiddīq. All four generations met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This virtue is possessed by none of the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ besides him. A large number of his children, households, and freed slaves—both male and female—met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, like his sons ‘Abd Allāh and ‘Abd al-Raḥmān who were Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and his third son, Muḥammad, who Asmā’ bint ‘Umayy gave birth to in Qubā’ in the year of the Farewell Pilgrimage.¹

In the forthcoming lines, we will present some of the excellences and merits of Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ عَنْهُ. Probably, the first of them is the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love for him and his love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Mutual Love between al-Şiddīq and the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

The Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Love for Şiddīq

It is evident that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ enjoyed a special relationship with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which none of the other Şaḥābah enjoyed. Take for example the narration of Sayyidunā ‘Amr ibn al-‘Āş رَضِيَ اللهُ عَنْهُ:

¹ Tārīkh Dimashq, vol. 30 pg. 18.

سألت رسول الله صلى الله عليه و سلم أي الناس أحب إليك قال عائشة
فقلت من الرجال فقال أبوها قلت ثم من قال عمر بن الخطاب فعد رجلا

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

“Ā’ishah,” was his instant reply.

“From the men,” I enquired.

“Her father,” he answered.

I asked, “Then who?”

He replied, “Umar ibn al-Khaṭṭāb,” and then listed a few other men.¹

Al-Bukhārī narrates through his chain from Sayyidunā Abū al-Dardā’ رَضِيَ اللهُ عَنْهُ:

كنت جالسا عند النبي صلى الله عليه و سلم إذ أقبل أبو بكر أخذنا بطرف
ثوبه حتى أبدى عن ركبته فقال النبي صلى الله عليه و سلم أما صاحبكم
فقد غامر فسلم و قال إني كان بيني و بين ابن الخطاب شيء فأسرعت إليه
ثم ندمت فسألته أن يغفر لي فأبى علي فأقبلت إليك 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 و سلم فسلم فجعل وجه النبي صلى الله عليه
و سلم يتمر حتى أشفق أبو بكر فجثا على ركبتيه فقال يا رسول الله والله
إنا كنت أظلم مرتين فقال النبي صلى الله عليه و سلم إن الله بعثني إليكم
فقلتم كذبت و قال أبو بكر صدق و واساني بنفسه و ماله فهل أنتم تاركوا لي
صاحبي مرتين فما أودي 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.

1 *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.

‘Umar 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’ll 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.¹

Al-Ṣiddīq’s Love for the Nabī ﷺ

As regards the love possessed by Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ 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 ‘Urwah ibn al-Zubayr who says:

قلت لعبد الله بن عمرو بن العاص أخبرني بأشد ما صنع المشركون برسول الله صلى الله عليه وسلم قال بينما رسول الله صلى الله عليه وسلم يصلي بفناء الكعبة إذ أقبل عقبة بن أبي معيط فأخذ بمنكب رسول الله صلى الله عليه وسلم و لوى ثوبه في عنقه فخنقه خنقا شديدا فأقبل أبو بكر فأخذ بمنكبه ودفع عن رسول الله صلى الله عليه وسلم و قال إِيْمَانَهُ أَنْتُمْ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

I asked ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, “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 Ka‘bah, ‘Uqbah ibn Abī Mu‘ayṭ 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

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

away from Rasūlullāh ﷺ reciting: *Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord?*^{1,2}

Ibn 'Asākir reports via his chain from Ḍabbah ibn Miḥṣan al-'Anzī who relates:

كان علينا أبو موسى الأشعري أميراً باللصرة فوجهني في بعثه إلى عمر بن الخطاب فقدمت على عمر فضربت عليه الباب فخرج إلي فقال من أنت فقلت أنا ضبة بن محصن العنزري قال فأدخلني منزله و قدم إلي طعاماً فأكلت ثم ذكرت له أبا بكر الصديق فبكى فقلت له أنت خير من أبي بكر فإزداد بكاءً لذلك ثم قال وهو يبكي والله ليليلة من أبي بكر ويوم خير من عمر و آل عمر هل لك أن أحدثك بيومه و ليلته فقلت نعم يا أمير المؤمنين فقال أما اللييلة فإنه لما خرج النبي صلى الله عليه و سلم هاربا من أهل مكة خرج ليلا فاتبعه أبو بكر فجعل مرة يمشي أمامه و مرة خلفه و مرة عن يمينه و مرة عن يساره فقال له النبي صلى الله عليه و سلم ما هذا يا أبا بكر ما أعرف هذا من فعالك فقال يا رسول الله أذكر الرصد فأكون أمامك و أذكر الطلب فأكون خلفك و مرة عن يمينك و مرة عن يسارك لا آمن عليك قال فمشى رسول الله صلى الله عليه و سلم ليلاه كله حتى أدغل أطراف أصابعه فلما رآه أبو بكر حمله على عاتقه و جعل يشدد به حتى أتى به فم الغار فأنزله ثم قال والذي بعثك بالحق لا تدخله حتى أدخله قبلك فإن يك فيه شيء نزل بي دونك قال فدخل أبو بكر فلم ير شيئا فقال له اجلس فإن في الغار خرق أسده و كان عليه رداء فمزقه و جعل يسد به خرقا خرقا فبقي جحران فأخذ النبي صلى الله عليه و سلم فحمله فأدخله الغار ثم ألقم قدميه الجحريين فجعل الأفاعي و الحيات يضربنه و يلسعنه إلى الصباح و جعل هو يتقلا من شدة الألم و رسول الله صلى الله عليه و سلم لا يعلم بذلك و يقول له يا أبا بكر لا تحزن إن الله معنا فأنزل الله عليه و على رسوله السكينة و الطمأنينة لأبي بكر فهذه ليلته و أما يومه فلما توفي النبي صلى الله عليه و سلم ارتدت العرب فقال بعضهم نصلي و لا نركي و قال بعضهم نركي و لا نصلي فأتيته لا ألوه نصحا فقلت يا خليفة رسول الله صلى الله عليه و سلم ارفق بالناس و قال غيري ذلك

1 Sūrah Ghāfir: 28.

2 Ṣaḥīḥ al-Bukhārī, book on tafsīr, chapter on Sūrah Ghāfir, Ḥadīth: 4537.

فقال أبو بكر قد قبض النبي صلى الله عليه وسلم وارتفع الوحي والله لو منعوني عقالا مما كانوا يعطون رسول الله صلى الله عليه وسلم لقاتلتهم عليه قال فقاتلنا فكان والله شديد الأمر فهذا يومه

Abū Mūsā al-Ash‘arī was our governor over Baṣrah. He despatched me to ‘Umar ibn al-Khaṭṭāb. Accordingly, I came to ‘Umar’s house and knocked at his door. He came out and asked, “Who are you?”

“I am Ḍabbah ibn Miḥṣan al-‘Anzī,” 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 ‘Umar and ‘Umar’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 ﷺ 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 ﷺ on his shoulders and began hastening with him until he came to the mouth of the cave where he placed Rasūlullāh ﷺ 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 ﷺ, ‘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 ﷺ 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 ﷺ 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 ﷺ 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 khalīfah of Rasūlullāh ﷺ. Deal compassionately with the people.’ Others had made this statement.

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

We fought. By Allah, it was a colossal task. This was his day.”¹

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

Abū Bakr is the Most Superior Individual of the Ummah after the Nabī ﷺ

The Ahl al-Sunnah have reached unanimity and consensus over the fact that the most superior of all people after Rasūlullāh ﷺ is Sayyidunā Abū Bakr followed by Sayyidunā ‘Umar, followed by Sayyidunā ‘Uthmān, followed by Sayyidunā ‘Alī,

1 *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.)

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 Bay‘at al-Riḍwān, and then the remaining Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.¹

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

كنا نخير بين الناس في زمان رسول الله صلى الله عليه و سلم فنخير أبا بكر
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 ‘Umar, and then to ‘Uthmān.²

Ibn ‘Asākir documents on the authority of Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:

كنا وفينا رسول الله صلى الله عليه و سلم نفضل أبا بكر و عمر و عثمان و
عليا

While Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in our midst, we would declare the superiority of Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī.³

Al-Bukhārī relates from Muḥammad ibn ‘Alī ibn Abī Ṭālib:

قلت لأبي أي الناس خير بعد رسول الله صلى الله عليه و سلم قال أبو بكر
قلت ثم من قال عمر و خشيت أن يقول عثمان فقلت ثم أنت قال ما أنا إلا
رجل من المسلمين

I asked my father [‘Alī], “Who is the most superior individual after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

“Abū Bakr,” he replied.

“Who next,” I asked.

“‘Umar,” was his reply.

1 Al-Suyūṭī: *Tārīkh al-Khulafā’*, pg. 17.

2 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on the superiority of Abū Bakr after the Nabī, Ḥadīth: 3455.

3 *Tārīkh Dimashq*, vol. 30 pg. 346.

I feared that he would say ‘Uthmān next, so I submitted, “Then you?”

He remarked, “I am only an ordinary Muslim.”¹

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

أبو بكر 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.²

Ibn ‘Asākir reports from Ibn Abī Laylā:

قال علي لا يفضلني أحد على أبي بكر وعمر إلا جلدته حد المفترى

‘Alī pronounced: No one will declare me superior to Abū Bakr and ‘Umar, except that I will mete out the punishment of a slanderer upon him.³

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

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, “The most merciful on my ummah upon my ummah is Abū Bakr. The most firm of them in [establishing] the directives of Allah is ‘Umar. The most sincere of them in modesty is ‘Uthmān. The most knowledgeable of them of permissible and impermissible is Mu‘ādh ibn Jabal. The expert in inheritance is Zayd ibn Thābit. The best reciter of Qur’ān is Ubay

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

2 *Jāmi‘ 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.”

3 *Tārīkh Dimashq*, vol. 30 pg. 383.

ibn Ka'b. Every ummah has a trustworthy individual and the trustworthy individual of my ummah is Abū 'Ubaydah ibn al-Jarrāh.¹

We deduce from the above narrations that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is the most superior individual of the ummah after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the most beloved to the heart of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Bakr is the Second of the Two²

Allah سُبْحَانَهُ وَتَعَالَى states in his Glorious Book indicating to the hijrah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ
بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا
وَاللَّهُ 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.³

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

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

1 *Jāmi' al-Tirmidhī*, book on virtues, chapter on the merits of Mu'adh 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.

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

3 Sūrah al-Tawbah: 40.

Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is that he was the companion of the cave. And that is an excellent virtue.¹

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 رأنا 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!”²

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 تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ 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.*³

1 Mukhtaṣar Tārīkh Dimashq, vol. 1 pg. 1763.

2 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.

3 Sūrah al-Tawbah: 40.

On one hand it points to Sayyidunā Abū Bakr al-Ṣiddīq 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 ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأَبُو بَكْرٍ

I remember the time when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was only followed by five slaves, two women, and Abū Bakr.¹

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the inception of da‘wah, closely attached to him in everything he did, in his gatherings and late nights, inviting to Allah سُبْحَانَهُ وَتَعَالَى and learning from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is what all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ noticed.

For instance, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ acknowledges this and declares after the demise of Sayyidunā al-Fārūq رَضِيَ اللَّهُ عَنْهُ after praying for Allah’s mercy upon him:

ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك و أيم الله إن كنت
لأظن أن يجعلك الله مع صاحبيك و ذلك أني كنت كثيرا أسمع رسول الله
صلى الله عليه و سلم يقول جئت أنا و أبو بكر و عمر و دخلت أنا و أبو بكر
و عمر و خرجت أنا و أبو بكر و عمر

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 سُبْحَانَهُ وَتَعَالَى will unite you with your two companions [i.e. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ]. This is owing to the fact that I often heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “I, Abū

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

Bakr and ‘Umar came,” “I, Abū Bakr and ‘Umar entered,” “I, Abū Bakr and ‘Umar exited.”¹

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ recalls:

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would spend the night speaking to Abū Bakr رَضِيَ اللَّهُ عَنْهُ regarding an issue of the Muslims while I was present with him.²

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was always with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his meetings and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهُ:

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 Khadijah رَضِيَ اللَّهُ عَنْهَا gave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We will never ever claim that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ are equal in quality and action. How can we ever equate Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the closest.

Second of the Two in Hijrah

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emigrated, he selected Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, to the exclusion of all other people. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ would seek permission

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

2 *Musnad Aḥmad*, *Musnad ‘Umar ibn al-Khaṭṭāb*, vol. 1 pg. 26, Ḥadīth: 178.

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 ﷻ 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 رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ was the first to speak and he spoke well. Thereafter Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ stood up and spoke and did an excellent job. He was followed by Sayyidunā Miqdād ibn al-Aswad رَضِيَ اللهُ عَنْهُ who stated, "O Messenger of Allah, continue with what you have been commanded for we are with you."¹

When Rasūlullāh ﷺ consulted regarding the captives [of Badr], the second to speak after the Nabī ﷺ was Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.

Muslim narrates via his chain from Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ:

فلما أسروا الأسارى قال رسول الله صلى الله عليه وسلم لأبي بكر و عمر ما ترون في هؤلاء الأسارى فقال أبو بكر يا نبي الله هم بنو العم و العشيرة 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 ما أرى الذي رأى أبو بكر و لكني أرى أن تمكنا فنضرب أعناقهم

When the captives were imprisoned, Rasūlullāh ﷺ asked Abū Bakr and 'Umar, "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 ﷺ asked, "What is your view, O son of Khaṭṭāb?"

1 *Dalā'il al-Nubuwwah*, Ḥadīth: 874.

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.”¹

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?”

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 و أجلس النبي صلى الله عليه و سلم جيشا من الرماة و أمر عليهم عبد الله و قال لا تبرحوا إن رأيتمونا ظهرنا عليهم فلا تبرحوا و إن رأيتموهم ظهرنا 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 و سلم أن لا تبرحوا فأبوا فلما أبوا صرفت وجوههم فأصيب سبعون قتيلا و أشرف 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 يحزنك قال أبو سفيان اعل هبل فقال النبي صلى الله عليه و سلم أجيوبه قالوا ما نقول قال قولوا الله أعلى و أجل قال أبو سفيان لنا العزى و لا عزى لكم قال النبي صلى الله عليه و سلم أجيوبه قالوا ما نقول قال قولوا الله مولانا و لا مولى لكم قال أبو سفيان يوم بيوم بدر الحرب سجال و تجدون مثلة لم أمر بها و لم تسؤني

We faced the Mushrikīn that day. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed a contingent of archers, appointing over them ‘Abd 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.”

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

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!”

‘Abd 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.”

‘Umar 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 ‘Uzzā and you do not have ‘Uzzā.”

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.”¹

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

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 رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ.

Second of the Two in Answering ‘Umar on the Day of Ḥudaybiyyah

After the Treaty of Ḥudaybiyyah, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ 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 ‘Umar رَضِيَ اللهُ عَنْهُ, just like the other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, 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 رَضِيَ اللهُ عَنْهُ 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 كان بين النبي صلى الله عليه وسلم والمشركين و لو نرى قتالا لقاتلنا ف جاء عمر فقال ألسنا على الحق وهم على الباطل أليس قتلانا في الجنة و قتلهم في النار قال بلى قال فميم نعطي الدنيا في ديننا و نرجع و لما يحكم الله بيننا فقال يا ابن الخطاب إني رسول الله و لن 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 و لن 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?”

‘Alī 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the polytheists. Had we desired to fight, we would have.

‘Umar 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Allah will never ever forsake him.’

Subsequently, Sūrah al-Faṭḥ was revealed.”¹

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

فقلت يا رسول الله ألسنا على حق و هم على باطل قال بلى قال أليس قتلنا في الجنة و قتلهم في النار قال بلى قال ففيم نعطي الدنيا 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 فأخبرتكم أنا نأتيه العام قال لا قال فإنك آتية و مطوف به فذهب عمر لأبي بكر الصديق فقال له يا أبا بكر ألسنا على حق هو على باطل قال بلى قال أليس قتلنا في الجنة و قتلهم في النار قال بلى قال علام نعطي الدنيا 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 آتية و إنك مطوف به

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

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.

“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.”

‘Umar 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,” ‘Umar answered.

Abū Bakr promised him, “So you will definitely go to it and circumambulate it.”¹

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

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

Second of the Two in leading ṣalāh

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

Second of the Two in Khilāfah

He shouldered the khilāfah after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Second of the Two in Burial

He is buried alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Indeed, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ has a special connection with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He remained attached to Rasūlullāh صَلَّى اللهُ 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 اللهُ عَنْهُ firstly becomes apparent in his love for the dīn and the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would award love for Islam and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ paramount importance, above everything else. In fact, he was prepared to slay his own son with his hand, out of love for Islam and sincerity to the same.

Ibn ‘Asākir 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 و لم أقتلك فقال أبو بكر لكنك لو أهدفت لي لم أنصرف عنك

‘Abd 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.”¹

‘Abd 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 ‘Abd 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:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

You will not find a people who believe in Allah and the Last Day.^{2,3}

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 فقال 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

1 *Tārīkh Dimashq*, vol. 30 pg. 128.

2 *Sūrah al-Mujādalah*: 22.

3 *Tārīkh Dimashq*, vol. 30 pg. 128.

Rasūlullāh ﷺ 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.”¹

It appears in *Ṣaḥīḥ al-Bukhārī* on the authority of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ 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 و من كان من أهل الجهاد
دعي من باب الجهاد و من كان من أهل الصيام دعي من باب الريان و من
كان من أهل الصدقة دعي من باب الصدقة فقال أبو بكر رضي الله عنه بأبي
أنت و أمي يا رسول الله ما على من دعي من تلك الأبواب من ضرورة فهل
يدعى أحد من تلك الأبواب كلها قال نعم و أرجو 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 رَضِيَ اللَّهُ عَنْهُ 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?”

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

“Yes,” replied Rasūlullāh ﷺ, “and I hope that you will be from them.”¹

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 ‘Umar 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 ما لا فقلت
اليوم أسبق أبا بكر إن سبقته يوماً قال فجئت بنصف مالي فقال رسول الله
صلى الله عليه وسلم ما أبقيت لأهلك قلت مثله و أتى أبو بكر بكل ما عنده
فقال يا أبا بكر ما أبقيت لأهلك قال أبقيت لهم الله و رسوله قلت والله لا
أسبقه إلى شيء أبدا

Rasūlullāh ﷺ 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 my wealth.

Rasūlullāh ﷺ 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 ﷺ 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.”²

It is reported regarding Sayyidunā ‘Alī 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?

1 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.

2 Jāmi‘ al-Tirmidhī, book on virtues, chapter on the merits of Abū Bakr and ‘Umar, 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.

He would continue:

والذي نفسي بيده ما استبقنا إلى خير قط إلا سبقنا إليه أبو بكر

By the Being in whose control is my life, we never raced to any goodness ever, except that Abū Bakr surpassed us.¹

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

كان رسول الله صلى الله عليه و سلم لا يزال يسمر عند أبي بكر في الأمر من أمر المسلمين وإنه سمر عنده ذات ليلة و أنا معه فخرج رسول الله صلى الله عليه و سلم يمشي و خرجنا معه فإذا رجل قائم يصلي في المسجد فقام رسول الله صلى الله عليه و سلم يسمع قراءته فلما كدنا أن نعرف الرجل قال رسول الله صلى الله عليه و سلم 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 و سلم يقول سل تعطه مرتين قال فقال عمر فقلت والله لأغدون إليه فلا بشره قال فغدوت إليه لأبشره فوجدت أبا بكر قد سبقني إليه فبشره و لا والله ما سابقته إلى خير قط إلا سبقني

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

The individual then sat down to supplicate. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said twice, “Ask, you will be given.”

‘Umar 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

1 *Al-Mu’jam al-Awsaṭ*, Ḥadīth: 7168. Al-Haythamī states in *al-Majma’*, vol. 8 pg. 343, “Al-Ṭabarānī narrates it in *al-Awsaṭ*. Aḥmad ibn ‘Abd al-Raḥmān al-Mufaḍḍal al-Ḥarrānī is one of the narrators and I do not recognise him. The rest of his narrators are reliable.”

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.”¹

Ponder, my beloved reader and brother, over the fervour Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ command to Sayyidunā Mu‘ādh and Sayyidunā Abū Mūsā رَضِيَ اللهُ عَنْهُمَا when he sent them to Yemen:

يسرا ولا تعسرا وبشرا ولا تنفرا وتطوعا ولا تختلفا

Make it easy, do not make it difficult. Give glad tidings, do not create dislike. Agree, and do not dispute.²

Abū Nu‘aym reports in *al-Hilyah* from Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا:

قيل يا رسول الله أي العباد أحب إلى الله قال أنفع الناس للناس قيل فأبي
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 اللهُ 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.³

This was Sayyidunā Abū Bakr al-Ṣiddīq’s رَضِيَ اللهُ 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 Sa‘d reports in *al-Ṭabaqāt*—from Sayyidunā Usāmah ibn Zayd ibn Aslam—from his father who says:

1 *Musnad Ahmad*, Musnad ‘Umar ibn al-Khaṭṭāb, vol. 1 pg. 25, Ḥadīth: 175.

2 *Ṣaḥīḥ al-Bukhārī*, book on jihād and expeditions, chapter on the reprehensibility of quarrelling and disagreement, Ḥadīth: 2873.

3 *Hilyat al-Awliyā’*, vol. 6 pg. 348.

كان أبو بكر معروفا بالتجارة لقد بعث النبي صلى الله عليه و سلم و عنده أربعون ألف درهم فكان يعتق منها و يقوي المسلمين حتى قدم المدينة بخمسة آلاف درهم ثم كان يفعل فيها ما كان يفعل بمكة

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.¹

Al-Şiddīq the Humble

One who examines the personality of Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ عَنْهُ 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 ‘Abd 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 إزارى يسترخي إلا أن أتعاهد ذلك منه فقال النبي صلى الله عليه و سلم 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.”

The Nabī ﷺ said, “You are not from those who do this out of pride.”²

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 172.

2 *Şaḥīḥ al-Bukhārī*, book on clothing, chapter on the one allowing his lower garment to sag without pride, Ḥadīth: 5447.

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

Al-Ṭabarī says:

ثم خرج أبو بكر حتى أتاهم أي أسامة و جيشه فأشخصهم و شيعهم و هو ماش و أسامة راكب و عبد الرحمن بن عوف يقود دابة أبي بكر فقال له أسامة يا خليفة رسول الله والله لتركبن أو لأنزلن فقال والله لا تنزل و والله لا أركب و ما علي أن أغبر قدمي في سبيل الله ساعة فإن للغازي بكل خطوة يخطوها سبعمائة حسنة تكتب له و سبعمائة درجة ترفع له و ترفع 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 ‘Abd al-Raḥmān ibn ‘Awf was leading Abū Bakr’s beast. Usāmah said to him, “O khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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.”¹

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

كان ربما سقط الخطام من يد أبي بكر الصديق رضي الله عنه قال فيضرب بذراع ناقته فينيخها فيأخذه قال فقالوا له أفلا أمرتنا تناولكه فقال إن حبيبي صلى الله عليه وسلم أمرني أن لا أسأل الناس شيئاً

Sometimes the halter would fall from the hand of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ 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.”

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

He said, “My beloved Rasūlullāh ﷺ commanded me not to ask people for anything.”¹

Ibn Sa’d reports:

لما استخلف أبو بكر أصبح غاديا إلى السوق و على رقبتة أثواب يتجر بها فلقيه عمر بن الخطاب و أبو عبيدة بن الجراح فقالا له أين تريد يا خليفة رسول الله صلى الله عليه و سلم قال السوق قالا تصنع ماذا و قد وليت أمر المسلمين قال فمن أين أطعم عيالي قالا انطلق حتى نفرض لك شيئا فانطلق معهما ففرضوا له كل يوم شطر شاة و ما كسوه في الرأس و البطن فقال عمر إلي القضاء و قال أبو عبيدة و إلي 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. ‘Umar ibn al-Khaṭṭāb and Abū ‘Ubaydah ibn al-Jarrāḥ met him and asked, “Where are you off to, O khalīfah of Rasūlullāh ﷺ?”

“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.

‘Umar said that he will handle judicial matters while Abū ‘Ubaydah said he will take care of Fay’.²

Al-Şiddīq the Scrupulous

Sayyidunā Abū Bakr al-Şiddīq 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 ﷺ; abandoning

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

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 184; *Tārīkh Dimashq*, vol. 30 pg. 321; *Faṭḥ al-Bārī*, vol. 4 pg. 258.

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 اللهُ عَنْهُ.

Al-Bayhaqī narrates through his chain from Sayyidunā Zayd ibn Arqam رَضِيَ اللهُ 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 فتقياً ثم قال سمعت رسول الله صلى الله عليه وسلم يقول أيما لحم نبت من حرام فالنار أولى به

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘The flesh nourished by ḥarām is more deserving of Hell.’”¹

Ibn ‘Asākir narrates via his chain—from Aswad i.e. Ibn Qays—from Nabīḥ i.e. al-‘Anzī—from Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ. Nabīḥ says:

كنا عنده أي أبا سعيد وهو متكئ فذكرنا عليا ومعاوية فتناول رجل معاوية فاستوى أبو سعيد الخدري جالسا ثم قال كنا ننزل رفاقا مع رسول الله صلى الله عليه وسلم فكنا في رفقة أبي بكر فنزلنا على أهل أبيات أو قال أهل بيت 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 مستتلا أي مستعدا يتقياً ثم أتى عمر بذلك الرجل البدوي يهجو

1 *Shu‘ab al-Īmān*, vol. 12 pg. 247, Ḥadīth: 5519.

الأنصار فقال عمر لولا أن له صحبة من رسول الله لا أدري ما قال 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 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.”¹

Al-Ṣiddīq in the Plains of Upheaval risking his life to save Rasūlullāh’s ﷺ

We mentioned previously that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, 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 رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ 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 proved to be a magnificent support in adversity and a wonderful companion on journey, after Allah سُبْحَانَهُ وَتَعَالَى.

Ibn Saʿd says:

1 *Tārīkh Dimashq*, vol. 59 pg. 205.

و شهد أبو بكر بدرا و أحدا و الخندق و المشاهد كلها مع رسول الله صلى الله عليه وسلم و دفع رسول الله صلى الله عليه وسلم رايته العظمى يوم تبوك إلى أبي بكر و كانت سوداء و أطعمه رسول الله صلى الله عليه وسلم بخيبر مائة و سق و كان في من ثبت مع رسول الله صلى الله عليه وسلم يوم أحد حين ولى الناس ... و عن إياس بن سلمة عن أبيه قال بعث رسول الله صلى الله عليه وسلم إلى نجد و أمره عليها فبيتنا ناسا من هوازن فقتلت بيدي سبعة أهل أبيات و كان شعارنا أمت أمت

Abū Bakr was present at Badr, Uḥud, Khandaq, and all other battles alongside Rasūlullāh ﷺ. Rasūlullāh ﷺ handed over to Abū Bakr his major flag on the Day of Tabūk which was black in colour. Rasūlullāh ﷺ gifted him 100 wasaq¹ at Khaybar. And he was among those who remained resolute with Rasūlullāh ﷺ on the Day of Uḥud when people fled.

Iyās ibn Salamah reports from his father who said, “Rasūlullāh ﷺ 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!’”²

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was courageous and undaunted on the battlefield, steadfast at the side of Rasūlullāh ﷺ, sticking to his side in the battles, not taking his eyes off him for a 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 رَضِيَ اللهُ عَنْهُ understood this and this only increased him in his attachment to Rasūlullāh ﷺ.

This reality was testified to by Sayyidunā ‘Alī ibn Abī Tālib رَضِيَ اللهُ عَنْهُ in a large gathering of people. Al-Bazzār narrates in his *Musnad* the ḥadīth of Muḥammad ibn ‘Aqīl who in turn narrates that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ addressed them in a lecture saying:

أيها الناس أخبروني بأشجع الناس فقالوا أنت يا أمير المؤمنين فقال أما إنني ما بارزت أحدا إلا انتصفت منه و لكن أخبروني بأشجع الناس قالوا لا نعلم

1 Wasaq: A unit of measurement equal to approximately 195 Kg.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 175.

فمن قال أبو بكر إنه لما كان يوم بدر جعلنا لرسول الله صلى الله عليه و سلم عريشا فقلنا من يكون مع رسول الله صلى الله عليه و سلم لئلا يهوي إليه أحد من المشركين فوالله ما دنا منه أحد إلا أبو بكر شاهرا بالسيف على رأس رسول الله صلى الله عليه و سلم لا يهوي إليه أحد إلا أهوى إليه فهذا أشجع الناس فقال علي و لقد رأيت رسول الله صلى الله عليه و سلم و أخذته قريش فهذا يجأه و هذا يتلته و هم يقولون أنت الذي جعلت الآلهة إلها واحدا قال فوالله ما دنا منه أحد إلا أبو بكر يضرب هذا و يجأ هذا و يتل هذا و هو يقول ويلكم أتقتلون رجلا أن يقول ربي الله ثم رفع علي بردة كانت عليه فبكى حتى أخضلت لحيته ثم قال أنشدكم الله أمؤمن آل فرعون خير أم أبو بكر فسكت القوم فقال ألا تعجبوني فوالله لساعة من أبي بكر خير من ملء الأرض من مؤمن آل فرعون ذاك رجل كتم إيمانه و هذا رجل أعلن إيمانه

“O people! Inform me of the bravest person?”

They replied, “You are, O Amīr al-Mu’minīn!”

‘Alī 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.”

‘Alī then continued, “I remember the day Rasūlullāh ﷺ was assaulted by the Quraysh. Some were beating him while others were shoving him around¹ 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?’”

1 *Yaja’uhū*: beating him. *Yutaltihū*: shaking him and shoving him.

‘Alī 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 Fir‘awn 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 Fir‘awn’s family. The latter concealed his faith while the former openly announced the same.”¹

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 ‘Alī 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:

ما لأحد عندنا يد إلا قد كافيناه ما خلا أبا بكر فإن له عندنا يدا يكافئه الله به
يوم القيامة و ما نفعني مال أحد قط ما نفعني مال أبي بكر و لو كنت متخذاً
خليلاً لاتخذت أبا بكر خليلاً ألا و إن صاحبكم خليل الله

1 *Musnad al-Bazzār*, vol. 1 pg. 445, Ḥadīth: 761. Al-Haythamī says in *al-Majma’*, vol. 9 pg. 47, and “Al-Bazzār narrated it. One of the narrators I am not familiar with. 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.”

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.¹

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ mobilised his wealth and life for the dīn of Allah سُبْحَانَهُ وَتَعَالَى. How many a time he emancipated slaves who were being persecuted in the path of Allah سُبْحَانَهُ وَتَعَالَى.

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 'Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ who participated in Badr and other expeditions and was martyred at Bi'r Ma'ūnah. These were among the weak from whom Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ could not derive the least worldly benefit by freeing them.

'Urwah reports:

أعتق أبو بكر الصديق ممن كان يعذب في الله بمكة سبعة أنفس بلالا
الحبشي الأسود و عامر بن فهيرة و النهديّة و ابنتها و أم عبيس و زنيّة و
جارية بني المؤمل

Abū Bakr al-Ṣiddīq emancipated seven individuals who were persecuted in the Path of Allah in Makkah viz. Bilāl the Abyssinian dark skinned, 'Āmir ibn Fuhayrah, al-Nahdiyyah, her daughter, Umm 'Abīs, Zinnīrah, and the slave girl of Banū al-Mu'ammal.²

'Āmir ibn 'Abd Allāh ibn al-Zubayr recalls:

كان أبو بكر الصديق يعتق على الإسلام بمكة فكان يعتق عجائز و نساء إذا
أسلمن فقال له أبوه أي بني أراك تعتق أناسا ضعفاء فلو أنك أعتقت رجالا

1 *Jāmi' al-Tirmidhī*, book on virtues, chapter on the merits of Abū Bakr, Ḥadīth: 3661, Shaykh al-Albānī classified it as ṣaḥīḥ.

2 *Tafsīr al-Ṭabarī*, vol. 12 pg. 611.

جلادا يقومون معك و يمنعونك و يدفعون عنك فقال أي أبت إنما أريد أظنه
قال ما عند الله قال فحدثني بعض أهل بيتي أن هذه الآية أنزلت فيه فأمّا 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.*^{1,2}

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 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 ‘Abd Allāh that he heard—Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrating:

أن عمر بن الخطاب حين تأيمت حفصة بنت عمر من خنيس بن حذافة السهمي و كان من أصحاب رسول الله صلى الله عليه و سلم 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 بن عمر فصمت أبو بكر فلم يرجع إلي شيئا و كنت أوجد عليه مني على عثمان فلبثت ليالي ثم خطبها رسول الله صلى الله عليه و سلم فأنكحتها إياه فلقيني أبو بكر فقال لعلك وجدت علي حين عرضت علي حفصة فلم

1 Sūrah al-Layl: 4 – 7.

2 Tafsīr al-Ṭabarī, vol. 30 pg. 279.

أرجع إليك شيئاً قال عمر قلت نعم قال أبو بكر فإنه لم يمنعني أن أرجع إليك فيما عرضت علي إلا أنني 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

Ḥaḥṣah bint ‘Umar was widowed from Khunays ibn Ḥudhāfah al-Sahmī—one of the Companions of Rasūlullāh ﷺ—who passed away in Madīnah. ‘Umar ibn al-Khaṭṭāb says: I approached ‘Uthmān ibn ‘Affān and proposed for Ḥaḥṣah. 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.”

‘Umar continues: I then met Abū Bakr al-Ṣiddīq and said, “If you wish, I will marry Ḥaḥṣah bint ‘Umar to you.” Abū Bakr remained silent and did not respond to me. I was angrier with him than I was with ‘Uthmān.

After a few days, Rasūlullāh ﷺ proposed for Ḥaḥṣah and I got her married to him. Thereafter, Abū Bakr met me and submitted, “Probably, you were angry with me when you presented Ḥaḥṣah 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.”¹

This incident is a beautiful indication towards two things. Firstly, Rasūlullāh’s ﷺ reliance in Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, his love for him, and confiding with him things no one else knew. Secondly, Sayyidunā Abū Bakr al-Ṣiddīq’s رَضِيَ اللهُ عَنْهُ honesty in concealing Rasūlullāh’s ﷺ secret.

As regards to his honesty when it came to the wealth of the Muslims, Ibn Sa‘d 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

1 *Ṣaḥīḥ al-Bukhārī*, book on marriage, chapter on a person presenting his daughter or sister to men of righteousness, Ḥadīth: 454.

يحرسه فقال لا يخاف عليه قلت لم قال عليه قفل و كان يعطي ما فيه حتى لا يبقى فيه شيء فلما تحول أبو بكر إلى المدينة حوله فجعل بيت ماله في الدار التي كان فيها و كان قدم عليه مال من معدن القبليّة و من معادن جهينة كثير انفتح معدن بني سليم في خلافة أبي بكر فقدم عليه منه بصدقته فكان يوضع ذلك في بيت المال فكان أبو بكر يقسمه على الناس نقرا نقرا فيصيب كل مائة إنسان كذا و كذا و كان يسوي بين الناس في القسم الحر و العبد و الذكر و الأنثى و الصغير و الكبير فيه سواء و كان يشتري الإبل و الخيل و السلاح فيحمل في سبيل الله و اشترى عاما قطائف أتى بها من البادية ففرقها في أرامل أهل المدينة في الشتاء فلما توفي أبو بكر و دفن دعا عمر بن الخطاب الأمان و دخل بهم بيت مال أبي بكر و معه عبد الرحمن بن عوف و عثمان بن عفان و غيرهما ففتحو بيت المال فلم يجدوا فيه ديناراً و لا درهما و وجدوا خيشة للمال فنقضت فوجدوا فيها درهما فرحموا على أبي بكر و كان بالمدينة وزان على عهد رسول الله صلى الله عليه و سلم و كان 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 Sunḥ¹ 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 during Abū Bakr’s khilāfah

1 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.)

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, ‘Umar ibn al-Khaṭṭāb called the treasurers and entered the treasury of Abū Bakr with them, accompanied by ‘Abd al-Raḥmān ibn ‘Awf and ‘Uthmān ibn ‘Affān 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 ﷺ. 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,” they replied.¹

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.

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 رَضِيَ اللهُ عَنْهُ 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 ‘Urwah ibn al-Zubayr relates from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh ﷺ:

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 213.

إن رسول الله صلى الله عليه و سلم مات و أبو بكر بالسنح قال إسماعيل يعني بالعالية فقام عمر يقول والله ما مات رسول الله صلى الله عليه و سلم قالت و قال عمر والله ما كان يقع في نفسي إلا ذاك و ليعثنه الله فليقطعن أيدي رجال و أرجلهم فجاء أبو بكر فكشف عن رسول الله صلى الله عليه و سلم فقبله قال بأبي أنت و أمي طبت حيا و ميتا والذي نفسي بيده لا يذيقنك الله الموتين أبدا ثم خرج فقال أيها الحالف على رسلك فلما تكلم أبو بكر جلس عمر فحمد الله أبو بكر و أثنى عليه و قال ألا من كان يعبد محمدا صلى الله عليه و سلم فإن محمدا قد مات و من كان يعبد الله فإن الله حي لا يموت و قال إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ و قال وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ فنشج الناس بكون

Rasūlullāh ﷺ passed away while Abū Bakr was at al-Sunḥ—Ismā'īl clarifies: i.e. the upper section of Madīnah. 'Umar stood up and announced, "By Allah, Rasūlullāh ﷺ did not pass away."

'Umar 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, 'Umar 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.*¹

1 Sūrah al-Zumar: 30.

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.*¹ Hearing this, people began to weep.²

In another narration of al-Bukhārī, this appears:

إن أبا بكر رضي الله عنه خرج و عمر 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 و سلم فإن محمدا صلى الله عليه و سلم قد مات و من كان يعبد الله فإن الله حي لا يموت قال الله تعالى وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ إِلَى الشَّاكِرِينَ وَاللَّهُ لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَهَا حَتَّى تَلَاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَتَلَقَاهَا مِنْهُ النَّاسُ فَمَا يَسْمَعُ بَشْرًا إِلَّا يَتْلُوهَا

Abū Bakr exited while ‘Umar 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 ‘Umar.

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 وَتَعَالَى 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.*’³ 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.⁴

2. His Stance of the Gathering at Saqīfah

Imām al-Bukhārī relates to us the narration of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, via his chain of narration, about what transpired at Saqīfah; how Abū Bakr

1 Sūrah Āl ‘Imrān: 144.

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

3 Sūrah Āl ‘Imrān: 144.

4 *Ṣaḥīḥ al-Bukhārī*, book on burials, chapter on entering the presence of the deceased after he passes away, Ḥadīth: 1185.

ﷺ set aright the matter and put an end to disunity and disagreement before things spiralled out of control.

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
و منكم أمير فذهب إليهم أبو بكر و عمر بن الخطاب و أبو عبيدة بن الجراح
فذهب عمر يتكلم فأسكته أبو بكر و كان 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 و أنتم الوزراء فقال حباب بن
المنذر لا والله لا نفعل منا أمير و منكم أمير فقال أبو بكر لا ولكننا الأمراء و
أنتم الوزراء هم أوسط العرب دارا و أعربهم أحسابا فبايعوا عمر أو أبا عبيدة
بن الجراح فقال عمر بل نبايعك أنت فأنت سيدنا و خيرنا و أحبنا إلى رسول
الله صلى الله عليه و سلم فأخذ عمر بيده فبايعه و بايعه الناس

The Anṣār gathered by Sa'd ibn 'Ubādah in Saqīfah Banī Sā'idah. They suggested, "A leader from us and a leader from you."

Abū Bakr, 'Umar ibn al-Khaṭṭāb, and Abū 'Ubaydah ibn al-Jarrāḥ went to them. 'Umar wanted to speak but Abū Bakr silenced him. 'Umar 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 'Umar or Abū 'Ubaydah ibn al-Jarrāḥ."

'Umar 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."

‘Umar then took his hand and pledged allegiance to him, and the people followed suit.”¹

This resolute and firm stance of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ 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.²

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ assures him Jannah

Due to the qualities that passed and other reasons, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ guaranteed Jannah for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and gave him glad tidings of the same. Abū Bakr رَضِيَ اللهُ عَنْهُ 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.

Muslim narrates in his *Ṣaḥīḥ* through his chain from Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ:

بينما رسول الله صلى الله عليه و سلم في حائط من حائط المدينة و هو متكئ يركز بعود معه بين الماء و الطين إذا استفتح رجل فقال افتح و بشره بالجنة قال فإذا أبو بكر ففتحت له و بشرته بالجنة قال ثم استفتح رجل آخر فقال افتح و بشره بالجنة قال فذهبت فإذا هو عمر ففتحت له و بشرته بالجنة ثم استفتح رجل آخر قال فجلس النبي صلى الله عليه و سلم فقال افتح و بشره بالجنة على بلوى تكون قال فذهبت فإذا هو عثمان بن عفان قال ففتحت و بشرته بالجنة قال و قلت الذي قال فقال الله صبرا أو الله المستعان

Rasūlullāh صَلَّى اللهُ 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

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

2 *Ṣaḥīḥ al-Bukhārī*, book on zakāh, chapter on the compulsion of zakāh, Ḥadīth: 1335.

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 ‘Umar 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 ‘Uthmān ibn ‘Affān 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.”¹

Al-Tirmidhī reports through his chain—from ‘Abd al-Raḥmān ibn Ḥumayd—from his father that—Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ narrated to him:

إن رسول الله صلى الله عليه وسلم قال عشرة في الجنة أبو بكر في الجنة و عمر في الجنة و عثمان و علي و الزبير و طلحة و عبد الرحمن و أبو عبيدة و سعد بن أبي وقاص قال فعد هؤلاء التسعة و سكت عن العاشر فقال القوم نشدك الله يا أبا الأعور من العاشر قال نشدتموني بالله أبو الأعور في الجنة

Indeed, Rasūlullāh ﷺ affirmed: “Ten individuals are in Jannah. Abū Bakr is in Jannah. ‘Umar is in Jannah as well as ‘Uthmān, ‘Alī, Zubayr, Ṭalḥah, ‘Abd al-Raḥmān, Abū ‘Ubaydah, and Sa‘d ibn Abī Waqqāṣ.”

Zayd enumerated these nine and did not list the tenth. The people thus asked, “We implore you by Allah, O Abū al-A‘war, who is the tenth?”

He submitted, “You have implored me by Allah. Abū al-A‘war is in Jannah.”²

These explicit texts are sufficient evidence that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is one of the inhabitants of Jannah. Congratulations upon your guarantee of Jannah, O Ṣiddīq!

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ‘Uthmān, Ḥadīth: 2403.

2 *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3748. Al-Albānī classified it ṣaḥīḥ. *Al-Mustadrak*, book on recognising the Companions, chapter on the list of the merits of Sa‘īd ibn Zayd, Ḥadīth: 5858.

These were highlights and brief snippets of the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. They have uncovered Sayyidunā Abū Bakr al-Ṣiddīq's رَضِيَ اللهُ عَنْهُ precedence to Islam, his love for Rasūlullāh صَلَّى اللهُ 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 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The greatest sign of the pleasant relationship between Sayyidunā Abū Bakr and the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is realised from the former's companionship of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in everything he did and every place he went, and then from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marrying Umm al-Mu'minīn Sayyidah 'Ā'ishah bint Abī Bakr رَضِيَ اللهُ عَنْهَا.

Just as the examiner of the biography of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ will find that the relationship between him and the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, especially Sayyidunā 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ, was a relationship of love, compassion, brotherhood, and closeness, he will find that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ had only positive words for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and would praise him profusely.

Ibn 'Asākir reports via his chain from Nazāl ibn Saburah al-Hilālī:

وافقنا من علي بن أبي طالب ذات يوم طيب نفس و مزاح فقلنا له يا أمير المؤمنين حدثنا عن أصحابك قال كل أصحاب رسول الله صلى الله عليه و سلم أصحابي قلنا حدثنا عن أصحابك خاصة قال ما كان لرسول الله صلى الله عليه و سلم صاحب إلا كان لي صاحباً قلنا حدثنا عن أصحاب رسول الله صلى الله عليه و سلم قال سلوني قلنا حدثنا عن أبي بكر الصديق قال ذاك امرؤ سماه الله صديقاً على لسان جبريل و محمد صلى الله عليهما كان خليفة رسول الله صلى الله عليه و سلم رضيه لدينا فرضينا له دنيانا

We found 'Alī 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.”¹

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

خرج أبي شاهرا سيفه راكبا على راحلته إلى ذي القصة فجاء علي بن أبي طالب فأخذ بزمام راحلته فقال إلي اين يا خليفة رسول الله أقول لك ما قال لك رسول الله صلى الله عليه و سلم يوم أحد أشهر سيفك و لا تفجعنا بنفسك فوالله لئن أصبنا بك لا يكون للإسلام بعدك نظام أبدا فرجع و أمضى الجيش

My father left with his sword unsheathed, mounted on his conveyance towards Dhū al-Qiṣṣah. ‘Alī 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.²

Muḥammad ibn al-Ḥanafiyyah says:

قلت لأبي يا أبت من حير هذه الأمة بعد نبيها قال أبو بكر يا نبي قلت ثم من قال عمر فخفت من أن قلت ثم من أن يقول عثمان قلت ثم أنت يا أبة قال ما أبوك إلا رجل من المسلمين

1 *Tārīkh Dimashq*, vol. 30 pg. 75; *Usd al-Ghābah*, vol. 3 pg. 216.

2 *Tārīkh Dimashq*, vol. 30 pg. 316; *al-Bidāyah wa Al-Nihāyah*, vol. 6 pg. 346.

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 ‘Uthmān so I said, “Then you, O father!”

“Your father is just an ordinary Muslim,” he replied.¹

Abū Sarīḥah reports that he heard Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ declared upon the pulpit:

ألا إن أبا بكر أو اه منيب القلب ألا إن عمر ناصح الله فنصحه

Hearken! Certainly, Abū Bakr was tender hearted and possessed a heart frequently returning to Allah. Hearken! ‘Umar was sincere to Allah, so Allah treated him accordingly.²

Ibn ‘Asākir reports from Ibn Abī Laylā:

قال علي لا يفضلني أحد على أبي بكر و عمر إلا جلدته حد المفترى

‘Alī pronounced, “No one will declare me superior to Abū Bakr and ‘Umar, except that I will mete out the punishment of a slanderer upon him.”³

Due to this and many other aspects, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ remained a sincere advisor to Sayyidunā Abū Bakr and Sayyidunā ‘Umar 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:

أنه جاء رجل إلى علي بن الحسين فقال أخبرني عن أبي بكر قال عن الصديق تسال قال قلت نعم يرحمك الله و تسميه الصديق قال ثكلتك أمك

1 *Tārīkh Dimashq*, vol. 30 pg. 347.

2 *Tārīkh Dimashq*, vol. 30 pg. 379.

3 *Tārīkh Dimashq*, vol. 30 pg. 383.

قد سماه صديقا من هو خير مني و منك رسول الله صلى الله عليه و سلم
و المهاجرون و الأنصار فمن لم يسمه صديقا فلا صدق الله قوله في الدنيا
و لا في الآخرة فاذهب فأحب أبا بكر و عمر و تولهما فما كان من إثم ففي
عنقي

A man approached ‘Alī 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?”

‘Alī 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 ‘Umar. If it is sinful, it is upon me.”¹

‘Urwah ibn ‘Abd Allāh al-Ju‘fī reports:

قلت لأبي جعفر (الباقر) أتسمي أبا بكر الصديق قال سماه رسول الله صلى
الله عليه و سلم الصديق فمن لم يسمه الصديق فلا صدق الله قوله في الدنيا
و الآخرة

I asked Abū Ja‘far (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.”²

Ḥannān ibn Sudayr says that he heard from Ja‘far (al-Ṣādiq) ibn Muḥammad:

سئل عن أبي بكر و عمر فقال إنك تسألني عن رجلين قد أكلا من ثمار الجنة

He was asked about Abū Bakr and ‘Umar to which he replied, “You are asking me about two men who have eaten from the fruits of Jannah.”³

1 Al-Dāraquṭnī: *Faḍā’il al-Ṣaḥābah*, vol. 1 pg. 62; *Siyar A’lām al-Nubalā’*, vol. 4 pg. 395.

2 Al-Dāraquṭnī: *Faḍā’il al-Ṣaḥābah*, vol. 1 pg. 51.

3 Al-Dāraquṭnī: *Faḍā’il al-Ṣaḥābah*, vol. 1 pg. 77; *Tārīkh al-Islām*, vol. 9 pg. 91.

Sālim ibn Abī Ḥafṣah says that Ja‘far ibn Muḥammad told him:

يا سالم أيسب الرجل جده أبو بكر رضي الله عنه جدي لا نالتني شفاعته
محمد صلى الله عليه و سلم يوم القيامة إن لم أكن اتولاهما و أبرأ من
عدوهما

O Sālim, will a person verbally abuse his grandfather? Abū Bakr رَضِيَ اللهُ عَنْهُ is my grandfather. May I not receive the intercession of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyāmah if I do not befriend them and dissociate from their enemies.¹

This is due to the fact that the mother of Ja‘far al-Ṣādiq is Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr.² (Hence, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ is Ja‘far al-Ṣādiq’s great grandfather.)

This was a short run through the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. We attempted to keep it as concise as possible. From the above, it is evident that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ. Congratulations of Jannah to you, O Ṣiddīq! Congratulations to the ummah, of whom you are one of their leaders and exemplary figures.

1 *Tārīkh Dimashq*, vol. 54 pg. 285; *Siyar A‘lām al-Nubalā’*, vol. 6 pg. 258.

2 *Al-Dāraquṭnī: Faḍā’il al-Ṣaḥābah*, vol. 1 pg. pg. 31; *Tārīkh Dimashq*, vol. 54 pg. 285.

Sayyidunā ‘Umar al-Fārūq ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ

Strength in Mercy, Determination in Gentleness

Name and Lineage

He is ‘Umar ibn al-Khaṭṭāb ibn Nufayl ibn ‘Abd al-‘Uzzā ibn Riyāḥ ibn ‘Abd Allāh ibn Qurṭ ibn Razāḥ ibn ‘Adī ibn Ka‘b.

His agnomen is Abū Ḥafṣ. His mother is Ḥantamah bint Hāshim ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Umar ibn Makhzūm.¹

He is from the Banū ‘Adī tribe, one of the distinguished tribes of Quraysh. They were in charge of mediation among the Quraysh.

Birth

Sayyidunā ‘Umar 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 ‘Umar رَضِيَ اللَّهُ عَنْهُ saying:

ولدت بعد الفجار الأعظم بأربع سنين

I was born 4 years after the great war of Fijār.²

Physical Characteristics

The Almighty سُبْحَانَهُ وَتَعَالَى awarded Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ 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 أعسر يسر يعمل بيديه و كان أصلع طويلا قد فرع الناس كأنه على دابة و قال الواقدي كان عمر أبيض أمهق تعلوه حمرة يصفر لحيته وإنما تغير

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.

2 *Ṭabaqāt Khalīfah*, pg. 109; *al-Istī‘āb*, 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.

لونه عام الرمادة لأنه أكثر أكل الزيت لأنه حرم على نفسه السمن و اللبن
حتى يخصب الناس فتغير لونه

‘Umar 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: ‘Umar 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 أروح كأنه راكب و كأنه من رجال بني سدوس و الأروح الذي
يتداني قدماه إذا مشى

‘Umar 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 يسر آدم قال الواقدي لا يعرف عندنا أن عمر كان آدم إلا أن
يكون رآه عام الرمادة

‘Umar was left handed, brown in complexion. Al-Wāqidī says: We do not acknowledge that ‘Umar was brown in complexion, except that if he saw him in the Year of Ashes.

Abū ‘Umar says:

وصفه زربن 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.¹

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.²

1 *Usd al-Ghābah*, vol. 4 pg. 78.

2 *Al-Istī‘āb*, vol. 3 pg. 1146.

And as narrated by al-Ṭabarānī, when he would become angry he would twist his moustache.¹

Glance at his Household (Wives and Children)

Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ had a fair share of wives and children. He married more than one wife, and Allah سُبْحَانَهُ وَتَعَالَى blessed him with a number of male and female offspring.

His wives are as follows:

- Zaynab bint Maz‘ūn ibn Ḥabīb ibn Wahb ibn Ḥudhāfah ibn Jumḥ.
- Umm Kulthūm bint Jarwal ibn Mālik ibn al-Musayyab ibn Rabī‘ah.
- Jamīlah bint Thābit ibn Abī al-Aqlaḥ.
- Luhayyah: an Umm Walad² from Yemen.
- Umm Ḥakīm bint al-Ḥārith ibn Hishām ibn al-Mughīrah.
- Fakīhah: an Umm Walad.
- ‘Ātikah bint Zayd ibn ‘Amr ibn Nufayl.
- Umm Kulthūm bint ‘Alī ibn Abī Ṭālib.³

His children are: ‘Abd Allāh, ‘Abd al-Raḥmān, Zayd al-Akbar, ‘Abd al-Raḥmān al-Awsaṭ, ‘Ubayd Allah, ‘Abd al-Raḥmān al-Aṣghar, Ḥafṣah, Ruqayyah, and Zaynab his youngest child.⁴

‘Umar during the Period of Ignorance

Sayyidunā ‘Umar 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.

1 *Al-Mu‘jam al-Kabīr*, chapter on ‘Umar’s connection, vol. 1 pg. 66, Ḥadīth: 54.

2 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.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 265.

He was from the noble and influential men of Quraysh. He was in charge of mediation in the period of ignorance.

Ibn 'Asākir reports via his chain from Ma'rūf ibn Kharrabūdh who said:

من انتهى إليه الشرف من قريش فوصله الإسلام عشرة نفر من عشرة بطون
من هاشم و آمنة و نوفل و أسد و عبد الدار و تيم و مخزوم و عدي و سهم
و جمح فكان من بني عدي عمر ابن الخطاب و كان إليه السفارة إن وقعت
بين قريش و بين غيرهم بعثوه سفيرا و إن فاخرهم مفاخر بعثوه مفاخرا و
رضوا به

Those of Quraysh who possessed high nobility and Islam reached them were 10 individuals from 10 tribes viz. Hāshim, Āminah, Nawfal, Asad, 'Abd al-Dār, Taym, Makhzūm, 'Adī, Sahn, and Jumḥ. Umar was from the Banū 'Adī 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.¹

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 'Umar 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.

'Umar 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 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. This magnificent station was unanticipated

1 *Tārīkh Madīnah Dimashq*, vol. 44 pg. 258 – 259.

and a disappointment to majority of the Mushrikīn when it occurred; especially due to Sayyidunā ‘Umar’s رَضِيَ اللهُ 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ 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 ‘Āmir ibn Rabī’ah رَضِيَ اللهُ عَنْهُ. She says:

والله إنا لنرتحل إلى أرض الحبشة وقد ذهب عامر بن ربيعة في بعض حاجتنا إذ أقبل عمر بن الخطاب حتى وقف علي قالت و كنا نلقى منه البلاء أذى لنا و غلظة علينا فقال إنه الانطلاق يا أم عبد الله قالت قلت نعم والله لنخرجن في أرض الله أذيتونا و قهرتمونا حتى يجعل الله لنا فرجا فقال عمر صحبكم الله و رأيت منه رقة لم أرها منه قط قالت فلما رجع ابن ربيعة من حاجته قلت يا أبا عبد الله لو رأيت عمر بن الخطاب أتانا و رفته و حزنه 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, ‘Āmir ibn Rabī’ah had gone to take care of one of our needs. Just then ‘Umar 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 ‘Abd 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.”

‘Umar said, “May Allah accompany you.”

I observed his compassion which I never witnessed before. As soon as Ibn Rabī’ah completed his work and returned, I told him, “O Abū ‘Abd Allāh, had you only observed ‘Umar ibn al-Khaṭṭāb coming to us and his compassion and sympathy for us.”

‘Āmir remarked, “Are you hopeful of ‘Umar 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.”¹

Sayyidunā ‘Āmir ibn Rabī‘ah’s رَضِيَ اللَّهُ عَنْهُ statement indicates that he had not even the slightest thought that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ would embrace Islam. Nevertheless, Allah سُبْحَانَهُ وَتَعَالَى desired that Sayyidunā ‘Umar 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 ‘Umar ibn al-Khaṭṭāb’s رَضِيَ اللَّهُ عَنْهُ Islam and the events surrounding it.

Sayyidunā Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ narrates:

خرج عمر متقلدا السيف فلقيه رجل من بني زهرة فقال له أين تعمد يا عمر قال أريد أن أقتل محمدا قال وكيف تأمن من بني هاشم و بني زهرة و قد قتلت محمدا قال فقال له عمر ما أراك إلا قد صبوت و تركت دينك الذي أنت عليه قال أفلا أدلك على العجب إن ختنك و أختك قد صبوا و تركا دينك الذي أنت عليه قال فمشى عمر ذامرا يعني غضبانا حتى أتاهما و عندهما رجل من المهاجرين يقال له خباب قال فلما سمع خباب بحس عمر توارى في البيت فدخل عليهما فقال ما هذه الهينمة التي سمعتها عندكم قال و كانوا يقرأون طه فقالا ما عدا حديثا تحدثناه بيننا قال فلعلكما قد صبوتما فقال له ختنه يا عمر إن كان الحق في غير دينك قال فوثب عمر على ختنه فوطئه و طئا شديدا قال فجاءت أخته لتدفعه عن زوجها فنفحها نفحة بيده فدمي وجهها فقالت و هي غضبي و إن كان الحق في غير دينك إني أشهد أن لا إله إلا الله و أشهد أن محمدا رسول الله قال عمر أعطوني الكتاب الذي هو عندكم فأقرأه قال و كان عمر يقرأ الكتب فقال أخته إنك رجس و إنه لا يمسه إلا المطهرون فقم فاغتسل أو توضأ قال فقام عمر فتوضأ ثم أخذ الكتاب فقرأ طه حتى انتهى

1 *Al-Mu‘jam al-Kabīr*, vol. 25 pg. 29, Ḥadīth: 47; Abū Nu‘aym: *Ma‘rifat 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.

إِلَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي فَقَالَ عُمَرُ دَلُونِي عَلَىٰ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَلَمَّا سَمِعَ خَبَابَ قَوْلِ عُمَرَ خَرَجَ مِنَ الْبَيْتِ فَقَالَ أَبْشِرْ يَا عُمَرُ فَإِنِّي أَرْجُو أَنْ تَكُونَ دَعْوَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْخَمِيسِ اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ أَوْ بِعُمَرَ وَبَنِ هِشَامٍ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدَّارِ الَّتِي فِي أَصْلِ الصَّفَا قَالَ فَاذْهَبْ عُمَرُ حَتَّىٰ أَتَى الدَّارَ وَعَلَىٰ بَابِ الدَّارِ حَمْزَةٌ وَطَلْحَةُ وَنَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى حَمْزَةَ وَجَلَّ الْقَوْمُ مِنْ عُمَرَ قَالَ حَمْزَةُ هَذَا عُمَرُ إِنْ يَرِدُ اللَّهُ بِعُمَرَ خَيْرًا يَسْلَمُ فَيَتَّبِعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ يَرِدُ اللَّهُ غَيْرَ ذَلِكَ يَكُونُ قَتْلُهُ عَلَيْنَا هِينًا قَالَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَاخِلٌ يُوْحَىٰ إِلَيْهِ قَالَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ أَتَى عُمَرَ فَأَخَذَ بِمَجَامِعِ ثَوْبِهِ وَحَمَائِلِ السَّيْفِ وَقَالَ مَا أَنْتَ بِمَنْتَهُ يَا عُمَرُ حَتَّىٰ يَنْزِلَ اللَّهُ بِكَ مِنَ الْخَزْيِ وَالنِّكَالِ مَا أَنْزَلَ بِالْوَلِيدِ بْنِ الْمَغِيرَةِ فَهَذَا عُمَرُ بْنُ الْخَطَّابِ اللَّهُمَّ أَعِزِّ الدِّينَ بِعُمَرَ بْنِ الْخَطَّابِ قَالَ فَقَالَ عُمَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْتَ عَبْدُهُ وَرَسُولُهُ

‘Umar departed, with a sword hung around his neck. A man from the Banū Zuhrah met him and asked, “Where are you heading, O ‘Umar?”

“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?”

‘Umar 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.”

‘Umar walked grumbling, i.e. angrily, until he reached them. A man of the Muhājirīn was with them named Khabbāb. No sooner Khabbāb heard ‘Umar’s footsteps, he hid in the house. ‘Umar 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.”

‘Umar said, “It seems that you have renounced your religion.”

His brother-in-law told him, “O ‘Umar, what if truth lies in something other than your religion.”

Hearing this, ‘Umar 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.”

‘Umar said, “Give me the manuscript that is by you so that I may read it.”

The narrator adds: ‘Umar 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, ‘Umar 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.*¹

‘Umar said, “Guide me to Muḥammad ﷺ.”

When Khabbāb heard ‘Umar’s statement, he came out of hiding and said, “Rejoice O ‘Umar for I hope that you will be the realisation of Rasūlullāh’s ﷺ supplication on Wednesday night, ‘O Allah, strengthen Islam with ‘Umar ibn al-Khaṭṭāb or ‘Amr ibn Hishām.”

Rasūlullāh ﷺ was in the house situated at the foot of Ṣafā. ‘Umar 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 ‘Umar, he shouted, “This is ‘Umar. If Allah intends good for ‘Umar, he will embrace Islam and follow the Nabī H. 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 ‘Umar. He grabbed him by his clothes and sheathe of the sword and said, “You are enjoying His grace, O ‘Umar, until Allah sends upon you the humiliation and punishment He sent upon Walīd ibn al-Mughīrah.”

1 Sūrah Ṭāhā: 14.

[He then supplicated:] “This is ‘Umar ibn al-Khaṭṭāb. O Allah, honour dīn by ‘Umar ibn al-Khaṭṭāb.”

‘Umar said, “I testify that there is no deity save Allah and that you are His servant and Messenger.”¹

We sense from this incident long lines of the personality of Sayyidunā ‘Umar 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 ‘Umar رَضِيَ اللَّهُ عَنْهُ was Allah’s سُبْحَانَهُ وَتَعَالَى answer to the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication, “O Allah, honour Islam with ‘Umar ibn al-Khaṭṭāb.”²

The scholars have differed as regards the year in which Sayyidunā ‘Umar 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.³

Ibn Sa’d mentions in his *al-Ṭabaqāt* on the strength of al-Zuhrī—from Sa’īd ibn al-Musayyab who says:

أسلم عمر بعد أربعين رجلا و عشرة نسوة فما هو إلا أن أسلم عمر فظهر
الإسلام بمكة

‘Umar embraced Islam after 40 men and 10 women. As soon as ‘Umar embraced the faith, Islam was practised openly in Makkah.⁴

Ibn Sa’d explains to us in his *al-Ṭabaqāt* the effect Sayyidunā ‘Umar 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:

1 *Dalā’il al-Nubuwwah*, Ḥadīth: 519; *Ma’rifat 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.

2 *Al-Mu’jam al-Kabīr*, vol. 10 pg. 159, Ḥadīth: 10314.

3 *Al-Ṣāliḥī al-Shāmī: Subul al-Hudā wa al-Rashād fī Sīrat Khayr al-‘Ibād*, vol. 2 pg. 493.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 269.

لما أسلم عمر ظهر الإسلام و دعي إليه علانية و جلسنا حول البيت حلقا و
طفنا بالبيت و انتصفنا ممن غلظ علينا و رددنا عليه بعض ما يأتي به

No sooner ‘Umar 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.¹

What Ibn Sa‘d mentions verifies for us the great impact ‘Umar’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 ‘Umar’s رَضِيَ اللَّهُ عَنْهُ Islam was a victory for the Muslims. This is exactly the sentiments Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ voiced:

ما زلنا أعزة منذ أسلم عمر

We remained honoured since ‘Umar entered Islam.²

It is reported that Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ said on another occasion:

كان عمر أعلمنا بكتاب الله و أفقها في دين الله و كان إسلامه فتحا و كانت
هجرته نصرا و كانت خلافته رحمة

‘Umar 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.³

This is the meaning towards which Ibn Ḥajar alludes to in *al-Isābah* by saying:

و كان إليه أي عمر السفارة في الجاهلية و كان عند المبعث شديدا على
المسلمين ثم أسلم فكان إسلامه فتحا على المسلمين و فرجا لهم من الضيق

‘Umar was in charge of mediation during the days of ignorance. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was appointed a nabī, ‘Umar 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.⁴

1 Ibid.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Umar, Ḥadīth: 3481.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 270; *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 273.

4 *Al-Isābah*, vol. 4 pg. 484.

Agnomen and Title

I deliberately postponed speaking on the agnomen and title of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ till after discussing his Islam due to the connection of his titles with his Islam.

Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ is famous with the agnomen, Abū Ḥafṣ.¹ It is an agnomen given to him which contains meanings of sternness and power since Ḥafṣ is one of the names of the lion cub.² Attributing it to Sayyidunā ‘Umar رَضِيَ اللهُ 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 ‘Umar رَضِيَ اللهُ 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 utilised him to publicise Islam and differentiate between truth and falsehood.

As soon as Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ embraced Islam in the house of Sayyidunā Arqam رَضِيَ اللهُ عَنْهُ in front of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the people within the house shouted the takbīr so loudly that it could be heard in the Masjid. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ reports:

قلت يا رسول الله ألسنا على الحق قال بلى قلت ففيم الاختفاء فخرجنا
صفيين أنا في أحدهما و حمزة في الآخر حتى دخلنا المسجد فنظرت قريش
إلي و إلى حمزة فأصابتهم كآبة شديدة فسماني رسول الله صلى الله عليه و
سلم يومئذ الفاروق و فرق بين الحق و الباطل

I asked, “O Messenger of Allah, are we not following the truth?”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Definitely.”

“So why the secrecy?” I asked.

1 *Tārīkh Dimashq*, vol. 44 pg. 466; *Tārīkh al-Ṭabarī*, vol. 3 pg. 267.

2 *Maqāyīs al-Lughah*, vol. 2 pg. 86.

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 ﷺ named me al-Fārūq on that day and Allah differentiated between truth and falsehood.¹

Ibn ‘Asākir reports through his chain from Sayyidunā Ibn ‘Abbās رضي الله عنهما:

سألت عمر بن الخطاب لأي شيء سميت الفاروق قال أسلم حمزة قبلي بثلاثة أيام قال فخرجت إلى المسجد فرجع رسول الله صلى الله عليه و سلم فأسرع أبو جهل إلى رسول الله صلى الله عليه و سلم يسبه قال فلما رجع حمزة أخبر قال فرجع رداءه و أخذ قوسه ثم خرج إلى المسجد إلى حلقة قريش التي فيها أبو جهل قال فاتكأ على قوسه مقابل أبي جهل قال فنظر إليه فعرف الشرفي وجهه فقال ما لك يا أبا عمارة قال فرجع القوس فضرب بها أخدعيه فقطعه فسالت الدماء قال فأصلحت ذلك قريش مخافة أن يكون بينهم قائدة قال و رسول الله صلى الله عليه و سلم مختف في دار أرقم بن أبي الأرقم المخزومي قال فانطلق حمزة مغضبا حتى أتى النبي صلى الله عليه و سلم فأسلم و خرجت بعده بثلاثة أيام فإذا فلان بن فلان المخزومي فقلت له أرغبت عن دين آبائك و اتبعت دين محمد قال إن فعلت فقد فعله من هو أعظم عليك حقا مني قال قلت و من هذا قال أختك و ختنك قال فانطلقت فوجدت الباب مغلقا و سمعت همهمة ثم ساق خبر إسلامه قلت يا رسول الله ألسنا على الحق إن متنا و إن حيننا قال بلى والذي نفسي بيده إنكم على الحق إن متم و إن حينتم قال فقلنا فقيم الاختفاء والذي بعثك بالحق فتخرجن فأخرجناه في صفيين حمزة في أحدهما و أنا في الآخر له كديد ككديد الطحين حتى دخلنا المسجد قال فنظرت إلي قريش و إلى حمزة فأصابتهم كآبة لم يصبهم مثلها فسماني رسول الله صلى الله عليه و سلم يومئذ الفاروق و فرق بين الحق و الباطل ثم خرجت فكنت لا أشاء أن أرى رجلا من المسلمين يضرب إلا رأيتة قال ثم ذهبت إلى خالي فقرعت عليه الباب فقال من هذا فقلت ابن الخطاب فخرج إلي فقلت له أعلمت أنني صبوت قال فعلت قلت نعم قال لا تفعل ثم دخل و أجاف الباب دوني قال

1 *Tārīkh al-Khulafā’*, pg. 128 – 129; *Tārīkh Dimashq*, vol. 44 pg. 31; *Ḥilyat al-Awliyā’*, vol. 1 pg. 40.

قلت ما هذا بشيء قال فذهبت إلى رجل من أشراف قريش فقرعت عليه بابه فقال من هذا قلت ابن الخطاب فخرج فقلت أشعرت أني صبوت قال أفعلت قلت نعم قال لا تفعل ثم دخل و أجاف دوني الباب قال قلت ما هذا بشيء قال فقال لي رجل أتحب أن تعلم إسلامك قال قلت نعم قال فإذا كان الناس في الحجر جئت إلى ذلك الرجل فجلست إلى جنبه و أصغيت إليه فقلت أعلمت إنني صبوت قال أو فعلت قلت نعم قال فرفع بأعلى صوته ثم قال ابن الخطاب قد صبأ و ثار الناس علي فضربوني فضربتهم فقال رجل ما هذه الجماعة قالوا هذا ابن الخطاب قد صبأ فقام على الحجر ثم أشار بكمه فقال ألا إنني قد أجرت ابن أختي قال فقلت لا حتى يصيبني ما يصيب المسلمين فأمهلت حتى إذا جاء الناس في الحجر فجئت إلى خالي فقلت اسمع فقال ما أسمع قلت جوارك رد عليك قال لا تفعل يا ابن أختي قال قلت بل هو رد عليك فقال ما شئت قال ما زلت أضرب الناس و يضربونني حتى أعز الله بنا الإسلام

I enquired from ‘Umar 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 ‘Umārah?” Ḥamzah lifted the bow and struck him on his veins in the neck¹ 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?”

1 *Al-akhda‘ān*: veins at the side of the neck. Ibn Manẓūr explains: Two veins hidden in the place of cupping in the neck. (*Lisān al-‘Arab*, vol. 8 pg. 66.)

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 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.¹

Have you seen the great desire Sayyidunā ‘Umar 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 ‘Umar 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 ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and become his trademark. When Sayyidunā ‘Umar 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ:

ما علمت أن أحدا من المهاجرين هاجر إلا مختفيا إلا عمر بن الخطاب فإنه لما هم بالهجرة تقلد سيفه و تنكب قوسه و انتضى في يده أسهما و اختصر عزته و مضى قبل الكعبة و الملاء من قريش بفنائها فطاف بالبيت سبعا متمكنا ثم أتى المقام فصلى ركعتين ثم وقف على الحلق واحدة واحدة وقال لهم شأهت الوجوه لا يرغم الله إلا هذه المعاطس من أراد أن يثكل أمه أو يؤتم ولده أو يرمل زوجته فليلقني وراء هذا الوادي قال علي فلم يتبعه أحد إلا قوم من المستضعفين علمهم ما أرشدهم إليه ثم مضى لوجهه

¹ *Tārīkh Dimashq*, vol. 44 pg. 33; *Tārīkh al-Islām*, vol. 1 pg. 179.

As far as I know, all the Muhājirīn emigrated secretly besides ‘Umar 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 Ka‘bah while the chieftains of Quraysh were in the open area around the Ka‘bah. 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.”

‘Alī said: No one followed him except some weak minded people who he taught a good lesson. He then set off on his journey.¹

Probably, someone inquisitive may ask: Was Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ more daring than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, since Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emigrated in secrecy from the polytheists. Whoever asks this forgets that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was wanted by the Mushrikīn. Moreover, when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will emigrate, there are those in Makkah who follow him. So had Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ was emigrating, he sets the standard for all, weak and strong. The practices and statements of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ serve as guidelines for the ummah which they will follow diligently. So Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ, who is one of the most daring of his Companions, tells us about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

كنا إذا احمر البأس ولقي القوم القوم اتقينا برسول الله صلى الله عليه و سلم
فما يكون منا أحد أدنى من القوم منه

1 *Subul al-Hudā wa al-Rashād*, vol. 3 pg. 225.

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.¹

‘Umar al-Fārūq: the Inspired, the Gifted

Whoever studies the biography of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ 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 ‘Umar رَضِيَ اللهُ عَنْهُ himself informing us, which al-Bukhārī quotes through his chain from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ:

وافقت ربي في ثلاث قلت يا رسول الله لو اتخذنا من مقام إبراهيم مصلى فنزلت واتخذوا من مقام إبراهيم مصلى و آية الحجاب قلت يا رسول الله لو أمرت نساءك أن يحتجبن فإنه يكلمهن البر والفاجر فنزلت آية الحجاب واجتمع نساء النبي صلى الله عليه وسلم في الغيرة عليه فقلت لهن عسى ربه إن طلقكن أن يبدله أزواجا خيرا مكنن فنزلت هذه الآية

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.*² The verse of ḥijāb:³ 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.*⁴ And the verse was revealed.⁵

Muslim documents the following declaration of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ:

1 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, vol. 1 pg. 156, Ḥadīth: 1346. Shu‘ayb 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.

2 Sūrah al-Baqarah: 125.

3 Sūrah al-Aḥzāb: 59.

4 Sūrah al-Taḥrīm: 5.

5 *Ṣaḥīḥ al-Bukhārī*, book on the doors of the Qiblah, chapter on the narrations about the Qiblah, Ḥadīth: 393.

وافقت ربي في ثلاث في مقام إبراهيم و في الحجاب و في أسارى بدر

I corroborated my Rabb in three instances, viz. Maqām Ibrāhīm, ḥijāb, and the captives of Badr.¹

Al-Nawawī writes in the footnotes of this ḥadīth:

هذا من أجل مناقب عمر و فضائله رضي الله عنه

This is among the most exalted virtues and merits of ‘Umar رضي الله عنه.²

Probably, this is the realisation of the ḥadīth of Rasūlullāh صلى الله عليه وسلم:

إن الله تعالى جعل الحق على لسان عمر و قلبه

Indeed, Allah سبحانه وتعالى has placed the truth on ‘Umar’s tongue and heart.³

Traditions on the Virtues and Merits of ‘Umar al-Fārūq

Sayyidunā ‘Umar al-Fārūq رضي الله عنه has attained many virtues and merits. He is the exemplar of the steadfast. Through him, Allah سبحانه وتعالى publicised the invitation of the truthful Muḥammad صلى الله عليه وسلم 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 صلى الله عليه وسلم carried, persevering in difficulties for the hope of reaching [the objective], breaking away from the one who prefers luxury and indulgence, and embracing the

1 *Ṣaḥīḥ Muslim*, book on virtues, chapter on the virtues of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 2399.

2 *Sharḥ al-Nawawī ‘alā Ṣaḥīḥ Muslim*, vol. 15 pg. 166, Dār al-Kitāb al-‘Arabī, Beirut, second edition, 1407 A.H.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the virtues of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī classifies it ṣaḥīḥ. *Musnad Aḥmad*, Musnad ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 5145. Shu‘ayb classifies it ṣaḥīḥ.

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 wisdom in his speech. He was inclined towards the truth, leaping with it, carrying burdens, and he never feared any power besides Allah.¹

A multitude of narrations from Rasūlullāh ﷺ have been reported on the virtues and excellence of Sayyidunā ‘Umar 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 ‘Umar.²

2. Al-Bukhārī reports through his chain from Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا that the Nabī ﷺ said:

أريت في المنام أني أنزع بدلو بكرة على قلب 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 و ضربوا 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 ‘Umar ibn al-Khaṭṭāb took it. I never saw a giant, draw water like he did, until people were fully satiated.³

3. Al-Bukhārī reports yet another narration from Abū Umāmah ibn Sahl who confirms that he heard Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrating the statement of Rasūlullāh ﷺ:

1 *Hilyat al-Awliyā’*, vol. 1 pg. 28.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ‘Umar, Ḥadīth: 3486.

3 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ‘Umar, Ḥadīth: 3479; *Ṣaḥīḥ Muslim*, chapter on the virtues of ‘Umar, Ḥadīth: 3647.

بيننا أنا نائم رأيت الناس يعرضون علي و عليهم قمص منها ما يبلغ الثدي و منها ما دون ذلك و عرض علي عمر بن الخطاب و عليه 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. ‘Umar 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.¹

4. Sayyidunā Abū Dhar رَضِيَ اللَّهُ عَنْهُ reports:

مر فتى على عمر فقال عمر نعم الفتى قال فتبعه أبو ذر فقال يا فتى استغفر لي فقال يا أبا ذر أستغفر لك و أنت صاحب رسول الله صلى الله عليه و سلم قال استغفر لي قال لا أو تخبرني فقال إنك مررت على عمر فقال نعم الفتى و إني سمعت رسول الله صلى الله عليه و سلم يقول إن الله جعل الحق على لسان عمر و قلبه

A youngster passed by ‘Umar who commented, “What an excellent youngster!”

Abū Dhar followed him and said, “O lad, seek forgiveness for me.”

The youngster said, “O Abū Dhar, should I seek forgiveness for you whereas you are the Companion Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

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 ‘Umar who commented, ‘What an excellent youngster!’ And I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: ‘Allah has placed the truth on ‘Umar’s tongue and heart.’”²

1 *Ṣaḥīḥ al-Bukhārī*, book on interpretation, chapter on a shirt in sleep, Ḥadīth: 6066; *Ṣaḥīḥ Muslim*, chapter on the virtues of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 2390.

2 *Al-Mustadrak*, book on recognising the Companions, chapter on the merits of ‘Umar, 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.”

The narration of al-Tirmidhī from Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا has the wording:

إن الله تعالى جعل الحق على لسان عمر و قلبه

Certainly, Allah سُبْحَانَهُ وَتَعَالَى has placed the truth on ‘Umar’s tongue and heart.¹

These texts and others testify to the excellence of Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. May Allah سُبْحَانَهُ وَتَعَالَى deal with them as they deserve.

‘Umar al-Fārūq and his Soul yearning for Jihād

Among the characteristics of Sayyidunā ‘Umar 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ participated alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Badr, Uḥud, Khandaq, Bay‘at 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would lead the Muslims in ṣalāh on his behalf. Sayyidunā ‘Uthmān ibn ‘Affān 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

1 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī graded it ṣaḥīḥ.

the same sand just as he united them during their lifetime. May Allah be pleased with him.¹

Sayyidunā ‘Umar al-Fārūq رضي الله عنه assumed the khilāfah by appointment of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه after he had consulted with the senior Ṣaḥābah رضي الله عنهم and it became clear to him that none equates anyone with Sayyidunā ‘Umar رضي الله عنه. Hence, he appointed him khalīfah after his demise.

The khilāfah of Sayyidunā ‘Umar al-Fārūq رضي الله عنه 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 ended the kingdom of the Chosroes, never to return.

Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه was the first to be titled Amīr al-Mu’minīn.

The origin of this was that Sayyidunā ‘Umar al-Fārūq رضي الله عنه wrote to his governor in Iraq to send Labīd ibn Rabī‘ah and ‘Adī bin Ḥātim رضي الله عنهما to him. When they reached Madīnah, they entered the Masjid and found Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه.

They said to him, “Seek permission for us to enter the presence of Amīr al-Mu’minīn.”

‘Amr رضي الله عنه said to them, “You are spot on with his name, by Allah.”

‘Amr رضي الله عنه entered upon Sayyidunā ‘Umar رضي الله عنه and said, “Peace be upon you, O Amīr al-Mu’minīn.”

‘Umar رضي الله عنه asked, “What happened to you, O Ibn al-‘Āṣ? You must retract that statement.”

‘Amr رضي الله عنه narrated the incident to him and he sanctioned it. This was the first time he was titled Amīr al-Mu’minīn.²

This was the inception of this title. The first to be titled with it—as just mentioned—was our leader Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه.

This title stuck with all those who assumed the khilāfah after Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه besides the Khulafā’ of the Banū Umayyah in Spain. They were addressed only by the title Amīr until ‘Abd al-Raḥmān ibn Muḥammad commonly

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 18.

2 *Al-Qalqashandī: Ma’āthir al-Ināfah fī Ma’ālim al-Khilāfah*, vol. 1 pg. 28, Ḥukūmat al-Kuwait print, Kuwait, second edition, 1985.

known as al-Maqtūl¹ assumed the khilāfah and was titled Amīr al-Mu'minīn. This practice then continued until the end of their dynasty.²

The Fruits of the Khilāfah of 'Umar al-Fārūq

Sayyidunā 'Umar al-Fārūq's ﷺ 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 'Umar al-Fārūq's ﷺ khilāfah. The Muslims broke the Persians in their sanctuary and the Romans lost their prized garrisons.

Among the celebrated conquests and invasions of Sayyidunā 'Umar al-Fārūq's ﷺ 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 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.³

The Precedence of 'Umar al-Fārūq

Sayyidunā 'Umar al-Fārūq ﷺ initiated few practices which no one preceded him to. It was commended by his associates and enemies. Some of these aspects which Sayyidunā 'Umar al-Fārūq ﷺ initiated are listed below:

1 'Abd al-Raḥmān ibn Muḥammad ibn 'Abd Allah ibn Muḥammad. The first to be titled khalīfah from the men of the Umawī state in Spain. He assumed khilāfah after the demise of his father in the beginning of Rabī' 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 A'lām al-Nubalā'*, vol. 14 pg. 156 and footnotes by Nadhīr Ḥamdān.

2 Al-Qalqashandī: *Ma'āthir al-Ināfah fī Ma'ālim al-Khilāfah*, vol. 1 pg. 28.

3 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.

Al-‘Askarī said:

هو أول من سمي بأمير المؤمنين و أول من كتب التاريخ من الهجرة و أول من اتخذ بيت المال و أول من عس بالليل و أول من عاقب على الهجاء و أول من ضرب في الخمر ثمانين و أول من نهى عن بيع أمهات الأولاد و أول من جمع الناس في صلاة الجنائز على أربع تكبيرات و أول من اتخذ الديوان و أول من فتح الفتوح و مسح السواد و أول من حمل الطعام من مصر في بحر أيلة إلى المدينة و أول من احتبس صدقة في الإسلام و أول من أعال الفرائض و أول من أخذ زكاة الخيل و أول من قال أطال الله بقاءك قاله لعلي و أول 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-Awlād¹. 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 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 ‘Alī. The first to say, “May Allah support you,” which he told ‘Alī.²

It is also reported that Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was the first to take a whip. The first to appoint judges in the cities. The first to develop cities.³ 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.⁴

These were aspects in which Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ 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 سُبْحَانَهُ وَتَعَالَى shower extensive mercy on Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ.

1 Plural of Umm Walad.

2 *Tārīkh al-Khulafā’*, pg. 155, 156.

3 *Maṣṣara al-amṣār*: develop cities and set their borders. (*Tāj al-‘Urūs*, vol. 7 pg. 484.)

4 *Tārīkh al-Khulafā’*, pg. 156.

‘Umar al-Fārūq in the Caravan of Martyrs

Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ 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 commended, “It is the most established opinion in our sight.”¹

Brief Account of the Event of ‘Umar ibn al-Khaṭṭāb’s Martyrdom

Ibn al-Athīr narrates through his chain from Abū Rāfi‘:

كان أبو لؤلؤة عبدا للمغيرة ابن شعبة و كان يصنع الأرحاء و كان المغيرة يستغله كل يوم أربعة دارهم فلقي أبو لؤلؤة عمر فقال يا أمير المؤمنين إن المغيرة قد أثقل علي غلتي فكلمه يخفف عني فقال له عمر اتق الله و أحسن إلى مولاك و من نية عمر أن يلقي المغيرة فيكلمه يخفف عنه فغضب العبد و قال وسع الناس كلهم عدله غيري فأضمر على قتله فاصطنع له خنجرا له رأسان و شحذه و سمه 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 و كان عمر إذا أقيمت الصلاة يقول أقيموا صفوفكم فقال كما كان يقول فلما كبر وجأه أبو لؤلؤة في كتفه و وجأه في خاصرته و قيل ضربه ست ضربات فسقط عمر و طعن بخنجره ثلاثة عشر رجلا فهلك منهم سبعة و أفرق منهم ستة و حمل عمر فذهب به

Abū Lu’lu’ah was a slave of Mughīrah ibn Shu’bah and was skilled at making handmills. Mughīrah would take 4 silver coins from him daily. Abū Lu’lu’ah met ‘Umar and submitted, “O Amīr al-Mu’minīn. Mughīrah is overburdening me with proceeds, so speak to him to lessen my burden.”

‘Umar said to him, “Fear Allah and be good to your master.”

‘Umar 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.”

1 Al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 131.

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 ‘Umar. He came to him in the morning prayer and stood behind ‘Umar. When the call for ṣalāh was given, ‘Umar 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. ‘Umar 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. ‘Umar was carried and taken away.¹

Ibn Sa’d reports in *al-Ṭabaqāt* that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ said to his son ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ after he was stabbed:

يا عبد الله اذهب إلى عائشة أم المؤمنين فقل لها يقرأ عليك عمر السلام و لا تغفل أمير المؤمنين فإنني لست لهم اليوم بأمر يقول تأذنين له أن يدفن مع صاحبيه فأتاها ابن عمر فوجدها قاعدة تبكي فسلم عليها ثم قال يستأذي عمر بن الخطاب أن يدفن مع صاحبيه فقالت قد والله كنت أريده لنفسي و لأوثرنه به اليوم على نفسي فلما جاء قيل هذا عبد الله بن عمر فقال عمر ارفعاني فأسنده رجل إليه فقال ما لديك فقال أذنت لك قال عمر ما كان شيء أهل إلي من ذلك المضجع يا عبد الله بن عمر انظر إذا أنا مت فاحملني على سرير ثم قف بي على الباب فقل يستأذن عمر بن الخطاب فإن أذنت لي فأدخلني و إن 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 و سلم و أبي بكر و قالوا له حين حضره الموت استخلف فقال لا أجد أحدا أحق بهذا الأمر من هؤلاء النفر الذي توفي رسول الله صلى الله عليه و سلم و هو عنهم راض فأبهم استخلف فهو الخليفة من بعدي فسمى عليا و عثمان و طلحة و الزبير و عبد الرحمن

¹ *Usd al-Ghābah*, vol. 4 pg. 76.

و سعدة فإن أصابت سعدة فذاك وإلا فأيهم استخلف فليستعلن به فإنني لم
أعزله عن عجز ولا خيانة قال وجعل عبد الله معهم يشاورونه وليس له من
الأمر شيء

‘Abd Allāh! Go to Umm al-Mu’minīn ‘Ā’ishah and say to her, “Umar 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 ‘Umar came to her and found her sitting and weeping. He greeted her with salām and then said, “Umar 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, ‘Umar was told that ‘Abd Allāh ibn ‘Umar has arrived. ‘Umar said, “Lift me.” A man thus seated him.

He asked [‘Abd Allāh], “What do you have?”

“She has given you permission,” ‘Abd Allāh replied.

‘Umar remarked, “There was nothing more important to me than that resting place, O ‘Abd Allāh ibn ‘Umar. See, after I pass away, then carry me on a bier and then halt at the door and say that ‘Umar 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. ‘Ā’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 ‘Alī, ‘Uthmān, Ṭalḥah, Zubayr, ‘Abd al-Raḥmān, and Sa’d. If Sa’d is chosen, then so be it; otherwise whichever of them is chosen as khalīfah then seek aid with him. Indeed, I did not dismiss Sa’d out of any incapability or breach of trust from his side.”

He appointed ‘Abd Allāh to give them his opinion but he cannot be chosen as leader.¹

This is the account of Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللهُ عَنْهُ demise. This even contains the ending of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ which he desired and supplicated for. Al-Bukhārī reports through his chain that Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ 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.²

Allah سُبْحَانَهُ وَتَعَالَى answered his desire and gave him a bonus. Allah سُبْحَانَهُ وَتَعَالَى blessed him with martyrdom so he might obtain the reward of the martyrs and he further favoured him that he is buried alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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 ‘Umar رَضِيَ اللهُ عَنْهُ until his demise, and after his demise. He sends someone to seek permission from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to be buried alongside his two companions. He was not satisfied with Umm al-Mu’minīn Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ 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 ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ, the Ṣaḥābah رَضِيَ اللهُ 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 ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ declared after Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللهُ عَنْهُ demise:

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 337 – 339.

2 Ṣaḥīḥ al-Bukhārī, chapters on the virtues of Madīnah, chapter on the Nabī’s dislike that Madīnah become desolate, Ḥadīth: 1791.

كان عمر حصنا حصينا للإسلام يدخلون فيه و لا يخرجون منه فلما مات
عمر انثلم الحصن فالناس يخرجون من الإسلام

‘Umar was a protected fortress for Islam. People entered it and did not leave it. After ‘Umar passed away, the fort was breached and people began leaving Islam.¹

Salamah ibn Abī Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf stated:

لما مات عمر بن الخطاب بكى سعيد بن زيد بن عمرو بن نفيل فقيل ما
يبكيك فقال لا يبعد الحق و أهله اليوم يهي أمر الإسلام

When ‘Umar ibn al-Khaṭṭāb passed away, Sa‘īd ibn Zayd ibn ‘Amr 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.”²

It is reported that Sayyidunā Sa‘īd 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-‘A‘war, what makes you cry?”

He explained, “I cry over Islam. The demise of ‘Umar is such a breach in Islam which cannot be filled till the Day of Qiyāmah.”³

Once, while speaking on Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ stated:

إن مات عمر رق الإسلام ما أحب أن لي ما تطلع عليه الشمس أو تغرب و
إني أبقى بعد عمر قال قائل و لم قال سترون ما أقول إن بقيتم أما هو فإن ولي
وال بعد عمر فأخذهم بما كان عمر يأخذهم به لم يطع له الناس بذلك و لم
يحملوه و إن ضعف عنهم قتلوه

1 *Al-Mu‘jam al-Kabīr*, Ḥadīth: 8804; *Muṣannaf Ibn Abī Shaybah*, chapter on the narrations on the virtue of ‘Umar, vol. 6 pg. 354, Ḥadīth: 31997; *Muṣannaf ‘Abd al-Razzāq*, chapter on selling ummahāt al-awlād, vol. 11 pg. 231, Ḥadīth: 20407.

2 *Tārīkh Dimashq*, vol. 44 pg. 495.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 372.

“If ‘Umar dies, Islam will become feeble. I will not desire having everything the sun rises and sets upon, and I am spared until after ‘Umar.”

A person asked, “Why?”

He explained, “You will soon see what I am referring to if you live. With regards to him, if a governor takes control after ‘Umar and is stern with them the way ‘Umar 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.”¹

It is reported that Ḥasan رَضِيَ اللَّهُ عَنْهُ observed:

أي أهل البيت لم يجدوا فقد عمر فهم أهل بيت سوء

Whichever household does not miss ‘Umar is indeed an evil household.²

Ribī 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 ‘Umar was like a man advancing, only getting closer. After ‘Umar, may Allah have mercy upon him, was killed, it became like a retreating man, only going further away.³

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 ‘Umar ibn al-Khaṭṭāb was stabbed, Abū Ṭalḥah said: “There is no household of the Arabs, city dweller or bedouin, except that deficiency came upon them due to ‘Umar’s martyrdom.”⁴

These statements which the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ made after the demise of Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ indicate initially to the active state of ‘Umar in the life of the ummah and their extreme love for him and sorrow over his loss.

1 *Tārīkh Dimashq*, vol. 44 pg. 335.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 373.

3 *Tārīkh Dimashq*, vol. 44 pg. 459.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 371 – 375.

Al-Fārūq ‘Umar ibn al-Khaṭṭāb: Highlights and Reflections

In this section, we will run quickly through some of the highlights from the life of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ 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 ‘Umar al-Fārūq

‘Umar 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ in a single word, it will most definitely be without the slightest doubt *al-‘Abqariyyah* (ingenuity).

It is a word which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used and applied to Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ when he said:

فلم أر عبقريا يفري فريه

I have never seen any genius draw water with such strength as him.¹

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 ‘Umar’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 ‘Umar 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.²

1 *Sharḥ al-Nawawī ‘alā Ṣaḥīḥ Muslim*, vol. 15 pg. 162.

2 Al-‘Uqqād: *‘Abqariyyat ‘Umar*, pg. 14, Nahḍat Miṣr, Cairo, 1409 A.H.

These qualities made Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ worthy of assuming the post of responsibility and leadership from his small clan of the Banū ‘Adī, and his tribe of the Quraysh, in fact it made him worthy of being leader of all the Arabs, as I would not be exaggerating if I say, over the whole world.

Awe of ‘Umar 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 ‘Umar رَضِيَ اللَّهُ عَنْهُ with. Everyone who saw him was awestruck to the extent that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ما لقيك الشيطان سالكا فجا إلا و سلك فجا غير فجاك

Shayṭān does not find you walking on a path, except that he takes a path besides yours.¹

Imām Aḥmad ibn Ḥambal mentions another narration which points out the awe of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ and Shayṭān’s fear of him. He reports in his *Musnad* on the authority of ‘Abd Allāh ibn Buraydah from his father:

إن أمة السوداء أتت رسول الله صلى الله عليه وسلم و رجعت من بعض مغازيه فقالت إني كنت نذرت إن ردك الله صالحا أن أضرب عندك بالداف قال إن كنت فعلت فافعلي و إن كنت لم تفعلي فلا تفعلي فضربت فدخل أبو بكر و هي تضرب و دخل غيره و هي تضرب ثم دخل عمر قال فجعلت دفها خلفها و هي مقنعة فقال رسول الله صلى الله عليه وسلم إن الشيطان ليفرق منك يا عمر أنا جالس ههنا و دخل هؤلاء فلما أن دخلت فعلت ما فعلت

An African slave girl approached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you had taken this vow, then continue otherwise not.”

1 *Ṣaḥīḥ al-Bukhārī*, book on the inception of creation, chapter on the virtues of the Muhājirīn, Ḥadīth: 3480.

She thus began beating the daff. Abū Bakr entered and she continued beating. Others besides him entered and she continued beating. But as soon as ‘Umar entered, she put the daff behind her and veiled her face.

Rasūlullāh ﷺ commented, “Indeed, shayṭān fears you, O ‘Umar! I was sitting here and these men also entered. But as soon as you entered, she behaved in this manner.”¹

There are other examples which elucidate the potency of Sayyidunā ‘Umar al-Fārūq’s ﷺ 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 ‘Umar al-Fārūq ﷺ was apparent to the friend before the enemy, and according to the interpretation of ‘Uqqād:

إن الذين يعرفون عمر أهيب له من الذين يجهلونهم و تلك علامة على أن هيبته كانت قوة نفس تملأ الأفئدة قبل أن تملأ الأنظار

Those who knew ‘Umar 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.²

Men of Intuition

Al-Ṭabarānī narrates through his chain from Sayyidunā Abū Umāmah ﷺ that Rasūlullāh ﷺ declared:

أتقوا فراسة المؤمن فإنه ينظر بنور الله

Fear the intuition of a believer for indeed he sees with the light of Allah.³

Study this narration carefully and you will realise that it applies perfectly to Sayyidunā ‘Umar ibn al-Khaṭṭāb ﷺ. Sayyidunā ‘Umar al-Fārūq ﷺ in addition

1 *Musnad Aḥmad*, vol. 5 pg. 353, the ḥadīth of Buraydah al-Aslamī, Ḥadīth: 23039. Shu‘ayb classified the isnād as ḥasan.

2 Al-‘Uqqād: *‘Abqariyyat ‘Umar*, pg. 24.

3 *Al-Mu‘jam al-Kabīr*, Ḥadīth: 7513; *al-Mu‘jam al-Awsaṭ*, Ḥadīth: 3254. Ḥāfiẓ al-Haythamī states in *Majma‘ al-Zawā‘id*, “Al-Ṭabarānī narrates it and his isnād is ḥasan.” (*Majma‘ al-Zawā‘id*, vol. 11 pg. 170, Ḥadīth: 17940.

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 ‘Umar رضي الله عنهما who relates about his father:

إنه كان يخطب على منبر رسول الله صلى الله عليه و سلم يوم الجمعة فعرض له في خطبته أن قال يا سارية الجبل الجبل من استرعى الذئب ظلم فالتفت الناس بعضهم إلى بعض فقال علي ليخرجن مما قال فلما فرغ من صلاته قال له علي ما شيء سنع لك في خطبتك قال و ما هو قال قولك يا سارية الجبل الجبل من استرعى الذئب ظلم قال و هل كان ذلك مني قال نعم قال وقع في خلدي أن المشركين هزموا إخواننا فركبوا أكنافهم و أنهم يمرون بجبل فإن عدلوا إليه قاتلوا من وجدوا وقد ظفروا و إن جاوزوا هلكوا فخرج مني ما تزعم أنك سمعته قال فجاء البشير بالفتح بعد شهر فذكر أنه سمع في ذلك اليوم في تلك الساعة حين جاوزوا الجبل صوتا يشبه صوت عمر يا سارية الجبل الجبل قال فعدلنا إليه ففتح الله علينا

‘Umar was delivering a sermon on the pulpit of Rasūlullāh صلى الله عليه وسلم on the Day of Jumū‘ah. During his khuṭbah, he said, “O Sāriyah! The mountain, the mountain! The one who shepherds a wolf is oppressive.”

People began looking at each other in amazement. ‘Alī said, “He will have an explanation for his statement.”

After completing his ṣalāh, ‘Alī said to him, “What came to your mind during your khuṭbah?”

“What do you mean,” ‘Umar asked.

‘Alī explained, “Your statement, ‘O Sāriyah! The mountain, the mountain! The one who shepherds a wolf is oppressive.’”

“Did I really say that,” asked ‘Umar.

“Yes,” replied ‘Alī.

‘Umar 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 ‘Umar’s voice, “O Sāriyah! The mountain, the mountain!”

He remarked, “We thus resorted to the mountain and Allah granted us victory.”¹

The gist of this is that Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ was an extraordinary individual, in every meaning of the word, extraordinary by what is perceived by the eye and what actions and behaviour testify to. He was extraordinary according to the estimations of the predecessors and successors.²

This is one of the distinguished features of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ. This personality, outstanding in its form, has encompassed characteristics and marks that are not possessed but by the exceptional.

‘Umar and Justice

Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ is inseparable from the word justice; wherever ‘Umar رَضِيَ اللَّهُ عَنْهُ is spoken about justice is mentioned and when justice is mentioned ‘Umar 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:

إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَ قَلْبِهِ

Certainly, Allah سُبْحَانَهُ وَ تَعَالَى has placed the truth on ‘Umar’s tongue and heart.³

1 *Usd al-Ghābah*, vol. 2 pg. 24.

2 *‘Abqariyyat ‘Umar*, pg. 30.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3682. Shaykh al-Albānī graded it ṣaḥīḥ; *Musnad Aḥmad*, Musnad Abī Hurayrah, Ḥadīth: 9202. Al-Haythamī said in *al-Majma‘*, “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.” (*Majma‘ al-Zawā‘id* vol. 8 pg. 368, Ḥadīth: 14421.)

It is clear from this ḥadīth that the quality of justice which Sayyidunā ‘Umar 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 ‘Umar رَضِيَ اللَّهُ عَنْهُ was befitting of being awarded this title. A few incidents of this nature will follow.

Al-Bayhaqī and ‘Abd al-Razzāq report via their chains from Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:

شرب أخي عبد الرحمن بن عمر و شرب معه أبو سرورة عقبه بن الحارث و هما بمصر في خلافة عمر فسكرا فلما أصبحا انطلقا إلى عمرو بن العاص و هو أمير مصر فقالا طهرنا فإننا قد سكرنا من شراب شربناه فقال عبد الله فذكر لي أخي أنه سكر فقلت ادخل الدار أطهرك و لم أشعر أنهما أتيا عمر فأخبرني أخي أنه قد أخبر الأمير بذلك فقال عبد الله لا يحلق القوم على رؤوس الناس ادخل الدار أحلقك و كانوا إذ ذاك يحلقون مع الحدود فدخل الدار فقال عبد الله فحلق أخي بيدي ثم جلدهم عمرو و فسمع بذلك عمر فكتب إلى عمرو أن أبعث إلي بعبد الرحمن على قتب ففعل بذلك فلما قدم على عمر جلده و عاقبه لمكانه منه ثم أرسله فلبث شهرا صحيحا ثم أصابه قدره فمات فيحسب عامة الناس أنما مات من جلد عمر و لم يمت من جلد عمر

My brother, ‘Abd al-Rahmān ibn ‘Umar, consumed alcohol and Abū Sur‘ah ‘Uqbah ibn al-Ḥārith drank with him while they were in Egypt during the khilāfah of ‘Umar, and as a result they were intoxicated. In the morning, they went to ‘Amr ibn al-‘Āṣ who was the governor of Egypt and said, “Purify us for we have been intoxicated from alcohol we consumed.”

‘Abd 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 ‘Amr. So my brother informed me that he had informed the governor of this. ‘Abd 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. ‘Abd Allāh says, “I thus shaved my brother’s head with my hand.” Thereafter ‘Amr whipped them.

‘Umar heard of this and wrote to ‘Amr, “Send ‘Abd al-Raḥmān to me on a hunch camel.” He complied and when he arrived, ‘Umar whipped him and punished him due to his proximity to ‘Umar. 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 ‘Umar’s whipping whereas he did not die due to ‘Umar’s whipping.¹

Sayyidunā ‘Umar 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 ‘Umar رَضِيَ اللَّهُ عَنْهُمَا says:

كان عمر إذا نهى الناس عن شيء جمع أهله و قال إني قد نهيت الناس عن كذا و كذا و إنهم إنما ينظرون إليكم نظر الطير إلى اللحم فإن وقعتم و وقعوا و إن هبتم هابوا و أيم الله لا أوتي برجل منكم فعل الذي نهيت عنه إلا أضعفت عليه العقوبة لمكانه مني فمن شاء فليتقدم و من شاء فليتأخر

When ‘Umar would prevent people from something, he would gather his household members and say, “I have prevented 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.”²

Sayyidunā ‘Umar 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.

1 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 ‘Abd al-Razzāq*, book on drinks, chapter on drinking in Ramadan, Ḥadīth: 17047.

2 *Muṣannaf ‘Abd al-Razzāq*, book on knowledge, chapter on sticking to the majority, Ḥadīth: 20713.

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 حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

And when you judge between people to judge with justice.^{1,2}

This justice of Sayyidunā ‘Umar 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:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ 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 from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.*³

Imām Mālik narrates in *al-Muwattaʿa*’ via his chain from Saʿīd ibn al-Musayyab:

إن عمر بن الخطاب اختصم إليه مسلم و يهودي فرأى عمر أن الحق لليهودي فقاضى له فقال له اليهودي والله لقد قضيت بالحق فضربه عمر بن الخطاب بالدرّة ثم قال و ما يدريك فقال له اليهودي إنا نجد أنه ليس قاض يقضي بالحق إلا كان عن يمينه ملك و عن شماله ملك يسددانه و يوفقانه للحق ما دام مع الحق فإذا ترك الحق عرجا و تركاه

A Muslim and a Jew brought a dispute to ‘Umar ibn al-Khaṭṭāb. ‘Umar 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.”

‘Umar ibn al-Khaṭṭāb struck him and asked, “And what makes you say that?”

1 Sūrah al-Nisā’: 58.

2 *Tafsīr al-Rāzī*, vol. 10 pg. 140.

3 Sūrah al-Mā’idah: 8.

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.”¹

Probably the most renowned example of Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللهُ عَنْهُ justice with non-Muslims is the event of Sayyidunā Ibn ‘Amr ibn al-‘Āṣ beating an Egyptian Copt who had beat him in a horse race. It is related:

فأتى المصري إلى عمر و شكاه إليه فبعث عمر إلى عمرو و ولده واقتص
للمصري من ولد عمرو و قال لعمرو قولته المشهورة مذكم تعبدتم الناس
و قد ولدتم أمهاتهم أحرارا قال يا أمير المؤمنين لم أعلم و لم يأتي

The Egyptian came and complained to ‘Umar. ‘Umar summoned ‘Amr and his son and exacted justice for the Egyptian from ‘Amr’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.”

‘Amr excused himself, “O Amīr al-Mu’minīn, I do not know a thing about this and he did not come to me.”²

Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ 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:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ 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.*³

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.

1 *Muwaṭṭa’ Mālik*, book on judgements, chapter on encouragement towards judging with justice, Ḥadīth: 2663.

2 *Kanz al-‘Ummāl*, vol. 12 pg. 661.

3 *Sūrah al-Ḥujurāt*: 13.

Al-Bukhārī narrates through his chain from Sayyidunā ‘Abd Allāh ibn ‘Amr 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.¹

Sayyidunā ‘Umar 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.

‘Umar’s Asceticism

Sayyidunā ‘Umar 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 عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ

*And what is with Allah is better and more lasting; so will you not use reason?*²

Sayyidunā ‘Umar 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.

Sayyidunā ‘Umar 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,

1 *Ṣaḥīḥ al-Bukhārī*, book on the chapters of Jizyah and Muwāda‘ah, chapter on the sin of killing a dhimmī without any crime on his part, Ḥadīth: 2995.

2 Sūrah al-Qaṣaṣ: 60.

abandonment of which is a sin. How then can an obligatory action be an area of observing asceticism?

Sayyidunā Ṭalḥah ibn ‘Ubayd Allah رَضِيَ اللهُ عَنْهُ declared:

ما كان عمر بن الخطاب رضي الله عنه بأولنا إسلاما و لا أقدمنا هجرة و لكنه كان أزهدنا في الدنيا و أرغبنا في الآخرة

‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ 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.¹

‘Umar’s Piety

Piety refers to abstaining from the doubtful and relinquishment of some permissible things out of fear of falling into the forbidden. Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ had mastered this and had reached a lofty pedestal of piety, which he learnt directly from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who declared:

إن الحلال بين و إن الحرام بين و بينهما مشتبهات لا يعلمهن كثير من الناس فمن اتقى الشبهات استبرأ لدينه و عرضه و من وقع في الشبهات وقع في الحرام كالراعي يرعى حول الحمى يوشك أن يرتع فيه ألا و إن لكل ملك حمى ألا و إن حمى الله محارمه ألا و إن في الجسد مضغة إذا صلحت صلح الجسد كله و إذا فسدت فسد الجسد كله ألا و هي 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!²

1 *Tārīkh Dimashq*, vol. 44 pg. 287; *Usd al-Ghābah*, vol. 4 pg. 60.

2 *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.

Example of ‘Umar’s Piety

‘Abd 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 فخليت لك ناقة من مال الله فقال ويحك تسقيني نارا واستحل ذلك اللبن من بعض الناس فقيل هو لك حلالا يا أمير المؤمنين و لحمها

I lived with ‘Umar رضي الله عنه 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 ‘Umar.

‘Umar 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.”¹

May Allah سُبْحَانَهُ وَتَعَالَى have mercy on you. Look at Sayyidunā ‘Umar’s رضي الله عنه 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 رضي الله عنهم who act as representatives of all the Muslims in this matter.

‘Umar: the Humble and Compassionate

Humility and mercy are from the noble qualities which Sayyidunā ‘Umar al-Fārūq رضي الله عنه possessed and which earned him the love of others.

Our discussion here briefly revolves around two inseparable qualities in Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه 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.

¹ Ibn Shabbah: *Tārīkh al-Madīnah*, vol. 2 pg. 703.

One who studies and examines Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللهُ 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ 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 و ترك صبية صغارا والله ما ينضجون كراعا ولا لهم زرع ولا ضرع و خشيت أن تأكلهم الضبع وأنا بنت خفاف بن إيماء الغفاري و قد شهد أبي الحديبية مع النبي صلى الله عليه و سلم فوقف معها عمر و لم يمض ثم قال مرحبا بنسب قريب ثم انصرف إلى بعير ظهير كان مربوطا في الدار فحمل عليه غرارتين ملاءهما طعاما و حمل بينهما نفقة و ثيابا ثم ناولها بخطامه ثم قال اقتاديه فلن يفني حتى يأتيكم الله بخير فقال رجل يا أمير المؤمنين أكثرت لها قال عمر ثكلتك أمك والله إني لأرى أبا هذه و أخاها قد حاصرا حصنا زمانا فافتتحاه ثم أصبحنا نستفيء سهمانها فيه

I left with ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to the market. A young woman met ‘Umar 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 اللهُ عَلَيْهِ وَسَلَّمَ. ‘Umar paused by her without moving. He then said, “Welcome to a close connection.”

He proceeded to an 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 وَتَعَالَى brings you goodness.”

A man complained, “O Amīr al-Mu’minīn, you have given her too much.”

‘Umar 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.”¹

This is a wonderful example; firstly of Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللَّهُ عَنْهُ mercy and secondly his appreciation of men of virtue.

How amazingly pious is Sayyidunā ‘Umar 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 ‘Umar 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.²

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.

Here is another example which elucidates to us Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللَّهُ عَنْهُ 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 و معنا أبو عبيدة بن الجراح فأتوا على
مخاضة و عمر على ناقة له فنزل عنها و خلع خفيه فوضعها على عاتقه و
أخذ بزمام ناقته فخاض بها المخاضة فقال أبو عبيدة يا أمير المؤمنين أنت
تفعل هذا تخلع خفيك و تضعها على عاتقك و تأخذ بزمام ناقتك و تخوض
بها المخاضة ما يسرني أن أهل البلد استشرفوك فقال عمر أوه لو يقول ذا
غيرك أبا عبيدة جعلته نكالا لأمة محمد صلى الله عليه و سلم أنا كنا أذل قوم
فأعزنا الله بالإسلام فمهما نطلب العز بغير ما أعزنا الله به أذلنا الله

1 *Ṣaḥīḥ al-Bukhārī*, book on jihād, chapter on the Battle of Ḥudaybiyyah, Ḥadīth: 3928.

2 *Tārīkh Dimashq*, vol. 44 pg. 354.

‘Umar ibn al-Khaṭṭāb left towards Shām. With us was Abū ‘Ubaydah ibn al-Jarrāḥ. They came upon a pond of water while ‘Umar 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 ‘Ubaydah 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.”

‘Umar said, “Ah! If only someone beside you had said this, O Abū ‘Ubaydah, I would have made him an example for the ummah of Muḥammad ﷺ. 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.”¹

‘Umar in the Entourage of those promised Jannah

Due to all the qualities that passed and others, Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ was deserving of being promised Jannah on the tongue of Rasūlullāh ﷺ.

Muslim reports in his *Ṣaḥīḥ* via his sanad from Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ who says:

بينما رسول الله صلى الله عليه و سلم في حائط من حائط المدينة و هو متكئ يركز بعود معه بين الماء و الطين إذا استفتح رجل فقال افتح و بشره بالجنة قال فإذا أبو بكر ففتحت له و بشرته بالجنة قال ثم استفتح رجل آخر فقال افتح و بشره بالجنة قال فذهبت فإذا هو عمر ففتحت له و بشرته بالجنة ثم استفتح رجل آخر قال فجلس النبي صلى الله عليه و سلم فقال افتح و بشره بالجنة على بلوى تكون قال فذهبت فإذا هو عثمان بن عفان قال ففتحت و بشرته بالجنة قال و قلت الذي قال فقال الله 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

1 *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 ‘Ā’idh al-Ṭā’ī and all other narrators as proof although they have not documented it.”

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 ‘Umar 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 ‘Uthmān ibn ‘Affān 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.”¹

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports:

صعد النبي صلى الله عليه وسلم أحداً و معه أبو بكر و عمر و عثمان فرجف
الجبل فقال اثبت فإنما عليك نبي و صديق و شهيدان

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ‘Umar and ‘Uthmān. The mountain began to shake so Rasūlullāh ﷺ said, “Remain firm, Uḥud! Indeed, only a Nabī, Ṣiddīq and two martyrs are upon you.”²

The Relationship between ‘Umar ibn al-Khaṭṭāb and the Ahl al-Bayt

Love, compassion, and a cordial relationship prevailed between Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ 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 him. On the contrary, they dissociated themselves from those who perpetrated this crime.

Sayyidunā ‘Umar 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 ﷺ.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ‘Uthmān, Ḥadīth: 2403.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3483.

At the forefront of this harmonious relationship between Sayyidunā ‘Umar 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, Ka‘b ibn Lu‘ayy, the seventh forefather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

One of the signs of the cordial relationship between Sayyidunā ‘Umar al-Fārūq and Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْمَا is the report of *Nahj al-Balāghah* attributed to Imām ‘Alī رَضِيَ اللَّهُ عَنْهُ who declared while speaking about Sayyidunā ‘Umar 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:

و هذا الوالي هو عمر بن الخطاب و هذا الكلام من خطبة خطبها في أيام
خلافته طويلا يذكر فيها قربه من النبي صلى الله عليه وسلم و اختصاصه له
و إفصائه بأسراره إليه

The leader being referred to is ‘Umar. This is a snippet of his lengthy sermon delivered in his khilāfah, in which he mentions his close relationship to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the special relationship they had, and how he would disclose his secrets to him.²

Pay attention with me to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ—what is attributed to him—and the manner in which he acknowledges before the people that dīn was established in the era of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ 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.³

1 *Tahdhīb al-Kamāl*, vol. 21 pg. 316; *al-Iṣābah*, vol. 4 pg. 484.

2 *Sharḥ Nahj al-Balāghah*, vol. 4 pg. 519.

3 *Nahj al-Balāghah*, vol. 2 pg. 29, 222; *Sharḥ Nahj al-Balāghah*, vol. 12 pg. 3, 4; *Biḥār al-Anwār*, vol. 31 pg. 137.

After Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was bathed and shrouded, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ 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.¹

Al-Ṣadūq mentions in *al-Amālī* that a person insulted Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in the presence of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ remarked:

تعرف صاحب هذا القبر يعني النبي صلى الله عليه و سلم لا تذكر عليا إلا
بخير فإنك إن تنقصته أذيت هذا في قبره

Do you recognise the individual buried in this grave—referring to the Nabī. He would never speak except positively of ‘Alī. If you disparage ‘Alī, you are harming this individual in his grave.²

Scores of narrations are reported which support that Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ would prefer Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ 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 ‘Umar ibn al-Khaṭṭāb” under which he listed a number of various instances where Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ judged by the judgement of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. One of them is as follows:

أن عمر أتى 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 ألا
تزرُّ وازرةً وزرَّ أخرى 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

1 Al-Murtaḍā: *al-Shāfi fī al-Imāmah*, vol. 3 pg. 95.

2 Al-Ṣadūq: *al-Amālī*, pg. 472.

A pregnant woman who had committed adultery was brought to ‘Umar. ‘Umar ordered she be stoned. Amīr al-Mu‘minīn رَضِيَ اللَّهُ عَنْهُ said to him, “You have right over her but what right do you have over what her belly holds, whereas Allah سُبْحَانَهُ وَتَعَالَى declares *That no bearer of burdens will bear the burden of another*¹?”

‘Umar 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?”

“Delay it until she gives birth,” ‘Alī suggested. “After she delivers and you find someone who can care for her child, then mete out the punishment on her.”

‘Umar was appeased with this and he changed his judgement to Amīr al-Mu‘minīn’s رَضِيَ اللَّهُ عَنْهُ.²

Here you have Imām Ja‘far al-Ṣādiq commanding his followers to befriend Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar 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 و أجلسني على الطنفسة قال ثم دخلت فتكلمت فإذا امرأة بليغة فسألته عنهما أي أبي بكر و عمر فقال لها توليهما قالت فأقول لربي إذا لقيته إنك أمرتني بولايتهما قال نعم

I was sitting by Abū ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ when Umm Khālid—whose hand was severed by Yūsuf ibn ‘Umar—came and sought permission to enter his presence. Abū ‘Abd 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 ‘Umar.

He instructed her, “Befriend them.”

1 Sūrah al-Najm: 38.

2 *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.¹

There you have it. Not only does Sayyidunā Ja‘far al-Ṣādiq رَحِمَهُ اللهُ befriend Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا but he also commands his followers to befriend them as well, as reported by those who claim to follow him. May Allah سُبْحَانَهُ وَتَعَالَى 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 ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُمَا and other Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allah’s choicest salutations, peace, and pleasure be upon them all.

Marital Relations between ‘Umar al-Fārūq and the Ahl al-Bayt

Probably the greatest and most outstanding of these connections is Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marriage to Umm al-Mu‘minīn Sayyidah Ḥafṣah bint ‘Umar رَضِيَ اللهُ عَنْهَا. This is an established fact which no one can deny. Scholars of different schools of thought have attested to this.²

‘Umar al-Fārūq’s Connection to ‘Alī

One of the signs of love, the proofs of friendship, and the indications of proximity between Sayyidunā ‘Umar al-Fārūq and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُمَا is the well-known marriage of the former to the latter’s daughter Umm Kulthūm from Sayyidah Fāṭimah al-Zahrā’ رَضِيَ اللهُ عَنْهَا.

Al-Dhahabī while discussing Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, mentions:

و خلفت من الأولاد الحسن و الحسين و زينب و أم كلثوم فأما زينب
فتزوجها عبد الله بن جعفر فتوفيت عنده و ولدت له عونا و عليا و أما أم
كلثوم فتزوجها عمر فولدت له زيدا ثم تزوجها بعد قتل عمر عون بن جعفر

1 *Al-Kāfi*, vol. 8 pg. 101.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 82 onwards; *Usd al-Ghābah*, vol. 1 pg. 33; *al-Iṣābah*, vol. 8 pg. 85; *al-Ṭabarsī: I’lām al-Warā*, vol. 1 pg. 277; *Tārīkh Ya‘qūbī*, vol. 2 pg. 84.

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.

‘Abd Allāh ibn Ja‘far married Zaynab and she passed away in his wedlock and she bore ‘Awn and ‘Alī for him.

Umm Kulthūm was married to ‘Umar and she gave birth to Zayd. After ‘Umar’s martyrdom, ‘Awn ibn Ja‘far married her and then passed on. Thereafter, his brother Muḥammad ibn Ja‘far married her and she gave birth to his daughter. Finally, his brother ‘Abd Allāh ibn Ja‘far married her and she passed away in his wedlock.¹

This marriage and connection has been mentioned by a number of scholars.²

The Ahl al-Bayt naming their Sons after ‘Umar ibn al-Khaṭṭāb

From among the evidences of the strong relationship and the mutual love between Sayyidunā ‘Umar al-Fārūq and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ is the Ahl al-Bayt naming their sons after Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ, out of love for him, appreciation of his services to dīn, his pure actions, and excellent qualities.

- Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ named his son—from Umm Ḥabīb bint Rabī‘ah al-Bakriyyah who was gifted to him by Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ—‘Umar. 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 و عشرون ولدا ذكرا و أنثى الحسن و الحسين و
زينب الكبرى و زينب الصغرى ... و عمر و رقية كانا توأمين أمهما أم حبيب
بنت ربيعة

1 *Tārīkh al-Islām*, vol. 3 pg. 45, 275.

2 *Al-Ṣafḍī: al-Waif bi al-Wafiyāt*, vol. 1 pg. 79; *al-Bidāyah wa Al-Nihāyah*, vol. 5 pg. 314, vol. 7 pg. 157; *al-Maqrīzī: Imtā‘ al-Asmā‘*, vol. 5 pg. 370; *Muḥsin al-Amīn: A‘yān al-Shī‘ah*, vol. 3 pg. 486; *Ibn al-Ṣabbāgh: al-Fuṣūl al-Muḥimmah*, vol. 1 pg. 154.

The offspring of Amīr al-Mu'minīn are 27, males and females: Ḥasan, Ḥusayn, Zaynab al-Kubrā, Zaynab al-Ṣuġhrā... 'Umar and Ruqayyah who were twins, and their mother was Umm Ḥabīb bint Rabī'ah.¹

Whoever desires to know more in this regard should resort to some of the references mentioned hereunder.²

- Sayyidunā Ḥasan ibn 'Alī رضي الله عنه treaded the path of his father in loving Sayyidunā 'Umar al-Fārūq رضي الله عنه and named one of his sons 'Umar.³

Muḥammad Mahdī Shams al-Dīn lists him among the male supporters of Sayyidunā Ḥusayn رضي الله عنه who were spared after Karbalā'.⁴ Al-Aṣbahānī mentions that he was among those taken captive.⁵ Ibn 'Inabah lists him among Sayyidunā Ḥasan's رضي الله عنه children.⁶

- Sayyidunā Ḥusayn ibn 'Alī رضي الله عنه also follows the practice of his father and treads his path by naming one of his sons 'Umar.
- After Sayyidunā Ḥusayn رضي الله عنه it was his son, 'Alī Zayn al-'Ābidīn, who named one of his sons 'Umar. Al-Ḥillī has mentioned this in *al-Mustajād* in the chapter: list of 'Alī's رضي الله عنه children. He lists him as 'Umar of an Umm Walad.⁷

Al-Kātib al-Baghdādī in *Tārīkh al-A'immaḥ* lists him among the offspring of 'Alī ibn al-Ḥusayn.⁸ Abū al-Farj al-Aṣbahānī says that 'Umar ibn 'Alī ibn al-Ḥusayn is the true brother of Zayd ibn 'Alī.⁹

- Thereafter, Mūsā ibn Ja'far, titled al-Kāẓim, named one of his sons 'Umar. Al-Arbilī mentions this under the heading: the number of his children and glimpses of their biographies. One of his sentences are:

1 *Al-Irshād*, vol. 1 pg. 354; *al-Fuṣūl al-Muḥimmaḥ*, vol. 1 pg. 642.

2 *Biḥār al-Anwār*, vol. 42 pg. 74; *al-Fuṣūl al-Muḥimmaḥ fī Ma'rifat al-A'immaḥ*, vol. 1 pg. 647; Ibn 'Inabah: *'Umdat al-Ṭālib*, pg. 64; Ibn Qutaybah: *al-Ma'ārif*, pg. 210.

3 *Biḥār al-Anwār*, vol. 30 pg. 388.

4 Muḥammad Mahdī Shams al-Dīn: *Anṣār al-Ḥusayn*, pg. 64.

5 Al-Aṣbahānī: *Maqātil al-Ṭālibiyyīn*, pg. 79.

6 Ibn 'Inabah: *'Umdat al-Ṭālib*, pg. 68.

7 Al-Ḥillī: *al-Mustajād min al-Irshād*, pg. 168.

8 Al-Kātib al-Baghdādī: *Tārīkh al-A'immaḥ*, pg. 19.

9 *Maqātil al-Ṭālibiyyīn*, pg. 86.

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
 ‘Alī al-Riḍā, Zayd, Ibrāhīm, ‘Aqīl, Hārūn, Ḥasan, Ḥusayn, ‘Abd Allāh, Ismā‘īl,
 ‘Ubayd Allāh, ‘Umar, and Aḥmad.¹

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 ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ after his demise has become manifest. They named their sons after him. When this is the case, will it be fathomable that enmity existed between Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ 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 ‘Umar al-Fārūq رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ until Allah سُبْحَانَهُ وَتَعَالَى established his dīn and raised its banner and dispersed its haters. The result of this was that Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ was crowned with glad tidings from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of Jannah. Congratulations of Jannah to him! Congratulations to the ummah who have the likes of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

¹ Ibn Abī al-Faṭḥ al-Arbilī: *Kashf al-Ghummah*, vol. 3 pg. 31.

Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه Rasūlullāh صلى الله عليه وسلم

The Bashful, Tolerant, and a Noble Son-in-Law

The eminent Ṣaḥābī Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه. Rasūlullāh صلى الله عليه وسلم had guaranteed him Jannah and prophesised his martyrdom. Rasūlullāh صلى الله عليه وسلم passed away while pleased with him. He had prepared the *Jaysh al-‘Usrā* (lit. army of distress, referring to the army of Tabūk). He married two of the daughters of Rasūlullāh صلى الله عليه وسلم. He is the third of the al-Khulafā’ al-Rāshidīn, and was martyred while reciting the glorious Qur’ān.

Name and Lineage

He is ‘Uthmān ibn ‘Affān ibn Abī al-‘Āṣ ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy ibn Kilāb¹ of the Quraysh. His mother is Arwā bint Kurayz ibn Rabī‘ah ibn Ḥabīb ibn ‘Abd Shams ibn ‘Abd Manāf. Arwā’s mother is Umm Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib, the paternal aunt of Rasūlullāh صلى الله عليه وسلم² and the twin sister of his father.³

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.

Birth

Sayyidunā ‘Uthmān رضي الله عنه was born in Makkah six years after the year of the elephant.⁴

As apparent from his lineage, Sayyidunā ‘Uthmān رضي الله عنه meets with Rasūlullāh صلى الله عليه وسلم from both his father’s and mother’s side at his forefather, ‘Abd Manāf. His maternal grandmother al-Bayḍā’ bint ‘Abd al-Muṭṭalib is Rasūlullāh’s صلى الله عليه وسلم paternal aunt, making Sayyidunā ‘Uthmān the son of Rasūlullāh’s صلى الله عليه وسلم cousin.

Sayyidunā ‘Uthmān ibn ‘Affān’s رضي الله عنه 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.

1 *Tārīkh Dimashq*, vol. 39 pg. 3.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 53; *al-Istī‘āb*, vol. 3 pg. 1037.

3 *Tārīkh Dimashq*, vol. 39 pg. 6

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 53.

Umm Ḥakīm bint ‘Abd al-Muṭṭalib is the one who said to a woman from Quraysh who debated her:¹

إني لحصان فما أكلم صناع فما أعلم

I am chaste hence I do not speak, Intelligent hence I am not taught.²

May Allah have mercy upon you. Have a look at this family link and unison between Rasūlullāh ﷺ and Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. This unison grew stronger after Rasūlullāh ﷺ wed two of his daughters—Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهُ—to him, one after the other. We will elucidate on this later.

Agnomen

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is famous by two agnomens Abū ‘Abd Allāh and Abū ‘Amr. The agnomen of Abū ‘Amr eventually became more widely used.

Ibn Sa‘d 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 و اكتنى 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

‘Uthmān was given the agnomen Abū ‘Amr during the days of ignorance. After Islam came, he had a son from Ruqayyah bint Rasūlillāh ﷺ whom he named ‘Abd Allāh. The Muslims, thus, gave him the agnomen Abū ‘Abd Allāh. ‘Abd 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 ﷺ performed his Ṣalāt al-Janāzah and ‘Uthmān descended into his grave.³

1 The origin of this statement is that Umm Jamīl, the wife of Abū Lahāb, tripped over her cloak while circumambulating the House so she said, “May the dispraised perish,” referring to the Nabī ﷺ. She wanted his paternal aunt, Umm al-Ḥakīm bint ‘Abd 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.)

2 *Tārīkh Dimashq*, vol. 39 pg. 7.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 55.

Titles

The most renowned title of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is *Dhū al-Nūrayn*¹ (The Possessor of Two Lights). He was given this title for he married two daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, sequentially.

Ibn ‘Abd al-Barr has reported consensus on assigning this title to Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.²

Al-Muhallab ibn Abī Ṣufrah was asked, “Why was ‘Uthmān called Dhū al-Nūrayn?” He answered:

لأنه لم 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ who while speaking about Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ stated:

ذاك امرؤ يدعى في السماء ذو النورين

That is a gentleman who is called Dhū al-Nūrayn in the heavens.³

It appears in *Sunan al-Bayhaqī* on the authority of ‘Abd Allāh ibn ‘Umar ibn Abān al-Ju‘fī:

قال لي خالي حسين الجعفي يا بني تدري لم سمي عثمان ذو 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 ذو النورين

My maternal uncle Ḥusayn al-Ju‘fī asked me, “O son, do you know why ‘Uthmān is called Dhū al-Nūrayn?”

I replied in the negative.

1 Ibn al-Jawzī: *Zād al-Masīr*, vol. 7 pg. 183; Ibn Abī ‘Āṣim: *Kitāb al-Sunnah*, pg. 534; al-Mubārakfūrī: *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 128; al-‘Aynī: *Umdat al-Qārī*, vol. 22 pg. 122.

2 *Al-Istī‘āb*, vol. 2 pg. 478.

3 *Umdat al-Qārī*, vol. 16 pg. 201.

He explained, “Allah ﷻ never united two daughters of a nabī from the time He created Ādam till the Hour for anyone besides ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. Owing to this, he is titled Dhū al-Nūrayn.”¹

Physical Description

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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.²

Abū ‘Abd Allāh the freed slave of Shaddād ibn al-Hād says:

رَأَيْتَ عَثْمَانَ بْنَ عَفَّانٍ يَوْمَ الْجُمُعَةِ عَلَى الْمَنْبْرِ عَلَيْهِ إِزَارٌ عَدْنِي غَلِيظٌ ثَمَنُهُ
أَرْبَعَةٌ دِرَاهِمٌ أَوْ خَمْسَةٌ وَرِبِطَةٌ كُوفِيَّةٌ مَمَشَقَةٌ ضَرَبَ اللَّحْمَ طَوِيلَ اللَّحْيَةِ
حَسَنَ الْوَجْهِ

I saw ‘Uthmān ibn ‘Affān on Friday on the pulpit wearing a coarse ‘Adnī trouser worth 4 or 5 silver coins and a scrap kūfī sheet. He was slim, with a long beard, and a handsome face.

‘Abd Allāh ibn Ḥazm al-Māzinī says:

رَأَيْتَ عَثْمَانَ بْنَ عَفَّانٍ فَمَا رَأَيْتُ قَطُّ ذَكَرًا وَلَا أُنْثَىٰ أَحْسَنَ وَجْهًا مِنْهُ

I saw ‘Uthmān ibn ‘Affān. I never saw any male or female with a more beautiful face than his.³

Someone asked Ḥasan al-Baṣrī, “O Abū Sa‘īd, describe ‘Uthmān to us.” He replied:

كَانَ رَجُلًا أَبْيَضَ نَحِيفَ الْجِسْمِ مَشْرُفَ الْأَنْفِ كَثِيرَ شَعْرِ السَّاعِدِينَ وَالسَّاقِينَ
شَعْرَ رَأْسِهِ إِلَىٰ أَنْصَافِ أُذُنِهِ

1 *Al-Sunan al-Kubrā*, book on marriage, chapter on the names of Rasūlullāh’s ﷺ wives and daughters and marrying off his daughters, vol. 7 pg. 73, Ḥadīth: 13205.

2 *Tārīkh al-Islām*, vol. 3 pg. 468.

3 *Al-Mu‘jam al-Kabīr*, regarding ‘Uthmān, vol. 1 pg. 75, Ḥadīth: 95.

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.¹

These external features which Allah ﷻ had favoured Sayyidunā ‘Uthmān ﷺ 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 ‘Uthmān ibn ‘Affān ﷺ 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 ﷺ

Sayyidunā ‘Uthmān ibn ‘Affān ﷺ married Ruqayyah bint Rasūlillāh ﷺ. Her mother is Sayyidah Khadījah ﷺ. Rasūlullāh ﷺ had previously got her married to ‘Utbah ibn Abī Lahab and her sister Umm Kulthūm to ‘Utaybah ibn Abī Lahab.

لما نزلت تبتَّ يدا أبي لهب وتبَّ قال لهما أبو لهب رأسي من رأسيكما حرام
إن لم تفارقا ابنتي محمد ففارقاهما قبل أن يدخلنا بهما كرامة من الله تعالى
لهما

When the verse was revealed, “*May the hands of Abu Lahab be ruined, and ruined is he,*”² 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 ﷻ unique grace upon them both.

Sayyidunā ‘Uthmān ibn ‘Affān ﷺ then married Sayyidah Ruqayyah ﷺ in Makkah and immigrated along with her to Abyssinia. She gave birth to his son in that land whom he named ‘Abd Allāh. Sayyidunā ‘Uthmān ﷺ would be

1 *Tārīkh Dimashq*, vol. 39 pg. 16 – 17.

2 Sūrah al-Masad: 1.

attributed to this son of his in his agnomen. Nevertheless, this child passed away in infancy. When Rasūlullāh ﷺ left for Badr, his daughter Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا was unwell. Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, thus, stayed behind on the instruction of Rasūlullāh ﷺ 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.¹

Umm Kulthūm bint Rasūlillāh ﷺ

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ married Umm Kulthūm bint Rasūlillāh ﷺ. Her mother is Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. She is younger than her sister Ruqayyah. ‘Utaybah ibn Abī Lahab had married her aforeside, but the marriage was not consummated, as mentioned earlier. Rasūlullāh ﷺ married her to Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ after Sayyidah Ruqayyah’s رَضِيَ اللَّهُ عَنْهَا demise. He consummated the marriage in Jumād al-Ākhirah of the same year. He never had any offspring from her. She passed away in Sha‘bān 9 A.H. and Rasūlullāh ﷺ performed her Ṣalāt al-Janāzah.²

Ibn Sa‘d reports in *al-Ṭabaqāt* that Rasūlullāh ﷺ told Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ after the demise of his daughter Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا:

لو كن عشرا لزوجتهن عثمان

Had I had ten daughters, I would have married them all to ‘Uthmān.³

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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 ‘Aylān. She gave birth to ‘Abd Allāh al-Aṣghar who passed away in infancy.
- Umm ‘Amr bint Jundub ibn ‘Amr from the Azd. She mothered ‘Amr, Khālīd, Abān, ‘Umar, and Maryam.
- Fāṭimah bint al-Walīd ibn ‘Abd Shams ibn al-Mughīrah from the Banū Makhzūm. She mothered Walīd, Sa‘īd, and Umm Sa‘īd.

1 *Faḥ al-Bārī*, vol. 7 pg. 43; *al-Māliqī: al-Tamhīd wa al-Bayān*, pg. 20; *al-Istī‘āb*, vol. 4 pg. 1840.

2 *Tārīkh Dimashq*, vol. 3 pg. 154; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 252.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 38; *al-Bidāyah wa Al-Nihāyah*, vol. 5 pg. 330; *al-Mu‘jam al-Kabīr*, Ḥadīth: 1063.

- Ramlah bint Shaybah ibn Rabī'ah ibn 'Abd Shams ibn 'Abd Manāf ibn Quṣayy. She mothered 'Ā'ishah, Umm Abān, and Umm 'Amr.
- Nā'ilah bint al-Farāfiṣah ibn al-Aḥwaṣ ibn 'Amr from the Kalb. She gave birth to Maryam.
- Umm al-Banīn bint 'Uyaynah ibn Ḥiṣn ibn Ḥudhayfah ibn Badr al-Fazārī. She gave birth to 'Abd al-Malik who passed away in infancy.
- Umm Walad: She gave birth to Umm al-Banīn bint 'Uthmān.¹

Islam and Hijrah

Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ embraced Islam in the early days of its emergence. Some scholars have gone to the extent of saying that Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ was the fourth man to accept Islam, after Sayyidunā Abū Bakr, Sayyidunā 'Alī, and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ.²

It appears in *Usd al-Ghābah*:

أسلم في أول الإسلام دعاه أبو بكر إلى الإسلام فأسلم و كان 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."³

His Islam was at the hands of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Ibn Ishāq says:

و أسلم على ما بلغني على يد أبي بكر الزبير و عثمان و طلحة و عبد الرحمن
و سعد

According to the reports that have reached me, Zubayr, 'Uthmān, Ṭalḥah, 'Abd al-Raḥmān, and Sa'd embraced Islam at the hands of Abū Bakr.⁴

Ibn Ḥajar relates a lengthy incident in *al-Iṣābah*. Part of this incident is as follows:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 54.

2 *Tārīkh Dimashq*, vol. 39 pg. 12.

3 *Usd al-Ghābah*, vol. 3 pg. 376.

4 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 46.

أن عثمان أتى مجلس الصديق فقال له الصديق ويحك يا عثمان والله إنك لرجل حازم ما يخفى عليك الحق من الباطل هذه الأوثان التي يعبدها قومك أليست حجارة صما لا تسمع و لا تبصر و لا تضر و لا تنفع قلت بلى والله إنها لكذلك قال هذا محمد بن عبد الله قد بعثه الله برسالته إلى جميع خلقه فهل لك أن تأتيه و تسمع منه فقلت نعم فوالله ما كان بأسرع من أن مر رسول الله صلى الله عليه و سلم و معه علي بن أبي طالب يحمل ثوبا لرسول الله صلى الله عليه و سلم فلما رآه أبو بكر قام إليه فساره في أذنه فجاء رسول الله صلى الله عليه و سلم فقعده ثم أقبل علي فقال يا عثمان أجب الله إلى جنته فإنني رسول الله إليك و إلى جميع خلقه قال فوالله ما تماكنت حين سمعت قوله أن أسلمت و شهدت أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله ثم لم ألث أن تزوجت رقية و كان يقال أحسن زوجين رأهما إنسان رقية و زوجها عثمان

‘Uthmān came to al-Ṣiddīq’s gathering. Al-Ṣiddīq said to him, “What is your case, O ‘Uthmān! 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 ‘Abd Allāh. Allah ﷻ 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 ‘Alī 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 ‘Uthmān! 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 ‘Uthmān.”¹

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ entered Islam and was not spared from persecution and torture.

فلما أسلم عثمان بن عفان أخذه عمه الحكم بن أبي العاص بن أمية فأوثقه
رباطا و قال نزعت من ملة آبائك إلى دين محدث والله لا أحلك أبدا حتى
تدع ما أنت عليه من هذا الدين فقال عثمان والله لا أدعه أبدا و لا أفارقه فلما
رأى الحكم صلابته في دينه تركه

After ‘Uthmān ibn ‘Affān entered the faith, his uncle Ḥakam ibn Abī al-‘Āṣ 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.”

‘Uthmān countered: “By Allah, I will never ever renounce it or separate from it.”

When Ḥakam saw his determination in his dīn, he left him.²

The result of this ill-treatment is that Sayyidunā ‘Uthmān 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 ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is the first individual of this ummah to immigrate with his family.³

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 و سمعت النضر بن
أنس يقول سمعت أبا حمزة يعني أنسا يقول خرج عثمان بن عفان و معه رقية

1 *Al-Iṣābah*, vol. 8 pg. 177, 178; *Usd al-Ghābah*, vol. 3 pg. 376.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 55.

3 *Al-Iṣābah*, vol. 8 pg. 139; *Umdat al-Qārī*, vol. 7 pg. 268.

بنت رسول الله صلى الله عليه و سلم إلى أرض الحبشة فأبطأ خبرهم على رسول الله صلى الله عليه و سلم فقدمت امرأة من قريش فقالت يا محمد قد رأيت ختنك و معه امرأته قال على أي حال رأيتهما قالت رأيتاه قد حمل امرأته على حمار من هذه الدبابة و هو يسوقها فقال رسول الله صلى الله عليه و سلم صحبهما الله إن عثمان لأول من هاجر بأهله بعد لوط

The first to immigrate towards Allah ﷺ with his family is ‘Uthmān ibn ‘Affān.

I heard al-Naḍr ibn Anas saying that he heard—Abū Ḥamzah, i.e. Anas رضي الله عنه reporting:

‘Uthmān ibn ‘Affān left along with Ruqayyah bint Rasūlillāh صلى الله عليه وسلم to the land of Abyssinia. Rasūlullāh صلى الله عليه وسلم did not receive news from them for a long period. A woman from the Quraysh arrived and said, “O Muḥammad, I had seen your son-in-law with his wife.”

Rasūlullāh صلى الله عليه وسلم asked, “In which situation did you see them?”

She explained, “I saw him after he had mounted his wife on a donkey, these weak ones¹ and was driving the animal.”

Rasūlullāh صلى الله عليه وسلم stated, “May Allah سبحانه وتعالى be their companion. Certainly, ‘Uthmān is the first to immigrate with his family after Lūṭ.”²

When rumours of the people of Makkah accepting Islam spread, the immigrants to Abyssinia began returning and Sayyidunā ‘Uthmān رضي الله عنه returned with them along with his wife Ruqayyah bint Muḥammad صلى الله عليه وسلم. They returned only to find that the news was false. The persecution against the Muslims intensified so they immigrated to Abyssinia a second time³ and thereafter they emigrated to Madīnah.

Ibn al-Athīr says:

1 *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-‘Arab*, vol. 1 pg. 370.)

2 *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.

3 *‘Umdat al-Qārī*, vol. 7 pg. 268.

و لما أسلم عثمان زوجه رسول الله صلى الله عليه و سلم بابتته رقية و هاجرا كلاهما إلى أرض الحبشة الهجرتين ثم عاد إلى مكة و هاجر إلى المدينة و لما قدم إليها نزل على أوس بن ثابت أخي حسان بن ثابت

When ‘Uthmān embraced Islam, Rasūlullāh ﷺ wed his daughter Ruqayyah to him. They both immigrated to the land of 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.¹

Thus, Sayyidunā ‘Uthmān رَضِيَ اللهُ 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 ‘Uthmān رَضِيَ اللهُ عَنْهُ emigrated, Rasūlullāh ﷺ contracted brotherhood between him and Sayyidunā Aws ibn Thābit, Abū Shaddād ibn Aws رَضِيَ اللهُ عَنْهُ. It is said that Abū ‘Ubādah Sa’d ibn ‘Uthmān al-Zuraqī رَضِيَ اللهُ عَنْهُ was his brother.²

Ibn Sa’d reports from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah who says:

لما أقطع رسول الله صلى الله عليه و سلم الدور بالمدينة خط لعثمان بن عفان داره اليوم و يقال إن الخوخة التي في دار عثمان اليوم و جاء باب النبي الذي كان رسول الله صلى الله عليه و سلم يخرج منه إذا دخل بيت عثمان

When Rasūlullāh ﷺ apportioned pieces of land in Madīnah, he allotted to ‘Uthmān ibn ‘Affān his present house. It is said that the door of ‘Uthmān’s house today—facing the door of Nabī ﷺ which he would exit from—is the door from which he would enter ‘Uthmān’s house.³

This indicates to the ample movement of Rasūlullāh ﷺ into the home of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ to the extent that Rasūlullāh ﷺ made a door to ‘Uthmān’s house from which he would exit straight into his own home. This is something natural, for both daughters of Rasūlullāh ﷺ were in Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ wedlock, consecutively.

1 *Usd al-Ghābah*, vol. 3 pg. 376.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 56.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 56.

‘Uthmān: a Khilāfah of a Special Variety

Khilāfah was assumed by Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ after Sayyidunā ‘Umar al-Fārūq’s رَضِيَ اللهُ عَنْهُ martyrdom. After the latter was stabbed in his mihrāb, he placed the responsibility of the khilāfah on the shoulders of six individuals of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to choose the khalīfah of the Muslims from themselves. They were: ‘Alī ibn Abī Ṭālib, ‘Uthmān ibn ‘Affān, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Zubayr ibn al-‘Awwām, and Ṭalḥah ibn ‘Ubayd Allah رَضِيَ اللهُ عَنْهُمْ.

Al-Bukhārī reports:

أنه 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 و قال سعد قد جعلت أمري إلى عبد الرحمن بن عوف فقال عبد الرحمن أيكما تبرأ من هذا الأمر فنجعله إليه والله عليه و الإسلام لينظرن أفضلهم في نفسه فأسكت الشيخان فقال عبد الرحمن أفتجعلونه إلي والله علي أن لا آلو عن أفضلكم قالنا نعم فأخذ بيد أحدهما فقال لك قرابة من رسول الله صلى الله عليه و سلم و القدم في الإسلام ما قد علمت فالله عليك لئن أمرتك لتعدلن و لئن أمرت عثمان لتسمعن و لتطيعن ثم خلا بالآخر فقال له مثل ذلك فلما أخذ الميثاق قال ارفع يدك يا عثمان فبايعه فبايع له علي و ولج أهل الدار فبايعوه

When they were finished burying ‘Umar, this unit assembled. ‘Abd al-Raḥmān said, “Place the matter to three individuals among you.”

Zubayr said, “I hand over my right to ‘Alī.”

Ṭalḥah said, “I give my right to ‘Uthmān.”

Sa’d said, “I gave my right to ‘Abd al-Raḥmān ibn ‘Awf.”

‘Abd 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.”

‘Uthmān and ‘Alī remained silent so ‘Abd 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. ‘Alī] 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 ‘Uthmān, 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 ‘Uthmān.” He then pledged allegiance to him, and ‘Alī did the same. Thereafter, the people entered the house and pledged allegiance.¹

Whoever wants to learn about the incidents relating to the consultation and how the bay‘ah 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.²

This is how the decision was reached for Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ to become khalīfah and everyone to pledge allegiance to him. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ unanimously accepted his khilāfah after the martyrdom of Amīr al-Mu‘minīn Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Sayyidunā ‘Uthmān رَضِيَ اللهُ 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 followed suit.

Ibn ‘Asākir reports through his chain that Ḥaḥṣ ibn Ghiyāth reported that—Sharīk ibn ‘Abd Allāh observed:

مرض رسول الله صلى الله عليه وسلم فأمر أبا بكر أن يصلي بالناس فلو علم رسول الله صلى الله عليه وسلم إن في أصحابه أحدا أفضل من أبي بكر لأمر ذلك الرجل و ترك أبا بكر فلما احتضر أبو بكر استخلف عمر بن الخطاب و لو علم أبو بكر أن في أصحاب محمد صلى الله عليه وسلم أحدا أفضل من عمر بن الخطاب ثم قدم عمر و ترك ذلك الرجل لقد كان غش أصحاب محمد صلى الله عليه وسلم فلما احتضر عمر بن الخطاب فصير

1 Ṣaḥīḥ al-Bukhārī, book on pledge of allegiance, chapter on the incident of the bay‘ah and consensus upon ‘Uthmān, Ḥadīth: 3497.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 163, 165; *Tārīkh Dimashq*, vol. 39 pg. 192.

الأمر شورى فوقعت الشورى بعثمان بن عفان فلو علم أصحاب محمد صلى الله عليه وسلم إن في القوم أحدا أحق بها من عثمان ثم نصبوا عثمان وتركوا ذلك الرجل لقد كانوا غشوا هذا الأمة

Rasūlullāh ﷺ fell ill and consequently commanded Abū Bakr to lead the people in ṣalāh. Had Rasūlullāh ﷺ 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 ‘Umar ibn al-Khaṭṭāb as his successor. Had Abū Bakr known that among the Companions of Muḥammad ﷺ there was someone superior to ‘Umar ibn al-Khaṭṭāb, and despite this he appointed ‘Umar and left the other, he would have been deceiving the Companions of Muḥammad ﷺ.

When ‘Umar ibn al-Khaṭṭāb lay on his deathbed, he placed the matter in a consultative committee. The committee settled on ‘Uthmān ibn ‘Affān. Had the Companions of Muḥammad ﷺ known that among the people there was someone more deserving of it than ‘Uthmān and despite that they appointed ‘Uthmān and discarded that person, they would have betrayed this ummah.¹

Allah’s Favour in the Khilāfah of ‘Uthmān

The days of Sayyidunā ‘Uthmān ibn ‘Affān’s ﷺ 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 ‘Abd Allāh ibn Sa’d 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

1 *Tārīkh Dimashq*, vol. 39 pg. 203.

34 A.H. The Battle of Dhū Khashab took place in 35 A.H. while Sayyidunā ‘Uthmān رضي الله عنه was besieged in his home.¹

Why is ‘Uthmān from the Ten?

In reality, this question is the focus of our discussion on Sayyidunā ‘Uthmān رضي الله عنه and others of the Ten Promised Jannah. As to facilitate 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 صلى الله عليه وسلم, Sayyidunā ‘Uthmān bin ‘Affān رضي الله عنه.

To begin, Sayyidunā ‘Uthmān 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-Sha‘bī’s report highlights some of this.

كان عثمان في قريش محببا يوصون إليه و يعظمونه و إن كانت المرأة من
العرب ترقص صبيها و هي تقول أحبك و الرحمن حب قريش عثمان

‘Uthmān 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 ‘Uthmān.”²

Abū Nu‘aym has written an impressive paragraph about Sayyidunā ‘Uthmān رضي الله عنه:

و ثالث القوم القانت ذو النورين و الخائف ذو الهجرتين و المصلي إلى
القبلتين هو عثمان بن عفان رضي الله عنه كان من الذين آمنوا و عملوا
الصالحات ثم اتقوا و آمنوا ثم اتقوا و أحسنوا فكان ممن هو قانت آناء الليل
ساجدا و قائما يحذر الآخرة و يرجو رحمة ربه غالب أحواله الكرم و الحياء
و الحذر و الرجاء حظه من النهار الجود و الصيام و من الليل السجود و
القيام مبشر بالبلوى و منعم بالنجوى

The third of the nation; the subservient, possessor of two lights; the fearful, migrator to two lands; prayed to both qiblahs; he is ‘Uthmān ibn ‘Affān رضي الله عنه. He is among those who believed and practiced righteous deeds then feared

1 *Tārīkh Dimashq*, vol. 39 pg. 210.

2 *Tārīkh Dimashq*, vol. 39 pg. 251.

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.¹

‘Uthmān’s Distinctiveness with Writing Revelation

One of the many excellences of Sayyidunā ‘Uthmān 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 ‘Abd al-Raḥmān—from her mother. She was sent by her uncle to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and asked, “One of your sons conveys his salām to you and asks you regarding ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ, because people have disparaged him. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا stated:

لعن الله من لعنه فوالله لقد كان عند نبي الله صلى الله عليه وسلم و أن رسول الله صلى الله عليه وسلم لمسند ظهره إلي و أن جبريل ليوحى إليه القرآن و أنه ليقول له اكتب يا عثيم فما كان الله لينزل تلك المنزلة إلا كريما على الله و رسوله

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 (‘Uthmān), “Write, O ‘Uthaym.” Allah would only raise someone who was praiseworthy in the eyes of Allah and His Messenger to this lofty pedestal.²

Ja’far al-Šādiq ibn Muḥammad al-Bāqir narrates from his father:

كان رسول الله صلى الله عليه وسلم إذا جلس جلس أبو بكر عن يمينه و عمر عن يساره و عثمان بين يديه و كان كاتب سر رسول الله صلى الله عليه وسلم

1 *Ḥilyat al-Awliyā’*, vol. 1 pg. 55.

2 *Musnad Aḥmad*, the ḥadīth of Sayyidah ‘Ā’ishah, vol. 6 pg. 250, Ḥadīth: 26173.

When Rasūlullāh ﷺ would sit, Abū Bakr would sit at his right, ‘Umar at his left, and ‘Uthmān in front of him. ‘Uthmān was the scribe of Rasūlullāh’s ﷺ secrets.¹

Asceticism

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is recognised to be honest and true ascetic despite the abundant wealth and prosperity that he possessed. Abū ‘Abd Allāh, the freed slave of Shaddād ibn al-Hād, says:

رَأَيْتُ عَثْمَانَ بْنَ عَفَّانٍ يَوْمَ الْجُمُعَةِ عَلَى الْمَنْبَرِ عَلَيْهِ إِزَارٌ عَدْنِي غَلِيظٌ ثَمَنُهُ
أَرْبَعَةٌ دِرَاهِمٌ أَوْ خَمْسَةٌ وَرِيطَةٌ كُوفِيَّةٌ ضَرَبَ اللَّحْمَ يَعْنِي خَفِيفَ اللَّحْمِ طَوِيلُ
الْحَيَّةِ حَسَنُ الْوَجْهِ

I saw ‘Uthmān ibn ‘Affān on Friday on the pulpit wearing a course ‘Adnī trouser worth 4 or 5 silver coins and a kūfī sheet². He was slim, with a long beard, and a handsome face.³

Al-Bayhaqī reports in his *Sunan* that Ḥasan al-Baṣrī was asked about taking siesta in the Maṣjid. He answered:

رَأَيْتُ عَثْمَانَ بْنَ عَفَّانٍ رَضِيَ اللهُ عَنْهُ وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ يَقْبَلُ فِي الْمَسْجِدِ وَ
قَدْ أَثَرَ الْحَصَى بِجَنْبِهِ فَيَقُولُ هَذَا أَمِيرُ الْمُؤْمِنِينَ هَذَا أَمِيرُ الْمُؤْمِنِينَ

I saw ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ while he was khilāfah having siesta in the Maṣjid. 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!”⁴

Shuraḥbīl ibn Muslim says:

1 *Tārīkh Dimashq*, vol. 26 pg. 344.

2 *Al-rīṭah*: used to refer to every gentle thin fabric. Or it is a sheet when from one piece. (*Tāj al-‘Urūs*, vol. 10 pg. 267.)

3 *Al-Mustadrak*, book on recognising the Ṣaḥābah, chapter on the virtues of Amīr al-Mu’minīn Dhū al-Nūrayn, Ḥadīth: 4532; *Majma‘ al-Zawā‘id*, the merits of ‘Uthmān, chapter on his appearance, vol. 8 pg. 386, Ḥadīth: 14492. Al-Haythamī comments, “Al-Ṭabarānī narrates it and his isnād is ḥasan.”

4 *Sunan al-Bayhaqī*, book on ṣalāh, chapter on a Muslim sleeping in the Maṣjid, vol. 2 pg. 391, Ḥadīth: 4513; *Ḥilyat al-Awliyā’*, vol. 1 pg. 60.

كان عثمان رضي الله عنه يطعم الناس طعام الإمارة و عندما يدخل بيته كان يأكل الخل و الزيت

‘Uthmān رَضِيَ اللهُ عَنْهُ would feed the people royal food. When he would go home, he would eat vinegar and olive oil.¹

May Allah سُبْحَانَهُ وَتَعَالَى have mercy on you. Have a look at the unmatched Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ 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 ‘Uthmān رَضِيَ اللهُ عَنْهُ worshipped diligently, fasted during the days, and stood in prayer at night, reciting the glorious Qur’ān, 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.

‘Aṭā’ ibn Abī Rabāḥ reports:

أن عثمان بن عفان صلى بالناس ثم قام خلف المقام فجمع كتاب الله في ركعة كانت وتره فسميت البتراء

‘Uthmān ibn ‘Affān led the people in ṣalāh after which he stood behind the Maqām (Ibrāhīm) and recited the entire Book of Allah in a single rak‘ah, which was his witr. A single unit of prayer was named al-Butayrā’.²

It appears in *Sunan al-Bayhaqī* on the strength of ‘Abd al-Raḥmān ibn ‘Uthmān al-Taymī:

قلت لأغلبن على المقام الليلة فسبقت إليه فبينما أنا قائم أصلي إذا رجل وضع يده على ظهري قال فنظرت فإذا عثمان بن عفان رضي الله عنه و هو يومئذ أمير فتنحيت عنه فقام فافتتح القرآن حتى فرغ منه ثم ركع و جلس و تشهد و سلم في ركعة واحدة لم يزد عليها فلما انصرف قلت يا أمير المؤمنين إنما صليت ركعة قال هي وتري

1 *Ḥilyat al-Awliyā’*, vol. 1 pg. 60.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 76; *Tārīkh Dimashq*, vol. 39 pg. 234.

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 ‘Uthmān ibn ‘Affān, who was the khilāfah 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 rak’ah.” “It was my witr,” he explained.¹

Muḥammad ibn Sīrīn reports:

لما أطافوا بعثمان يريدون قتله قالت امرأته إن تقتلوه أو تدعوه فقد كان يحيي
الليلة بركعة يقرأ فيها القرآن

When they surrounded ‘Uthmān with the intention to slay him, his wife yelled, “Whether you kill him or not, he would spend the entire night in a single rak’ah, in which he recited the entire Qur’ān.”²

Sayyidunā ‘Uthmān 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.³

Abū Nu‘aym reports through his chain from Zubayr ibn ‘Abd Allāh from his grandmother, who was called Zuhaymah or Ruhaymah. She says:

كان عثمان يصوم الدهر و يقوم الليل إلا هجعة من أوله

‘Uthmān would fast daily and stand in prayer at night except for a nap he would take in the first portion of the night.⁴

Ḥasan reports that Amīr al-Mu’minīn Sayyidah ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ announced:

1 *Al-Sunan al-Kubrā*, chapter on witr with one rak’ah, vol. 3 pg. 25, Ḥadīth: 5461.

2 *Tārīkh Dimashq*, vol. 39 pg. 235.

3 *Tārīkh Dimashq*, vol. 39 pg. 236; *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 241.

4 *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 و إني لأكره أن يأتي علي يوم لا أنظر في المصحف و ما مات عثمان حتى خرق مصحفه من كثرة ما كان يديم النظر فيه

“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.”

‘Uthmān never passed away until his muṣḥaf tore due to his continuous paging through it.¹

Ḥasan reports:

لما كان من بعض هيج الناس ما كان جعل رجل يسأل عن أفاضل أصحاب رسول الله صلى الله عليه و سلم فجعل لا يسأل أحدا إلا دله على سعد بن مالك قال أخبرني عن عثمان فقال كنا إذ نحن جميع مع رسول الله صلى الله عليه و سلم كان أحسننا وضوءا و أطولنا صلاة و أعظمتنا 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 Sa’d ibn Mālik. He asked, “Tell me about ‘Uthmān.”

Sa’d replied, “When we were all with Rasūlullāh ﷺ, ‘Uthmān would perform the most perfect wuḍū’, the lengthiest ṣalāh, and would spend most generously in the path of Allah from us all.”²

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was from the devout worshippers and sincere fearful bondsmen. He would pray his farḍ as if he was to meet his Rabb سُبْحَانَهُ وَتَعَالَى directly thereafter. He would fast and pray until Allah سُبْحَانَهُ وَتَعَالَى 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 سُبْحَانَهُ وَتَعَالَى be pleased with him and make him blissful.

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 241.

2 *Tārīkh Dimashq*, vol. 39 pg. 239.

Knowledge

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was recognised for his wealth, affluence, modesty, as well as his knowledge and understanding. He is one of the distinguished scholars of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They would regard Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ to be the best versed of all in regards the rituals of ḥajj, followed by Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.¹

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is also renowned for his knowledge of inheritance. Ibn Shihāb al-Zuhrī remarks:

لو هلك عثمان و زيد بن ثابت في بعض الزمان لهلك علم الفرائض لقد أتى
على الناس زمان و ما يعلمها غيرهما

Had ‘Uthmān 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.²

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is also from those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who issued many verdicts, like Sayyidunā Ibn ‘Umar 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.³

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 ‘Uthmān ibn ‘Affān 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 وَتَعَالَى

1 *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 430, Ḥadīth: 15676; *Tārīkh Dimashq*, vol. 31 pg. 161.

2 *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.”

3 Ibn al-Qayyim: *A‘lām al-Mūqī‘īn*, vol. 1 pg. 20.

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 و رداؤه تحت رأسه فيجيء الرجل فيجلس إليه ثم يجيء الرجل فيجلس إليه و يجيء الرجل فيجلس إليه كأنه أحدهم

I saw ‘Uthmān 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.¹

Aḥmad narrates in *al-Musnad* through his chain from Ḥasan ibn Abī al-Ḥasan:

دخلت المسجد فإذا أنا بعثمان بن عفان متكئ على رداءه فأتاه سقآن يختصمان إليه فقضى بينهما

I entered the Masjid and saw ‘Uthmān ibn ‘Affān leaning on his shawl. Two water carriers brought a case to him and he passed judgement between them.²

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 ‘Uthmān 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 ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, which he may be identified by, is modesty. It is the key to his personality. Whenever modesty is spoke of, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is remembered.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

1 *Tārīkh al-Islām*, vol. 3 pg. 476.

2 *Musnad Aḥmad*, Musnad ‘Uthmān ibn ‘Affān, vol. 1 pg. 73, Ḥadīth: 537.

أرحم أمتي بأمتي أبو بكر و أشدهم في دين الله عمر و أصدقهم حياء عثمان
و أقضاهم علي بن أبي طالب و أقرؤهم لكتاب الله أبي بن كعب و أعلمهم
بالحلال و الحرام معاذ بن جبل و أفرضهم زيد بن ثابت ألا و إن لكل أمة
أميناً و أمين 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 ‘Umar. The most sincere of them in modesty is ‘Uthmān. The most proficient in judicial matters is ‘Alī ibn Abī Ṭālib. The best reciter of the Book of Allah is Ubay ibn Ka‘b. The most knowledgeable of them of permissible and impermissible is Mu‘ādh 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 ‘Ubaydah ibn al-Jarrāh.¹

Just look at how Rasūlullāh ﷺ described Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. 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 ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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 ‘Abd al-Raḥmān that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا recalls:

كان رسول الله صلى الله عليه و سلم مضطجعا في بيتي كاشفا عن فخذي
أو ساقيه فاستأذن أبو بكر فأذن له و هو على تلك الحال فتحدث ثم استأذن
عمر فأذن له و هو كذلك فتحدث ثم استأذن عثمان فجلس رسول الله صلى

1 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of Mu‘ādh ibn Jabal, Zayd ibn Thābit, and Abū ‘Ubaydah ibn al-Jarrāh, 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 recognising 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 Hibbān*, book on his speaking on the virtues of the Ṣaḥābah, mention of the fact that Mu‘ādh ibn Jabal was one of the most knowledgeable of the Ṣaḥābah in permissible and impermissible, Ḥadīth: 7131. Shu‘ayb al-Arnā’ūṭ said, “His isnād is ṣaḥīḥ according to the standard of al-Bukhārī.”

الله عليه و سلم و سوى ثيابه قال محمد بن أبي حرملة و لا أقول ذلك في يوم واحد فدخل فتحدث فلما خرج قالت عائشة دخل أبو بكر فلم تهتش له و لم تباله ثم دخل عمر فلم تهتش له و لم تباله ثم دخل عثمان فجلست و سويت ثيابك فقال ألا أستحيي من رجل تستحيي 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 ‘Umar sought permission to enter. Rasūlullāh ﷺ allowed him in in the same condition. He spoke. ‘Uthmān 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.) ‘Uthmān entered and spoke. After he left, ‘Ā’ishah asked, “Abū Bakr entered but you did not receive him specially or show extra consideration to him. Then ‘Umar entered and you did not receive him specially or show extra consideration to him. But when ‘Uthmān 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.”¹

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ 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.²

Generosity and Benevolence

Allah ﷻ had blessed Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ 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 ﷻ created him with it. He did not have to force or compel himself. Some examples of it are as follows:

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was owed 50 000 by Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ. One day, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ left to the Masjid. Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ met him and said, “Your money is ready, so kindly collect it.” ‘Uthmān رَضِيَ اللهُ عَنْهُ said:

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Uthmān, vol. 4 pg. 1866, Ḥadīth: 2401.

2 Muḥammad Amḥazūn: *Taḥqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 373.

هو لك يا أبا محمد معونة لك على مروءتك

Keep it, O Abū Muḥammad. It will assist you in your generosity.¹

Muḥammad ibn Hilāl al-Madīnī reports from his father from his grandmother:

أنها تدخل على عثمان بن عفان ففقدتها يوما فقال لأهله ما لي لا أرى فلانة فقالت امرأته يا أمير المؤمنين ولدت الليلة غلاما قالت فأرسل إلي بخمسين درهما و شقيقة سنبلانية ثم قال هذا عطاء ابنك و هذه كسوته فإذا مرت به سنة رفعناه إلى مئة

She would visit ‘Uthmān ibn ‘Affān. 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.”

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.’”²

Ibn Sa‘īd ibn Yarbū‘ ibn ‘Ankathah al-Makhzūmī says:

انطلقت و أنا غلام في الظهرية و معي طير أرسله من المسجد يبني فإذا شيخ جميل حسن الوجه نائم تحت رأسه لبنة أو بعض لبنة فقمتم أنظر إليه أتعجب من جماله ففتح عينيه فقال من أنت يا غلام فأخبرته فنادى غلاما نائما قريبا منه فلم يجبه فقال لي ادعه فدعوته فأمره بشيء و قال لي اقعد قال فذهب الغلام فجاء بحلة و جاء بألف درهم فنزع ثوبي و ألبسني الحلة و جعل 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

1 *Tārīkh al-Ṭabarī*, vol. 3 pg. 433; *al-Kāmil*, vol. 3 pg. 184.

2 *Tārīkh Dimashq*, vol. 25 pg. 104.

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.

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 ‘Uthmān ibn ‘Affān.”¹

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.

‘Uthmān subjected to Trials and Tribulations

The Almighty سُبْحَانَهُ وَتَعَالَى had favoured Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ with abundant sustenance and prosperity, which he utilised in the service of Islam and the Muslims. He spent generously in the path of Allah سُبْحَانَهُ وَتَعَالَى and Allah سُبْحَانَهُ وَتَعَالَى removed through him many difficulties, trials, and tribulations which had afflicted the Muslims. It is not known about Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ, a financial crisis gripped the lands and servants. Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا relates to us one of the happenings of this crisis saying:

1 *Tārīkh Dimashq*, vol. 39 pg. 229; *al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 240.

قحط المطر على عهد أبي بكر الصديق فاجتمع الناس إلى أبي بكر فقالوا السماء لم تمطر و الأرض لم تنبت و الناس في شدة شديدة فقال أبو بكر الصديق انصرفوا و اصبروا فإنكم لا تمسون حتى يفرج الله الكريم عنكم فما لبثنا إلا قليلا أن جاء أجراء عثمان من الشام فجاءته مائة راحلة برا أو قال طعاما فاجتمع الناس إلى باب عثمان فقرعوا عليه الباب فخرج إليهم عثمان في ملاء من الناس فقال ما تشاؤون قالوا الزمان قد قحط السماء لم تمطر و الأرض لم تنبت و الناس في شدة شديدة وقد بلغنا أن عندك طعاما فبعناه حتى نوسع على فقراء المسلمين فقال عثمان حبا و كرامة ادخلوا فاشترؤا فدخل التجار فإذا الطعام موضوع في دار عثمان فقال معشر التجار كم تربحوني على شرائي من الشام قالوا للعشرة اثنا عشر قال عثمان زادوني قالوا للعشرة أربعة عشر قال عثمان قد زادوني قالوا للعشرة خمسة عشر قال عثمان قد زادوني قال التجار يا أبا عمرو ما بقي في المدينة تجار غيرنا فمن الذي زادك قال زادني الله عز و جل بكل درهم عشرة أعندكم زيادة قالوا اللهم لا قال فإنني أشهد الله أنني 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 ‘Uthmān arrived from Shām with 100 camels of wheat—or food. Subsequently, the traders gathered by ‘Uthmān’s door and knocked at the door. ‘Uthmān 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.”

‘Uthmān said, “By all means, enter with love and honour, and buy.”

The traders thus entered. The food was packed in ‘Uthmān’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.”

‘Uthmān said, “I can obtain more profit.”

The traders re-joined, “14 for every 10.”

‘Uthmān said, “Indeed, they offered me more.”

They said, “Okay, 15 for every 10.”

‘Uthmān said, “Indeed, they offered me more.”

They submitted, “O Abū ‘Amr, 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.”¹

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 وَتَعَالَى* statement:

الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

*Who followed him in the hour of difficulty.*²

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.³

Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* invited and encouraged the Muslims to advance and commanded them to give charity to mobilise the army. Accordingly, people presented donations openheartedly.

1 Muḥammad ibn Yaḥyā al-Māliqī: *al-Tamhīd wa al-Bayān*, pg. 239.

2 Sūrah al-Tawbah: 117.

3 *‘Umdat al-Qārī*, vol. 16 pg. 202.

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 ‘Umar 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 ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ brought 100 ūqiyah.¹

With regards to Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, he prepared 10 000 warriors. He spent on them 10 000 gold coins. In addition to this, he gave 900 camels and 100 horses with provisions and all accessories to the extent that he gave items to tie the water skins.²

‘Abd al-Raḥmān ibn Samurah relates:

جاء عثمان إلى النبي صلى الله عليه و سلم بألف دينار حين جهز جيش
العسرة فينثرها في حجره قال عبد الرحمن فرأيت النبي صلى الله عليه و
سلم يقلبها في حجره و يقول ما ضر عثمان ما عمل بعد اليوم مرتين

‘Uthmān came to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with 1000 gold coins when the latter was mobilising the Army of Distress and scattered them in his lap.

‘Abd al-Raḥmān continues: I saw the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turning them in his lap and declaring: “No action of ‘Uthmān’s after today will harm him.” He repeated this twice.³

Another narration states that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ brought 10 000 gold coins to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which were placed in front of him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began turning them with his hands upside down and pronouncing:

1 *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

2 *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Uthmān, vol. 5 pg. 626, Ḥadīth: 3701. Abū ‘Isā, “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-Ḥākīm comments, “This ḥadīth has a ṣaḥīḥ isnād but they have not documented it.” Al-Dhahabī concurs in *al-Talkhīs*.

غفر الله لك يا عثمان ما أسررت و ما أعلنت و ما كان منك و ما هو كائن إلي
يوم القيامة ما يبالي ما عمل بعدها

O ‘Uthmān! May Allah forgive you, for your blunder in secret, your slipup in public, whatever sin you committed, whatever sin 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.]¹

Imām Aḥmad and al-Nasa’ī report from Aḥnaf ibn Qays who says:

سمعت عثمان رضي الله عنه يقول لسعد بن أبي وقاص و علي و الزبير و
طلحة أنشدكم الله هل تعلمون أن رسول الله صلى الله عليه وسلم قال من
جهز جيش العسرة غفر الله له فجهزتهم حتى ما يفقدون خطاما و لا عقالا
قالوا اللهم نعم قال اللهم أشهد الله أشهد اللهم أشهد ثم انصرف

I heard ‘Uthmān enquiring from Sa’d ibn Abī Waqqāṣ, ‘Alī, 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.”

‘Uthmān implored, “O Allah be witness! O Allah be witness! O Allah be witness!” He then left.²

Ibn Ishāq says:

أنفق عثمان رضي الله عنه في ذلك الجيش نفقة عظيمة لم ينفق أحد مثلها

‘Uthmān ﷺ spent a considerable amount of wealth in this army, which no one matched.³

1 *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

2 *Musnad Aḥmad*, *Musnad ‘Uthmān*, vol. 1 pg. 70, Ḥadīth: 511. Shu‘ayb al-Arnā’ūṭ adds a footnote with the words, “*Ṣaḥīḥ li ghayrihī* (authentic with corroboratory narrations). This isnād is ḍa‘īf.” *Al-Sunan al-Kubrā*, book on livening barren land, chapter on taking Masjid and watering places, vol. 6 pg. 167, Ḥadīth: 11715.

3 *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.

Rasūlullāh ﷺ had announced:

من جهز جيش العسرة فله الجنة

Whoever equips the army of distress is guaranteed Jannah.¹

It is said:

عثمان بن عفان و عبد الرحمن بن عوف رضي الله عنهما كانا خزنتين من
خزائن الله في الأرض ينفقان في طاعة الله تعالى

‘Uthmān ibn ‘Affān and ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنهما were two treasures from the treasures of Allah on earth. They spent liberally in the obedience of Allah سُبْحَانَ وَتَعَالَى.²

Digging the Well of Rūmah

Among the magnificent actions and benevolent accomplishments of Sayyidunā Dhū al-Nūrayn ‘Uthmān ibn ‘Affān رضي الله عنه 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 ﷺ glad tidings:

من حفر بئر رومة فله الجنة

The one who digs the well of Rūmah is guaranteed Jannah.³

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.⁴

This well belonged to a Jew who would sell the water to the Muslims, a water skin in lieu of a silver coin. Sayyidunā ‘Uthmān رضي الله عنه purchased it and endowed it to the Muslims with the condition that he may drink from it along with other Muslims.

1 *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 ‘Uthmān ibn ‘Affān.

2 *Al-Sīrah al-Ḥalabiyyah*, vol. 3 pg. 100.

3 *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on someone giving a land or well as an endowment, Ḥadīth: 2626.

4 Research of Mustafa Dayb al-Baghā on *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 1021.

Ibn Baṭṭāl says:

بئر رومة كانت ليهودي و كان يقفل عليها بقفل و يغيب فيأتي المسلمون ليشربوا منها فلا يجدونه حاضرا فيرجعون بغير ماء فشكا المسلمون ذلك فقال صلى الله عليه و سلم من يشتريها و يمنحها للمسلمين و يكون نصيبه فيها كنصيب أحدهم فله الجنة فاشتراها عثمان و هي بئر معروفة بمدينة النبي عليه الصلاة و السلام اشتراها عثمان بخمسة و ثلاثين 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 ﷺ announced, “Whoever purchases it and gifts it to the Muslims, with his share equal to the share of any other person, is promised Jannah.” ‘Uthmān purchased it. It is a well-known well in the city of the Nabī ﷺ which ‘Uthmān purchased for 35 000 silver coins and donated it as an endowment.¹

It appears in *al-Iṣābah*:

و بئر رومة هي التي روي فيها قول النبي صلى الله عليه و سلم نعم القلب و قلب المزني و هي 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 ‘Uthmān ibn ‘Affān.²

Abū Salamah, Bishr ibn Bashīr al-Aslamī reports from his father:

لما قدم المهاجرون المدينة استنكروا الماء و كانت لرجل من بني غفار عين يقال لها رومة و كان يبيع منها القربة بمد فقال له رسول الله صلى الله عليه و سلم بعنيها بعين في الجنة فقال يا رسول الله ليس لي و لا لعيالي غيرها لا أستطيع ذلك فبلغ ذلك عثمان رضي الله عنه فاشتراها بخمسة و ثلاثين ألف درهم ثم أتى النبي صلى الله عليه و سلم فقال يا رسول الله أتجعل لي مثل الذي جعلته له عينا في الجنة إن اشتريتها قال نعم قال قد اشتريتها و جعلتها للمسلمين

¹ ‘Umdat al-Qārī, vol. 12 pg. 190.

² Al-Iṣābah, vol. 2 pg. 449.

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 ‘Uthmān رَضِيَ اللهُ عَنْهُ so he bought it for 35 000 dirhams. He then resorted to the presence of Rasūlullāh 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.

‘Uthmān stated, “I bought it and gave it to the Muslims.”¹

Al-Bukhārī reports through his chain from Abū ‘Abd al-Raḥmān:

أن عثمان رضي الله عنه حيث حوصر أشرف عليهم وقال أنشدكم بالله و لا أنشد إلا أصحاب النبي صلى الله عليه و سلم أستم تعلمون أن رسول الله صلى الله عليه و سلم قال من حفر رومة فله الجنة فحفرتها أستم تعلمون أنه قال من جهز جيش العسرة فله الجنة فجهزته قال فصدقوه بما قال

While ‘Uthmān رَضِيَ اللهُ عَنْهُ 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 ‘Uthmān said.²

It is apparent that the narrations differ as to who the owner of the well of Rūmah was prior to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. 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.

1 *Al-Muḥjam al-Kabīr*, chapter on the name Bushayr, Bushayr al-Aslamī, vol. 2 pg. 41, Ḥadīth: 1227.

2 *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on someone giving a land or well as an endowment, Ḥadīth: 2626.

Sayyidunā ‘Uthmān رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ

One of the great merits which Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ obtained and one of his grand accomplishments is the expansion of the Masjid of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when it became constrained for the Muslims.

This is what Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ recalled when he was besieged in his home. He said to them in a lengthy narration:

أنشدكم بالله و الإسلام هل تعلمون أن المسجد ضاق بأهله فقال رسول الله صلى الله عليه و سلم من يشتري بقعة آل فلان فيزيدها في المسجد بخير 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 اللهُ 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 rak‘āt therein.”

They confirmed, “Yes, by Allah.”¹

It appears in *Tārīkh Dimashq* from Ṣa‘ṣa‘ah ibn Mu‘āwiyah al-Tamīmī:

أرسل عثمان و هو محصور إلى علي و طلحة و الزبير و أقوام من الصحابة فقال أحضروا غدا فكونوا حيث تسمعون ما أقول بهذه الخارجة ففعلوا و أشرف عليهم فقال أنشد الله من سمع النبي صلى الله عليه و سلم يقول من يشتري هذا المربد و يزيده في مسجدنا و له الجنة و أجره في الدنيا ما بقي درجات له فاشتريته بعشرين ألفا و زدته في المسجد قالوا اللهم نعم

1 *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ‘Uthmān, 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.

‘Uthmān summoned ‘Alī, 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 Maṣjid, 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 Maṣjid.”

They all answered, “By Allah, yes [we heard].”¹

Bay‘at al-Riḍwān took place due to ‘Uthmān

The Nabī ﷺ despatched Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ 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 ‘Uthmān رَضِيَ اللهُ عَنْهُ. This resulted in Bay‘at al-Riḍwān taking place. It is called Bay‘at al-Riḍwān (the Pledge of Pleasure) since Allah ﷻ was pleased with those who pledged allegiance. It is also called Bay‘at al-Shajarah (the Pledge of the Tree) since it took place under a lotus tree.²

The reason for this Bay‘ah as commonly known is that Rasūlullāh ﷺ gathered his Companions and set off with them towards Makkah to perform ‘Umrah. When they reached Ḥudaybiyyah, the following transpired:

Ibn Ishāq reports from Sayyidunā ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

أن قريشا كانوا بعثوا أربعين رجلا منهم أو خمسين أمرهم أن يطيفوا بعسكر رسول الله صلى الله عليه وسلم ليصيبوا لهم من أصحابه أحدا فأخذوا فأتي بهم رسول الله صلى الله عليه وسلم فعفا عنهم و خلى سبيلهم و قد كانوا رموا في عسكر رسول الله صلى الله عليه وسلم بالحجارة و النبل ثم دعا عمر بن الخطاب لبيعته إلى مكة فيبلغ عنه أشرف قريش ما جاء له فقال يا رسول الله إني أخاف قريشا على نفسي و ليس بمكة من بني عدي أحد يمنعني و قد عرفت قريش عداوتي إياها و غلظتي عليها و لكنني أدلك على

1 *Tārīkh Dimashq*, vol. 39 pg. 332 – 333.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 4 pg. 191.

رجل أعز بها مني عثمان بن عفان فدعا رسول الله صلى الله عليه و سلم عثمان بن عفان فبعثه إلى أبي سفيان و أشراف قريش يخبرهم أنه لم يأت لحرب و إنما جاء زائرا لهذا البيت معظما لحرمة 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 و سلم فانطلق عثمان حتى أتى أبا سفيان و عظماء قريش فبلغهم عن رسول الله صلى الله عليه و سلم ما أرسله به فقالوا لعثمان حين بلغ رسالة رسول الله صلى الله عليه و سلم إن شئت أن تطوف بالبيت فطف قال ما كنت لأفعل حتى يطوف به رسول الله صلى الله عليه و سلم و احتبسته قريش عندها فبلغ رسول الله صلى الله عليه و سلم و المسلمين أن عثمان قد قتل قال ابن إسحاق فحدثني عبد الله بن أبي بكر أن رسول الله صلى الله عليه و سلم قال حين بلغه أن عثمان قد قتل لا نبرح حتى نناجز القوم و دعا رسول الله صلى الله عليه و سلم إلى البيعة و كانت بيعة الرضوان تحت الشجرة و كان الناس يقولون بايعهم رسول الله صلى الله عليه و سلم على الموت و كان جابر بن عبد الله يقول إن رسول الله صلى الله عليه و سلم لم يبايعنا على الموت و لكن بايعنا على أن لا نفر فبايع رسول الله صلى الله عليه و سلم الناس و لم 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 ‘Umar 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. ‘Umar submitted, “O Messenger of Allah, I fear for myself from the Quraysh. And there is no one from the Banū ‘Adī 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; ‘Uthmān ibn ‘Affān.”

Rasūlullāh ﷺ thus called for ‘Uthmān bin ‘Affān 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. ‘Uthmān left to Makkah. Abān ibn Sa‘īd ibn al-‘Āṣ 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. ‘Uthmān 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 ‘Uthmān after he conveyed Rasūlullāh’s ﷺ message, “If you wish to circumambulate the House, then go ahead.”

‘Uthmān 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 ‘Uthmān had been slain.

Ibn Ishāq says: ‘Abd Allāh ibn Abī Bakr narrated to me that Rasūlullāh ﷺ announced when the news reached him that ‘Uthmān had been martyred, “We will not stop until we fight the enemy.”

Rasūlullāh ﷺ then called towards the bay‘ah. Thus, Bay‘at al-Riḍwān took place under the tree. People would say, “Rasūlullāh ﷺ took their pledge upon death.”

Jābir ibn ‘Abd 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.¹

Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ clarifies:

إنما بيعة الرضوان بيعة الشجرة في عثمان بن عفان خاصة قال رسول الله صلى الله عليه وسلم إن قتلوا لأنابذهم قال فبايعناه ولم نبايعه على الموت ولكنا بايعناه ألا نفر ونحن ألف و ثلاث مئة

¹ Al-Bidāyah wa Al-Nihāyah, vol. 4 pg. 191.

Bay‘at al-Riḍwān was the pledge under the tree regarding ‘Uthmān ibn ‘Affān 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.”¹

It appears in *Ṣaḥīḥ Muslim* that Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ recounted:

كنا يوم الحديبية ألفا وأربعمائة فبايعناه و عمر أخذ بيده تحت الشجرة وهي
سمرة و قال و بايعناه على أن لا نفر و لم نبايعه على الموت

We were 1400 on the Day of Ḥudaybiyyah. We pledged to him, while ‘Umar 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.²

Al-Ṭabarānī reports via his chain from Sayyidunā Salamah ibn al-Akwa رَضِيَ اللهُ عَنْهُ:

إن رسول الله صلى الله عليه و سلم بايع لعثمان بن عفان بإحدى يديه على
الأخرى و قال اللهم إن عثمان في حاجتك و حاجة رسولك

Certainly, Rasūlullāh ﷺ pledged on behalf of ‘Uthmān ibn ‘Affān with one of his hands upon the other, submitting, “O Allah, ‘Uthmān is currently executing Your mission and Your Messenger’s mission.”³

The narration of Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ is documented in *Sunan al-Tirmidhī* as follows:

لما أمر رسول الله صلى الله عليه و سلم بببيعة الرضوان كان عثمان بن عفان
رسول رسول الله صلى الله عليه و سلم إلى أهل مكة فبايع الناس قال فقال
رسول الله صلى الله عليه و سلم إن عثمان في حاجة الله و حاجة رسوله
فضرب بإحدى يديه على الأخرى فكانت يد رسول الله صلى الله عليه و
سلم لعثمان خيرا من أيديهم لأنفسهم

At the time Rasūlullāh ﷺ had commanded Bay‘at al-Riḍwān, ‘Uthmān ibn ‘Affān was the messenger of Rasūlullāh ﷺ to the people of Makkah.

1 *Tārīkh Dimashq*, vol. 39 pg. 75.

2 *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.

3 *Al-Mu‘jam al-Kabīr*, vol. 7 pg. 23, Ḥadīth: 6278.

The people pledged. Rasūlullāh ﷺ 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 ‘Uthmān]. The hand of Rasūlullāh ﷺ for ‘Uthmān was far greater than their hands for themselves.¹

What greater virtue is there for Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ than this? Bay‘ah is taken because of him and Rasūlullāh ﷺ gives the pledge with his noble hand, as his substitute.

‘Uthmān’s Compilation of the Glorious Qur’ān

The glorious Qur’ān underwent compilation twice after the demise of Rasūlullāh ﷺ. The first time was during the reign of the first khalīfah, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, on the suggestion of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ when the Qur’ān of the glorious Qur’ān were killed in large numbers in the Battle of Yamāmah. The mission of Sayyidunā Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ compiling the Qur’ān in a muṣḥaf reached completion.²

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.³

The second compilation took place in the era of Amīr al-Mu’minīn Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ. There is no third instance.

With regards to the second compilation of the Qur’ān, which took place in the reign of Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ, Imām al-Bukhārī gives us a history of it in his Ṣaḥīḥ from Ibn Shihāb who in turn reports that Sayyidunā Anas ibn Mālīk رَضِيَ اللهُ عَنْهُ had informed him:

1 *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ‘Uthmān, vol. 5 pg. 626, Ḥadīth: 3702. Al-Tirmidhī comments, “This ḥadīth is ḥasan ṣaḥīḥ gharīb.”

2 *Ṣaḥīḥ al-Bukhārī*, book on virtues of the Qur’ān, chapter on compilation of the Qur’ān, vol. 4 pg. 1907, Ḥadīth: 4701.

3 Al-Zarqānī: *Manāhil al-‘Irfān*, vol. 1 pg. 183.

أن حذيفة بن اليمان قدم على عثمان و كان يغازي أهل الشام في فتح أرمينية و آذربيجان مع أهل العراق فأفزع حذيفة اختلافهم في القراءة فقال حذيفة لعثمان يا أمير المؤمنين أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود و النصارى فأرسل عثمان إلى حفصة أن أرسلني إلينا بالصحف ننسخها في المصاحف ثم نردها إليك فأرسلت بها حفصة إلى عثمان فأمر زيد بن ثابت و عبد الله بن الزبير و سعيد بن العاص و عبد الرحمن بن الحارث بن هشام فنسخوها في المصاحف و قال عثمان للرهط القرشيين الثلاثة إذا اختلفتم أنتم و زيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش فإنما نزل بلسانهم ففعلوا حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة فأرسل إلى كل أفق بمصحف مما نسخوا و أمر بما سواه من القرآن في كل صحيفة أو مصحف أن يحرق

Ḥudhayfah ibn al-Yamān arrived by ‘Uthmān. 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 ‘Uthmān, “O Amīr al-Mu’minīn. Save this ummah before they differ in the Book as the Jews and Christians differed.”

Accordingly, ‘Uthmān 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 ‘Uthmān. He instructed Zayd ibn Thābit, ‘Abd Allāh ibn al-Zubayr, Sa‘īd ibn al-‘Āṣ, and ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām to transcribe it in perfect copies. ‘Uthmān 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 ‘Uthmān returned the manuscripts to Ḥafṣah. ‘Uthmān 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.¹

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

1 Ṣaḥīḥ al-Bukhārī, book on virtues of the Qur’ān, chapter on compilation of the Qur’ān, Ḥadīth: 4702.

first round to one complete master *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.¹

Rasūlullāh's ﷺ Testimony of Jannah for 'Uthmān

Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ 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 rak'ah 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 'Uthmān رَضِيَ اللهُ عَنْهُ 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-Ash'arī رَضِيَ اللهُ عَنْهُ:

بينما رسول الله صلى الله عليه و سلم في حائط من حائط المدينة و هو متكئ يركز بعود معه بين الماء و الطين إذا استفتح رجل فقال افتح و بشره بالجنة قال فإذا أبو بكر ففتحت له و بشرته بالجنة قال ثم استفتح رجل آخر فقال افتح و بشره بالجنة قال فذهبت فإذا هو عمر ففتحت له و بشرته بالجنة ثم استفتح رجل آخر قال فجلس النبي صلى الله عليه و سلم فقال افتح و بشره بالجنة على بلوى تكون قال فذهبت فإذا هو عثمان بن عفان قال ففتحت و بشرته بالجنة قال و قلت الذي قال فقال الله 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

¹ *Manāhil al-'Irfān*, vol. 1 pg. 183.

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 ‘Umar 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 ‘Uthmān ibn ‘Affān 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.”¹

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates:

صعد النبي صلى الله عليه وسلم أحداً و معه أبو بكر و عمر و عثمان فرجف
الجبل فقال اثبت أحداً فإنما عليك نبي و صديق و شهيدان

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ‘Umar and ‘Uthmān. The mountain began to shake so Rasūlullāh ﷺ said, “Remain firm, O Uḥud! Indeed, only a Nabī, a Ṣiddīq, and two martyrs are upon you.”²

Al-Tirmidhī reports from Abū ‘Abd 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 و سلم 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
و الناس مجهدون معسرون فجهزت ذلك الجيش قالوا نعم ثم قال أذكركم
بالله هل تعلمون أن بئر رومة لم يكن يشرب منها أحد إلا بثمن فابتعتها
فجعلتها للغني و الفقير و ابن السبيل قالوا اللهم نعم و أشياء عددها

When ‘Uthmān 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’

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ‘Uthmān, Ḥadīth: 28.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on Rasūlullāh’s ﷺ statement had I taken a bosom friend, Ḥadīth: 3472.

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.

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.¹

Aḥmad and al-Tirmidhī report from Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه who reports:

قال رسول الله صلى الله عليه وسلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated: “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’id is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”²

All these transmissions emphatically confirm that Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه is from the inhabitants of Jannah. This is the greatest of his excellences. In

1 *Sunan al-Tirmidhī*, book on virtues, chapter on the merits of ‘Uthmān, Ḥadīth: 3699. Al-Tirmidhī comments, “This ḥadīth is ḥasan ṣaḥīḥ gharīb.” Shaykh al-Albānī labels it ṣaḥīḥ.

2 *Musnad Aḥmad*, Ḥadīth: 1675. Shu‘ayb al-Arnā’ūṭ comments, “Its isnād is strong on the standards of Muslim.” *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, 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.

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.

The Oppressed Khalīfah in the Rows of the Martyrs

Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه 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, ‘Abd 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 رضي الله عنهم 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 ‘Uthmān رضي الله عنه not prevented them from this. They obeyed his command in submission, and turned away from the rebels.¹

Some of the reports in this regard:

It is reported about Sayyidunā Ibn ‘Umar رضي الله عنهما:

أنه لبس الدرع مرتين فأتى عثمان فقال صحبت رسول الله صلى الله عليه و سلم و عرفت له حق الرسالة و حق النبوة و صحبت أبا بكر فعرفت له حق الولاية و صحبت عمر فكنت أعرف له حق الوالد و حق الولاية و أنا أعرف لك مثل ذلك فقال له عثمان جزاكم الله خير من أهل بيت اقعد في بيتك حتى يأتيك أمري

He wore armour on two occasions and approached ‘Uthmān saying, “You accompanied Rasūlullāh صلى الله عليه وسلم and recognised his right of Risālah and his right of Nubuwwah. You accompanied Abū Bakr and recognised his right of leadership. You accompanied ‘Umar and were the most cognisant of his right as a father and his right of leadership. And I recognise the same for you.”

‘Uthmān said to him, “May Allah reward you abundantly, from the Ahl al-Bayt. Sit in your house until my command reaches you.”²

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 64 – 67.

2 *Tārīkh Dimashq*, vol. 39 pg. 394.

Ibn Sa'd mentions in *al-Ṭabaqāt* through his chain from 'Abd Allāh ibn 'Āmir ibn Rabī'ah who reports:

قال عثمان يوم الدار إن أعظمكم عني غناء رجل كفه يده و سلاحه

'Uthmān 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 اللهُ 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 وإياي قال قلت لا قال فإنك والله إن
قتلت رجلا واحدا فكأنما قتل الناس جميعا قال فرجعت ولم أقاتل

I entered the presence of 'Uthmān on the day he was besieged and submitted, "O Amīr al-Mu'minīn! It is the time to fight!"

'Uthmān 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."

Hearing this, I returned and did not fight.¹

May Allah سُبْحَانَهُ وَتَعَالَى shower His choicest mercy on Amīr al-Mu'minīn Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ. 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 سُبْحَانَهُ وَتَعَالَى have extensive mercy upon him.²

Why was 'Uthmān 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,

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 70.

2 *Tārīkh Dimashq*, vol. 39 pg. 518.

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 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 ‘Abd 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 ‘Uthmān رضي الله عنه was on the other spectrum, totally shunning bloodshed, inclined to pardon and forgiveness which was translated as weakness by those 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 رضي الله عنهم 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 ‘Uthmān ibn ‘Affān رضي الله عنه. The villains’ agenda was conducive to this idea.

Sayyidah ‘Uthmān رضي الله عنه 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 ‘Uthmān 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.”

‘Uthmān answered, “No to fighting!”¹

Aḥmad narrates in *al-Musnad* through his sanad—from Muḥammad ibn ‘Abd al-Malik ibn Marwān who in turn narrates—from Mughīrah ibn Shu‘bah رضي الله عنه:

أنه دخل على عثمان رضي الله عنه و هو محصور فقال إنك إمام العامة و قد نزل بك ما ترى و إني أعرض عليك خصالا ثلاثا اختر إحداهن إما أن تخرج فنقاتلهم فإن معك عددا و قوة على الحق و هم على الباطل و إما أن تحرق لك بابا سوى الباب الذي هم عليه فتقعد على رواحلك فتلحق بمكة فإنهم لن يستحلوك و أنت بها و إما أن تلحق بالشام فإنهم أهل الشام و فيهم معاوية فقال عثمان أما أن أخرج فأقاتل فلن أكون أول من خلف رسول الله صلى الله عليه و سلم في أمته بسفك الدماء و أما أن أخرج إلى مكة فإنهم لي يستحلوني بها فإني سمعت رسول الله صلى الله عليه و سلم يقول يلحد رجل من قريش بمكة يكون عليه نصف عذاب العالم فلن أكون أنا إياه و أما أن ألحق بالشام فإنهم أهل الشام و فيهم معاوية فلن أفارق دار هجرتي و مجاورة رسول الله صلى الله عليه و سلم

Mughīrah entered the presence of ‘Uthmān 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 Mu‘āwiyah.”

‘Uthmān replied, “As regards to me coming out and fighting, I will not be the first to succeed Rasūlullāh صلى الله عليه وسلم in his ummah by spilling blood. With regards to me traveling to Makkah for they will not spill my blood there, I heard Rasūlullāh صلى الله عليه وسلم 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

1 *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 516, Ḥadīth: 37664.

they are the people of Shām and they have Mu‘āwiyah, I will not abandon the abode of my hijrah and being the neighbour of Rasūlullāh ﷺ.”¹

Some Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ presented themselves to protect him while others sent their sons, the likes of Sayyidunā ‘Alī, Sayyidunā Ṭalḥah, Sayyidunā Abū Hurayrah, Sayyidunā Abū Qatādah, Umm al-Mu‘minīn Sayyidah Ṣafīyyah, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ.

Some might have disagreed with Sayyidunā ‘Uthmān 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 ‘Uthmān’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 و شأنه و لم خذله أصحاب محمد صلى الله عليه و سلم فقال قتل
عثمان مظلوما و من قتله كان ظالما و من خذله كان معذورا

I asked Sa‘īd ibn al-Musayyab, “Will you inform me how ‘Uthmān was killed? What was the people’s position and what was his position? And why did the Companions of Muḥammad ﷺ not assist him?”

He explained, “‘Uthmān was killed unjustly. Those who killed him were oppressors. And those who did not assist him were excused.”²

This will clarify the great devastation felt by Sayyidunā ‘Alī 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 sprading of turmoil thereafter.

1 *Musnad Aḥmad*, Musnad ‘Uthmān ibn ‘Affān, vol. 1 pg. 68, Ḥadīth: 841; *Majma‘ 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 ‘Abd al-Malik ibn Marwān heard directly from Mughīrah.
2 *Tārīkh Dimashq*, vol. 39 pg. 415.

The noble reader should be cognisant of the false ideologies peddled by some authors. For example, the Ṣaḥābah رَضِيَ اللهُ 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 اللهُ عَنْهُمْ in the company of Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ praise for the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and the established traditions with authentic chains of transmission are sufficient and heart-warming.

The Relationship between ‘Uthmān and the Ahl al-Bayt

The relationship of Dhū al-Nūrayn Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ with the household of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ begins in his common lineage with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at their forefather ‘Abd Manāf, from both his father’s as well as mother’s side. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, as we clarified earlier on, his maternal grandmother al-Bayḍā’ bint ‘Abd al-Muṭṭalib was the paternal aunt of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ making Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ the son of Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cousin.

In addition to this, he married two daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا, successively.

These links highlight the extent of the deep connection between Sayyidunā ‘Uthmān رَضِيَ اللهُ 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 ‘Alī رَضِيَ اللهُ عَنْهُ:

إياكم و الغلو في عثمان تقولون حرق المصاحف والله ما حرقها إلا عن ملاء
من أصحاب محمد صلى الله عليه وسلم ولو وليت مثلما ولي فعلت مثل
الذي فعل

Be careful of extremism in relation to ‘Uthmān! You say that he burnt the muṣḥafs. By Allah, he only issued the command after consulting with the

Companions of Muḥammad ﷺ. Had I faced his situation, I would have acted in the same way.¹

The Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ would defend Amīr al-Mu'minīn Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ and sacrifice their souls to protect him. They are after all the loyal progeny of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ibn 'Asākir reports from Kinānah the freed slave of Umm al-Mu'minīn Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا:

كنت فيمن حمل الحسن بن علي بن أبي طالب جريحا من دار عثمان و كان
الحسن بن علي آخر من خرج من عند عثمان

I was among those who carried Ḥasan ibn 'Alī ibn Abī Ṭālib wounded from the house of 'Uthmān. Ḥasan ibn 'Alī was the last person to leave 'Uthmān's presence.²

دخل الحسن و الحسين رضي الله عنهما و من كان معهما فوجدوا عثمان
مذبوحا فانكبوا عليه يبكون و خرجوا و دخل الناس فوجدوه مذبوحا و
بلغ علي بن أبي طالب الخبر و طلحة و الزبير و سعدا و من كان بالمدينة
فخرجوا و قد ذهبت عقولهم للخبر الذي أتاهم حتى دخلوا على عثمان
فوجدوه مقتولا فاسترجعوا و قال علي لابنيه كيف قتل أمير المؤمنين و أنتما
على الباب و رفع يده فلطم الحسن و ضرب صدر الحسين و شتم محمد بن
طلحة و لعن عبد الله بن الزبير و خرج علي و هو غضبان فلقية طلحة فقال
مالك يا أبا الحسن ضربت الحسن و الحسين فقال عليك و عليهما لعنة الله
إلا أن يسوءني ذلك يقتل أمير المؤمنين رجل من أصحاب رسول الله صلى
الله عليه و سلم بدري لم تقم عليه بينة و لا حجة

Ḥasan and Ḥusayn entered with those with them only to find 'Uthmān slaughtered. They fell upon him, and wept, and then left. People entered and found him slain. The news reached 'Alī ibn Abī Ṭālib, Ṭalḥah, Zubayr, Sa'd, and those present in Madīnah. Their minds were bewildered due to the news they received. They left and entered upon 'Uthmān only to find him killed.

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 244.

2 *Tārīkh Dimashq*, vol. 39 pg. 392; *Siyar A'lām al-Nubalā'*, vol. 8 pg. 181.

They recited, *To Allah do we belong and to Him is our return.*” ‘Alī scolded his sons, “How could Amīr al-Mu’minīn be killed when you were guarding the door?” He lifted his hand and slapped Ḥasan and punched Ḥusayn in the chest. He rebuked Muḥammad ibn Ṭalḥah and reproached ‘Abd Allāh ibn al-Zubayr. ‘Alī 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.”¹

Abū Qatādah says:

دخلت على عثمان وهو محصور أنا و رجل من قومي نستأذنه في الحج فأذن لنا فلما خرجت استقبلني الحسن بن علي بالباب فدخل و عليه سلاحه فرجعت معه فدخل فوقف بين يدي عثمان قال يا أمير المؤمنين هاأنذا بين يديك فمرني بأمرك فقال له عثمان يا ابن أخي وصلتك رحم إن القوم ما يريدون غيري و والله لا أتوقى بالمؤمنين و لكن أوقى 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 و سلم فإن الله لا يجمعهم على ضلالة كونوا مع الجماعة حيث كانت

I entered upon ‘Uthmān 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 ‘Alī met me at the door. He entered wearing his weapons. I returned with him. He entered and stood before ‘Uthmān and submitted, “O Amīr al-Mu’minīn, here I am before you. Give me your command.”

‘Uthmān 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?”

1 *Tārīkh Dimashq*, vol. 39 pg. 419.

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.”¹

Innocence of the Ahl al-Bayt and Ṣaḥābah from ‘Uthmān’s Murder

The one who reads the reports on the martyrdom of Sayyidunā ‘Uthmān 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 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 زوجته فقال لصوص و
رب الكعبة يا أعداء الله ما ركبت من دم عثمان أعظم أما والله لقد قتلتموه
صواما قواما يقرأ القرآن في ركعة

‘Uthmān was killed at the time of Ṣalāt al-‘Aṣr. ‘Uthmān’s slave attacked Kinānah ibn Bishr and killed him. Sūdān attacked the slave and killed him. The rogues entered the house of ‘Uthmān. One of them shouted, “Is the blood of ‘Uthmān 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 Ka’bah! O enemies of Allah, the crime you perpetrated of spilling ‘Uthmān’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.”²

The people left the house of Sayyidunā ‘Uthmān رضي الله عنه and closed the door on three slain, viz. ‘Uthmān, his African slave, and Kinānah ibn Bishr.

This is how the soul of the Rightly Guided Khalīfah Dhū al-Nūrayn Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه 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

1 *Tārīkh Dimashq*, vol. 39 pg. 400.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 74; *Tārīkh Dimashq*, vol. 39 pg. 414.

tidings of Rasūlullāh ﷺ was realised, when he said to Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ, “Open and give him glad tidings of Jannah upon a calamity.”¹

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.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ‘Umar ibn al-Khaṭṭāb, Ḥadīth: 3490; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ‘Uthmān, Ḥadīth: 2403.

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ

Fostered in the Home of Nubuwwah; Husband of the Pure Queen

He is Sayyidunā ‘Alī 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 ‘Alī ibn Abī Ṭālib ‘Abd Manāf ibn ‘Abd al-Muṭṭalib ibn Shaybah ibn Hāshim ibn ‘Amr ibn ‘Abd 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 khalīfah after Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ was martyred.¹

His mother is Fāṭimah bint Asad ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy.²

Sayyidunā ‘Alī 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 first forefather, ‘Abd al-Muṭṭalib, and from the side of his mother, he meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at his forefather Hāshim ibn ‘Abd Manāf. Abū Ṭālib and Fāṭimah, his wife, are paternal first cousins. Hāshim ibn ‘Abd Manāf is the grandfather of both of them. This illustrates the strong family connection between Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Birth

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is the first Hāshimī to assume khilāfah.³ 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.⁴

1 *Tārīkh Madīnat Dimashq*, vol. 42 pg. 3.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 19.

3 *Usd al-Ghābah*, vol. 4 pg. 16.

4 *Al-Iṣābah*, vol. 4 pg. 464.

Agnomen

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is known with a few agnomens, the most famous of them:

Abū al-Ḥasan: attributed to his eldest son Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ from Sayyidah Fāṭimah al-Zahrā’ رَضِيَ اللَّهُ عَنْهَا.¹

Abū al-Sibṭayn: the purport of *al-sibṭayn* (grandsons) is Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا.²

He is also known as Abū Turāb. This is an agnomen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coined for him. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ loved it and loved being called by it.

The origin of this agnomen as reported by al-Bukhārī through his chain from Sahl ibn Sa’d رَضِيَ اللَّهُ عَنْهُ is as follows:

جاء رسول الله صلى الله عليه و سلم بيت فاطمة فلم يجد عليا في البيت فقال أين ابن عمك قالت كان بيني و بينه شيء فغاضبني فخرج فلم يقل عندي فقال رسول الله صلى الله عليه و سلم لإنسان انظر أين هو فجاء فقال يا رسول الله هو في المسجد راقد فجاء رسول الله صلى الله عليه و سلم و هو مضطجع قد سقط رداؤه عن شقه و أصابه تراب فجعل رسول الله صلى الله عليه و سلم يقول قم أبا تراب قم أبا تراب

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Fāṭimah’s house and did not find ‘Alī 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told someone, “Find out where he is.” The person returned and said, “O Messenger of Allah, he is sleeping in the Masjid.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to him. He was lying down; his shawl had fallen off his side and dust had covered it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started to wipe the dust off him and said, “Stand up, Abū Turāb! Stand up, Abū Turāb (one covered in sand).”³

1 *Usd al-Ghābah*, vol. 4 pg. 16.

2 *Usd al-Ghābah*, vol. 4 pg. 16.

3 *Ṣaḥīḥ al-Bukhārī*, chapters on the Masājīd, chapter on men sleeping in the masjid, Ḥadīth: 430.

This agnomen was beloved to his heart and he loved being addressed by it. Sahl ibn Sa'd's report reported by Muslim is evidence to this:

ما كان لعلي اسم أحب إليه من أبي التراب وإن كان ليفرح إذا دعي بها

‘Alī did not have a name more beloved to him than Abū al-Turāb. He would become elated when being addressed by it.¹

Title

Sayyidunā ‘Alī 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’.²

Physical Appearance

Ibn Sa’d reports in *al-Ṭabaqāt* through his chain from Razām ibn Sa’d al-Ḍabbī who says:

سمعت أبي ينعث 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 ‘Alī. 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.”³

Ibn Sa’d also reports via his chain from Ishāq ibn ‘Abd 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

I asked Abū Ja’far Muḥammad ibn ‘Alī saying, “What was ‘Alī’s physical description?”

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of ‘Alī, Ḥadīth: 6382.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 223.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 26 – 27; *Tārīkh Dimashq*, vol. 42, pg. 24.

He explained, “He was a man with a brown complexion. Large eyed. With a large belly. Bald. Medium in height, closer to short.”¹

Glance at his Household (Wives and Children)

Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه got married more than once. However, he did not have a second wife while being married to Rasūlullāh’s صلى الله عليه وسلم daughter. Meaning that Sayyidunā ‘Alī رضي الله عنه did not marry another woman while married to Sayyidah Fāṭimah رضي الله عنها until she passed on six months after Rasūlullāh’s صلى الله عليه وسلم demise. He remained with Sayyidah Fāṭimah رضي الله عنها 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 صلى الله عليه وسلم. 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 ‘Umar رضي الله عنه married.
2. Umm al-Banīn bint al-Ḥarām: She mothered ‘Abbās, Ja‘far, ‘Abd Allāh, and ‘Uthmān. These were martyred along with their brother Ḥusayn at Karbalā’. None of them left issue besides ‘Abbās.
3. Laylā bint Mas‘ūd ibn Khālid ibn Mālik from the Banū Tamīm: She mothered ‘Ubayd Allah and Abū Bakr. Hishām ibn al-Kalbī says that they were martyred at Karbalā’.
4. Asmā’ bint ‘Umays al-Khath‘amiyyah: She mothered Yaḥyā and Muḥammad al-Aṣghar. This is al-Kalbī’s view. Al-Wāqidī on the other hand says that she mothered Yaḥyā and ‘Awn. Al-Wāqidī believes that Muḥammad al-Aṣghar was from an Umm Walad.
5. Umm Ḥabībah bint Zam‘ah ibn Baḥr ibn al-‘Abd ibn ‘Alqamah: She was an Umm Walad from the captives that Khālid had captured from the Banū Taghlib when he attacked ‘Ayn al-Tamr. She gave birth to ‘Umar and Ruqayyah. ‘Umar lived to the age of 85.
6. Umm Sa‘īd bint ‘Urwah ibn Mas‘ūd ibn Mughīth ibn Mālik al-Thaqafī: She mothered Umm al-Ḥasan and Ramlah al-Kubrā.

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 27.

7. The daughter of Imra' al-Qays ibn 'Adī ibn Aws al-Kalbiyyah: She gave birth to a girl who would go with 'Alī 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-'Āṣ ibn al-Rabī' ibn 'Abd Shams ibn 'Abd 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 Ja'far ibn Qays from the Banū Ḥanīfah. Khālid رَضِيَ اللَّهُ عَنْهُ took her captive in the days of al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, in the war of apostasy against the Banū Ḥanīfah. She fell into the hands of 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. She gave birth to Muḥammad, known as Ibn al-Ḥanafiyah. There are some who claim Imāmah and infallibility for him. He was among the leaders of the Muslims. However, he is not infallible.

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ 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 Ja'far, Umm Salamah, and Jamānah.¹

We will attempt, with the will of Allah ﷻ, to throw some light in these pages on the personality of Sayyidunā 'Alī 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 'Alī: foster son in the home of nubuwwah

If we claim that Sayyidunā 'Alī 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 'Alī رَضِيَ اللَّهُ عَنْهُ was fostered in the home of the Nabī ﷺ and he learnt brilliant virtues and praiseworthy characteristics from him.

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 20 and onwards.

In the shadow of the master of the former and later generations, Muḥammad ﷺ, he took his first breaths. There he found, in Muḥammad ﷺ, 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.¹

Ibn Ishāq says:

كان أول ذكر آمن برسول الله صلى الله عليه وسلم و سلم و صلى معه و صدقه بما جاءه من عند الله علي بن أبي طالب وهو يومئذ ابن عشر سنين و كان مما أنعم الله به على علي بن أبي طالب عليه السلام أنه كان في حجر رسول الله صلى الله عليه وسلم و سلم قبل الإسلام

The first male to believe in Rasūlullāh ﷺ and pray with him, and attest to what he brought from Allah was ‘Alī ibn Abī Ṭālib. He was 10 years old at the time. One of the favours Allah ﷻ had favoured ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ with was that he was nurtured in the care of Rasūlullāh ﷺ before Islam.²

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 ‘Alī 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 و ما صنع الله له و أراد به من الخير أن قريشا أصابتهم أزمة شديدة و كان أبو طالب ذا عيال كثير فقال رسول الله صلى الله عليه وسلم و سلم للعباس عمه و كان من أيسر بني هاشم يا عباس إن أخاك أبا طالب كثير العيال و قد أصاب الناس ما ترى من هذه الأزمة فانطلق بنا فلنخفف عنه من عياله آخذ من بنيه رجلا و تأخذ من بنيه رجلا فنكفهما عنه قال العباس نعم فانطلقا حتى أتيا أبا طالب فقلا إنا نريد

1 ‘Abd al-Ḥalīm ‘Uways: ‘Alī ibn Abī Ṭālib al-Khalīfah al-Muftarā ‘alayh, pg. 10.

2 Al-Mustadrak, recognition of Ṣaḥābah, Ḥadīth: 6463; Tārīkh al-Ṭabarī; al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 34.

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 صلى الله عليه وسلم عليا فضمه إليه وأخذ العباس جعفرا فضمه إليه فلم يزل علي بن أبي طالب مع رسول الله صلى الله عليه وسلم حتى بعثه الله نبيا فاتبعه علي فآمن به و صدقه و لم يزل جعفر عند العباس حتى أسلم و استغنى عنه

One of the many favours of Allah ﷻ upon ‘Alī ibn Abī Ṭālib and what Allah ﷻ 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 ﷺ thus told ‘Abbās, his uncle, who was one of the most prosperous of the Banū Hāshim, “O ‘Abbās, 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.” ‘Abbās 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 ‘Aqīl for me, then you may do as you please.”

Subsequently, Rasūlullāh ﷺ took ‘Alī and ‘Abbās took Ja‘far into their respective families. ‘Alī ibn Abī Ṭālib remained with Rasūlullāh ﷺ until Allah ﷻ appointed him a Nabī. ‘Alī followed him, believed in him, and attested to his truthfulness. Ja‘far, on the other hand, remained by ‘Abbās until he embraced Islam and became independent of him.¹

Islam

Sayyidunā ‘Alī رضي الله عنه recognised Islam early on. Probably what urged him to this is being nurtured in the house of Rasūlullāh ﷺ.

Ibn Ishāq says:

ثم إن علي بن أبي طالب رضي الله عنه جاء بعد ذلك بيوم و هما يصليان فقال علي يا محمد ما هذا قال دين الله الذي اصطفى لنفسه و بعث به رسله

¹ Tārīkh al-Ṭabarī, vol. 2 pg. 57 – 58.

فأدعوك إلى الله وحده لا شريك له و إلى عبادته و أن تكفر باللات و العزى فقال علي هذا أمر لم أسمع به قبل اليوم فلست بقاض أمرا حتى أحدث به أبا طالب فكره رسول الله صلى الله عليه و سلم أن يفشي عليه سره قبل أن يستعلن أمره فقال له يا علي إذا لم تسلم فإتكم فمكث علي تلك الليلة ثم إن الله أوقع في قلب علي الإسلام فأصبح غاديا إلى رسول الله صلى الله عليه و سلم حتى جاءه فقال ماذا عرضت علي يا محمد فقال له رسول الله صلى الله عليه و سلم تشهد أن لا إله إلا الله وحده لا شريك له و تكفر باللات و العزى و تبرأ من الأنداد ففعل علي و أسلم و مكث يأتيه على خوف من أبي طالب و كتم علي إسلامه و لم يظهره و أسلم ابن حارثة يعنى زيدا فمكثا قريبا من شهر يختلف علي إلى رسول الله صلى الله عليه و سلم و كان مما أنعم الله به على علي أنه كان في حجر رسول الله صلى الله عليه و سلم قبل الإسلام 'Alī ibn Abī Ṭālib رضي الله عنه then came in one day after this, while they (Rasūlullāh صلى الله عليه وسلم and Khadījah) were performing ṣalāh. 'Alī said, "O Muḥammad, what is this?"

Rasūlullāh صلى الله عليه وسلم 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 'Uzzā."

'Alī 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 صلى الله عليه وسلم disliked his secret being exposed before openly announcing his mission, so he said to him, "O 'Alī, if you do not embrace Islam, then conceal the matter."

'Alī spent that night contemplating. Thereafter, Allah placed the truth of Islam in his heart. Next morning, he walked to Rasūlullāh صلى الله عليه وسلم. He reached him and said, "What did you present to me, O Muḥammad?"

Rasūlullāh صلى الله عليه وسلم expounded, "You should testify that there is no deity besides Allah. He is alone with no partner. And you should reject Lāt and 'Uzzā and dissociate from idols."

'Alī 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. ‘Alī would visit Rasūlullāh ﷺ often. One of the favours Allah ﷻ bestowed upon ‘Alī was that he was in the care of Rasūlullāh ﷺ before Islam.¹

The scholars have differed in pinpointing the first man to embrace Islam. Was it ‘Alī or Abū Bakr رَضِيَ اللهُ عَنْهُمَا? We discussed this point when speaking on the life of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and we said: Some scholars have steered clear from this difference by reconciling as follows: Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is the first man to embrace Islam, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is the first child, and Sayyidunā Khadījah رَضِيَ اللهُ عَنْهَا is the first woman.

Ibn ‘Abd al-Barr reconciles in a different manner, besides the two opinions above. He says that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the first to embrace Islam with the Nabī ﷺ while Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was the first to announce his Islam.²

Whichever way you look at it, what matters is that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was among the first Muslims who believed and attested to [the truthfulness and Nubuwwah] of Rasūlullāh ﷺ.

‘Alī ibn Abī Ṭālib: Rank and Status

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ assumed a lofty status. As Abū Nu‘aym mentions:

محب المشهود و محبوب المعبود و رأس المخاطبات و مستنبط الإشارات
 راية المهتدين و نور المطيعين و ولي المتقين و إمام العادلين أقدمهم إجابة و
 إيماناً و أقومهم قضية و إيقاناً و أعظمهم حلماً و أوفرهم علماً قدوة المتقين
 زينة العارفين المنبئ عن حقائق التوحيد المشير إلى لوازم علم التفريد
 صاحب القلب العقول و اللسان السؤول و الأذن الواعي و العهد الوافي
 فقاء عيون الفتن و وقى من فنون المحن فدفع الناكثين و وضع القاسطين و
 دمع المارقين الأخيشن في دين الله الممسوس في ذات الله

Lover of Rasūlullāh ﷺ, beloved to the Worshipped, head of the addresses, referred to by the indications, flag of the guided, light of the obedient, friend of

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 34.

2 *Al-Istī‘āb*, vol. 3 pg. 1092.

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 *tawhīd*, 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.¹

No one will deny Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ high rank in Islam except a person who turns his back to the truth and denies reality and opposes emphatic authentic texts.

Sayyidunā ‘Alī رَضِيَ اللهُ 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 ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ has many specialities. He is the son-in-law of Rasūlullāh صَلَّى اللهُ 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 اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ bed, protecting him with his own life. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left him behind in Makkah to return the trusts which were by him. He would carry the flag of Rasūlullāh صَلَّى اللهُ 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 ‘Umar رَضِيَ اللهُ عَنْهُمَا when he took hold of the reigns of khilāfah in distribution and treating all equally. When wealth would come to

1 *Hilyat al-Awliyā’*, vol. 1 pg. 61, 62.

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.¹

Ibn ‘Abbās رضي الله عنهما says:

لعلي أربع خصال ليست لأحد غيره هو أول عربي و عجمي صلى مع رسول
الله صلى الله عليه و سلم و هو الذي كان لواؤه معه في كل زحف و هو
الذي صبر معه يوم فر عنه غيره و هو الذي غسله و أدخله قبره

‘Alī has four characteristics which no one else has.

1. He is the first of the Arabs and non-Arabs to pray with Rasūlullāh صلى الله عليه وسلم.
2. He held Rasūlullāh’s صلى الله عليه وسلم flag in every battle.
3. He remained resolute alongside Rasūlullāh صلى الله عليه وسلم the day many fled from him.
4. He washed him and lowered him into his grave.²

Sufficient virtue in Sayyidunā ‘Alī’s رضي الله عنه favour is Rasūlullāh صلى الله عليه وسلم statement on the Day of Ghadīr Khumm, which came after some people complained about him to Rasūlullāh صلى الله عليه وسلم and rebuked him for some matters which transpired in the land of Yemen after Rasūlullāh صلى الله عليه وسلم sent him there to invite towards Islam. And his opinion was the correct opinion.

As Rasūlullāh صلى الله عليه وسلم 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, ‘Alī is his friend.³

1 *Usd al-Ghābah*, vol. 4 pg. 16; *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 288.

2 *Al-Istī‘āb*, vol. 3 pg. 1090.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Alī, Ḥadīth: 3713. Abū ‘Īsā says, “This ḥadīth is ḥasan ṣaḥīḥ.” Al-Albānī classified it ṣaḥīḥ. *Musnad Aḥmad*, ḥadīth of Buraydah al-Aslamī, Ḥadīth: 22995. Shu‘ayb 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 ‘Alī ibn Abī Ṭālib, Ḥadīth: 8144.

Ibn ‘Asākīr reports from Ḥārith ibn Tha‘labah who says that he heard Sayyidunā Sa‘d ibn Abī Waqqāṣ رضي الله عنه saying:

لقد كانت لعلي خصال لأن تكون لي واحدة منها أحب إلي من الدنيا و ما فيها غزا رسول الله صلى الله عليه و سلم 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 و ما فيها و أخرج الناس من المسجد و ترك عليا فيه فقال له علي يحل له ما ما يحل¹ و قال له يوم غدير خم من كنت مولاه فعلي مولاه و أرسل أبا بكر ببراءة فأرسل عليا على أثره فأخذ منه براءة فقرأها على أهل مكة فلأن تكون لي واحدة منهم أحب إلي من الدنيا و ما فيها

‘Alī had many specialities, had I possessed only one of them, it would be more beloved to me that the world and what it contains. Rasūlullāh صلى الله عليه وسلم headed off to Tabūk. ‘Alī submitted, “You are leaving me behind?” Rasūlullāh صلى الله عليه وسلم 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, it would be more pleasing to me that the world and what it contains.

He sent everyone out of the Masjid and left ‘Alī 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, ‘Alī is his friend.”

He sent Abū Bakr with Sūrah al-Barā’ah. Rasūlullāh صلى الله عليه وسلم sent ‘Alī 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.”²

Worthy of clarification here is that this remarkable position and lofty rank which Sayyidunā ‘Alī 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.

1 It appears like this in the reference.

2 *Tārīkh Dimashq*, vol. 42 pg. 119, 120.

Noble Glad Tidings from the Noble Nabī to a Noble Ṣaḥābī

Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه is one of the ten whom Rasūlullāh صلى الله عليه وسلم promised Jannah. Sufficient virtue in his favour is that he is the first child to embrace Islam and that he remained attached to Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم during the hijrah. Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم were outside waiting for a decisive opportunity to strike, with their swords ready in their hands. His mere sleeping in this time at this age is fearlessness par excellence.

Aḥmad and al-Tirmidhī report from Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه who reports:

قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh صلى الله عليه وسلم stated: “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”¹

‘Alī ibn Abī Ṭālib Loves Allah and His Messenger

We just mentioned above Rasūlullāh’s صلى الله عليه وسلم guarantee of Jannah for Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه. These glad tidings did not come from nowhere. It was the fruitful product and the blessings of the sincerity of Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه, his love for his dīn and his Rasūl صلى الله عليه وسلم.

1 *Musnad Aḥmad*, Ḥadīth: 1675. Shu‘ayb al-Arnā’ūṭ comments, “Its isnād is strong on the standards of Muslim.” *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3747. Al-Albānī classified it ṣaḥīḥ. Al-Nasa’ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ Ibn Hibbān*, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

Sayyidunā ‘Alī 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.

Owing to his deep love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he yearned to emulate him in every aspect. This was the condition of all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. He would repair and stitch his sandals with an awl, out of love and emulation of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ibn Abī Shaybah reports in his *Muṣannaf* through his chain from Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ who says:

كنا جلوسا في المسجد فخرج رسول الله صلى الله عليه وسلم فجلس إلينا و
لكأن على رؤوسنا الطير لا يتكلم أحد منا فقال إن منكم رجلا يقاتل الناس على
تأويل القرآن كما قوتلتم على تنزيله فقام أبو بكر فقال أنا هو يا رسول الله قال
لا فقام عمر فقال أنا هو يا رسول الله قال لا ولكنه خاف النعل في الحجرة
قال فخرج علينا علي ومعه نعل رسول الله صلى الله عليه وسلم يصلح منها

We were seated in the Masjid. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out and sat by us. It was as if there were birds on our heads; none of us spoke. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied in the negative.

‘Umar stood and asked, “Am I that person, O Messenger of Allah?”

“No,” replied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “However, he is mending the sandal in the room.”

Just then, ‘Alī came out to us holding Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sandal, which he was fixing.¹

1 *Muṣannaf Ibn Abī Shaybah*, virtues of ‘Alī ibn Abī Ṭālib, vol. 6 pg. 367, Ḥadīth: 32082; *Musnad Aḥmad*, *Musnad Abī Sa‘īd al-Khudrī*, vol. 3 pg. 82, Ḥadīth: 11790. Shu‘ayb al-Arnā‘ūṭ classified the ḥadīth as ṣaḥīḥ. *Ṣaḥīḥ Ibn Ḥibbān*, chapter on Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing about the virtues of the Ṣaḥābah, chapter on mention of ‘Alī ibn Abī Ṭālib fighting over the interpretation of the Qur’ān, Ḥadīth: 6937. Shu‘ayb al-Arnā‘ūṭ says, “His isnād is ṣaḥīḥ and meets the standards of Muslim. *Majma‘ 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.”

During the wars and battles, Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ gaze was fixed on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, protecting him and guarding him and fighting in front of him so that no one could get to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The day that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was wounded in the Battle of Uḥud, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ leaned over him and washed his wound.

Al-Bukhārī reports through his chain from Abū Ḥāzim that he heard Sahl ibn Sa‘d explaining after he was asked about Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wound:

أما والله إني لأعرف من كان يغسل جرح رسول الله صلى الله عليه وسلم
و من كان يسكب الماء و بما دووي قال كانت فاطمة عليها السلام بنت
رسول الله تغسله و علي بن أبي طالب يسكب الماء بالمجن فلما رأت
فاطمة أن الماء لا يزيد الدم إلا كثرة أخذت قطعة من حصير فأحرقتها و
ألصقتها فاستمسك الدم و كسرت ربايعته يومئذ و جرح وجهه و كسرت
البيض على رأسه

Hearken, by Allah! I am aware of the person who washed Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wound and the one who poured water and with which he was treated.

Sahl ibn Sa‘d explained:

Fāṭimah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was washing the wound while ‘Alī ibn Abī Ṭālib poured water from the shield. When Fāṭimah realised that the water is only increasing the flow of blood, she took a piece of leather 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.¹

Ibn ‘Asākir and al-Bayhaqī in *al-Kubrā* report from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

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
بتمره فخيره اليهودي من تمره سبع عشرة تمره فجاء بها إلى نبي الله
صلى الله عليه وسلم فقال من أين هذا يا أبا الحسن قال بلغني ما بك من

1 *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wound on the Day of Uḥud, Ḥadīth: 3847.

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 ما من عبد يحب الله ورسوله إلا الفقر أسرع إليه من جرية السيل على وجهه من أحب الله ورسوله فليعد تحفافا وإنما يعني الصبر

The Nabī ﷺ was afflicted with hunger. ‘Alī learnt of this so he went out looking for work to earn something which he might send to the Nabī ﷺ. 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 17 ‘ajwah dates from his heap. ‘Alī 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” ‘Alī 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.”¹

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 ‘Alī رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُمْ when he said, as reported by al-Bukhārī through his chain from Sahl ibn Sa’d رَضِيَ اللَّهُ عَنْهُ who reports:

أن رسول الله صلى الله عليه وآله وسلم قال يوم خيبر لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله فبات

1 Al-Sunan al-Kubrā, book on service, chapter on the permissibility of providing a service, Ḥadīth: 11429.

الناس ليلتهم أيهم يعطى فغدوا كلهم يرجوه فقال أين علي فقيل يشتكي عينيه فبصق في عينيه و دعا له فبرأ كأن لم يكن به وجع فأعطاه فقال أقاتلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام و أخبرهم ما يجب عليهم فوالله لأن يهدي الله بك رجلاً خيراً 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 ‘Alī?”

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. ‘Alī 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 than having red camels.”¹

‘Alī sacrifices himself from the first Squadron of Troops

Courage was entrenched in the heart of Sayyidunā ‘Alī رَضِيَ اللهُ 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 ﷺ knowing fully well that Rasūlullāh ﷺ 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.

1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the virtue upon whose hands someone accepts Islam, Ḥadīth: 3009.

His bravery is not diminished by the fact that Rasūlullāh ﷺ 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 ﷺ, 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 ﷺ. They then split up with this consensus in mind.

Jibrīl came to Rasūlullāh ﷺ and said to him:

لا تبت هذه الليلة على فراشك الذي كنت تبيت عليه قال فما كانت عتمة من الليل اجتمعوا على بابه يرصدونه حتى ينام فيثبون عليه فلما رأى رسول الله صلى الله عليه وسلم مكانهم قال لعلي بن أبي طالب نم على فراشي و تسج ببردي هذا الحضرمي الأخضر فتم فيه فإنه لن يخلص إليك شيء تكرهه منهم و كان 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 ‘Alī 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.¹

Al-Bayhaqī reports in *al-Dalā’il*:

و مكث رسول الله صلى الله عليه وسلم بعد الحج بقية ذي الحجة و المحرم و صفر ثم إن مشركي قريش اجتمعوا أن يقتلوه أو يخرجوه حين ظنوا أنه خارج و علموا أن الله عز و جل قد جعل له مأوى و منعة و لأصحابه و بلغهم

1 Ibn Kathīr: *al-Sīrah al-Nabawiyah*, vol. 2 pg. 229.

إسلام من أسلم و رأوا من يخرج إليهم من المهاجرين فأجمعوا أن يقتلوا رسول الله صلى الله عليه و سلم أو يثبتوه فقال الله عز و جل وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ و بلغه صلى الله عليه و سلم في ذلك اليوم الذي أتى فيه أبا بكر أنهم مبيتوه إذا أمسى على فراشه فخرج رسول الله صلى الله عليه و سلم و أبو بكر في جوف الليل قبل الغار غار ثور وهو الغار الذي ذكر الله عز و جل في الكتاب و عمد علي بن أبي طالب فرقد على فراش رسول الله صلى الله عليه و سلم يوارى عنه و باتت قريش يختلفون و يأترون أيهم يجثم على صاحب الفراش فيوثقه فكان ذلك أمرهم حتى أصبحوا فإذا هم بعلي بن أبي طالب فسألوه عن النبي صلى الله عليه و سلم فأخبرهم أن لا علم له به فعلموا عند ذلك أنه قد خرج فارا منهم فركبوا في كل وجه يطلبونه

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 ﷻ 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 ﷻ 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.*¹

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 ﷻ in the Book. ‘Alī 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 ‘Alī 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

1 Sūrah al-Anfāl: 30.

realised that he escaped, bolting away from them. Men on horses went in every direction in search of him.¹

Aḥmad mentions the ḥadīth of Sayyidunā Ibn ‘Abbās رضي الله عنه with a ḥasan isnād regarding this statement of Allah سُبْحَانَهُ وَتَعَالَى:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا قَالَ تَشَاوَرْت قريش ليلة بمكة فقال بعضهم إذا أصبح فأثبتوه بالوثاق يريدون النبي صلى الله عليه وسلم و قال بعضهم بل اقتلوه و قال بعضهم بل أخرجه فأطلع الله نبيه على ذلك فبات علي على فراش النبي صلى الله عليه وسلم تلك الليلة و خرج النبي صلى الله عليه وسلم حتى لحق بالغار و بات المشركون يحرسون عليا يحسبونه النبي صلى الله عليه وسلم يعني ينتظرونه حتى يقوم فيفعلون به ما اتفقوا عليه فلما أصبحوا و رأوا عليا رد الله مكرهم فقالوا أين صاحبك هذا قال لا أدري فاقتصوا أثره فلما بلغوا الجبل اختلط عليهم فصعدوا الجبل فمروا بالغار فرأوا علي بابة نسج العنكبوت فقالوا لو دخل ههنا لم يكن نسج العنكبوت علي بابة فمكث فيه ثلاث ليال

And [remember, O Muḥammad], when those who disbelieved plotted against you.²

He explains: The Quraysh consulted one night in Makkah. Some said, “Tomorrow morning, lock him up in chains i.e. referring to the Nabī صلى الله عليه وسلم.” Other said, “Rather kill him.” Other said, “Exile him instead.”

Allah made His Messenger aware of this so ‘Alī slept on Rasūlullāh’s صلى الله عليه وسلم bed on that night. Meanwhile, Rasūlullāh صلى الله عليه وسلم left and reached the cave. The Mushrikīn spent the night checking on ‘Alī, thinking him to be the Nabī صلى الله عليه وسلم. They waited in ambush so that when he wakes up, they will carry out their nasty agenda which they agreed upon. Next morning when they saw ‘Alī—Allah had vanquished their plans—they asked, “Where is your companion?”

1 *Dalā’il al-Nubuwwah*, chapter on the mushrikīn scheming against Rasūlullāh صلى الله عليه وسلم, vol. 2 pg. 332, Ḥadīth: 725; *Majma’ al-Zawā’id*, chapter on the hijrah to Madīnah, vol. 6 pg. 17, Ḥadīth: 9902. Al-Haythamī says, “Al-Ṭabarānī narrates it mursal. Ibn Lahī’ah is present in the sanad and he has been critiqued but his ḥadīth is ḥasan. *Faṭḥ al-Bārī*, vol. 7 pg. 184.

2 Sūrah al-Anfāl: 30.

“I do not know,” replied ‘Alī.

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.¹

Al-Ḥākim reports in *al-Mustadrak* through his chain from ‘Amr ibn Maymūn from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

شرى علي نفسه و لبس ثوب النبي صلى الله عليه و سلم ثم نام مكانه و كان المشركون يرمون رسول الله صلى الله عليه و سلم و قد كان رسول الله صلى الله عليه و سلم ألبسه بردة و كانت قريش تريد أن تقتل النبي صلى الله عليه و سلم فجعلوا يرمون عليا و يرونه النبي صلى الله عليه و سلم و قد لبس بردة و جعل علي رضي الله عنه يتضور فإذا هو علي فقالوا إنك للئيم إنك لتتضور و كان صاحبك لا يتضور و لقد استنكرنا منك هذا

‘Alī 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 ‘Alī wear his shawl. The Quraysh wanted to kill the Nabī ﷺ. They fixed their gazes on ‘Alī, thinking him to be Rasūlullāh ﷺ for he wore the latter’s garment. ‘Alī رَضِيَ اللهُ عَنْهُ 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.”²

1 *Faḥ al-Bārī*, vol. 7 pg. 184, 185. *Majma‘ al-Zawā‘id*, vol. 6 pg. 392, Ḥadīth: 11028. Ḥāfiẓ al-Haythamī said, “Aḥmad and al-Ṭabarānī narrated it. ‘Uthmān ibn ‘Amr al-Jazarī appears in the isnād and has been labelled reliable by Ibn Ḥibbān while others regard him as ḍa‘īf. The remaining narrators are the narrators of al-Ṣaḥīḥ.” *Musnad Aḥmad*, Musnad ‘Abd Allah ibn al-‘Abbās, vol. 1 pg. 348, Ḥadīth: 3251. Shu‘ayb al-Arnā‘ūṭ says, “His isnād is ḍa‘īf. ‘Uthmān 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 Ma‘mar and al-Nu‘mān. Al-Haythamī made an error and Aḥmad Shākir and Ḥabīb al-Raḥmān followed and thought him to be ‘Uthmān ibn ‘Amr 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.’”

2 *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-Ṭayālīsī and others narrated it from Abū ‘Awānah with some additional words.” Al-Dhahabī adds a footnote to it in *al-Talkhīṣ* labelling it ṣaḥīḥ.

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-Istī'āb* declared:

و فضائله لا يحيط بها كتاب

His virtues cannot be contained in a book.¹

'Alī in the Fields of Uproar and the Arenas of Defying Death

Sayyidunā 'Alī 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 find Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه moving right and left, advancing and receding, fighting and withholding until Allah سبحانه وتعالى sent down divine assistance.

This quality is the key to the personality of Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه. 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 ﷺ.² We see him on this day attacking and assaulting. He fulfils the command of Rasūlullāh ﷺ and participates in the duel. He faced Walīd ibn 'Utbah, and never gave him a chance until he left him slain.³ The Muslims shouted the takbīr which resounded in the horizons of the sky and send shivers through the hearts of the Mushrikīn.

1 *Al-Istī'āb*, vol. 3 pg. 1113.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 23.

3 Ibn Ḥibbān: *al-Thiqāt*, vol. 1 pg. 167; *Usd al-Ghābah*, vol. 3 pg. 357.

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:

و شهد علي أحدا و كان على اليمينه و معه الراية بعده مصعب بن عمير
و على الميسرة المنذر بن عمرو الأنصاري و حمزة بن عبد المطلب على
القلب و على الرجالة الزبير بن العوام و قيل المقداد بن الأسود و قد قاتل
علي يوم أحد قتالا شديدا و قتل خلقا كثيرا من المشركين و غسل عن وجه
النبي صلى الله عليه و سلم الدم الذي كان أصابه من الجراح حين شج في
وجهه و كسرت ربايته

‘Alī participated in Uḥud. He was in charge of the right flank and he had the flag. Behind him was Muṣ‘ab ibn ‘Umayr. Mundhir ibn ‘Amr al-Anṣārī was in charge of the left flank. Ḥamzah ibn ‘Abd al-Muṭṭalib was in charge of the heart of the army. Zubayr ibn al-‘Awwām or Miqdād ibn al-Aswad was chief of the infantry. ‘Alī 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.¹

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 ‘Alī *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:

و شهد أي علي يوم الخندق فقتل يومئذ فارس العرب و أحد شجعانهم
المشاهير عمرو بن عبد ود العامري

‘Alī participated in the Battle of Khandaq and killed the knight of the Arabs and one of their acclaimed heroes, ‘Amr ibn ‘Abd Wudd al-‘Āmirī on that day.²

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.

The incident behind this is as follows:

أن فوارس من قريش فيهم عمرو بن عبد ود و عكرمة بن أبي جهل و ضرار بن الخطاب و هبيرة بن أبي وهب تلبسوا للقتال و خرجوا على خيولهم حتى مروا بمنازل بني كنانة فقالوا تهيئوا للحرب يا بني كنانة فستعلمون من الفرسان اليوم ثم أقبلوا تعنق بهم خيلهم حتى وقفوا على الخندق فقالوا والله إن هذه لمكيدة ما كانت العرتلب تكيدها ثم تيمموا مكانا من الخندق ضيقا فضربوا خيولهم فاقتحمت فجالت في سبخة بين الخندق و سلع و خرج علي في نفر من المسلمين حتى أخذ عليهم الثغرة التي منها اقتحموا فأقبلت الفوارس تعنق نحوهم و كان عمرو بن عبد ود فارس قريش و كان قد قاتل يوم بدر حتى ارتث و أثبتته الجراحة فلم يشهد أحدا فلما كان يوم الخندق خرج معلما ليرى مشهده فلما وقف هو و خيله قال له علي يا عمرو قد كنت تعاهد الله لقريش ألا يدعوك رجل إلى خلتين إلا قبلت منه إحداهما فقال عمرو أجل فقال له علي فإني أدعوك إلى الله و إلى رسوله و إلى الإسلام قال لا حاجة لي في ذلك فقال فإني أدعوك إلى النزال فقال له يا ابن أخي لم فوالله ما أحب أن أقتلك قال علي و لكني والله أحب أن أقتلك فحمي عمرو فاقتحم عن فرسه فعقره ثم أقبل فجاء إلى علي فتنازلا و تجاولا فقتله علي

Some cavalry of the Quraysh among whom were ‘Amr ibn ‘Abd Wudd, ‘Ikrimah 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 Sila’.

Sayyidunā ‘Alī رضي الله عنه left with few Muslims and faced them at the gap they had jumped over. The warriors raced in their direction. ‘Amr ibn ‘Abd 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, ‘Alī said to him, “O ‘Amr, 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,” ‘Amr replied.

‘Alī said to him, “I invite you to Allah and His Messenger and to Islam.”

‘Amr replied, “I do not have any need for that.”

‘Alī said, “So then I invite you to dismount.”

‘Amr said, “O my nephew! Why? By Allah, I do not want to kill you.”

“But, by Allah, I wish to kill you,” shouted ‘Alī.

‘Amr became furious and leaped off his horse and hamstrung it. He then charged at ‘Alī. They had a good challenge and fight, and at the end, ‘Alī killed him.¹

In the Battle of Khaybar, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ had formidable tasks and forceful encounters. One of them is narrated by al-Bukhārī via his chain from Sayyidunā Sahl ibn Sa’d 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 كلهم يرجو أن يعطاها فقال أين علي ابن أبي طالب فقالوا يشتكي من عينيه يا رسول الله قال فأرسلوا إليه فأتوني به فلما جاء بصق في عينيه و دعا 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 و أخبرهم ما 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and all desired receiving it.

1 *Tārīkh Dimashq*, vol. 42 pg. 78.

Rasūlullāh ﷺ asked, “Where is ‘Alī 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. ‘Alī 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.”¹

In this battle, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ killed Marḥab, the hero and knight of the Jews. Muslim narrates in his *Ṣaḥīḥ* via his sanad:

وخرج مرحب فقال قد علمت خبير أني مرحب شاكي السلاح بطل مجرب
إذ الحروب أقبلت تلهب فقال علي أنا الذي سمتني أمي حيدرة كليث غابات
كريبه المنظرة أو فيهم بالصاع كيل السندرة 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.”

‘Alī 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 ṣā‘ (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.²

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ participated in other battles besides these. He never stayed behind any battle except the Battle of Tabūk by the command of Rasūlullāh ﷺ who placed him in charge of Madīnah.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Alī, Ḥadīth: 3498.

2 *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on battle of Dhū Qarad, Ḥadīth: 4779

Muslim narrated in his *Ṣaḥīḥ* through his sanad from Sayyidunā Sa‘d ibn Abī Waqqāṣ رضي الله عنه:

خلف رسول الله صلى الله عليه و سلم علي بن أبي طالب في عزوة تبوك
فقال يا رسول الله تخلفني في النساء و الصبيان فقال أما ترضى أن تكون
مني بمنزلة هارون من موسى غير أنه لا نبي بعدي

Rasūlullāh صلى الله عليه وسلم left ‘Alī 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 صلى الله عليه وسلم 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?”¹

Here we are not attempting to present glimpses into all the battles of Sayyidunā ‘Alī 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 ‘Alī’s رضي الله عنه bravery and courage in battle. This is considered truly a magnificent sign of the signs of the personality of Sayyidunā ‘Alī 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.²

May Allah be pleased with him and make him happy.

Honourable Marriage and Noble in Laws

Yes, the most significant and noble stop we can make while discussing Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه is his marriage to Sayyidah Fāṭimah bint Rasūlullāh صلى الله عليه وسلم. This is an important intermission for it deals with Rasūlullāh’s صلى الله عليه وسلم daughter, Umm Abīhā (mother of her father) Fāṭimah رضي الله عنها, who is a piece of Rasūlullāh’s صلى الله عليه وسلم heart, regarding whom Sayyidah ‘Ā’ishah رضي الله عنها attested:

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Alī, Ḥadīth: 31.

2 *Faḥ al-Bārī*, vol. 7 pg. 129.

ما رأيت أحدا أشبه سمتا و دلا و هديا برسول الله صلى الله عليه و سلم في قيامها و قعودها من فاطمة بنت رسول الله صلى الله عليه و سلم قالت و كانت إذا دخلت على النبي صلى الله عليه و سلم قام إليها فقبلها و أجلسها في مجلسه و كان النبي صلى الله عليه و سلم إذا دخل عليها قامت من مجلسها فقبلته و أجلسته في مجلسها

I have not seen anyone who resembled Rasūlullāh ﷺ more in his ways, mannerisms and etiquettes—the way he stood and sat—than Fāṭimah the daughter of Rasūlullāh ﷺ.”

She continues, “When she would visit Rasūlullāh ﷺ, he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh ﷺ would visit her, she would stand up from her seat, kiss him, and seat him in her seat.¹

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 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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُمَا took the bold step, each of them proposing for her hand in marriage. However, Rasūlullāh ﷺ excused himself from answering by remaining silent to their request. They realised that Rasūlullāh ﷺ 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 فأتيتني و أنا في سبيل فقلا بنت عمك تخطب فنبهاني لأمر فقامت أجردائي طرف على عاتقي و طرف آخر في الأرض حتى أتيت النبي صلى الله عليه

Abū Bakr thus said to ‘Umar, “Let us go to ‘Alī and instruct him to propose what we proposed.”

‘Alī says: They approached me while I was on a road and said, “Your cousin is receiving proposals.”

1 *Sunan al-Tirmidhī*, book on virtues, chapter on the virtue of Fāṭimah bint Muḥammad ﷺ, 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.

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.¹

Sayyidunā ‘Alī’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 ‘Alī رَضِيَ اللَّهُ عَنْهُ describes:

لقد خطبت فاطمة بنت النبي صلى الله عليه و سلم فقالت لي مولاة لي هل علمت أن فاطمة تخطب قلت لا أو نعم قالت فاخطبها إليه قال قلت و هل عندي شيء أخطبها عليه قال فوالله ما زالت ترجيني حتى دخلت عليه و كنا نجله و نعظمه فلما جلست بين يديه ألجمت حتى ما استطعت الكلام قال هل لك من حاجة فسكت فقالها ثلاث مرات قال لعلك جئت تخطب فاطمة قلت نعم يا رسول الله قال هل عندك من شيء تستحلها به قال قلت لا والله يا رسول الله قال فما فعلت بالدرع التي كنت سلحتكها قال علي والله إنها لدرع حطمية ما ثمنها إلا أربعمائة درهم قال اذهب فقد زوجتكها و ابعث 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.

1 Al-Muḥjam al-Kabīr, speaking on the marriage of Fāṭimah, Ḥadīth: 1021.

Rasūlullāh ﷺ repeated his question thrice. Rasūlullāh ﷺ 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.”

‘Alī said, “By Allah, it is a *ḥaṭmiyyah*¹ 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.”²

Aḥmad narrates via his sanad from Sayyidunā ‘Alī رضي الله عنه:

أن رسول الله صلى الله عليه وسلم لما تزوجه فاطمة بعث معه بخميلة و
وسادة من آدم حشوها ليف ورحيين و سقاء و جرتين

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.³

Al-Ṭabarānī narrates in *al-Muʿjam* that Sayyidah Asmā’ bint ‘Umays رضي الله عنها reported:

لما أهديت فاطمة إلى علي بن أبي طالب لم نجد في بيته إلا رملا مبسوطا و
وسادة حشوها وجرة و كوز 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 أتم أخي فقالت أم أيمن و هو أم أسامة بن زيد و كانت حبشية
و كانت امرأة صالححة يا رسول الله هذا أخوك و زوجته ابنتك و كان النبي
صلى الله عليه وسلم آخا بين أصحابه و آخا بين علي و نفسه قال إن ذلك

1 *Al-dir’ al-ḥaṭmiyyah*: attribution to its weaver or maker. Al-Ḥātim is the name of a place. (Al-Rāghib al-Aṣḥāhānī: *Mufradāt Gharīb al-Qur’ān*, pg. 123.)

2 Al-Bayhaqī: *al-Sunan al-Kubrā*, book on dowry, chapter on moderation in dowry being preferred, Ḥadīth: 14740.

3 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, Ḥadīth: 819. Shu‘ayb al-Arnā’ūṭ comments, “Its isnād is strong.”

يكون يا أم أيمن قالت فدعا النبي صلى الله عليه و سلم بإناء فيه ماء فقال فيه ما شاء الله أن يقول ثم مسح به صدر علي و وجهه ثم دعا فاطمة فقامت إليه تعثر في مرطها من الحياء فنضح عليها من ذلك و قال 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 ابنة عميس قالت نعم يا رسول الله قال جئت كرامة لرسول الله صلى الله عليه و سلم مع ابنته قالت نعم إن الفتاة ليلة يبني بها لا بد 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 ‘Alī 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 ‘Alī, “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 ‘Alī 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 ‘Alī’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 ‘Umays?”

“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 ‘Alī, “You may take your wife.”

He then left on his way. He continued supplicating for them until he was hidden away in his room.”¹

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 ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُمَا 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 ‘Alī رَضِيَ اللهُ عَنْهُ was closer to Fāṭimah رَضِيَ اللهُ عَنْهَا than them. Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُمَا enjoyed the nobility of being linked to Rasūlullāh ﷺ through Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا.

The author of *Biḥār al-Anwār* narrates to us a report which highlights the extent of love the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ cherished for the Ahl al-Bayt of Rasūlullāh ﷺ and the degree of their happiness and celebration over Sayyidunā ‘Alī’s marriage to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Al-Majlisī reports:

أن عليا لما خطب فاطمة أقبل عليه رسول الله صلى الله عليه وسلم و قال له يا أبا الحسن انطلق الآن فبيع درعك و أتني بثمنه حتى أهيئ لك و لابنتي فاطمة ما يصلحكما قال علي فانطلقت فبعته بأربعمائة درهم سود هجرية من عثمان بن عفان فلما قبضت الدراهم منه و قبض الدرع مني قال يا أبا

1 *Al-Mu’jam al-Kabīr*, vol. 24 pg. 137, Ḥadīth: 365; *Muṣannaf ‘Abd al-Razzāq*, book on battles, chapter on Fāṭimah’s marriage, Ḥadīth: 9781; *Majma’ al-Zawā’id*, vol. 9 pg. 147, Ḥadīth: 15216. Al-Haythamī said, “Al-Ṭabarānī narrates it and his narrators and the narrators of *al-Ṣaḥīh*.”

الحسن ألت أولى بالدرع منك و أنت أولى بالدرهم منى فقلت بلى قال فإن الدرع هدية منى إليك فأخذت الدرع و الدراهم و أقلت إلى رسول الله صلى الله عليه و سلم فطرح الدرع و الدراهم بين يديه و أخبرته بما كان من أمر عثمان فدعاه له بخير و قبض رسول الله قبضة من الدراهم و دعا بأبي بكر فدفعها إليه و قال يا أبا بكر اشتر بهذه الدراهم لابنتى ما يصلح لها فى بيتها و بعث معه سلمان و بلال ليعيناه على حمل ما يشتريه قال أبو بكر و كانت الدراهم التى أعطانيها ثلاثة و ستين درهما فانطلقت و اشتريت فراشا من خيش مصر محشوا بالصوف و نطعا من آدم و وسادة من آدم حشوها من ليف النخل و عباءة خييرية و قربة للماء و كيزانا و جرارا و مطهرة للماء و ستر صوف رقيقا و حملناه جميعا حتى وضعناه بين يدي رسول الله فما نظر إليه بكى و جرت دموعه ثم رفع رأسه إلى السماء و قال اللهم بارك لقوم جل آيتهم الخزف قال علي و دفع رسول الله صلى الله عليه و سلم باقى ثمن الدرع إلى أم سلمة فقال اتركي هذه الدراهم عندك و مكثت بعد ذلك شهرا لا أعاود رسول الله فى أمر فاطمة بشيء استحياء من رسول الله غير أنى كنت إذا خلوت برسول الله يقول لى يا أبا الحسن ما أحسن زوجتك و أجملها و أبشر يا أبا الحسن فقد زوجتك سيدة نساء العالمين

When ‘Alī proposed to Fāṭimah, Rasūlullāh ﷺ 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.”

‘Alī continues: So I went and sold it for 400 black dirhams to ‘Uthmān ibn ‘Affān. 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 ﷺ. I placed them in front of him and informed him of ‘Uthmān’s conduct. He supplicated in his favour.

Rasūlullāh ﷺ 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 ﷺ. 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.’”

‘Alī says: Rasūlullāh ﷺ 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 ﷺ regarding anything of Fāṭimah, out of shyness for Rasūlullāh ﷺ. Yes, when I would be alone with Rasūlullāh ﷺ, 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.”¹

Al-Nasā’ī narrated from Ibn Buraydah from his father:

أن نفرا من الأنصار قالوا لعل علي بن أبي طالب قال ذكرت فاطمة بنت رسول الله صلى الله عليه وسلم قال ما حاجة ابن أبي طالب قال ذكرت فاطمة بنت رسول الله صلى الله عليه وسلم قال مرحبا وأهلا لم يزد عليهما فخرج إلى الرهط من الأنصار ينتظرونه فقالوا ما وراءك قال ما أدري غير أنه قال لي مرحبا وأهلا قالوا يكفينا 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 أصعا 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 علي فقال اللهم بارك فيهما وبارك عليهما وبارك لهما في شبلهما

1 *Biḥār al-Anwār*, vol. 43 pg. 130; Abū al-Ḥasan al-Marandī: *Majma’ al-Nūrayn*, pg. 56 – 58.

A group of Anṣār said to ‘Alī, “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?”

‘Alī said, “I thought of Fāṭimah bint Rasūlullāh ﷺ.”

Rasūlullāh ﷺ said, “Welcome, feel at home,” nothing else.

‘Alī 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,” ‘Alī 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 ‘Alī, a marriage needs to have a walīmah.”

Sa’d said, “I have a ram.” And some members of the Anṣār collected a few ṣā’ of grain.

On the first night of marriage, Rasūlullāh ﷺ said, “O ‘Alī, 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 ‘Alī and prayed, “O Allah blessed them, surround them with blessings, and bless them in their progeny.”¹

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 ﷺ 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.

‘Alī: Asceticism despite Prosperity

He who studies the biography of Sayyidunā ‘Alī 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

1 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.

self-restraint for its possessions and glamour. Examples of asceticism in the life of Sayyidunā ‘Alī رضي الله عنه 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 ‘Alī رضي الله عنه with Sayyidah Fāṭimah al-Zahrā’ رضي الله عنها, 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 ‘Alī رضي الله عنه would carry water on his back. His wife Sayyidah Fāṭimah رضي الله عنها would grind flour with her own hands. Their life was a life of exertion, labour, and struggle.

Sayyidunā ‘Alī رضي الله عنه narrates to us one of the snippets of his life with Sayyidah Fāṭimah رضي الله عنها and says, as reported by Aḥmad through his sanad:

إن رسول الله صلى الله عليه و سلم لما زوجه فاطمة بعث معه بخميلة و وسادة من آدم حشوها ليف و رحاءين و سقاء و جرتين فقال علي لفاطمة ذات يوم والله لقد سنوات حتى لقد اشتكيت صدري قال و قد جاء الله أباك بسبي فاذهبي فاستخدميه فقالت و أنا والله قد طحنت حتى مجلت يداي فأتت النبي صلى الله عليه و سلم فقال ما جاء بك أي بنية قالت جئت لأسلم عليك و استحييت أن تسأله و رجعت فقال ما فعلت قالت استحييت أن أسأله فأتيناه جميعا فقال علي رضي الله عنه يا رسول الله والله لقد سنوات حتى اشتكيت صدري و قال فاطمة رضي الله عنها قد طحنت حتى مجلت يداي و قد جاءك الله بسبي و سعة فأخدمنا فقال رسول الله صلى الله عليه و سلم والله لا أعطيكما و أدع أهل الصفة تطوى بطونهم لا أجد ما أنفق عليهم و لكني أبيعهم و أنفق عليهم أثمانهم فرجعا فأتاهما النبي صلى الله عليه و سلم و قد دخلا في قطيفتهما إذا غطت رؤوسهما تكشف أقدامهما و إذا غطيا أقدامهما تكشف رؤوسهما فثارا فقال مكانكما ثم قال ألا أخبركما بخير مما سألتما قالوا بلى فقال كلمات علمنيهن جبريل عليه السلام فقال تسبحان في دبر كل صلاة عشرا و تحمدان عشرا و تكبران عشرا و إذا أويتما إلى فراشكما فسبحا ثلاثا و ثلاثين و احمدا ثلاثا و ثلاثين و كبيرا أربعا و ثلاثين قال فوالله ما تركتهن منذ علمنيهن رسول الله صلى الله عليه و سلم

After Rasūlullāh ﷺ wed Fāṭimah to him, he sent a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a waterskin, and two jars. ‘Alī 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.

‘Alī asked, “What did you do?”

She replied, “I felt shy to ask him.”

Thus, we both went to him. ‘Alī ﷺ said, “O Messenger of Allah, by Allah, I have drawn water until my chest pains.”

Fāṭimah ﷺ 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 Şuffah 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 Şuffah.”

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 ﷺ 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.”

‘Alī comments, “By Allah, I never missed them since Rasūlullāh ﷺ taught them to me.”¹

This aspect of asceticism remained attached to Sayyidunā ‘Alī رضي الله عنه even after he became khalīfah. It is not reported about him that he changed from his habit.

Yaḥyā ibn Ma‘īn said from ‘Alī ibn al-Ja‘d from Ḥasan ibn Šāliḥ who said:

تذاكروا الزهاد عند عمر بن عبد العزيز فقال قائلون فلان و قال قائلون فلان
فقال عمر بن عبد العزيز أزهّد الناس في الدنيا علي بن أبي طالب

They spoke about ascetics in the presence of ‘Umar ibn ‘Abd al-‘Azīz. Some mentioned the name of this person while others mentioned the name of that person. ‘Umar ibn ‘Abd al-‘Azīz remarked, “The most ascetic person in the world is ‘Alī ibn Abī Ṭālib.”²

Abū Nu‘aym reports in *al-Ḥilyah* through his chain from Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه:

جاءه ابن النباج فقال يا أمير المؤمنين امتلأ بيت مال المسلمين من صفراء
و بيضاء فقال الله أكبر فقام متوكئا على ابن النباج حتى قام على بيت مال
المسلمين فقال هذا جناي خياره فيه و كل جان يده إلى فيه يا ابن النباج علي
بأشياء الكوفة قال فنودي في الناس فأعطى جميع ما في بيت مال المسلمين
و هو يقول يا صفراء و يا بيضاء غري غيري ها و ها حتى ما بقي منه دينار و
لا درهم ثم أمره بنضح و صلى 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

1 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, vol. 1 pg. 106, Ḥadīth: 838. Shu‘ayb al-Arnā‘ūṭ labelled the isnād ḥasan.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.

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 rak‘āt therein.¹

Al-Balādhurī reports through his chain:

أنه لما فرغ علي بن أبي طالب من أهل الجمل أتى الكوفة فدخل بيت مالها فأضرب به كناية عن عدم اعتناؤه بما كان فيه ثم قال يا مال غري غيري ثم قسمه بيننا ثم جاءت ابنة للحسن أو للحسين فتناولت منه شيئاً فسعى وراءها ففك يدها ونزعه منها قال فقلنا يا أمير المؤمنين إن لها فيه حقاً قال إذا أخذ أبوها حقه فليعطها ما شاء فلما فرغ من قسمته قسم بيننا حباً لا جاءت من البحرين فأبينا قبضها فأكرهنا عليها فخرجت كتانا جيداً فتنافسنا فيها فبلغت دراهم ثم عمد إلى بيت المال فكسححه ونضح به 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 ‘Alī 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 rak‘āt therein and then used his shawl as a pillow and laid

¹ *Ḥilyat al-Awliyā’*, vol. 1 pg. 81.

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.”¹

It appears in *al-Ḥilyah* from Hārūn ibn ‘Antarah from his father who says:

دخلت على علي بن أبي طالب بالخورنق و هو يرعد تحت سمل قطيفة أي
قطيفة بالية قديمة فقلت يا أمير المؤمنين إن الله قد جعل لك و لأهل بيتك
في هذا المال و أنت تصنع بنفسك ما تصنع فقال والله ما أرزأكم من مالكم
شيئاً و إنها لقطيفتي التي خرجت بها من منزلي أو قال من المدينة

I entered the presence of ‘Alī ibn Abī Ṭālib in Khawranq². 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.”³

It appears in *al-Istī‘āb* that ‘Abd al-Razzāq mentions—from al-Thawrī—from Abū Ḥayyān al-Taymī—from his father who said:

رأيت علي بن أبي طالب على المنبر يقول من يشتري مني سيفي هذا فلو كان
عندي ثمن إزار ما بعته فقام إليه رجل فقال نسلفك ثمن إزار قال عبد الرزاق
و كانت بيده الدنيا كلها إلا ما كان من الشام

I saw ‘Alī 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.”

‘Abd al-Razzāq comments, “And he had the entire world besides Shām under his control.”⁴

1 *Ansāb al-Ashrāf*, pg. 131, 132.

2 Al-Khawranq: a place in Kūfah. (*Mu‘jam al-Buldān*, vol. 2 pg. 401.)

3 *Ḥilyat al-Awliyā’*, vol. 1 pg. 82.

4 *Al-Istī‘āb*, vol. 3 pg. 114; *Muṣannaf Ibn Abī Shaybah*, book on asceticism, chapter on the statement of ‘Alī ibn Abī Ṭālib, Ḥadīth: 34510, without the addition of ‘Abd al-Razzāq.

Wakī reports from ‘Alī ibn Ṣāliḥ from ‘Aṭā’ who says:

رأيت علي علي قميص كرايس غير غسيل

I saw ‘Alī wearing a cotton¹ throbe, which was not washed.

Ibn Abī al-Hudhayl says:

رأيت علي علي بن أبي طالب رضي الله عنه قميصا رازيا إذا أرخى كفه بلغ
أطراف أصابعه و إذا أطلقه صار إلي الرسغ

I saw ‘Alī ibn Abī Ṭālib رضي الله عنه 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^{2,3}

Ibn Sa’d narrates through his chain from ‘Aṭā’ Abū Muḥammad:

رأيت عليا خرج من الباب الصغير فصلى ركعتين حين ارتفعت الشمس
و عليه قميص كرايس كسكري فوق الكعبين و كماه إلى الأصابع و أصل
الأصابع غير مغسول

I saw ‘Alī exiting from a small door. He performed two rak‘āt when the sun rose high. He was wearing a cotton kaskarī throbe, above his ankles. His sleeves reached till his fingers. The edge of the garment was not washed.⁴

Al-Dhahabī reports in his *Tārīkh*—Abū Ḥayyān al-Taymī said—Majma‘ narrated to me:

أن عليا كان يكنس بيت المال ثم يصلي فيه رجاء أن يشهد له أنه لم يحبس
فيه المال عن المسلمين و قال أبو عمرو بن العلاء عن أبيه قال خطب علي
فقال أيها الناس والله الذي لا إله إلا هو ما رزأت من مالكم قليلا و لا كثيرا
إلا هذه القارورة و أخرج قارورة فيها طيب ثم قال أهداها إلي دهقان و قال
ابن لهيعة ثنا عبد الله بن هبيرة عن عبد الله بن زهير الغافقي قال دخلت علي

1 *Al-karābīs*: a Persian word referring to a garment made of cotton. (*Lisān al-‘Arab*, vol. 6 pg. 195.)

2 *Al-rusgh*: the joint between the hand and forearm (wrist). (*Al-Nihāyah*, vol. 2 pg. 227.)

3 *Al-Istī‘āb*, vol. 3 pg. 114, 115.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 30.

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 و سلم يقول
لا يحل للخليفة من مال الله إلا قصعتان قصعة يأكلها هو و أهله و قصعة
يضعها بين يدي الناس

‘Alī 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 ‘Amr ibn al-‘Alā’ relates—from his father who says: ‘Alī 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 Lahīrah narrates—‘Abd Allāh ibn Hubayrah narrated to us—from ‘Abd Allāh ibn Zurayr al-Ghāfiqī who said: I went to ‘Alī on the Day of Aḍḥā. He presented broth to us. I said, “If only you would have prepared a goose for us for Allah has multiplied wealth.”

‘Alī 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.’”¹

Ibn al-Athīr reports—from Muḥammad ibn Ka‘b al-Qurẓī who says that he heard ‘Alī ibn Abī Ṭālib رضي الله عنه declaring:

لقد رأيتني و إني لأربط الحجر على بطني من الجوع و إن 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.²

Abū Nu‘aym reports in *al-Hilyah* that Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه said:

الدنيا جيفة فمن أَرادها فليصبر على مخالطة الكلاب

The world is carrion. Whoever desires it, should prepare to mingle with dogs.³

1 *Tārīkh al-Islām*, vol. 3 pg. 643, 644.

2 *Usd al-Ghābah*, vol. 4 pg. 23.

3 *Hilyat al-Awliyā’*, vol. 8 pg. 238, *Usd al-Ghābah*, vol. 4 pg. 23.

All these texts attest to Sayyidunā ‘Alī ibn Abī Ṭālib’s ﷺ 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 ﷻ 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 the present life over the Hereafter, and the transitory over the everlasting.

Sayyidunā ‘Alī’s Humility in Greatness

Just as Sayyidunā ‘Alī ﷺ 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—‘Alī ibn Hāshim narrated to us—from Ṣāliḥ, the cloth merchant—from his grandmother who says:

رَأَيْتُ عَلِيًّا اشْتَرَى تَمْرًا بِدِرْهَمٍ فَحَمَلَهُ فِي مَلْحَفَتِهِ فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ
أَلَا نَحْمَلُهُ عَنْكَ فَقَالَ أَبُو الْعِيَالِ أَحَقُّ بِحَمَلِهِ

I saw ‘Alī 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.”

‘Alī replied, “The father of a family is more responsible to carry it.”¹

Abū Hāshim reports from Zādhān:

كَانَ عَلِيٌّ يَمْشِي فِي الْأَسْوَاقِ وَحْدَهُ وَهُوَ خَلِيفَةُ يَرْشُدُ الضَّالَّ وَيُعِينُ
الضَّعِيفَ وَيَمُرُّ بِالْبَيْعِ وَالْبِقَالِ فَيُفْتِحُ عَلَيْهِ الْقُرْآنَ وَيَقْرَأُ تِلْكَ الدَّارَ الْآخِرَةَ
نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ثُمَّ يَقُولُ نَزَلَتْ هَذِهِ الْآيَةُ
فِي أَهْلِ الْعَدْلِ وَالتَّوَاضُعِ مِنَ الْوَلَاةِ وَأَهْلِ الْقُدْرَةِ مِنْ سَائِرِ النَّاسِ

‘Alī would walk in the market places all alone while he was khalīfah, guiding the lost and assisting the weak. He would pass 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*

1 *Tārīkh Dimashq*, vol. 42 pg. 489.

corruption.¹ 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.”²

‘Ubādah ibn Ziyād reports—from Ṣāliḥ ibn Abī al-Aswad—from someone:

أنه رأى علياً قد ركب حماراً و دلى رجله إلى موضع واحد ثم قال أنا الذي
أهنت الدنيا

He saw ‘Alī mounting a donkey and dangling his legs from one side commenting, “I am the person who despised the world.”³

Hishām ibn Ḥassān states:

بيننا نحن عند الحسن البصري إذ أقبل رجل من الأزارقة فقال يا أبا سعيد ما
تقول في علي بن أبي طالب قال فاحمرت وجنتا الحسن وقال رحم الله علياً
إن علياً كان سهماً لله صائباً في أعدائه وكان في محلة العلم أشرفها وأقربها
إلى رسول الله صلى الله عليه وسلم وكان رهباني هذه الأمة لم يكن لمال
الله بالسروقة ولا في أمر الله بالنومة أعطى القرآن عزائمه وعمله وعلمه
فكان منه في رياض موقنة وأعلام بينة ذلك علي بن أبي طالب يا لكع

While we were in the company of Ḥasan al-Baṣrī, a person came from the Azāriqah⁴ and asked, “O Abū Sa‘īd, what do you say about ‘Alī ibn Abī Ṭālib?”

Ḥasan’s cheeks became red and he declared, “May Allah shower mercy upon ‘Alī. Certainly, ‘Alī was an arrow of Allah, hitting the 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 ‘Alī ibn Abī Ṭālib, O foolish man!”⁵

1 Sūrah al-Qaṣaṣ: 83.

2 *Tārīkh Dimashq*, vol. 42 pg. 489.

3 *Tārīkh Dimashq*, vol. 42 pg. 489; *Tārīkh al-Islām*, vol. 3 pg. 645.

4 Al-Azāriqah: a sect of the Khawārij.

5 *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.

By this humbleness Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ had set a beautiful example for the leaders, governors, and men of position. Practically, he who humbles himself for Allah’s سُبْحَانَكَ وَتَعَالَى pleasure, is raised by Allah. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was humble, as humility demanded. The result of this is that Allah سُبْحَانَكَ وَتَعَالَى elevated his rank and guaranteed him Jannah. Thus, may Allah be pleased with him.

Sayyidunā ‘Alī: Jurist of the first cavalcade

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is certainly regarded as one of the best jurists among the learned Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he remained closely attached to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to learn from him the verdicts of dīn and rulings of ḥalāl and ḥarām. Coupled with his close attachment to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he enjoyed an attentive heart, brilliant mind, and extensive understanding.

He himself affirms as reported by Ibn Sa’d:

والله ما نزلت آية إلا وقد علمت فيما نزلت و أين نزلت و على من نزلت إن
ربي وهب لي قلبا عقولا و لسانا طلقا

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.¹

The report of al-Balādhurī has the words:

إن ربي وهب لي قلبا عقولا و لسانا سؤولا

My Rabb has indeed blessed me with an intelligent heart and inquisitive tongue.²

Despite his vast knowledge, when he did not know something, he was not shy to say: I do not know.

Al-Dhahabī reports from ‘Aṭā’ ibn al-Sā’ib—from Abū al-Bukhtarī—from ‘Alī who said:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 338.

2 *Ansāb al-Ashrāf*, pg. 99.

و أبردها 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!¹

He would encourage his disciples to search for knowledge without shyness. Ibn Abī Shaybah reports via his sanad from ‘Amr ibn Qays—from Abū Ishāq who reports that—‘Alī said:

الكلمات لو رحلتم المطي فيهن لأنضيتموهن قبل أن تدرکوا مثلهن لا يرج
عبد إلا ربه و لا يخف إلا ذنبه و لا يستحيي من لا يعلم أن يتعلم و لا يستحيي
عالم إذا سئل عما لا يعلم أن يقول الله أعلم و اعلموا أن منزلة الصبر من
الإيمان كمنزلة الرأس من الجسد فإذا ذهب الرأس ذهب الجسد و إذا ذهب
الصبر ذهب الإيمان

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.²

He was shy to ask Rasūlullāh ﷺ about the ruling of a person who releases pre-seminal 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 ‘Alī رَضِيَ اللهُ عَنْهُ who said:

كنت رجلا مذاء فأمرت المقداد أن يسأل النبي صلى الله عليه و سلم فسأله
فقال فيه الوضوء

1 *Tārīkh al-Islām*, vol. 3 pg. 645.

2 *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 101, Ḥadīth: 34504.

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.”¹

The narration of *Ṣaḥīḥ Muslim* clarifies that the reason Sayyidunā ‘Alī ﷺ 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-Ḥanafiyah from Sayyidunā ‘Alī ﷺ:

كنت رجلا مذاء و كنت أستحيي أن أسأل النبي صلى الله عليه وسلم لمكان
ابتته فأمرت المقداد بن الأسود فسأله فقال يغسل ذكره و يتوضأ

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’.”²

The knowledge and understanding of Sayyidunā ‘Alī ﷺ is an aspect acknowledged by the Ṣaḥābah and Ummahāt al-Mu’minīn ﷺ. Here you have the pure Sayyidah ‘Ā’ishah ﷺ acknowledging, as reported by Aḥmad in his *Musnad* through his chain from Miqdām ibn Shurayḥ—from his father:

سألت عائشة رضي الله عنها فقلت أخبريني برجل من أصحاب النبي صلى
الله عليه وسلم أسأله عن المسح على الخفين فقالت ائت عليا رضي الله
عنه فسله فإنه كان يلزم النبي صلى الله عليه وسلم قال فأتيت عليا رضي
الله عنه فسألته فقال أمرنا رسول الله صلى الله عليه وسلم بالمسح على
خفافنا إذا سافرنا

I asked ‘Ā’ishah ﷺ, “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 ‘Alī ﷺ and ask him because he remained closely attached to the Nabī ﷺ.” Accordingly, I approached ‘Alī ﷺ and asked him.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on who feels shy and requests someone else to ask, Ḥadīth: 132.

2 *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.”¹

Sayyidunā ‘Ā’ishah رَضِيَ اللهُ عَنْهَا also attested:

أما إنه أعلم الناس بالسنة

Hearken! He is the most knowledgeable of all people of the Sunnah.²

And then you have Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ confirming:

إذا أتانا الثبت عن علي لم نعدل به

When a reliable informant brought us ‘Alī’s reports, we never equated it to anything else.³

Ibn ‘Abd al-Barr reports that Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ would write down predicaments he was faced with so that he might enquire about them from Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ. When news of the latter’s martyrdom reached him, he commented:

ذهب الفقه و العلم بموت 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 ‘Utbah said to him, “The residents of Shām should not hear this from you.”

He said, “Spare me your disapproval.”⁴

This is not all. Sayyidunā ‘Alī رَضِيَ اللهُ 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 ﷺ.

1 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, vol. 1 pg. 117, Ḥadīth: 949. Shu‘ayb al-Arnā’ūṭ classifies it as ṣaḥīḥ li ghayrihī.

2 *Tārīkh Dimashq*, vol. 42 pg. 408.

3 *Al-Mizzī: Tahdhīb al-Kamāl*, vol. 20 pg. 486.

4 *Al-Istī‘āb*, vol. 3 pg. 1108; *Biḥār al-Anwār*, vol. 33 pg. 172, Narration: 451.

Ibn Sa'd reports through his chain from Abū al-Ṭufayl:

قال علي سلوني عن كتاب الله فإنه ليس من آية و قد عرفت لليل نزلت أم
بنهار في سهل أم في جبل

‘Alī 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.”¹

Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ bequest to Kumayl ibn Ziyād al-Nakhaī. Kumayl narrates:

أخذ بيدي أمير المؤمنين علي بن أبي طالب بالكوفة فخرجنا حتى انتهينا إلى
الجبان فلما أصحرت نفس سعداء ثم قال لي يا كميل بن زياد إن هذه القلوب
أوعية و خيرها أوعاها العلم احفظ عني ما أقول لك الناس ثلاثة عالم رباني
و متعلم على سبيل نجاة و همج رعا ع أتباع كل ناعق يميلون مع كل ريح لم
يستضيئوا بنور العلم و لم يلجؤوا إلى ركن و ثيق يا كميل بن زياد العلم خير
من المال العلم يحرسك و أنت تحرس المال المال ينقصه النفقة و العلم
يزكو على الإنفاق يا كميل بن زياد محبة العالم دين يدان تكسبه الطاعة في
حياته و جميل الأحدثة بعد وفاته و منفعة المال تزول بزواله العلم حاكم و
المال محكوم عليه يا كميل مات خزان المال و هم أحياء و العلماء باقون ما
بقي الدهر أعيانهم مفقودة و أمثالهم في القلوب موجودة

Amīr al-Mu’minīn ‘Alī 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 ruffraff 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

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 338.

for a scholar is *dīn* being practiced. 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.¹

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 و سئلت هل افتضك قالت لا فأمر النساء أن ينظرن إليها فزعمن أنها عذراء فقال إن للمرأة سمين سم الحيض و سم البول فلعل الرجل كان ينزل في قبلها في سم المحيض فحملت فسأل الرجل فقال كنت أنزل الماء في قبلها ف قيل للشيخ إنما لم تنزل و أن الحمل لك و لك ولده

‘Alī رَضِيَ اللهُ 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.

‘Alī ordered the women to have a look at her and they determined that she was virgin.

‘Alī 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.”²

It appears in *Musnad Aḥmad* from Ḥanash from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

1 *Tārīkh Dimashq*, vol. 50 pg. 251, 252.

2 *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-‘Āmilī: *Wasā’il al-Shī’ah*, vol. 21 pg. 379, Narration: 27351.

قال بعثني رسول الله صلى الله عليه و سلم إلى اليمن فانتبهينا إلى قوم قد بنوا زبية للأسد فبينما هم كذلك يتدافعون إذ سقط رجل فتعلق بآخر ثم تعلق رجل بآخر حتى صاروا فيها أربعة فجرحهم الأسد فانتدب له رجل بحربة فقتله و ماتوا من جراحتهم كلهم فقاموا أولياء الأول إلى أولياء الآخر فأخرجوا السلاح ليقتتلوا فأتاهم علي رضي الله عنه على تفيئة ذلك فقال تريدون أن تقتلوا و رسول الله صلى الله عليه و سلم حي إني أقضي بينكم قضاء إن رضيتم فهو القضاء و إلا حجز بعضكم عن بعض حتى تأتوا النبي صلى الله عليه و سلم فيكون هو الذي يقضي بينكم فمن عدا بعد ذلك فلا حق له اجمعوا من قبائل الذين حضروا البئر ربع الدية و ثلث الدية و نصف الدية و الدية كاملة فلأول الربع لأنه هلك من فوقه و للثاني ثلث الدية و للثالث نصف الدية فأبوا أن يرضوا فأتوا النبي صلى الله عليه و سلم و هو عند مقام إبراهيم فقصوا عليه القصة فقال أنا أقضي بينكم و احتبى فقال رجل من القوم إن عليا قضى فينا فقصوا عليه القصة فأجازه رسول الله صلى الله عليه و سلم

Rasūlullāh ﷺ sent me to Yemen. I reached a nation who had built a lion pit.¹ 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. ‘Alī 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 *diyāh* (blood money), a third of it, a half of it, and a full *diyāh*. The first person will get quarter since he died from falling from the top. The second

1 *Al-zubyah*: It actually refers to an elevated place. It is however a contronym. 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-‘Arab*, vol. 14 pg. 353.)

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 position. A man from the people said, “‘Alī has already passed judgement,” and they related his judgement. Rasūlullāh ﷺ approved of it.¹

These were few glimpses and evidences of the vast understanding and knowledge of Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ. Such knowledge that led to the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ 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 position 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 ‘Alī رَضِيَ اللهُ عَنْهُ:

بعثني رسول الله صلى الله عليه و سلم إلى اليمن و أنا حديث السن قال
قلت تبعثني إلى قوم يكون بينهم أحداث و لا علم لي بالقضاء قال إن الله
سيهدي لسانك و يثبت قلبك قال فما شككت في قضاء بين اثنين بعد

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.”

‘Alī remarks, “I never doubted a ruling between two after this.”²

1 *Musnad Aḥmad*, Musnad ‘Alī 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; *Majma‘ 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.”

2 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, vol. 1 pg. 83, Ḥadīth: 636. Shu‘ayb 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 ‘Alī: Allah will guide your tongue and fortify your heart, Ḥadīth: 8417

Aḥmad supplements in another narration:

أن 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 ‘Alī, 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.”¹

Proficient Leadership in Challenging Times

Sayyidunā ‘Alī ﷺ 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 khilāfah Sayyidunā ‘Uthmān ibn ‘Affān ﷺ. 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 ﷺ.²

During the khilāfah of Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ, 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 ‘Alī ﷺ and the army of Sayyidunā Mu‘āwiyah ﷺ. In this battle, the incident of the Arbitration ensued. The Khawārij emerged and they were battled at Nahrawān after Sayyidunā ‘Abd Allāh ibn ‘Abbās ﷺ had convinced a large group of them to return.

1 *Musnad Aḥmad*, *Musnad ‘Alī ibn Abī Ṭālib*, vol. 1 pg. 111, Ḥadīth: 882. Shu‘ayb al-Arnā’ūṭ classified it as ḥasan li ghayrihī. *Al-Nasa’ī: al-Sunan al-Kubrā*, vol. 5 pg. 117, Ḥadīth: 8420.

2 *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 289.

Demise of 'Alī ibn Abī Ṭālib

The khalīfah and life of Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه ended with his martyrdom on the hands of the Khārījī 'Abd al-Raḥmān ibn Muljam al-Murādī, may Allah place a collar of fire around his neck on the Day of Qiyāmah. Sayyidunā 'Alī's رضي الله عنه demise took place on Saturday night, when 11 days of Ramaḍān remained, 40 A.H.

Muḥammad ibn Sa'd narrated, through his chain, the incident of Sayyidunā 'Alī ibn Abī Ṭālib's رضي الله عنه assassination.

انتدب ثلاثة نفر من الخوارج عبد الرحمن بن ملجم المرادي و البرك بن عبد الله التميمي و عمر بن بكير التميمي فاجتمعوا بمكة و تعاهدوا و تعاقدوا ليقتلن هؤلاء الثلاثة علي بن أبي طالب و معاوية و عمرو بن العاص و يريحو العباد منهم فقال ابن ملجم أنا لكم بعلي و قال البرك أنا لكم بمعاوية و قال عمرو بن بكير أنا أكفيكم عمرو بن العاص فتعاهدوا على ذلك و تعاقدوا عليه و توثقوا أن لا ينكص منهم رجل عن صاحبه الذي سمى له و يتوجه له حتى يقتله أو يموت دونه فاتعدوا بينهم ليلة سبع عشرة من رمضان ثم توجه كل رجل منهم إلى المصر الذي فيه صاحبه فقدم عبد الرحمن بن ملجم الكوفة فلقي أصحابه من الخوارج فكاتمهم ما يريد و كان يزورهم و يزورونه فزار يوما نفرا من بني تيم الرباب فرأى امرأة منهم يقال لها قطام بنت سخبة بن عدي بن عامر بن عوف بن ثعلبة بن سعد بن ذهل بن تيم الرباب و كان علي رضي الله عنه قتل أباهما و أخاها بالنهروان فأعجبته فخطبها فقالت لا أتزوجك حتى تسنى لي فقال ألا تسأليني شيئا إلا أعطيتك فقالت ثلاثة آلاف و قتل علي بن أبي طالب فقال والله ما جاء بي إلى هذا المصر إلا قتل علي و قد أعطيتك ما سألت و لقي ابن ملجم شبيب بن بجرة الأشجعي فأعلمه ما يريد و دعاه إلى أن يكون معه فأجابه إلى ذلك و ظل ابن ملجم تلك الليلة التي عزم فيها أن يقتل عليا في صبيحتها يناجي الأشعث بن قيس الكندي في مسجده حتى يطلع الفجر فقال له الأشعث فضحك الصبح فقال ابن ملجم و شبيب بن بجرة فأخذنا أسيافهما ثم جاءا حتى جلسا مقابل السدة التي يخرج منها علي قال الحسن بن علي فأتيته سحيرا فجلست إليه فقال إني بت الليلة أوقظ أهلي فملكنتني عيناى و أنا جالس فسنح لي رسول

الله صلى الله عليه و سلم فقلت يا رسول الله ما لقيت من أمتك من الأود و اللدد فقال لي ادع الله عليهم فقلت الله أبدلني بهم خيرا منهم و أبدلهم بي شرا لهم مني و دخل ابن التياح المؤذن على ذلك فقال الصلاة فقام يمشي ابن التياح بين يديه و أنا خلفه فلما خرج من الباب نادى أيها الناس فاعترضه الرجلان فقال بعض من حضر ذلك بريق السيف و سمعت قائلا يقول لله الحكم يا علي لا لك ثم رأيت سيفا ثانيا فضربا جميعا فأما سيف ابن ملجم فأصاب جبهته إلى قرنه و وصل إلى دماغه و أما سيف شبيب فوقع في الطاق فسمع علي يقول لا يفوتنكم الرجل و شد الناس عليهما من كل جانب فأما شبيب فأفلت و أخذ ابن ملجم فأدخل على علي رضي الله عنه فقال أطيبوا طعامه و أليّنوا فراشه فإن أعش فأنا ولي دمي عفو أو قصاص و إن أمت فألحقوه بي أحاصمه عند رب العالمين فقالت أم كلثوم بنت علي يا عدو الله قتلت أمير المؤمنين قال ما قتلت إلا أباك قالت والله إنني لأرجو أن لا يكون علي أمير المؤمنين بأس قال فلم تبكين إذا ثم قال والله لقد سممته شهرا يعني سيفه فإن أخلفني أبعد الله و أسحقه و بعث الأشعث بن قيس ابنه قيس بن الأشعث صبيحة ضرب علي فقال أي بني انظر كيف أصبح أمير المؤمنين فذهب فنظر إليه ثم رجع فقال رأيت عينيه داخلتين في رأسه فقال الأشعث عيني دميغ و رب الكعبة قال و مكث علي رضي الله عنه يوم الجمعة و يوم السبت و بقي ليلة الأحد لإحدى عشرة بقيت من شهر رمضان من سنة أربعين و توفي رضوان الله عليه و غسله الحسن و الحسين و عبد الله بن جعفر و كفن في ثلاثة أثواب ليس فيها قميص

Three men of the Khawārij planned viz. ‘Abd al-Raḥmān ibn Muljam al-Murādī, Bark ibn ‘Abd Allāh al-Tamīmī, and ‘Umar ibn Bukayr al-Tamīmī. They gathered in Makkah and mutually pledged and vouched that they will definitely kill these three men ‘Alī ibn Abī Ṭālib, Mu‘āwiyah, and ‘Amr ibn al-‘Āṣ and relieve the servants from them.

Ibn Muljam said, “I will handle ‘Alī for you.”

Bark said, “I will take care of Mu‘āwiyah.”

‘Amr ibn Bukayr said, “I will sort out ‘Amr ibn al-‘Āṣ.”

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.

‘Abd 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 ibn Sakhbah ibn ‘Adī ibn ‘Āmir ibn ‘Awf ibn Tha‘labah ibn Sa‘d ibn Dhahl ibn Taym al-Rabāb. ‘Alī 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 ‘Alī ibn Abī Ṭālib.”

He said, “By Allah, nothing else has brought me to this city except ‘Alī’s assassination. I will provide what you ask for.”

Ibn Muljam met Shabīb ibn Bajahrah al-Ashjaī and informed him of his plan and asked him to join. Shabīb agreed. On the night that he determined to kill ‘Alī, Ibn Muljam starting speaking in secret with Ash‘ath ibn Qays al-Kindī in his Masjid until dawn. Ash‘ath said to him, “Dawn has come upon you.” Ibn Muljam and Shabīb ibn Bajahrah got ready and took their swords. They then came and sat in front of the exit¹ from which ‘Alī would depart.

Ḥasan ibn ‘Alī says: I came to ‘Alī 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

1 *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.)

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 ‘Alī.” 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. ‘Alī 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 ‘Alī 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.”

Umm Kulthūm bint ‘Alī 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, Ash‘ath ibn Qays sent his son Qays ibn al-Ash‘ath on the morning ‘Alī 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.”

Ash‘ath said, “Eyes of a man whose on the throes of death, by the Rabb of the Ka‘bah.” ‘Alī 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 ‘Abd Allāh ibn Ja‘far washed him and he was clad in three sheets without any throbe.¹

This was how the life of Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام terminated after living for dīn. What a magnificent life and what great sacrifices Sayyidunā ‘Alī bin Abī Ṭālib

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 36; *Usd al-Ghābah*, vol. 4 pg. 36 – 38.

ﷺ made with a pleased soul, eager for the pleasure of Allah ﷻ anticipating His reward and Jannah until what he anticipated was affirmed by Rasūlullāh ﷺ 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 ‘Alī ibn Abī Ṭālib ﷺ. We have shed light upon the most evident points of his personality, especially those characteristics which earned him a rank among the Ten Promised Jannah.

Sayyidunā ‘Alī’s Relationship with the Three Khulafā’ before him

The relationship Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ enjoyed with the three preceding Khulafā’ was one of mutual love and compassion. Satisfactory is that Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ named his sons Abū Bakr, ‘Umar, and ‘Uthmān. This is the finest proof for the mutual love that existed. Him marrying off his daughter Umm Kulthūm to Sayyidunā ‘Umar ibn al-Khaṭṭāb ﷺ, 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 ‘Umar’s, and Sayyidah ‘Uthmān’s ﷺ 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.¹

1 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 ‘Alī 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 'Ubaydah 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 'Ubaydah 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 'Ubaydah 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 'Ubaydah رَضِيَ اللَّهُ عَنْهُ: a fragrant biography and a benevolent journey

Name and Lineage

He is 'Āmir ibn 'Abd Allah ibn al-Jarrāḥ ibn Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihri ibn Mālīk ibn al-Naḍr ibn Kinānah al-Qurashī al-Fihri, Abū 'Ubaydah. His lineage meets up with the lineage of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Fihri.

His mother is Umaymah bint Ghanam ibn Jābir ibn 'Abd al-'Uzzā ibn 'Āmirah ibn 'Umayrah. Her mother is Da'd bint Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihri.¹

Agnomen

Sayyidunā 'Āmir ibn 'Abd Allah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ was given the agnomen: Abū 'Ubaydah. This agnomen of his prevailed over him, so he is known mostly by it.²

Description

Ibn Sa'd reports in *al-Ṭabaqāt* with his sanad from Mālīk ibn Yukhāmīr who described Sayyidunā Abū 'Ubaydah رَضِيَ اللَّهُ عَنْهُ as follows:

كان رجلا نحيفا معروق الوجه خفيف اللحية طويلا أحنى أثرم الشيتين

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.

2 *Al-Istī'āb*, vol. 2 pg. 792, 793.

He was a slim tall man, with a thin face¹, a sparsely beard, hunch-back², having no front teeth^{3,4}

A Peek into his Household (Wives and Children):

He had two sons, Yazīd and ‘Umayr from his wife Hind bint Jābir ibn Wahb ibn Ḍabāb ibn Ḥujayr ibn ‘Abd ibn Ma‘īṣ ibn ‘Āmir ibn Lu‘ay. His sons passed away in infancy, hence he has no progeny.⁵

Al-Zubayr ibn Bakkār said, “Abū ‘Ubaydah’s as well as all his brother’s progeny has died out.”⁶

Glimpses of his Life and Traits of his Greatness

He is Sayyidunā Abū ‘Ubaydah 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.⁷

Abū ‘Ubaydah at the Head of the Caravan

The heart of Sayyidunā Abū ‘Ubaydah 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 Sa‘d narrates in *al-Ṭabaqāt* from Yazīd ibn Rūmān who says:

انطلق ابن مضعون و عبيدة بن الحارث و عبد الرحمن بن عوف و أبو سلمة
بن عبد الأسد و أبو عبيدة بن الجراح حتى أتوا رسول الله صلى الله عليه
و سلم فعرض عليهم الإسلام و أنبأهم بشرائعه فأسلموا في ساعة واحدة و
ذلك قبل دخول رسول الله صلى الله عليه و سلم دار الأرقم

1 *Ma‘rūq al-wajh*: Having little facial flesh. (*Al-Ayn*, vol. 1 pg. 154)

2 *Al-aḥnā*: Curving of the back towards the chest, with a bend due to old age.

3 *Athram al-thaniyyatayn*: Broken front teeth.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 414.

5 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.

6 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 8.

7 *Ḥilyat al-Awliyā’*, vol. 1 pg. 100 – 101.

Ibn Maz'ūn, 'Ubaydah ibn al-Hārith, 'Abd al-Raḥmān ibn 'Awf, Abū Salamah ibn 'Abd al-Asad, and Abū 'Ubaydah ibn al-Jarrāḥ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ entering the house of al-Arqam.¹

He was among those who made hijrah to Abyssinia as asserted by Ibn Ishāq. Al-Dhahabī comments, "If he did travel there, then he did not stay for long." Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ عَنْهُ is counted among those who compiled the glorious Qur'ān.²

Ibn Sa'd says:

أسلم أبو عبيدة بن الجراح مع عثمان بن مظعون و عبد الرحمن بن عوف و أصحابهم قبل دخول رسول الله صلى الله عليه و سلم دار الأرقم قالوا و هاجر أبو عبيدة إلى أرض الحبشة الثانية و عن عاصم بن عمر بن قتادة قال لما هاجر أبو عبيدة بن الجراح من مكة إلى المدينة نزل على كلثوم بن الهدم

Abū 'Ubaydah ibn al-Jarrāḥ embraced Islam with 'Uthmān ibn Maz'ūn, 'Abd al-Raḥmān ibn 'Awf, and their comrades before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the house of al-Arqam. They say that he immigrated to Abyssinia in the second emigration. 'Āṣim ibn 'Umar ibn Qatādah reports, "When Abū 'Ubaydah ibn al-Jarrāḥ emigrated from Makkah to Madīnah, he stayed by Kulthūm ibn al-Hadam's residence."³

After Abū 'Ubaydah رَضِيَ اللهُ عَنْهُ made hijrah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Sālim, the freed slave of Sayyidunā Abū Ḥudhayfah رَضِيَ اللهُ عَنْهُ and it is said with Sayyidunā Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ.⁴

This is how the effulgence of Islam engulfed the heart of Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ عَنْهُ and illuminated his being. An illumination which paved the way for every step he took and every adventure he undertook. Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ عَنْهُ mobilised his entire life in 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.

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 393; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 7, 8.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 393; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 8.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 409.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 410.

Abū ‘Ubaydah: 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 ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ is none the different.

The key to the personality of Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ is trustworthiness. Trustworthiness in its true sense. Honesty at every juncture. Sayyidunā Abū ‘Ubaydah’s رَضِيَ اللَّهُ عَنْهُ honesty in all his responsibilities is undoubtedly the most salient of his features and characteristics.

Sayyidunā Abū ‘Ubaydah 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 the 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 ‘Ubaydah 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

أمين هذه الأمة أبو عبيدة بن الجراح

The trustworthy individual of this ummah is Abū ‘Ubaydah ibn al-Jarrāḥ.

Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ was known as the strong trustworthy individual among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ due to Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announcement to the people of Najrān:

لأرسلن معكم القوي الأمين

I will most certainly send with you a strong trustworthy individual.¹

And due to his declaration which al-Bukhārī quotes via his sanad from Sayyidunā Anas رضي الله عنه:

لكل أمة أمين و أمين هذه الأمة أبو عبيدة بن الجراح

Every nation has a trustworthy individual and the trustworthy individual of this ummah is Abū ‘Ubaydah ibn al-Jarrāh.²

Al-Bukhārī also reports via his sanad from Sayyidunā Ḥudhayfah رضي الله عنه who recalls:

جاء العاقب و السيد صاحبا نجران إلى رسول الله صلى الله عليه و سلم يريدان أن يلاعنا قال فقال أحدهما لصاحبه لا تفعل فوالله لئن كان نبيا فلاعنا لا نفلح نحن و لا عقبنا من بعدنا قالوا إنا نعطيك ما سألتنا و ابعث معنا رجلا أمينا و لا تبعث معنا إلا أمينا فقال لأبعثن معكم رجلا أمينا حتى أمين فاستشرف له أصحاب رسول الله صلى الله عليه و سلم فقال قم يا أبا عبيدة بن الجراح فلما قام قال رسول الله صلى الله عليه و سلم هذا أمين هذه الأمة

Al-‘Āqib and al-Sayyid, two ambassadors of Najrān, came to Rasūlullāh صلى الله عليه وسلم intending to make *mulā‘anah*³ 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 صلى الله عليه وسلم stated, “I will certainly send with you a trustworthy man, fulfilling its demand par excellence.”

The Companions of Rasūlullāh صلى الله عليه وسلم raised their glances to see who it will be. Rasūlullāh صلى الله عليه وسلم shouted, “Stand up, O Abū ‘Ubaydah ibn al-Jarrāh.”

1 *Tārīkh Dimashq*, vol. 25 pg. 464; *Al-Istī‘āb*, vol. 2 pg. 793.

2 *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4121.

3 *Mulā‘anah*: the oath of condemnation (the mutual practice of beseeching Allah سبحانه وتعالى to curse one if one is in the wrong.)

After he stood up in compliance, Rasūlullāh ﷺ stated, “This is the trustworthy individual of this ummah.”¹

Abū ‘Ubaydah: 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 ‘Ubaydah رَضِيَ اللهُ 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. ‘Abd Allah ibn al-Jarrāḥ, the father of Abū ‘Ubaydah, went out in hot pursuit of his son who opposed him and followed Muḥammad ﷺ, to bring him to the ground and finish him off. Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ 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 ‘Ubaydah رَضِيَ اللهُ عَنْهُ thus killed his own father on the glorious day of Badr.²

Al-Ṭabarānī reports in *al-Kabīr* as well as al-Bayhaqī and al-Ḥākim from Ibn Shawdhab who reports:

1 *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4119.

2 *Siyar A’lām al-Nubalā’*, vol. 1 pg. 8.

جعل أبو أبي عبيدة بن الجراح 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 قوماً يؤمنون بالله واليوم الآخر يوادون من حاد الله
ورسوله ولو كانوا آباءهم أو أبناءهم إلى آخرها

The father of Abū ‘Ubaydah began antagonising Abū ‘Ubaydah on the Day of Badr but the latter kept on avoiding the former. After he persisted, Abū ‘Ubaydah 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.*^{1,2}

The soul in the body of Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ was elated. The soul that embodied love for dīn and love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We find Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ yearning with all his heart to sacrifice his soul, with pleasure and satisfaction, for dīn and for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ‘Ubaydah رَضِيَ اللهُ عَنْهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so that no evil befalls him. As soon as he caught sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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

1 Sūrah al-Mujādalah: 22.

2 *Al-Mu’jam al-Kabīr*, Ḥadīth: 360; al-Bayhaqī: *Al-Sunan al-Kubrā*, chapter on a Muslim avoiding killing his father in war, Ḥadīth: 17613 labelling it munqaṭi’; *al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on the virtues of Abū ‘Ubaydah, 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.

Rasūlullāh ﷺ. We will stop here and allow Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ to complete the incident which he relates as quoted by al-Bazzār in his *al-Musnad*:

لما انصرف الناس عن النبي صلى الله عليه و سلم يوم أحد كنت أول من فاء إلى رسول الله صلى الله عليه و سلم 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 و إذا طلحة بين يديه صريعا فقال دونكم أخوكم فقد أوجب فتركناه و أقبلنا على رسول الله صلى الله عليه و سلم و إذا قد أصاب رسول الله صلى الله عليه و سلم في وجهه سهمان فأردت أن أنزعهما فما زال أبو عبيدة يسألني و يطلب إلي حتى تركته فنزع أحد السهمين و أزم عليه بأسنانه فقلعه و ابتدرت إحدى ثنيتيه ثم لم يزل يسألني و يطلب إلي أن أدعه ينزع الآخر فوضع ثنيتيه على السهم و أزم عليه كراهة أن يؤذي رسول الله صلى الله عليه و سلم أن تحول فنزعه و انتدرت ثنيتيه أو إحدى ثنيتيه قال و كان 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 ‘Ubaydah 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 ‘Ubaydah 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 ‘Ubaydah was the most handsome man without front teeth.¹

In the narration of Ibn Sa’d and Ibn ‘Asākir, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates that she heard Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ saying:

¹ *Musnad al-Bazzār*, vol. 1 pg. 38, Musnad of Abū Bakr, Ḥadīth: 63.

لما كان يوم أحد و رمي رسول الله صلى الله عليه و سلم في وجهه حتى دخلت في وجنتيه حلقتان من المغفر فأقبلت أسعى إلى رسول الله صلى الله عليه و سلم و إنسان قد أقبل من قبل المشرق يطير طيرانا فقلت اللهم اجعله طاعة حتى توافينا إلى رسول الله صلى الله عليه و سلم فإذا أبو عبيدة بن الجراح قد بدرني فقال أسألك بالله يا أبا بكر ألا تركتني فأنزعه من وجنة رسول الله صلى الله عليه و سلم قال أبو بكر فتركته فأخذ أبو عبيدة بثنيته إحدى حلقتي المغفر فنزعها و سقط على ظهره و سقطت ثنية أبي عبيدة ثم أخذ الحلقة الأخرى بثنية 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 ‘Ubaydah 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 ‘Ubaydah gripped one of the links of the helmet¹ 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 ‘Ubaydah had no front teeth.²

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 ‘Ubaydah.³

O my brother who is reading, have a look at this deep love which filled the heart of Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ 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 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

1 *Al-mighfar*: Iron helmet worn on the head by a warrior. (*Al-Nihāyah*, vol. 3 pg. 374.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 410; *Tārīkh Dimashq*, vol. 25 pg. 448.

3 *Tafsīr Ibn Kathīr*, vol. 4 pg. 421.

he not sacrifice his front teeth, when he was prepared to sacrifice his soul for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bears testimony that he loves Abū ‘Ubaydah and guarantees him Jannah

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced it distinctly and publicly that he loves Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ. This is a fantastic glad tidings from the benevolent Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Who does not want Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to love him and praise him? This is a virtue which Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ deserves to be delighted with and envied for.

Ibn Ḥibbān narrates in his *Ṣaḥīḥ* with his sanad from Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ 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.”

“‘Ā’ishah,” he replied.

“From the men,” he was asked.

“Abū Bakr.”

“Then who?”

“Umar.”

“Then who?”

“Abū ‘Ubaydah ibn al-Jarrāḥ.”¹

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

1 *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 6998, Shu‘ayb al-Arnā‘ūṭ said, “His isnād is ṣaḥīḥ according to the standards of Muslim.” *Musnad Abī Ya‘lā*, vol. 13 pg. 272, Ḥadīth: 7345, Ḥusayn Sulaym Asad categorised its isnād as ṣaḥīḥ.

‘Abd Allah ibn Shaqīq relates:

I questioned ‘Ā’ishah, “Which of the Companions of Rasūlullāh ﷺ was most beloved to Rasūlullāh ﷺ?”

She replied, “Abū Bakr.”

“Then who?” I asked.

“Umar,” she replied.

“Then who?”

“Then Abū ‘Ubaydah ibn al-Jarrāh.”

“Then who,” I asked for a fourth time. She kept silent.¹

Rasūlullāh ﷺ emphasised this love by sounding glad tidings of Jannah for him on the strength of revelation from Allah ﷻ. This glad tidings is an attestation to the fact that the Grand Sovereign ﷻ as well as His Messenger ﷺ are pleased with Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ.

Al-Tirmidhī reports in his *al-Sunan* with his chain from ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ:

قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated, “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. Abū ‘Ubaydah ibn al-Jarrāh is in Jannah.”²

Congratulations O Abū ‘Ubaydah, O trustworthy individual of the ummah! You are essentially a man from the inhabitants of Jannah walking on the earth!

1 *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.

2 *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3747, al-Albānī classified it ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, (similar narration through another chain), discussion on Sa’īd ibn Zayd ibn ‘Amr ibn Nufayl, Ḥadīth: 6993, Shu‘ayb al-Arnā’ūṭ classified it ṣaḥīḥ.

Matchless Valour at Crucial Times

Sayyidunā Abū ‘Ubaydah رضي الله عنه 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 صلى الله عليه وسلم. 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 heroism with all its meanings; valour in battle, bravery when taking stability and enduring it, and fearlessness at the time of death.

Ibn Sa‘d writes about Sayyidunā Abū ‘Ubaydah رضي الله عنه:

ثم قدم فشهد بدرًا وأحداً والخندق والمشاهد كلها مع رسول الله صلى الله عليه وسلم وبعثه رسول الله صلى الله عليه وسلم في سرية في ثلاثمائة من المهاجرين والأنصار إلى حي من جهينة بساحل البحر وهي غزوة الخبط

He then arrived (in Madīnah) and participated in Badr, Uḥud, Khandaq, and all the other campaigns with Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم 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.¹

One of the expeditions he participated in during the lifetime of Rasūlullāh صلى الله عليه وسلم was an expedition sent to Dhū al-Qiṣṣah in Rabī‘ al-Ākhir in the 6th year of hijrah.

Ibn Sa‘d talks about this expedition in *al-Ṭabaqāt*:

سرية أبي عبيدة بن الجراح إلى ذي القصة في شهر ربيع الآخر سنة ست من مهاجر رسول الله صلى الله عليه وسلم قالوا أجذبت بلاد بني ثعلبة و أنمار و وقعت سحابة بالمراض إلى تغلمين و المراض على ستة و ثلاثين ميلا من المدينة فسارت بنو محارب و ثعلبة و أنمار إلى تلك السحابة و أجمعوا أن يغيروا على سرح المدينة و هو يرعى بها في موضع على سبعة أميال من المدينة فبعث رسول الله صلى الله عليه وسلم أبا عبيدة بن الجراح في أربعين رجلا من المسلمين حين صلوا المغرب فمشوا إليهم حتى وافوا ذا القصة مع عماية الصبح فأغاروا عليهم فأعجزوهم هربا في الجبال و أصاب

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 7 pg. 384. Al-khabaṭ: leaves of a tree shaken as fodder for the camels. (*Umdat al-Qārī*, vol. 21 pg. 108.)

رجلا واحدا فأسلم و تركه فأخذ نعما من نعمهم فاستاقه ورثة من متاعهم و
 قدم بذلك المدينة فخمسه رسول الله صلى الله عليه و سلم و قسم ما بقي
 عليهم

The expedition of Abū ‘Ubaydah ibn al-Jarrāḥ to Dhū al-Qiṣṣah took place in the month of Rabī‘ al-Ākhir six years after the hijrah of Rasūlullāh ﷺ. The lands of Banū Tha‘labah 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 Tha‘labah, 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 ‘Ubaydah 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 ‘Ubaydah 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.¹

Another expedition he participated in is Ghazwat Dhāt al-Salāsīl. Al-Bayhaqī reports in *al-Dalā’il* via his chain from Muḥammad ibn ‘Abd al-Raḥmān ibn ‘Abd Allah ibn al-Ḥuṣayn al-Tamīmī regarding the battle of Dhāt al-Salāsīl in the lands of Balī and ‘Adhrah.

بعث رسول الله صلى الله عليه و سلم عمرو بن العاص ليستنفر العرب إلى الإسلام و ذلك أن أم العاص بن وائل كانت امرأة من بلي فبعته رسول الله صلى الله عليه و سلم إليهم يستألفهم بذلك حتى إذا كان على ماء بأرض جذام يقال لها السلاسل و بذلك سميت تلك الغزاة ذات السلاسل فلما كان عليه خاف فبعث إلى رسول الله صلى الله عليه و سلم يستمده و بعث إليه أبا عبيدة بن الجراح في المهاجرين الأولين فيهم أبو بكر و عمر و قال لأبي عبيدة حين ووجهه لا تختلفا فخرج أبو عبيدة حتى إذا قدم عليه قال له عمرو إنما جئت مددا إلي فقال أبو عبيدة لا و لكنني على ما أنا عليه و أنت على ما أنت عليه و كان أبو عبيدة رجلا لنا سهلا هينا عليه أمر الدنيا فقال له عمرو

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 86; *Tārīkh Dimashq*, vol. 25 pg. 438.

بل أنت مدد لي فقال له أبو عبيدة يا عمرو إن رسول الله صلى الله عليه و سلم قال لا تختلفا وإنك إن عصيتني أطعتك فقال له عمرو وإني أمير عليك وإنما أنت مدد لي قال فدونك فصلى عمرو بالناس

Rasūlullāh ﷺ sent ‘Amr ibn al-‘Āṣ to call the Arabs to Islam. This was due to the fact that the mother of ‘Āṣ 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-Salāsīl—and that is why this expedition is called Dhāt al-Salāsīl—he feared, so he sent word to Rasūlullāh ﷺ asking for reinforcements. Rasūlullāh ﷺ despatched Abū ‘Ubaydah towards them as leader of the early Muhājirīn, the likes of Abū Bakr and ‘Umar. Rasūlullāh ﷺ instructed Abū ‘Ubaydah when he despatched him, “Do not dispute.” So Abū ‘Ubaydah journeyed until he reached him.

‘Amr said to him, “You only came as my reinforcement.”

Abū ‘Ubaydah responded, “No. rather, I am leader of my detachment and you are leader of those with you.”

Abū ‘Ubaydah was a lenient and soft individual, to whom matters of the world were insignificant. So ‘Amr said to him, “Instead, you are my reinforcement.”

Abū ‘Ubaydah told him, “‘Amr, indeed Rasūlullāh ﷺ ordered us not to dispute. And if you have to disobey me, I will still obey you.”

So ‘Amr said to him, “So I am leader over you and you are only my reinforcement.”

Abū ‘Ubaydah said, “Take it.” So ‘Amr led the people in ṣalāh.¹

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.²

With regards his jihād during the khilāfah of Sayyidunā al-Ṣiddīq and Sayyidunā al-Fārūq رَضِيَ اللَّهُ عَنْهُمَا, he participated in the epic Battle of Yarmūk. He was the commander in chief of that army, although general leadership was for Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ.³

1 *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.

2 *Tārīkh al-Islām*, vol. 2 pg. 517.

3 *Tārīkh Dimashq*, vol. 2 pg. 158.

Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ 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 ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ; a life of jihād, struggling, obedience, and sacrifice. Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ 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.

Abū ‘Ubaydah: 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 سُبْحَانَهُ وَتَعَالَى is that when a bondsman journeys in the proximity of his creator, fulfilling His every command and avoiding His prohibitions, then Allah سُبْحَانَهُ وَتَعَالَى mobilises every atom of the universe for him. Allah سُبْحَانَهُ وَتَعَالَى has spoken the truth and declared:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

*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.*¹

When Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ 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 سُبْحَانَهُ وَتَعَالَى made everything subservient to them.

This is a matter which we can perceive clearly in the incident in which Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ was champion when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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-Khabaṭ². Sayyidunā Jābir ibn ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ relates to us what happened in this expedition:

1 Sūrah al-Ghāfir, 52.

2 It was called the expedition of khabaṭ because the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ 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 و سلم مع أبي عبيدة بن الجراح و نحن ثلاثمائة و بضعة عشر رجلا و زدنا جرابا من تمر فأعطانا منه قبضة قبضة فلما أنجزناه أعطانا ثمرة تمر فلما فقدناها وجدنا فقدناها ثم كنا نخبط الخبط بقسينا و نسفه و نشرب عليه من الماء حتى سميننا 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 و سلم و في سبيل الله و نحن مضطرون فأكلنا منه عشرين ليلة أو خمس عشرة ليلة و اصطنعنا منه و شيقة قال و لقد جلس ثلاثة عشر رجلا منا في موضع عينه و أقام أبو عبيدة ضلعا من أضلاعه فرحل أجسم بعير من أباعر القوم فأجازته تحته فلما قدمنا على رسول الله قال ما حسبكم قال كنا نبتغي عيرات قريش فذكرنا له شأن الدابة فقال إنما هو رزق رزقكموه الله أمعكم منه شيء قلنا نعم

Rasūlullāh ﷺ despatched us with Abū ‘Ubaydah ibn al-Jarrāh—a regiment of three hundred and ten odd men. Rasūlullāh ﷺ gave us a sack of dates as provisions. Abū ‘Ubaydah 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-‘Ambar* (whale). Abū ‘Ubaydah initially said, “It is carrion. Do not eat.” He then changed his mind and said, “We are the envoys of Rasūlullāh H and we are out in the path of Allah ﷻ and have reached the point of desperation.” So we ate from it for 20 nights or 15 nights. And we made *al-Washīqah*¹ from it. (It was so huge that) thirteen of us were able to sit in its eye socket. Abū ‘Ubaydah 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.”

1 *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.)

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.¹

In the narration of al-Bukhārī it appears that Jābir ibn ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ explained:

لما بعث رسول الله صلى الله عليه وسلم بعثا قبل الساحل و أمر عليهم أبا عبيدة بن الجراح و هم ثلاثمائة فخرجنا و كنا ببعض الطريق فني الزاد فأمر أبو عبيدة بأزواد الجيش فجمع فكان مزودي تمر فكان يقوتنا كل يوم قليلا قليلا حتى فني فلم يكن يصيبنا إلا تمرة تمرة فقلت ما تغني عنكم تمرة فقال لقد وجدنا فقدناها حين فنيتم ثم انتهينا إلى البحر فإذا حوت مثل الطرب فأكل منها القوم ثمان عشرة ليلة ثم أمر أبو عبيدة بضلعين من أضلاعه فنصبا ثم أمر براحلة فرحلت ثم مرت تحتها فلم تصبهما

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despatched a detachment towards the coastal region who were 300 in number. We departed and were still travelling when the provisions were exhausted. Abū ‘Ubaydah instructed that the provisions of the army be gathered which was done. It amounted to only two satchels of dates. He 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 dune². The army ate from it for 18 nights. Then, Abū ‘Ubaydah 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.³

This event is a true indication of Allah سُبْحَانَكَ وَبِحَمْدِكَ 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,

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 411.

2 Al-ṣarb: A small mountain. (Al-Nihāyah fī Gharīb al-Ḥadīth, vol. 3 pg. 156.)

3 Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter on the expedition of Sīf al-Baḥr, Ḥadīth: 4102.

sustenance is needed to gain strength. Allah ﷻ displayed a miracle by taking out a whale on the sea shore for them, from which they ate and put on weight.

Abū ‘Ubaydah and Humility of the Prominent

Just as Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ lived with honesty and humility in the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he lived after Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ‘Ubaydah رَضِيَ اللهُ عَنْهُ journeyed under the banner of Islam. He travelled as a warrior—as if through his superiority and excellence he was a leader—and as a leader—as if owing his humility and sincerity he was one of the ordinary soldiers.

While Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was leading the Muslim armies in one of the great decisive battles of the Muslims, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ passed away. Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ initiates his rule with appointing Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ army general in place of Sayyidunā Khālīd رَضِيَ اللهُ عَنْهُ. Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ at the time could not allow ‘Umar’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 Khālīd رَضِيَ اللهُ 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 و أن عمر كتب إلى أبي عبيدة يعزیه و المسلمین في الصديق و أنه قد استنابه علی من بالشام و أمره أن يستشير خالدًا في الحرب فلما وصل الكتاب إلى أبي عبيدة كتبه من خالد حتى فتحت دمشق بنحو من عشرين ليلة فقال له خالد یرحمك الله ما منعك أن تعلمني حين جاءك فقال إنني كرهت أن أكسر عليك حربك و ما سلطان الدنيا أريد و لا للدنيا أعمل و ما ترى سیصیر إلى زوال و انقطاع و إنما نحن إخوان و ما یضر الرجل أن یلیه أخوه في دینه و دنياه

Abū Ḥudhayfah Ishāq ibn Bishr mentioned that al-Ṣiddīq passed away prior to the conquest of Damascus. ‘Umar wrote to Abū ‘Ubaydah 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 Khālīd in matters of war.

When the letter reached Abū ‘Ubaydah, he concealed it from Khālīd, for approximately 20 nights, until Damascus was conquered. Khālīd 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.”¹

Sayyidunā Abū ‘Ubaydah رضي الله عنه 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 و ما منكم من أحد أحمر و لا 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^{2,3}

What humility is this! Rather, what grandeur is this!

Certainly, Sayyidunā Abū ‘Ubaydah رضي الله عنه 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

1 *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 28.

2 *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.)

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 412, 413.

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 و حسوا مرقى

I wish I was a ram who was slaughtered by my owners, who then ate my meat and drank my gravy.¹

Abū ‘Ubaydah 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 اللهُ عَلَيْهِ وَسَلَّمَ which will illuminate this theme. Ibn Sa’d narrates it *al-Ṭabaqāt*:

إن عمر بن الخطاب أرسل إلى أبي عبيدة بأربعة آلاف درهم و أربعمائة دينار و قال للرسول انظر ما يصنع قال فقسمها أبو عبيدة قال ثم أرسل إلى معاذ بمثلها و قال للرسول مثل ما قال فقسمها معاذ إلا شيئاً قالت امرأته نحتاج إليه فلما أخبر الرسول عمر قال الحمد لله الذي جعل في الإسلام من يصنع هذا

‘Umar ibn al-Khaṭṭāb sent 4400 gold coins to Abū ‘Ubaydah and said to the messenger, “See what he does.” Abū ‘Ubaydah on receiving the wealth distributed it. ‘Umar then sent the same amount to Mu‘ādh and gave the messenger the same instruction. Mu‘ādh also distributed it except a little to purchase something his wife said they needed. When the messenger informed ‘Umar of their actions, he exclaimed, “All praise belongs to Allah who has created in Islam such individuals who would act in this manner.”²

Abū Nu‘aym reports in *Hilyat al-Awliyā’* via his chain from Hishām ibn ‘Urwah from his father who said:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 412, 413.

2 *Ibid*.

دخل عمر بن الخطاب على أبي عبيدة بن الجراح فإذا هو مضطجع على
طنفسه رحله متوسدا الحقيية فقال له عمر ألا اتخذت ما اتخذ أصحابك
فقال يا أمير المؤمنين هذا يبلغني المقييل

‘Umar ibn al-Khaṭṭāb entered the presence of Abū ‘Ubaydah ibn al-Jarrāh. The latter was lying down on his saddle cloth¹, using his traveling bag as a pillow. ‘Umar 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.”²

Ma‘mar reports:

لما قدم عمر الشام تلقاه الناس و عظماء 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 و ترسه و رحله

When ‘Umar arrived in Shām, the people and the prominent personnel of the earth met him.

‘Umar asked, “Where is my brother?”

“Who?” they enquired.

“Abū ‘Ubaydah,” he said.

They said, “He will come to you just now.”

When he came, he descended from his mount and hugged ‘Umar. ‘Umar then entered his house. He only saw his sword, shield, and saddle.³

Ibn ‘Asākir reports via his sanad from Nāfi‘ from Ibn ‘Umar رضي الله عنهما:

إن عمر حين قدم الشام قال لأبي عبيدة اذهب بنا إلى منزلك قال و ما تصنع
عندي ما تريد إلا أن تعصر عينيك علي قال فدخل فلم ير شيئاً قال أين
متاعك لا أرى إلا لبدا أو صحيفة و سنا و أنت أمير أعندك طعام فقام أبو
عبيدة إلى جونة فأخذ منها كسيرات فبكى عمر فقال له أبو عبيدة قد قلت

1 *Al-Ṭanfāsah*: A cloth prepared from ‘adhf of dates. It is said that everything prepared from plants is a ṭanfāsah.

2 *Muṣannaḥ Ibn Abī Shaybah*, vol. 8 pg. 173; *Ḥilyat al-Awliyā’*, vol. 1 pg. 101.

3 *Ḥilyat al-Awliyā’*, vol. 1 pg. 101, 102.

لك إنك ستعصر عينيك على يا أمير المؤمنين يكفيك ما يبلغك المقييل قال
عمر غيرتنا الدنيا كلنا غيرك يا أبا عبيدة

When ‘Umar arrived in Shām, he said to Abū ‘Ubaydah, “Take us to your dwelling.”

“And what will you do by my place,” he said, “You only wish to cry tears over me.”

‘Umar entered his house and saw nothing. He asked, “Where are your belongings? I only see a piece of wool¹ or a bowl and a waterskin, and you are the leader. Do you have food?”

Abū ‘Ubaydah went up to a jar and took out pieces of dry bread from it. ‘Umar wept on seeing this.

Abū ‘Ubaydah 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.”

‘Umar exclaimed, “The world has changed us all except you, O Abū ‘Ubaydah.²

He never sufficed on avoiding wordly pleasure but encouraged others to do the same. Abū Nu‘aym reports in *al-Ḥilyah* that Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ رضي الله عنه would move in the army and announce:

ألا رب مبيض لثيابه مدنس لدينه ألا رب مكرم نفسه و هو لها مهين أدرؤا
السيئات القديمات بالحسنات الحديثات فلو أن أحدكم عمل من السيئات
ما بينه و بين 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.³

1 *Al-labad*: Wool. A piece of wool is meant here. (*Al-Ṣiḥāḥ*, vol. 2 pg. 533). *Al-shann*: Waterskin. (*Mukhtār al-Ṣiḥāḥ*, pg. 184.)

2 *Tārīkh Dimashq*, vol. 25 pg. 481; *Siyar A’lām al-Nubalā’*, vol. 1 pg. 16 – 18.

3 *Ḥilyat al-Awliyā’*, vol. 1 pg. 102; *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 116, Ḥadīth: 34621.

Abū 'Ubaydah and a Contented Heart

Allah ﷻ had favoured Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ عَنْهُ 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 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 ﷻ had bestowed him with a pleased soul.

Al-Bayhaqī in *al-Dalā'il* reports via his sanad from Mūsā ibn 'Uqbah who says:

غزوة عمرو بن العاص ذات السلاسل من مشارف الشام في بلي وسعد الله
و من يليهم من قضاة و في رواية عروة بعثه رسول الله صلى الله عليه و
سلم في بلي و هم أخوال العاص بن وائل و بعثه فيمن يليهم من قضاة و
أمر عليهم قال موسى فخاف عمرو العاص من جانبه الذي هو به فبعث إلى
رسول الله صلى الله عليه و سلم يستمده فندب رسول الله صلى الله عليه و
سلم المهاجرين الأولين فانتدب فيهم أبو بكر و عمر بن الخطاب في سراة
المهاجرين و أمر عليهم أبا عبيدة بن الجراح فأمد بهم عمرو بن العاص قال
عروة و عمرو يومئذ في سعد الله و تلك الناحية من قضاة قال موسى فلما
قدموا على عمرو قال أنا أميركم و أنا أرسلت إلى رسول الله صلى الله عليه
و سلم أستمده بكم قال المهاجرون بلى أنت أمير أصحابك و أبو عبيدة أمير
المهاجرين فقال عمرو إنما أنتم مدد أمددته فلما رأى ذلك أبو عبيدة و كان
رجلا حسن الخلق لين الشيمة سعى لأمر رسول الله صلى الله عليه و سلم
عليه و عهده قال تعلم يا عمرو أن آخر ما عهد إلى رسول الله صلى الله عليه
و سلم أن قال إذا قدمت على صاحبك فتطاوعا و إنك إن عصيتني لأطيعنك
فسلم أبو عبيدة الإمارة لعمر و بن العاص

The expedition of 'Amr ibn al-'Āṣ of Dhāt al-Salāsīl in the hills of Shām in Balī and Sa'd Allah and those adjacent to them of the Quḍā'ah.

'Urwah's narrations says: Rasūlullāh ﷺ sent him to Balī who are the maternal uncles of 'Āṣ ibn Wā'il ('Amr's father). He sent him among those adjacent to them of the Quḍā'ah and he was appointed leader over them.

Mūsā said: ‘Amr ibn al-‘Āṣ 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 ‘Umar ibn al-Khaṭṭāb at the head of the Muhājirīn. Rasūlullāh ﷺ appointed Abū ‘Ubaydah ibn al-Jarrāḥ leader over them and sent them as reinforcements for ‘Amr ibn al-‘Āṣ.

‘Urwah says: ‘Amr at the time was in Sa’d Allah. This direction is from the Quḍā’ah.

Mūsā says: When they arrived by ‘Amr, 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 ‘Ubaydah is the leader of the Muhājirīn.”

‘Amr responded, “You are only reinforcements which I have been assisted with.”

When Abū ‘Ubaydah 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 ‘Amr, 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 ‘Ubaydah handed over leadership to ‘Amr ibn al-‘Āṣ.¹

Do you see this lofty character and this magnificent disposition which clothed the being of Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ making it obtain glory and beauty!

Only Real Men understand the Value of Gentlemen

Allah ﷻ had bestowed Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ 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.

1 *Dalā’il al-Nubuwwah*, chapter on the expedition of Dhāt al-Salāsīl, Ḥadīth: 1738; *Tārīkh Dimashq*, vol. 2 pg. 26.

Khilāfah yearned and longed for Sayyidunā Abū ‘Ubaydah 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 و أبو عبيدة بن الجراح

I am pleased with one of the two men for you, so swear allegiance to whichever of them you desire, ‘Umar or Abū ‘Ubaydah ibn al-Jarrāḥ.¹

This does not mean that khilāfah per se is bad. Rather, it is an embodiment of goodness when it is conducted correctly. Sayyidunā Abū ‘Ubaydah 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.

Then Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ moments before he leaves this world, says as reported by Ibn Sa‘d:

لو أدركت أبا عبيدة بن الجراح فاستخلفته فسألني عنه ربي لقلت سمعت
نبيك يقول هو أمين هذه الأمة

Had Abū ‘Ubaydah 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 ‘Umar bin al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ also declared:

لو أدركت أبا عبيدة بن الجراح لاستخلفته و ما شاورت فإن سئلت عنه قلت
استخلفت أمين الله و أمين رسوله

Had Abū ‘Ubaydah 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.”²

1 *Al-Istī‘āb*, vol. 2 pg. 792.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 413.

Al-Hākim reports in *al-Mustadrak* via his chain from ‘Umar رَضِيَ اللَّهُ عَنْهُ:

إنه قال لأصحابه تمنوا فقال بعضهم أتمنى لو أن هذه الدار مملوءة ذهباً
أنفقه في سبيل الله و أتصدق و قال رجل أتمنى لو أنها مملوءة زبرجدا و
جوهرها فأنفقه في سبيل الله و أتصدق ثم قال عمر تمنوا فقالوا ما ندري
يا أمير المؤمنين فقال عمر أتمنى لو أنها مملوءة رجالا مثل أبي عبيدة بن
الجراح و معاذ بن جبل و سالم مولى أبي حذيفة و حذيفة بن اليمان

‘Umar said to his disciples, “Desire.”

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.”

‘Umar said, “Desire.”

They submitted, “We do not know, O Amīr al-Mu’minīn.”

So ‘Umar said, “I wish that it was filled with men like Abū ‘Ubaydah ibn al-Jarrāḥ, Mu‘ādh ibn Jabal, Sālim—the freed slave of Abū Ḥudhayfah, and Ḥudhayfah ibn al-Yamān.”¹

And then you have Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ, the great experienced army general and smart warrior acknowledging the position of Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ and recognising his virtue and lofty status. Aḥmad and Ibn Abī Shaybah report from ‘Abd al-Malik ibn ‘Umayr who said:

لما بعث عمر أبا عبيدة بن الجراح إلى الشام و عزل خالد بن الوليد قال خالد
بعث عليكم أمين هذه الأمة فقال أبو عبيدة سمعت رسول الله صلى الله
عليه و سلم يقول خالد سيف من سيوف الله و نعم فتى العشيرة

When ‘Umar appointed Abū ‘Ubaydah ibn al-Jarrāḥ army general in Shām and dismissed Khālīd ibn al-Walīd, Khālīd said, “He has appointed the trustworthy individual of this ummah.”

1 *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 ‘Ubaydah responded, “I heard Rasūlullāh ﷺ stating, ‘Khālid is one of the swords of Allah and an excellent youngster of the clan.’”¹

Sayyidunā Mu‘ādh ibn Jabal رَضِيَ اللهُ عَنْهُ once heard a man criticising Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ and accusing him of incompetence in a siege during one of the campaigns, and preferring Sayyidunā Khālid رَضِيَ اللهُ عَنْهُ over him. Immediately, he comes to the defence of Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ. The narration is reported by al-Dhahabī via his sanad from Zayd from his father:

بلغني أن معاذًا سمع رجلاً يقول لو كان خالد بن الوليد ما كان بالناس دوك
-الشدّة و المعاناة- و ذلك في حصر أبي عبيدة فقال معاذ فإلى أبي عبيدة
تضطر المعجزة لا أبأ لك والله إنه لخير من بقي على الأرض

It has reached me that Mu‘ādh heard a man saying, “Had it been Khālid ibn al-Walīd, people would not be suffering.” This was during the siege of Abū ‘Ubaydah. So Mu‘ādh said, “So Abū ‘Ubaydah is constrained to display a miracle? May you be bereaved of your father! By Allah, he is the best of those left on earth.”²

Demise of Abū ‘Ubaydah

After a life filled with obedience, īmān, honesty, and sacrifice, Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ passes away. He passed away in the plague of ‘Amwās in the year 18 A.H. during the khilāfah of Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. He was 58 years old at the time of his demise. His grave is in ‘Amwās, which is part of Ramlah—four miles away from the precincts of Bayt al-Maqdis.³

Ibn ‘Asākir gives an account of the demise of Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ:

إن عمر كتب إلى أبي عبيدة في الطاعون الذي وقع بالشام إنه عرضت لي
حاجة و لا غنى بي عنك فيها فإذا أتاك كتابي هذا فإني أعزم عليك إن أتاك

1 *Musnad Aḥmad*, ḥadīth of Yazīd ibn al-‘Awwām, vol. 4 pg. 90, Ḥadīth: 16869, Shu‘ayb 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 ḍa‘īf due to its *inqitā’* (missing link or links in the chain of narrators). ‘Abd al-Malik ibn ‘Umayr—al-Lakhmī—did not meet Abū ‘Ubaydah, nor Khālid ibn al-Walīd, nor ‘Umar ibn al-Khaṭṭāb.”; *Muṣannaf Ibn Abī Shaybah*, book on virtues, chapter on the reports regarding Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ, Ḥadīth: 32264.

2 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 16; *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 414 (similar narration).

3 *Al-Ṭabaqāt al-Kubrā*, vol. 7 pg. 385.

ليلا أن لا تصبح حتى تركب و إذا أتاك نهارا أن لا تمسي حتى تركب إلي فلما قرأ الكتاب قال قد عرفت حاجة أمير المؤمنين إنه يريد أن يستبقي من ليس بباقي ثم كتب إلي قد عرفت حاجتك التي عرضت لك فحللني من عزمك يا أمير المؤمنين فإنني في جند من أجناد المسلمين لا أرغب بنفسي عنهم فلما قرأ عمر الكتاب بكى فليل له مات أبو عبيدة قال لا و كأن قد كتب إليه عمر إن الأردن أرض عمقة و إن الجابية أرض نزهة فاطهر بالمسلمين إلى الجابية فلما قرأ أبو عبيدة الكتاب قال هذا يسمع فيه أمر أمير المؤمنين و نطيعه فأمرني أن أركب و أبوي الناس منازلهم فقلت إنني لا أستطيع قال لم لعل المرأة قد طعنت قلت أجل فذهب ليركب فوجد و خزة فطعن فتوفي أبو عبيدة و انكشف الطاعون

‘Umar wrote to Abū ‘Ubaydah 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.”

After he read the letter, Abū ‘Ubaydah 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 ‘Umar read the letter, he cried. He was asked, “Did Abū ‘Ubaydah pass away?”

‘Umar replied, “No, but it is as if he has.”

‘Umar 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 ‘Ubaydah 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 ‘Ubaydah got ready to mount, and just then felt a prick. He was also afflicted with the plague. Abū ‘Ubaydah thereafter passed away and the plague subsided.¹

Giving precedence over oneself did not allow Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ 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 ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ.

Congratulations to you attaining Jannah, O Ibn al-Jarrāḥ رَضِيَ اللهُ 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.

¹ *Tārīkh Dimashq*, vol. 25 pg. 484, 485; *Fath al-Bārī*, vol. 1 pg. 159.

Sayyidunā Ṭalḥah ibn ‘Ubayd 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 ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ.

Name and Lineage

He is Ṭalḥah ibn ‘Ubayd Allāh ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym ibn Murrah ibn Ka‘b ibn Lu‘ayy ibn Ghālib ibn Fihri ibn Mālik ibn al-Naḍr ibn Kinānah, al-Qurashī al-Taymī al-Makkī.¹

The ancestry of Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his forefather, Murrah ibn Ka‘b. 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 Ṣa‘bah bint ‘Abd Allah ibn ‘Imād ibn Mālik ibn Rabī‘ah bin Akbar ibn Mālik ibn al-Khazraj ibn Iyād ibn al-Ṣadaf ibn Ḥaḍramawt ibn Kindah. Her father, ‘Abd Allah, is known as al-Ḥaḍramī and she is called the daughter of al-Ḥaḍramī. Her mother is ‘Ātikah bint Wahb ibn ‘Abd ibn Quṣayy ibn Kilāb. Wahb ibn ‘Abd was in charge of *al-rifādah* (feeding the pilgrims), to the exclusion of all Quraysh.²

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.³

1 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 23.

2 *Al-Istī‘āb*, vol. 2 pg. 764; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 214; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 23.

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-Fayyād* (the magnanimous); Ṭalḥah *al-Khayr* (the excellent); Ṭalḥah *al-Jūd* (the generous).¹ 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 ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ will appear shortly.

Description

It is necessary to give a physical description of Sayyidunā Ṭalḥah ibn ‘Ubayd 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 he one is seeing him. This is a very important aspect to mention when discussing a Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ.

Ibn Sa’d says in *al-Ṭabaqāt* that Abū ‘Abd Allāh ibn Mandah said:

كان أي طلحة رجلا آدم كثير الشعر ليس بالجعد القلط و لا بالسبط حسن
الوجه إذا مشى أسرع و لا 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.²

Mūsā ibn Ṭalḥah (his son) describes him in this manner:

كان أبي أبيض يضرب إلى الحمرة مربوعا إلى القصر هو أقرب رجب 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.³

1 *Al-Istī‘āb*, vol. 2 pg. 764; *Usd al-Ghābah*, vol. 3 pg. 59.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 219.

3 *Al-Mu‘jam al-Kabīr*, vol. 1 pg. 111; *al-Mustadrak*, vol. 3 pg. 417; *Majma‘ al-Zawā‘id*, vol. 9 pg. 147 who comments, “Al-Ṭabarānī narrated it. ‘Abd al-‘Azīz ibn ‘Imrān is present in the sanad and he is ḍa‘īf.”

Sayyidunā Ṭalḥah رَضِيَ اللهُ 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 اللهُ عَنْهُ had a number of wives [at different times], four of them were sisters of the *Ummahāt al-Mu'minīn*, the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, namely Umm Kulthūm bint Abī Bakr—sister of 'Ā'ishah; Ḥammah bint Jaḥsh—sister of Zaynab; Fāri'ah bint Abī Sufyān—sister of Umm Ḥabībah; and Ruqayyah bint Abī Umayyah—sister of Umm Salamah رَضِيَ اللهُ عَنْهَا. Ṭalḥah had 11 sons and 4 daughters.

1. Ḥammah bint Jaḥsh

Her mother is Umaymah bint 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd 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. 'Imrān ibn Ṭalḥah

2. Khawlah bint al-Qa'qā' ibn Ma'bad ibn Zurārah ibn 'Adas ibn Zayd

She was from the Banū Tamīm. Al-Qa'qā' was titled *Tayyār al-Furāt* (lit. flowing Euphrates) due to his generosity.

Children from her:

- I. Mūsā ibn Ṭalḥah.

3. Umm Abān bint 'Utbah ibn Rabī'ah ibn 'Abd Shams

Children from her:

- I. Ya'qūb ibn Ṭalḥah: He was also big-hearted. He was killed on the Day of Ḥarrah.
- II. Ismā'īl ibn Ṭalḥah
- III. Ishāq ibn Ṭalḥah

4. Umm Kulthūm bint Abī Bakr al-Şiddīq

Children from her:

- I. Zakariyyā
- II. Yūsuf
- III. ‘Ā’ishah

5. Su‘dā bint ‘Awf ibn Khārijah

Children from her:

- I. Īsā
- II. Yaḥyā

6. Al-Jarbā’, Umm al-Ḥārith bint Qasāmah bint Ḥanḏalah ibn Wahb from Ṭayy

Children from her:

- I. Umm Ishāq bint Ṭalḥah: Sayyidunā Ḥasan ibn ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهَا married her and she bore three children for him amongst whom was a son named Ṭalḥah. After her husband’s demise, Sayyidunā Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهَا married her and she gave birth to his daughter, Fāṭimah.

Other Children:

1. Şu‘bah bint Ṭalḥah: Her mother is an Umm Walad.
2. Maryam bint Ṭalḥah: Her mother is also an Umm Walad.
3. Şāliḥ ibn Ṭalḥah: He passed away in infancy. His mother is Far‘ah bint ‘Alī Subayyah from the Banū Taghlib (an Umm Walad).¹

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-Şiddīq 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.

¹ *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 أفبهم أحد من أهل الحرم قال طلحة قلت نعم أنا فقال هل ظهر أحمد بعد قلت و من أحمد قال ابن عبد الله بن عبد المطلب هذا شهر الذي يخرج فيه وهو آخر الأنبياء مخرجه من الحرم ومهاجره إلى نخل و حرة و سباخ فإياك أن تسبق إليه قال طلحة فوقع في قلبي ما قال فخرجت سريعا حتى قدمت مكة فقلت هل كان من حديث قالوا نعم محمد بن عبد الله الأمين تنبأ و قد تبعه ابن أبي قحافة قال فخرجت حتى قدمت على أبي بكر فقلت اتبعت 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 و سلم فأسلم طلحة و أخبر رسول الله صلى الله عليه و سلم بما قال الراهب فسر رسول الله صلى الله عليه و سلم 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 ‘Abd Allah ibn ‘Abd 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 ‘Abd 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.¹

Muḥammad ibn Ishāq narrates:

إنه لما أسلم أبو بكر وأظهر إسلامه دعا إلى الله عز وجل فجعل يدعو إلى الإسلام من وثق به من قومه ممن يغشاه ويجلس إليه فأسلم على يديه فيما بلغني الزبير بن العوام و عثمان بن عفان و طلحة بن عبيد الله و سعد بن أبي وقاص و عبد الرحمن بن عوف رضي الله عنهم فانطلقوا إلى رسول الله صلى الله عليه وسلم و معهم أبو بكر فعرض عليهم الإسلام و قرأ عليهم القرآن و أنبأهم بحق الإسلام فأمنوا و كان هؤلاء النفر الثمانية الذين سبقوا الناس في الإسلام صدقوا رسول الله صلى الله عليه وسلم و آمنوا بما جاء من عند الله تعالى

When Abū Bakr accepted Islam and announced the same, he began calling towards Allah ﷻ. 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-‘Awwām, ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubayd Allāh, Sa’d ibn Abī Waqqās, and ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُمْ accepted Islam at his hands. They proceeded to Rasūlullāh ﷺ with Abū Bakr. Rasūlullāh ﷺ 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 ﷺ and believed in whatever has come from Allah ﷻ.²

Ibn ‘Asākir reports via his chain from Qāsim ibn Muḥammad ibn Abī Bakr from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who states:

1 *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.

2 *Sīrat Ibn Ishāq*, vol. 1 pg. 120; *Tārīkh Dimashq*, vol. 18 pg. 348.

خرج أبو بكر يريد رسول الله صلى الله عليه و سلم و كان له صديقا في الجاهلية فلقيه فقال يا أبا القاسم فقدت من مجالس وحل¹ و اتهموك بالعيب لأبائها و أديانها فقال رسول الله صلى الله عليه و سلم أَدْعُو إِلَى اللَّهِ فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَبُو بَكْرٍ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ مَا بَيْنَ الْأَخْشِيِّينَ أَحَدٌ أَكْثَرَ مِنْهُ سُرُورًا بِإِسْلَامِ أَبِي بَكْرٍ وَ مَضَى أَبُو بَكْرٍ فَرَّاحَ بَعْثْمَانَ وَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَ الزَّبِيرَ بْنَ الْعَوَامِ وَ سَعْدَ بْنَ أَبِي وَقَّاصٍ فَأَسْلَمُوا وَ جَاءَ مِنَ الْغَدِ بَعْثْمَانُ بْنُ مِطْعُونٍ وَ أَبِي عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ وَ أَبِي سَلْمَةَ بْنَ عَبْدِ الْأَسَدِ وَ الْأَرْقَمَ بْنَ أَبِي الْأَرْقَمِ فَأَسْلَمُوا

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 ‘Uthmān, Ṭalḥah ibn ‘Ubayd Allāh, Zubayr ibn al-‘Awwām, and Sa’d ibn Abī Waqqāsh who all embraced Islam. The next day he brought ‘Uthmān bin Maz‘ūn, Abū ‘Ubaydah ibn al-Jarrāḥ, ‘Abd al-Raḥmān ibn ‘Awf, Abū Salamah ibn ‘Abd al-Asad, and Arqam ibn Abī al-Arqam; who all entered the faith.²

Here we discover that Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was in the front ranks of the Muslims who believed in Allah سُبْحَانَهُ وَ تَعَالَى and Rasūlullāh ﷺ and made their religion sincerely for Allah سُبْحَانَهُ وَ تَعَالَى.

After the invitation of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ could not control his desire to meet Rasūlullāh ﷺ. His yearning to meet Rasūlullāh

1 It appears like this in the source. Ibn ‘Asākir 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.)

2 Tārīkh Dimashq, vol. 30 pg. 46.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and pledge allegiance to him was faster than his heartbeat. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ accompanied him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ where he entered the faith and reserved 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 و طلحة أخذهما نوفل بن خويلد بن العدوية فشدّهما في حبل واحد و لم يمنعهما بنو تيم و كان نوفل بن خويلد يدعى أسد قريش فلذلك سمي أبو بكر و طلحة 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*.¹

Despite the rank he held among his people, it did not prevent them from ill-treating 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:

اللهم اكفنا شر ابن العدوية

O Allah, protect us from the maliciousness of Ibn al-ʿAdawiyyah.²

1 *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.

2 *Dalā'il al-Nubuwwah*, vol. 2 pg. 37, Ḥadīth: 472.

This tells us of the extent of the persecution and maltreatment this renowned Ṣaḥābī Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللهُ عَنْهُ had to undergo. Ibn ‘Asākir narrates to us some of the details of this torture. He quotes from Mas‘ūd ibn Kharāsh who relates:

بيننا أنا أطوف بين الصفا و المروة فإذا أناس كثير يتبعون أناسا قال فنظرت فإذا فتى شاب موثق يده إلى عنقه فقلت ما شأن هؤلاء فقالوا طلحة بن عبيد الله قد صبأ وإن وراءه و قال بعضهم و إذا وراءه امرأة تدمره و تسبه قلت من هذه المرأة قالوا هذه أمه الصعبة بنت الحضرمي قال طلحة فأخبرني عيسى بن طلحة و غيره أن عثمان بن عبيد الله أخا طلحة قرن طلحة مع أبي بكر ليمنعه عن الصلاة و يرده عن دينه و خرز يده و يد أبي بكر في قد فلم يرعهم إلا و هو 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 ‘Ubayd 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-Ṣa‘bah bint al-Ḥaḍramī,” they replied.

The narrator says: ‘Īsā ibn Ṭalḥah and others informed me that ‘Uthmān ibn ‘Ubayd Allāh—the brother of Ṭalḥah—tied Ṭalḥah with Abū Bakr to prevent him from ṣalāh and to turn him away from his religion. He tied his hand and Abū Bakr’s hand in a leather belt¹. Nothing alarmed them except the sight of him praying with Abū Bakr.²

It is noteworthy to mention here that Sayyidunā Ṭalḥah’s رَضِيَ اللهُ عَنْهُ mother who was furious and enraged with his Islam later entered the religion of Allah سُبْحَانَہُ وَتَعَالَى and passed away a Muslim.³

Al-Ṭabarānī and al-Ḥākim narrate from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُما:

1 *Al-Qidd*: untanned leather belt. (*Al-Nihāyah*, vol. 4 pg. 21.)

2 *Tārīkh Dimashq*, vol. 25 pg. 65; *Tahdhīb al-Kamāl*, vol. 13 pg. 415.

3 *Ma‘rifat al-Ṣaḥābah*, vol. 1 pg. 389.

أسلمت أم أبي بكر الصديق و أم عثمان و أم طلحة و أم عمار بن ياسر و أم
عبد الرحمن بن عوف و أم الزبير و أسلم سعد و أمه في الحياة

Abū Bakr al-Ṣiddīq's mother, 'Uthmān's mother, Ṭalḥah's mother, 'Ammār ibn Yāsir's mother, 'Abd al-Raḥmān ibn 'Awf's mother, and Zubayr's mother accepted Islam. Sa'd and his mother accepted Islam during his lifetime.¹

Glimpses at the Virtues and Excellences of Ṭalḥah

Sayyidunā Ṭalḥah ibn 'Ubayd Allāh رَضِيَ اللهُ عَنْهُ is one of the most prominent Ṣaḥābah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He is one of the Ten Promised Jannah by the Nabī صَلَّى اللهُ 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 اللهُ عَنْهُ, one of the six-men consultative committee, and one of those who stood with steadfastness at the side of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the Day of Uḥud. He fought on that day like an entire army. He protected Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with his back, and his hand was paralysed in this battle. Forthcoming are some highlights of his merits.

Abū Nu'aym discusses Sayyidunā Ṭalḥah ibn 'Ubayd Allāh رَضِيَ اللهُ عَنْهُ in *Hilyat al-Awliyā'* and says:

و من الأعلام الشاهرة صاحب الأحوال الزاهرة الجواد بنفسه الفياض بماله
طلحة بن عبيد الله قضى نجه و أقرض ربه كان في الشدة و القلة لنفسه
بذولا و في الرخاء و السعة بماله و وصولا

From among the famous distinguished luminaries is the man of bright conditions, big-heartedness, magnanimous with his wealth; Ṭalḥah ibn 'Ubayd Allāh. He fulfilled his vow and gave loans to his Rabb. In times of constraint and adversity, he sacrificed himself and it times of liberty and prosperity, he spent his wealth liberally.²

1 *Al-Mu'jam al-Kabīr*, Ḥadīth: 188; *Al-Mustadrak*, book on recognition of the Ṣaḥābah, chapter on the virtues of Ṭalḥah, Ḥadīth: 5584.

2 *Hilyat al-Awliyā'*, vol. 1 pg. 87.

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 'Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ 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 'Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ.

Al-Tirmidhī reports with his chain from Sayyidunā 'Abd al-Raḥmān ibn 'Awf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated: "Abū Bakr is in Jannah. 'Umar is in Jannah. 'Uthmān is in Jannah. 'Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. 'Abd al-Raḥmān ibn 'Awf is in Jannah. Sa'd is in Jannah. Sa'īd is in Jannah. Abū 'Ubaydah ibn al-Jarrāḥ is in Jannah."¹

Ibn Mājah reports through his chain from Sayyidunā Mu'āwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ who relates:

نظر النبي صلى الله عليه و سلم إلى طلحة فقال هذا ممن قضى نحبه

The Nabī ﷺ gazed at Ṭalḥah and remarked, "He is from those who fulfilled their vow."²

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 سُبْحَانَهُ وَتَعَالَى. The meaning of *qaḍā naḥbahū* is to die. As if death is a vow on his neck.³

1 *Jāmi' al-Tirmidhī*, book on virtues, the virtues of 'Abd al-Raḥmān ibn 'Awf, Ḥadīth: 3747.

2 *Sunan Ibn Mājah*, virtue of Ṭalḥah ibn 'Ubayd Allāh, vol. 1 pg. 46, Ḥadīth: 126, graded Ḥasan by al-Albānī.

3 *Muqaddamat Faṭḥ al-Bārī*, pg. 188.

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ reports:

كان على رسول الله صلى الله عليه و سلم يوم أحد درعان فنهض إلى
صخرة فلم يستطع فأقعد تحته طلحة فصعد النبي صلى الله عليه و سلم
حتى استوى على الصخرة فقال سمعت النبي صلى الله عليه و سلم يقول
أوجب طلحة و معنى أوجب أي عمل عملاً أوجب الجنة

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, used him as a support, and climbed till he got firmly onto the boulder.

Zubayr continues: I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, “Ṭalḥah has made Jannah incumbent.”¹ i.e. he performed such an action that made Jannah incumbent for him.

Ibn Mājah narrates via his sanad from Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ:

إن طلحة مر على النبي صلى الله عليه و سلم فقال شهيد يمشي على وجه
الأرض

Ṭalḥah passed by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who exclaimed, “A martyr walking on the face of the earth.”²

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 ‘Abd Allah reports that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring:

Whoever desires to see a martyr walking on the face of the earth should look at Ṭalḥah ibn ‘Ubayd Allāh.³

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

1 *Jāmi‘ 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 Ya‘lā*, vol. 2 pg. 23, Ḥadīth: 670.

2 *Sunan Ibn Mājah*, vol. 1 pg. 46, Ḥadīth: 125, al-Albānī classified it ṣaḥīḥ.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3739, al-Albānī labelled it ṣaḥīḥ.

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 ﷻ. 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 ﷻ 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:

إِنْ أَقْلَ الْعَيْبِ عَلَى الرَّجُلِ جُلُوسُهُ فِي دَارِهِ

The least defect of a person is to sit at home (and not mix with people).¹

Al-Ṭabarānī and Ibn ‘Asākir report via their respective chains from Mūsā ibn Ṭalḥah ibn ‘Ubayd Allāh:

دخلت مع أبي طلحة بن عبيد الله بعض المجالس فأوسعوا له من كل ناحية فجلس أذناها ثم قال سمعت رسول الله صلى الله عليه وسلم يقول إن من التواضع لله تبارك وتعالى الرضا بالدون من شرف المجالس

I entered with my father, Ṭalḥah ibn ‘Ubayd 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.”²

The Art of Sacrifice and Surrender

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ embraced Islam in the early stages and bore difficulties in the path of his Islam. As conditions became very hostile for the Muslims,

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.

2 *Al-Muḥjam al-Kabīr*, regarding Ṭalḥah ibn ‘Ubayd Allāh, Ḥadīth: 205; *Tārīkh Dimashq*, vol. 5 pg. 26, 27; *Ma’rifat al-Ṣaḥābah*, vol. 1 pg. 430, Ḥadīth: 382; *Majma’ al-Zawā’id*, vol. 8 pg. 59. Al-Haythamī says, “Al-Ṭabarānī narrated it. Ayyūb ibn Sulaymān ibn ‘Abd Allah is present in the sanad. I do not know him, nor his father. The rest of the narrators are reliable.”

Rasūlullāh ﷺ allowed them to immigrate, and Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ was in the ranks of the Muhājirīn. After emigrating to Madīnah, Rasūlullāh ﷺ contracted brotherhood between Sayyidunā Ṭalḥah and Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ.¹

The hijrah was the beginning of a new chapter of events with the polytheists. Many battles took place and Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ 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 Sa'īd ibn Zayd رَضِيَ اللهُ عَنْهُ to gather information on the caravan of Quraysh. He only returned after Rasūlullāh ﷺ came back from Badr. Nonetheless, Rasūlullāh ﷺ awarded him a share of the booty and promised him the reward of Badr.²

After this, he never missed a single campaign. His valour and chivalry coupled with his intense love for Rasūlullāh ﷺ was displayed in many battles. Probably, the most significant of them is the Battle of Uḥud; the day he presented his neck to protect Rasūlullāh's ﷺ life and used his own back as a shield to stop the arrows and spears from harming Rasūlullāh ﷺ. He endured great trials on the Day of Uḥud. He defended Rasūlullāh ﷺ 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 ﷺ on his back until he climbed the boulder.

In the forthcoming lines, we will shed some light on the role of Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ in the Battle of Uḥud to realise the extent of his love for his religion and his Nabī ﷺ. This is a fact which everyone acknowledged to the extent that senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ when discussing Uḥud, would speak in glowing terms about Ṭalḥah's رَضِيَ اللهُ عَنْهُ contribution on that day. The sacrifices he made have become proverbial and legendary. Take for instance Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. When he would talk about Uḥud, he would weep and acknowledge:

ذاك كله يوم طلحة

That entire day was for Ṭalḥah.³

1 *Usd al-Ghābah*, vol. 3 pg. 59.

2 *Ibid.*

3 *Tārīkh Dimashq*, vol. 25 pg. 75; *Musnad al-Ṭayālīsī*, vol. 1 pg. 3; *Ḥilyat al-Awliyā'*, vol. 1 pg. 87; *Dalā'il al-Nubuwwah*, vol. 3 pg. 297.

Sayyidunā Sa‘d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ would say when talking about Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ:

يرحمه الله إنه كان أعظمنا غناء عن رسول الله صلى الله عليه وسلم يوم
أحد قيل كيف يا أبا إسحاق قال لزم النبي صلى الله عليه وسلم و كنا نتفرق
عنه ثم نشوب إليه لقد رأيت يدير 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 Ishāq?” 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.”¹

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 inch he traverses and tens of flaring swords are being swung at him. Finally, he reaches Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and presents himself as a shield to protect Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهُ tells us of Ṭalḥah’s رَضِيَ اللَّهُ عَنْهُ accomplishments on the Day of Uḥud. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates from her father who said:

1 *Tārīkh Dimashq*, vol. 25 pg. 76; Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, vol. 14 pg. 253.

كنت أول من فاء يوم أحد فرأيت رجلا يقاتل مع رسول الله صلى الله عليه و سلم دونه و أراه قال يحميه قال فقلت كن طلحة حيث فاتني ما فاتني فقلت يكون رجلا من قومي أحب إلي و بيني و بين المشرق رجل لا أعرفه و أنا أقرب إلى رسول الله صلى الله عليه و سلم منه و هو يخطف المشي خطفا لا أخطفه فإذا هو أبو عبيدة بن الجراح فانتبهينا إلى رسول الله صلى الله عليه و سلم و قد كسرت رباعيته و شج في وجهه و قد دخل في وجته حلقتان من حلق المغفر... فأصلحنا من شأن النبي صلى الله عليه و سلم ثم أتينا طلحة في بعض تلك الجفار فإذا به بضع و سبعون أو أقل أو أكثر بين طعنة و رمية و ضربة و إذا 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 ‘Ubaydah 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 pit¹ only to find approximately over 70 stabs², cuts³, and strikes⁴ on him. And his finger was cut off. We then took care of him.⁵

Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ gives us an account of what he did on that fateful day:

لقد رأيت رسول الله صلى الله عليه و سلم حيث انهزم أصحابه و كثر المشركون فأحدقوا بالنبي صلى الله عليه و سلم من كل ناحية فما أدري أقوم من بين يديه أو من ورائه أو عن يمينه أو عن شماله فأذب بالسيف من

1 *Al-Jufār*: The plural of jufrah, a pit. (*Al-Nihāyah*, vol. 1 pg. 278.)

2 Of a lance.

3 Of an arrow.

4 Of a sword.

5 *Musnad al-Ṭayālīsī*, vol. 1 pg. 3, Ḥadīth: 6; *Tārīkh Dimashq*, vol. 25 pg. 75; *Ḥilyat al-Awliyā'*, vol. 1 pg.

بين يديه مرة و أخرى من ورائه حتى انكشفوا فجعل رسول الله صلى الله عليه و سلم يقول يومئذ لطلحة قد أنحب

I saw Rasūlullāh ﷺ when his Companions dispersed and the mushrikīn increased in number and surrounded the Nabī 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.”¹

Al-Nasa’ī narrates from Sayyidunā Jābir ibn ‘Abd Allah رَضِيَ اللهُ عَنْهُمَا:

لما كان يوم أحد و ولى الناس كان رسول الله صلى الله عليه و سلم في ناحية في اثني عشر رجل من الأنصار و فيهم طلحة بن عبيد الله فأدركهم المشركون فالتفت رسول الله صلى الله عليه و سلم و قال من للقوم فقال طلحة أنا قال رسول الله صلى الله عليه و سلم 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 و يخرج إليهم رجل من الأنصار فيقاتل قتال من قبله حتى يقتل حتى بقي رسول الله صلى الله عليه و سلم و طلحة بن عبيد الله فقال رسول الله صلى الله عليه و سلم من للقوم فقال طلحة أنا فقاتل طلحة قتال الأحد عشر حتى ضربت يده فقطعت أصابعه فقال حس فقال رسول الله صلى الله عليه و سلم لو قلت بسم الله لرفعتك الملائكة و الناس 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 ‘Ubayd Allāh was one of the 12. The mushrikīn caught up with them. Rasūlullāh ﷺ turned and cried, “Who will take care of them?”

“I will,” shouted Ṭalḥah.

Rasūlullāh ﷺ said, “Stay at your place.”

1 *Tārīkh Dimashq*, vol. 25 pg. 76, from the chain of al-Wāqidī; *al-Maghāzī*, vol. 1 pg. 254.

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 ‘Ubayd 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.¹

The intrepidity and fearlessness of Sayyidunā Ṭalḥah رضي الله عنه 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 ‘Alī ibn Abī Ṭālib رضي الله عنه faced him and killed him. Then ‘Uthmān ibn Abī Ṭalḥah picked up the flag and was subsequently felled by Sayyidunā Ḥamzah ibn ‘Abd al-Muṭṭalib رضي الله عنه. Then Abū Sa’d ibn Abī Ṭalḥah took the flag and was shot by Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه in his throat, which caused his tongue to hang out like a dog. Sa’d then finished him off. Thereafter, Musāfi‘ ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and he was shot dead by Sayyidunā ‘Āṣim ibn Thābit ibn Abī al-Alqaḥ رضي الله عنه. Then Ḥārith ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and again Sayyidunā ‘Āṣim ibn Thābit رضي الله عنه

1 *Sunan al-Nasa’i*, book on jihād, chapter on what a person who is struck by the enemy should say, Ḥadīth: 3149; *Siyar A’lām 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.”

was responsible for killing him. Then Kilāb ibn Ṭalḥah ibn Abī Ṭalḥah picked it up who was killed by Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ. Subsequent to this, Jallās ibn Ṭalḥah ibn Abī Ṭalḥah took hold of it and he was felled by Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ. Finally, Arṭa’ah ibn Shuraḥbīl took it and Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ exterminated him.¹

What a Noble Support and Sublime Individual supported

Another great achievement of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was obtained in Uḥud, which shows the extent of his love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ 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 ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ sat down under him and lifted him up, supporting him onto the boulder. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then exclaimed: “Ṭalḥah has made Jannah incumbent.”

It is said that Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ would not walk straight due to some lameness in his leg. When he lifted Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he took great pains to walk straight so that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not put through any struggle. Owing to this, his lameness disappeared, never to return again.²

Al-Tirmidhī reports from Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ:

كان على رسول الله صلى الله عليه و سلم يوم أحد درعان فنهض إلى
صخرة فلم يستطع فأقعد تحته طلحة فصعد النبي صلى الله عليه و سلم
حتى استوى على الصخرة فقال سمعت النبي صلى الله عليه و سلم يقول
أوجب طلحة

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was wearing 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, used him as a support, and climbed till he got firmly onto the boulder.

Zubayr continues: I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, “Ṭalḥah has made Jannah incumbent.”³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 20 pg. 40, 41.

2 *Al-Sīrah al-Ḥalabiyyah*, vol. 2 pg. 518.

3 *Jāmi‘ 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.

The Battle of Uḥud left permanent scars on Sayyidunā Ṭalḥah's رَضِيَ اللَّهُ عَنْهُ body, which is equivalent to badges of honour that remained with him throughout his life until he met Allah سُبْحَانَهُ وَتَعَالَى. His hand with which he protected Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the arrows was paralysed for life.

Al-Bukhārī narrates from Qays:

رَأَيْتُ يَدَ طَلْحَةَ شَلَاءَ وَقَى بِهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ

I saw that the hand of Ṭalḥah was paralysed. He shielded the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Uḥud with it.¹

He sustained many scars, scabs, and wounds from Uḥud, in sacrifice for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sa'īd ibn Manṣūr reports in his Sunan as well as Ibn Sa'd from 'Ā'ishah and Umm Ishāq, the daughters of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ:

جرح أبو ناسه يوم أحد أربعاً وعشرين جراحة وقع منها في رأسه شجرة مربعة و قطع ناسه يعني عرق النسا و شلت أصبعه و سائر الجراح في سائر جسده و قد غلبه الغشي و رسول الله صلى الله عليه و سلم مكسورة ربا عيتاه مشجوج في وجهه قد علاه الغشي و طلحة محتمله يرجع به القهقري كلما 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until he made him lean against the mountain.²

Abū Nu'aym documents in *Ma'rifat al-Ṣaḥābah*:

أصيبت يده يوم أحد ثبت مع رسول الله صلى الله عليه و سلم فلم يثبت معه أحد فكانت فيه خمس و سبعون طعنة و ضربة و رمية حتى قطع نسا و شلت أصبعه

1 Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter: when two factions among you almost lost heart, Ḥadīth: 3836.

2 Sunan Sa'īd ibn Manṣūr, vol. 2 pg. 305, Ḥadīth: 2849; Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 218.

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.¹

A Man of Justice

One who studies the life of Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللهُ عَنْهُ 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 ‘Āmir:

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 و علم ما لم نعلم إنا كنا قوما أغنياء لنا بيوت وأهلون كنا نأتي نبي الله صلى الله عليه وسلم طرفي النهار ثم نرجع وكان أبو 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 حيث ما دار ولا يشك أنه قد علم ما لم نعلم و سمع ما لم نسمع و لم يتهمه أحد منا أنه تقول على رسول الله صلى الله عليه وسلم ما لم يقل

I was sitting by Ṭalḥah ibn ‘Ubayd 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

¹ Ma‘rifat al-Ṣaḥābah, vol. 1 pg. 396.

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.”¹

Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ and his praise for him and for him being in the perpetual attendance of Rasūlullāh ﷺ. This indicates Sayyidunā Ṭalḥah's رَضِيَ اللهُ عَنْهُ 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 عمر طلحة بن عبيد الله ثقيلًا فقال مالك يا أبا فلان لعلك ساءتك إمرة ابن عمك يا أبا فلان قال لا إلا أنني سمعت من رسول الله صلى الله عليه وسلم حديثًا ما منعني أن أسأله عنه إلا القدرة عليه حتى مات سمعته يقول إنني لأعلم كلمة لا يقولها عبد عند موته إلا أشرق لها لونه ونفس الله عنه كربته قال فقال عمر رضي الله عنه إنني لأعلم ما هي قال وما هي قال تعلم كلمة أعظم من كلمة أمر بها عمه عند الموت لا إله إلا الله قال طلحة صدقت هي والله هي

‘Umar saw Ṭalḥah ibn ‘Ubayd 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.’”

1 *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.” *Jāmi‘ al-Tirmidhī*, book on virtues, the merits of Abū Hurayrah, Ḥadīth: 3737. Abū ‘Īsā says, “This is a ḥasan gharīb ḥadīth. We do not know it except from Muḥammad ibn Ishāq. Yūnus ibn Bukayr and others reported it from him.” Al-Albānī classified the isnād ḍa‘īf.

‘Umar 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.”¹

An Ocean of Benevolence and a River flowing with Generosity and Magnanimity

Allah ﷻ had bestowed Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ with an abundance of wealth and vast affluence. As a matter of fact, he was one of the most affluent Muslims. Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ spent all his wealth in the service of dīn, the dīn which he and the honourable Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ bore.

You would notice him in the time of Rasūlullāh ﷺ spending without calculating and Allah ﷻ would increase it for him without count. Rasūlullāh ﷺ had given him the titles: Ṭalḥah *al-Khayr* (the excellent); Ṭalḥah *al-Jūd* (the generous); and Ṭalḥah *al-Fayyād* (the magnanimous), in commendation of his bigheartedness. This quality seems to be the most prominent feature to the personality of Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ.

Ibn ‘Asākir reports from Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī who said:

مر رسول الله صلى الله عليه و سلم في غزوة ذات قرد على ماء يقال له
بيسان فسأل عنه فقيل اسمه يا رسول الله بيسان و هو مالح فقال رسول الله
صلى الله عليه و سلم لا بل هو نعمان و هو طيب فغير رسول الله صلى الله
عليه و سلم الاسم و غير الله الماء فاشتراه طلحة بن عبيد الله ثم تصدق به و
جاء إلى النبي صلى الله عليه و سلم فأخبره فقال رسول الله صلى الله عليه
و سلم 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

1 *Musnad Aḥmad*, vol. 1 pg. 161, musnad of Ṭalḥah ibn ‘Ubayd Allāh, Ḥadīth: 1384. Shu‘ayb al-Arnā‘ūtī 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 A‘lām al-Nubalā’*, vol. 1 pg. 38. Al-Dhahabī classified the isnād ṣaḥīḥ.

it was salty. “No,” declared Rasūlullāh ﷺ, “rather it is Nu‘mān and it is sweet.” Rasūlullāh ﷺ changed the name and Allah سبحانه وتعالى changed the water.

Subsequent to this, Ṭalḥah ibn ‘Ubayd 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 *fayyād* (magnanimous).” This is how Ṭalḥah was named *al-Fayyād* (the magnanimous).¹

Al-Ṭabarānī narrates from Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللهُ عَنْهُ:

سماني رسول الله صلى الله عليه و سلم يوم أحد طلحة الخير و في عزوة
ذي العشرة طلحة الفياض و يوم حنين طلحة الجود

Rasūlullāh ﷺ called me on the Day of Uḥud Ṭalḥah *al-Khayr* (the excellent); during the battle of Dhū al-‘Ashīrah Ṭalḥah *al-Fayyād* (the magnanimous), and on the Day of Ḥunayn Ṭalḥah *al-Jūd* (the generous).²

Qabīṣah ibn Jābir notifies us:

صحبت طلحة بن عبيد الله فما رأيت أعطى لجزيل مال عن غير مسألة منه

I accompanied Ṭalḥah ibn ‘Ubayd Allāh and never saw someone more generous in giving wealth, without being asked, than him.³

Sā’ib ibn Yazīd says:

صحبت طلحة بن عبيد الله في السفر و الحضر فلم أخبر أحدا أعم سخاء
على الدرهم و الثوب و الطعام من طلحة

I attended Ṭalḥah ibn ‘Ubayd Allāh on journey and at home and never knew anyone more generous in giving silver coins, clothes, and food than Ṭalḥah.⁴

It appears in *Siyar A‘lām al-Nubalā’* from Mūsā ibn Ṭalḥah, from his father:

1 *Tārīkh Dimashq*, vol. 25 pg. 93; *Al-Istī‘āb*, vol. 2 pg. 764, *Usd al-Ghābah*, vol. 3 pg. 59.

2 *Al-Mu‘jam 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.

3 *Ma‘rifat al-Ṣaḥābah*, vol. 1 pg. 404; Ḥadīth: 358; *Ḥilyat al-Awliyā’*, vol. 1 pg. 88; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222, al-Wāqidī is present therein.

إنه أتاه مال من حضرموت سبع مئة ألف فبات ليلته يتململ فقالت لو زوجته مالك قال تفكرت منذ الليلة فقلت ما ظن رجل بربه يبيت و هذا المال في بيته قالت فأين أنت عن بعض أخلائك فإذا أصحبت فادع بجفان و قصاع فقسمه فقال لها رحمك الله إنك موفقة بنت موفق و هي أم كلثوم بنت الصديق فلما أصبح دعا بجفان فقسمها بين المهاجرين و الأنصار فبعث إلى علي منها بجفنة فقال 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 ألف درهم

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 ‘Alī 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.”¹

Ibn ‘Asākir narrates from ‘Alī ibn Zayd:

جاء أعرابي إلى طلحة فسأله و تقرب إليه برحم فقال إن هذا الرحم ما سألني بها أحد قبلك إن لي أرضا قد أعطاني فيها عثمان ثلاثمائة ألف فإن شئت فاغد فاقبضها و إن شئت بعثها من عثمان و دفعتها إليه أي الثمن

¹ *Tārīkh Dimashq*, vol. 25 pg. 99; *Siyar A‘lām 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 ‘Uthmān had gifted me, worth 300 000. If you desire, go and take possession of it and if you like, I will sell it to ‘Uthmān and give you the money.”¹

Ibn Sa’d narrates in *al-Ṭabaqāt* from Sufyān ibn ‘Uyaynah:

كانت غلة طلحة بن عبيد الله ألفا و افيا و عن سعدى بنت عوف المريية قالت دخلت على طلحة ذات يوم فقلت ما لي أراك أرابك شيء من أهلك فنعتب قال نعم حليلة المرء أنت و لكن عندي مال قد أهمني أو غمني قالت اقسمه فدعا جاريتيه فقال ادخلي على قومي فأخذ يقسمه فسألتها كم كان المال فقالت أربعمئة ألف

The produce of Ṭalḥah ibn ‘Ubayd Allāh was a complete thousand.

Su’dā bint ‘Awf 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.”²

و روي أن طلحة بن عبيد الله باع أرضا له من عثمان بن عفان بسبعمئة ألف فحملها إليه فلما جاء بها قال إن رجلا تبيت هذه عنده في بيته لا يدري ما يطرقه من أمر الله لغرير بالله فبات و رسله يفرقونها و يختلفون بها في سكك المدينة حتى أصبح و ما عنده منها درهم

1 *Tārīkh Dimashq*, vol. 25 pg. 99.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 220.

It is reported that Ṭalḥah ibn ‘Ubayd Allāh sold a land of his to ‘Uthmān ibn ‘Affān 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.¹

و روي أن طلحة بن عبيد الله كان يغل بالعراق ما بين أربعمائة ألف إلى خمسمائة ألف ويغل بالسراة عشرة آلاف دينار أو أقل أو أكثر و بالأعراض له غلات و كان لا يدع أحدا من بني تيم عائلا إلا كفاه مؤونته و مؤونة عياله و زوج أيامهم و أخدم عائلهم و قضى دين غارمهم و لقد كان يرسل إلى عائشة إذا جاءت غلته كل سنة بعشرة آلاف و لقد قضى عن صبيحة التيمي ثلاثين ألف درهم

It is narrated that Ṭalḥah ibn ‘Ubayd 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 A’rāḍ. 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 to ‘Ā’ishah every year. He also settled the debt of 30 000 silver coins on behalf of Ṣabīḥah al-Taymī.²

Ḥasan al-Baṣrī says:

أن طلحة بن عبيد الله باع أرضا له بسبع مئة ألف فبات أرقا من مخافة ذلك المال حتى أصبح ففرقه

Ṭalḥah bin ‘Ubayd Allāh sold a land of his for 700 000. He had a sleepless night out of fear of this wealth. In the morning, he gave away everything.³

Look at these anecdotes. I have gone overboard in narrating incidents which highlight the value of Sayyidunā Ṭalḥah’s رَضِيَ اللهُ عَنْهُ bigheartedness and which leave

1 *Ansāb al-Ashrāf*, pg. 260; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 220; *Sharḥ Nahj al-Balāghah*, vol. 10 pg. 5.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 221.

3 *Siyar A’lām al-Nubalā’*, vol. 1 pg. 33.

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 Sa'd narrates from Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ:

عاش أي طلحة حميدا سخيا شريفا و قتل فقيرا رحمه الله

Ṭalḥah lived praiseworthy, generous, and noble and was killed a pauper. May Allah have mercy on him.¹

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 Sa'd reports from Ibrāhīm ibn Muḥammad ibn Ṭalḥah:

كانت قيمة ما ترك طلحة بن عبيد الله من العقار و الأموال و ما ترك من
الناض ثلاثين ألف درهم ترك من العين ألفي ألف و مائتي ألف درهم
و مائتي ألف دينار و الباقي عروض

The value of the estate of Ṭalḥah ibn 'Ubayd Allāh including his properties, belongings, and cash² amounted to 30 000 000 silver coins. The cash he left behind totalled 2 200 000 silver coins and 200 000 gold coins. The rest were assets.³

Ishāq ibn Yaḥya reports from his grandmother Su'dā bint 'Awf al-Mariyyah, the mother of Yaḥya ibn Ṭalḥah:

قتل طلحة بن عبيد الله يرحمه الله و في يد خازنه ألفا ألف درهم و مائتا ألف
درهم و قومت أصوله و عقاره ثلاثين ألف ألف درهم

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222; *Tārīkh Dimashq*, vol. 25 pg. 103; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 33.

2 *Al-nāḍd*: cash and silver coins.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222.

Ṭalḥah ibn ‘Ubayd Allāh—may Allah shower mercy upon him—was killed and in the possession of his treasurer was 2 200 000 silver coins. His assets and properties were valued at 30 000 000 silver coins.¹

Ṭalḥah in the Caravan of Martyrs

Sayyidah Ṭalḥah رَضِيَ اللَّهُ عَنْهَا passed away after the fitnah overcame the Muslims. Harken, it is the rebellion of the rebels against Sayyidah ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, besieging his home, and assassinating him. Thereafter, Sayyidunā Ṭalḥah, Zubayr, and Sayyidah Umm al-Mu’minīn ‘Ā’ishah bint al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا left at the head of an army seeking revenge from the killers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. This happened in the year 36 A.H. Their army met with the army of Sayyidunā ‘Alī 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 ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. After the discussion between Sayyidunā ‘Alī, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُ 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 ‘Amr 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 ‘Alqamah ibn Waqqāṣ al-Laythī who said:

لما خرج طلحة والزبير وعائشة للطلب بدم عثمان عرجوا عند 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 يدا واحدة على من سوانا فأصبحنا اليوم جبلين من حديد يزحف أحدهنا

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222.

إلى صاحبه، ولكنه كان مني شيء في أمر عثمان مما لا أرى كفارته إلا أن
يسفك دمي في طلب دمه.

When Ṭalḥah, Zubayr, and ‘Ā’ishah رضي الله عنها marched out to seek retribution for the blood of ‘Uthmān, they stopped on their way at Dhāt al-‘Irq.

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 ‘Uthmān and I do not see the expiation thereof but in my blood being shed in seeking retribution for his.”¹

Al-Bukhārī narrates in *al-Tārīkh al-Ṣaghīr* with his chain from ‘Amr ibn Jāwān who says:

التقى القوم يوم الجمل فقام كعب بن سور الأزدي معه المصحف ينشره بين
الفريقين و ينشدهم الله و الإسلام في دمائهم فما زال بذلك المنزل حتى
قتل فكان طلحة من أول قتيل و ذهب الزبير يريد أن يلحق بيته فقتل

The two armies met on the Day of Jamal. Ka‘b 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. Ṭalḥah was one of the first martyrs. Zubayr on the other hand intended to go home, and he was killed en route.²

It is reported that al-Sha‘bī said:

رأى علي طلحة في واد ملقى فنزل فمسح التراب عن وجهه و قال عزيز علي
أبا محمد بأن أراك مجدلاً في الأودية تحت نجوم السماء إلى الله أشكو
عجري و بجري قال الأصمعي معناه سرائري و أحزاني التي تموج في جوفي

1 *Al-Mustadrak*, vol. 3 pg. 419, Ḥadīth: 5595. Al-Dhahabī classified its sanad as *jayyid* (good) in *al-Talkhīṣ*.

2 *Al-Tārīkh al-Ṣaghīr*, vol. 1 pg. 75; *Tārīkh Dimashq*, vol. 25 pg. 108; *Tahdhīb al-Kamāl*, vol. 13 pg. 420; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 35.

‘Alī 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 grieves¹.”

Al-Iṣma‘ī explains: Its meaning is secrets and grievances which are burning in my inside.²

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.³ May Allah be pleased with him and make him happy.

The Miracles of the Martyrs

After the death of Sayyidunā Ṭalḥah رضي الله عنه, a miracle happens which is testimony to his virtue. His daughter ‘Ā’ishah bint Ṭalḥah ibn ‘Ubayd Allāh saw her father in a dream. He told her, “O my daughter, transport me from this place because the dampness has harmed me.” She removed him from his grave after about 30 years and took him away from that seepage⁴. His body was fresh, without any change whatsoever. He was subsequently buried in Hijratayn in Baṣrah. ‘Abd al-Raḥmān ibn Salāmah al-Taymī was responsible for exhuming his body.⁵

Another report says that someone saw him in a dream and informed his daughter about his dream. Ibn ‘Asākir reports from al-Muthannā ibn Sa‘īd:

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 و حشمها
فضربوا عليه بناء و استثاروه فلم يتغير منه إلا شعرات في إحدى شقي لحيته
أو قال رأسه حتى حول إلى موضعه هذا و كان بينهما بضع و ثلاثون سنة

1 The origin of al-‘ujarah 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.)

2 *Tārīkh Dimashq*, vol. 25 pg. 115; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 36; *al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 276; *Usd al-Ghābah*, vol. 3 pg. 61.

3 *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 276.

4 *Al-Nazz*: Water that seeps into the earth. (*Al-Ṣiḥāḥ* of al-Jawharī, vol. 3 pg. 899.)

5 *Tārīkh Dimashq*, vol. 25 pg. 123 – 124.

When I arrived in Baṣrah by ‘Ā’ishah bint Ṭalḥah, a man came to her asking, “Are you ‘Ā’ishah bint Ṭalḥah?”

She replied in the affirmative.

He continued, “I saw Ṭalḥah ibn ‘Ubayd Allāh in my dream who said that I should tell ‘Ā’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.¹

This brings us to the end of our trip through the life of the prominent Ṣaḥābī, Sayyidunā Ṭalḥah ibn ‘Ubayd 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.

1 Ibid.

Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ

The Disciple of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his Cousin, the Unparalleled

Sayyidunā Zubayr ibn al-‘Awwām 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-‘Awwām 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-‘Awwām ibn Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka‘b ibn Lu‘ayy al-Qurashī al-Asadī. His mother is Ṣafīyyah bint ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy.¹

His lineage meets with Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 ‘Abd al-Muṭṭalib.

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 100; Usd al-Ghābah, vol. 2 pg. 196.

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 رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh ﷺ, Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ being the son of her brother.¹

These ties of kinship show us the close connection between Rasūlullāh ﷺ and Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ and indicate to us his position in Rasūlullāh's ﷺ household.²

This proves without doubt that Sayyidunā Zubayr ibn al-ʿAwwām رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهَا.

Agnomen

Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ was famous with two agnomens. One of them was given to him by his mother Sayyidah Şafiyah رَضِيَ اللهُ عَنْهَا, i.e. Abū al-Tāhir. She would call him by this name since it was the agnomen of her brother, Zubayr ibn ʿAbd al-Muṭṭalib. The second agnomen—which stuck with him—was Abū ʿAbd Allāh, after his son ʿAbd Allāh.³

Title

With regards to his titles, the most recognised of all his titles, is *Ḥawārī Rasūl Allah* (the disciple of Rasūlullāh ﷺ).⁴ 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.⁵ Being the ḥawārī of Rasūlullāh ﷺ means that he was one of his close Companions and assistants.⁶

Abū Nuʿaym has listed few titles of Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ derived from his timeline. He says:

1 *Usd al-Ghābah*, vol. 2 pg. 196.

2 Zubayr's position in the household of nubuwwah, from the book: *al-Āl wa al-Aṣḥāb Maḥabbatan wa Qarābatan*, pg. 34.

3 *Usd al-Ghābah*, vol. 2 pg. 196.

4 *Tārīkh Dimashq*, vol. 18 pg. 339; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 41.

5 *Al-Şihāh*, vol. 2 pg. 639; *Mukhtār al-Şihāh*, pg. 92.

6 *Al-Nihāyah*, vol. 1 pg. 458; *Lisān al-ʿArab*, vol. 4 pg. 219.

و من أسمائه المشتقة من أحواله الحواري و الجاد و المفدى بالأبوين و
ركن الدين و عمود 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 *‘Amūd al-Islām* (the pillar of Islam).¹

Description

It is reported that Sayyidunā Zubayr رضي الله عنه was a towering man, to the extent that when he was mounted, his legs touched the floor. He had little facial hair.²

Glance at his Household (wives and children)

Sayyidunā Zubayr رضي الله عنه married quite a number of times. The total number of his wives were six. Sayyidunā Zubayr رضي الله عنه had 11 sons and 9 daughters from 6 wives. Here are the names of his offspring and consorts. (Repeated by author)

1. Asmā’ bint Abī Bakr al-Ṣiddīq رضي الله عنها

Children from her:

- I. ‘Abd Allāh
- II. ‘Urwah
- III. Mundhir
- IV. ‘Āṣim: Passed away in infancy
- V. Muhājir: Passed away in infancy
- VI. Khadījah al-Kubrā
- VII. Umm al-Ḥasan
- VIII. ‘Ā’ishah

2. Umm Khālīd

She was a slave girl of the daughter of Khālīd ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah.

1 *Ma‘rifat al-Ṣaḥābah*, vol. 1 pg. 458.

2 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 42; *al-Iṣābah*, vol. 2 pg. 458; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 275.

Children from her:

- I. Khālīd
- II. ‘Amr
- III. Ḥabībah
- IV. Sawdah
- V. Hind

3. Rabāb bint Anīf ibn ‘Ubayd, from the Kalb.

Children from her:

- I. Muṣ‘ab
- II. Ḥamzah
- III. Ramla

4. Zaynab, Umm Ja‘far bint Marthad ibn ‘Amr

Children from her:

- I. ‘Ubaydah
- II. Ja‘far

5. Umm Kulthūm bint ‘Uqbah ibn Abī Mu‘ayṭ

Children from her:

- I. Zaynab

6. Ḥalāl bint Qays ibn Nawfal from the Banū Asad

Children from her:

- I. Khadījah al-Ṣughrā¹

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.

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 100.

Ibn Sa'd reports from 'Urwah ibn al-Zubayr who in turn relates that his father stated:

إن طلحة بن عبيد الله التيمي يسمي بنيه بأسماء الأنبياء و قد علم أن لا نبي بعد محمد و إني أسمي بني بأسماء الشهداء لعلهم أن يستشهدوا فسمي عبد الله بعبد الله بن جحش و المنذر بالمنذر بن عمرو و عروة بعروة بن مسعود و حمزة بحمزة بن عبد المطلب و جعفر بجعفر بن أبي طالب و مصعبا بمصعب بن عمير و عبيدة بعبيدة بن الحارث و خالد بخالد بن سعيد و عمرا بعمر بن سعد بن العاص قتل يوم اليرموك

Ṭalḥah ibn 'Ubayd 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.

'Urwah expounds: He thus named 'Abd Allāh after 'Abd Allāh ibn Jaḥsh, Mundhir after Mundhir ibn 'Amr, 'Urwah after 'Urwah ibn Mas'ūd, Ḥamzah after Ḥamzah ibn 'Abd al-Muṭṭalib, Ja'far after Ja'far ibn Abī Ṭālib, Muṣ'ab after Muṣ'ab ibn 'Umayr, 'Ubaydah after 'Ubaydah ibn al-Ḥārith, Khālīd after Khālīd ibn Sa'īd, and 'Amr after 'Amr ibn Sa'īd ibn al-'Āṣ who was killed on the Day of Yarmūk.¹

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.²

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 Abyssinia and Madīnah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā 'Abd Allāh ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ when he contracted brotherhood between the Muhājirīn in Makkah. When he arrived in Madīnah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between the Muhājirīn and Anṣār, he became the brother of Salamah ibn Salāmah ibn Waqsh.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 100, 101; *Tārīkh Dimashq*, vol. 7 pg. 46.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 41.

3 *Usd al-Ghābah*, vol. 2 pg. 196, 197; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102; *al-Iṣābah*, vol. 2 pg. 457.

On the other hand, al-Zuhrī reports from ‘Urwah in *al-Ṭabaqāt* that Rasūlullāh ﷺ contracted brotherhood between Zubayr ibn al-‘Awwām and Ka‘b ibn Mālik رضي الله عنهما.¹

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 و يدخن 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.”²

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.

Virtues and Merits

Sayyidunā Zubayr رضي الله عنه 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.³

His lineage meets with Rasūlullāh ﷺ from the side of both his mother and father. He is thus the son of Rasūlullāh’s ﷺ paternal aunt. His other paternal aunt is Umm al-Mu‘minīn Khadījah bint Khuwaylid رضي الله عنها. 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

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 102.

2 *Al-Iṣābah*, vol. 2 pg. 457.

3 *Ḥilyat al-Awliyā’*, vol. 1 pg. 89.

the first to unsheathe a sword in Islam. He participated in all the major campaigns alongside Rasūlullāh ﷺ and proved himself a brave soldier in war. The angels descended with his sign in Badr. Rasūlullāh ﷺ gave him the title al-Ḥawārī and Rasūlullāh ﷺ said, “May my parents be sacrificed for you.” The Nabī ﷺ would send him on distinct dangerous military operations.

In the forthcoming lines, we will present the most significant characteristic of Sayyidunā Zubayr ibn al-‘Awwām’s رَضِيَ اللَّهُ عَنْهُ personality coupled with his virtues and merits.

Zubayr: the Unparalleled¹

When we attempt to discuss the key to Sayyidunā Zubayr ibn al-‘Awwām’s رَضِيَ اللَّهُ عَنْهُ personality, helplessness will not seize us nor will 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 utilised 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 ﷺ 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 سُبحَانَهُ وَتَعَالَى—bravery, courage, and self-confidence.

¹ *Nasīj waḥdahū*: a word used for a remarkable person. It is used to describe an outstanding person who hardly has any match. (*Al-Mu‘jam al-Awsaṭ*, vol. 5 pg. 148; *Tuḥfat al-Aḥwadhī*, vol. 10 pg. 230.

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 أي النجاشي رجل من الحبشة ينازعه في ملكه فوالله ما علمنا حزنا قط كان أشد منه فرقا أن يظهر ذلك الملك عليه فيأتي ملك لا يعرف من حقنا ما كان يعرف فجعلنا ندعو الله و نستنصره للنجاشي فخرج إليه سائرا فقال أصحاب رسول الله صلى الله عليه و سلم بعضهم لبعض من رجل يخرج فيحضر الواقعة حتى ينظر على من تكون فقال الزبير و كان من أحدثهم سنا أنا فنفخوا له قربة فجعلها في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب التقاء الناس فحضر الواقعة فهزم الله ذلك الملك و قتله و ظهر النجاشي عليه فجاءنا الزبير فجعل يلمح إلينا بردائه و يقول ألا أبشروا فقد أظهر الله النجاشي فوالله ما علمنا فرحنا بشيء قط فرحنا بظهور النجاشي ثم أقمنا عنده حتى خرج من خرج منا راجعا إلى مكة و أقام 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 recognise our right the way he did. So we began imploring Allah سُبْحَانَهُ وَتَعَالَى seeking His aid for Najāshī. He went out to face the man, in full force.

The Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.¹

1 *Sīrat Ibn Ishāq*, vol. 4 pg. 193 – 197; Ibn Hishām: *al-Sīrah al-Nabawīyyah*, vol. 1 pg. 225; Ibn Kathīr: *al-Sīrah al-Nabawīyyah*, vol. 2 pg. 23.

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 Qurayzah.

Al-Bukhārī reports on the authority of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ:

قال النبي صلى الله عليه و سلم من يأتيني بخبر القوم يوم الأحزاب قال
الزبير أنا ثم قال من يأتيني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه
و سلم إن لكل نبي حواريا و حواريا 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.

Upon this the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”¹

After Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى grants them victory through His open assistance.

1 *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.

Ibn Kathīr, while discussing the conquest of Egypt, mentions:

و حاصر المسلمون عين شمس من مصر في اليوم الرابع و ارتقى الزبير
عليهم سور البلد حصن بابليون فلما أحسوا بذلك خرجوا إلى عمرو بن
الباب الآخر فصالحوه و اخترق الزبير البلد حتى خرج من الباب الذي عليه
عمرو فأمضوا الصلح و كتب لهم عمرو كتاب أمان

The Muslims besieged ‘Ayn 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 ‘Amr from the other gate and made a compromise with him. Meanwhile, Zubayr burned the city and exited from the gate where ‘Amr was at. Nonetheless, the reconciliation was passed and ‘Amr wrote for them the document of peace.¹

A Lion with Claws

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ was accustomed to a rough life and dramatics of war. He was the experienced warrior and the expert 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 و يجر الجيش ذا الجلب

I only beat him so that he becomes intelligent and leads a noisy (huge) army.²

The meaning of *yulibb* here is to become intelligent.³ And *al-jalab* means abundant noise. It is metaphorical for him leading a massive army.⁴

Ibn Sa‘d narrates in *al-Ṭabaqāt*:

1 *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 112.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 101.

3 *Al-Nihāyah fī Gharīb al-Ḥadīth*, vol. 4 pg. 223.

4 *Ibid*, vol. 1 pg. 281.

إن الزبير كسر يد غلام ذات يوم و في رواية يد رجل فجيء بالغلام إلى
صفية و قيل 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 Ṣafīyyah and told what had happened. Ṣafīyyah enquired, “How did you find Zubayr? Did you find him to be like cottage cheese¹, or a date, or a fiery falcon?”²

Ibn Ḥajar mentions is *al-Iṣābah* in the book on lineage on the strength of Zubayr ibn Bakkār from ‘Abd Allāh ibn Muṣ‘ab:

أن العوام لما مات كان نوفل بن خويلد يلي ابن أخيه الزبير و كانت صفية
تضربه و هو صغير و تغلظ عليه فعاتبها نوفل و قال ما هكذا يضرب الولد
إنك لتضربينه ضرب مبغضة فرجزت به صفية من قال إنني أبغضه فقد كذب
و إنما أضربه لكي يلب و يهزم الجيش و يأتي بالسلب و لا يكن لما له خبأ
مخب يأكل في البيت من تمر و حب

When al-‘Awwām passed away, Nawfal ibn Khuwaylid looked after his brother’s son, Zubayr. Ṣafīyyah 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.”³

In this manner was Sayyidunā Zubayr رضي الله عنه 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 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.

1 *Al-Aqīṭ*: solid dried milk that is boiled (*Al-Nihāyah*, vol. 1 pg. 57.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 101.

3 *Al-Iṣābah*, vol. 2 pg. 458.

Zubayr the Mujāhid

Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ witnessed all the major campaigns at the side of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He himself confirms this as reported by al-Ḥakīm via ‘Urwah ibn al-Zubayr:

والله ما خرج رسول الله صلى الله عليه وسلم في غزوة غزاها ولا
سرية إلا كنت فيها

By Allah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not travel on any campaign or expedition except that I was part of it.¹

Sayyidunā Zubayr’s رَضِيَ اللهُ 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 اللهُ 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 اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ encouraged his Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to pursue them, Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ was one of those who left in compliance to Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ command.

Al-Bukhārī reports on the authority of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ
وَاتَّقُوا أَجْرٌ عَظِيمٌ قالت لعروة يا ابن أختي كان أبواك منهم الزبير و أبو بكر
لما أصاب رسول الله صلى الله عليه وسلم ما أصاب يوم أحد و انصرف
عنه المشركون خاف أن يرجعوا قال من يذهب في إثرهم فانتدب منهم
سبعون رجلا قال كان فيهم أبو بكر و الزبير

1 Al-Mustadrak, book on virtues, chapter on the merits of Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ disciple, Ḥadīth: 5553.

Sayyidah ‘Ā’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.*¹

She said to ‘Urwah, “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.”²

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 Qurayzah.

Aḥmad narrates in his *al-Musnad* on the strength of Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُمَا who says:

أشدد الأمر يوم الخندق فقال رسول الله صلى الله عليه وسلم ألا رجل يأتينا
بخبير بني قريظة فانطلق الزبير فجاء بخبرهم ثم اشدد الأمر أيضا فذكر ثلاث
مرات فقال رسول الله صلى الله عليه وسلم إن لكل نبي حواريا وإن الزبير
حواري

Matters intensified on the Day of the Trench, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, “Which individual will bring us intelligence of the Banū Qurayzah?” Zubayr departed and gathered intelligence. Thereafter, matters intensified further—altogether three times this happened [and every time Zubayr gathered intelligence]. Upon this Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, “Every nabī has a disciple and Zubayr is my disciple.”³

1 Sūrah Āl ‘Imrān: 172

2 *Ṣaḥīḥ al-Bukhārī*, book on battles, chapter on those who answered the call of Allah and the Messenger, Ḥadīth: 3849.

3 *Musnad Aḥmad*, musnad of Jābir ibn ‘Abd Allah, Ḥadīth: 14415. Shu‘ayb comments, “His isnād is Ṣaḥīḥ on the standards of al-Bukhārī and Muslim.”

Al-Bukhārī narrates from Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ:

قال النبي صلى الله عليه و سلم من يأتيني بخبر القوم يوم الأحراب قال
الزبير أنا ثم قال من يأتيني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه
و سلم إن لكل نبي حواريا و حواريا 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.

Upon this the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”¹

It was in the course of this very battle that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him:

فداك أبي و أمي

May my father and mother be sacrificed for you.²

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 ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.³

In conclusion, Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ 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 ‘Urwah ibn al-Zubayr:

1 *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.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 3515.

3 *Tārīkh Dimashq*, vol. 18 pg. 332.

إن أصحاب النبي صلى الله عليه و سلم قالوا للزبير يوم اليرموك ألا تشد
فشد معك فحمل عليهم فضربوه ضربتين على عاتقه بينهما ضربة ضربها
يوم بدر قال عروة فكنت أدخل أصابعي في تلك الضربات ألعب و أنا 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.

‘Urwah comments, “I would put my fingers in these wounds while playing when I was young.”¹

Ja’far ibn Khālīd 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 فرأيتته مجدعا بالسيوف قلت والله
لقد رأيت بك آثارا ما رأيتها بأحد قط قال وقد رأيت ذلك قلت نعم قال أما
والله ما منها جراحة إلا مع رسول الله صلى الله عليه و سلم في سبيل الله

I accompanied Zubayr ibn al-‘Awwām 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 accidentally 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 ﷺ in the Path of Allah ﷻ.”²

Zubayr between Fear and Aspiration

Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ had this deep aspiration not to fall into any form of sin even if it be forgetfully and unintentionally. Owing to this, we find that his reports of aḥādīth are very little compared to the reports of other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

1 *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the merits of Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ, Ḥadīth: 3516; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 6389.

2 *Ḥilyat al-Awliyā’*, vol. 1 pg. 90; *Ma’rifat al-Ṣaḥābah*, vol. 1 pg. 457, Ḥadīth: 408; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 275.

He has a total of 38 aḥādīth in *Musnad Baqī ibn Khālid*. 2 of these aḥādīth are found both in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, while al-Bukhārī alone mentions another 7.¹

The reason for this is what Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ himself mentioned; his fear that he unintentionally attributes something to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which the latter did not actually say, thus falling into the ambit of the Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ warning:

من كذب علي فليتبوأ مقعده من النار

Whoever lies against me should prepare his abode in Hell.

Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ believed that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not mention the word, “intentionally”. Due to this, he narrated very few aḥādīth.

Ibn Sa’d narrates from Jāmi‘ ibn Shaddād who says that he heard ‘Amir ibn ‘Abd 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 و فلان قال أما إني لم أفارقه منذ أسلمت و لكني سمعت
رسول الله صلى الله عليه وسلم يقول من كذب علي فليتبوأ مقعده من النار
قال وهب بن جرير في حديثه عن الزبير والله ما قال متعمدا و أنتم تقولون
متعمدا

I asked Zubayr, “Why do I not find you narrating from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the way so and so narrates?”

He explained, “Harken! I never separated from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the day I accepted Islam. However, I heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.”²

Zubayr ibn Bakkār reports from the chain of Hishām ibn ‘Urwah from his father from ‘Abd Allāh ibn al-Zubayr who said:

1 *Siyar A’lām al-Nubalā’*, vol. 1 pg. 67.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 107; *Tārīkh Dimashq*, vol. 18 pg. 335.

سألت الزبير عن قلة حديثه عن رسول الله صلى الله عليه و سلم فقال كان بيني وبينه من الرحم و القرابة ما قد علمت و لكني سمعته يقول من قال علي ما لم أقل فليتبوأ مقعده من النار

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.’”¹

Al-Ḥākim and Ibn Ḥibbān report through their respective chains from Hishām ibn ‘Urwah from his father who says:

قال عبد الله بن الزبير لأبيه يا أبت حدثني عن رسول الله صلى الله عليه و سلم حتى أحدث عنك فإن كل أبناء الصحابة يحدث عن أبيه قال يا بني ما من أحد صحب رسول الله صلى الله عليه و سلم بصحبة إلا و قد صحبته مثلها أو أفضل و لقد علمت يا بني أن أمك أسماء بنت أبي بكر كانت تحتي و لقد علمت أن عائشة بنت أبي بكر خالتك و لقد علمت أن أمي صفية بنت عبد المطلب و أن أخوالي حمزة بن عبد المطلب و أبو طالب و العباس و أن رسول الله صلى الله عليه و سلم ابن خالي و لقد علمت أن عمتي خديجة بنت خويلد و كانت تحته و أن ابنتها فاطمة بنت رسول الله صلى الله عليه و سلم و لقد علمت أن أمه صلى الله عليه و سلم آمنة بنت وهب بن عبد مناف بن زهرة و أن أم صفية و حمزة هالة بنت وهب بن عبد مناف بن زهرة و لقد صحبته بأحسن صحبة و الحمد لله و لقد سمعته صلى الله عليه و سلم يقول من قال علي ما لم أقل فليتبوأ مقعده من النار

‘Abd 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.”

1 *Al-Iṣābah*, vol. 2 pg. 458. Al-Bukhārī reports from Salamah:

سمعت النبي صلى الله عليه و سلم يقول 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.

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 ‘Ā’ishah bint Abī Bakr is your aunt. You know that my mother is Ṣafīyyah bint ‘Abd al-Muṭṭalib and that my maternal uncles are Ḥamzah ibn ‘Abd al-Muṭṭalib, Abū Ṭālib, and ‘Abbās 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 Rasūlullāh ﷺ. You understand that Rasūlullāh’s ﷺ mother is Āminah bint Wahb ibn ‘Abd Manāf ibn Zuhrah and Ṣafīyyah’s mother is Hālah bint Wahb ibn ‘Abd 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.’”¹

The First to Unsheathe his Sword in Islam

One of the magnificent merits and distinct specialities of Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ is that he was the first to unsheathe his sword in Islam to defend Rasūlullāh ﷺ. A group of scholars have affirmed this.²

Ibn Abī Shaybah, ‘Abd al-Razzāq, and al-Ṭabarānī relate, via their respective chains, the narration of Hishām ibn ‘Urwah from his father:

إن أول رجل سل سيفه في سبيل الله الزبير و ذلك أنه نفخت نفخة من
الشیطان أخذ رسول الله صلى الله عليه وسلم فخرج الزبير يشق الناس
بسيفه و رسول الله بأعلى مكة قال فلقي النبي صلى الله عليه و سلم فقال
مالك يا زبير قال أخبرت أنك أخذت قال فصلى عليه و دعا له و لسيفه

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 ﷺ has been captured.” Immediately, Zubayr rushed, channelling through the people with

1 *Al-Mustadrak*, book on virtues, chapter on the merits of Rasūlullāh’s ﷺ disciple, Ḥadīth: 5557; Ṣaḥīḥ Ibn Ḥibbān, discussion on Zubayr ibn al-‘Awwām, Ḥadīth: 6982. Shu‘ayb al-Arnā‘ūṭī classifies the ḥadīth as ṣaḥīḥ.

2 *Tārīkh Dimashq*, vol. 18 pg. 350; *Siyar A’lām al-Nubalā’*, vol. 1 pg. 41; *Usd al-Ghābah*, vol. 2 pg. 197; *al-Isābah*, vol. 2 pg. 459; *Tahdhīb al-Kamāl*, vol. 9 pg. 319.

his sword, while Rasūlullāh ﷺ was at the uppermost section of Makkah. He got to Rasūlullāh ﷺ who asked, “What is the matter, O Zubayr?” “I was informed that you were captured,” he explained. Rasūlullāh ﷺ prayed for him and supplicated for him and his sword.¹

Al-Bayhaqī reports in his *Sunan* from ‘Urwah who relates:

أسلم الزبير و هو ابن ثمان سنين قال عروة و نفخت نفخة من الشيطان أن رسول الله صلى الله عليه و سلم أخذ بأعلى مكة فخرج الزبير و هو غلام ابن اثني عشرة سنة و معه السيف فمن رءاه ممن لا يعرفه قال الغلام معه السيف حتى أتى النبي صلى الله عليه و سلم فقال له رسول الله صلى الله عليه و سلم مالك يا زبير قال أخبرت أنك أخذت قال فكنت صانعا ماذا قال كنت أضرب به من أخذك قال فدعا له رسول الله صلى الله عليه و سلم و لسيفه و كان 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.

Rasūlullāh ﷺ supplicated for him and for his sword. This is thus the first sword drawn in the path of Allah.²

1 *Muṣannaf Ibn Abī Shaybah*, vol. 4 pg. 226; *Muṣannaf ‘Abd al-Razzāq*, vol. 4 pg. 289 – 290; *Al-Mu‘jam al-Kabīr*, vol. 1 pg. 119; *Majma‘ al-Zawā‘id*, vol. 9 pg. 150. Al-Haythamī comments, “His narrators are reliable.”

2 *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 Lahī‘ah from al-Aswad.

Angels Descend with the Sign of Zubayr

One of the glorious merits of Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ is that the angels on the Day of Badr descended, to assist the Muslims, with the sign of Zubayr رَضِيَ اللَّهُ عَنْهُ, i.e. wearing clothes similar to his, as an honour from Allah سُبْحَانَهُ وَتَعَالَى upon him.

Ibn Sa‘d 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 و كان يحدث أن الملائكة نزلت
يوم بدر على خيل بلق عليها عمائم صفر فكان على الزبير يومئذ عصابة
صفراء

Zubayr ibn al-‘Awwām 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.¹

‘Urwah reports:

كانت على الزبير ريطرة صفراء معتجرا بها يوم بدر فقال النبي صلى الله عليه
و سلم إن الملائكة نزلت على سيماء الزبير

Zubayr had tied a fine yellow cloth around his head on the Day of Badr. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “Certainly, the angels descended with the mark of Zubayr.”²

Al-Ḥākim relates from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr who said:

كانت على الزبير بن العوام يوم بدر عمامة صفراء متعجرا بها فنزلت الملائكة
عليهم عمائم صفر

Zubayr ibn al-‘Awwām had tied a yellow turban on the Day of Badr and the angels descended donning yellow turbans.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 103.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 103; *Al-Mu‘jam al-Kabīr*, vol. 1 pg. 120; *Majma‘ 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.

3 *Al-Mustadrak*, book on virtues, chapter on the virtues of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disciple, Ḥadīth: 5554.

His Position by Rasūlullāh ﷺ

Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُمْ. 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 رَضِيَ اللهُ عَنْهُ on the Day of Aḥzāb, the day he presented himself in a dangerous situation 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 رَضِيَ اللهُ عَنْهُ is his special disciple.

Al-Bukhārī reports on the authority of Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ:

قال النبي صلى الله عليه و سلم من يأتيني بخبر القوم يوم الأحزاب قال
الزبير أنا ثم قال من يأتيني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه
و سلم إن لكل نبي حواريا و حواريا 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.”¹

1 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; Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on some of the virtues of Ṭalḥah and Zubayr, Ḥadīth: 6396.

This is a superb privilege for Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ; Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirming that he is one of his exclusive and unique Companions who followed and assisted him.

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ joins his parents for Zubayr

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ is one of the few Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ for whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “May my parents be sacrificed for you.”

Al-Bukhārī reports from Hishām ibn ‘Urwah—from his father—from ‘Abd Allāh ibn al-Zubayr who recalls:

كنت يوم الأحزاب جعلت أنا و عمر 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 أو هل 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 وأبويه فقال فذاك أبي و أمي

In the Battle of Aḥzāb, ‘Umar 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 Qurayzah. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had announced, ‘Who will go to the Banū Qurayzah and bring me intelligence.’ So I went in compliance. When I returned, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, “May my father and mother be sacrificed for you.”¹

Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love for Zubayr

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ dearly and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ testified to this love. One of the signs of Sayyidunā Zubayr’s رَضِيَ اللَّهُ عَنْهُ position by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his love for him is the following.

1 *Ṣaḥīḥ al-Bukhārī*, book on virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-‘Awwām, Ḥadīth: 3515.

Al-Bukhārī and Muslim document from ‘Urwah—that ‘Abd Allāh ibn al-Zubayr reported to him:

إن رجل من الأنصار خاصم الزبير عند النبي صلى الله عليه و سلم في شراج الحرة التي يسقون بها النخل فقال الأنصاري سرح الماء يمر فأبى عليه فاخصما عند النبي صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم للزبير اسق يا زبير ثم أرسل الماء إلى جارك فغضب الأنصاري فقال أن كان ابن عمك فتلون وجه رسول الله صلى الله عليه و سلم 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.*^{1,2}

It appears in *al-Ṭabaqāt*:

1 Sūrah al-Nisā’: 65.

2 *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.

إن رسول الله صلى الله عليه و سلم لما خط الدور بالمدينة جعل للزبير بقيعا واسعا و عن أسماء ابنة أبي بكر أن النبي صلى الله عليه و سلم أقطع الزبير نخلا و عن عروة عن أبيه أن النبي صلى الله عليه و سلم أقطع الزبير أرضا فيها نخل كانت من أموال بني النضير و أن أبا بكر أقطع الزبير الجرف قال أنس بن عياض في حديثه أرضا مواتا و قال عبد الله بن نمير في حديثه و أن 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."

'Urwah 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 'Iyāḍ adds in his report: A desolate land.

'Abd Allāh ibn Numayr adds: 'Umar allotted for Zubayr the entire 'Aqīq.¹

Al-Bukhārī reports via his sanad from Hishām ibn 'Urwah—from his father who says—Marwān ibn al-Ḥakam informed me:

أصاب عثمان بن عفان رعا ف شديد سنة الرعا ف حتى حبسه عن الحج و أوصى فدخل عليه رجل من قريش قال استخلف قال و قالوه قال نعم قال و من فسكت فدخل عليه رجل آخر أحسبه الحارث فقال استخلف فقال عثمان و قالوا فقال نعم قال و من هو فسكت قال فلعلهم قالوا الزبير قال نعم قال أما والذي نفسي بيده إنه لخيرهم ما علمت و إن كان لأحبهم إلى رسول الله صلى الله عليه و سلم

'Uthmān ibn 'Affān was afflicted with severe nose bleeding the year of al-Ru'āf 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.

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 103 – 104.

“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.

‘Uthmān suggested, “Most probably they named Zubayr.”

“Yes,” he affirmed.

‘Uthmān 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

ﷺ.”¹

All these are examples illustrating the rank Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ enjoyed in the sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Nonetheless, the greatest testimony upon Sayyidunā Zubayr’s رَضِيَ اللهُ عَنْهُ sincerity and Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love for him and appreciation for his accomplishments is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ guaranteed him Jannah on the strength of revelation from the Almighty سُبحَانَهُ وَتَعَالَى.

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ unequivocally announced that Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ is one of the dwellers of Jannah in the ḥadīth reported by Aḥmad:

أبو بكر في الجنة و عمر في الجنة و علي في الجنة و عثمان في الجنة و
طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد
بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو
عبيدة بن الجراح في الجنة

Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Alī is in Jannah. ‘Uthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d ibn Abī Waqqāṣ is in Jannah. Sa’d ibn Zayd ibn ‘Amr ibn Nufayl is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.²

1 *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the merits of Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ, Ḥadīth: 3512.

2 *Musnad Aḥmad*, the ḥadīth of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 1675. Shu‘ayb al-Arnā‘ūṭ comments, “Its isnād is strong on the standards of Muslim.”

It appears in *Siyar A'lām al-Nubalā'* that al-Sha'bī stated:

أدرکت خمس مئة أو أكثر من الصحابة يقولون علي و عثمان و طلحة و
الزبير في الجنة

I met 500 or more Ṣaḥābah who affirmed: 'Alī, 'Uthmān, Ṭalḥah, and Zubayr will be in Jannah.¹

This is because they were the first forerunners to Islam regarding whom Allah ﷻ announced *He is pleased with them and they are pleased with Him*. They were from the participants of Badr, those who attended Bay'at 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 ﷺ and his brothers. However, when the dust settles, the innocence of Sayyidunā 'Alī, Zubayr, and 'Ā'ishah ﷺ becomes absolutely manifest.

When the rebels murdered Sayyidunā 'Uthmān ﷺ, without consent and approval of the Ṣaḥābah ﷺ, they called to give bay'ah to Sayyidunā 'Alī ﷺ knowing fully well that he was the most superior of the remaining Ṣaḥābah ﷺ. The rebels themselves entered the army of Sayyidunā 'Alī ﷺ with the support and protection of their tribes. Matters were muddled. They feared that the Ṣaḥābah ﷺ will reach a unanimous decision and the ummah will unite against them and subsequently take revenge from them for Sayyidunā 'Uthmān's ﷺ murder. Therefore, it was necessary that matters remain disordered so they remain safe. That is why, when Umm al-Mu'minīn 'Ā'ishah, Sayyidunā Ṭalḥah, and Sayyidunā Zubayr ﷺ travelled to Baṣrah to create unity among the Muslims and they united with Sayyidunā 'Alī ﷺ, 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 ﷺ. Thus, the disaster of Jamal took place, against the desire and knowledge of Sayyidunā 'Alī ﷺ and his supporters. As

¹ *Siyar A'lām al-Nubalā'*, vol. 1 pg. 62.

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 ‘Alī رَضِيَ اللَّهُ عَنْهُ on the other hand arranged for the return of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا to Madīnah.

Al-Bayhaqī narrates from Abū Jarw al-Māzinī who says:

شهدت عليا و الزبير حين توافقا فقال علي يا زبير أنشدك الله أسمعته رسول
الله صلى الله عليه و سلم يقول إنك تقاتلني و أنت لي ظالم قال نعم و لم
أذكره إلا في موقفى هذا ثم انصرف

I was present when ‘Alī and Zubayr settled on an agreement. ‘Alī 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.¹

Abū Nu‘aym reports in *Ḥilyat al-Awliyā’* from ‘Abd al-Raḥmān ibn Abī Laylā who recalls:

انصرف الزبير يوم الجمل عن علي فلقية ابنه عبد الله فقال جبنا جبنا قال قد
علم الناس أنني لست بجبان و لكن ذكرني علي شيئا سمعته من رسول الله
صلى الله عليه و سلم فحلفت أن لا أقاتله ثم قال ترك الأمور التي أخشى
عواقبها في الله أحسن في الدنيا و في الدين و قيل إنه أنشد و لقد علمت لو
أن علمي نافعى أن الحياة من الممات قريب فلم ينشب أن قتله ابن جرموز

Zubayr turned away from ‘Alī on the Day of the Camel. His son, ‘Abd Allāh, met him and said, “We are cowards! We are cowards!”

Zubayr explained, “People know with certainty that I am not a deserter. However, ‘Alī reminded me of something I heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so I swore on oath that I will never fight him.”

1 *Musnad Abī Ya’lā*, 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 Ya’lā* said, “Its isnād is extremely ḍa’īf. Nonetheless, al-Ḥākim reported the ḥadīth from Abī Ḥarb (Ḥadīth: 5574) and classified it ṣaḥīḥ. Al-Dhahabī concurred.

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.¹

Ibn Sa’d narrates in *al-Ṭabaqāt* from Hishām ibn ‘Urwah—from his father—from ‘Abd Allāh ibn al-Zubayr who relates:

لما وقف الزبير يوم الجمل دعاني فقامت إلي 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 يبقي من 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.”²

Ibn Sa’d recalls the incident of his murder:

خرج الزبير بن العوام يوم الجمل وهو يوم الخميس لعشر ليال خلون من جمادى الآخرة سنة ست و ثلاثين بعد القتال على فرس له يقال له ذو الخمار منطلقا يريد الرجوع إلى المدينة فلقية رجل من بني تميم يقال له النعر بن زمام المجاشعي بسفوان فقال له يا حواري رسول الله إلي إلي فأنت في ذمتي لا يصل إليك أحد من الناس فأقبل معه وأقبل رجل من

1 *Hilyat al-Awliyā*, vol. 1 pg. 91; *Siyar A'lām al-Nubalā*, vol. 1 pg. 60; the last couplet is reported by al-Hākīm in *al-Mustadrak*, Ḥadīth: 5568.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 108; *al-Mustadrak*, Ḥadīth: 5566.

بني تميم آخر إلى الأحنف بن قيس فقال له فيما بينه وبينه هذا الزبير في وادي السباع فرفع الأحنف صوته وقال ما أصنع و ما تأمروني إن كان الزبير لف بين غارين من المسلمين قتل أحدهما الآخر ثم هو يريد اللحاق بأهله فسمعه عمير بن جرموز التميمي و فضالة بن حابس التميمي و نفيح أو نفيل بن حابس التميمي فركبوا أفراسهم في طلبه فلحقوه فحمل عليه عمير بن جرموز طعنه طعنة خفيفة فحمل عليه الزبير فلما ظن أن الزبير قاتله دعا يا فضالة يا نفيح ثم قال الله الله يا زبير فكف عنه ثم سار فحمل عليه القوم جميعا فقتلوه رحمه الله فطعنه عمير بن جرموز طعنة أثبتته فوق فاعتوروه و أخذوا سيفه و أخذ بن جرموز رأسه فحمله حتى أتى به و بسيفه عليا فأخذه علي و قال سيف والله طالما جلا به عن وجه رسول الله صلى الله عليه و سلم الكرب و لكن الحين و مصارع السوء و دفن الزبير رحمه الله بوادي السباع و جلس علي يبكي عليه هو و أصحابه

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-Mujāshiṭ 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 ‘Alī. ‘Alī held the sword and said, “A sword, by Allah, which frequently eliminated adversities from the face of Rasūlullāh ﷺ, but now what a woeful demise.” Zubayr was buried—may Allah have mercy on him—in the valley of Sibā’. ‘Alī sat, with his companions, and cried over him.¹

Worthy of mention at this juncture is that Sayyidunā Zubayr رَضِيَ اللهُ 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 اللهُ 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 رضي الله عنه 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 حواري وحواري الزبير

Ibn Jurmūz sought permission to enter ‘Alī’s رَضِيَ اللهُ عَنْهُ presence. ‘Alī asked, “Who is it?”

“Ibn Jurmūz seeks permission to enter,” they said.

‘Alī stated, “Grant him permission, so that the killer of Zubayr may enter Hell. Certainly, I heard Rasūlullāh ﷺ declaring, ‘Every nabī has a disciple and my disciple is Zubayr.’”²

He killed him on the Day of Jamal in Jumādā al-Ūlā 36 A.H. He was buried in the valley of Sibā’ in the section of Baṣrah.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 111 – 112; *al-Iṣābah*, vol. 2 pg. 461.

2 *Musnad Aḥmad*, musnad ‘Alī ibn Abī Ṭālib, Ḥadīth: 680. Shu‘ayb al-Arnā’ūṭ says, “Its isnād is ḥasan.” *Al-Mustadrak*, Ḥadīth: 5579. Al-Ḥākim declared it ṣaḥīḥ and al-Dhahabī concurred.

3 *Tahdhīb al-Kamāl*, vol. 9 pg. 329.

Tārīkh Dimashq states that the Battle of Jamal occurred on Thursday, 10th of Jumādā al-Ākhirah 36 A.H. Abū ‘Abd Allāh Zubayr ibn al-‘Awwām ibn Khuwaylid رَضِيَ اللَّهُ عَنْهُ was killed in the valley of Sibā‘ approximately 40 km from Baṣrah by Ibn Jurmūz.¹

Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 1 100 000. Thus, his entire estate amounted to 50 200 000.²

Al-Dhahabī mentions the same narration in al-Siyar with the addition:

و بلغ حصة عاتكة بنت زيد بن عمرو بن نفيل زوجة الزبير من ميراثه ثمانين ألف درهم

The share of his inheritance for ‘Ātikah bint Zayd ibn ‘Amr ibn Nufayl, Zubayr’s wife, reached 80 000 silver coins.³

Subtle Point

Sayyidah ‘Ātikah bint Zayd ibn ‘Amr ibn Nufayl رَضِيَ اللَّهُ عَنْهَا was in the wedlock of Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ. The people of Madīnah would fondly say:

من أراد الشهادة فليتزوج عاتكة بنت زيد كانت عند عبد الله ابن أبي بكر

1 *Tārīkh Dimashq*, vol. 18 pg. 436.

2 *Ṣaḥīḥ al-Bukhārī*, book on khums, chapter on the blessings of a warrior’s wealth, Ḥadīth: 2961.

3 *Siyar A’lām al-Nubalā’*, vol. 1 pg. 66 – 67.

فقتل عنها ثم كانت عند عمر بن الخطاب فقتل عنها ثم كانت عند الزبير
فقتل عنها

Whoever desires martyrdom should marry ‘Ātikah bint Zayd. She was first married to ‘Abd Allāh ibn Abī Bakr and he was martyred. Thereafter, she married ‘Umar ibn al-Khaṭṭāb and he was martyred. Thereafter, she married Zubayr and he was martyred.¹

When news of Sayyidunā Zubayr’s ﷺ martyrdom reached her, Sayyidah ‘Ātikah ﷺ recited the following eulogy:

يوم اللقاء و كان غير معرد	غدر ابن جرموز بفارس بهمة
لا طائشا رعرش البنان و لا اليد	يا عمرو لو نبهته لوجدته
فيما مضى مما تروح و تغتدي	ثكلتك أمك إن ظفرت بمثله
عنها طرادك يا ابن فقع القرد	كم غمرة قد خاضها لم يثنه
حلت عليك عقوبة المتعمد	والله ربك إن قتلت لمسلما

On the Day of Battle, Ibn Jurmūz treacherously killed a mighty warrior who was not fleeing.

O ‘Amr! 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.²

Ibn Jurmūz and Zubayr’s Sons

Ibn ‘Asākir reports that Ibn Jurmūz came to Muṣ‘ab ibn al-Zubayr and said, “Take revenge from me for Zubayr.” Muṣ‘ab wrote to Sayyidunā ‘Abd Allāh ibn al-Zubayr ﷺ concerning this who wrote back:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 112; *Usd al-Ghābah*, vol. 2 pg. 199.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 112; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 67.

أن أقتل ابن جرموز بالزبير خل عنه و لا بشسع نعله

I should kill Ibn Jurmūz in lieu of Zubayr? Leave him, he is not even equal to his shoelace.

‘Abd Allāh ibn Muṣ‘ab reports—from Farwah ibn Khālid:

كتب مصعب إلى عبد الله بن الزبير إني قد أخذت قاتل الزبير بن العوام 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

Muṣ‘ab wrote to ‘Abd Allāh ibn al-Zubayr, “I have apprehended the killer of Zubayr ibn al-‘Awwām.”

‘Abd 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 Muṣ‘ab 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.¹

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.

1 *Tārīkh Dimashq*, vol. 18 pg. 437 – 438.

‘Abd al-Raḥmān ibn ‘Awf 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 ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ.

Name and Lineage

He is ‘Abd al-Raḥmān ibn ‘Awf ibn ‘Abd ‘Awf ibn ‘Abd al-Ḥārith ibn Zuhrah ibn Kilāb. His name during the days of ignorance was ‘Abd ‘Amr (lit. slave of ‘Amr) which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed to ‘Abd al-Raḥmān when he accepted Islam.¹

It is reported that he said:

كان اسمي عبد عمرو فلما أسلمت سماني رسول الله صلى الله عليه و
سلم عبد الرحمن

My name was ‘Abd ‘Amr. As soon as I embraced Islam, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ named me ‘Abd al-Raḥmān.²

Another report says that his name in Jāhiliyyah was ‘Abd al-Ka‘bah which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed to ‘Abd al-Raḥmān.³

His mother is Ṣafiyyah bint ‘Abd Manāf ibn Zuhrah ibn Kilāb. It is said that her mother was al-Shifā’ bint ‘Awf ibn ‘Abd al-Ḥārith ibn Zuhrah.⁴

This makes it clear that the lineage of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ meets with the lineage of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from both his father’s and mother’s side, at his forefather Zuhrah.

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Ṭabaqāt Khalīfah*, pg. 45.

2 *Al-Mustadrak*, Ḥadīth: 7731. Al-Ḥakīm authenticated it and al-Dhahabī concurred.

3 *Al-Mu‘jam al-Kabīr*, Ḥadīth: 253; *al-Mustadrak*, Ḥadīth: 5335, al-Dhahabī classified it ṣaḥīḥ; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 69, *Usd al-Ghābah*, vol. 3 pg. 313.

4 *Ṭabaqāt Khalīfah*, pg. 45; *Usd al-Ghābah*, vol. 3 pg. 313.

Birth

Ibn Sa‘d reports in *al-Ṭabaqāt* that he was born 10 years after the year of the elephants.¹

Agnomen

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ was known with the agnomen Abū Muḥammad.²

Description

It is reported from Sahlah bint ‘Āsim:

كانت عبد الرحمن بن عوف أبيض أعين أهدب الأشفار أقنى طويل النابن
الأعليين ربما أدمى نابه شفته له جملة أسفل من أذنيه أعنق ضخم الكتفين

‘Abd al-Raḥmān ibn ‘Awf was fair in complexion, large-eyed, with large eye-lashes³, a prominent nose⁴, long upper canine teeth—many times his canines will cut his lip—with long hair reaching below his ear lobes⁵, with a long neck⁶, and large shoulders.

Ziyād al-Bakkā‘ī reports from Ibn Ishāq:

كان ساقط الثنيتين أهتم أعسر أعرج كان أصيب يوم أحد فهتم و جرح
عشرين جراحة 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.

Ya‘qūb ibn ‘Utbah says:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *al-Iṣābah*, vol. 4 pg. 290.

2 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 68; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124.

3 *Ahdab al-ashfār*: plenty hair on the eye lids of both eyes. (*Al-Qāmūs al-Muḥīṭ*, vol. 1 pg. 183.)

4 *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.)

5 *Al-Jummaḥ*: Hair (Ismā‘īl ibn ‘Abbās al-Ṭāliqānī: *al-Muḥīṭ fī al-Lughah*, vol. 6 pg. 419.)

6 *A‘naq*: Lock neck. (*Mu‘jam Maqāyīs al-Lughah*, vol. 4 pg. 128.)

كان عبد الرحمن رجلاً طوالاً حسن الوجه رقيق البشرة فيه جنأ أبيض مشرباً
حمرة لا يغير شيبه

‘Abd al-Raḥmān was a tall man, with a handsome face, and delicate skin. He had a slight hunch¹. He was fair in complexion with a mixture of redness. He would not dye his white hair.²

Glance at his Household (Wives and Children)

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه 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 ‘Utbaḥ ibn Rabī‘ah

Children from her:

- I. Sālim al-Akbar: He passed away before Islam.

2. The daughter of Shaybah ibn Rabī‘ah ibn ‘Abd Shams

Children from her:

- I. Umm al-Qāsim: she was born in Jāhiliyyah.

3. Umm Kulthūm bint ‘Uqbah ibn Mu‘ayṭ

Children from her:

- I. Muḥammad: After whom he was given his agnomen.
- II. Ibrahim
- III. Ḥumayd
- IV. Ismā‘īl
- V. Ḥumaydah
- VI. Amat al-Raḥmān

1 *Al-Jana’*: Hunch in the back or neck. (*Al-Nihāyah*, vol. 1 pg. 818.)

2 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 84 – 85.

4. Sahlah bint ʿĀṣim ibn ʿAdī

Children from her:

- I. Maʿn
- II. ʿUmar
- III. Zayd
- IV. Amat al-Raḥmān al-Ṣughrā

5. Baḥriyyah bint Hāniʾ 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. Sālīm al-Aṣghar: He was killed on the Day of the Conquest of Africa.

7. Umm Ḥakīm bint Qāriḍ ibn Khālīd ibn ʿUbayd

Children from her:

- I. Abū Bakr

8. The daughter of Abū al-Ḥays ibn Rāfiʾ ibn Imraʾ al-Qays

Children from her:

- I. ʿAbd Allah ibn ʿAbd al-Raḥmān: He was killed in Africa the day it was conquered.

9. Tumāḍīr 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. 'Abd al-Raḥmān ibn 'Abd al-Raḥmān

11. **Umm Ḥurayth**

From the captives of Bahrā'.

Children from her:

- I. Muṣ'ab
- 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 Sa'd ibn Abī Waqqāṣ رضي الله عنه from the Battle of Madā'in.

Children from her:

- I. 'Uthmān

14. **Umm walad: Zaynab bint al-Ṣabāḥ ibn Tha'labah**

Also from the captives of Bahrā'.

Children from her:

- I. Umm Yaḥyā bint 'Abd al-Raḥmān

15. **Bādiyah bint Ghaylān ibn Salamah ibn Mut'ab al-Thaqafi**

Children from her:

- I. Juwayriyyah bint 'Abd al-Raḥmān

Children from other Umm Walads:

- I. ‘Urwah: Passed away in infancy.
- II. Yaḥya: Passed away in infancy.
- III. Bilāl: Passed away in infancy.¹

Islam and Hijrah

Sayyidunā ‘Abd 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 رَضِيَ اللهُ عَنْهُ after his invitation. He is also one of the first eight attestors to the faith.²

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 ﷻ and with the intention to assist His religion, leaving behind in Makkah an abundance of wealth and plenty property.³

Al-Bukhārī narrates on the authority of Sayyidunā Anas رَضِيَ اللهُ عَنْهُ:

قدم عبد الرحمن بن عوف المدينة فأخى النبي صلى الله عليه وسلم بينه وبين سعد بن الربيع الأنصاري فعرض عليه أي سعدا أن يناصفه أهله و ماله فقال عبد الرحمن بارك الله لك في أهلك و مالك دلني على السوق فربح شيئا من أقط و سمن فرآه النبي صلى الله عليه وسلم بعد أيام و عليه 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 و لو بشاة

‘Abd al-Raḥmān ibn ‘Awf arrived in Madīnah. The Nabī ﷺ contracted brotherhood between him and Sa‘d ibn al-Rabī‘ al-Anṣārī. Sa‘d offered to share

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 127 – 128.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *Tārīkh Dimashq*, vol. 35 pg. 235; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 68.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 125; *Usd al-Ghābah*, vol. 3 pg. 314.

half of his family and wealth with him but ‘Abd 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 yellow¹ dye. The Nabī ﷺ asked, “What is the good news, O ‘Abd 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.”²

From this we can realise the extent of distress Sayyidunā ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ 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 Allah سُبْحَانَهُ وَتَعَالَى. It was not long before Allah سُبْحَانَهُ وَتَعَالَى honoured him with plenty of wealth, which he did not hoard but rather spent in the path of Allah سُبْحَانَهُ وَتَعَالَى.

His Fear of Allah, the Mighty and Majestic

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ had deep fear for Allah سُبْحَانَهُ وَتَعَالَى, and envisaged Him in all aspects of his life, always anticipating His mercy and compassion.

Al-Bukhārī narrates from Ibrāhīm ibn Sa’d—from Sa’d—from his father who says:

أتى عبد الرحمن بن عوف يوماً بطعامه فقال قتل مصعب بن عمير و كان خيراً مني فلم يوجد له ما يكفن فيه إلا بردة و قتل حمزة أو رجل آخر خير

1 Al-waḍar: coloured with dye or colourful perfume. (‘Umdat al-Qārī, vol. 11 pg. 164.)

2 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.

مني فلم يوجد له ما يكفن فيه إلا بردة لقد خشيت أن يكون عجلت لنا طيباتنا
في حياتنا الدنيا ثم جعل يبكي

Food was brought to ‘Abd al-Raḥmān ibn ‘Awf one day. He commented, “Muṣ‘ab ibn ‘Umayr 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.¹

Fragrant Shower of the Virtues of Ibn ‘Awf

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ. He immigrated twice to Abyssinia and then to Madīnah. He witnessed Badr and all the major campaigns alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He is one of the Ten Promised Jannah and one of the six men of the committee regarding whom Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ confirmed that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى.

When we attempt to discuss the key to his personality, then something of utmost significance will appear before us. Sayyidunā ‘Abd al-Raḥmān رَضِيَ اللهُ عَنْهُ 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 ‘Abd al-Raḥmān رَضِيَ اللهُ عَنْهُ was for Islam. In other words, the share of Islam from his wealth was far more than his own share.

Islam at the beginning rested on the shoulders of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. The services of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ 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 ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ.

1 Ṣaḥīḥ al-Bukhārī, book on funerals, chapter on shroud from all the wealth, Ḥadīth: 1215.

On one hand, he participates in Jihād alongside Rasūlullāh ﷺ and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ 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 ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ himself attests to as reported by Aḥmad in his *al-Musnad*:

لقد رأيتني ولو رفعت حجرا رجوت أن أصيب تحته ذهباً أو فضة

I definitely remember my past, if I had to lift a stone, I hoped to find underneath it gold or silver.¹

In the forthcoming lines, a presentation of the virtues and merits of the prominent Ṣaḥābī Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ will come to view. We will see that the Jannah guaranteed to him by the Nabī ﷺ 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 ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated, “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd

¹ *Musnad Aḥmad*, Ḥadīth: 13890. Shu‘ayb comments, “Its isnād is ṣaḥīḥ, according to the standard of Muslim.”

al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”¹

Al-Tirmidhī reports from the same sanad, via Sayyidunā Sa’īd ibn Zayd رَضِيَ اللهُ عَنْهُ:

إن رسول الله صلى الله عليه وسلم قال عشرة في الجنة أبو بكر في الجنة و عمر في الجنة و عثمان و علي و الزبير و طلحة و عبد الرحمن و أبو عبيدة و سعد بن أبي وقاص قال فعد هؤلاء التسعة و سكت عن العاشر فقال القوم نشدك الله يا أبا الأعور من العاشر قال نشدتموني بالله أبو الأعور في الجنة قال أبو عيسى أبو الأعور هو سعيد بن زيد بن عمرو بن نوفل

Indeed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared: “Ten individuals are in Jannah. Abū Bakr is in Jannah. ‘Umar is in Jannah as well as ‘Uthmān, ‘Alī, Zubayr, Ṭalḥah, ‘Abd al-Raḥmān, Abū ‘Ubaydah, and Sa’d 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-A‘war, who is the tenth?”

He submitted, “You have implored me by Allah. Abū al-A‘war is in Jannah.”

Abū ‘Īsā says, “Abū al-A‘war is Sa’īd ibn Zayd ibn ‘Amr ibn Nawfal.”²

It is also authentically transmitted that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised the one who cares for his wives and sympathises with them after his demise. This is exactly what Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ did. He bequeathed that an orchard be sold for a handsome amount of money which ought to be given to Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spouses.

Aḥmad, al-Ṭabarānī, and al-Ḥākim report on the authority of Umm Salamah رَضِيَ اللهُ عَنْهَا:

قال رسول الله صلى الله عليه وسلم يعني لأزواجه الذي يحنو عليكم بعدي لهو الصادق البار اللهم اسق ابن عوف من السلسيل

1 *Musnad Aḥmad*, Ḥadīth: 1675—Shu‘ayb al-Arnā‘ūṭ comments, “Its isnād is strong on the standards of Muslim.” *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, 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.

2 *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3748. Al-Albānī classified it ṣaḥīḥ.

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 ‘Awf drink from al-Salsabīl (a river in Jannah).”¹

Ibn Mājah reports from Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ:

أشهد على رسول الله صلى الله عليه و سلم أنني سمعته يقول اثبت حراء
فما عليك إلا نبي أو صديق أو شهيد و عدهم رسول الله صلى الله عليه و
سلم أبو بكر و عمر و عثمان و علي و طلحة و الزبير و سعد و ابن عوف و
سعيد بن زيد

I bear testimony upon Rasūlullāh ﷺ that I heard him stating, “Remain firm, O Hīrā’, for only a nabī, siddīq, or martyr is upon you. Rasūlullāh ﷺ listed them: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr, Sa‘d, Ibn ‘Awf, and Sa‘īd ibn Zayd.”²

Rasūlullāh ﷺ performs ṣalāh behind him in the Tabūk Campaign

One of the privileges of the prominent Ṣaḥābī, Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ 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 Muḡhīrah ibn Shu‘bah رَضِيَ اللَّهُ عَنْهُ who participated alongside Rasūlullāh ﷺ in the battle of Tabūk. Muḡhīrah رَضِيَ اللَّهُ عَنْهُ 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 و غسل يديه ثلاث مرات ثم غسل وجهه ثم ذهب

1 *Musnad Aḡmad*, Ḥadīth: 26601; *Al-Mu‘jam al-Kabīr*, Ḥadīth: 19588; *al-Mustadrak*, Ḥadīth: 5357. Al-Haythamī comments in *Majma‘ al-Zawā‘id*, “Aḡmad and al-Ṭabarānī narrated it and their narrators are reliable.” Shu‘ayb classified it ḡasan in his footnotes on al-Musnad.

2 *Sunan Ibn Mājah*, book on the merits of the ten, Ḥadīth: 134. Classified ṣaḥīḥ by al-Albānī.

يخرج جبته عن ذراعيه فضاق كما جبته فأدخل يديه في الجبة حتى أخرج ذراعيه من أسفل الجبة و غسل 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 و سلم إحدى الركعتين فصلى مع الناس الركعة الآخرة فلما سلم عبد الرحمن بن عوف قام رسول الله صلى الله عليه و سلم يتم صلاته فأفزع ذلك المسلمين فأكثروا التسبيح فلما قضى النبي صلى الله عليه و سلم صلاته أقبل عليهم ثم قال أحسنتم أو قال قد أصبتم يغبطهم أن صلوا الصلاة لوقتها

Rasūlullāh ﷺ went to relieve himself in the field before Ṣalāt al-Fajr so I took along a utensil (filled with water) for him. When Rasūlullāh ﷺ 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 ‘Abd al-Raḥmān ibn ‘Awf ahead, who was leading them in ṣalāh. Rasūlullāh ﷺ made one of the two rak‘āt, so he prayed the second rak‘āt with the people. After ‘Abd al-Raḥmān ibn ‘Awf made salām, Rasūlullāh ﷺ stood up to complete his ṣalāh. This alarmed the Muslims, who began reciting tasbīḥ in great abundance. After the Nabī ﷺ 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.¹

Abū Ya‘lā reports from ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ in his *al-Musnad*:

أن رسول الله صلى الله عليه و سلم لما انتهى إلى عبد الرحمن بن عوف و هو يصلي بالناس أراد عبد الرحمن أن يتأخر فأوماً إليه النبي صلى الله عليه و سلم أن مكانك فصلى و صلى رسول الله صلى الله عليه و سلم بصلاة عبد الرحمن

1 *Ṣaḥīḥ Muslim*, book on ṣalāh, chapter on the congregation appointing something to lead them in ṣalāh when the Imām is delayed, Ḥadīth: 979.

When Rasūlullāh ﷺ reached ‘Abd al-Raḥmān ibn ‘Awf, 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 ‘Abd al-Raḥmān.¹

Spending in the Path of Allah

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ was an extremely generous and big-hearted individual. Miserliness and greed never gripped his heart. He would thus spend lavishly without fearing poverty and give our charity only seeking the countenance of Allah ﷻ. One sample of his lavish spending is that he freed 30 slaves in one day.²

Ma‘mar reports from al-Zuhrī:

تصدق عبد الرحمن بن عوف على عهد رسول الله صلى الله عليه و سلم
بشطر ماله أربعة آلاف ثم تصدق بأربعين ألفاً ثم تصدق بأربعين ألف دينار
ثم حمل على خمسمائة فرس في سبيل الله ثم حمل على خمسمائة راحلة
في سبيل الله و كان عامة ماله من التجارة

During the lifetime of Rasūlullāh ﷺ, ‘Abd al-Raḥmān ibn ‘Awf 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 500 soldiers on camels in the path of Allah. Majority of his wealth was accrued from business.³

Ibn ‘Asākir reports—from Abū Salamah—from Abū Hurayrah that Rasūlullāh ﷺ declared:

خياركم خياركم لنسائي قال فأوصى عبد الرحمن لهن بحديقة قومت أو
بيعت بأربعمئة ألف

1 *Musnad Abī Ya‘lā*, from the musnad of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 853, Ḥusayn Salīm Asad labels the isnād ṣaḥīḥ; *Uṣd al-Ghābah*, vol. 3 pg. 316.

2 *Uṣd al-Ghābah*, vol. 3 pg. 316.

3 *Al-Mu‘jam al-Kabīr*, Ḥadīth: 265; *Ḥilyat al-Awliyā’*, vol. 1 pg. 99. Al-Haythamī mentioned it in *al-Majma’* and said, “Al-Ṭabarānī narrated it. It is mursal and his narrators and reliable.” *Tārīkh Dimashq*, vol. 35 pg. 263; *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 81; *Uṣd al-Ghābah*, vol. 3 pg. 64.

“The best of you are the ones who are best to my wives.”

Accordingly, ‘Abd al-Raḥmān bequeathed in their name an orchard valued at or sold for 400 000.¹

Al-Tirmidhī reports—from Muḥammad ibn ‘Amr—from Abū Salamah:

إن عبد الرحمن بن عوف أوصى بحديقة لأمهات المؤمنين بيعت بأربعمائة ألف

‘Abd al-Raḥmān bequeathed an orchard for the Ummahāt al-Mu’minīn sold for 400 000.²

Al-Tirmidhī reports on the authority of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

إن رسول الله صلى الله عليه وآله وسلم كان يقول لهن إن أمركن مما يهمني بعدي ولن يصبر عليكن إلا الصابرون قال ثم تقول عائشة فسقى الله أباك من سلسبيل الجنة تريد عبد الرحمن بن عوف و كان قد وصل أزواج النبي صلى الله عليه وآله وسلم بمال بيعت بأربعين ألفا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say to them [his wives], “Your matter is what worries me after my demise. No one will tolerate you except the patient.”

Thereafter ‘Ā’ishah would pray, “May Allah give your father drink from the salsabīl of Jannah—referring to ‘Abd al-Raḥmān ibn ‘Awf.”

He gave the wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wealth sold for forty thousand [dirhams] to maintain good ties with them.³

Aḥmad narrates in his *al-Musnad* from Umm Bakr bint al-Musawwir:

إن عبد الرحمن بن عوف باع أرضا له من عثمان بن عفان بأربعين ألف دينار فقسمه في فقراء بني زهرة و في المهاجرين و أمهات المؤمنين قال المسور

1 *Tārīkh Dimashq*, vol. 35 pg. 282.

2 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3750. He comments, “This is a ḥasan gharīb ḥadīth.” Al-Albānī said, “Isnād is ḥasan. Ṣaḥīḥ li ghayrihi.”

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Abd al-Raḥmān bin ‘Awf, Ḥadīth: 3749. He comments, “This is a ḥasan ṣaḥīḥ gharīb ḥadīth.” Al-Albānī classified it as ḥasan. *Ṣaḥīḥ Ibn Ḥibbān*, mention of ‘Abd al-Raḥmān ibn ‘Awf al-Zuhrī, Ḥadīth: 6995. Shu‘ayb al-Arnā’ūṭ classified the ḥadīth ṣaḥīḥ.

فأتيت عائشة بنصيبها فقالت من أرسل بهذا فقلت عبد الرحمن قالت أما أني سمعت رسول الله صلى الله عليه وسلم يقول و قال الخزاعي إن رسول الله صلى الله عليه وسلم قال لا يحنو عليكن بعدي إلا الصابرون سقى الله عبد الرحمن بن عوف من سلسبيل الجنة

‘Abd al-Raḥmān ibn ‘Awf sold a land of his to ‘Uthmān ibn ‘Affān for 40 000 gold coins which he distributed among the needy of the Banū Zuhrah, the Muhājirīn, and the Ummahāt al-Mu’minīn.

Musawwir relates: I came to ‘Ā’ishah with her share. “Who sent this,” she asked.

“‘Abd al-Raḥmān,” I replied.

She then stated, “Truly, I heard Rasūlullāh ﷺ saying—al-Khuzā’ī said: Indeed Rasūlullāh ﷺ said [addressing his wives]: ‘No one will show compassion to you after me except the perseverant.’ May Allah grant ‘Abd al-Raḥmān ibn ‘Awf drink from the Salsabīl of Jannah.”¹

His Jihād alongside Rasūlullāh ﷺ

Sayyidunā ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ was not content with sacrificing only his wealth in the path of Allah ﷻ. 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 ‘Umar رَضِيَ اللَّهُ عَنْهُمْ shared one camel, taking turns to ride.²

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 ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ took him captive is Umayyah ibn Khalaf, the head of disbelief.

As regards the slaying of Abū Jahl, Sayyidunā ‘Abd al-Raḥmān tells us the story as reported by al-Bukhārī and Muslim:

1 *Musnad Aḥmad*, Ḥadīth: 24768. Shu‘ayb al-Arnā’ūṭ labelled it ḥasan in the footnotes.

2 *Maghāzī al-Wāqidi*, vol. 1 pg. 24.

بيناً أنا واقف في الصف يوم بدر فنظرت عن يميني و عن شمالي فإذا أنا بغلامين من الأنصار حديثه 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 و سلم والذي نفسي بيده لئن رأيت لا يفارق سوادي سواده حتى يموت الأعجل منا فتعجبت لذلك فغمزني الآخر فقال لي مثلها فلم أنشب أن نظرت إلى أبي جهل يجول في الناس قلت ألا إن هذا صاحبكما الذي سألتماني فابتدراه بسيفيهما فضرباه حتى قتلاه ثم انصرفا إلى رسول الله صلى الله عليه و سلم 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 و كانا معاذ بن عفراء و معاذ 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 Mu'ādh ibn 'Amr ibn al-Jamūh. The two youngsters were Mu'ādh ibn 'Afrā' and Mu'ādh ibn 'Amr ibn al-Jamūh.¹

As for the second of them, Sayyidunā 'Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ yet again narrates as documented by al-Bukhārī:

كاتب أمية بن خلف كتابا بأن يحفظني في صاغيتي بمكة و أحفظه 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 ابنة لأشغلهم فقتلوه ثم أبوا حتى يتبعونا و كان رجلا ثقيلا فلما أدركونا قلت له ابرك فبرك فألقيت عليه نفسي لأمنعه فتخللوه بالسيوف من تحتي حتى قتلوه و أصاب أحدهم رجلي بسيفه و كان عبد الرحمن ين 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 'Abd 'Amr.

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."

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

1 *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.

swords from underneath me until they killed him. One of them also struck my leg with his sword.

The narrator says: ‘Abd al-Raḥmān ibn ‘Awf would show us that scar at the back of his leg.¹

‘Abd al-Raḥmān also participated in Uḥud and excelled. He is one of those who remained steadfast at the side of Rasūlullāh ﷺ. 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.²

Despatched by Rasūlullāh ﷺ to Dawmat al-Jandal

One of his merits is that Rasūlullāh ﷺ sent him to Dawmat al-Jandal in Sha‘bān, 6 A.H. Rasūlullāh ﷺ 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 ﷺ despatched him to the Kalb tribe in Dawmat al-Jandal. Rasūlullāh ﷺ also instructed him, “If they accept your invitation, then marry the daughter of their king.” ‘Abd al-Raḥmān *رَضِيَ اللَّهُ عَنْهُ* advanced. He reached Dawmat al-Jandal and stayed for three days, inviting them to Islam. Aṣḥabgh ibn ‘Amr al-Kalbī 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 ‘Abd al-Raḥmān *رَضِيَ اللَّهُ عَنْهُ* married Tumāḍir bint al-Aṣḥabgh and brought her with him back to Madīnah. She is the mother of Abū Salamah ibn ‘Abd al-Raḥmān.³

A Station with ‘Abd al-Raḥmān’s Deep Understanding

Just as Sayyidunā ‘Abd 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 ﷺ. The Ṣaḥābah *رَضِيَ اللَّهُ عَنْهُمْ* would thus refer to him in these matters and had full reliance on his words.

1 *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.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 89; *Usd al-Ghābah*, vol. 3 pg. 314.

3 *Usd al-Ghābah*, vol. 3 pg. 314.

One of the incidents that point out his intelligence, his position among the Ṣaḥābah رضي الله عنهم, 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 الرجل في صلاته ماذا يصنع قال فبينما هو كذلك إذ أقبل عبد الرحمن بن عوف فقال فيم أنتما فقال عمر سألت هذا الغلام هل سمعت من رسول الله صلى الله عليه وسلم أو من أحد من أصحابه إذا شك الرجل في صلاته ماذا يصنع فقال عبد الرحمن سمعت رسول الله صلى الله عليه وسلم يقول إذا شك أحدكم في صلاته فلم يدر أو واحدة صلى أم ثنتين فليجعلها واحدة وإذا لم يدر ثنتين صلى أم ثلاثا فليجعلها ثنتين وإذا لم يدر أثلاثا صلى أم أربعا فليجعلها ثلاثا ثم يسجد إذا فرغ من صلاته وهو جالس قبل أن يسلم سجدة

Ibn ‘Abbās relates that ‘Umar questioned him, “O lad, have you heard anything from Rasūlullāh صلى الله عليه وسلم or any of his Ṣaḥābah regarding what a person should do when he has doubts in his ṣalāh?”

Just then, ‘Abd al-Raḥmān ibn ‘Awf arrived and asked, “What were you discussing?”

‘Umar explained, “I asked this young boy if he heard anything from Rasūlullāh صلى الله عليه وسلم or any of his Ṣaḥābah regarding what a person should do when he doubts in his ṣalāh.”

‘Abd al-Raḥmān said, “I heard Rasūlullāh صلى الله عليه وسلم saying: ‘When any of you has doubt in his ṣalāh and does not know whether he performed a single or two rak‘āt, 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.’¹

Al-Bukhārī reports from Sayyidunā ‘Abd Allah ibn ‘Abbās رضي الله عنهما:

¹ *Musnad Aḥmad*, the ḥadīth of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 1656, Shu‘ayb 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.

إن عمر بن الخطاب رضي الله عنه خرج إلى الشام حتى إذا كان بسرغ لقيه أمراء الأجناد أبو عبيدة بن الجراح و أصحابه فأخبروه أن الوباء قد وقع بأرض الشام قال ابن عباس فقال عمر ادع لي المهاجرين الأولين فدعاهم فاستشارهم و أخبرهم أن الوباء قد وقع بالشام فاختلّفوا فقال بعضهم قد خرجت لأمر و لا نرى أن ترجع عنه و قال بعضهم معك بقية الناس و أصحاب رسول الله صلى الله عليه و سلم و لا نرى أن تقدمهم على هذا الوباء فقال ارتفعوا عني ثم قال ادع لي الأنصار فدعوتهم فاستشارهم فسلّكوا سبيل المهاجرين و اختلفوا كاختلافهم فقال ارتفعوا عني ثم قال ادع لي من كان ها هنا من مشيخة قريش من مهاجرة الفتح فدعوتهم فلم يختلف منهم عليه رجلان فقالوا نرى أن ترجع بالناس و لا تقدمهم على هذا الوباء فنأدى عمر في الناس إني مصبح على ظهر فأصبحوا عليه قال أبو عبيدة بن الجراح أفراراً من قدر الله فقال عمر لو غيرك قالها يا أبا عبيدة نعم نفر من قدر الله إلى قدر الله أريت لو كان لك إبل هبطت واديا له عدوتان إحداهما خصبة و الأخرى جدبة أليس إن رعيت الخصبة رعيتها بقدر الله و إن رعيت الجدبة رعيتها بقدر الله قال فجاء عبد الرحمن بن عوف و كان متغيباً في بعض حاجته فقال إن عندي في هذا علماً سمعت رسول الله صلى الله عليه و سلم يقول إذا سمعتم به بأرض فلا تقدموا عليه و إذا وقع بأرض و أنتم بها فلا تخرجوا فراراً منه قال فحمد الله عمر ثم انصرف

‘Umar ibn al-Khaṭṭāb left for Shām. When he reached Sargh, the leaders of the armies met him, viz. Abū ‘Ubaydah ibn al-Jarrāḥ and his colleagues. They informed him that a plague has ravaged the land of Shām.

Ibn ‘Abbās continues: ‘Umar 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 صلى الله عليه وسلم, so we do not feel that you should take them to this plague.”

‘Umar 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. ‘Umar 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.” ‘Umar thus publicly announced that he is leaving first thing the next morning so they should prepare to depart.

Abū ‘Ubaydah ibn al-Jarrāḥ said, “Running away from the fate of Allah?”

‘Umar said, “If only someone besides you had said it, O Abū ‘Ubaydah. 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, ‘Abd al-Raḥmān ibn ‘Awf 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, ‘Umar praised Allah and then departed.¹

Another testimony of his is with regards the issue of accepting Jizyah from the Magians of Hajar.

Al-Bukhārī narrates from Sufyān—I heard ‘Amr relating:

كنت جالسا مع جابر بن زيد و عمرو بن أوس فحدثهما بجملة سنة سبعين
عام حج مصعب بن الزبير بأهل البصرة عند درج زمزم قال كنت كاتباً لجزء
بن معاوية عم الأحنف فأتانا كتاب عمر بن الخطاب قبل موته بسنة فرقوا بين
كل ذي محرم من المجوس و لم يكن عمر أخذ الجزية من المجوس حتى
شهد عبد الرحمن بن عوف أن رسول الله صلى الله عليه و سلم أخذها من
مجوس هجر

1 *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.

I was sitting with Jābir ibn Zayd and ‘Amr ibn Aws when Bajālah narrated to them in the year 70, the year Muṣ‘ab ibn al-Zubayr performed Ḥajj with the people of Baṣrah when he entered Zam Zam. He said, “I was a scribe for Jaz’ ibn Mu‘āwiyah, the paternal uncle of Aḥnaf. ‘Umar ibn al-Khaṭṭāb’s letter came to us one year before he passed away commanding, “Separate between all maḥrams of the fire-worshippers.” ‘Umar had not accepted Jizyah from the Magians until ‘Abd al-Raḥmān ibn ‘Awf bore witness that Rasūlullāh ﷺ accepted it from the Magians of Hajar.¹

Similarly, the issue of whipping after consuming liquor.

Muslim narrates from Sayyidunā Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ:

إن نبي الله صلى الله عليه وسلم جلد في الخمر بالجريد و النعال ثم جلد أبو بكر أربعين فلما كان عمر و دنا الناس من الريف و القرى 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 ‘Umar came and people drew 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?”

‘Abd al-Raḥmān ibn ‘Awf suggested, “I feel that you make it equal to the lightest ḥadd.” Accordingly, ‘Umar gave 80 lashes.²

All these incidents and others—which could not be mentioned here—are the best indications to the intelligence of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ and his aspiration to emulate Rasūlullāh ﷺ, 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 ﷺ.

1 *Ṣaḥīḥ al-Bukhārī*, chapters of jizyah and muwāda‘ah, chapter on jizyah and muwāda‘ah with the people of dhimmah and war, Ḥadīth: 2987.

2 *Ṣaḥīḥ Muslim*, book on legal punishments, chapter on the punishment of liquor, Ḥadīth: 1706.

‘Abd 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 sharī requirement due to their condition, like the wearing of silk for men.

Al-Bukhārī and Muslim narrate from Sayyidunā Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ:

إن رسول الله صلى الله عليه و سلم رخص لعبد الرحمن بن عوف و الزبير بن العوام في القمص الحرير في السفر من حكة كانت بهما أو وجع كان بهما
 Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allowed ‘Abd al-Raḥmān ibn ‘Awf and Zubayr ibn al-‘Awwām to wear silk robes during a journey due to itchiness or a disease they were experiencing.¹

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testifies for Goodness for ‘Abd al-Raḥmān

Just as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified and gave glad tidings to Sayyidunā ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ of Jannah, he testified that he is of the elite and privileged Muslims.

Al-Ṭabarānī and Ibn ‘Asākir report from Baṣrah bint Ṣafwān:

إن النبي صلى الله عليه و سلم سألها من يخطب أم كلثوم بنت عقبة قالت فلان و فلان و عبد الرحمن بن عوف فقال انكحوا عبد الرحمن بن عوف فإنه من خيار المسلمين و من خيارهم من كان مثله

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, “Who proposed to Umm Kulthūm bint ‘Uqbah?”

She replied, “So and so and ‘Abd al-Raḥmān ibn ‘Awf.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised, “Marry her to ‘Abd al-Raḥmān ibn ‘Awf since he is from the cream of the Muslims. And the best Muslims are those similar to him.”²

1 *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.

2 *Al-Mu‘jam al-Awsaṭ*, vol. 2 pg. 43, Ḥadīth: 1187; *Tārīkh Dimashq*, vol. 35 pg. 279; al-Bukhārī: *al-Tārīkh al-Awsaṭ*, vol. 1 pg. 90; *Majma‘ al-Zawā‘id*, vol. 9 pg. 65. Al-Haythamī comments, “Ya‘qūb 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 ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ. 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 ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ not be deserving of this honour when he gifted his wealth generosity to Allah سُبْحَانَكَ وَتَعَالَى? In fact, he sacrificed his whole life. May Allah سُبْحَانَكَ وَتَعَالَى be pleased with him and make him happy.

‘Uthmān bears witness to the Goodness of ‘Abd al-Raḥmān

Ibn Sa’d and al-Ḥākim report from Miswar ibn Makhramah:

بينما أنا أسير في ركب بين عثمان و عبد الرحمن بن عوف و عبد الرحمن قدامي عليه خميصة سوداء فقال عثمان من صاحب الخميصة السوداء قالوا عبد الرحمن بن عوف فنناداني عثمان يا مسور فقلت لبيك يا أمير المؤمنين فقال من زعم أنه خير من خالك في الهجرة الأولى و في الهجرة الثانية الآخرة فقد كذب

Once, I was travelling in a caravan between ‘Uthmān ibn ‘Affān and ‘Abd al-Raḥmān ibn ‘Awf. ‘Abd al-Raḥmān was ahead of me and had on a black woollen shawl. ‘Uthmān asked, “Who is wearing the black woollen shawl¹?”

“‘Abd al-Raḥmān ibn ‘Awf,” they replied.

‘Uthmān then shouted out to me, “O Miswar!”

“I am present,” I replied, “O Amīr al-Mu’minīn.”

‘Uthmān explained, “Whoever thinks that he is better than your maternal uncle (i.e. ‘Abd al-Raḥmān) in the first and second hijrah, is lying.”²

Demise

After a life filled with spending for Islam and upon the Muslims, Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ breathed his last. Just before his demise, an amazing incident took place which the scholars mention.

1 *Al-khamīshah*: square woollen shawl.

2 *Al-Mustadrak*, chapter on mention of the merits of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 5352; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 125.

Al-Bayhaqī quotes from Ibrāhīm ibn ‘Abd al-Raḥmān:

أنه ليلة غشي على عبد الرحمن بن عوف في وجعه غشية حتى ظنوا أنه قد فاضت نفسه حتى قاموا من عنده و جملوه ثوبا و خرجت أم كلثوم بنت عقبة امرأته إلى المسجد لتستعين بما أمرت أن تستعين به من الصبر و الصلاة فلبثوا ساعة و هو في غشيته ثم أفاق فكان أول ما تكلم به أن كبر فكبر أهل البيت و من يليهم ثم قال لهم غشي علي فقالوا نعم فقال صدقتم إنه انطلق بي رجلان أحدهما فيه شدة و فظاظة فقالا انطلق نحاكمك إلى العزيز الأمين فانطلقا بي حتى لقيا رجلا فقال أين تذهبان بهذا فقالا نحاكمه إلى العزيز الأمين قال ارجعا فإنه من الذين كتب الله لهم السعادة و المغفرة في بطون أمهاتهم و أنه سيتمتع به بنوه إلى ما شاء الله فعاش بعد ذلك شهرا ثم توفي رضي الله عنه

One night ‘Abd al-Raḥmān ibn ‘Awf 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 ‘Uqbah, 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, 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.¹

This dream was one form of glad tiding which Sayyidunā ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ received. It is as if Allah سُبْحَانَهُ وَتَعَالَى wanted to inform him that He is pleased with him. May Allah be pleased with him and make him happy.

1 *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 ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 5341.

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. ‘Urwah ibn al-Zubayr mentioned this. Al-Zuhrī says:

أوصى عبد الرحمن لمن بقي فيمن شهد بدرا لكل رجل أربعمائة دينار و كانوا مائة فأخذوها وأخذها عثمان فيمن أخذ وأوصى بألف فرس في سبيل الله ... و كان سعد بن أبي وقاص فيمن حمل جنازته و هو يقول واجبله و خلف مالا عظيما من ذهب قطع بالفؤوس حتى مجلت أيدي الرجال منه و ترك ألف بعير و مائة فرس و ثلاثة آلاف شاة ترعى بالبقيع و كان له أربع نسوة أخرجت امرأة بثمانين ألفا يعني صولحت

‘Abd 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 ‘Uthmān also took his share. He also bequeathed 1000 horses for the path of Allah.

Sa’d 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-Baqī. He had four wives, each one received 80 000.¹

Upon his demise, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ expressed few words which firstly point out the amicable relationship they shared and secondly his rank. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ said:

ذهب ابن عوف فقد أدركت صفوها و سبقت رنقها

Ibn ‘Awf has left. You have attained its purity and remained safe from its murkiness^{2,3}

Congratulations to you, O Ibn ‘Awf 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.

1 *Usd al-Ghābah*, vol. 3 pg. 317; *Siyar A’lām al-Nubalā’*, vol. 1 pg. 90.

2 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.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 136; *Tārīkh Dimashq*, vol. 35 pg. 301.

Sa'd ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ

The Maternal Uncle of Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ conveyed it was Sayyidunā Sa'd ibn Abī Waqqāṣ رَضِيَ اللهُ 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 Sa'd's Lineage

Name and Lineage

He is Sa'd ibn Abī Waqqāṣ ibn Wuhayb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb, Abū Ishāq 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 اللهُ عَلَيْهِ وَسَلَّمَ was pleased when he left this world.¹

His mother is Ḥamnah bint Abī Sufyān ibn Umayyah ibn 'Abd Shams ibn 'Abd Manāf ibn Quṣayy.²

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.³

This is how the lineage of Sayyidunā Sa'd رَضِيَ اللهُ عَنْهُ meets with Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lineage from both his mothers and father's side. Kilāb is the fifth forefather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from his father's side and the fourth forefather of Sayyidunā

1 *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.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *Tārīkh Dimashq*, vol. 20 pg. 294; *Tārīkh al-Islām*, vol. 4 pg. 214.

3 *Al-Iṣābah*, vol. 3 pg. 62.

Sa'd 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 Sa'd from his mother's side.

From another angle, Sayyidunā Sa'd 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 'Abd Manāf ibn Zuhrah. On the other hand, Sayyidunā Sa'd's رَضِيَ اللَّهُ عَنْهُ grandfather is Wuhayb. Wuhayb is the twin brother of Wahb. Thus, Mālik—Sa'd's father—is the son of Āminah's paternal uncle, making them first cousins. This makes Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ second cousins.

Agnomen

Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ was known and famous with the agnomen, Abū Ishāq¹, after his son Ishāq.

Description

Al-Dhahabī described him as:

كان قصيرا دحداحا غلظا ذا هامة شئن الأصابع جعد الشعر أشعر الجسد
آدم أفطس

He was short in stature, with short legs², tough, with a large head, strong dry fingers³, curly hair, plenty bodily hair, brown in complexion, and flat-nosed.⁴

Ibrāhīm ibn al-Mundhir explains:

كان هو و طلحة و الزبير و علي عذار عام واحد أي كان سنهم واحدا

He, Ṭalḥah, Zubayr, and 'Alī were born in the same year, i.e. they were equal in age.⁵

1 *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *al-Wāfi bi al-Wafiyāt*, vol. 15 pg. 90; *Umdat al-Qārī*, vol. 6 pg. 5.

2 *Al-Rajul al-daḥdāḥ wa al-da'dā'*: short-stepped in his walk with swiftness. (*Tāj al-'Urūs*, vol. 11 pg. 114.)

3 *Shanan al-aṣābi'*: dry skinned fingers or that his fingers had roughness and strength. (*Lisān al-'Arab*, vol. 13 pg. 241.)

4 *Tārīkh al-Islām*, vol. 4 pg. 214.

5 *Al-Iṣābah*, vol. 3 pg. 62.

Glance at his Household (Wives and Children)

Sayyidunā Sa'd رضي الله عنه married quite a number of times and Allah سبحانه وتعالى blessed him with plenty children. His wives and children are as follows:

1. The daughter of Shihāb ibn 'Abd Allāh ibn al-Ḥārith ibn Zuhrah

Children from her:

- I. Ishāq al-Akbar: After whom he was given his agnomen. He passed away during infancy.
- II. Umm al-Ḥakam al-Kubrā.

2. Māwiyah bint Qays ibn Ma'dikarab

Children from her:

- I. 'Umar: Al-Mukhtār killed him.
- II. Muḥammad ibn Sa'd: He was killed on the Day of Dīr al-Jamājim by Ḥajjāj.
- III. Ḥafṣah
- IV. Umm al-Qāsim
- V. Umm Kulthūm

3. Umm 'Āmir bint 'Amr ibn 'Amr ibn Ka'b

Children from her:

- I. 'Āmir
- II. Ishāq al-Aṣghar
- III. Ismā'īl
- IV. Umm 'Imrān

4. Zabad.

Her children believe that she is the daughter of al-Ḥārith ibn Ya'mur ibn Sharāḥīl ibn 'Abd 'Awf ibn Mālik

Children from her:

- I. Ibrāhīm
- II. Mūsā
- III. Umm al-Ḥakam al-Ṣuḡhrā
- IV. Umm ‘Amr
- V. Hind
- VI. Umm al-Zubayr
- VII. Umm Mūsā

5. Salmā from the Banū Taghlib ibn Wā’il

Children from her:

- I. ‘Abd Allāh ibn Sa’d

6. Khawlah bint ‘Amr ibn Aws ibn Salāmah ibn Ghaziyyah ibn Ma’bad

Children from her:

- I. Muṣ‘ab ibn Sa’d

7. Umm Hilāl bint Rabī ibn Narī ibn Aws ibn Ḥārithah

Children from her:

- I. ‘Abd Allāh al-Aṣghar
- II. Bujayr: His name was ‘Abd al-Raḥmān
- III. Ḥamīdah

8. Umm Ḥakīm bint Qāriḍ from the Banū Kinānah

Children from her:

- I. ‘Umayr al-Akbar: Passed away before his father
- II. Ḥannah

9. Salmā bint Khaṣfah ibn Thaqf ibn Rabīah

Children from her:

- I. 'Umayr al-Aṣghar
- II. 'Amr
- III. 'Imrān
- IV. Umm 'Amr
- V. Umm Ayyūb
- VI. Umm Iṣḥāq

10. Ṭayyibah bint 'Āmir ibn 'Utbah ibn Sharāḥīl

Children from her:

- I. Ṣāliḥ ibn Sa'd.

11. Umm Ḥujayr

Children from her:

- I. 'Uthmān
- II. Ramlah

Other children:

- I. 'Amrah: She was blind. Suhayl ibn 'Abd al-Raḥmān ibn 'Awf married her. Her mother is a woman from the captives of the Arabs.
- II. 'Ā'ishah bint Sa'd.¹

Sa'd ibn Abī Waqqāṣ in the Convoy of Īmān

Sayyidunā Sa'd 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 age² while al-Dhahabī mentions that he was 19 at the time.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 137 – 138.

2 *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 78.

3 *Tārīkh al-Islām*, vol. 4 pg. 214; *Tārīkh Dimashq*, vol. 20 pg. 293.

Al-Bukhārī narrates via his sanad from Saʿd 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 و لقد مكثت سبعة أيام و إنني
لثلت الإسلام

No one accepted Islam except on the day I embraced the faith. I remained for seven days a third of Islam.¹

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 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 though 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:

¹ *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3521.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا

*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.*¹

Muslim narrates from Muṣ'ab ibn Sa'd from his father:

إنه أي سعدا نزلت فيه آيات من القرآن قال حلفت أم سعد أن لا تكلمه أبدا حتى يكفر بدينه و لا تأكل و لا تشرب قالت زعمت أن الله و صاك بوالديك و أنا أمك و أنا أمرك بهذا قال مكثت ثلاثا حتى غشي عليها من الجهد فقال ابن لها يقال له عمارة فسقاها فجعلت تدعو على سعد فأنزل الله عز و جل في القرآن هذه الآية وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي و فيها وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

Many verses of the Qur'ān were revealed concerning Sa'd.

The mother of Sa'd 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 fell unconscious due to the difficulty. One of her sons 'Umārah stood up and gave her to drink. She began cursing Sa'd. Upon this, Allah ﷻ 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].*² It appears therein: *But accompany them in [this] world with appropriate kindness.*^{3,4}

There is yet another sign of Sayyidunā Sa'd's ﷺ resoluteness and determination in the face of hardships. It was manifested in the boycott of the Muslims in the gorge of Abū Ṭālib. Sayyidunā Sa'd ﷺ was among those boycotted with the Nabī ﷺ and the other Muslims who remained steadfast in these trying times.

1 Sūrah al-'Ankabūt: 8.

2 Sūrah al-'Ankabūt: 8.

3 Sūrah Luqmān: 15.

4 *Ṣaḥīḥ Muslim*, book on virtues of the Ṣaḥābah, chapter on the virtue of Sa'd ibn Abī Waqqāṣ, Ḥadīth: 43, 1738.

Abū Nu‘aym reports in *Hilyat al-Awliyā’* via his sanad from Sayyidunā Sa’d رَضِيَ اللَّهُ عَنْهُ:

كنا قوما يصيبنا ظلف العيش بمكة مع رسول الله صلى الله عليه و سلم و شدته فلما أصابنا البلاء اعترفنا لذلك و مرنا عليه و صبرنا له و لقد رأيتني مع رسول الله صلى الله عليه و سلم بمكة خرجت من الليل أبول و إذا أنا أسمع بقعقة شيء تحت بولي فإذا قطعة جلد بعير فأخذتها فغسلتها ثم أحرقتها فوضعتها بين حجرين ثم استنفها و شربت عليها من الماء فقويت عليها ثلاثا

We were a nation afflicted with the challenges¹ 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 it between two rocks [and crushed it]; then I swallowed it and drank water, to gain strength for three days.²

‘Utbah ibn Ghazawān tells us another incident of the difficulties bore by Sayyidunā Sa’d رَضِيَ اللَّهُ عَنْهُ and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He says, as related by Muslim:

و لقد رأيتني سابع سبعة مع رسول الله صلى الله عليه و سلم ما لنا طعام إلا ورق الشجر حتى قرحت أشداقنا فالتقطت بردة فشققتها بيني و بين سعد بن مالك فاتزرت بنصفها و اتزر سعد بنصفها فما أصبح اليوم منا أحد إلا أصبح أميراً 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 Sa’d ibn Mālik³, using half as a lower garment while Sa’d used the other half as his. Today, each of us has become a leader of a city.⁴

1 *Zalaf al-‘Aysh*: Difficulty of life and its harshness. (*Al-Nihāyah*, vol. 3 pg. 159.)

2 *Hilyat al-Awliyā’*, vol. 1 pg. 93.

3 Mālik: The name of Abū Waqqāṣ, father of Sa’d.

4 *Ṣaḥīḥ Muslim*, book on asceticism and softness, chapter 1, Ḥadīth: 7625.

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 Sa'd 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 Sa'd

Abū Nu'aym discusses the virtues of Sayyidunā Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ:

و أما سعد بن أبي وقاص فقديم السبق بدء أمره مقاساة الشدة و احتمال الضيقة و هو مع الرسول صلى الله عليه و سلم بمكة هون عليه تحمل الأثقال و مفارقة العشيرة و المال لما باشر قلبه من حلاوة الإقبال و نصر على الأعداء بالمقاتلة و النضال و خص بالإجابة في المسألة و الابتهاال ثم ابتلي في حالة الإمارة و السياسة و امتحن بالحجابه و الحراسة ففتح الله على يديه السواد و البلدان و منح عدة من الإناث و الذكران ثم رغب عن العمالة و الولاية و أثر العزلة و الرعاية و تلافى ما بقي من عمره بالعناية فهو قدوة من ابتلي في حاله بالتلوين و حجة من تحصن بالوحدة و العزلة من التفتين إلى أن تتضح له الشبهة بالحجج و البراهين

As regards Sa'd ibn Abī Waqqāṣ, he entered the fold very early on. His affair began facing difficulties and bearing afflictions, along with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى 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.¹

1 *Hilyat al-Awliyā'*, vol. 1 pg. 92.

Al-Dhahabī mentions that Sayyidunā Sa'd 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 18.¹

Ibn Ḥajar comments:

و هو أحد الستة أهل الشورى و كان مجاب الدعوة مشهورا بذلك و كان أحد الفرسان من قريش الذين كانوا يحرسون رسول الله صلى الله عليه و سلم في مغازيه و هو الذي كوف الكوفة و تولى قتال فارس و فتح الله على يديه القادسية و كان أميرا على الكوفة لعمر ثم عزله ثم أعاده ثم عزله و قال في مرضه إن وليها سعد فذاك و إلا فليستن به الوالي فإنني لم أعزله عن عجز و لا خيانة و مناقبه كثيرة جدا

He is one of the six men of the committee [selected by Sayyidunā 'Umar 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 'Umar. 'Umar then dismissed him, then reinstated him, and then dismissed him. 'Umar said during his last sickness, "Its guardian is Sa'd. 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.²

Al-Ṣafḍī describes Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ as:

أحد العشرة المشهود لهم بالجنة و أحد الستة أهل الشورى و أحد متقدمي الإسلام شهد بدرًا و المشاهد بعدها و كان أول من رمى بسهم في سبيل الله أسريوم بدر أسيرين و ثبت يوم أحد و كان من أخوال النبي صلى الله عليه و سلم و كان مستجاب الدعوة و يقال له فارس الإسلام و كان مقدم الجيوش في فتح العراق و هاجر إلى المدينة قبل مقدم النبي صلى الله عليه و سلم

1 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 92, 93.

2 *Tahdhīb al-Tahdhīb*, vol. 3 pg. 420.

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 ﷺ. He caught two captives in the Battle of Badr and remained steadfast in Uḥūd. He is one of Rasūlullāh's ﷺ 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 ﷺ arrival.¹

In the forthcoming pages, we will present a few of his virtues and excellences.

The Nabī's ﷺ love for Sa'd, his Supplication in his Favour, and promising him Jannah

Rasūlullāh ﷺ loved Sayyidunā Sa'd رَضِيَ اللهُ عَنْهُ dearly for he observed the latter's excellent character and his possessiveness and sincerity for his religion. Rasūlullāh ﷺ would praise him abundantly and supplicate for his goodness.

Al-Bukhārī narrates from 'Ā'ishah bint Sa'd that her father said:

تشكيت بمكة شكوى شديدة فجاءني النبي صلى الله عليه و سلم يعودني فقلت يا نبي الله إني أترك مالا و إني لم أترك إلا ابنة واحدة فأوصي بثلاثي مالي و أترك الثلث فقال لا قلت فأوصى بالنصف و أترك النصف قال لا قلت فأوصي بالثلث و أترك لها الثلثين قال الثلث و الثلث كثير ثم وضع يده على جبھتي ثم مسح يده على وجهي و بطني ثم قال اللهم اشف سعدا و أتمم 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?"

1 Al-Wāfi bi al-Wafiyāt, vol. 15 pg. 90, 91.

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 Sa’d and make his hijrah complete.” I continue feeling its coolness on my liver—what appears to me—until this moment.¹

The narration of Muslim from Ḥumayd ibn ‘Abd al-Raḥmān al-Ḥimyarī from three of Sayyidunā Sa’d’s رَضِيَ اللهُ عَنْهُ children, each of them reporting from his father, reads:

إن النبي صلى الله عليه و سلم 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 و سلم اللهم اشف سعدا اللهم اشف سعدا ثلاث مرات

The Nabī ﷺ entered the presence of Sa’d to visit him in Makkah. Sa’d 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 Sa’d ibn Khawlah passed away.”

The Nabī ﷺ said, “O Allah, cure Sa’d. O Allah, cure Sa’d.” three times.²

Verily, Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ has a long history with good fortune, for indeed Allah ﷻ had given him a share from his name (Sa’d: good fortune). Sufficient for him is that the Nabī ﷺ would supplicate in his favour. Rasūlullāh’s ﷺ praise and supplication for Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ 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 ‘Umar رَضِيَ اللهُ عَنْهُمَا:

كنا قعودا عند رسول الله صلى الله عليه و سلم قال يدخل عليكم من ذا الباب رجل من أهل الجنة قال و ليس منا أحد إلا و هو يتمنى أن يكون من أهل بيته فإذا سعد بن أبي وقاص قد طلع

1 *Ṣaḥīḥ al-Bukhārī*, book on the sick, chapter on placing the hand on the patient, Ḥadīth: 5335.

2 *Ṣaḥīḥ Muslim*, book on bequests, chapter on bequeathing a third, Ḥadīth: 1628.

We were sitting by Rasūlullāh ﷺ. He said, “A man from the inhabitants of Jannah will enter upon you from this door.” Each one of us desired that it be someone from his household. Suddenly, Sa’d ibn Abī Waqqāṣ appeared on the scene.¹

Aḥmad and al-Tirmidhī report from Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ:

قال رسول الله صلى الله عليه وسلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و علي في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated: “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”²

These narrations are the most superior indications to the providence of Sayyidunā Sa’d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ in this world and the Hereafter. Fortunate indeed is that person whose abode is Jannah.

The Nabī ﷺ says may his Parents be sacrificed for Sa’d

One of the most outstanding distinctions of Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ is that Rasūlullāh ﷺ said “may my father and mother be sacrificed for you.” This is such a great honour which Rasūlullāh ﷺ would not give except to a person whose heart was clean, intention was truthful, and faith was complete.

Al-Bukhārī narrates via his sanad from Sayyidunā ‘Abd Allāh ibn Shaddād رَضِيَ اللهُ 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 و أمي

1 Ṣaḥīḥ Ibn Ḥibbān, mention of affirmation of Jannah for Sa’d, Ḥadīth: 6991.

2 Musnad Aḥmad, Ḥadīth: 1675—Shu‘ayb al-Arnā‘ūṭ comments, “Its isnād is strong on the standards of Muslim;” Jāmi‘ al-Tirmidhī, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, 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.

I heard ‘Alī رَضِيَ اللَّهُ عَنْهُ saying, “I have never seen the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announcing the sacrifice for a person after Sa’d. I heard him shout, “Shoot, may my father and mother be sacrificed for you.”¹

Muslim reports in his *Ṣaḥīḥ* from ‘Amir ibn Sa’d 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 و سلم ارم فداك أبي و أمي قال فنزعت له بسهم ليس فيه نصل فأصبت جنبه فسقط فانكشفت عورته فضحك رسول الله صلى الله عليه و سلم 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 (Sa’d), “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.²

‘Abd al-Razzāq reports in his *al-Muṣannaf* that ‘Ā’ishah, the daughter of Sayyidunā Sa’d 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.³

Sa’d and Witnessing the Angels on the Day of Uḥud

One of the miracles of Sayyidunā Sa’d 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 Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ who recalls:

1 *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.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of Sa’d ibn Abī Waqqāṣ, Ḥadīth: 6390.

3 *Muṣannaf ‘Abd al-Razzāq*, vol. 11 pg. 236, Ḥadīth: 20419; *Siyar A’lām al-Nubalā’*, vol. 1 pg. 100.

رَأَيْتَ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ شِمَالِهِ يَوْمَ أَحَدٍ
رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ مَا رَأَيْتَهُمَا قَبْلَ وَلَا بَعْدَ يَعْنِي جَبْرِيْلَ وَمِيكَائِيْلَ
عَلَيْهِمَا السَّلَامُ

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 Mikā'īl عَلَيْهِمَا السَّلَامُ.¹

Sa'd as *Mustajāb al-Da'wah* (one whose prayers are readily answered)

Probably among the many excellences of the eminent Ṣaḥābī, Sayyidunā Sa'd 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*:

و كَانَ أَيُّ سَعْدًا مَجَابِ الدَّعْوَةِ مَشْهُورًا بِذَلِكَ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيهِ اللَّهُمَّ سَدِّدْ رَمِيَّتَهُ وَ أَجِبْ دَعْوَتَهُ

Sa'd'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."²

Al-Ḥākim reports from 'Ā'ishah bint Sa'd from her father Sayyidunā Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ in *al-Mustadrak*:

لَمَّا جَالَ النَّاسُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ سَلِمَ تِلْكَ الْجَوْلَةَ يَوْمَ أَحَدٍ
تَنَحَّيْتُ فَقُلْتُ أَذُودُ عَنْ نَفْسِي فَإِمَّا أَنْ اسْتَشْهَدَ وَإِمَّا أَنْ أَنْجُو حَتَّى أَلْقَى رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ سَلِمَ فَبَيْنَا أَنَا كَذَلِكَ إِذَا بِرَجُلٍ مَخْمَرٍ وَجْهَهُ مَا أَدْرِي مَنْ
هُوَ فَأَقْبَلُ الْمُشْرِكُونَ حَتَّى قُلْتُ قَدْ رَكِبُوهُ مَلَأَ يَدَهُ مِنَ الْحَصِيِّ ثُمَّ رَمَى بِهِ فِي
وَجْهِهِمْ فَانْكَبُوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى حَتَّى يَأْتُوا الْجَبَلَ ففَعَلَ ذَلِكَ مَرَارًا وَ

1 *Ṣaḥīḥ Muslim*, book on virtues, chapter on Jibrīl and Mikā'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.

2 *Tahdhīb al-Kamāl*, vol. 10 pg. 312.

لا أدري من هو و بيني و بينه المقداد بن الأسود فبيننا أنا أريد أن أسأل المقداد عنه إذ قال المقداد يا سعد هذا رسول الله صلى الله عليه و سلم يدعوك فقلت و أين هو فأشار لي المقداد إليه فقمتم و لكأنه لم يصبني شيء من الأذى فقال رسول الله صلى الله عليه و سلم أين كنت اليوم يا سعد فقلت حيث رأيت رسول الله فأجلسني أمامه فجعلت أرمي و أقول اللهم سهمك فارم به عدوك و رسول الله صلى الله عليه و سلم يقول اللهم استجب لسعد اللهم سدّد لسعد رميته إيها سعد فداك أبي و أمي فما من سهم أرمي إلا و قال رسول الله صلى الله عليه و سلم اللهم سدّد رميته و أجب دعوته إيها سعد حتى إذا فرغت من كنانتي نثر رسول الله صلى الله عليه و سلم ما في كنانته فنبلني سهماً نضياً قال و هو الذي قد ريش و كان أشد من غيره

When the people wandered away from Rasūlullāh ﷺ 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 ﷺ.” Just then, I suddenly spot a man whose face 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, “Sa’d, this is Rasūlullāh ﷺ 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 ﷺ asked, “Where were you the whole day, O Sa’d?” I indicated to the spot from where I saw Rasūlullāh ﷺ.

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 ﷺ, on the other hand, began supplicating, “O Allah, answer Sa’d’s prayer. O Allah, guide Sa’d’s arrow. Shoot, Sa’d, 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 Sa’d!” When all the arrows in my quiver were finished, Rasūlullāh ﷺ emptied out his quiver and handed to me a

glowing¹ arrow. It had been feathered and inflicted more pain than the others.²

Al-Zuhrī says:

رمى سعد يوم أحد ألف سهم

Sa'd shot a thousand arrows throughout the Battle of Uḥud.³

Sayyidunā Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ 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 وَتَعَالَى.

Some of the evidence of Allah سُبْحَانَهُ وَتَعَالَى accepting his supplications is what follows. Al-Dhahabī narrates via his sanad from Qabīṣah ibn Jābir who relates:

قال ابن عم لنا يوم القادسية ألم تر أن الله أنزل نصره و سعد بباب القادسية معصم فأبنا و قد آمت نساء كثيرة و نسوة سعد ليس فيهم أيم فلما بلغ سعدا قال اللهم اقطع عني لسانه و يده فجاءت نشابة أصابت فاه فخرس ثم قطعت يده في القتال و كان 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 Sa'd 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 Sa'd's was a widow.”

When this reached Sa'd 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.

1 *Al-Sahm al-Naḍī*: an arrow the head of which glows due to excessive sharpening and smoothing. (*Al-Nihāyah*, vol. 5 pg. 73.)

2 *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-Talkhīs*; *Musnad al-Bazzār*, vol. 2 pg. 170, Ḥadīth: 1213; *Majma' al-Zawā'id*, vol. 6 pg. 113 and said, “Al-Bazzār narrated it. ‘Uthmān ibn ‘Abd al-Raḥmān al-Waqqāṣī appears in the sanad and he is *matrūk* (suspected of ḥadīth forgery).”

3 *Umdat al-Qārī*, vol. 17 pg. 149; *Usd al-Ghābah*, vol. 2 pg. 291.

During this battle, there were sores all over Sa'd's body so he informed the people that he could not participate.¹

Al-Bukhārī reports via his sanad from Sayyidunā Jābir ibn Samurah رضي الله عنه:

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 إسحاق إن هؤلاء يزعمون أنك لا تحسن تصلي قال أبو إسحاق أما أنا والله فإنني كنت أصلي بهم صلاة رسول الله صلى الله عليه و سلم ما أخرج منها أصلي صلاة العشاء فأركد في الأولين وأخف في الآخرين قال ذلك الظن بك يا أبا إسحاق فأرسل معه رجلا أو رجلا إلى الكوفة فسأل عنه أهل الكوفة ولم يدع مسجدا إلا سأل عنه و يثنون 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 و لا يقسم بالسوية و لا يعدل في القضية قال سعد أما والله لأدعون بثلاث اللهم إن كان عبدك هذا كاذبا قام رياء و سمعة فأطل عمره و أطل فقره و عرضه بالفتن و كان بعد إذا سئل يقول شيخ كبير مفتون أصابتنى دعوة سعد قال عبد الملك فأنا رأيت بعد قد سقط حاجباه على عينيه من الكبر و إنه ليتعرض للجواري في الطرق يغمزهن

The people of Kūfah complained about Sa'd to 'Umar so 'Umar dismissed him and appointed over them 'Ammār. They complained and even mentioned that he does not perform ṣalāh properly. 'Umar summoned him and said, "O Abū Ishāq, these people feel that you do not perform ṣalāh properly."

Abū Ishāq (Sa'd) replied, "Well, by Allah, I would lead them in ṣalāh, the way Rasūlullāh صلى الله عليه وسلم would, without deficiency. While performing the Ṣalāt al-'Ishā', I would lengthen the first two rak'āt and shorted the last two."

'Umar said, "This is what they suspect you of, O Abū Ishāq." 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 'Abs where a man from among them stood up by the name Usāmah ibn Qatādah with

1 'Umdat al-Qārī, vol. 17 pg. 149; Usd al-Ghābah, vol. 2 pg. 291.

the agnomen, Abū Sa'dah. He said, "Since you have adjured us: Sa'd did not participate in jihād, did not divide the spoils equally, and did not judge fairly."

Sa'd 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 Sa'd."

'Abd 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."¹

Muṣ'ab ibn Sa'd reports:

أَنْ رَجُلًا نَالَ مِنْ عَلِيٍّ فَهَاهُ سَعْدٌ فَلَمْ يَنْتَهَ فِدَعَا عَلَيْهِ فَمَا بَرِحَ حَتَّى جَاءَ بِعَيْرٍ
نَادٍ فَخَبَطَهُ حَتَّى مَاتَ

A man insulted 'Alī [in the presence of Sa'd]. Sa'd prevented him but he did not stop so Sa'd cursed him. It was not long before a wild runaway camel rushed in and stamped the man to death.²

Al-Dhahabī mentioned from Ibn al-Musayyab:

أَنْ رَجُلًا كَانَ يَقَعُ فِي عَلِيٍّ وَ طَلْحَةَ وَ الزَّيْبِرِ فَجَعَلَ سَعْدٌ يَنْهَاهُ وَ يَقُولُ لَا تَقَعُ
فِي إِخْوَانِي فَأَبَى فَقَامَ سَعْدٌ وَ صَلَّى رَكْعَتَيْنِ وَ دَعَا فَجَاءَ بِخَتِي يَشُقُّ النَّاسَ
فَأَخَذَهُ بِالْبَلَاطِ فَوَضَعَهُ بَيْنَ كَرَكَرَتِهِ وَ الْبَلَاطِ حَتَّى سَحَقَهُ فَأَنَا رَأَيْتُ النَّاسَ
يَتَّبَعُونَ سَعْدًا يَقُولُونَ هَنِيئًا لَكَ يَا أَبَا إِسْحَقَ اسْتَجِيبِ دَعْوَتَكَ قَالَ الذَّهَبِيُّ
فِي هَذَا كَرَامَةٌ مَشْرُوكَةٌ بَيْنَ الدَّاعِي وَ الَّذِينَ نِيلَ مِنْهُمْ

A man began to pass nasty remarks about 'Alī, Ṭalḥah, and Zubayr. Sa'd prohibited the man saying, "Do you speak evil about my brothers." But the man insisted. So Sa'd stood up, performed two rak'āt of ṣalāh and prayed. A *bukhtī*³ camel suddenly appeared on the scene and ran through the people. It

1 *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.

2 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 115.

3 *Al-Bukhtī*: Attributed to bukht. It is a Khurasānī camel, produced from a mix between an Arab and foreign camel.

lifted the man from the floor and then placed him between the mill¹ and the earth, and crushed him.

Thereafter, I saw the people walking behind Sa'd saying, "Congratulations to you, O Abū Ishāq. Your supplication was answered."

Al-Dhahabī comments: "This is a miracle jointly shared by the supplicator and those who were criticised."²

My brother, have a look at these two narrations which reveal the level of mutual love and compassion in the hearts of the Ṣaḥābah رضي الله عنهم and the Ahl al-Bayt. Sayyidunā Sa'd رضي الله عنه could not stand Sayyidunā 'Alī رضي الله عنه being insulted, or Sayyidunā Ṭalḥah and Sayyidunā Zubayr رضي الله عنه 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?

Sa'd is the Maternal Uncle of Rasūlullāh صلى الله عليه وسلم

Sayyidunā Sa'd رضي الله عنه attained a lofty rank in the eyes of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم would happily refer to him as his maternal uncle. This is due to the fact that Sayyidunā Sa'd رضي الله عنه was from the Banū Zuhrah, the maternal uncles of Rasūlullāh صلى الله عليه وسلم.³ Although Sayyidunā Sa'd رضي الله عنه was in reality the second cousin of Rasūlullāh صلى الله عليه وسلم, yet the latter referred to him as his uncle out of respect.

The Nabī's صلى الله عليه وسلم mother is Āminah bint Wahb ibn 'Abd Manāf ibn Zuhrah. Sayyidunā Sa'd's رضي الله عنه grandfather is Wuhayb. Wuhayb is the twin brother of Wahb. In this manner, Mālik—Sa'd's father—is the paternal cousin of Āminah, Rasūlullāh's صلى الله عليه وسلم mother.

According to the expression of al-Dhahabī. Rasūlullāh's صلى الله عليه وسلم mother was a Zuhriyyah. She is Āminah bint Wahb ibn 'Abd Manāf, the daughter of Abū Waqqāṣ's paternal uncle.⁴

1 *Al-Karkarah*: Mill operated by camels.

2 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 116; *Al-Mu'jam al-Kabīr*, 307 from the way of Ibn 'Awn from Muḥammad ibn Muḥammad ibn al-Aswad from 'Āmir ibn Sa'd; *Majma' al-Zawā'id*, vol. 9 pg. 154 attributing it to al-Ṭabarānī and commenting, "His narrators are the narrators of al-Ṣaḥīḥ."

3 *Tārīkh Dimashq*, vol. 20 pg. 288; *al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 12; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 92.

4 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 110.

Al-Tirmidhī reports on the authority of Sayyidunā Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُمَا who recalls:

أقبل سعد فقال النبي صلى الله عليه وسلم هذا خالي فليريني امرؤ خاله

Sa‘d approached so the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exclaimed joyfully, “This is my maternal uncle. Let someone show me his maternal uncle (as good as mine).”¹

Love of a Unique Type

Sayyidunā Sa‘d 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

Sa‘d was one of the knights of Quraysh who would guard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his expeditions.²

Al-Bukhārī narrates on the strength of ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah who said that he heard Sayyidah ‘Ā’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.”

1 *Jāmi‘ al-Tirmidhī*, book on virtues, the merit of Sa‘d ibn Abī Waqqāṣ, Ḥadīth: 3752, declared ṣaḥīḥ by al-Albānī; *al-Mustadrak*, book on recognition of Ṣaḥābah, chapter on the merits of Abū Ishāq Sa‘d, Ḥadīth: 6113. Al-Ḥākim comments, “This is a ṣaḥīḥ ḥadīth on the standard of al-Bukhārī and Muslim but they have not documented it. Al-Dhahabī concurs in *al-Talkhīṣ*.

2 *Tahdhīb al-Tahdhīb*, vol. 3 pg. 420.

Suddenly, we heard the noise of weapons. “Who is there?” enquired Rasūlullāh ﷺ.

“Sa’d ibn Abī Waqqāṣ,” came the reply, “I have come to guard you.”

Due to this, the Nabī ﷺ slept peacefully.¹

The narration of Muslim has this wording of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

سهر رسول الله مقدمه المدينة ليلة فقال لیت رجلا صالحا من أصحابي يحرسني الليلة قالت فبيننا 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 Sa’d 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.²

Sa’d ibn Abī Waqqāṣ: Remarkable Jihād and Bravery

There is a strong connection and an aspiration of a special type between Sayyidunā Sa’d رَضِيَ اللهُ 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 Sa’d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ.

1 *Ṣaḥīḥ al-Bukhārī*, book on jihād, chapter on security and fighting in the path of Allah, Ḥadīth: 2729.

2 *Ṣaḥīḥ Muslim*, book on virtues, the merits of Sa’d ibn Abī Waqqāṣ, Ḥadīth: 2410.

Sa'd ibn Abī Waqqāṣ: the First Marksman in Islam

Sayyidunā Sa'd 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 Sa'd'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 Ishāq says:

كان أشد أصحاب رسول الله صلى الله عليه و سلم أربعة عمر و علي و
الزبير و سعد يعني ابن أبي وقاص

The toughest Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were four viz. 'Umar, 'Alī, Zubayr, and Sa'd ibn Abī Waqqāṣ.¹

Sayyidunā Sa'd 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.²

Ibn Kathīr confirms:

و هاجر سعد و شهد بدرا و ما بعدها و هو أول من رمى بسهم في سبيل الله
و كان فارسا شجاعا من أمراء رسول الله صلى الله عليه و سلم و كان في
أيام الصديق معظما جليل المقدار و كذلك في أيام عمر

Sa'd 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In the days of al-Şiddīq, he was honoured to a great extent and similarly in the days of 'Umar.³

Ibn 'Asākīr mentioned:

1 *Tārīkh Dimashq*, vol. 20 pg. 322.

2 *Tahdhīb al-Tahdhīb*, vol. 3 pg. 419; *Tahdhīb al-Kamāl*, vol. 10 pg. 310.

3 *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 78, 79.

و شهد سعد بدرًا و أحدا و ثبت يوم أحد مع رسول الله صلى الله عليه و سلم حين ولى الناس و شهد الخندق و الحديبية و خيبر و فتح مكة و كانت معه يومئذ إحدى رايات المهاجرين الثلاث و شهد المشاهد كلها مع رسول الله صلى الله عليه و سلم و كان من الرماة المذكورين من أصحاب رسول الله صلى الله عليه و سلم

Sa'd 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.¹

The Nabī ﷺ attested to his strength and sternness against the polytheists. He told him, in a report of al-Tirmidhī from Sa'īd ibn al-Musayyab who says:

قال علي ما جمع رسول الله صلى الله عليه و سلم أباه و أمه لأحد إلا لسعد بن أبي وقاص قال له يوم أحد ارم فداك أبي و أمي قال له ارم أيها الغلام الحزور

'Alī said: Rasūlullāh ﷺ did not say that his parents be sacrificed for anyone except for Sa'd 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."²

الغلام الحزور الشديد القوي الصلب

Al-Ghulām al-Ḥazūr refers to a strong, tough, robust lad.³

It is obvious that Rasūlullāh ﷺ would not have awarded him this attribute had he not been worthy of it.

1 *Tārīkh Dimashq*, vol. 20 pg. 290.

2 *Sunan al-Tirmidhī*, book on etiquette, chapter regarding the words: may my parents be sacrificed for you, Ḥadīth: 2829. Abū 'Isā says, "This is a ḥasan ṣaḥīḥ ḥadīth." *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3519; *Ṣaḥīḥ Muslim*, Ḥadīth: 2412 without the addition of robust lad.

3 *Mu'jam Maqāyīs al-Lughah*, vol. 2 pg. 55.

Al-Bukhārī reports via his sanad from Qays who says that he heard Sayyidunā Sa‘d رضي الله عنه saying:

إني لأول العرب رمى بسهم في سبيل الله و كنا نغزو مع النبي صلى الله عليه
و سلم و ما لنا طعام إلا ورق الشجر حتى إن أحدنا ليضع كما يضع البعير أو
الشاة ما له خلط ثم أصبحت بنو أسد تعزرنى على الإسلام لقد خبت إذا و
ضل عملي و كانوا وشوا بي 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 صلى الله عليه وسلم 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 ‘Umar against me saying that I do not perform ṣalāh correctly.¹

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 Sa‘d.²

Sa‘d ibn Abī Waqqāṣ: an Excellent Warrior and Magnificent Leader

We mentioned previously that Sayyidunā Sa‘d ibn Abī Waqqāṣ رضي الله عنه participated in all the battles alongside Rasūlullāh صلى الله عليه وسلم. He never hesitated even for a moment to assist his dīn and ummah.

In the battle of Badr, his forcefulness and valour was demonstrated, as Sayyidunā Ibn Mas‘ūd رضي الله عنه relates that he took two captives singlehandedly.³

Sayyidunā ‘Abd Allāh ibn Mas‘ūd رضي الله عنه also recalls:

لقد رأيت سعدا يقاتل يوم بدر قتال الفارس في الرجال

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Sa‘d ibn Abī Waqqāṣ, Ḥadīth: 3522; *Ṣaḥīḥ Muslim*, book on asceticism and heart-touching reports, Ḥadīth: 7623.

2 *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 79.

3 *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 ḍa‘īf.

I certainly observed Sa'd in the battle of Badr fighting like a hero among the men.¹

In Uḥud, his daring and resolution became apparent as he stood to defend the Nabī صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ continued handing arrows to him—as mentioned previously—instructing him, “Shoot, may my parents be sacrificed for you.”

The favour upon Sayyidunā Sa'd رَضِيَ اللهُ 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 Sa'd رَضِيَ اللهُ عَنْهُ and a large concentration of Ṣaḥābah and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ remained resolute, presenting their lives for sacrifice for the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the dīn of Islam.

At Ḥudaybiyyah, Sayyidunā Sa'd رَضِيَ اللهُ عَنْهُ pledged allegiance under the tree thereby earning the pleasure of al-Raḥmān by the emphatic declaration of the Qur'ān:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree.²

In Khaybar, he was one of those who stormed the fort, side by side with the brave overpowering soldier, Sayyidunā 'Alī ibn Abī Ṭālib رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ. Rather, he continued achieving more and more. So he waged jihād during the reigns of al-Ṣiddīq and al-Fārūq رَضِيَ اللهُ عَنْهُمَا.

1 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 100.

2 Sūrah al-Faṭḥ: 18.

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 ‘Umar رَضِيَ اللَّهُ عَنْهُ under the leadership of Sayyidunā Sa‘d رَضِيَ اللَّهُ عَنْهُ.

Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ sought assistance from Sayyidunā Sa‘d 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 Shu‘ayb—from Sayf—from Muḥammad and Ṭalḥah who say:

كان سعد بن أبي وقاص على صدقات هوازن فكتب إليه عمر فيمن كتب إليه بانتخاب ذوى الرأي و النجدة ممن كان له سلاح أو فرس فجاءه كتاب سعد إني قد انتخبت لك ألف فارس (مؤد) كلهم له نجدة و رأي و صاحب حيطة يحوط حريم قومه و يمنع ذمارهم إليهم انتهت أحسابهم و رأيهم فشأنك بهم و وافق 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 و أوصاه

Sa‘d ibn Abī Waqqāṣ was collecting the zakāh of the Hawāzin when ‘Umar wrote to him, among others, to select men of good judgment and support, those who possess weapons or a horse.

Sa‘d’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 ‘Umar 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.

“Sa’d,” they clarified.

So he settled on their proposal and sent word to Sa’d to come to him. As soon as he arrived, he appointed him army general over the war in Iraq and advised him.¹

وأدار سعد معركة القادسية و أجاد في قيادتها رغم أنه كان مريضاً فقد أصيب
بعرق النسا و كان لا يستطيع ركوب الخيل إلا أن الله وفقه و كان النصر
حليف المسلمين

Sa’d 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.²

Sayyidunā Sa’d 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 Sa’d 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 ‘Āṣim ibn ‘Amr al-Tamīmī and the second known as the battalion of Kharsā’ under the management of Qa’qā’ ibn ‘Amr 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.³

Sa’d avoids the fitnah

Sayyidunā Sa’d 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 he lived through the passage of time in which civil strife and fitnah broke out in the Muslim ranks. He adopted a

1 *Tārīkh al-Ṭabarī*, vol. 3 pg. 4.

2 *Al-Kāmil fī al-Tārīkh*, vol. 2 pg. 451.

3 *Tārīkh al-Ṭabarī*, vol. 3 pg. 121, 122.

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 ‘Alī رَضِيَ اللهُ 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 Sa’d رَضِيَ اللهُ 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 اللهُ 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 Sa’īd that Sayyidunā Sa’d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ stated during the strife against Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ:

أشهد أن رسول الله صلى الله عليه وسلم قال إنها ستكون فتنة القاعد فيها
خير من القائم و القائم خير من المشي و المشي خير من الساعي قال
أفريت إن دخل علي بيتي و بسط يده إلي ليقتلني قال كن كابن آدم

I bear testimony that Rasūlullāh صَلَّى اللهُ 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.¹

Muslim reports from ‘Uthmān al-Shahḥām:

انطلقت أنا و فرقد السبخي إلى مسلم بن أبي بكره و هو في أرضه فدخلنا
عليه فقلنا هل سمعت أباك يحدث في الفتن حديثا قال نعم سمعت أبا بكره
يحدث قال قال رسول الله صلى الله عليه وسلم إنها ستكون فتن ألا ثم
تكون فتنة القاعد فيها خير من المشي فيها و المشي فيها خير من الساعي

1 *Jāmi‘ al-Tirmidhī*, book on trials, chapter on soon there will be strife, Ḥadīth: 2194, al-Albānī classified it ṣaḥīḥ; *Musnad Aḥmad*, musnad Sa’d ibn Abī Waqqāṣ, Ḥadīth: 1609, Shu‘ayb al-Arnā‘ūṭī stated that it is ṣaḥīḥ on the standard of Muslim.

إليها ألا فإذا نزلت أو وقعت فمن كان له إبل فليلحق بإبله و من كانت له غنم فليلحق بغنمه و من كانت له أرض فليلحق بأرضه قال فقال رجل يا رسول الله أرأيت من لم يكن له إبل و لا غنم و لا 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 إلي أحد الصفين أو إحدى الفتيتين فضر بني رجل بسيفه أو يجيء سهم فيقتلني قال يبوء بإثمه و إثمك و يكون 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 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.¹

The result of these narrations transmitted by Sayyidunā Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ and others was that he shunned the fitnah. He purchased a land at a good distance

1 *Ṣaḥīḥ Muslim*, book on trials, chapter on fitnahs appearing like rain, Ḥadīth: 2887.

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 *Mu'jam al-Buldān* it appears as *Qalahhī* with a *fathah* on the first and second letters and a *tashdīd* and *kasrah* on the *hā'*: an excavated area of Sa'd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ where he secluded himself from people after Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ was martyred. He instructed that he should not be informed of any news of the people until they reconcile.¹

Al-Dhahabī states:

و سعد كان ممن اعتزل عليا و معاوية

Sa'd was among those who steered clear from both 'Alī and Mu'āwiyah.²

He also says:

اعتزل سعد الفتنة فلا حضر الجمل و لا صفين و لا التحكيم و لقد كان أهلا
للإمامة كبير الشأن رضي الله عنه

Sa'd kept away from the fitnah. Following this, he neither was present at Jamal, nor Şiffīn, nor the arbitration. He was worthy of leadership; prominent. May Allah be pleased with him.³

Zubayr ibn Bakkār said:

كان سعد قد اعتزل في الآخر في قصر بناه بطرف حمراء الأسد و اتخذها
ارضا و مات بها و حمل إلى المدينة فدفن بها

Sa'd 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.⁴

1 *Mu'jam al-Buldān*, vol. 4 pg. 393 – 394.

2 *Tārīkh al-Islām*, vol. 4 pg. 219.

3 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 122.

4 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 123; *Tārīkh al-Islām*, vol. 4 pg. 220; *al-Wāfi bi al-Wafiyāt*, vol. 15 pg. 92.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ spoke about the stance taken by Sayyidunā Sa‘d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ which depicts his approval of it. After the arbitrators spoke, he delivered a sermon saying:

لله منزل نزله سعد بن مالك و عبد الله بن عمر والله لئن كان ذنبا يعني
اعتزالهما إنه لصغير مغفور و لئن كان حسنا إنه لعظيم مشكور

Congratulations to the stance adopted by Sa‘d ibn Mālik and ‘Abd Allāh ibn ‘Umar. 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.¹

So Sayyidunā Sa‘d رَضِيَ اللهُ عَنْهُ isolated himself away from the strife and avoided the khilāfah. His position on the issue of khilāfah was quite clear. Hāshim ibn ‘Utbah, 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 ‘Alī and Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُمَا. Sayyidunā Sa‘d’s رَضِيَ اللهُ عَنْهُ answer was clear and emphatic. Ibn ‘Asākir 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 و إذا ضربت به الكافر قطع

Hāshim ibn ‘Utbah ibn Abī Waqqāṣ came to Sa‘d and said to him, “Here are 100 000 swords who deem you most worthy of all in this affair (i.e. the khilāfah).”

Sa‘d 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.”²

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 ‘Āmir ibn Sa‘d:

1 *Al-Mu‘jam al-Kabīr*, Ḥadīth: 319; *Tārīkh al-Islām*, vol. 4 pg. 220.

2 *Tārīkh Dimashq*, vol. 20 pg. 287.

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 و غنمك و تركت الناس يتنازعون الملك بينهم فضرب سعد في صدره فقال اسكت سمعت رسول الله صلى الله عليه و سلم يقول إن الله يحب العبد التقي الغني الخفي

Sa'd ibn Abī Waqqāṣ was among his camels when his son 'Umar came to him. As soon as Sa'd saw him, he remarked, "I seek Allah's protection from the evil of this rider." 'Umar alighted and said to him, "Have you settled among your camels and sheep and left the people to struggle over kingdom?"

Sa'd 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.'¹

The report of 'Āmir ibn Sa'd ibn Abī Waqqāṣ appears in *Musnad Abī Ya'la'*:

إن أباه حين رأى اختلاف أصحاب رسول الله صلى الله عليه و سلم و تفرقهم اشترى له ماشية ثم خرج فاعتزل فيها بأهله على ماء يقال له قلهي قال و كان سعد أحد الناس بصرا 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 أذنان هذه الماشية بين هذه الجبال و أصحابك يتنازعون في أمر الأمة فقال سعد بن أبي وقاص سمعت رسول الله صلى الله عليه و سلم 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 و لم يكن حط عن بعيره فقال له سعد أمهل حتى نغذيك 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

1 *Ṣaḥīḥ Muslim*, book on asceticism and heart-softening reports, chapter the world is a jail for a believer, Ḥadīth: 2965.

his family at a waterplace called Qalahhī. Sa'd had extremely sharp eyesight. One day, he saw something moving so he said to those around him, "Do you see anything?"

They replied, "We something like a bird."

He said, "I see a rider on a camel."

After a little while, 'Umar ibn Sa'd came on a bukhtī camel (or camel cow). Sa'd supplicated, "O Allah, we seek your refuge from the evil of what he brought."

'Umar 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?"

Sa'd 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."

'Umar asked him, "Do you not have any other report?"

"No, O my son," said Sa'd.

'Umar jumped up to mount and had not yet settled upon his camel when Sa'd told him, "Wait, until we provide food for you."

"I have no need for your food," he replied.

Sa'd 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.¹

Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ had a definite stance on the leadership of Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ and his khilāfah during the days of fitnah.

Al-Dhahabī mentions that 'Umar ibn al-Ḥakam reported from 'Awānah:

دخل سعد على معاوية فلم يسلم عليه بالإمارة فقال معاوية لو شئت أن تقول
غيرها لقلت قال فنحن المؤمنون و لم نؤمرك فإنك معجب بما أنت فيه والله
ما يسرني أني على الذي أنت عليه و أني هرقت محجمة دم

1 *Musnad Abī Ya'īlā*, musnad Sa'd ibn Abī Waqqāṣ, Ḥadīth: 749—Ḥusayn Salīm Asad comments, "His narrators are the narrators of *al-ṣaḥīh*."

Sa'd entered the presence of Mu'awiyah and did not greet him as a leader ought to be greeted so Mu'awiyah said, "Had you intended to say something else, you would have said it."

Sa'd 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."¹

Ibn Kathīr mentions that Kathīr al-Nawā relates on the strength of 'Abd Allāh ibn Budayl who said:

دخل سعد على معاوية فقال له مالك لم تقاتل معنا فقال إني مرت بي ريح مظلمة فقلت أخ أخ فأنخت راحلتي حتى انجلت عني ثم عرفت الطريق فسرت فقال معاوية ليس في كتاب الله أخ أخ و لكن قال الله تعالى وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّهُمَا مَعَهُ خَالِدَةٌ عَلَيْهِمْ أُولَئِكَ يَرْجَوْنَ عَذَابَ اللَّهِ الْعَظِيمَ عَلَى الْعَادِلِ وَإِن كُنْتُمْ لَمْ تَقْتُلُوا فَتَاكِلُوا مِنْهُ قَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّهُمَا مَعَهُ خَالِدَةٌ عَلَيْهِمْ أُولَئِكَ يَرْجَوْنَ عَذَابَ اللَّهِ الْعَظِيمَ

Sa'd entered upon Mu'awiyah. The latter questioned him, "Why did you not fight at our side?"

Sa'd 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."

Mu'awiyah said to him, "Sit! Sit! does not feature anywhere in the Book of Allah. Instead, Allah ﷻ 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 against the one that oppresses until it returns to the ordinance of Allah."² By Allah, you were neither with the transgressing party against the just party nor vice versa."

1 *Siyar A'lām al-Nubalā'*, vol. 1 pg. 122.

2 *Sūrah al-Ḥujurāt*: 9.

Sa'd 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.'"

Mu'āwiyah said, "Who heard this with you?"

"So and so and Umm Salamah," he replied.

Mu'āwiyah commented, "Lo, had I heard it from Rasūlullāh ﷺ, I would never have contested with 'Alī."

In another report it appears that this dialogue took place while in Madīnah during a Ḥajj journey Sayyidunā Mu'āwiyah ﷺ had undertaken.¹

Have a look, may Allah have mercy on you, at this bravery from Sayyidunā Sa'd ﷺ. He had adopted a position and was convinced of it and defended it right in the presence of Sayyidunā Mu'āwiyah ﷺ. Also have a look at the calm and collected manner in which Sayyidunā Mu'āwiyah ﷺ welcomed Sayyidunā Sa'd's ﷺ words. In fact, he announced that had he known what Sayyidunā Sa'd ﷺ knew, he would not have ventured to challenge.

Indeed, this scene is a beautiful token of the spirit of love shared by the Ṣaḥābah ﷺ despite their disagreement.

Sa'd's Demise

After a life filled with īmān and sacrificing for Islam, Sayyidunā Sa'd ibn Abī Waqqāṣ ﷺ passed away, leaving behind a grand and honourable legacy; each person hoping to be attributed or connected to.

Ibn Sa'd 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 و صلى عليه مروان بن الحكم وهو يومئذ والي المدينة لمعاوية وكان سعد يوم مات ابن بضع و سبعين سنة و كان قد ذهب بصره هكذا قال محمد بن عمر في وقت وفاته و قال غيره توفي سنة خمسين

¹ *Al-Bidāyah wa l-Nihāyah*, vol. 8 pg. 83 – 84.

Sa'd passed away in his palace in 'Aqīq, 10 miles away from Madīnah. He was carried to Madīnah on the necks of men and buried in Baqī'. This took place in 55 A.H. Marwān ibn al-Ḥakam led his Ṣalāt al-Janāzah, Mu'āwiyah's governor over Madīnah at the time. Sa'd had passed the age of 70 when he passed on. He lost his eyesight prior to that. This is what Muḥammad ibn 'Umar said about his demise. Others say that he passed away in 50 A.H.¹

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 54.²

Before he left this world, he had high hopes in the mercy of Allah سُبْحَانَهُ وَتَعَالَى and eagerly awaited meeting Him. His son Muṣ'ab speaks of his last moments just before his soul departed to its Creator. He says:

كان رأس أبي في حجري و هو يقضي قدمعت عيناى فنظر إلي فقال ما
يبكيك أي بني فقلت لمكانك و ما أرى بك قال فلا تبك علي فإن الله لا
يعذبني أبدا و أنا من أهل الجنة إن الله يدين المؤمنين بحسناتهم ما عملوا
لله و أما الكفار فيخفف عنهم بحسناتهم فإذا نفذت 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.'"³

Sayyidunā Sa'd 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,

1 *Al-Ṭabaqāt al-Kubrā*, vol. 6 pg. 13.

2 *Al-Iṣābah*, vol. 3 pg. 62.

3 *Tārīkh Dimashq*, vol. 20 pg. 364; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 147.

the pure soul of Sayyidunā Sa'd رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ gave him glad tidings of Jannah. Congratulations to him!

Sa'īd 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 Sa'īd ibn Zayd ibn 'Amr ibn Nufayl ibn 'Abd al-'Uzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn 'Adī ibn Ka'b ibn Lu'ayy ibn Ghālib, Abū al-A'war al-Qurashī al-'Adawī.

His mother is Fāṭimah bint Ba'jah ibn Umayyah ibn Khuwaylid ibn Khālid ibn al-Ma'mar ibn Ḥayyān ibn Ghanam ibn Malīḥ ibn Khuzā'ah.¹

It is apparent from the lineage of this august personality that he meets with Rasūlullāh ﷺ at his forefather, Ka'b ibn Lu'ayy. This, after īmān, is a great merit. Who is there that does not wish that his lineage meets with the Nabī ﷺ?

Sayyidunā Sa'īd ibn Zayd رَضِيَ اللهُ عَنْهُ 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 ﷻ was pleased and they were pleased with Him.

Agnomen

Sayyidunā Sa'īd رَضِيَ اللهُ عَنْهُ was known by his agnomen which stuck with him and became his name by which he was recognised: Abū al-A'war.² Ibn al-Athīr mentions another agnomen of his, Abū Thawr, but agrees that the first is more common.³

Description

Sayyidunā Sa'īd رَضِيَ اللهُ عَنْهُ was a tall man, with brown skin and long hair.⁴

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 124.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Mashāḥir 'Ulamā' al-Amṣār*, pg. 26; *al-Tārīkh al-Kabīr*, vol. 3 pg. 452; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 124.

3 *Usd al-Ghābah*, vol. 2 pg. 306.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 384; *al-Iṣābah*, vol. 3 pg. 88; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 31.

Glance at his Household

Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ married his cousin Fāṭimah, the sister of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ while his sister ʿĀtikah was ʿUmar’s wife.

Ibn al-Athīr states:

و كان صهر عمر زوج أخته فاطمة بنت الخطاب و كانت أخته عاتكة بنت زيد تحت عمر بن الخطاب تزوجها بعد أن قتل عنها عبد الله بن أبي بكر الصديق رضي الله عنه

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 اللهُ عَنْهُ, was killed.¹

Ibn ʿAbd al-Barr says:

هو سعيد بن عم عمر بن الخطاب و صهره يكنى أبا الأعور كانت تحته فاطمة بنت الخطاب أخت عمر بن الخطاب و كانت أخته عاتكة بنت زيد بن عمرو بن نفيل 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.²

The wives and children of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ:

1. Ramlah, Umm Jamīl bint al-Khaṭṭāb ibn Nufayl

Children from her:

- I. ʿAbd al-Raḥmān al-Akbar: He had no issue.

2. Umāmah bint al-Dajīj from Ghassān

Children from her:

¹ *Usd al-Ghābah*, vol. 2 pg. 306.

² *Al-Istīʿāb*, vol. 2 pg. 614.

- I. Zayd: He had no issue.
- II. ‘Abd Allāh al-Akbar: He had no children.
- III. ‘Umar al-Aṣghar: He had no offspring.
- IV. Umm Mūsā
- V. Umm al-Ḥasan

3. Ḥazmah bint Qays ibn Khālīd

Children from her:

- I. Muḥammad
- II. Ibrāhīm al-Aṣghar
- III. ‘Abd Allāh al-Aṣghar
- IV. Umm Ḥabīb al-Kubrā
- V. Umm al-Ḥasan al-Ṣuḡhrā
- VI. Umm Zayd al-Kubrā
- VII. Umm Salamah
- VIII. Umm Ḥabīb al-Ṣuḡhrā
- IX. Umm Sa‘īd al-Kubrā: She passed away before her father
- X. Umm Zayd

4. Umm al-Aswad from the Banū Taghlib

Children from her:

- I. ‘Amr al-Aṣghar
- II. Aswad

5. Ḍamkh bint al-Aṣbagh ibn Shu‘ayb

Children from her:

- I. ‘Amr al-Akbar
- II. Ṭalḥah: He passed away before his father leaving behind no children.
- III. Zajlah

6. Qurbah from the Banū Taghlib

Children from her:

- I. Ibrāhīm al-Akbar
- II. Ḥafṣah

7. Umm Bashīr bint Abī Mas‘ūd al-Anṣārī

Children from her:

- I. Umm Zayd al-Ṣuḡhrā

8. Umm Walad: Umm Khālid

Children from her:

- I. Khālid
- II. Umm Khālid: She passed away prior to her father.
- III. Umm al-Nu‘mān

9. Umm Walad

Children from her:

- I. ‘Ā’ishah
- II. Zaynab
- III. Umm ‘Abd al-Ḥawlā’
- IV. Umm Ṣāliḥ

Other Children:

- I. Umm Zayd al-Ṣuḡhrā: Married to Mukhtār ibn Abī ‘Ubayd. Her mother was from the Ṭay.¹

Sa‘īd ibn Zayd in the Care of his Father

Sayyidunā Sa‘īd ibn Zayd رضي الله عنه was nurtured in the care of his father, Zayd ibn ‘Amr ibn Nufayl al-Ḥanīfī (one who turned his attention solely to Allah, away from

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 381, 382.

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 Sa'd says:

و كان أبوه زيد بن عمرو بن نفيل يطلب الدين و قدم الشام فسأل اليهود و النصرارى عن العلم و الدين فلم يعجبه دينهم فقال له رجل من النصرارى أنت تلتمس دين إبراهيم فقال زيد و ما دين إبراهيم قال كان حنيفا لا يعبد إلا الله وحده لا شريك له و كان يعادي من عبد من دون الله شيئا و لا يأكل ما ذبح على الأصنام فقال زيد بن عمرو و هذا الذي أعرف و أنا على هذا الدين فأما عبادة حجر أو خشبة أنحتها بيدي فهذا ليس بشيء فرجع زيد إلى مكة و هو على دين إبراهيم

His father Zayd ibn 'Amr 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 'Amr 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.¹

'Āmir ibn Rabī'ah explains:

كان زيد بن عمرو بن نفيل يطلب الدين و كره النصرانية و اليهودية و عبادة الأوثان و الحجارة و أظهر خلاف قومه و اعتزال آلهتهم و ما يعبد آبائهم و

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379.

لا يأكل ذبائحهم فقال لي يا عامر إني خالفت قومي و اتبعت ملة إبراهيم و ما كان يعبد و إسماعيل و ما بعده و كانوا يصلون إلى هذه القبلة فأنا أنتظر نبيا من ولد إسماعيل يبعث و لا أراني أدركه و أنا أو من به و أصدقه و أشهد أنه نبي فإن طالت بك مدة فرأيتته فأقرئه مني السلام قال عامر فلما تنبأ رسول الله صلى الله عليه و سلم أسلمت و أخبرته بقول زيد بن عمرو و أقرأته منه السلام فرد عليه رسول الله صلى الله عليه و سلم و رحم عليه و قال قد رأيتته في الجنة يسحب ذيو لا

Zayd ibn ‘Amr 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 ‘Āmir, I have opposed my nation and followed the religion of Ibrāhīm and what he would worship, as well as Ismā’īl and those after him. They would pray facing this Qiblah. I am now awaiting a nabī from the progeny of Ismā’īl 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.”

‘Āmir says, “When Rasūlullāh ﷺ became a Nabī, I embraced Islam and informed him of Zayd ibn ‘Amr’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.’”¹

Al-Dhahabī reports on the strength of Sayyidah Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا:

لقد 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 ‘Amr ibn Nufayl standing, supporting his back on the Ka’bah, declaring, “O gathering of Quraysh, by Allah, there is none among you on the religion of Ibrāhīm, besides myself.”²

In the report of al-Nasa’ī, Sayyidah Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا says:

1 Ibid.

2 *Siyar A’lām al-Nubalā’*, vol. 1 pg. 128

رأيت زيد بن عمرو بن نفيل وهو مسند ظهره إلى الكعبة وهو يقول ما منكم اليوم أحد على دين إبراهيم غيري و كان يقول إلهي إله إبراهيم و ديني دين إبراهيم و ذكره النبي صلى الله عليه و سلم فقال يبعث يوم القيامة أمة و حده بيني و بين عيسى

I saw Zayd ibn ‘Amr ibn Nufayl, supporting his back on the Ka’bah, 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 ﷺ spoke of him and said, “He will be resurrected on the Day of Qiyāmah as a nation by himself, between me and ‘Īsā.”¹

Ibn Sa’d mentions that he would shelter the girl about to be buried alive. He would say to the father who intended to kill his daughter,

مهلا لا تقتلها أنا أكفيك مؤونها فإذا ترعرعت قال لأبيها إن شئت
دفعتها إليك و إن شئت كفيتك مؤونها

“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.”²

Al-Dhahabī lists some couplets he attributes to Zayd ibn ‘Amr which attest to his faith in Allah, the Mighty and Majestic. He reports:

المزن تحمل عذبا زلالا	أسلمت وجهي لمن أسلمت له
سقيت إليها فسحت سجالا	إذا سقيت بلدة من بلاد
له الأرض تحمل صخرًا ثقالا	و أسلمت نفسي لمن أسلمت
سواء و أرسى عليها الجبالا	دحاها فلما استوت شدها

1 Al-Sunan al-Kubrā, book on excellences, chapter on Zayd ibn ‘Amr ibn Nufayl, Ḥadīth: 8187.

2 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 381; Siyar A’lām 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.”

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.

Allah levelled the earth. When it was a flat surface, He made it firm and fixed the mountains firmly.¹

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.²

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.³

Ibn ʿAbd al-Barr says:

و كان سعيد بن زيد من المهاجرين الأولين و كان إسلامه قديما قبل عمر و بسبب زوجته كان إسلام عمر بن الخطاب و خبرهما في ذلك خبر حسن و هاجر هو و امرأته فاطمة بنت الخطاب و لم يشهد بدر لأنه كان غائبا بالشام قدم منها بعقب غزوة بدر فضرب له رسول الله صلى الله عليه و سلم بسهمه و أجره

Saʿīd ibn Zayd was among the first Muhājirīn. He accepted Islam in its early stages before ʿUmar. Due to his marriage, came the Islam of ʿUmar ibn al-Khaṭṭāb and their story in this regard is a beautiful one. He and his wife

1 *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 132.

2 *Al-Iṣābah*, vol. 3 pg. 87.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 382.

Fāṭimah bint al-Khaṭṭāb immigrated. He never participated in Badr however, since he 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.¹

Hence, Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ to Shām to gather information about the caravan. Nonetheless, Rasūlullāh ﷺ did apportion for him a share of the booty.²

Ibn Saʿd narrates:

إنه لما تحين رسول الله ووصول عير قريش من الشام بعث طلحة بن عبيد الله وسعيد بن زيد بن عمرو بن نفيل قبل خروجه من المدينة بعشر ليال يحتسبان خبر العير وبلغ رسول الله صلى الله عليه وسلم الخبر قبل رجوع طلحة وسعيد إليه فندب أصحابه وخرج يريد العير فساقلت العير وأسرعت و ساروا 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 يعلموا بخروجه فقدا المدينة في اليوم الذي لاقى رسول الله صلى الله عليه وسلم في النفي من قريش بيدر فخرجا من المدينة يعترضان رسول الله فلقياه بتربان فيما بين ملل والسيالة على المحجة منصرفا من بدر فلم يشهد طلحة وسعيد الواقعة و ضرب لهما رسول الله بسهماهما 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 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

1 *Al-Istīʿāb*, vol. 2 pg. 615.

2 *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 135.

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.¹

Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ then went onto participate in Uḥud, Khandaq, and all the other major campaigns alongside Rasūlullāh ﷺ. He proved his worth during these campaigns.²

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 رَضِيَ اللهُ عَنْهُ was really one of the astounding men of this glorious battle. Sayyidunā Abū ʿUbaydah رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ 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 at their faces like a lion. He began fighting bravery and the Muslims rallied to him.³

Al-Dhahabī says that Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ witnessed all the battles at the side of Rasūlullāh ﷺ. He later participated in the siege of Damascus and its subsequent conquest after which Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ appointed him governor over it. He is thus the first to act as a representative of Damascus from this ummah.⁴

Ibn ʿAsākir comments:

أحد العشرة الذين شهد لهم النبي صلى الله عليه وسلم بالجنة شهد
اليرموك و حصار دمشق و ولاه أبو عبيدة بن الجراح دمشق و خرج مع عمر
بن الخطاب في خروجه الثانية إلى الشام التي رجع فيها من سرغ و كان أميراً
على ربع المهاجرين

1 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 382, 383; *Tahdhīb al-Kamāl*, vol. 10 pg. 448.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 383; *Usd al-Ghābah*, vol. 2 pg. 307.

3 *Tārīkh Dimashq*, vol. 2 pg. 155.

4 *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 124, 125.

He is one of the ten Rasūlullāh ﷺ promised Jannah. He participated in Yarmūk and the siege of Damascus, subsequent to which Abū ‘Ubaydah ibn al-Jarrāḥ appointed him governor over the city of Damascus. He left with ‘Umar ibn al-Khaṭṭāb on his second journey to Shām, in which he returned from Sargh¹. He was leader over a quarter of the Muhājirīn on this journey.²

The Virtues and Excellences of Sa‘īd

Abū Nu‘aym wrote some beautiful and fine words regarding the virtue of Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ which I feel should be reproduced here. He says:

و أما سعيد بن زيد بن عمرو بن نفيل فكان بالحق قوالا و لماله بذالا و لهواه قامعا و قتالا و لم يكن ممن يخاف في الله لومة لائم و كان مجاب الدعوة سبق الإسلام قبل عمر بن الخطاب شهد بدرًا بسهمه و أجره رغب عن الولاية و تشمر في الرعاية قمع نفسه و أخفى عن المنافسة في الدنيا شخصه اعتزل الفتنة و الشرور المؤدية إلى الضيعة و الغرور عازما على السبقة و العبور المفضي إلى الرفعة و الحبور كان للولايات قاليا و في مراتب الدنيا و انيا و في العبودية غانيا و عن مساعدة نفسه فانيا

As regards Sa‘īd ibn Zayd ibn ‘Amr 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 ‘Umar 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

1 Sargh: Marks the beginning of Ḥijāz and the end of Shām, between Mughīthah and Tabūk, one of the pit stops for the Syrīna Ḥujjāj. It was at this location ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ 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 ‘Umar ibn al-Khaṭṭāb met with those who informed him of the plague in Shām, upon which he returned to Madīnah.” *Mu‘jam al-Buldān*, vol. 3 pg. 211, 212.

2 *Tārīkh Dimashq*, vol. 21 pg. 62.

happiness. He detested authority and was unconcerned about worldly ranks. He was devout in his worship and obliterated assisting his carnal passions.¹

What a profound and fine description of the condition of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ 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 اللهُ عَنْهُ.

His position by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Nabī's praise for him

Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ reached a lofty rank and held a high position in the sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is due to his precedence in Islam. When Rasūlullāh صَلَّى اللهُ 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 و عمر و عثمان و علي و سعد و سعيد و طلحة و الزبير و عبد الرحمن بن عوف مع النبي صلى الله عليه و سلم واحدا كانوا امامه في القتال و خلفه في الصلاة في الصف و ليس لأحد من المهاجرين و الأنصار 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 اللهُ 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.²

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ promised him Jannah. Al-Tirmidhī reports in his Sunan from ʿAbd al-Raḥmān ibn Ḥumayd from his father that Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ reported to him among others that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared:

عشرة في الجنة أبو بكر في الجنة و عمر في الجنة و عثمان و علي و الزبير و طلحة و و عبد الرحمن و أبو عبيدة و سعد بن أبي وقاص قال فعد هؤلاء التسعة و سكت عن العاشر فقال القوم نشدك الله يا أبا الأعور من العاشر

1 *Ḥilyat al-Awliyāʾ*, vol. 1 pg. 95

2 *Tārīkh Dimashq*, vol. 21 pg. 83.

قال نشدتموني بالله أبو الأعور في الجنة قال أبو عيسى أبو الأعور هو سعيد بن زيد بن عمرو بن نوفل

“Ten individuals are in Jannah. Abū Bakr is in Jannah. ‘Umar is in Jannah as well as ‘Uthmān, ‘Alī, Zubayr, Ṭalḥah, ‘Abd al-Raḥmān, Abū ‘Ubaydah, and Sa’d 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-A‘war, who is the tenth?”

He submitted, “You have implored me by Allah. Abū al-A‘war is in Jannah.”

Abū ‘Īsā says, “Abū al-A‘war is Sa‘īd ibn Zayd ibn ‘Amr ibn Nawfal.”¹

Aḥmad and al-Tirmidhī narrated that Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

أبو بكر في الجنة و عمر في الجنة و علي في الجنة و عثمان في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو عبيدة بن الجراح في الجنة

Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Alī is in Jannah. ‘Uthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d ibn Abī Waqqāṣ is in Jannah. Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.²

Aḥmad reports on the authority of Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pronounced:

اسكن حراء فليس عليك إلا نبي أو صديق أو شهيد قال و عليه النبي صلى الله عليه وسلم و أبو بكر و عمر و عثمان و علي و طلحة و الزبير و سعد و عبد الرحمن بن عوف و سعيد بن زيد رضي الله عنهم

1 *Jāmi‘ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3748, al-Albānī classified it ṣaḥīḥ; *al-Mustadrak*, book in virtues, the chapter on the merits of Sa‘īd ibn Zayd, Ḥadīth: 5858.

2 *Musnad Aḥmad*, Ḥadīth: 1675, Shu‘ayb al-Arnā‘ūṭ comments, “Its isnād is strong on the standards of Muslim; *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3747, al-Albānī labelled it ṣaḥīḥ; *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ ibn Hibbān*, book on his mention of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

“Remain firm, Ḥirā’, for only a nabī, ṣiddīq, or martyr is upon you.”

He continues, “The Nabī ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr, Sa’d, Ibn ‘Awf, and Sa’īd ibn Zayd were upon it.”¹

All these narrations indicate the lofty rank he enjoyed in the sight of Rasūlullāh ﷺ. They bear testimony, without doubt, that Sayyidunā Sa’īd ﷺ was from among the purest of Ṣaḥābah and closest to him. Rasūlullāh ﷺ would not have mentioned this except about a person whose intention is pure and heart is clean. Hence, he is among those Allah ﷻ was pleased with, those Rasūlullāh ﷺ kept close and guaranteed Jannah.

Allah Answering the Supplication of Sa’īd

One of his amazing merits is that Allah ﷻ 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 Sa’īd ibn Zayd ﷺ claiming that he oppressively snatched away her land and usurped her right. He was her neighbour in ‘Aqīq. Her claim was false and she was the oppressor, so Sayyidunā Sa’īd ﷺ 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 Nu‘aym reports in *Ḥilyat al-Awliyā’* from Abū Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm:

أن أروى استعدت على سعيد بن زيد إلى مروان بن الحكم فقال سعيد اللهم إنها قد زعمت أنني ظلمتها فإن كانت كاذبة فأعم بصرها وألقها في بئرها وأظهر من حقي نورا يبين للمسلمين أنني لم أظلمها قال فبينما هم على ذلك إذ سال العقيق بسيل لم يسئل مثله قط فكشف عن الحد الذي كانا يختلفان فيه فإذا سعيد قد كان في ذلك صادقا ولم تلبث إلا شهرا حتى عميت فبينما 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

1 *Musnad Ahmad*, chapter on the Musnad of Sa’īd ibn Zayd, Ḥadīth: 1630, Shu‘ayb al-Arnā’ūṭ labelled the isnād *qawī* (strong).

الأروى التي من الوحش فإذا هو إنما كان ذلك لما أصاب أروى من دعوة سعيد بن زيد و ما 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 ﷻ accepted his prayer.¹

Ibn ʿAsākir reports:

أن أروى بنت أويس أتت مروان بن الحكم مستغيثة من سعيد بن زيد و قالت ظلمني أرضي و غلبنني حقي و كان 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 و سلم سمعت رسول لله صلى الله عليه و سلم يقول من أخذ من حق امرئ من المسلمين شيئاً 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 و اقلها في بئرها فعميت و وقعت في بئرها فماتت

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.

1 *Hilyat al-Awliyāʾ*, 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.

‘Āṣim ibn ‘Umar mounted and went to him (to inform him of this). Sa‘īd [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.¹

Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ who said:

قال رسول الله صلى الله عليه وسلم إن الله قال من عادى لي وليا فقد
أذنته بالحرب

Rasūlullāh ﷺ reports that Allah declares, “Whoever opposes My friend, I declare war upon him.”²

In the House of Sa‘īd ibn Zayd did al-Fārūq attain Fortune

One of the excellences of Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ is that Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ embraced Islam at his and his wife’s hands, in his house. Thus, the house of Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ witnessed the exiting of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ from the darkness of kufr to the brilliance of Islam. He also played a major role in the Islam of ‘Umar. Sayyidunā Sa‘īd رَضِيَ اللهُ عَنْهُ 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 ‘Umar 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 سُبْحَانَهُ وَتَعَالَى softened his heart. Upon this, he pronounced his Islam by the blessing of Rasūlullāh’s ﷺ supplication in his favour, in this pure house.³

1 *Tārīkh Dimashq*, vol. 21 pg. 88.

2 *Ṣaḥīḥ al-Bukhārī*, book on heart-softening reports, chapter on humility, Ḥadīth: 6021.

3 The incident of ‘Umar’s Islam: *Tārīkh al-Khulafā’*, pg. 125, 126; *Tārīkh Dimashq*, vol. 44 pg. 34, 35; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 267, 268.

Sa'īd ibn Zayd and the Committee

Some find it difficult to fathom why Sayyidunā Sa'īd رَضِيَ اللَّهُ عَنْهُ was not among the six men of the committee whom Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ 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 Sa'īd رَضِيَ اللَّهُ عَنْهُ 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 'Umar رَضِيَ اللَّهُ عَنْهُ left him out so that no portion of leadership may remain in his family, since Sayyidunā Sa'īd 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 Sa'īd would have been given preference and made khalīfah due to his link to 'Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā 'Umar 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 و هو عثمان بن عفان و علي بن أبي طالب و طلحة بن عبيد الله و الزبير بن العوام و سعد بن أبي وقاص و عبد الرحمن بن عوف رضي الله عنهم و تخرج ان يجعلها لواحد من هؤلاء على التعيين و قال لا أتحمل أمرهم حيا و ميتا و إن يرد الله بكم خيرا يجمعكم على خير هؤلاء كما جمعكم على خيركم بعد نبىكم صلى الله عليه و سلم و من 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 و هو أحد العشرة المشهود لهم بالجنة بل جاء في رواية المدائني عن شيوخه أنه استثناه من بينهم و قال لست مدخله فيهم و قال لأهل الشورى يحضركم عبد الله يعني ابنه و ليس إليه من الأمر شيء يعني بل يحضر الشورى و يشير بالنصح و لا يولي شيئا

'Umar handed the affair (khalīfah) after him to a consultation between six individuals, viz. 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, Ṭalḥah ibn 'Ubayd Allāh, Zubayr ibn al-'Awwām, Sa'd ibn Abī Waqqāṣ, and 'Abd al-Raḥmān ibn 'Awf رَضِيَ اللَّهُ عَنْهُ. 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 ﷺ.”

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-Madāʿinī 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.¹

Sayyidunā ʿUmar رضي الله عنه 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 استخلف رجلا عجز عن
طلاق امرأته لا إرب لنا في أموركم فما حمدتها فأرغب فيها لأحد من أهل
بيتي إن كان خيرا فقد أصبنا منه و إن كان شرا فقد صرف عنا بحسب آل
عمر أن يحاسب منهم رجل واحد ويسأل عن أمر أمة محمد أما لقد جهدت
نفسي و حرمت أهلي و إن نجوت كفافا لا وزر و لا أجر إنني لسعيد أنظر فإن
استخلف فقد استخلف من هو خير مني و إن أترك فقد ترك من هو خير مني
و لن 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 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.

1 *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 163.

It is sufficient for the family of ‘Umar 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.¹

Demise of Sa‘īd ibn Zayd

Al-Wāqidī says:

توفي سعيد بن زيد سنة إحدى وخمسين وهو ابن بضع وسبعين سنة وقبر
بالمدينة نزل في قبره سعد و ابن عمر

Sa‘īd ibn Zayd passed away in 51 A.H. at the age of 70 odd years. He was buried in Madīnah. Sa‘d and Ibn ‘Umar رضي الله عنهما descended in his grave.²

Ibn al-Athīr says:

و توفي سعيد بن زيد سنة خمسين أو إحدى وخمسين وهو ابن بضع و
سبعين سنة وقيل توفي سنة ثمان وخمسين بالعقيق من نواحي المدينة و
قيل توفي بالمدينة والأول أصح و خرج إليه عبد الله بن عمر فغسله و حنطه
و صلى عليه قال نافع و قالت عائشة بنت سعد غسل سعيد بن زيد سعد بن
أبي وقاص و حنطه ثم أتى البيت فاغتسل فلما خرج قال أما أني لم أغتسل
من غسلي إياه و لكن أغتسل من الحر و نزل في قبره سعد بن أبي وقاص و
ابن عمر و صلى عليه ابن عمر

Sa‘īd 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 ‘Aqīq on the outskirts of Madīnah. It is said that he passed away in Madīnah. But the first is most accurate.

‘Abd Allāh ibn ‘Umar went out to him and washed him, applied perfume on him, and performed his Ṣalāt al-Janāzah.

Nāfi‘ says that ‘Ā’ishah bint Sa‘d said, “Sa‘d ibn Abī Waqqāṣ washed and applied perfume on Sa‘īd ibn Zayd. He then came home and took a shower. After

1 *Al-Kāmil fī al-Tārīkh*, vol. 3 pg. 65.

2 *Siyar A‘lām al-Nubalā’*, vol. 1 pg. 140.

leaving he commented, ‘Listen up, I have not taken a shower from washing him. I only took a shower due to the heat.’ Sa’d ibn Abī Waqqāṣ and Ibn ‘Umar descended into his grave and Ibn ‘Umar led the Ṣalāt al-Janāzah.¹

This is the amount we could gather about the life of Sayyidunā Sa’īd ibn Zayd رَضِيَ اللهُ 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.

1 *Usd al-Ghābah*, vol. 2 pg. 308.