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Transliteration key

١ - i
ا - a
ب - b
ت - t
ث - th
ج - j
ح - gh
خ - kh
د - d
ذ - dh
ر - r
ز - z
س - s
ش - sh
ص - s
ض - d
ط - t
ظ - z
غ - g
ف - f
ق - q
ك - k
ل - l
م - m
ن - n
و - w, ū
ه - h
ي - y, i
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 one can’t but help drifting into other discussions that are gleaned from their lives. After all, these were the very ones the Almighty had selected for the companionship of His Nabī. They saw the life and times of Rasūlullāh, 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 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, they set the most marvellous and magnificent example of selflessness and sincerity to Islam.

In the front ranks of the honourable Ṣaḥābah stand the Ten Promised Jannah by the praiseworthy Nabī—may the choicest of salutations and most complete peace be upon him—via revelation from Allah.

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 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 for help and ability. I beg Allah 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 declaration:

وَلَ تَنْسَوُا الْفَضْلَ بَيْنَكُمْ

*And do not forget graciousness between you.*

It is appropriate for me to present the finest vote of thanks and acknowledgement to my colleagues at Mabarrat al-Āl wa al-ʿAṣḥāb, the fortunate and blessed. The most renowned among them is the virtuous Shaykh, ʿAbd al-Muḥsin al-Jār Allah al-Kharāfī—chairman of Mabarrat al-Āl wa al-ʿAṣḥāb 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 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-ʿAṣḥāb and their chief, the virtuous Shaykh, Muḥammad Sālim al-Khiḍr, a man of admirable resolution and pure qualities. He has a flowing pen and a versant tongue; and is author of voluminous books.

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

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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 ʿAlā’ Muḥammad Ṭuḥayr, the final proof-reader of this treatise. A tourist of history, steadfast in the face of adversity, a man with a pure heart and gentleness.

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

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

Written by one hopeful of the pardon of his Rabb

Shaykh Aḥmad Sayyid Aḥmad ʿAlī Aḥmad
Definition of Ṣaḥābah, their Rank, and our Duty towards them

Allah selected Companions for His Messenger 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 reward the Ṣaḥābah 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 *fatḥah*: Companions. Originally, it is a *maṣdar* (root word).

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

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

Everything that is agreeable with another, is its companion.²

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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 șaḥiba, lexically, indicates to emulation and attachment.

**Technical Definition of Șaḥābah**

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

Imām al-Bukhārī’s definition:

من صحب النبي صلى الله عليه و سلم أو رآه من المسلمين فهو من أصحابه

Those Muslims who kept the company of the Nabī or saw him are among his Companions.¹

‘Alī ibn al-Madīnī says:

من صحب النبي صلى الله عليه و سلم أو رآه و لو ساعة من نهار فهو من أصحاب النبي صلى الله عليه و سلم

The person who kept the company of the Nabī or saw him, even for a moment, is from the Companions of the Nabī.²

Saʿīd ibn al-Musayyab states:

الصحابية لا نعدهم إلا من أقام مع رسول الله صلى الله عليه و سلم سنة أو سنتين و غزا معه غزوة أو غزوتين

We only regard those as Companions who stayed with Rasūlullāh for one or two years and fought in one or two battles alongside him.³

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

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

² Ibid.
We see the scholars stating that all those who, after reaching puberty, saw Rasūlullāh صلى الله عليه وسلم even for a moment and embraced Islam, understanding what din entails and being pleased with the same, are the Companions of Rasūlullāh صلى الله عليه وسلم, 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 بالنبي صلى الله عليه وسلم إلا في حجة الوداع

Practice is on something other than this, for they (the scholars) are unanimous upon considering a massive amount of people as Ṣaḥābah who never joined the Nabī صلى الله عليه وسلم except at the Farewell Pilgrimage.²

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

و أصح ما وفقت عليه من ذلك أن الصحابي من لقي النبي صلى الله عليه و وسلم 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 صلى الله عليه وسلم 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:

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¹ Ibid.
² Fath al-Bārī, vol. 7 pg. 3.
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 Tābi‘īn, 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 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 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 is compelled to attest to the excellence of the Ṣaḥābah underscored by the Glorious Qur’ān, revealed from the Most Wise and Praiseworthy. Likewise, he is compelled to acknowledge

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  سَانِعُ هُوَ الْأَمِينُ, whether these virtues are general or specific.

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

1. Allah ﷻ announces:

كُنْتُمْ خَيْرَ أَمَّةٍ أُخْرِجُتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ

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 آمة 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 ﷺ.

These interpretations have been reported from Ibn ʿAbbās.²

2. Allah ﷻ states:

والسَّابِقُوْنَ الأَوَّلُوْنَ مِنَ المُهَاجِرِيْنَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوْهُمْ بِإِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِيْ تَحْتَهَا الأَنْهَارُ خَالِدِيْنَ فِيهَا أَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

¹ Sūrah Āl ʿImrān: 110.
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 و السابقون الأوّلون من المهاجرين و الأنصار فأخذ عمر بيده فقال من أرأك هذا فقال أبي بن كعب فقال لا تفارقني حتى أذهب بك إليه فلما جاءه قال عمر أنت أقرأت هذا الآية هكذا قال نعم قال و سمعتها من رسول الله صلى الله عليه و سلم قال نعم قال لقد كنت أرى أنا رفعنا رفعة ل يبلغها أحد بعدنا فقال أبي تصديق هذه الآية في أول سورة الجمعة و آخرين منهم لَمْ يَلْتَخَّدُوا بِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ فيا ويل من أبغضهم أو سبهم أو أبغض أو سب بعضهم أسلمة.

Allah 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-Quraẓī 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.”

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

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

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

3. Allah ﻃVINWVtannounces:

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

Ibn Kathīr explains:

1 Sūrah al-Jumuʿah: 3.
2 Tafsīr Ibn Kathīr, vol. 2 pg. 398, Dār al-Maʿrifah, Beirut, 1412 A.H.
3 Sūrah al-Fatḥ: 29
The Ṣaḥābah had pure intentions and outstanding actions. Whoever looks at them is delighted by their mannerism and guidance.

Mālik says, “It has reached me that when the Christians would see the Ṣaḥābah who conquered Shām, they would say, ‘By Allah, these men are superior to the Ḥawāriyyīn (Companions of ʿĪsā), 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 1

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 who declared:


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-Ashʿarī) who reports:


1  Tafsīr Ibn Kathīr, vol. 4 pg. 219.
2  Ṣaḥīḥ al-Bukhārī, book on heart-softening reports, chapter on caution of worldly glamour, Ḥadīth: 6065.
We performed Maghrib with Rasūlullāh. We then suggested, “Why don’t we wait and perform ‘Ishā’ with him.” So we sat and waited. Rasūlullāh 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 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.’

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

لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيبه

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 or even half of it.

These texts and narrations testify that the Ṣaḥābah of Rasūlullāh 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 Ṣallālāhu ʿAlayhi wa-Sallam 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 Ṣallālāhu ʿAlayhi wa-Sallam—who were sincere to him in their companionship and sacrificed the most valuable of their possessions in the path of Islam. May Allah Ṣallālāhu ʿAlayhi wa-Sallam be pleased with them all.

**Centre of Discussion and Study**

This study is centred around the ten individuals promised Jannah. Allah Ṣallālāhu ʿAlayhi wa-Sallam had selected the worthiest of men for the companionship of His Messenger Ṣallālāhu ʿAlayhi wa-Sallam. 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
2. ’Umar ibn al-Khaṭṭāb
3. ’Uthmān ibn ‘Affān
4. ‘Alī ibn Abī Ṭālib
5. Abū ʿUbaydah ibn al-Jarrāḥ
6. Ṭalḥah ibn ʿUbayd Allah
7. Zubayr ibn al-ʿAwwām
8. ‘Abd al-Raḥmān ibn ʿAwf
9. Saʿd ibn Abī Waqqāṣ
10. Saʿīd ibn Zayd

These ten distinguished individuals illuminated the pages of Islamic history. By their sincerity and jihād alongside Rasūlullāh, 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 via His honoured Messenger.

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

The Ḥadīth of the Ten:

Abū Dāwūd reports through his chain from ʿAbd al-Raḥmān ibn al-Akhnas:
He was in the Masjid when a person spoke about ʿAlī. Hearing this, Saʿīd ibn Zayd stood up and pronounced, “I bear witness that I heard Rasūlullāh  saying: ‘Ten individuals are in Jannah. The Nabī is in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr ibn al-ʿAwwām is in Jannah. Saʿd ibn Mālik—referring to Saʿd ibn Abī Waqqāṣ since Abū Waqqāṣ’s name is Mālik—is in Jannah. ʿAbd al-Rahmān ibn ‘Awf is in Jannah.’ If I wanted, I would have named the tenth.”

The narrator says: They asked, “Who is it?”
He remained silent.
They asked again, “Who is he?”
He said, “He is Saʿīd ibn Zayd.”

Aḥmad and al-Tirmidhī report from Sayyidunā ʿAbd al-Rahmān ibn ‘Awf: 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 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 Saʿīd ibn Zayd.

1 The narrator of the ḥadīth from Saʿīd ibn Zayd who is ʿAbd al-Rahmān ibn al-Akhnas.
Rasūlullāh stated: “Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. And Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”

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

Imām Aḥmad ibn Ḥambal documents the following narration through his chain from Sayyidunā Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl:

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 و سلم اثبت حراء فإنه ليس عليك إل نبي أو صديق أو شهيد قال رسول الله صلى الله عليه و سلم و أبو بكر و عمر و علي و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد و أنا يعني سيعدا نفسه

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

He then listed them: Rasūlullāh, Abū Bakr, ʿUmar, ʿAlī, ʿUthmān, Ṭalḥah, Zubayr, ‘Abd al-Raḥmān ibn ʿAwf, Saʿd and I i.e. Saʿīd himself.”

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

2 The individual who makes this statement is Saʿīd ibn Zayd, with indication of his statement thereafter, “And I.” In one narration, the narrator who reports from him, ‘Abd Allah ibn Zālim, asked him, “Who are they?”
3 Musnad Aḥmad, Musnad of the ten promised Jannah, Musnad Saʿīd ibn Zayd, Ḥadīth: 1645.
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 صلى الله عليه وسلم (are also in Jannah). The Nabī صلى الله عليه وسلم affirmed, ‘The inhabitants of Jannah fill 120 rows, 80 of those are from my ummah.’

He added: When the Companions of Rasūlullāh صلى الله عليه وسلم are not included in these 80 rows, then who will be included?

Others besides Sayyidunā Saʿīd ibn Zayd have transmitted this guarantee from the Nabī صلى الله عليه وسلم including ‘Uthmān ibn ‘Affān، 'Abd al-Raḥmān ibn ‘Awf، ‘Abd Allah ibn ‘Abbās، ‘Abd Allah ibn ‘Umar، Abū Hurayrah، and Buraydah al-Aslamī. They have been assured Jannah since they are from the forerunners, the Muhājirīn، and the mujāhīdin (warriors). They witnessed Badr، Bayʿat al-Riḍwān، and all other campaigns. They sacrificed the cream of their assets، their lives and souls، their wealth and family، as well as their homelands seeking the countenance of Allah، the Benevolent، making their efforts solely for Allah’s pleasure.

They were guaranteed Jannah owing to their lofty rank in the sight of Rasūlullāh صلى الله عليه وسلم. Saʿīd 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 وسلم واحدا كانوا أمانه 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، Saʿīd ibn Zayd ibn ’Amr ibn Nufayl.
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.
The rank of Abū Bakr, 'Umar, 'Uthmān, 'Alī, Sa’d, Saīd, Ṭalḥah, Zubayr, and 'Abd al-Raḥmān ibn 'Awf with Rasūlullāh 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 and His Messenger. The above assertion is borne out by the fact that Rasūlullāh has guaranteed others Jannah as well.

Just as Rasūlullāh 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 announced—in the incident of Sayyidunā Ḥāṭib ibn Abī Balta’ah—which is related by Sayyidunā ʿAlī.

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

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

إِنْ هُوَ إِلَّا وَحْيٌ يُوْحىٰ

It is not but a revelation revealed.¹

It is documented in Sunan Abī Dāwūd on the authority of Sayyidunā Jābir صلى الله عليه وسلم 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 Jaʿfar, Sayyidunā Ḥasan, Sayyidunā Ḥusayn, Sayyidah Rumayṣāʾ the wife of Sayyidunā Abū Ṭalḥah, Sayyidunā Bilāl, and scores of other Companions ﺑﻴﻨﻬﻢ.

For example, Sayyidunā Ḥudhayfah ﺑﻴﻨﻬﻢ 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 ﺑﻴﻨﻬﻢ who in turn recalls that Rasūlullāh صلى الله عليه وسلم stated:

أريت جعفرا ملكا يطير بجناحيه في الجنة

I saw in my dream Jaʿfar as an angel flying with two wings in Jannah.⁴

The report of Sayyidunā Jābir ibn ʿAbd Allah ﺑﻴﻨﻬﻢ is reproduced in Šaḥīḥ al-Bukhārī in which mention is made that Rasūlullāh صلى الله عليه وسلم explained:

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¹ Sūrah al-Najm: 4.
² Sunan Abī Dāwūd, book on Sunnah, chapter on the Khulafa’, 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.
⁴ Šaḥīḥ Ibn Ḥibbān, his telling of the virtues of the Ṣaḥābah, male and female, Ḥadīth: 7047. Shaykh Shuʿayb graded it as ṣaḥīḥ.
I saw myself (in a dream) entering Jannah. Suddenly, I was standing before Rumaysā’, the wife of Abū Taḥāh.

I then heard footsteps 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?”

“ʿUmar,” they replied.

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

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

Most likely, we at Mabarrat al-Āl wa al-ʿAṣḥāb 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.

Then why the Speciality?

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

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

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

3 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Ṣaḥābah, the merits of ʿUmar 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.
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 without any action from the side of the beneficiary. Or a distinction as a reward from Allah 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 adhkār over others. This is virtue of pure selection, without any action. As regards distinction as a recompense of an action, then it is definitely confined to the living creation, viz. the angels, humans, and jinn. This distinction is of many types.

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

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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 Ḥenquired, “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 said.

Rasūlullāh 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

لا يُستَوِيَّ منْكُمْ مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا وَكُلاًّ وَعَدَ اللّٰهُ الْحُسْنىٰ وَاللّٰهُ بِمَا تَعْمَلُوْنَ 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 reports:

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

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

It reached us that this was mentioned to the Nabī 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 Musnad Aḥmad, Musnad Anas ibn Mālik, Ḥadīth: 13848.
2 Ṣaḥīḥ Muslim, book on Ḥajj, chapter on the virtue of ṣalāh in the Masājīd 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.

d. Excellence by Place

Example: Rasūlullāh announced:

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

A ṣalāḥ in this Masjid of mine is superior to 1000 ṣalāhs in other Masājīd
besides al-Masjid al-Ḥarām.²

e. Excellence by Attribution

Examples: Ṣalāḥ behind Rasūlullāh, jihād with him, and daʿwah
in his presence. Those who joined in these affairs with sincere īmān are
undoubtedly superior to others. Keeping this in mind, when ʿAbd Allah ibn
al-Mubārak was asked whether Sayyidunā Muʿāwiyah or ʿUmar ibn
ʿAbd al-ʿAzīz was superior in his sight, he answered:

[References and footnotes are included here, following the guidelines for citation and attribution.]

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1 Musnad Aḥmad, Musnad Anas ibn Mālik, Ḥadīth: 13848.
2 Ṣaḥīḥ Muslim, book on Ḥajj, chapter on the virtue of ṣalāh in the Masājīd 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.
The dust in the nose of Mu‘āwiyah alongside Rasūlullāh is better and greater than ´Umar ibn ´Abd al-´Azīz.

A person posed the same question to Mu‘āfā ibn ´Imrān who became furious at the question and declared:

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

He then turned to the man and said:

You are equating a Companion of Muḥammad with a man from the Tābi‘īn?

The Companions of the Nabī gathered all these excellences, excellence by quantity, quality, time, place, and attribution. And the Ten Promised Jannah 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 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 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 demise. They were the leaders after him for the rest of the Šāḥābah; 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

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

Declare that the greatest people after Muḥammad,
Are his two viziers, who enjoy precedence. Then ʿUthmān the favourite.
The fourth of them, the best of creation after them is
ʿAlī, the ally of goodness, with graciousness was he successful.
They are the group, undoubtedly,
Proceeding without restraint in the excellent Firdaws till eternity.
As well as Saʿīd, Saʿd, Ibn ʿAwf, Ṭalḥah
ʿĀmir Fihr, and Zubayr the praised.²

Al-Rayāshī recited for a man of Quraysh:

1 Abū Bakr ʿAbd Allah ibn Sulaymān ibn al-Ashʿath: the muḥaddith of Baghdād, son of Imām Abū Dāwūd al-Sijistānī. (d. 310 A.H.) (Al-Siyar, vol. 13 pg. 221, Biography: 118.)
2 Ḥāfiẓ al-Dhahabī: Kitāb al-ʿUluw li al-ʿAlī al-Ghaffār, vol. 1 pg. 210. He reproduced the poem through his chain till Ibn Abī Dāwūd. In the second couplet, the word mumannaḥ (favoured) appears instead of mumajjaḥ (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, 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 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: hearken! It is Abū Bakr al-Ṣiddīq

Sayyidunā Abū Bakr al-Ṣiddīq

The Companion in the Cave and the Comrade on Journeys

Certainly, he is al-Ṣiddīq (the truthful), Abū Bakr, the most virtuous, the most beloved, and the closest of the Ṣaḥābah to the heart of Rasūlullāh. 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 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. He is a Qurashi, 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 لؤي

‘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 changed to ‘Abd Allāh.²

It is clear from the above that Sayyidunā Abū Bakr al-Ṣiddīq’s 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 Ṣakhr ibn ʿĀmir ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah.\(^1\)

It is suggested that her name was Laylā bint Ṣakhr. 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-Ṣiddīq ٌ. The preferred view is that he was born 3 years after the Year of the Elephant.\(^3\)

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

**Agnomen**

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

1. **Al-ʿAtīq (The Emancipated)**

It is a title with which Sayyidunā Abū Bakr al-Ṣiddīq ٌ is known. Ibn Ḥajar has mentioned in al-Fath some reasons why he was called ʿAtīq. He listed among them: due to the fact that none of his ancestors were blameworthy, or due to his precedence in goodness and towards Islam, or due to his good character, or that no child of his mother’s survived, so when he was born, she presented him at the

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1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 169; Ṭabaqāt Khalifah ibn Khayyāṭ, pg. 48.
2 Usd al-Ghābah, vol. 3 pg. 205.
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 ﷻ emancipated him from the Fire.¹

2. Al-Ṣiddīq (The Truthful)

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

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

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لما أُسَرِّيّ بِنَيّ إلى الْمَسْجِد الأُقَصَى أَصِبَ يَتَحَدَّث النَّاس بِذَلِك فَأَرَادُت
نَاس مَمْنَ كَانَ أَمْنَا بِهِ وَصَدْقُهُ وَسَعِي رِجَالٌ مِنَ الْمُشْرِكِينْ إِلَى أَبِي بَكْر
فَقَالُوا أَلَيْكِ لَكَ إِلَى صَاحِبِكَ يَزْعِمُ أَنَّ اسْرَى بَيْنَ النَّيْسَانِ إِلَى بِيْتِ الْمَقْدِسِقَال أَو
قَالَا ذَلِكَ قَالُوا نَعْمَ دَلَّكَ أَنَّهُ ذَهَبَ اللَّيْلَةُ إِلَى بَيْتِ الْمَقْدِسِ وَجَاءَ قَبلُ أَن يَتَحَدَّث
إِلَى بِيْتِ الْمَقْدِسِ وَجَاءَ قَبلُ أَن يَتَحَدَّثُ قَالَ نَعْمَ إِنَّهُ أَصْدَقَهُ فِي مَا يَقُولُ عِنْدَهُ
فِي غَدُوَّةٍ أَوْ رُوْحَةٍ فَلَذَّكَ أَصِدَقَهُ بِخَبَّرِ السَّمَاءِ فِي غَدُوَّةٍ أَوْ رُوْحَةٍ فَلَذَّكَ سَمِيَ أَبُو بَكْر الصَّدِيق
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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 Fatḥ al-Bārī, vol. 7 pg. 7.
Due to this, Abū Bakr was titled al-Ṣiddīq.¹

3. Al-Ṣāḥib (The Companion)

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

إِلَّ تَنصُرُوْهُ فَقَدْ نَصَرَهُ اللَّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهِ لَ تَحْزَنْ إِنَّ اللَّٰهَ مَعَنَا فَأَنْزَلَ اللَّٰهُ سَكِيْنَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوْا السُّفْلىٰ وَكَلِمَةُ اللَّٰهِ هِيَ الْعُلْيَا وَاللَّٰهُ عَزِيْزٌ حَكِيْمٌ

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.³

Al-Qārī says:

أجمع المفسرون على أن المراد بصاحبه في الآية يعني قوله تعالى ثَانِيَ اثْنَيْنِ إذ 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 mufassirīn are unanimous that the reference of his companion—in the verse i.e. Allah’s 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 şaḥīḥ isnād but they have not documented it.” Al-Dhahabī confirms in al-Talkhīṣ, “şaḥīḥ.”; 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 ʿUmar, ʿUthmān, and ʿAlī—may Allah’s pleasure be
upon them.¹

4. Khalifat Rasūlillāh (The Successor of Rasūlullāh ﷺ)

Al-khilāfah linguistically is taken from the verb khalafā (to leave behind). In Lisān
al-ʿArab, istakhlafat 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 fi qawmihi khilāfah (he appointed him a successor
among his people). In the Glorious Qur’ān, it appears:

وَقَالَ مُوْسَىٰ لأَِخِيْهِ هَارُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ وَأَصْلِحْ وَلَ تَتَّبِعْ سَبِيْلَ
الْمُفْسِدِيْنَ

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

Istakhlaftuhū: 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 after the demise of
Rasūlullāh ﷺ.

Appearance

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

² Sūrah al-Aʿrāf: 142.
³ Lisān al-ʿArab, vol. 9 pg. 84.
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 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 ولكن ينظر إلى قلوبكم و أعمالكم

Sayyidūnā Abū Hurayrah relates that Rasūlullāh 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 Sayyidūnā Abū Bakr 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 Sayyidūnā Abū Bakr al-Ṣiddīq:

- 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)

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

- Qatīlah bint ʿAbd al-ʿUzzā ibn ʿAbd Asʿad ibn Naḍr ibn Mālik. She mothered ʿAbd Allāh and Asmā', who was titled Dhāt al-Nīṭāqayn (the one of the two girdles).
- Umm Rūmān bint ʿĀmir ibn ʿUwaymir ibn ʿAbd Shams ibn ʿItāb. It is said that she is Umm Rūmān bint ʿĀmir ibn ʿUmayrah ibn Dhahl ibn Dahmān ibn al-

¹ Ṣaḥīḥ Muslim, book on kindness and maintaining ties of kinship, chapter on the prohibition of oppressing and dishonouring a Muslim, Ḥadīth: 2564.
Ḥārith 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-Ḥārith 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-Ḥārith ibn al-Khazraj. She conceived during the towards the end of Sayyidunā Abū Bakr’s life; however, she only gave birth after the demise of Sayyidunā Abū Bakr. She is the mother of Umm Kulthūm bint Abī Bakr.¹

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

Abū Bakr during the Period of Ignorance

Sayyidunā Abū Bakr 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 recounts:

قالت لم أغتنم أبوي قط إلا وهو يدينان الدين ولم يمر علينا يوم إلا يأتينا في رسول الله صلى الله عليه وسلم طرف في النهار بكرة وعشية فلما ابتدأ 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 قالت عائشة يا أبا بكر قالت يا أبا بكر أخرجني قومي فأريد أن أسيح في الأرض وأعد ربي قال ابن الدغنة فإن مثلك يا أبا بكر يا صبر ولا يخرج إنك تكسب المعدوم وتصل الرحم وتحمل الكل وتقري الضيف وتعين على نواب الحق فأن لك جار أرجع واعبد ربك بلذك فرجع وارتجل مع ابن الدغنة ففات ابن الدغنة عشية في أشراف قريش فقال لهم إن أبا بكر لا يخرج مثله ولا يخرج من أشجاع رجلا يكسب المعدوم ويصل الرحم ويحمل الكل وتقريض الضيف ويعين على نواب الحق فلم تكذب قريش بجوار ابن الدغنة وقالوا لا ابن الدغنة

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 169.
As far as I can recall, I found my parents adhering to the dīn. Not a single day would pass us, except that Rasūlullāh would come visit us at the two ends of the day, morning and evening. When the Muslims were persecuted, Abū Bakr left embarking on his hijrah journey to Abyssinia. When he reached Bark al-Ghamād, Ibn al-Daghinah met him, the chief of the Qārah tribe.

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

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

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

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.”

ʿĀʾishah 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.”

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

Muslim narrates in his al-Ṣaḥīh with his sanad, in the chapter on the inception of revelation, from ʿUrwah ibn al-Zubayr—from Sayyidah ʿĀ’ishah, the wife of Rasūlullāh:

Rasūlullāh 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.”

Khadijā 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

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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 وأهل مشاورتهم ومحبّين فيهم وآعلم لمعاملتهم فلما جاء الإسلام آثره على ما سواه ودخل فيه أكمل دخول

Al-Ṣiddīq was from the chiefs of Quraysh and their consultative committee during the period of ignorance. He was beloved to them and the most knowledgeable of their characteristics. When Islam came, he gave preference to it over everything else and entered it completely.²

Al-Suyūṭī says:

و كان منشؤه أي أبو بكر بمكة لا يخرج منها إلا للتجارة و كان ذا مال جزيل في قومه و مروة 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 Ḥajar al-Ṣādik narrates via his chain from Sayyidah ʿĀ’ishah (r)

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 ʿUthmān had abandoned consuming liquor during the period of ignorance.⁴

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

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¹ Ṣaḥīḥ al-Bukhārī, book of revelation, chapter on the inception of revelation, Ḥadīth: 3; Ṣaḥīḥ Muslim, book of īmān, chapter on the inception of revelation, Ḥadīth: 252.
² Al-Suyūṭī: Tārīkh al-Khulafā’, pg. 34.
³ Ibid.
⁴ Tārīkh Dimashq, vol. 30 pg. 334.
Indeed, Abū Bakr al-Ṣiddīq 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 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 al-Ṣiddīq 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 tells us about himself:

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 Shakhṣiyyatuhū wa ʿAṣruhū, 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.

Abū al-ʿĀliyah al-Rayyāḥī reports:

Abū Bakr al-Ṣiddīq was asked in a gathering of the Companions of Rasūlullāh Ḥ, “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 Ḥ who remarked twice in affirmation, “Abū Bakr has spoken the truth.”²

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

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¹ Al-Ṣallābī: Abū Bakr Shakhṣiyyatuhū wa ʿAṣruhū, pg. 38.
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 Waraqah ibn Nawfal, who would gaze towards the sky and have murmurings of the chest in abundance. I bade him to stop and then related the incident to him. He replied, “Yes, O nephew! Those versed in the scriptures and the scholars refuse to believe except that this Nabī which is awaited is from the cream of the Arabs in lineage. And I have knowledge of genealogy. Your tribe are the cream of the Arabs in ancestry.”

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

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

As soon as Rasūlullāh صلى الله عليه وسلم 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 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, Sayyidunā Abū Bakr 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 شيئا إن رضيته قلته و إن كرهته كتمته قلت هذا أدنى مالك عندي فقرأ علي قرآنا و حدثني ببداء أمره فقلت أشهد أنك صادق و أن ما دعوت إليه حق و أن هذا كلام الله و سمعتني خدجية 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. 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 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 Qurān 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:

ما دعوت أحدا إلى الإسلام إلا كانت عندك 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 ⁰⁰⁰ 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 ⁰⁰⁰ 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 ⁰⁰⁰.

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 ⁰⁰⁰.

> 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:

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

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

فقال رسول الله صلى الله عليه وسلم 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

Rasūlullāh announced, “Certainly, Allah 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 Saʾīd al-Khudrī:

قال أبو بكر الصديق رضي الله عنه ألست أحق الناس بها ألست أول من أسلم ألست صاحب كذا

Abū Bakr al-Ṣiddīq 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 ʿAlī ibn Abī Ṭālib or Sayyidunā Zayd ibn Thābit, the likes of which Ibn Isḥāq has quoted, do not affect Sayyidunā Abū Bakr 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.
³ Jāmiʿ al-Tirmidhī, book on virtues, chapter on the virtues of Abū Bakr and ʿUmar, Ḥadīth: 2667. Al-Albānī classified it ṣaḥīḥ. Ṣaḥīḥ Ibn Ḥibbān, mention of the fact that Abū Bakr al-Ṣiddīq was the first male to accept Islam, Ḥadīth: 6862. Shuʿayb al-Arnāʿūṭ said that his narrators are reliable.
Ibn Isḥāq says:

أول ذكر أسلم بعد النبي صلى الله عليه و سلم بعد النبي صلى الله عليه و سلم وأول ذكر أسلم بعد النبي صلى الله عليه و سلم كان علي بن أبي طالب بن عبد المطلب بن وهب، صلى الله عليه و سلم، و صلى عليه و سلم في حجر رسول الله صلى الله عليه و سلم قبل الإسلام، و صلى عليه و سلم قبل الإسلام.

Thereafter, the first male of all people to believe in Rasūlullāh H صلى الله عليه و سلم, to pray with him, and to affirm what he brought to him from Allah E was ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim, may Allah’s pleasure and peace be upon him. At the time, he was 10 years of age. Among the favours Allah E had bestowed upon ʿAlī ibn Abī Ṭālib is that he lived in the care of Rasūlullāh H صلى الله عليه و سلم before Islam.¹

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

Ibn Kathīr says:

وأما علي رضي الله عنه فإنه أسلم قديما 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

ʿAlī 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

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² Al-Kāmil fī al-Tārīkh, vol. 2 pg. 59.
as Khadijah was the first woman to accept Islam, Abu Bakr al-Ṣiddiq was the first free male to embrace the faith, and Zayd ibn Ḥarithah was the first freed slave to enter Islam.¹

When Sayyidunā Abū Bakr al-Ṣiddīq affirmed his faith, Rasūlullāh became extremely joyful and happiness enveloped his heart. Umm al-Muʾminin Sayyidah ʿĀʾishah explains the scene:

When Nabī completed his invitation, Abū Bakr embraced Islam. Rasūlullāh 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 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-Muʾminin Sayyidah ʿĀʾishah describes to us one of the scenes of the Islam of her father, Sayyidunā Abū Bakr al-Ṣiddīq, which shows us the extent of his eagernessness over the Islam of others. She relates:

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1 Al-Bidâyah wa Al-Nihâyah, vol. 7 pg. 269, with slight variation.
2 Tārīkh Dimashq, vol. 3 pg. 49.
Abū Bakr left in the direction of Rasūlullāh. 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 your people.”

Rasūlullāh 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 left him, and there was no one between the two mountains more joyful than him owing to the Islam of Abū Bakr.

Abū Bakr then left and met ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, and Saʿd ibn Abī Waqqāṣ who all embraced Islam. The next day, he brought ʿUthmān ibn Maẓʿūn, Abū ʿUbaydah ibn al-Jarrāḥ, ʿAbd al-Raḥmān ibn ʿAwf, Abū Salamah ibn ʿAbd al-Asad, and Arqam ibn Abī al-Arqam and they all entered Islam. May Allah be pleased with them all.


Ibn al-Athīr states:

1 Al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 40 – 41.
Abū Bakr then embraced Islam and publicised the same. He was a defender of his people, beloved to them. He was the most knowledgeable of the lineages of the Quraysh and their qualities and achievements. He was also a trader and people would flock to him. He thus began inviting those people he had trust in. Upon his hands, ʿUthmān ibn ʿAffān, Zubayr ibn al-ʿAwwām, ʿAbd al-Rahmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, and Ṭalḥah ibn ʿUbayd Allah accepted Islam. He brought them to the Nabī 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.

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

Ibn Kathīr narrates via his sanad from Sayyidah ʿĀʾishah:

ٌلما اجتمع أصحاب النبي صلى الله عليه و سلم و كانوا ثمانية و ثلاثين رجلا ألح أبو بكر على رسول الله صلى الله عليه و سلم في الظهور فقال يا أبا بكر إننا قليل فلم يزل أبو بكر يلح حتى ظهر رسول الله صلى الله عليه و

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 خطيبا و رسول الله صلى الله عليه وسلم جالس فكان أول خطيب دعا إلى الله و إلى رسوله صلى الله عليه وسلم و ثار المشتركون على أبي بكر و على المسلمين فضربوا في نواحي المسجد ضربا شديدا و وطع أبو بكر و ضرب ضربا شديدا و دنا من الفاسق عتبة بن ربيعة فجعل يضربه ببعضين مخصوصين و يحرقهما لوجهه و نزعا على بطن أبي بكر حتى ما يعرف وجهه من أنهن وجاء بنو تميم يعتادون فأجلت المشتركون عن أبي بكر و حملت بنو تميم أبا بكر في ثوب حتى أدخلوا منزله و لا يشكون في موتة ثم رجعت بنو تميم لقولها المسجد و قالوا والله لمنا أبو بكر لقتلت عتبة بن ربيعة فرجعوا إلى أبي بكر فجعل أبو بكر قلحا و بنو تميم يكلمون أبا بكر حتى أجاب فتكلم آخر النهار فقال ما فعل رسول الله صلى الله عليه وسلم فمنسو به بأسلتهم و عذالله ثم قاموا و قالوا أم الخير أن تطعمنيه شيئا أو تسقيه إياه فلم خلت به ألححت عليه و جعل يقول ما فعل رسول الله صلى الله عليه وسلم فقات و والله ما لي علم بصاحبنا فقال أجمل فقات حتى جاءت أم جميل فقالت إن أبا بكر يستألك عن محمد بن عبد الله فقالت ما أعرف أبا بكر و لا محمد بن عبد الله و إن كنت تحيين أن أذهب معك إلى ابنك قالت نعم فمضت معها حتى وجدت أبا بكر صريعا و دفنت 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 وسلم 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 طعاما ولا أشرب شرابا أو أتي رسول الله صلى الله عليه وسلم فأمثلا حتى إذا هدأت الرجل و سكن الناس خرجت به ينك علية حتى أدخلتاه على رسول الله صلى الله عليه وسلم قال فأكرم عليه رسول الله صلى الله عليه وسلم رقة شديدة فقال أبو بكر يا رسول الله ليس بي بأس إلا ما نال الفاسق من وجه و هذه أمي برأبها و أنت مبارك فأدعها إلى الله و ادع الله لها عسى اللهطم شخصية، ولا يمكنني قراءة النص بشكل طبيعي.
When the Companions of the Nabī \( 	ext{ محمد ﷺ } \) united and had reached 38 in number, Abū Bakr insistently requested from Rasūlullāh \( 	ext{ محمد ﷺ } \) to go public. Rasūlullāh \( 	ext{ محمد ﷺ } \) said, “O Abū Bakr, we are only few in number.” Abū Bakr, however, continued persisting until Rasūlullāh \( 	ext{ محمد ﷺ } \) went out in the public and the Muslims scattered to the corners of the Masjid, each man among his family. Abū Bakr stood up to address the people, while Rasūlullāh \( 	ext{ محمد ﷺ } \) was seated. He was the first lecturer to invite towards Allah and His Messenger \( 	ext{ محمد ﷺ } \).

The polytheists pounced on Abū Bakr and the Muslims and they were beaten mercilessly. Abū Bakr was trampled upon and beaten mercilessly. The sinful ʿUtbah ibn Rabīʿah came close to him and began hitting him with sandals made of palm fibre on his face. He jumped on Abū Bakr’s stomach and beat him so ruthlessly that his faced was entirely bloodied. Finally, the Banū Taym arrived in haste. Seeing them, the polytheists stepped away from Abū Bakr. The Banū Taym carried Abū Bakr and took him to his home. They were certain that he would succumb to his wounds. The Banū Taym subsequently returned and entered the Masjid saying, “By Allah, if Abū Bakr dies, we will kill ʿUtbah ibn Rabīʿah in retaliation.” They then returned to Abū Bakr. Abū Quḥāfah and the Banū Taym continued speaking to Abū Bakr until finally he responded at the end of the day, uttering, “How is Rasūlullāh \( 	ext{ محمد ﷺ } \)?” 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 \( 	ext{ محمد ﷺ } \)?” “I do not have any knowledge about your friend,” she replied.

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

She answered, “I do not know Abū Bakr nor Muḥammad ibn ʿAbd Allāh. However, if you like me to come with you to your son, I will.” She replied in the affirmative.
Umm Jamīl went with her only to find Abū Bakr incapacitated and weak. Umm Jamīl came close and said aloud, cursing, “By Allah, the people who have done this to you are a sinful and disbelieving folk. I hope that Allah takes revenge from them on your behalf.”

Abū Bakr asked, “How is Rasūlullāh ﷺ?”

“Your mother is listening,” she replied.

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

She stated, “He is well and safe.”

“Where is he,” he asked.

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

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

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

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

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 for the Nabī, 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!

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Abū Bakr: The Companion in the Cave

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

Imām al-Bukhārī relates the happenings of the hijrah of Sayyidunā Abū Bakr al-Ṣiddīq with the Nabī. In a lengthy narration reported by ʿUrwah ibn al-Zubayr from Sayyidah ʿĀ’ishah—the wife of the Nabī—he says:

فقال النبي صلى الله عليه و سلم للمسلمين إني أريت دار هجرتكم ذات نخل بين لابتين و هما الحرتان فهاجر من هاجر قبل المدينة و رجع عامة من كان هاجر بأرض الحبشة إلى المدينة و تجهز أبو بكر قبل المدينة فقال له رسول الله صلى الله عليه و سلم على رسولك فإني أرجو أن يؤذن لي فقال أبو بكر و هل ترجو ذلك بأبي أنت قال نعم فحبس أبو بكر نفسه على رسول الله صلى الله عليه و سلم على رسلك و سلم ليصحبه و علف راحلتين كانتا عنده ورق السمر و هو البختر أربعة أشهر قال ابن شهاب قال عروة قالت عائشة فينما نحن يوما جلوس في بيت أبي بكر في نحر الظهيرة قال فإني قد أخذت رجلان من أهل الأرض أتتني بها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها فإني ذكرت رجلين من أهل الأرض أتتني بها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها وقال فينما نحن يوما جلوس في بيت أبي بكر في نحر الظهيرة قال فإني قد أخذت رجلان من أهل الأرض أتتني بها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها فإني ذكرت رجلين من أهل الأرض أتتني بها فقال أبو بكر فذكحة أبي وأم معا بكلمة رجعت فيها.
The Nabī 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 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 to accompany him and fed lotus tree leaves to two camels he owned for four months.

Ibn Shihāb relates that—ʿUrwah reports—that Sayyidah ʿĀʾishah 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-Nīṭāqayn (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 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.

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

I was with the Nabī 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 pacified me, “What do you think of two, with whom Allah is the third!”

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

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.
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-Ṣiddīq in the Khilāfah Procession

It is established according to majority of the Ahl al-Sunnah wa al-Jamā’ah that the Nabī Ṣallallāhu ‘alayhi wa sallam passed away without emphatically appointing any specific individual as khalīfah after him. There are those who assert that the Nabī Ṣallallāhu ‘alayhi wa sallam did indicate towards the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq in many instances like the Nabī’s advice to a woman who spoke to him regarding an issue of hers, “If you do not find me, then go to Abū Bakr.”

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

أنت النبى صلى الله عليه و سلم امرأة و سلم امرأة فكلمتها في شيء فأمرها أن ترجع إليه وقالت يا رسول الله أرأيت إن جئت و لم أجدك كأنها تريد الموت قال إن لم تجدني فأمثلي أبا بكر

A woman approached the Nabī 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 said, “If you do not find me, then go to Abū Bakr.”²

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

مروا أبا بكر فليصل بالناس

¹ Sūrah al-Tawbah: 40.
² Ṣaḥīḥ 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 are as follows:

رَسُولُ اللَّهِ ﷺ لَمْ يَثْلُبْ، فَقَالَ لَهُ مَرْوَا أَبَا بُكْرٍ فَلْيُصِلْ بِنَاسِكَ ﷺ، قَالَتْ أَيَا بِكْرٍ رِجْلُ اٍلَّذِي أَشْعِيَ، وَإِذَا قَامَ مَقَامُكَ لَنْ يَسْمَعَ الْأَيَا بِكْرٍ رِجْلُ اٍلَّذِي أَشْعِيَ، فَلَوْ أَمَرْتُ عُمْرًا فَقَالَ مَرَّ أَبَا بُكْرٍ فَلْيُصِلْ بِنَاسِكَ ﷺ، قَالَتْ فَلَمَّا دَخَلَ الصَّلَاةُ، وَقَدْ أَلْقَى رَسُولُ اللَّهِ ﷺ عَلَى عَمُّوِّ خِفَةً، فَقَامَ، وَهَادَىَ بَيْنَ رَجُلٍ وَرَجُلٍ، وَنَفَّتَا أَرْضًا، فَقَالَتْ فَلَمَّا دَخَلَ الْمَسْجِدُ، سَمَّى أَبَا بُكْرٍ حَسَنًا، فَأَتَحَرَّ، فَأَمَّرَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ، فَأَمَرَ أَبَا بُكْرٍ يُصِلْ بِنَاسِكَ ﷺ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُصِلِّي بِنَاسِكَ ﷺ جَالِسًا، وَأَبَا بُكْرٍ قَائِمًا، يَقْتَدِي أَبَا بُكْرٍ بِصَلَةِ نَبِيٍّ ﷺ، وَيَقْتَدِي الْأَلْيَامُ بِصَلَةِ أَبِي بُكْرٍ ﷺ.

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

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

Rasūlullāh repeated, “Instruct Abū Bakr to lead the people in ṣalāh.”

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

She told him, upon which Rasūlullāh 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-ʿUrūs, vol. 12 pg. 82.)
They thus commanded Abū Bakr to lead the ṣalāh. When he began the ṣalāh, Rasūlullāh 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 motioned to him to stay at his place. Rasūlullāh came and sat on the left side of Abū Bakr. Rasūlullāh thus led the people in ṣalāh while seated. Abū Bakr was standing, following the ṣalāh of the Nabī and the people were following his ṣalāh.

Another indication is the Nabī’s 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:

خطب رسول الله صلى الله عليه و سلم بالناس فقال إن الله خير عبدا بين الدنيا و بين ما عنده فقال إن يكن الله خير عبدا بين الدنيا و بين ما عنده فاختار ما عند الله و منع الناس من قبله فاختار ما عند الله و في نفسي ما يبكي هذا الشيخ إن يكن الله خير عبدا بين الدنيا و بين ما عنده فاختار 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 أمم الناس على في صحيتنا و ماله أبو بكر و لو كنت متخذا خليلا من أمتي لاتخذت أبا بكر و لكن أخوة الإسلام و مودته لا يبقين في المسجد باب إلا سد إلا باب أبي بكر

Rasūlullāh 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 was the servant and Abū Bakr was the most knowledgeable of us.”

Rasūlullāh 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.”

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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 ʿAbbās ِ that Rasūlullāh ُ 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 ِ 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 ُ 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 ِ immediately after Rasūlullāh ُ. 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 ِ immediately after Rasūlullāh ُ.

After the demise of Rasūlullāh ُ, Sayyidunā Abū Bakr al-Ṣiddīq ِ assumed the position of khaliṣfah. This came after a gathering was held by the Anṣār in Saqīfah Banī Sā’idah to choose the khaliṣfah of the Muslims from them. Sayyidunā Abū Bakr al-Ṣiddīq ِ accompanied by Sayyidunā ʿUmar al-Fārūq and Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ 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 Šaḥābah, chapter on Abū Bakr al-Ṣiddīq, Ḥadīth: 4460. Al-Ḥākim comments, “This ḥadīth has a šaḥīḥ isnād, but they have not documented it.” Al-Dhahabī concurs in al-Talkhīṣ.
and chaos among the Muslims, which would the result if the Anṣār chose a khilāfah themselves without consulting the Muhājirīn.

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

He informs us through his chain from ʿUrwha—who in turn reports from Sayyidah ʿĀʾishah:

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

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

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

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

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

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 favour upon them by al-Ṣiddīq, al-Fārūq, and al-Amīn (Abū ʿUbaydah) al-Amīn—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 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 will be presented concisely. This, undoubtedly, has its advantages for it assists in manifesting the characteristics of Sayyidunā Abū Bakr al-Ṣiddīq’s 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 ḥuffāẓ and scattered on various pieces of paper and other items used for writing. Sayyidunā Abū Bakr al-Ṣiddīq went forth issuing his ordinances of the compilation of the glorious Qur’ān from the hearts of the ḥuffāẓ and from pieces of paper, palm branches stripped of their leaves, and white slates of rock; so that it be contained in a single all-inclusive muṣḥaf, fearing that portions of the Qur’ān might be lost by the demise of the ḥuffāẓ. Worthy of

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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.
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 did not do?' 'Umar replied, 'This is best, by Allah.' 'Umar continued explaining to me until Allāh 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 Ṭabarī, 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 fulfill. I submitted, “How can you do something Rasūlullāh Ṭabarī 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 Ṭabarī.

I thus began searching for the Qur’ān and gathering it from palm branches, white rocks, and the hearts of men until I found the final verse of Sūrah al-Tawbah with Abū Khuzaymah al-Anṣārī which I never found by anyone besides him: There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer 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 Ṭabarī. ²

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

Probably, the most famous stance of Sayyidunā Abū Bakr al-Ṣiddīq Ṭabarī in which he protected Islam was his attitude towards the apostates and those who refused to discharge zakāh after Rasūlullāh Ṭabarī. 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 Ṭabarī 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 Ṭabarī 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.
After Rasūlullāh passed on, Abū Bakr assumed leadership, and some of the Arabs apostatised, ʿUmar said, “How are you going to fight the people whereas Rasūlullāh 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, I will fight them for withholding it.”

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

The unparalleled attitude adopted by Sayyidunā Abū Bakr al-Ṣiddīq—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 not subjugated it for Sayyidunā Abū Bakr al-Ṣiddīq from the beginning and for the rest of the Ṣaḥābah thereafter—would have proven responsible for the uprooting of every aspect of dīn. Sayyidunā Abū Bakr al-Ṣiddīq’s stance was a magnificent position and his opinion was unmatched. May Allah 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 al-Ṣiddīq —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. 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 and Sayyidunā Abū Bakr was born 3 years after the Year of the Elephants.¹

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

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

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

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

After this brief overview of the life of Sayyidunā Abū Bakr al-Ṣiddīq, 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, his personality and his renowned virtues.

Abū Bakr: Virtues and Excellences

He is Abū Bakr al-Ṣiddīq, the forerunner in believing, titled al-ʿAtīq (The Emancipated), supported with competency from Allah, Rasūlullāh’s colleague at home and on journey, his compassionate companion in all

² Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 209; Tārikh 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-Ṣiddiq is unique in all aspects, and he chose the correct path which Allah guided him to, thus he renounced his wealth.¹

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

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

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

Abū Aḥmad al-Ḥākim says:

أدرك أبو بكر بن أبي قحافة الصديق رسول الله صلى الله عليه وسلم 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 وغيره و أدرك من أولاده و أهل بيته و موالىه سواهم نفر من الرجال و النساء رسول الله صلى الله عليه وسلم منهم بنوه عبد الله و عبد

¹ Ḥilyat al-Awliyā’, vol. 1 pg. 128.
Abū Bakr ibn Abī Quḥāfah al-Ṣiddīq met Rasūlullāh, as well as his father Abū Quḥāfah ‘Uthmān ibn ‘Āmir, and his son ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, and his grandson Abū ‘Atīq Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. All four generations met Rasūlullāh. This virtue is possessed by none of the Companions of the Nabī besides him. A large number of his children, households, and freed slaves—both male and female—met Rasūlullāh, like his sons ‘Abd Allāh and ‘Abd al-Raḥmān who were Companions of Rasūlullāh, and his third son, Muḥammad, who Asmā’ bint ‘Umays gave birth to in Qubā’ in the year of the Farewell Pilgrimage.

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

Mutual Love between al-Ṣiddīq and the Nabī

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

The Nabī’s Love for Şiddīq

It is evident that Sayyidunā Abū Bakr enjoyed a special relationship with Rasūlullāh, which none of the other Şahābah enjoyed. Take for example the narration of Sayyidunā ‘Amr ibn al-‘Āṣ:

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1 Tārīkh Dimashq, vol. 30 pg. 18.
I enquired from Rasūlullāh صلى الله عليه و سلم, “Who is the most beloved person to you?”

“ʿĀʾishah,” was his instant reply.

“From the men,” I enquired.

“Her father,” he answered.

I asked, “Then who?”

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

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

I was sitting by Rasūlullāh صلى الله عليه و سلم when suddenly I saw Abū Bakr approaching holding the end of his garment, which caused his knee to be uncovered. The Nabī صلى الله عليه و سلم 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 صلى الله عليه و سلم remarked, “May Allah forgive you, O Abū Bakr,” thrice.

¹ Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on Rasūlullāh’s 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.
ʿUmar then felt remorse so he went to Abū Bakr’s house and asked if he was there, but they replied in the negative. Subsequently, he came to the Nabī and greeted with salām. The Nabī’s 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 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

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

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

قلت لعبد الله بن عمرو بن العاص أخبرني بأشد ما صنع المشركون برسول الله صلى الله عليه و سلم قال بينما رسول الله صلى الله عليه وسلم يصلي بفناء الكعبة إذ أقبل عقبة بن أبي معيط فأخذ ومنكب رسول الله صلى الله علیه وسلم و لوى ثوبه في عنقه فخنقه خنقًا شديدا فأقبل أبو بكر فأخذ ومنكبه و دفع عن رسول الله صلى الله عليه و سلم وقال إِيمَانَهُ أَتَقْتُلُونَ رَجُلاً أَن يَقُولَ رَبِّي اللَّهُ وَقَدْ جَآءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ

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

He explained, “As Rasūlullāh was performing ṣalāh in the open area around the Kaʿbah, ʿUqbah ibn Abī Muʿayṭ advanced and grabbed Rasūlullāh’s 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 statement: had I taken a bosom friend, Ḥadīth: 3461.
away from Rasūlullāh سلم 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-ʿAnzī who relates:

1 Sūrah Ghāfir: 28.
2 Ṣaḥīḥ al-Bukhārī, book on tafsīr, chapter on Sūrah Ghāfir, Ḥadīth: 4537.
Abū Mūsā al-ʿAshʿarī was our governor over Baṣrah. He despatched me to ʿUmar ibn al-Khaṭṭāb. Accordingly, I came to ʿUmar’s house and knocked at his door. He came out and asked, “Who are you?”

“I am ʿAbdāb ibn Miḥṣan al-ʿAnzī,” I replied.

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

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

“Yes, O Amīr al-Muʿminīn,” I replied.

He narrated, “As regards the night, the Nabī  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  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  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  on his shoulders and began hastening with him until he came to the mouth of the cave where he placed Rasūlullāh  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 , ‘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 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 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 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. Deal compassionately with the people.’ Others had made this statement.

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

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

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

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

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

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

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, we would award positions to the people. We awarded the loftiest position to Abū Bakr, then to ʿUmar, and then to ʿUthmān.

Ibn ʿAsākir documents on the authority of Sayyidunā Ibn ʿUmar:

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

While Rasūlullāh was in our midst, we would declare the superiority of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī.

Al-Bukhārī relates from Muḥammad ibn ʿAlī 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 [ʿAlī], “Who is the most superior individual after Rasūlullāh?”

“Abū Bakr,” he replied.

“Who next,” I asked.

“ʿUmar,” was his reply.

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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 ʿUthmān next, so I submitted, “Then you?”

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

Al-Tirmidhī and al-Ḥākim document the statement of Sayyidunā ʿUmar ibn al-Khaṭṭāb

أبو بكر سيدينا و خيرنا و أحبنا إلى رسول الله صلى الله عليه و سلم

Abū Bakr is our master, the best of us, and the most beloved of us to Rasūlullāh.

Ibn ʿAsākir reports from Ibn Abī Laylā:

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

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

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

قال رسول الله صلى الله عليه وسلم أرحم أمتي بأمتي أبو بكر و أشدهم في أمر الله عمر و أصدقهم حياء عثمان و أعلمهم بالحلال و الحرام معاذ بن جبل و أفرضهم زيد بن ثابت و أقرؤهم أبي بن كعب و لكل أمة أمين و أمين هذه الأمة أبو عبيدة بن الجراح

Rasūlullāh 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 ʿUmar. The most sincere of them in modesty is ʿUthmān. The most knowledgeable of them of permissible and impermissible is Muʿādh ibn Jabal. The expert in inheritance is Zayd ibn Thābit. The best reciter of Qur‘ān is Ubay

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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 Jāmiʿ al-Tirmidhī, book on virtues, chapter on the merits of Abū Bakr al-Ṣiddīq, Ḥadīth: 3656 and al-Tirmidhī declares, “The ḥadīth is ṣaḥīḥ and gharīb.” Al-Albānī grades it as ḥasan. Al-Mustadrak, book on virtue of the Companions, chapter on Abū Bakr al-Ṣiddīq, Ḥadīth: 4421 and comments, “Ṣaḥīḥ according to the standards of al-Bukhārī and Muslim, but they have not documented it.” Al-Dhahabī concurs in al-Talkhīṣ, “Meets the standards of al-Bukhārī and Muslim.”
3 Tārīkh Dimashq, vol. 30 pg. 383.
Every ummah has a trustworthy individual and the trustworthy individual of my ummah is Abū 'Ubaydah ibn al-Jarrāḥ.”

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

Abū Bakr is the Second of the Two

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

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.

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

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

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3 Sūrah al-Tawbah: 40.
Abū Bakr al-Ṣiddīq 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, who in turn reports that Sayyidunā Abū Bakr informed him:

I was with the Nabī 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 declared, “What do you think of two, with whom Allah is the third!”²

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

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

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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’s companionship of the Nabī in the cave and hijrah, and at the same time reveals the manner in which Sayyidunā Abū Bakr al-Ṣiddīq would shadowed the Prophet. This duo which the verse indicates to applies to Sayyidunā Abū Bakr al-Ṣiddīq 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, Abū Bakr was second of the two. Al-Bukhārī narrates via his chain from Sayyidunā ʿAmmār ibn Yāsir:

> رأيت رسول الله صلى الله عليه و سلم و ما معه إل خمسة أعبد و امرأتان و أبو بكر

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

Sayyidunā Abū Bakr al-Ṣiddīq was with Rasūlullāh from the inception of da’wah, closely attached to him in everything he did, in his gatherings and late nights, inviting to Allah and learning from the Nabī. This is what all the Ṣaḥābah noticed.

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

> ما خلفت أحدا أحب إلى أن ألقى الله بمثل عمله منك و إيم 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 خرجت أنا و أبو بكر و عمر و دخلت أنا و أبو بكر و عمر 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 will unite you with your two companions [i.e. Rasūlullāh and Abū Bakr]. This is owing to the fact that I often heard Rasūlullāh saying, “I, Abū}

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

Sayyidunā 'Umar recalls:

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

Rasūlullāh would spend the night speaking to Abū Bakr regarding an issue of the Muslims while I was present with him.

Sayyidunā Abū Bakr al-Ṣiddīq was always with Rasūlullāh in his meetings and Rasūlullāh 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:

إنك تكسب المعدوم وتصل الرحم وتحمل الكل وتقري الضيف وتعين
على نواب الحق

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

This is the exact description Sayyidah Khadījah gave of Rasūlullāh.

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

Second of the Two in Hijrah

When Rasūlullāh emigrated, he selected Sayyidunā Abū Bakr, to the exclusion of all other people. Sayyidunā Abū Bakr would seek permission

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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 Ahmad, vol. 1 pg. 112, Ḥadīth: 898. The wording appears in Ṣaḥīḥ al-Bukhārī.
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  ﷺ 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  ﷺ was the first to speak and he spoke well. Thereafter Sayyidunā ʿUmar  ﷺ stood up and spoke and did an excellent job. He was followed by Sayyidunā Miqdād ibn al-Aswad  who stated, “O Messenger of Allah, continue with what you have been commanded for we are with you.”

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

Muslim narrates via his chain from Sayyidunā ʿUmar ibn al-Khaṭṭāb  ﷺ:

When the captives were imprisoned, Rasūlullāh  ﷺ asked Abū Bakr and ʿUmar, “What are your suggestions regarding these captives?”

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

Rasūlullāh  ﷺ asked, “What is your view, O son of Khaṭṭāb?”

1 Dalāʾil 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.”

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’ī is as follows:

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

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!”

ʿAbd Allāh cautioned, “The Nabī 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 instructed, “Do not answer him.”

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

Rasūlullāh instructed, “Do not answer him.”

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

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

ʿUmar could not control himself, so he shouted, “You lie, O enemy of Allah. May Allah keep alive what will bring you misery.”

Abū Sufyān shouted, “Hubal is great!”

The Nabī commanded, “Answer him.”

“What should we say,” they asked.

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

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

The Nabī 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.”

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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 ﷺ, followed by Sayyidunā ʿUmar ibn al-Khaṭṭāb ﷺ.

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

After the Treaty of Ḥudaybiyyah, Sayyidunā ʿUmar ﷺ approached Rasūlullāh ﷺ regarding a clause which majority of the Companions of Rasūlullāh ﷺ felt to be oppressive. The clause read: whichever polytheist comes as a Muslim [to Madīnah], Rasūlullāh ﷺ will return him at their demand, while whoever leaves Rasūlullāh ﷺ as a disbeliever, and Rasūlullāh ﷺ demands him from the polytheists, they will not return him. Sayyidunā ʿUmar ﷺ, just like the other Ṣaḥābah ﷺ, 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 ﷺ 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 رأيناك يوم الحديبية يعني الصلح الذي كان بين النبي صلى الله عليه وسلم و المشركين و لو نرى قتالنا فجاء عمر فقال ألسنا على الحق و هم على الباطل أليس قتالنا في الجنة و قتلاهم في النار قال فقل علي فلقد نعطى الدنيا في ديننا و نرجع و لما يحكم الله بيننا فقال يا ابن الخطاب إنه رسول الله و لن يضيعني الله أبدا فرجع متغيظا فلم يصبر حتى جاء أبا بكر فسأل يا أبا بكر ألسنا على الحق و هم 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?”

ʿAlī retorted, “Yes.”

Sahl ibn Ḥunayf said, “They have accused themselves for I remember us on
the Day of Ḥudaybiyyah, i.e. the treaty between the Nabī  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  .

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

Rasūlullāh  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  and Allah will never ever forsake him.’

Subsequently, Sūrah al-Fatḥ was revealed.’

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

فقلت يا رسول الله ألسنا على حق و هم على باطل قال بلى قال أليس قتلانا في الجنة و قتلاهم في النار قال يا ابن الخطاب إني رسول الله و لن يضيعني الله أبدا قال أوليس كنت تحدثنا أنا سنأتي البيت فنطوف به قال يا أبا بكر ألسنا على حق و مطوف به فذهب عمر لأبي بكر الصديق فقال له يا أبا بكر اتمنى أن يأتيه الفجر قال يوم الفجر أتمنى أن يأتيه ابن الخطاب قال فأخبرتك أنا نأتيه العام قال ل قال إنك إذا أتيمه في البيت فنطوف بالبيت قال أو أخبرك أنت تطوف هذه السنة قال لا قال إنك أنت أبا بكر و إنك مطوف به

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

“Most definitely,” he replied.

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

“Most definitely,” he replied.

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

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

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

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

“No,” he replied.

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

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

“Indeed,” he replied.

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

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

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

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

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

“No,” ʿUmar answered.

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

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1 Musnad Ahmad, vol. 4 pg. 323, Ḥadīth: 18930, the ḥadīth of Miswar ibn Makhramah.
What made the answer of Sayyidunā Abū Bakr resemble the answer of Rasūlullāh? It was this amazing mirroring, being second of the two. Sayyidunā Abū Bakr gives the exact answer Rasūlullāh gave, whereas he never heard a word from Rasūlullāh.

Second of the Two in leading ṣalāh
When Rasūlullāh fell ill, Sayyidunā Abū Bakr led the people in ṣalāh.

Second of the Two in Khilāfah
He shouldered the khilāfah after Rasūlullāh.

Second of the Two in Burial
He is buried alongside Rasūlullāh.

Indeed, Sayyidunā Abū Bakr has a special connection with Rasūlullāh. He remained attached to Rasūlullāh, 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 firstly becomes apparent in his love for the dīn and the Messenger. He would award love for Islam and Rasūlullāh 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 ʿAsākir reports through his chain from Ibn Sīrīn:

 إن عبد الرحمن بن أبي بكر الصديق كان يوم بدر مع المشركين كان يوم بدر مع المشركين فلما أسلم قال لأبيه لقد أهدفت لي يوم بدر فصرفت عنك و لم أقتلك فقال أبو بكر لكنيك لو أهدفت لي لم أنصرف عنك

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

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

Sayyidunā ʿAbd al-Raḥmān disliked killing his father or he spared him out of fear for him. Sayyidunā Abū Bakr’s 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 placed in his heart. This is how Allah described the Companions of Muḥammad:

لا تجد قوماً يؤمنون بالله واليوم الآخر

You will not find a people who believe in Allah and the Last Day.

Al-Ṣiddīq’s Obedience

There is a strong unbreakable connection between Sayyidunā Abū Bakr al-Ṣiddīq and obedience. This is an evident issue in the life of Sayyidunā Abū Bakr al-Ṣiddīq 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 was avaricious to carry out acts of obedience and rushed first to the same.

Muslim narrates through his chain from Sayyidunā Abū Hurayrah:

قال رسول الله صلى الله عليه وسلم من أتيكم اليوم صائم قال أبو بكر رضي الله عنه أن يأكل منكم اليوم جنيدة قال أبو بكر رضي الله عنه أن يأكل منكم اليوم مسكينا قال أبو بكر رضي الله عنه أن يأكل منكم اليوم مريضا قال أبو بكر رضي الله عنه أن يأكل منكم اليوم مريضا قال أبو بكر رضي الله عنه أن يأكل منكم اليوم مريضا قال أبو بكر رضي الله عنه أن يأكل منكم اليوم مريضا

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 ﷺ.

“Which of you followed a Janāzah today?”

“I,” replied Abū Bakr ﷺ.

“Who fed a needy person today?”

“I,” replied Abū Bakr ﷺ.

“Who visited a sick person today?”

“I,” replied Abū Bakr ﷺ.

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

It appears in Ṣaḥīḥ al-Bukhārī on the authority of Sayyidunā Abū Hurayrah ﷺ 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 ﷺ 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?”

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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.”

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

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 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.”

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

السباق تذكروني السباق تذكروني

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

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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.

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

كان رسول الله صلى الله عليه و سلم يزال يسمر عند أبي بكر في الأمر من أمر المسلمين و إنه سمر عنده ذات ليلة و أنا معه فخرج رسول الله صلى الله عليه و سلم يمشي و خرجنا معه إذا 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 فلابشره قال فغدوت إليه لأبشره وجدت أبا بكر قد سبقني إليه فبشره و لا والله ما سابقته إلى خير قط إلا سبقني

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

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

ʿUmar says that he made a determination, “By Allah, I will go in the morning to him and give him the glad tidings.” Next morning, when I arrived by him

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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.”

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

يسرا ولا تعسرا ولا تنفرا ولا تتطاوعا ولا تختلفا

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

Abū Nu‘aym reports in al-Ḥilyah from Sayyidunā Ibn ʿUmar:

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

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

Rasūlullāh 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.

This was Sayyidunā Abū Bakr al-Ṣiddīq’s 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:

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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, Hadith: 2873.
3 Ḥilyat al-Awliyā’, vol. 6 pg. 348.
Abū Bakr was a renowned businessman. When Rasūlullāh 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 Makkān practice in Madīnah.

Al-Ṣiddīq the Humble

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

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

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

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

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

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

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

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 172.
2 Ṣaḥīḥ 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 humility—and there is no testimony more truthful than Rasūlullāh’s—there is no obstacle from mentioning other examples, like what happened when he bid the army of Sayyidunā Usāmah farewell after the demise of the Nabī.

Al-Ṭabarī says:

 ثم خرج أبو بكر حتى أتاه أي أسامة و جيشه فأشخصهم و شيعهم و هو مشا 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 ل 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 ʿAbd al-Raḥmān ibn ʿAwf was leading Abū Bakr’s beast. Usāmah said to him, “O khalīfah of Rasūlullāh, 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.”

Aḥmad narrates in his Musnad from Sayyidunā Ibn Abī Mulaykah:

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

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

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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.”

Ibn Sa’d reports:

لما استخلف أبو بكر أصبح غاديا إلى السوق و على رقبته أثواب يتجر بها فلقيه عمر بن الخطاب و أبو عبيدة بن الجراح فقالا له أين تريد يا خليفة رسول الله صلى الله عليه وسلم قال السوق قال تصنع ماذا و قد وليت أمر المسلمين قال فمن أين أطعم عيالي قال انطلق حتى نفرض لك شيئا فانطلق معهما ففرضوا له كل يوم شتر شاة و ما كسوه في الرأس و البطن فقال عمر إلى 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. ʿUmar ibn al-Khaṭṭāb and Abū ʿUbaydah 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.

ʿUmar said that he will handle judicial matters while Abū ʿUbaydah said he will take care of Fay’.²

Al-Ṣiddīq the Scrupulous

Sayyidunā Abū Bakr al-Ṣiddīq  ﷺ 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

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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.

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

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 saying, ‘The flesh nourished by ḥarām is more deserving of Hell.’”

Ibn ‘Asākir narrates via his chain—from Aswad i.e. Ibn Qays—from Nabīḥ i.e. al-‘Anzī—from Abū Saʿīd al-Khudrī. Nabīḥ says:

1 Shuʿab al-Īmān, vol. 12 pg. 247, Ḥadīth: 5519.
الأنصار فقال عمر لولا أن له صحبة من رسول الله لا أدري ما قال فيها لكفيكموه ولكن له صحة

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. 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—I do not know what he said about it—I would have dealt with him for you. However, he has been in Rasūlullāh’s company.”

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

We mentioned previously that Sayyidunā Abū Bakr al-Ṣiddīq, 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 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 did not fail to join any of the battles. He witnessed all the expeditions alongside Rasūlullāh. 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.

Ibn Saʿd says:

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1 Tārīkh Dimashq, vol. 59 pg. 205.
Abū Bakr was present at Badr, Uḥud, Khandaq, and all other battles alongside Rasūlullāh. Rasūlullāh handed over to Abū Bakr his major flag on the Day of Tabūk which was black in colour. Rasūlullāh gifted him 100 wasaq' at Khaybar. And he was among those who remained resolute with Rasūlullāh on the Day of Uḥud when people fled.

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

Sayyidunā Abū Bakr al-Ṣiddīq was courageous and undaunted on the battlefield, steadfast at the side of Rasūlullāh, 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 is Rasūlullāh himself. They waited for any opportunity to reach him and assault him. Evidently, the one who stays by the side of Rasūlullāh in these situations will be more at risk than others. Sayyidunā Abū Bakr al-Ṣiddīq understood this and this only increased him in his attachment to Rasūlullāh.

This reality was testified to by Sayyidunā ʿAlī ibn Abī Ṭālib in a large gathering of people. Al-Bazzār narrates in his Musnad the ḥadīth of Muḥammad ibn ʿAqīl who in turn narrates that Sayyidunā ʿAlī addressed them in a lecture saying:

أيها الناس أخبروني بأشجع الناس فقالوا أنت يا أمير المؤمنين فقال أنا إنما 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.
O people! Inform me of the bravest person?"

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

ʿAlī said, “Hearken! I have not duelled with anyone except that I overpowered him. However, tell me who the bravest is.”

They said, “We do not know. Who is it?”

“Abū Bakr,” he replied. “On the Day of Badr, we build a trellis for Rasūlullāh  صلى الله عليه وسلم. We then asked, ‘Who will guard Rasūlullāh  صلى الله عليه وسلم 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  صلى الله عليه وسلم. No one approached Rasūlullāh  صلى الله عليه وسلم, except that Abū Bakr would pounce on him. So he is the bravest of people.”

ʿAlī then continued, “I remember the day Rasūlullāh  صلى الله عليه وسلم 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. Yutaltiluhū: shaking him and shoving him.
ʿAlī then lifted the upper garment his was wearing and began to sob until his beard became wet with tears. He then announced, “I ask you in the name of Allah! Is the believer of the family of Firʿawn greater or Abū Bakr?”

People remained silent. He yelled, “Are you not going to answer me? By Allah, one moment of Abū Bakr’s life is greater than the earth filled with the believer of Firʿawn’s family. The latter concealed his faith while the former openly announced the same.”

Have a look, may Allah have mercy upon you, at this acknowledgement coming from a man whom warfare made wise and experienced, and at whose feet brave warriors and knights were felled on the battlefields; none other than Sayyidunā ʿAlī ibn Abī Ṭālib. He is the brave and daring, and attests to the fact that Sayyidunā Abū Bakr 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 remained his entire life loyal to the dīn of Allah and to His Messenger, at his side, until Rasūlullāh 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 participation with Rasūlullāh 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. To the extent that the Nabī announced, as reported by al-Tirmidhī through his chain from Sayyidunā Abū Hurayrah:

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 متخذا خليلا لاختذت أبا بكر خليلا ألا و إن صاحبكم خليل الله

1 *Musnad al-Bazzār*, vol. 1 pg. 445, Ḥadīth: 761. Al-Haythamī says in *al-Majmaʿ*, vol. 9 pg. 47, and “Al-Bazzār narrated it. One of the narrators I am not familiar with. 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 mobilised his wealth and life for the dīn of Allah. How many a time he emancipated slaves who were being persecuted in the path of Allah.

Sayyidunā Abū Bakr freed seven individuals who were tortured in Allah’s path. Among them are:

- Sayyidunā Bilāl, the Mu’adhīn of Rasūlullāh, who participated in Badr and all other battles.

- Sayyidunā ʿĀmir ibn Fuhayrah 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 could not derive the least worldly benefit by freeing them.

‘Urwah reports:

أعتق أبو بكر الصديق ممن كان يعذب في الله بمكة سبعة أنفس بلال الحبشي الأسود و عامر بن فهيرة و الهدية و ابنتها و أم عبيس و زنيرة 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, ʿĀmir ibn Fuhayrah, al-Nahdiyyah, her daughter, Umm ʿAbīs, 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 أسلم فقَال له أبوه أي بني أراك تعتق أناسا ضعفاء فلو أنك أعتقت رجالا

¹ Jāmiʿ 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.
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 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 is his protecting the secrets of Rasūlullāh. Al-Bukhārī reports via his sanad—from Sālim ibn ʿAbd Allāh that he heard—Sayyidunā ʿAbd Allāh ibn ʿUmar 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 أتى عثمان بن عفان فقال عفان فعرضت عليه حفصة فقال سأنظر في أمري فلبثت ليالي ثم لقيني فقال قد بدا لي أن لا أتزوج يومي هذا قال عمر فلقيت أبي بكر الصديق فقالت إن شئت زوجتك حفصة بن عمر فقصمت أبو بكر فلم يرجع إلي شيئا و كنت أوجد عليه مني على عثمان فلقيت ليالي ثم خطبها رسول الله صلى الله عليه و سلم فأنكحتها إياه فلقيت أبو بكر فقال لعلك وجدت علي حين عرضت علي حفصة فلم

² Tafsīr al-Ṭabarī, vol. 30 pg. 279.
This incident is a beautiful indication towards two things. Firstly, Rasūlullāh’s reliance in Sayyidunā Abū Bakr al-Ṣiddīq’s, his love for him, and confiding with him things no one else knew. Secondly, Sayyidunā Abū Bakr al-Ṣiddīq’s honesty in concealing Rasūlullāh’s 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 يعرفه 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 يخف 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 القبلية 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 نقا فنصيب كل مائة إنسان كذا و كذا و كان يسوي بين الناس في القسم الحر والعبد والذكر والانثى والصغير والكبير فيه سواء و كان يشترى الإبل والخيل والسلاح فيحمل في سبيل الله و أشترى عاما قطائف أتي بها من البادية ففرقها في أرامل أهل المدينة في الشتاء فلما توفى أبو بكر و دفن دعا عمر بن الخطاب الأشقاء و دخل بهم بيت مال أبي بكر و معه عبد الرحمن بن عوف و عثمان بن عفان و غيرهما ففتحوا بيت المال فلم يجدوا فيه دينارا و ل درهما و وجدوا خيشة للمال فتبعت فوجدوا فيها درهما فرحموا على أبي بكر و كان بالمدينة وزان على عهد رسول الله صلى الله عليه وسلم و كان يزن ما كان عند أبي بكر من مال فستل 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, ʿUmar ibn al-Khaṭṭāb called the treasurers and entered the treasury of Abū Bakr with them, accompanied by ʿAbd al-Raḥmān ibn ʿAwf and ʿUthmān ibn ʿAffān and others. They opened the treasury and could not locate a single gold or silver coin therein. They found a sack for wealth, in which they found a single silver coin after opening it. They all beseeched Allah’s mercy upon Abū Bakr.

There were weighers in the era of Rasūlullāh. 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 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

At the demise of Rasūlullāh, 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 arrived at the scene and took control of the situation. He brought peace to the souls and satisfaction to the hearts.

Al-Bukhārī reports in his al-Ṣaḥīḥ that ʿUrwah ibn al-Zubayr relates from Sayyidah ʿĀ’ishah, the wife of Rasūlullāh: ²

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

² Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 213.
Abū Bakr then arrived. He uncovered the face of Rasūlullāh 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.\(^1\)

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\(^1\) 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.** Hearing this, people began to weep.

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 و تركوا عمر فقال أما بعد فمن كان منكم بعد محمد صلى الله عليه وسلم فإن محمد صلى الله عليه وسلم قد مات و من كان يعبد الله فإن الله حي ليموت قال لله تعالى وَمَا مُحَمَّدٌ إِلَّ رَسُوْلٌ إلى الشَّاكِرِيْنَ والله لكأن الناس لم يكونوا يعلمون أن الله أنزلها حتى تلاها أبو بكر رضي الله عنه فتلقاها منه الناس فما يسمع بشك إلا ينثر

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 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.' 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.

### 2. His Stance of the Gathering at Saqīfah

Imām al-Bukhārī relates to us the narration of Umm al-Mu’mīnīn Sayyidah ʿĀ’ishah عَائِشَة بنت أبي بكر الصديق, via his chain of narration, about what transpired at Saqīfah; how Abū Bakr...

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1 Sūrah Āl ʿImrān: 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 ʿImrān: 144.
4 Ṣaḥīḥ al-Bukhārī, book on burials, chapter on entering the presence of the deceased after he passes away, Ḥadīth: 1185.
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.

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

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

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

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

ʿUmar said, “In fact, we will pledge allegiance to you for you are our leader, the best of us, and the most beloved of us to Rasūlullāh ḥ.”
ʿUmar then took his hand and pledged allegiance to him, and the people followed suit.”¹

This resolute and firm stance of Sayyidunā Abū Bakr 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 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 assures him Jannah

Due to the qualities that passed and other reasons, Rasūlullāh guaranteed Jannah for Sayyidunā Abū Bakr al-Ṣiddīq and gave him glad tidings of the same. Abū Bakr 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-Ashʿarī:

ببمما 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 فإذا عثمان بن عفان ففتحت له و بشرته بالجنة ثم استفتح رجل آخر قال فجلس النبي صلى الله عليه و سلم فقال افتح و بشره بالجنة قال فإذا عثمان بن عفان ففتحت له و بشرته بالجنة و قال النبي صلى الله عليه و سلم قال فإن عثمان بن عفان كان يذيع هذا وقال النبي صلى الله عليه و سلم يسمع واللهم صبرا أو الله المستعان

Rasūlullāh was reclining in one of the orchards of Madīnah, digging with a stick between the water and earth, when a man sought permission to

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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 ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh ﷺ said. He remarked, “O Allah, patience!” or “Allah is the One from whom help is sought.”

Al-Tirmidhī reports through his chain—from ‘Abd al-Raḥmān ibn Ḥumayd—from his father that—Sayyidunā Saʿīd ibn Zayd ﷺ narrated to him:

إن رسول الله صلى الله عليه و سلم قال عشرة في الجنة أبو بكر في الجنة و عمر في الجنة و عثمان و علي و الزبير و طلحة و عبد الرحمان و أبو عبيدة و سعد بن أبي وقاص قال فعد هؤلاء التسعة و سكت عن العاشر فقال القوم ننشدك 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.”

These explicit texts are sufficient evidence that Sayyidunā Abū Bakr al-Ṣiddīq ﷺ 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.
These were highlights and brief snippets of the life of Sayyidunā Abū Bakr al-Ṣiddīq. They have uncovered Sayyidunā Abū Bakr al-Ṣiddīq’s precedence to Islam, his love for Rasūlullāh, 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. The greatest sign of the pleasant relationship between Sayyidunā Abū Bakr and the Ahl al-Bayt is realised from the former’s companionship of Rasūlullāh in everything he did and every place he went, and then from Rasūlullāh marrying Umm al-Mu’mīnīn Sayyidah ‘Ā’ishah bint Abī Bakr.

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

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

We found ‘Alī ibn Abī Ṭālib to be very jovial and jolly one day, so we asked him, “O Amīr al-Mu’mīnīn, tell us about your companions.”

He said, “All the Companions of Rasūlullāh 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.”

Sayyidah ʿĀ’ishah icts 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 ل تفجعنا بنفسك فوالله لئن أصبنا بك ل 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.

Muḥammad ibn al-Ḥanafiyyah says:

قلت لأبي يا أبت من حير هذه الأمة بعد نبيها قال أبو بكر يانبي قلت ثم من قال عمر ففخت من أن قلت ثم من أن يقول عثمان قلت ثم أنت يا أبه 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?”

“ʿUmar,” was his answer.

I feared that if I asked him then who, he would say ʿUthmān so I said, “Then you, O father!”

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

Abū Sarīḥah reports that he heard Sayyidunā ʿAlī Ṭabāṭabāʾī declared upon the pulpit:

ألا إن أبي بكر أواه منيب القلب ألا إن عمر ناصح الله فنصحه

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

Ibn Ṭāṣkīr reports from Ibn Abī Laylā:

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

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

Due to this and many other aspects, Sayyidunā ʿAlī Ṭabāṭabāʾī remained a sincere advisor to Sayyidunā Abū Bakr and Sayyidunā ʿUmar Ṭabāṭabāʾī, 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 تسمية الصديق قال تكلتك أمك

1 Ṭārīkh Dimashq, vol. 30 pg. 347.
2 Ṭārīkh Dimashq, vol. 30 pg. 379.
3 Ṭārīkh Dimashq, vol. 30 pg. 383.
A man approached 'Alī ibn al-Ḥusayn and said, “Tell me about Abū Bakr.”

“No, you are asking about al-Ṣiddīq.”

“About al-Ṣiddīq you are asking.”

“Yes,” he replied, “May Allah have mercy on you. You call him al-Ṣiddīq?”

ʿAlī ibn al-Ḥusayn shouted, “May your mother be bereaved of you. Someone superior to me and you called him al-Ṣiddīq, Rasūlullāh and the Muhājirīn and Anṣār. Whoever does not call him al-Ṣiddīq, may Allah not confirm his statement in this world and the Hereafter. Go, love and befriend Abū Bakr and ʿUmar. If it is sinful, it is upon me.”

ʿUrwah ibn ʿAbd Allāh al-Juʿfī reports:

I asked Abū Jaʿfar (al-Bāqir), “Do you call Abū Bakr al-Ṣiddīq?”

He replied, “Rasūlullāh named him al-Ṣiddīq. Whoever does not call him al-Ṣiddīq, may Allah not confirm his statement in this world and the Hereafter.”

Ḥannān ibn Sudayr says that he heard from Jaʿfar (al-Ṣādiq) ibn Muḥammad:

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

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2 Al-Dāraquṭnī: Faḍāʾil al-Ṣaḥābah, vol. 1 pg. 51.
3 Al-Dāraquṭnī: Faḍāʾil al-Ṣaḥābah, vol. 1 pg. 77; Tārīkh al-Islām, vol. 9 pg. 91.
Sālim ibn Abī Ḥafṣah says that Jaʿfar ibn Muḥammad told him:

يا سالم، أيسب الرجل جده أبو بكر رضي الله عنه جدي لا نالتني شفاعة محمد صلى الله عليه وسلم يوم القيامة إن لم أكن اتولاهما و أبرا من عدوهما

O Sālim, will a person verbally abuse his grandfather? Abū Bakr is my grandfather. May I not receive the intercession of Muḥammad 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 Jaʿfar al-Ṣādiq is Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr.² (Hence, Sayyidunā Abū Bakr is Jaʿfar al-Ṣādiq’s great grandfather.)

This was a short run through the life of Sayyidunā Abū Bakr al-Ṣiddīq. We attempted to keep it as concise as possible. From the above, it is evident that Sayyidunā Abū Bakr al-Ṣiddīq 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. 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 Aʿlām 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 ʿUmar al-Fārūq ibn al-Khaṭṭāb

Strength in Mercy, Determination in Gentleness

Name and Lineage

He is ʿUmar ibn al-Khaṭṭāb ibn Nufayl ibn ʿAbd al-ʿUzza ibn Riyāḥ ibn ʿAbd Allāh ibn Qurţ ibn Razāḥ ibn ʿAdī ibn Kaʿb.

His agnomen is Abū Ḥafṣ. His mother is Ḥantamah bint Hāshim ibn al-Mughīrah ibn ʿAbd Allāh ibn ʿUmar ibn Makhzūm.¹

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

Birth

Sayyidunā ʿUmar was born 13 years after the Year of the Elephants. Usāmah ibn Zayd ibn Aslam reports—from his father who in turn reports—from his grandfather who narrates that he heard—Sayyidunā ʿUmar saying:

ولدت بعد الفجار الأعظم بأربع سنين

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

Physical Characteristics

The Almighty awarded Sayyidunā ʿUmar ibn al-Khaṭṭāb 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 وقال الواقدي كان عمر أبيض أمهق تعلوه حمرة يصفر لحيته و إنما تغير

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 265.
² Ṭabaqāt Khalīfah, pg. 109; al-Istīʿāb, vol. 3 pg. 1145. The great war of Fijār refers to pre-Islamic battle that took place between the Quraysh, the Banū Kinānah amongst eh, and the tribe of Qays. It was referred to as the War of Fijār due to their fighting during the screech months.
'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
یتدانی قدماء إذا مشی

'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
یكون 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 زر بن حبيش وغيره أنه كان آدم شديد الأدمة و هو 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

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¹ Usd al-Ghābah, vol. 4 pg. 78.
² Al-Istīḥāb, 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 ʿUmar ibn al-Khaṭṭāb Ḥadīth: 54 had a fair share of wives and children. He married more than one wife, and Allah blessed him with a number of male and female offspring.

His wives are as follows:

- Zaynab bint Maẓʿūn ibn Ḥabīb ibn Wahb ibn Ḥudhāfah ibn Jumḥ.
- Umm Kulthūm bint Jarwal ibn Mālik ibn al-Musayyab ibn Rabīʿah.
- 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: ʿAbd Allāh, ʿAbd al-Raḥmān, Zayd al-Akbar, ʿAbd al-Raḥmān al-Awsat, ʿUbayd Allah, ʿAbd al-Raḥmān al-Āṣghar, Ḥafṣah, Ruqayyah, and Zaynab his youngest child.⁴

ʿUmar during the Period of Ignorance

Sayyidunā ʿUmar Ḥadīth: 54 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-Muʿjam al-Kabīr, chapter on ʿUmar’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:

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, Sahm, 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.

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 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. This magnificent station was unanticipated
and a disappointment to majority of the Mushrikīn when it occurred; especially due to Sayyidunā ʿUmar’s well-known and deep seated hatred for the Muslims.

Nonetheless, justice and acknowledging the truth demands from one who examines the personality of Sayyidunā ʿUmar ibn al-Khaṭṭāb to admit that the harshness which was apparent from him and surrounded his personality, in fact which dominated him at times, was only a shell behind which mountains of mercy, shades of compassion, and rivers of leniency and clemency were hidden.

The best evidence for this is what the books of history report from the wife of Sayyidunā ʿĀmir ibn Rabīʿah. She says:

By Allah, we were departing to the Land of Abyssinia. Meanwhile, ʿĀmir ibn Rabīʿah had gone to take care of one of our needs. Just then ʿUmar ibn al-Khaṭṭāb arrived and stopped in front of me. We would face heavy persecution from him, torture and harshness.

He said, “So you leaving, O Umm ʿAbd Allāh?”

“Yes,” I replied, “By Allah, we leaving to the land of Allah. You have persecuted us and subjugated us. Now Allah has opened an avenue for us.”

ʿUmar said, “May Allah accompany you.”

I observed his compassion which I never witnessed before. As soon as Ibn Rabīʿah completed his work and returned, I told him, “O Abū ʿAbd Allāh, had you only observed ʿUmar ibn al-Khaṭṭāb coming to us and his compassion and sympathy for us.”
ʿĀmir remarked, “Are you hopeful of ʿUmar embracing Islam?”

“Yes,” I said.

He commented, “The man you saw will not embrace Islam until the donkey of Khaṭṭāb accepts Islam, out of despair.”

Sayyidunā ʿĀmir ibn Rabīʿah’s statement indicates that he had not even the slightest thought that Sayyidunā ʿUmar would embrace Islam. Nevertheless, Allah desired that Sayyidunā ʿUmar ibn al-Khaṭṭāb embrace the faith and become an assistance and strength for the Muslims.

Aḥādīth and historical reports explain the incident of Sayyidunā ʿUmar ibn al-Khaṭṭāb’s Islam and the events surrounding it.

Sayyidunā Anas ibn Mālik narrates:

Excerpts from the narration:

إلى إنّني آنا الله لا إله إلا أنا فاعبدني وأقيم الصلاة لذكرى فإن عمر دولني على محمد صلى الله عليه وسلم قال فلمما سمع خبايب قول عمر خرج من البيت فقال أبويلك يا عمر فإني أرجو أن تكون دعوة رسول الله صلى الله عليه وسلم ليلة الخميس اللهم أعز الإسلام بعمر بن الخطاب أو بعمرو بن هشام وكان رسول الله صلى الله عليه وسلم في الدار التي في أصل الصفا قال فانطلق عمر حتى أتي الدار وعلى باب الدار حمزة وطلحة وناس من أصحاب النبي صلى الله عليه وسلم فلما رأى حمزة وجل القوم من عمر قال حمزة هذا عمر إن يرد الله بعمر خيرا يسلم فيتبع النبي صلى الله عليه وسلم وإن بعمر غير ذلك يكون قتله علينا حينا قال النبي صلى الله عليه وسلم داخل يوحى إليه قال فخرج رسول الله صلى الله عليه وسلم حتى أتي عمر فأخذ بمجامع ثوبه وحمائل السيف وقال ما أنت بمنه يا عمر حتى ينزل الله بك من الخزي والنكال ما أنزل بالوليد بن المغيرة فهذا عمر بن الخطاب اللهم أعز الدين بعمر بن الخطاب قال فقال عمر أشهد أن لا إله إلا الله وأنك عبده ورسوله

'Umar departed, with a sword hung around his neck. A man from the Banū Zuhrāh 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 Zuhrāh 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 Tāhā.) They replied, “Nothing besides a dialogue we were having.”
ʿUmar said, “It seems that you have renounced your religion.”

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

Hearing this, ʿUmar jumped upon his brother-in-law and began trampling him severely. His sister came to push him off her husband but he smite her harshly with his hand which caused her face to bleed.

She yelled angrily, “Even if the truth lies in something other than your religion! Certainly I testify that there is no deity besides Allah and I testify that Muḥammad is the Messenger of Allah.”

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

The narrator adds: ʿUmar was able to read books.

His sister said, “You are filthy and only the pure may touch it. So stand up and take a bath or perform ablution. Accordingly, ʿUmar stood up and performed ablution after which he took the book and read Ṭāhā until he reached the words: Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.¹

ʿUmar said, “Guide me to Muḥammad ﷺ.”

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

Rasūlollāh ﷺ was in the house situated at the foot of Ṣafā. ʿUmar walked until he reached the house. Ḥamzah, Ṭalḥah and other Companions of the Nabī were at the door. When Ḥamzah sensed the people’s fear for ʿUmar, he shouted, “This is ʿUmar. If Allah intends good for ʿUmar, he will embrace Islam and follow the Nabī. And if He intends anything else, killing him will be an easy task for us.”

The Nabī was inside, receiving revelation. Rasūlollāh exited and came in front of ʿUmar. He grabbed him by his clothes and sheathe of the sword and said, “You are enjoying His grace, O ʿUmar, until Allah sends upon you the humiliation and punishment He sent upon Walīd ibn al-Mughīrah.”

¹ Sūrah Ṭāhā: 14.
[He then supplicated:] “This is ʿUmar ibn al-Khaṭṭāb. O Allah, honour dīn by ʿUmar ibn al-Khaṭṭāb.”

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

We sense from this incident long lines of the personality of Sayyidunā ʿUmar ʾa. The man was strong, yes. He was stern, yes. However, this strength and sternness was mixed with mercy and compassion beneath, which became apparent from him on various occasions. This is exactly what happened on the occasion of his Islam.

What transpired with Sayyidunā ʿUmar ʾa was Allah’s ʾa answer to the Nabī’s ḥadīth supplication, “O Allah, honour Islam with ʿUmar ibn al-Khaṭṭāb.”

The scholars have differed as regards the year in which Sayyidunā ʿUmar ibn al-Khaṭṭāb ʾa 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 ʾa Islam.

Ibn Saʿd mentions in his al-Ṭabaqāt on the strength of al-Zuhrī— from Saʿīd ibn al-Musayyab who says:

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

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

Ibn Saʿd explains to us in his al-Ṭabaqāt the effect Sayyidunā ʿUmar ʾa brought to Islam and the lives of Muslims after embracing it. He reports from Ṣuhayb ibn Sinān ʾa who explains:

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4 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 269.
 لما أسلم عمر ظهر الإسلام و دعي إليه علانية و جلسنا حول البيت حلقًا و طفنا بالبيت و انتصفنا ممن غلظ علينا و ردنا عليه بعض ما يأتي به

No sooner ʿUmar accepted Islam, Islam became public and open invitation was given towards it. We sat in circles around the House and circumambulated the House. We took justice from those who were harsh to us and evened the score on some of the tribulations they meted out.¹

What Ibn Saʿd mentions verifies for us the great impact ʿUmar’s Islam had in the souls of the Muslims. This abstract power which he awarded them is an aspect which allows us to declare that Sayyidunā ʿUmar’s Islam was a victory for the Muslims. This is exactly the sentiments Sayyidunā Ibn Maṣʿūd voiced:

ما زلنا أعزة منذ أسلم عمر

We remained honoured since ʿUmar entered Islam.²

It is reported that Sayyidunā Ibn Maṣʿūd said on another occasion:

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

ʿUmar was the most versed among us of the Book of Allah and the most understanding of the dīn of Allah. His Islam was a victory, his hijrah was a support, and his khilāfah was a mercy.³

This is the meaning towards which Ibn Ḥajar alludes to in al-Iṣābah 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

ʿUmar was in charge of mediation during the days of ignorance. When Rasūlullāh was appointed a nabī, ʿUmar was stern against the Muslims. He then embraced Islam and his Islam was a victory for the Muslims and an opening for them from narrowness.⁴

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1 Ibid.
2 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar, Ḥadīth: 3481.
4 Al-Iṣābah, vol. 4 pg. 484.
Agnomen and Title

I deliberately postponed speaking on the agnomen and title of Sayyidunā ʿUmar al-Fārūq ʿстал till after discussing his Islam due to the connection of his titles with his Islam.

Sayyidunā ʿUmar ibn al-Khaṭṭāb ʿстал 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 ʿUmar ʿстал is comparing him to a lion in his strength and power since the father of a lion cub can only be a lion. This agnomen can also be in relation to his daughter Ḥafṣah. Both possibilities exist.

Sayyidunā ʿUmar ʿстал 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 ʿстал utilised him to publicise Islam and differentiate between truth and falsehood.

As soon as Sayyidunā ʿUmar ʿстал embraced Islam in the house of Sayyidunā Arqam ʿстал in front of the Nabī ʿстал, the people within the house shouted the takbīr so loudly that it could be heard in the Masjid. Sayyidunā ʿUmar ʿстал reports:

قلت يا رسول الله ألسنا على الحق قال بلى قلت ففيم الختفاء فخرجنا صفين 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 وسلم يومئذ الفاروق و فرق بين الحق و الباطل

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

Rasūlullāh ʿстал said, “Definitely.”

“So why the secrecy?” I asked.

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\(^1\) 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 named me al-Fārūq on that day and Allah differentiated between truth and falsehood.¹

Ibn ʿAsākir reports through his chain from Sayyidunā Ibn ʿAbbās:

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 returned. Abū Jahl followed Rasūlullāh in haste and began swearing him. When Ḥamzah returned, he was informed of this so he lifted his shawl and took his bow, after which he left for the Masjid for the gathering of the Quraysh in which Abū Jahl was. He leaned on his bow facing Abū Jahl. Abū Jahl looked at him and sensed evil in his face so he asked, “What is the matter, O Abū ʿUmārah?” Ḥamzah lifted the bow and struck him on his veins in the neck severing them and causing blood to flow. The Quraysh settled the matter fearing that an altercation might arise between them. Meanwhile, Rasūlullāh was in secret in the house of Arqam ibn Abī al-Arqam al-Makhzūmī. Ḥamzah left in anger and came to Rasūlullāh 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-akhdaʿān: veins at the side of the neck. Ibn Manẓūr explains: Two veins hidden in the place of cupping in the neck. (Lisān al-ʿArab, vol. 8 pg. 66.)
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 Maṣjid. 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 ʿUmar 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 have portrayed great value in the history of Muslims and have paved a way for those after them. It is binding upon every Muslim to place a portion of their sacrifices in front of himself as a lantern which will guide him to the straight path. May Allah be pleased with them all.

Al-Fārūq in the Muhājirīn camp

When Sayyidunā ʿUmar ibn al-Khaṭṭāb intended to emigrate, he chose a path which enlightens us of his courageous personality and his stance in the face of oppression, sacrifice, and hardship; a path that has encompassed within itself the personality of Sayyidunā ʿUmar al-Fārūq and become his trademark. When Sayyidunā ʿUmar intended to emigrate, he did not sneak out at night nor at a time when the Mushrikīn were negligent. Rather, he emigrated publicly in broad daylight in front of the Mushrikīn to see and hear. His hijrah was an obvious challenge to the senses of the polytheists.

Ibn al-Sammān reports in al-Muwāfaqah from Sayyidunā ʿAlī:

ما علمت أن أحدا من المهاجرين هاجر إل مختفيا إل عمر بن الخطاب فإنه لما هم بالهجرة تقلد سيفه و تنكب قوسه و انتضى في يده أسهما و اختصر عنزته و مضى قبل الكعبة و الملا من قريش بفنائها فطاف بالبيت سبعا متمكنا ثم أتى المقام فصلى ركعتين ثم وقف على الجل لاحقة واحدة وقال لهم شاهت الوجوه لا يرغم الله إلا هذه المعاطس من أراد أن يثقل أمه أو يؤتم ولده أو يرمل زوجته فبثب قلبي ورأى 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 more daring than Rasūlullāh, since Rasūlullāh emigrated in secrecy from the polytheists. Whoever asks this forgets that the Nabī was wanted by the Mushrikīn. Moreover, when Rasūlullāh will emigrate, there are those in Makkah who follow him. So had Rasūlullāh 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 was emigrating, he sets the standard for all, weak and strong. The practices and statements of Rasūlullāh serve as guidelines for the ummah which they will follow diligently. So Nabī 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 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, who is one of the most daring of his Companions, tells us about Rasūlullāh:

كنا إذا احمر البأس ولقي القوم القوم اتقينا برسول الله صلى الله عليه وسلم
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

ʿUmar al-Fārūq: the Inspired, the Gifted

Whoever studies the biography of Sayyidunā ʿUmar al-Fārūq ﺎheetsة will find that he was inspired in his opinions, and he will notice that revelation came to support and corroborate his views at many instances. Probably, the most evident of these instances is the narration of Sayyidunā ʿUmar ﺎheetsة himself informing us, which al-Bukhārī quotes through his chain from Sayyidunā Anas ﺎheetsة:

وافقت ربي في ثلاث قلت يا رسول الله لو اتخذنا من مقام أبراهيم مصلى فنزلت واتخذوا من مقام إبراهيم مصلى وأية الحجاب قلت يا رسول الله لو أمرت نساءك أن يحتجبن فإنه يكلمهن البر والفاجر فنزلت أية الحجاب واجتمع نساء النبي صلى الله عليه وسلم في الغيرة عليه فقالت لهن عسى ربه إن طلقكم أن يبديل إزروا جما حتى منكن 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 صلى الله عليه وسلم 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 ʿUmar ﺎheetsة:

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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.
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 وفضائله رضي الله عنه

This is among the most exalted virtues and merits of ‘Umar ʿABBAS.²

Probably, this is the realisation of the ḥadīth of Rasūlullāh ﷺ:

إن الله تعالى جعل الحق على لسان عمر وقلبه

Indeed, Allah ʿABBAS has placed the truth on ʿUmar’s tongue and heart.³

Traditions on the Virtues and Merits of ʿUmar al-Fārūq

Sayyidunā ʿUmar al-Fārūq ʿABBAS has attained many virtues and merits. He is the exemplar of the steadfast. Through him, Allah ʿABBAS publicised the invitation of the truthful Muḥammad ﷺ 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 ﷺ 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 ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 2399.
² Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim, vol. 15 pg. 166, Dār al-Kitāb al-ʿArabī, Beirut, second edition, 1407 A.H.
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 SAW have been reported on the virtues and excellence of Sayyidunā ʿUmar al-Fārūq. Some of them are reproduced below:

1. Al-Bukhārī narrates via his chain from Sayyidunā Abū Hurayrah that Rasūlullāh SAW stated:

لقد كان فيما قبلكم من الأمم ناس محدثون فإن يكن في أمتي أحد فإنه عمر

There were in the previous nations men who were inspired. If there be anyone in my ummah, it is certainly ʿUmar.²

2. Al-Bukhārī reports through his chain from Sayyidunā ʿAbd Allāh ibn ʿUmar that the Nabī SAW said:

أريت في المنام أني أنزع بدلو بكرة على قليب فجاء أبو بكر فنزع ذنوبا أو ذنوبين نزعا ضعيفا والله يعفف له ثم جاء عمر بن الخطاب فاستحلت غربا فلم أر عبقريا يفري فره حتى روي الناس و ضربوا به غصن

While I was sleeping I saw myself standing over a well with a bucket on it. I drew from it as much as Allah decreed. Then Abū Bakr took it and drew a bucket or two. His drawing was somewhat weak but Allah overlooked it. Then it turned into a big bucket and ʿUmar ibn al-Khaṭṭāb took it. I never saw a giant, draw water like he did, until people were fully satiated.³

3. Al-Bukhārī reports yet another narration from Abū Umāmah ibn Sahl who confirms that he heard Sayyidunā Abū Saʿīd al-Khudrī narrating the statement of Rasūlullāh SAW:

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¹ Ḥilyat al-Awliyā’, vol. 1 pg. 28.
² Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on the merits of ʿUmar, Ḥadīth: 3486.
³ Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on the merits of ʿUmar, Ḥadīth: 3479; Ṣaḥīḥ Muslim, chapter on the virtues of ʿUmar, Ḥadīth: 3647.
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 reports:

A youngster passed by ʿUmar 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?”

Abū Dhar submitted, “Seek forgiveness on my behalf.”

“Either you tell me or I will not,” said the youngster.

Abū Dhar explained, “You passed by ʿUmar who commented, ‘What an excellent youngster!’ And I heard Rasūlullāh saying: ‘Allah has placed the truth on ʿUmar’s tongue and heart.’”²

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

² Al-Mustadrak, book on recognising the Companions, chapter on the merits of ʿUmar, Ḥadīth: 4501. Al-Ḥākim comments, “This ḥadīth is ṣaḥīḥ on the standards of al-Bukhārī and Muslim who have not documented it in this manner.” Al-Dhahabī comments, “Meet Muslim’s standard.”
The narration of al-Tirmidhī from Sayyidunā Ibn ʿUmar has the wording:

\[
\text{إن الله تعالى جعل الحق على لسان عمر و قلبه}
\]

Certainly, Allah has placed the truth on 'Umar’s tongue and heart.\(^1\)

These texts and others testify to the excellence of Sayyidunā ʿUmar ibn al-Khaṭṭāb 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, from the carriers of the banner of Islam and the trust of conveying the message. It is equivalent to blows to the hearts of those who permit and allow swearing and cursing Sayyidunā ʿUmar al-Fārūq. May Allah deal with them as they deserve.

ʿUmar al-Fārūq and his Soul yearning for Jihād

Among the characteristics of Sayyidunā ʿUmar al-Fārūq is his love for Jihād in the path of Allah. The one studying his life will see that from the beginning of Islam, every page is filled with war after war and battle after battle until his final days.

Sayyidunā ʿUmar ibn al-Khaṭṭāb participated alongside Rasūlullāh in Badr, Uḥud, Khandaq, Bayʿat al-Riḍwān, Khaybar, the Conquest of Makkah, Ḥunayn and other illustrious battles in the prophetic era. In every battle, he left behind clear impressions.

A Magnificent Predecessor and a Wonderful Successor!

The demise of Sayyidunā Abū Bakr al-Ṣiddīq took place on Monday evening and he was buried the same night. This took place 8 days before the end of Jumād al-Ākhirah 13 A.H, after a sickness of 15 days. During these days, Sayyidunā ʿUmar ibn al-Khaṭṭāb would lead the Muslims in ṣalāh on his behalf. Sayyidunā ʿUthmān ibn ʿAffān 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 lasted for 2 years and three months. His age at his demise was 63, the exact age Rasūlullāh passed away. Allah had united them in

\(^1\) Jāmiʿ al-Tirmidhī, book on virtues, chapter on the merits of ʿUmar 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

Sayyidūnā ʿUmar al-Fārūq ʿ congratulate assumed the khilāfah by appointment of Sayyidūnā Abū Bakr al-Ṣiddīq ʿ after he had consulted with the senior Sahābah ʿ and it became clear to him that none equates anyone with Sayyidūnā ʿUmar ʿ. Hence, he appointed him khalīfah after his demise.

The khilāfah of Sayyidūnā ʿUmar al-Fārūq ʿ was one of assistance and blessings in which the number of conquests increased and the area of the Islamic state expanded. He challenged the Persian kingdom and end the kingdom of the Chosroes, never to return.

Sayyidūnā ʿUmar ibn al-Khaṭṭāb ʿ was the first to be titled Amīr al-Muʾminīn.

The origin of this was that Sayyidūnā ʿUmar al-Fārūq ʿ wrote to his governor in Iraq to send Labīd ibn Rabīʿah and ʿAdī bin Ḥātim ʿ to him. When they reached Madīnah, they entered the Masjid and found Sayyidūnā ʿAmr ibn al-ʿĀṣ ʿ.

They said to him, “Seek permission for us to enter the presence of Amīr al-Muʾminīn.” ʿAmr ʿ said to them, “You are spot on with his name, by Allah.”

ʿAmr ʿ entered upon Sayyidūnā ʿUmar ʿ and said, “Peace be upon you, O Amīr al-Muʾminīn.”

ʿUmar ʿ asked, “What happened to you, O Ibn al-ʿĀṣ? You must retract that statement.”

ʿAmr ʿ narrated the incident to him and he sanctioned it. This was the first time he was titled Amīr al-Muʾminīn.²

This was the inception of this title. The first to be titled with it—as just mentioned—was our leader Sayyidūnā ʿUmar ibn al-Khaṭṭāb ʿ.

This titled stuck with all those who assumed the khilāfah after Sayyidūnā ʿUmar ibn al-Khaṭṭāb ʿ besides the Khulāfāʾ of the Banū Umayyah in Spain. They were addressed only by the title Amīr until ʿAbd al-Rahmān ibn Muḥammad commonly

¹ Al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 18.
known as al-Maqṭūl⁠¹ 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 ʿUmar al-Fārūq

Sayyidunā ʿUmar al-Fārūq’s khilāfah was a khilāfah filled with blessings for the Muslims. Goodness multiplied, justice was maintained, the mischief makers were slain, and Islamic conquests increased; which is regarded as a precursor for the new Islamic era. The area of the Islamic state broadened during Sayyidunā ʿUmar al-Fārūq’s khilāfah. The Muslims broke the Persians in their sanctuary and the Romans lost their prized garrisons.

Among the celebrated conquests and invasions of Sayyidunā ʿUmar al-Fārūq’s 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 ʿUmar al-Fārūq

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

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¹ ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbd 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 Rabīʿ al-Ākhir 300 A.H and remained khalīfah for 50 years. His rule is among the surprising ones since he was only a youngster while his uncles and his father’s uncles were still alive and present. He challenged for it and prevailed over them. He found Spain disorganised by opposition and in flames by those breaking resistance. He thus extinguished these fires and made the criminals cower. Spain in all directions thus fell under his control. (Ṣiyar Aʿlām al-Nubalā’, vol. 14 pg. 156 and footnotes by Nadhīr Ḥamdān.


Al-ʿAskarī said:

He is the first to be named Amīr al-Muʾminīn. 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 ṣadaqah al-Awlād. 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 ʿAlī. The first to say, “May Allah support you,” which he told ʿAlī.

It is also reported that Sayyidunā ʿUmar was the first to take a whip. The first to appoint judges in the cities. The first to develop cities. The first to place chandeliers in the Masājid. The first to start a post office. And the first to exile the Jews from Hijāz to Shām.

These were aspects in which Sayyidunā ʿUmar al-Fārūq 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 shower extensive mercy on Sayyidunā ʿUmar al-Fārūq.

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1 Plural of Umm Walad.
2 Tārīkh al-Khulafā’, pg. 155, 156.
3 Maṣṣara al-amṣār: develop cities and set their borders. (Tāj al-ʿUrūs, vol. 7 pg. 484.)
4 Tārīkh al-Khulafā’, pg. 156.
‘Umar al-Fārūq in the Caravan of Martyrs

Sayyidunā ʿUmar al-Fārūq 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 commensted, “It is the most established opinion in our sight.”

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

Ibn al-Athīr narrates through his chain from Abū Rāfiʿ:

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 ʿUmar and submitted, “O Amīr al-Mu’minīn. Mughīrah is overburdening me with proceeds, so speak to him to lessen my burden.”

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

ʿUmar had intention to meet Mughīrah and speak to him to lessen his burden. The slave got upset and remarked, “His justice has encompassed everyone besides myself.”

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 ʿUmar. He came to him in the morning prayer and stood behind ʿUmar. When the call for ʿṣalāḥ was given, ʿUmar would command, “Straighten your rows.” and he did as was his usual practice. As soon as he recited the takbīr, Abū Lu’lu’ah stabbed him in the shoulder and then in his waist. It is said that he stabbed him 6 times. ʿUmar fell to the ground. The villain went on to stab 13 men, of whom 7 succumbed to their wounds while the other 6 were severely injured. ʿUmar was carried and taken away.1

Ibn Saʿd reports in al-Ṭabaqāt that Sayyidunā ʿUmar said to his son ʿAbd Allāh after he was stabbed:

يا عبد الله اذهب إلى عائشة أم المؤمنين فقل لها يقرأ عليك عمر السلام و لا تقل أم المؤمنين فإني لست لهم اليوم بأمير يقول تأذنين له أن يدفن مع صاحبيه فأتاه ابن عمر فوجدها قاعدة تبكي فسلم عليها ثم قال يستأذي عمر بن الخطاب أن يدفن مع صاحبيه فقالت قد والله كنت أريده لنفسي و لأوثرته به اليوم على نفسي فلما جاء قيب هذا عبد الله بن عمر فقال عمر ارفعني 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 فأحملني على سرير ثم قف بي على الباب فقل يستأذن عمر بن الخطاب فإن أذنت لي فأدخلني وإن لم تأذن فادفني في مقابر المسلمين فلما حمل فكان المسلمين لم تصفهم مصيبة إلا يومئذ قال فأذنت له فدفنه رحمه الله حيث أكرمه الله مع النبي صلى الله عليه و سلم وأبي بكر و قالوا له حين حضره الموت استخلف فقال لا أحدا أحق بهذا الأمر من هؤلاء النفر الذي توفي رسول الله صلى الله عليه و سلم وهو عنهم راض فأيهم استخلف فهو الخليفة من بعدي فسمى عليا و عثمان و طلحة و الزبير و عبد الرحمن

1 Usd al-Ghābah, vol. 4 pg. 76.
ʼAbd Allāh! Go to Umm al-Muʾminīn ʿĀʾishah and say to her, “ʻUmar conveys his salām to you.” Do not say Amīr al-Muʾminīn for I am no more their leader from today. Say, “Do you permit him to be buried alongside his companions.”

Ibn ʻUmar came to her and found her sitting and weeping. He greeted her with salām and then said, “ʻUmar 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, ʻUmar was told that ʻAbd Allāh ibn ʻUmar has arrived. ʻUmar said, “Lift me.” A man thus seated him.

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

“She has given you permission,” ʻAbd Allāh replied.

ʻUmar remarked, “There was nothing more important to me than that resting place, O ʻAbd Allāh ibn ʻUmar. See, after I pass away, then carry me on a bier and then halt at the door and say that ʻUmar 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. ʻĀʾishah permitted him and he was buried—may Allah have mercy upon him—at a station where Allah honoured him, with the Nabī  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  was pleased with at his demise. Whichever of them is chosen as khalīfah will become the leader after me. He named ʻAlī, ʻUthmān, Ṭalḥah, Zubayr, ʻAbd al-Raḥmān, and Saʿd. If Saʿd is chosen, then so be it; otherwise whichever of them is chosen as khalīfah then seek aid with him. Indeed, I did not dismiss Saʿd out of any incapability or breach of trust from his side.”
He appointed `Abd Allāh to give them his opinion but he cannot be chosen as leader.¹

This is the account of Sayyidunā ʿUmar al-Fārūq’s demise. This even contains the ending of Sayyidunā ʿUmar al-Fārūq which he desired and supplicated for. Al-Bukhārī reports through his chain that Sayyidunā ʿUmar 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 answered his desire and gave him a bonus. Allah blessed him with martyrdom so he might obtain the reward of the martyrs and he further favoured him that he is buried alongside Rasūlullāh, and not only in his city.

You will notice in the incident of his demise that high level of respect which gripped the heart of ʿUmar until his demise, and after his demise. He sends someone to seek permission from Sayyidah ʿĀ’ishah, the wife of Rasūlullāh, to be buried alongside his two companions. He was not satisfied with Umm al-Mu’minīn Sayyidah ʿĀ’ishah’s approval during his lifetime. Instead, he goes on further and seeks permission a second time after his demise and moments before he is buried, fearing that her initial approval might me out of embarrassment during his lifetime.

Truthful Testimony of a Grand Traveller

At the demise of Sayyidunā ʿUmar al-Fārūq, the Ṣaḥābah were extremely grieved. A door was opened in Islam from which the drafts of turmoil emerged, and the Muslims continue to face its effects to date.

Sayyidunā ʿAbd Allāh ibn Masʿūd declared after Sayyidunā ʿUmar al-Fārūq’s demise:

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

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 cried. Someone asked him:

“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, Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ stated:


\(^2\) Tārīkh Dimashq, vol. 44 pg. 495.

\(^3\) Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 372.
“If ʿUmar dies, Islam will become feeble. I will not desire having everything the sun rises and sets upon, and I am spared until after ʿUmar.”

A person asked, “Why?”

He explained, “You will soon see what I am referring to if you live. With regards to him, if a governor takes control after ʿUmar and is stern with them the way ʿUmar was, people will not obey him in this and they will not be able to bear it. And if he is weaker than them, they will kill him.”

It is reported that Ḥasan رضي الله عنه observed:

أي أهل البيت لم يجدوا فقد عمر فهم أهل بيت سوء

Whichever household does not miss ʿUmar is indeed an evil household.

Ribʿī ibn Ḥirāsh reports that Sayyidunā Ḥudhayfah رضي الله عنه commented:

كان الإسلام في زمن عمر كالرجل المقبل ليزداد إل قربا فلما قتل عمر رحمه الله كان كالرجل المدبر لا يزداد إل بعدا

Islam during the era of ʿUmar was like a man advancing, only getting closer. After ʿUmar, may Allah have mercy upon him, was killed, it became like a retreating man, only going further away.

Sayyidunā Anas ibn Mālik رضي الله عنه mentioned:

لما أصيب عمر بن الخطاب قال أبو طلحة ما من أهل بيت من العرب حاضر و لا باد إلا قد دخل عليهم بقتل عمر نقص

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

These statements which the Ṣaḥābah رضي الله عنه made after the demise of Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه indicate initially to the active state of ʿUmar in the life of the ummah and their extreme love for him and sorrow over his loss.

1 Tārīkh Dimashq, vol. 44 pg. 335.
2 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 373.
3 Tārīkh Dimashq, vol. 44 pg. 459.
Al-Fārūq ʿUmar ibn al-Khaṭṭāb: Highlights and Reflections

In this section, we will run quickly through some of the highlights from the life of Sayyidunā ʿUmar al-Fārūq. 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 be pleased with him.

Elements of the Personality of ʿUmar al-Fārūq

ʿUmar ibn al-Khaṭṭāb was a unique personality among his peers who had gathered distinctive qualities hardly found in others. The qualities he possessed were sternness upon the truth and justice, a merciful heart, humility, humbleness, and submission to Allah.

If we intend encapsulating the personality of Sayyidunā ʿUmar ibn al-Khaṭṭāb in a single word, it will most definitely be without the slightest doubt al-ʿAbqariyyah (ingenuity).

It is a word which Rasūlullāh used and applied to Sayyidunā ʿUmar ibn al-Khaṭṭāb 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 penetrating gaze seared deep into Sayyidunā ʿUmar’s soul and he recognised instantaneously and through true revelation the effects of his genius: for which occasions will he be suitable, which actions he will be familiar with, when his time will arrive, and when his skills will be needed.

Sayyidunā ʿUmar 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

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¹ Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim, vol. 15 pg. 162.
² Al-ʿUqqād: Abqariyyat ʿUmar, pg. 14, Nahḍat Miṣr, Cairo, 1409 A.H.
These qualities made Sayyidunā ‘Umar icaab 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, a 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 had favoured the personality of Sayyidunā ‘Umar with. Everyone who saw him was awestruck to the extent that the Nabī said:

ما لقيك الشيطان سالكًا فجا إلا و سلك فجا غير فجك

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 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 رجع من بعض مغازيه فقالت إنني كنت نذرت إن ردك الله صالحا أن أضرب عندك بالدف قال إن كنت فعلت فافعلي وإن كنت لم تفعلتي 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 هنا و دخل هؤلاء فلما أن دخلت فعلت ما فعلت

An African slave girl approached Rasūlullāh, 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 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 Muhājirîn, Ḥadîth: 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 ʿUmar entered, she put the daff behind her and veiled her face.

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

There are other examples which elucidate the potency of Sayyidunā ʿUmar al-Fārūq’s qualities and the manner in which it was ingrained in his personality. In the examples cited above, there is sufficient elucidation.

This awe that had clothed the personality of Sayyidunā ʿUmar al-Fārūq was apparent to the friend before the enemy, and according to the interpretation of ʿUqqād:

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

Those who knew ʿUmar were more awestruck than those who did not know him. This is a sign that his awe was an inherent quality that filled the hearts before it filled the eyes.

**Men of Intuition**

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

أتقوا فراسة المؤمن فإنه ينظر بنور الله

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

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

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1 *Musnad Aḥmad*, vol. 5 pg. 353, the ḥadīth of Buraydah al-Aslāmī, Ḥadīth: 23039. Shuʿayb classified the isnād as ḥasan.
to his awe, enjoyed a sense of rare intuition, scarcely found among the masses. One of the most profound examples of his intuition is the following incident:

Ibn al-Athīr reports from Maymūn ibn Mahrān from Ibn ʿUmar who relates about his father:

‘Umar was delivering a sermon on the pulpit of Rasūlullāh on the Day of Jumu‘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 ʿUmar’s voice, “O Sāriyah! The mountain, the mountain!”

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

The gist of this is that Sayyidunā ʿUmar al-Fārūq 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 ʿUmar al-Fārūq. This personality, outstanding in its from, has encompassed characteristics and marks that are not possessed but by the exceptional.

ʿUmar and Justice

Sayyidunā ʿUmar ibn al-Khaṭṭāb is inseparable from the word justice; wherever ʿUmar is spoken about justice is mentioned and when justice is mentioned ʿUmar is spoken of.

Al-Tirmidhī reports via his chain from Sayyidunā Abū Hurayrah that Rasūlullāh said:

إن الله جعل الحق على لسان عمر و قلبه

Certainly, Allah has placed the truth on ʿUmar’s tongue and heart.³

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2 ʿAbqārīyyat ʿUmar, pg. 30.
It is clear from this ḥadīth that the quality of justice which Sayyidunā ʿUmar possessed—which became his title—was a gift and favour of Allah upon him. It is Allah who had placed the truth and justice on his heart and tongue. Owing to this, Sayyidunā ʿUmar was befitting of being awarded this title. A few incidents of this nature will follow.

Al-Bayhaqī and ʿAbd al-Razzāq report via their chains from Sayyidunā Ibn ʿUmar:

شرب أخي عبد الرحمن بن عمر و شرب معه أبو سروعة عقبة بن الحارث و هما بمصر في خلافة عمر فسكرا فلما أصبحا انطلقا إلى عمر و معهما العاص و هو أمير مصر فقالا طهرا فإننا قد سكرنا من شراب شربناه فقال عبد الله فذكر لى أخي أنه سكر فقلت ادخل الدار أطهرك و لم أشعر أنهما أتيا عمر فأخبرني أخي أنه قد أخبر الأمير بذلك فقال عبد الله فإنا قد سكرنا من شراب شربناه فقال 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, ʿAbd al-Raḥmān ibn ʿUmar, consumed alcohol and Abū Surʿah ʿUqbah ibn al-Ḥārith drank with him while they were in Egypt during the khilāfah of ʿUmar, and as a result they were intoxicated. In the morning, they went to ʿAmr ibn al-ʿĀṣ who was the governor of Egypt and said, “Purify us for we have been intoxicated from alcohol we consumed.”

ʿAbd Allāh says: My brother mentioned to me that he was intoxicated. I said, “Enter the house, I will purify you.”

I had no idea that they went to ʿAmr. So my brother informed me that he had informed the governor of this. ʿAbd Allāh said, “The people will not be shaved in public view. Enter the house, I will shave you.”

During that time, heads would be shaved coupled with the legal punishment. He thus entered the house. ʿAbd Allāh says, “I thus shaved my brother’s head with my hand.” Thereafter ʿAmr whipped them.
ʿUmar heard of this and wrote to ʿAmr, “Send ʿAbd al-Raḥmān to me on a hunch camel.” He complied and when he arrived, ʿUmar whipped him and punished him due to his proximity to ʿUmar. He then sent him away and he was well for a month. Thereafter, his destiny came upon him and he passed away.

The general masses think that he died due to ʿUmar’s whipping whereas he did not die due to ʿUmar’s whipping.¹

Sayyidunā ʿUmar ʿa was a unique class of individual, one who never feared the criticism of the critics when it came to the law of Allah. A man whose heart and all affairs had been governed by justice. He thus only desired justice and never deterred from delivering it, even if it be upon those who were close to him, even his own children. That is why we find him prohibiting his family with vehemence, out of fear of them falling prey to any disobedience and warning them that whoever commits a crime will be punished twofold.

Ibn ʿUmar ʿa 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 وقعوا و إن هبتم هابوا و أيم الله ل أوتي برجل منكم فعل الذي نهيت عنه إلا أضعفت عليه العقوبة لمكانه مني فمن شاء فليتقدم و من شاء فليتأخر

When ʿUmar 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 ʿUmar ʿa 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.

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² *MuṣannafʿAbd al-Razzāq*, book on knowledge, chapter on sticking to the majority, ʿHadīth: 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 declares:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تُحْكِمُوْا بِالْعَدْلِ

And when you judge between people to judge with justice.\(^1\)\(^2\)

This justice of Sayyidunā ʿUmar was not specific for the Muslims. Rather, it encompassed all and sundry, for people’s rights are equal. Allah declares:

يَا أَيُّهَا الَّذِينَ أٰمَنُوْا كُوْنُوْا قَوَّامِيْنَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَ يَجْرِمَنَّكُمْ شَنَأٰنُ قَوْمٍ عَلىٰ أَلَّ تَعْدِلُوْا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوىٰ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ

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-Muwaṭṭa’ via his chain from Saʿīd ibn al-Musayyab:

إن عمر بن الخطاب اختصم إليه مسلم و يهودي فرأى عمر أن الحق لليهودي فقضى له وقال له اليهودي أن يعن نصيحة كان عن شماليه ملك و عن شماله ملك يسددهما و يوفقانه للحق ما كان عنهم ما أخبره به و تركاه

A Muslim and a Jew brought a dispute to ʿUmar ibn al-Khaṭṭāb. ʿUmar discerned that the Jew was in the right, so he passed judgement to this effect. The Jew said to him, “By Allah, you have judged justly.”

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

\(^1\) 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.”

Probably the most renowned example of Sayyidunā ʿUmar al-Fārūq’s justice with non-Muslims is the event of Sayyidunā Ibn ʿAmr ibn al-ʿĀṣ beating an Egyptian Copt who had beat him in a horse race. It is related:

فأتى المصري إلى عمر و شكا إليه فبعث عمر إلى عمرو و ولده و اقتض

The Egyptian came and complained to ʿUmar. ʿUmar summoned ʿAmr and his son and exacted justice for the Egyptian from ʿAmr’s son. He then said his famous statement, “Since when have you made people slaves whereas their mothers had given birth to them as free men.”

ʿAmr excused himself, “O Amīr al-Muʾminīn, I do not know a thing about this and he did not come to me.”

Sayyidunā ʿUmar al-Fārūq 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 declares:

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.

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 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.
Al-Bukhārī narrates through his chain from Sayyidunā ʿAbd Allāh ibn ‘Amr from the Nabī who announced:

من قتل معاهدا لم يرح رائحة الجنة و إن 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 ʿUmar ibn al-Khaṭṭāb was the best of those who understood this and the best of those who enforced it after Rasūlullāh and Sayyidunā Abū Bakr al-Ṣiddīq.

ʿUmar’s Asceticism

Sayyidunā ʿUmar al-Fārūq 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 اللّٰهِ خَيْرٌ وَأَبْقَىٰ أَفَلاَ تَعْقِلُوْنَ

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

Sayyidunā ʿUmar 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 ʿUmar 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 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 declared:

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

‘Umar ibn al-Khaṭṭāb 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 ʿUmar al-Fārūq had mastered this and had reached a lofty pedestal of piety, which he learnt directly from Rasūlullāh, who declared:

إن الحلال بين و إن الحرام بين و بينهما مشتبهات ل 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 آلا و إن لكل ملك حمى آلا و إن حمي الله محارمه آلا و إن في الجسد مضغة إذا صلحت صلح الجسد كله و إذا فسدت فسد الجسد كله آلا 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:

I lived with 'Umar 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.”

May Allah have mercy on you. Look at Sayyidunā 'Umar’s fear of Allah’s punishment when he drank the milk, although not intentionally. His heart was not satisfied until he enquired its permissibility from some senior Ṣaḥābah 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 possessed and which earned him the love of others.

Our discussion here briefly revolves around two inseparable qualities in Sayyidunā 'Umar ibn al-Khaṭṭāb 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 ʿUmar al-Fārūq’s biography will find him a major exemplar of mercy. The one who possesses this quality must necessarily have a merciful heart and be compassionate towards people, emotional at their pains, and eager to remove these from them to the best of his ability. This is exactly Sayyidunā ʿUmar ibn al-Khaṭṭāb.

Al-Bukhārī reports through his chain from Zayd ibn Aslam who in turn reports from his father:

I left with ʿUmar ibn al-Khaṭṭāb to the market. A young woman met ʿUmar and submitted, “O Amīr al-Muʾminīn. 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. ʿUmar 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 brings you goodness.”

A man complained, “O Amīr al-Muʾminīn, you have given her too much.”
ʿUmar said, “May your mother be bereaved of you! By Allah, I saw the father and brother of this young lady besieging a fort for a long while before conquering it. And we are now benefitting of their shares.”

This is a wonderful example; firstly of Sayyidunā ʿUmar al-Fārūq’s mercy and secondly his appreciation of men of virtue.

How amazingly pious is Sayyidunā ʿUmar al-Fārūq who appreciates other’s virtue and precedence and due to this honours their family and nation.

Among the many evidences of the mercy of Sayyidunā ʿUmar al-Fārūq 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-Muʾminīn, 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.

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 ʿUmar al-Fārūq’s humility and submission before Allah, the Lord of the worlds.

Al-Ḥākim reports through his chain—from Ṭāriq ibn Shihāb:

خَرَجَ عُمَّارُ بْنُ الْخَلَّابِ إِلَى الشَّامِ وَمَعَهُ أُبُو عَبْدَ اللَّهِ بْنُ الْجِرَاحِ فَأَتَوْا عَلَى
مُخَارِجَةٍ وَعُمَّارُ عَلَى نَاقَةٍ لَهُ فَنَزَلَ عَنْهَا وَخَلَعَ خَفِيفٍ فَوَضَعَهَا عَلَى عَاتِقَهُ وَأَخَذَ بُقَمَامَ نَاقَتِهِ فَخَلَعَ بِهَا المُخَارِجَةَ فَقَالَ أُبُو عَبْدَ اللَّهِ بْنُ الْجِرَاحِ يَا أَمْيَرُ الرَّجُولِينَ أَنتُ تَفْعَلُ هَذَا تَخْلُعُ خْفِيفَ وَتَضْعُعُهَا عَلَى عَاتِقَكَ وَتَأْخُذَ بُقَمَامَ نَاقَتِكَ وَتَخْوِضُ
بِهَا المُخَارِجَةَ مَا يُسْرِيُّ أَنَّ أَهْلَ الْبَلْدِ إِسْتَشْرَفُوكَ فَقَالَ عُمَّارُ أَوَّهَ لَوْ قَالَ ذَا أُمَّةُ مَعْلُومٌ أَتْتَ أَذْلَكَ قُومًا فَأَعْزَنُ اللَّهَ بِالإِسْلَامِ فَمَهَما نَطَلَبْتَ عَزًا بِعَيْرِ ما أَعْزَنُ اللَّهَ بِهِ أَذْلَكَ اللَّهَ
ʿUmar ibn al-Khaṭṭāb left towards Shām. With us was Abū ʿUbaydah ibn al-Jarrāh. They came upon a pond of water while ʿUmar was on his camel. He dismounted from the camel, took off his leather sock and placed it on his shoulder. He then held the nose rope of the camel and plunged into the pond.

Abū ʿUbaydah commented, “O Amīr al-Muʾminīn. You are behaving in this manner. You took out your leather sock and placed it on your shoulder and then took the halter of your camel and plunged into the water. It will not please me that the residents of the city see you.”

ʿUmar said, “Ah! If only someone beside you had said this, O Abū ʿUbaydah, I would have made him an example for the ummah of Muḥammad. 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.”

ʿUmar in the Entourage of those promised Jannah

Due to all the qualities that passed and others, Sayyidunā ʿUmar al-Fārūq was deserving of being promised Jannah on the tongue of Rasūlullāh.

Muslim reports in his Ṣaḥīḥ via his sanad from Sayyidunā Abū Mūsā al-Ashʿarī who says:

While Rasūlullāh was reclining in one of the orchards of Madīnah, digging with a stick between the water and earth, when a man sought permission to

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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 ʿĀidh al-Ṭāʾī 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 ʿUmar so I opened for him and gave him glad tidings of Jannah.

Thereafter a third person sought permission to enter. The Nabī ﷺ sat up and said, “Open for him and give him glad tidings of Jannah after a calamity.” I went and found ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh ﷺ said. He remarked, “O Allah, patience!” or “Allah is the One from whom help is sought.”

Sayyidunā Anas نبأ reports:

صدع النبي صلى الله عليه و سلم أحدا و معه أبو بكر و عمر و عثمان فرجف الجبل فقال أثبت أحد فإنما عليك نبي و صديق و شهيدان

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ʿUmar and ʿUthmān. The mountain began to shake so Rasūlullāh ﷺ said, “Remain firm, Uḥud! Indeed, only a Nabī, Ṣiddīq and two martyrs are upon you.”

The Relationship between ʿUmar ibn al-Khaṭṭāb and the Ahl al-Bayt

Love, compassion, and a cordial relationship prevailed between Sayyidunā ʿUmar ibn al-Khaṭṭāb ﷺ 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 ʿUmar ibn al-Khaṭṭāb ﷺ was the warrior of Islam, the leader of the believers, the genius of the creed, the conqueror of the Byzantine Empire, and defater of the Persian dynasty. He was beloved to the Ahl al-Bayt of Rasūlullāh ﷺ.

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1 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3490; Ṣaḥīḥ Muslim, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 2403.
At the forefront of this harmonious relationship between Sayyidunā ʿUmar al-Fārūq and the Ahl al-Bayt is that they share the same forefather. His lineage meets with the Ahl al-Bayt of Rasūlullāh at one forefather, Kaʿb ibn Luʿayy, the seventh forefather of Rasūlullāh.¹

One of the signs of the cordial relationship between Sayyidunā ʿUmar al-Fārūq and Sayyidunā ʿAlī ibn Abī Ṭālib is the report of Nahj al-Balāghah attributed to Imām ʿAlī who declared while speaking about Sayyidunā ʿUmar al-Fārūq and his authority:

و وليهم وال فأقام و استقام 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 طويلة يذكر فيها قربه من النبي صلى الله عليه وسلم و اختصاصه له و إفضائه بأسراره إليه

The leader being referred to is ʿUmar. This is a snippet of his lengthy sermon delivered in his khilāfah, in which he mentions his close relationship to the Nabī, the special relationship they had, and how he would disclose his secrets to him.²

Pay attention with me to Sayyidunā ʿAlī—what is attributed to him—and the manner in which he acknowledges before the people that dīn was established in the era of Sayyidunā ʿUmar 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

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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 ʿUmar was bathed and shrouded, Sayyidunā ʿAlī entered his presence and declared:

ما على الأرض أحد أحب إلي أن ألقى الله بصحيفته من هذا المسجى أي المكلفون 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 ʿAlī in the presence of Sayyidunā ʿUmar. Sayyidunā ʿUmar remarked:

تعرف صاحب هذا القبر يعني النبي صلى الله عليه و سلم ل تذكرن عليا إل بخير فإنك إن تنقصته آذيت هذا في قبره

Do you recognise the individual buried in this grave—referring to the Nabī. He would never speak except positively of ʿAlī. If you disparage ʿAlī, you are harming this individual in his grave.²

Scores of narrations are reported which support that Sayyidunā ʿUmar al-Fārūq would prefer Sayyidunā ʿAlī’s decision in aspects in which there existed difference of opinion. Al-Mufīd has dedicated a special chapter in his book al-Irshād with the title “mention of his judgements in the leadership of ʿUmar ibn al-Khaṭṭāb” under which he listed a number of various instances where Sayyidunā ʿUmar judged by the judgement of Sayyidunā ʿAlī. One of them is as follows:

أن عمر أتي بحامل قد زنت فأمر برجمها فقال له أمير المؤمنين صلى الله عليه وسلم: هل أن لك سبيلًا عليها أي سبيل لك على ما في بطنها والله تعالى يقول أَلَّ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرىٰ فقال عمر ل عشت لمعضلة ل يكون لها أبو الحسن ثم قال فما أصنع بها قال احتفض عليها حتى تلد فإذا ولدت ووجدت ولدك من يكفله فاقف عليها الحد فسرى بذلك عن عمر و عول الحكم به على أمير المؤمنين عليه السلام

¹ Al-Murtaḍā: al-Shāfī fī al-Imāmah, vol. 3 pg. 95.
² Al-Ṣadūq: al-Amālī, pg. 472.
A pregnant woman who had committed adultery was brought to ʿUmar. ʿUmar ordered she be stoned. Amīr al-Muʿminīn ʿAlī said to him, “You have right over her but what right do you have over what her belly holds, whereas Allah declares That no bearer of burdens will bear the burden of another?”

ʿUmar said, “May I not live for a predicament for which you, O Abū al-Ḥasan, are not present.”

He then asked, “What should I do then?”

“Delay it until she gives birth,” ʿAlī suggested. “After she delivers and you find someone who can care for her child, then mete out the punishment on her.”

ʿUmar was appeased with this and he changed his judgement to Amīr al-Muʿminīn’s.

Here you have Imām Jaʿfar al-Ṣādiq commanding his followers to befriend Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq 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 فقالت نعم قال فأذن لها قال وأجلسني على الطنفسة قال ثم دخلت فتكلمت فإذا امرأة بليغة فسألته عنها كلاهما أي أبو بكر و عمر فقال لها توليهما قالت فأقول لربي إذا لقيته إنك أمرتني بوليتهما قال نعم

I was sitting by Abū ʿAbd Allāh when Umm Khālid—whose hand was severed by Yūsuf ibn ʿUmar—came and sought permission to enter his presence. Abū ʿAbd Allāh asked, “Do you desire to listen to her speech?”

I answered positively. He thus allowed her to enter. Meanwhile, he seated me on a velvet like carpet. She entered and spoke and she was an eloquent woman. She then asked him regarding them, i.e. Abū Bakr and ʿUmar.

He instructed her, “Befriend them.”

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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 Jaʿfar al-Ṣādiq befriend Sayyidunā Abū Bakr and Sayyidunā ʿUmar but he also commands his followers to befriend them as well, as reported by those who claim to follow him. May Allah have mercy on their blessed souls. May the mercy of our Rabb be upon those who fulfil his command and the command of his forefathers of befriending Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq and other Companions of Rasūlullāh. May Allah’s choicest salutations, peace, and pleasure be upon them all.

**Marital Relations between ʿUmar al-Fārūq and the Ahl al-Bayt**

Probably the greatest and most outstanding of these connections is Rasūlullāh’s marriage to Umm al-Muʾminīn Sayyidah Ḥafṣah bint ʿUmar. This is an established fact which no one can deny. Scholars of different schools of thought have attested to this.²

**ʿUmar al-Fārūq’s Connection to ʿAlī**

One of the signs of love, the proofs of friendship, and the indications of proximity between Sayyidunā ʿUmar al-Fārūq and Sayyidunā ʿAlī is the well-known marriage of the former to the latter’s daughter Umm Kulthūm from Sayyidah Fāṭimah al-Zahrā’.

Al-Dhahabī while discussing Sayyidah Fāṭimah, the daughter of Rasūlullāh, mentions:

و خلفت من الأولاد الحسن و الحسين و زينب و أم كلثوم فأم كلثوم فتزاوجها عبد الله بن جعفر فتوفيت عنده و ولدت له عونا و عليا و أما أم كلثوم فتزاوجها عمر فولدت له زيدا ثم تزوجها بعد قتل عمر عون بن جعفر

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¹ Al-Kāfī, vol. 8 pg. 101.
Her children who survived her are Ḥasan, Ḥusayn, Zaynab, and Umm Kulthūm.

ʿAbd Allāh ibn Jaʿfar married Zaynab and she passed away in his wedlock and she bore ‘Awn and ‘Alī for him.

Umm Kulthūm was married to ʿUmar and she gave birth to Zayd. After ʿUmar’s martyrdom, ‘Awn ibn Jaʿfar married her and then passed on. Thereafter, his brother Muḥammad ibn Jaʿfar married her and she gave birth to his daughter. Finally, his brother ʿAbd Allāh ibn Jaʿfar married her and she passed away in his wedlock.

This marriage and connection has been mentioned by a number of scholars.

The Ahl al-Bayt naming their Sons after ʿUmar ibn al-Khaṭṭāb

From among the evidences of the strong relationship and the mutual love between Sayyidunā ʿUmar al-Fārūq and the Ahl al-Bayt is the Ahl al-Bayt naming their sons after Sayyidunā ʿUmar al-Fārūq, out of love for him, appreciation of his services to din, his pure actions, and excellent qualities.

• Sayyidunā Ṭālīb named his son—from Umm Ḥabīb bint Rabīʿah al-Bakriyyah who was gifted to him by Sayyidunā Abū Bakr—ʿUmar. Scholars of different schools and ideologies have mentioned this.

Al-Mufid mentions in the chapter on the children of Amīr al-Muʾminīn, their number and names:

فوألاد أمير المؤمنين سبعة و عشرون ولدا ذكرًا و أئتي الحسن و الحسين و زينب الكبرى و زينب الصغرى ... و عمر و رقية كتاب أو تأمين أمهما أم حبيب بنت ربيعة

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1 Tārīkh al-Islām, vol. 3 pg. 45, 275.
The offspring of Amīr al-Mu’mīnīn are 27, males and females: Ḥasan, Ḥusayn, 
Zaynab al-Kubrā, Zaynab al-Ṣughrā... ʿUmar and Ruqayyah who were twins, 
and their mother was Umm Ḥabīb bint Rabīḥ.¹

Whoever desires to know more in this regard should resort to some of the 
references mentioned hereunder.²

• Sayyidunā Ḥasan ibn ʿAlī Ḥasan treded the path of his father in loving 
Sayyidunā ʿUmar al-Fārūq Ṣaḥīḥ and named one of his sons ʿUmar.³

Muḥammad Mahdī Shams al-Dīn lists him among the male supporters 
of Sayyidunā Ḥusayn Ḥusayn who were spared after Karbalā’.⁴ Al-ʿAsbhānī mentions that he was among those taken captive.⁵ Ibn ʿInabah lists him 
among Sayyidunā Ḥasan’s Ḥasan’s children.⁶

• Sayyidunā Ḥusayn ibn ʿAlī Ḥusayn also follows the practice of his father and 
treads his path by naming one of his sons ʿUmar.

• After Sayyidunā Ḥusayn Ḥusayn it was his son, ʿAlī Zayn al-ʿĀbidīn, who named 
one of his sons ʿUmar. Al-Ḥillī has mentioned this in al-Mustajād in the chapter: 
list of ʿAlī’s Ḥusayn’s children. He lists him as ʿUmar of an Umm Walad.⁷

Al-Kātib al-Baghdādī in Tārīkh al-A’immah lists him among the offspring of ʿAlī 
ibn al-Ḥusayn.⁸ Abū al-Farj al-ʿAsbhānī says that ʿUmar ibn ʿAlī ibn al-Ḥusayn 
is the true brother of Zayd ibn ʿAlī.⁹

• Thereafter, Mūsā ibn Jaʿfar, titled al-Kāẓim, named one of his sons ʿUmar. 
Al-ʿArbilī 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-Muhimmah, vol. 1 pg. 642.
² Biḥār al-Anwār, vol. 42 pg. 74; al-Fuṣūl al-Muhimmah fi Maʿrifat al-A’immah, vol. 1 pg. 647; Ibn ʿInabah: 
⁴ Muhammad Mahdī Shams al-Dīn: Anṣār al-Ḥusayn, pg. 64.
⁵ Al-ʿAsbhānī: Maqāṭīl al-Ṭālibiyīn, pg. 79.
⁶ Ibn ʿInabah: ‘Umdat al-Ṭālib, pg. 68.
⁷ Al-Ḥillī: al-Mustajād min al-Irshād, pg. 168.
⁸ Al-Kātib al-Baghdādī: Tārīkh al-A’immah, pg. 19.
⁹ Maqāṭīl al-Ṭālibiyīn, pg. 86.
Mūsā had 20 male and 18 female offspring. The names of his sons are: Imām ʿAlī al-Riḍā, Zayd, Ibrāhīm, ʿAqīl, Hārūn, Ḥasan, Ḥusayn, ʿAbd Allāh, Ismāʿīl, ʿUbayd Allāh, ʿUmar, and Aḥmad.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 ʿUmar al-Fārūq 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 ʿUmar al-Fārūq and the Ahl al-Bayt? I hope that the answer is obvious and needs no contemplation after the texts of mutual praise and appreciation, as well as the family connections, has come to light.

This has been a concise summary of the vast life of Sayyidunā ʿUmar al-Fārūq. 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 until Allah established his dīn and raised its banner and dispersed its haters. The result of this was that Sayyidunā ʿUmar al-Fārūq was crowned with glad tidings from Rasūlullāh of Jannah. Congratulations of Jannah to him! Congratulations to the ummah who have the likes of Sayyidunā ʿUmar.

Sayyidunā ʿUthmān ibn ʿAffān Dhū al-Nūrayn

The Bashful, Tolerant, and a Noble Son-in-Law

The eminent Ṣaḥābī Sayyidunā ʿUthmān ibn ʿAffān had guaranteed him Jannah and prophesised his martyrdom. Rasūlullāh passed away while pleased with him. He had prepared the Jaysh al-ʿUsrā (lit. army of distress, referring to the army of Tabūk). He married two of the daughters of Rasūlullāh. He is the third of the al-Khulafā’ al-Rāshidīn, and was martyred while reciting the glorious Qur’ān.

Name and Lineage

He is ʿUthmān ibn ʿAffān ibn Abī al-ʿĀṣ ibn Umayyah ibn ʿAbd Shams ibn ʿAbd Manāf ibn Quṣayy ibn Kilāb of the Quraysh. His mother is Arwā bint Kurayz ibn Rabīʿah ibn Ḥabīb ibn ʿAbd Shams ibn ʿAbd Manāf. Arwā’s mother is Umm Ḥakīm al-Bayḍāʾ bint ʿAbd al-Muṭṭalib, the paternal aunt of Rasūlullāh and the twin sister of his father. 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 ʿUthmān was born in Makkah six years after the year of the elephant. As apparent from his lineage, Sayyidunā ʿUthmān meets with Rasūlullāh from both his father’s and mother’s side at his forefather, ʿAbd Manāf. His maternal grandmother al-Bayḍāʾ bint ʿAbd al-Muṭṭalib is Rasūlullāh’s paternal aunt, making Sayyidunā ʿUthmān the son of Rasūlullāh’s cousin. Sayyidunā ʿUthmān ibn ʿAffān’s father went on a business trip towards Shām and passed away there. It is said that he was killed at Ghumayḍā’ with Fākīh ibn al-Mughīrah.

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1 Tārīkh Dimashq, vol. 39 pg. 3.
2 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 53; al-Istīʿāb, 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:

إني لحصان فما أكلم صناع فما أعلم

I am chaste hence I do not speak, Intelligent hence I am not taught.

May Allah have mercy upon you. Have a look at this family link and unison between Rasūlullāh H and Sayyidunā ʿUthmān ibn ʿAffān I. This unison grew stronger after Rasūlullāh H wed two of his daughters—Ruqayyah and Umm Kulthūm L—to him, one after the other. We will elucidate on this later.

Agnomen

Sayyidunā ʿUthmān 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 و سلم غلام سماه عبد الله و اكتنى به فكان المسلمون أبا عبد الله فبلغ عبد الله ست سنين فنقره ديك على عينه فمرض فمات في جمادى الأولى سنة أربع من الهجرة صلى عليه رسول الله صلى الله عليه و سلم و نزل في حفرته ʿUthmān was given the agnomen Abū ‘Amr during the days of ignorance. After Islam came, he had a son from Ruqayyah bint Rasūlillāh 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 H performed his Ṣalāt al-Janāzah and ʿUthmān descended into his grave.

1 The origin of this statement is that Umm Jamīl, the wife of Abū Lahab, tripped over her cloak while circumambulating the House so she said, “May the dispraised perish,” referring to the Nabī H. She wanted his paternal aunt, Umm al-Ḥakīm bint ʿAbd al-Muṭṭalib, to hear. Umm al-Ḥakīm thus answered saying, “I am a stallion, hence I do not speak; skilful, hence I do not teach.” Another narration has the words, “Smart, so I do not teach.” Both of us are cousins and from Quraysh. (Musnad al-Ḥumaydī, vol. 1 pg. 153, Ḥadīth: 323; Tafsīr Ibn Kathīr, vol. 4 pg. 604.)

2 Ṭārīkh Dimashaq, vol. 39 pg. 7.

3 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 55.
The most renowned title of Sayyidunā ʿUthmān is Dhū al-Nūrayn (The Possessor of Two Lights). He was given this title for he married two daughters of Rasūlullāh, Ruqayyah and Umm Kulthūm, sequentially.

Ibn ‘Abd al-Barr has reported consensus on assigning this title to Sayyidunā ʿUthmān.

Al-Muhallab ibn Abī Ṣufrah was asked, “Why was ʿUthmān 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-Faḍāʾil and al-Dāraquṭnī in al-Afrād the statement of Sayyidunā ʿAlī who while speaking about Sayyidunā ʿUthmān stated:

ذالک امرؤ يدعى في السماء ذو النورين

That is a gentleman who is called Dhū al-Nūrayn in the heavens.

It appears in Sunan al-Bayhaqī on the authority of ʿAbd Allāh ibn ʿUmar ibn Abān al-Juʿfī:

قال لي خالي حسين الجعفي يا بني تدري لم سمي عثمان 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-Juʿfī asked me, “O son, do you know why ʿUthmān is called Dhū al-Nūrayn?”

I replied in the negative.

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2 Al-Istīʿāb, vol. 2 pg. 478.
3 ʿUmdat al-Qārī, vol. 16 pg. 201.
He explained, “Allah never united two daughters of a nabi from the time He created Ādam till the Hour for anyone besides ʿUthmān ibn ʿAffān. Owing to this, he is titled Dhū al-Nūrayn.”

**Physical Description**

Sayyidunā ʿUthmān 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.

Abū ‘Abd Allāh the freed slave of Shaddād ibn al-Hād says:

I saw ʿUthmān ibn ʿAffān 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.

ʿAbd Allāh ibn Ḥazm al-Māzinī says:

I saw ʿUthmān ibn ʿAffān. I never saw any male or female with a more beautiful face than his.

Someone asked Ḥasan al-Baṣrī, “O Abū Saʿīd, describe ʿUthmān to us.” He replied:

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1 *Al-Sunan al-Kubrā*, book on marriage, chapter on the names of Rasūlullāh’s wives and daughters and marrying off his daughters, vol. 7 pg. 73, Ḥadīth: 13205.
2 *Tārīkh al-Islām*, vol. 3 pg. 468.
3 *Al-Muʿjam al-Kabīr*, regarding ʿUthmān, 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 had favoured Sayyidunā ʿUthmān with had a major effect, along with his internal qualities, of making him beloved to others. As soon as you saw him and your gaze fell on him, you realised in the first moment that you knew him and that he is close to your heart, beloved to yourself.

**Glance at his Household (Wives and Children)**

Sayyidunā ʿUthmān ibn ʿAffān 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**

Sayyidunā ʿUthmān ibn ʿAffān married Ruqayyah bint Rasūlillāh. Her mother is Sayyidah Khadījah. Rasūlullāh had previously got her married to ʿUtbah ibn Abī Lahab and her sister Umm Kulthūm to ʿUtaybah ibn Abī Lahab.

لما نزلت تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ قال لهما أبو لهب رأسي من رأسيكما حرام
إن لم تفارقا ابنتي محمد ففارقاهما قبل أن يدخللا بهما كرامة من الله تعالى لههما

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 unique grace upon them both.

Sayyidunā ʿUthmān ibn ʿAffān then married Sayyidah Ruqayyah in Makkah and immigrated along with her to Abyssinia. She gave birth to his son in that land whom he named ʿAbd Allāh. Sayyidunā ʿUthmān would be

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attributed to this son of his in his agnomen. Nevertheless, this child passed away in infancy. When Rasūlullāh left for Badr, his daughter Sayyidah Ruqayyah was unwell. Sayyidunā ‘Uthmān, thus, stayed behind on the instruction of Rasūlullāh to take care of her. She passed away the day Sayyidunā Zayd ibn Ḥārithah brought the good news of the Muslims’ victory.¹

**Umm Kulthūm bint Rasūllīlah**

Sayyidunā ‘Uthmān married Umm Kulthūm bint Rasūllīlah. Her mother is Sayyidah Khadījah. She is younger than her sister Ruqayyah. ‘Utaybah ibn Abī Lahab had married her aforetime, but the marriage was not consummated, as mentioned earlier. Rasūlullāh married her to Sayyidunā ‘Uthmān after Sayyidah Ruqayyah’s 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 performed her Ṣalāt al-Janāzah.²

Ibn Sa’d reports in *al-Ṭabaqāt* that Rasūlullāh told Sayyidunā ‘Uthmān after the demise of his daughter Umm Kulthūm:

 ولو كن عشرا لزوجتهن عثمان

Had I had ten daughters, I would have married them all to ‘Uthmān.³

Sayyidunā ‘Uthmān did marry other women besides the daughters of Rasūlullāh and he had children from them. In the forthcoming lines, a list of their names and children will be presented:

- Fāṭimah bint al-Walīd ibn ʿAbd Shams ibn al-Mughīrah from the Banū Makhzūm. She mothered Walīd, Saʿīd, and Umm Saʿīd.

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¹ *Fatḥ al-Bārī*, vol. 7 pg. 43; al-Māliqī: *al-Tamhīd wa al-Bayān*, pg. 20; *al-Istīʿāb*, 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 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 ³embraced Islam in the early days of its emergence. Some scholars have gone to the extent of saying that Sayyidunā ‘Uthmān ⁴was the fourth man to accept Islam, after Sayyidunā Abū Bakr, Sayyidunā ‘Alī, and Sayyidunā Zayd ibn Ḥārithah ⁵.

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.”¹¹

His Islam was at the hands of Sayyidunā Abū Bakr al-Ṣiddīq ⁶. Ibn Isḥāq 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-Rahmān, 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:

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¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 54.
³ Usd al-Ghābah, vol. 3 pg. 376.
⁴ Siyar A’lām al-Nubalā’, vol. 1 pg. 46.
ʿUthmān came to al-Ṣiddīq’s gathering. Al-Ṣiddīq said to him, “What is your case, O ʿUthmān! By Allah, you are a resolute gentleman. The truth cannot be unclear to you from falsehood. These idols which your people are worshipping, are they not only dumb stones which cannot see, cannot hear, cannot harm and cannot benefit.”

I said, “Definitely, by Allah, they are just as you mentioned.”

Abū Bakr said, “This is Muḥammad ibn ‘Abd Allāh. Allah 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 passed along with ʿAlī ibn Abī Ṭālib who was carrying Rasūlullāh’s clothes. As soon as Abū Bakr saw him, he stood up and whispered something in his ears. Rasūlullāh came and sat down. He then turned his attention to me and said, “O ʿUthmān! Answer Allah’s call to His Jannah, for I am indeed Allah’s Messenger to you and to His entire creation.”

By Allah, I could not control myself when I heard his statement and I embraced Islam and testified that there is no deity besides Allah, the One with no partner, and that Muḥammad is His servant and Messenger.
It was not long before I married Ruqayyah.

The famous saying was, “The most beautiful couple seen by man, is Ruqayyah and her husband ʿUthmān.”

Sayyidunā ʿUthmān entered Islam and was not spared from persecution and torture.

After ʿUthmān ibn ʿAffān entered the faith, his uncle Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah caught him and tied him in shackles.

He yelled at him, “You have renounced the religion of your forefathers and turned to a new religion? By Allah, I will never ever untie you until you forsake the religion you are adhering to.”

ʿUthmān countered: “By Allah, I will never ever renounce it or separate from it.”

When Ḥakam saw his determination in his dīn, he left him.

The result of this ill-treatment is that Sayyidunā ʿUthmān 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. Owing to this, Sayyidunā ʿUthmān is the first individual of this ummah to immigrate with his family.

It appears in al-Bayhaqī’s al-Dalā’il that Qatādah narrates:

إن أول من هاجر إلى الله عز وجل بأهله عثمان بن عفان وسمعت النضر بن أسس 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; ʿUmdat al-Qārī, vol. 7 pg. 268.
The first to immigrate towards Allah with his family is ʿUthmān ibn ʿAffān.

I heard al-Naḍr ibn Anas saying that he heard—Abū Ḥamzah, i.e. Anas—reporting:

ʿUthmān ibn ʿAffān left along with Ruqayyah bint Rasūlillāh to the land of Abyssinia. Rasūlullāh 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 asked, “In which situation did you see them?”

She explained, “I saw him after he had mounted his wife on a donkey, these weak ones and was driving the animal.”

Rasūlullāh stated, “May Allah be their companion. Certainly, ʿUthmān is the first to immigrate with his family after Lūṭ.”

When rumours of the people of Makkah accepting Islam spread, the immigrants to Abyssinia began returning and Sayyidunā ʿUthmān returned with them along with his wife Ruqayyah bint Muḥammad. They returned only to find that the news was false. The persecution against the Muslims intensified so they immigrated to Abyssinia a second time and thereafter they emigrated to Madīnah.

Ibn al-Athīr says:

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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-ʿArab, vol. 1 pg. 370.)
3 ʿUmdat al-Qārī, vol. 7 pg. 268.
When ʿUthmān embraced Islam, Rasūlullāh  صلى الله عليه وسلم 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 ʿUthmān ٴ had the fortune of completing both immigrations. He was the man of two immigrations just as he was the husband of two daughters.

After Sayyidunā ʿUthmān ٴ emigrated, Rasūlullāh  صلى الله عليه وسلم contracted brotherhood between him and Sayyidunā Aws ibn Thābit, Abū Shaddād ibn Aws ٴ. It is said that Abū ʿUbādah Saʿd ibn ʿUthmān al-Zuraqī ٴ was his brother.²

Ibn Saʿd reports from ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah who says:

لما أقطع رسول الله صلى الله عليه وسلم الدور بالمدينة خط لعثمان بن عفان داره اليوم و يقال إن الخوخة التي في دار عثمان اليوم وجاه باب النبي الذي كان رسول الله صلى الله عليه وسلم يخرج منه إذا دخل بيت عثمان

When Rasūlullāh  صلى الله عليه وسلم apportioned pieces of land in Madīnah, he allotted to ʿUthmān ibn ʿAffān his present house. It is said that the door of ʿUthmān’s house today—facing the door of Nabī  صلى الله عليه وسلم which he would exit from—is the door from which he would enter ʿUthmān’s house.³

This indicates to the ample movement of Rasūlullāh  صلى الله عليه وسلم into the home of Sayyidunā ʿUthmān ٴ to the extent that Rasūlullāh  صلى الله عليه وسلم made a door to ʿUthmān’s house from which he would exit straight into his own home. This is something natural, for both daughters of Rasūlullāh  صلى الله عليه وسلم were in Sayyidunā ʿUthmān’s ٴ 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.
ʿUthmān: a Khilāfah of a Special Variety

Khilāfah was assumed by Sayyidunā ʿUthmān ibn ʿAffān after Sayyidunā ʿUmar al-Fārūq’s 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 to choose the khalīfah of the Muslims from themselves. They were: ʿAlī ibn Abī Ṭālib, ʿUthmān ibn ʿAffān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, Zubayr ibn al-ʿAwwām, and Ṭalḥah ibn ʿUbayd Allah.

Al-Bukhārī reports:

When they were finished burying ʿUmar, this unit assembled. ʿAbd al-Raḥmān said, “Place the matter to three individuals among you.”

Zubayr said, “I hand over my right to ʿAlī.”

Ṭalḥah said, “I give my right to ʿUthmān.”

Saʿd said, “I gave my right to ʿAbd al-Raḥmān ibn ʿAwf.”

ʿAbd al-Raḥmān then said, “Which one of you relinquishes his right to khilāfah, and we will allow him to take the decision. Allah and Islam will be witness upon him to observe the most superior of them in his sight.”

ʿUthmān and ʿAlī remained silent so ʿAbd al-Raḥmān said, “Do you then give me the right to decide and Allah is my witness that I will not steer away from the most superior of you?”
They replied in the affirmative.

He caught hold of one of their hands [i.e. ʿAlī] and said, “You have kinship to Rasūlullāh and enjoy precedence in Islam which you are well aware of. Allah is witness over you, if I appoint you, will you most certainly deal with justice and if I appoint ʿUthmān, will you most certainly listen and obey?”

He then spoke to the other person in secret and took the same covenant. After taking the covenant, he said, “Raise your hand, O ʿUthmān.” He then pledged allegiance to him, and ʿAlī did the same. Thereafter, the people entered the house and pledged allegiance.

Whoever wants to learn about the incidents relating to the consultation and how the bayʿah was finalised in detail, should study Ḥāfiẓ Ibn Kathīr’s al-Bidāyah wa al-Nihāyah. He has done exceptionally well in describing the events. May Allah shower tremendous mercy upon him.

This is how the decision was reached for Sayyidunā ʿUthmān ibn Ṭuḥfah to become khalīfah and everyone to pledge allegiance to him. The Ṣaḥābah unanimously accepted his khilāfah after the martyrdom of Amīr al-Muʾminīn Sayyidunā ʿUmar. Sayyidunā ʿUthmān 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 ʿAsākir reports through his chain that Ḥafṣ ibn Ghiyāth reported that—Sharīk ibn ʿAbd Allāh observed:

مرض رسول الله صلى الله عليه و سلم 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 احترض 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 احترض عمر بن الخطاب فصبر

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1 Ṣaḥīḥ al-Bukhārī, book on pledge of allegiance, chapter on the incident of the bayʿah and consensus upon ʿUthmān, Ḥadīth: 3497.
2 Al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 163, 165; Tārīkh Dimashq, vol. 39 pg. 192.
The days of Sayyidunā ʿUthmān ibn ʿAffān’s 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.


1 Tārīkh Dimashq, vol. 39 pg. 203.
34 A.H. The Battle of Dhū Khashab took place in 35 A.H. while Sayyidunā ʿUthmān یثرب یثرب was besieged in his home.¹

**Why is ʿUthmān from the Ten?**

In reality, this question is the focus of our discussion on Sayyidunā ʿUthmān یثرب 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 ﷺ, Sayyidunā ʿUthmān bin ʿAffān یثرب.

To begin, Sayyidunā ʿUthmān یثرب 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.

Abū Nuʿaym has written an impressive paragraph about Sayyidunā ʿUthmān یثرب:

The third of the nation; the subservient, possessor of two lights; the fearful, migrator to two lands; prayed to both qiblahs; he is ʿUthmān ibn ʿAffān یثرب. He is among those who believed and practiced righteous deeds then feared

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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

ʿUthmān’s Distinctiveness with Writing Revelation

One of the many excellences of Sayyidunā ʿUthmān is that he was a scribe of
revelation. This is a privilege which highlights his proximity to Rasūlullāh
as well as his honesty and Rasūlullāh’s reliance in him.

Aḥmad narrates through his chain from Fāṭimah bint ʿAbd al-Raḥmān—from her
mother. She was sent by her uncle to Sayyidah ʿĀ’ishah and asked, “One of
your sons conveys his salām to you and asks you regarding ʿUthmān ibn ʿAffān,
because people have disparaged him. Sayyidah ʿĀ’ishah 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 ليوحي إليه
القرآن و أنه ليقول له اكتب يا عثيم فما كان الله لينزل تلك المنزلة إلا كرما
على الله و رسوله

May Allah curse the one who curses him. By Allah, he was in the presence
of the Nabī and Rasūlullāh had leaned on me. Jibrīl was conveying the Qur’ān to him and he was commanding him (ʿUthmān), “Write,
O ʿUthaym.” Allah would only raise someone who was praiseworthy in the
eyes of Allah and His Messenger to this lofty pedestal.²

Jaʿfar al-Ṣādiq 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
و سلم

¹ Ḥilyat al-Awliyā’, vol. 1 pg. 55.
² Musnad Aḥmad, the ḥadīth of Sayyidah ʿĀ’ishah, vol. 6 pg. 250, Ḥadīth: 26173.
When Rasūlullāh ﷺ would sit, Abū Bakr would sit at his right, ʿUmar at his left, and ʿUthmān in front of him. ʿUthmān was the scribe of Rasūlullāh’s secrets.¹

Asceticism

Sayyidunā ʿUthmān b. ʿAffān is recognised to be honest and true ascetic despite the abundant wealth and prosperity that he possessed. Abū ʿAbd Allāh, the freed slave of Shaddād ibn al-Hād, says:

رأيت عثمان بن عفان يوم الجمعة على المنبر عليه إزار عدني غليظ ثمنه أربعة دراهم أو خمسة و ربيطة كوفية ضرب اللحم يعني خفيف اللحم طويل اللحية حسن الوجه

I saw ʿUthmān ibn ʿAffān on Friday on the pulpit wearing a course ʿAdnī trouser worth 4 or 5 silver coins and a kūfī 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 Masjid. He answered:

رأيت عثمان بن عفان رضي الله عنه و هو يومئذ خليفة يقيل في المسجد و قد أثر الحصى بجنبه فيقول هذا أمير المؤمنين هذا أمير المؤمنين

I saw ʿUthmān ibn ʿAffān while he was khilāfah having siesta in the Masjid. The stones had left marks on his flank.

Ḥasan would comment in admiration: “This is Amīr al-Muʾminīn! This is Amīr al-Muʾminīn!”⁴

Shuraḥbīl ibn Muslim says:

2. Al-rīṭah: used to refer to every gentle thin fabric. Or it is a sheet when from one piece. (Tāj al-ʿUrūs, vol. 10 pg. 267.)
3. Al-Mustadrak, book on recognising the Ṣaḥābah, chapter on the virtues of Amīr al-Muʾminīn Dhū al-Nūrayn, Ḥadīth: 4532; Majmaʿ al-Zawaʿid, the merits of ʿUthmān, chapter on his appearance, vol. 8 pg. 386, Ḥadīth: 14492. Al-Haythamī comments, “Al-Ṭabarānī narrates it and his isnād is ḥasan.”
\'Uthmān would feed the people royal food. When he would go home, he would eat vinegar and olive oil.\(^1\)

May Allah have mercy on you. Have a look at the unmatched Sayyidunā \'Uthmān ibn ‘Affān. 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 be pleased with him, make him happy, and reach his desired destination.

**Worship**

Sayyidunā \'Uthmān 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:

\[\text{أن عثمان بن عفان صلى بالناس ثم قام خلف المقام فجمع كتاب الله في ركعة كانت وتره فسميت البتيراء} \]

'Uthmān ibn ‘Affān led the people in salah 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:

\[\text{قلت لأغلبن على المقام الليلة فسبقت إليه فينما أنا قائم أصلى إذا رجل وضع يده على ظهري قال فنظرت فإذا عثمان بن عفان رضي الله عنه وهو يومئذ أمير فتنحيت عنه فقام فافتتح القرآن حتى فرغ منه ثم ركع و جلس و شهد و سلم في ركعة واحدة لم يزد عليها فلما انصرف قلت يا أمير المؤمنين إنما صليت ركعة قال هي وتري} \]

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\(^1\) 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 ʿUthmān ibn ʿAffān, who was the khilāfah at the time. I thus shifted a little. He stood and began reciting the Qurʾān 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-Muʾminīn, you only prayed one rakʿah.” “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 ʿUthmān with the intention to slay him, his wife yelled, “Whether you kill him or not, he would spend the entire night in a single rakʿah, in which he recited the entire Qurʾān.”²

Sayyidunā ʿUthmān 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 Nuʿaym reports through his chain from Zubayr ibn ʿAbd Allāh from his grandmother, who was called Zuhaymah or Ruhaymah. She says:

كان عثمان يصوم الدهر و يقوم الليل إل هجعة من أوله

ʿUthmān would fast daily and stand in prayer at night except for a nap he would take in the first portion of the night.⁴

Ḥasan reports that Amīr al-Muʾminīn Sayyidah ʿUthmān ibn ʿAffān announced:

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¹ Al-Sunan al-Kubrā, chapter on witr with one rakʿah, vol. 3 pg. 25, Ḥadīth: 5461.
⁴ Ḥilyat al-Awliyāʾ, vol. 1 pg. 56; Maṣannaf Ibn Abī Shaybah, vol. 2 pg. 73, Ḥadīth: 6611.
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.

Haṣan reports:

After some of the turmoil gripped the people, individuals would begin enquiring about the eminent Companions of Rasūlullāh ﷺ. Whoever they would ask, he would point out Saʿd ibn Mālik. He asked, “Tell me about ʿUthmān.”

Saʿd replied, “When we were all with Rasūlullāh ﷺ, ʿUthmān would perform the most perfect wuḍū’, the lengthiest ṣalāh, and would spend most generously in the path of Allah from us all.”

Sayyidunā ʿUthmān بن مالك was from the devout worshippers and sincere fearful bondsmen. He would pray his farḍ as if he was to meet his Rabb directly thereafter. He would fast and pray until Allah ﷻ 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 ﷻ 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 ʿUthmān imetype was recognised for his wealth, affluence, modesty, as well as his knowledge and understanding. He is one of the distinguished scholars of the Ṣaḥābah imetype. They would regard Sayyidunā ʿUthmān imetype to be the best versed of all in regards the rituals of ḥajj, followed by Sayyidunā Ibn ʿUmar imetype.¹

Sayyidunā ʿUthmān imetype is also renowned for his knowledge of inheritance. Ibn Shihāb al-Zuhrī remarks:

لهلك عثمان و زيد بن ثابت في بعض الزمان لهلك علم الفرائض لقد أتى على الناس زمان و ما يعلمها غيرهما

Had ʿUthmān and Zayd ibn Thābit passed away at some point, the knowledge of inheritance would have been lost. A time had come upon the people, when no one besides them knew this science.²

Sayyidunā ʿUthmān imetype is also from those Ṣaḥābah imetype who issued many verdicts, like Sayyidunā Ibn ʿUmar imetype. 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 ʿUthmān ibn ʿAffān imetype was a humble man, who never allowed pride to enter his heart, despite the abundance of wealth and comfortable life Allah 之意 замечал.

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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.”
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:

رآيت عثمان نائما في المسجد و رداوته تحت رأسه فيجيء الرجل فيجلس إليه ثم يجيء الرجل فيجلس إليه و يجيء الرجل فيجلس إليه كأنه أحدهم

I saw ʿUthmān sleeping in the Masjid with his shawl under his head. People would come to him, one after the other, and he would sit with them, as if he was one of them.¹

Aḥmad narrates in al-Musnad through his chain from Ḥasan ibn Abī al-Ḥasan:

دخلت المسجد فإذا أنا بعثمان بن عفان متكئ على ردائه فأتاه سقاان يختصمان إليه فقضى بينهما

I entered the Masjid and saw ʿUthmān ibn ʿAffān leaning on his shawl. Two water carriers brought a case to him and he passed judgement between them.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 ʿUthmān ٓ was extremely bashful. His modesty had reached this level that it is safe for us to declare that the most outstanding quality and the most brilliant feature of Sayyidunā ʿUthmān ٓ, which he may be identified by, is modesty. It is the key to his personality. Whenever modesty is spoke of, Sayyidunā ʿUthmān ٓ is remembered.

Sayyidunā Anas ibn Mālik ٔ reports that Rasūlullāh ٓ declared:

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¹ Tārīkh al-Islām, vol. 3 pg. 476.
² Musnad Aḥmad, Musnad ʿUthmān ibn ʿAffān, vol. 1 pg. 73, Ḥadīth: 537.
The most merciful from my ummah upon my ummah is Abū Bakr. The most firm of them in [establishing] the din of Allah is ʿUmar. The most sincere of them in modesty is ʿUthmān. The most proficient in judicial matters is ʿAlī ibn Abī Ṭālib. The best reciter of the Book of Allah is Ubay ibn Kaʿb. The most knowledgeable of them of permissible and impermissible is Muʿādh ibn Jabal. The expert of inheritance is Zayd ibn Thābit. Hearken! Indeed, every ummah has a trustworthy individual and the trustworthy individual of my ummah is Abū ʿUbaydah ibn al-Jarrāḥ.¹

Just look at how Rasūlullāh صلى الله عليه وسلم described Sayyidunā ʿUthmān. He did not just say that he is modest. Rather, he affirmed that he is the most sincere of the entire ummah in modesty.

This bashfulness, along with other qualities, earned Sayyidunā ʿUthmān dignity among the Companions of Rasūlullāh صلى الله عليه وسلم. And owing to it, Rasūlullāh صلى الله عليه وسلم placed him on a befitting pedestal.

Muslims narrates in his Ṣaḥīḥ from Abū Salamah ibn ʿAbd al-Raḥmān that Sayyidah ʿĀ'ishah J recollects:

1 Jāmiʿ al-Tirmidḥī, book on virtues, chapter on the merits of Muʿādh ibn Jabal, Zayd ibn Thābit, and Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 3790. Al-Albānī classified it šāhīḥ. Sunan Ibn Mājah, chapter on the merits of Khabbāb, Ḥadīth: 154, al-Albānī classified it šāhīḥ. Al-Mustadrak, book on recognising the Ṣaḥābah, chapter on the merits of Zayd ibn Thābit, Ḥadīth: 5784. Al-Ḥākim said, “This isnād is šāhīḥ and meets the standards of al-Bukhārī and Muslim who have not documented it with this starting.” Al-Dhahabī concurs in al-Talkhīṣ, “According to the standards of al-Bukhārī and Muslim.” Ṣaḥīḥ Ibn Ḥibbān, book on his speaking on the virtues of the Ṣaḥābah, mention of the fact that Muʿādh ibn Jabal was one of the most knowledgeable of the Ṣaḥābah in permissible and impermissible, Ḥadīth: 7131. Shuʿayb al-Arnāʿūṭ said, “His isnād is šāhīḥ according to the standard of al-Bukhārī.”
Rasūlullāh was lying down in my house, with his thighs or shins exposed. Abū Bakr sought permission to enter. Rasūlullāh allowed him in, in the condition he was. He spoke. Thereafter ʿUmar sought permission to enter. Rasūlullāh allowed him in in the same condition. He spoke. ʿUthmān then sought permission to enter. Rasūlullāh sat up and neatened his clothes. (Muḥammad ibn Abī Ḥarmalah clarifies: I do not say that all of this happened in one day.) ʿUthmān entered and spoke. After he left, ʿĀʾishah asked, “Abū Bakr entered but you did not receive him specially or show extra consideration to him. Then ʿUmar entered and you did not receive him specially or show extra consideration to him. But when ʿUthmān entered, you sat up and neatened your clothes?” Rasūlullāh remarked, “Should I not show modesty to a man before whom the angels are also modest.”

Sayyidūnā ʿUthmān 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.

Generosity and Benevolence

Allah had blessed Sayyidūnā ʿUthmān 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 created him with it. He did not have to force or compel himself. Some examples of it are as follows:

Sayyidūnā ʿUthmān was owed 50 000 by Sayyidūnā Ṭalḥah. One day, Sayyidūnā ʿUthmān left to the Masjid. Sayyidūnā Ṭalḥah met him and said, “Your money is ready, so kindly collect it.” ʿUthmān said:

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1 Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUthmān, vol. 4 pg. 1866, Ḥadīth: 2401.
2 Muḥammad Amḥazūn: Tahqīq Mawāqif al-Ṣaḥābah fī al-Fitnah, vol. 1 pg. 373.
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:

She would visit ʿUthmān ibn ʿAffān. One day, he never saw her so he asked his wife, “Why did I not see so and so?”

His wife explained, “O Amīr al-Muʾminīn, 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 Saʿīd ibn Yarbūʿ ibn ʿAnkathah al-Makhzūmī says:

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’minin ʿUthmān ibn ʿAffān.”

After citing these examples, it is necessary to enquire: Is it correct to criticise the dīn of a man who had reached this level of generosity, munificence, and love for others? Is it possible for him to be suspected in any situation of having greed for the world and giving preference to his family’s and kinsmen’s needs over the benefit of the dīn and ummah? We leave the answer to the reader.

ʿUthmān subjected to Trials and Tribulations

The Almighty had favoured Sayyidunā ʿUthmān with abundant sustenance and prosperity, which he utilised in the service of Islam and the Muslims. He spent generously in the path of Allah and Allah removed through him many difficulties, trials, and tribulations which had afflicted the Muslims. It is not known about Sayyidunā ʿUthmān 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, a financial crisis gripped the lands and servants. Sayyidunā Ibn ʿAbbās relates to us one of the happenings of this crisis saying:

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1 Tārīkh Dimashq, vol. 39 pg. 229; al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 240.
There was a drought during the era of Abū Bakr al-Ṣiddīq so the people gathered by Abū Bakr and submitted, “No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly.”

Abū Bakr al-Ṣiddīq said, “Go back and observe patience, for before evening, Allah the Generous will make an opening for you.”

Not after long, the employees of ʿUthmān arrived from Shām with 100 camels of wheat—or food. Subsequently, the traders gathered by ʿUthmān’s door and knocked at the door. ʿUthmān came out to the group of them and enquired, “What do you want?”

They explained, “Drought has gripped the people. No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly. We have received information that you have some food. So sell it to us so that we may enrich the needy Muslims.”

ʿUthmān said, “By all means, enter with love and honour, and buy.”
The traders thus entered. The food was packed in ṬUthmaṇ’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.”

ṬUthmaṇ said, “I can obtain more profit.”

The traders re-joined, “14 for every 10.”

ṬUthmaṇ said, “Indeed, they offered me more.”

They said, “Okay, 15 for every 10.”

ṬUthmaṇ 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.”

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 statement:

اَلَّذِيْنَ اتَّبَعُوْهُ فِيْ 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 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 Yahyā al-Māliqī: al-Tamhīd wa al-Bayān, pg. 239.
2 Sūrah al-Tawbah: 117.
The first to bring his donation was Sayyidunā Abū Bakr al-Ṣiddīq. He brought all of his wealth which amounted to 4000 silver coins. Rasūlullāh asked him: “What have you left for your family?” He answered: “I left Allah and His Messenger for them.”

Sayyidunā ʿUmar ibn al-Khaṭṭāb brought half of his wealth. Rasūlullāh asked him, “Have you left anything for your family?” He replied, “The other half.” Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf brought 100 ūqiyah.

With regards to Sayyidunā ʿUthmān, 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.

ʿAbd al-Raḥmān ibn Samurah relates:

ʻUthmān came to the Nabī with 1000 gold coins when the latter was mobilising the Army of Distress and scattered them in his lap.

ʻAbd al-Raḥmān continues: I saw the Nabī turning them in his lap and declaring: “No action of ʻUthmān’s after today will harm him.” He repeated this twice.

Another narration states that Sayyidunā ʻUthmān brought 10 000 gold coins to Rasūlullāh which were placed in front of him. Rasūlullāh 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 Jāmiʿ al-Tirmidhī, book on virtues, chapter on the merits of ʻUthmān, vol. 5 pg. 626, Ḥadīth: 3701. Abū ʻĪsā, “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-Muʿminīn Dhū al-Nūrayn, Ḥadīth: 4553. Al-Ḥākim comments, “This ḥadīth has a ṣaḥīḥ isnād but they have not documented it.” Al-Dhahabī concurs in al-Talkhīṣ.
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.]

Imām Aḥmad and al-Nasa‘ī report from Aḥnaf ibn Qays who says:

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 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.

Ibn Isḥāq says:

‘Uthmān ṣan‘ī spent a considerable amount of wealth in this army, which no one matched.

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1 Al-Sīrah al-Halabiyyah, vol. 3 pg. 100.
Rasūlullāh 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

ʿUthmān ibn ʿAffān and ʿAbd al-Raḥmān ibn ʿAwf were two treasures from the treasures of Allah on earth. They spent liberally in the obedience of Allah.²

**Digging the Well of Rūmah**

Among the magnificent actions and benevolent accomplishments of Sayyidunā Dhū al-Nūrayn ʿUthmān ibn ʿAffān 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 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 ʿUthmān purchased it and endowed it to the Muslims with the condition that he may drink from it along with other Muslims.

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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 ʿUthmān ibn ʿAffān.
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:

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 announced, “Whoever purchases it and gifts it to the Muslims, with his share equal to the share of any other person, is promised Jannah.” ʿUthmān purchased it. It is a well-known well in the city of the Nabī which ʿUthmān purchased for 35 000 silver coins and donated it as an endowment.\(^1\)

It appears in *al-Iṣābah*:

The well of Rūmah is referred to in the statement of the Nabī, “What a pleasant well is the well of al-Muzānī.” It was purchased and subsequently donated by ʿUthmān ibn ʿAffān.\(^2\)

Abū Salamah, Bishr ibn Bashīr al-Aslamī reports from his father:

\\(1\) *ʿUmdat 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  said to him, “Sell it to me for a spring in Jannah.”

The man submitted, “O Messenger of Allah, me and my family do not have anything besides it. Hence, I am unable to meet your offer.”

News of this deal reached ʿUthmān so he bought it for 35 000 dirhams. He then resorted to the presence of Rasūlullāh  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 replied in the affirmative.

ʿUthmān stated, “I bought it and gave it to the Muslims.”

Al-Bukhārī reports through his chain from Abū ʿAbd al-Raḥmān:

While ʿUthmān 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! Are you not aware that Rasūlullāh announced, ‘Whoever digs Rūmah will have Jannah.’ and I dug it. Are you not aware that he announced, ‘Whoever equips the Army of Distress, Jannah is his.’ and I equipped it.

The narrator says: They attested to what ʿUthmān said.

It is apparent that the narrations differ as to who the owner of the well of Rūmah was prior to Sayyidunā ʿUthmān. 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-Muʿjam 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 ʿUthmān purchased this well and donated it to the Muslims. May Allah be pleased with him.

**Expansion of the Masjid of Rasūlullāh**

One of the great merits which Sayyidunā ʿUthmān obtained and one of his grand accomplishments is the expansion of the Masjid of Rasūlullāh when it became constrained for the Muslims.

This is what Sayyidunā ʿUthmān 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 pronounced, ‘Who will purchase the land of so and so family and add it to the Masjid in lieu of something far greater in Jannah.’ I bought it from the cream of my wealth. And today you prevent me from praying two rakʿāt therein.”

They confirmed, “Yes, by Allah.”

It appears in *Tārīkh Dimashq* from Ṣaʿṣaʾah ibn Muʿāwiyah 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 المربع و يزيده في مسجدها و له الجنة و أجره في الدنيا ما بقي درجات له فاشتريته بعشرين ألفا و زدته في المسجد قالوا اللهم نعم

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ʿUthmān summoned ʿAlī, Ṭalḥah, Zubayr, and a group of Ṣaḥābah while he was besieged with the message, “Be present tomorrow and be at a place outside, from where you can hear what I say.” They complied.

He stood above them and announced, “I entreat by Allah, who heard the Nabī  الرسول ﷺ  saying, ‘Who will purchase this stable and add it to our Masjid, for Jannah. His reward in the world, as long as he lives, will increase his ranks.’ I bought it for 20 000 and added it to the Masjid.”

They all answered, “By Allah, yes [we heard].”

**Bayʿat al-Riḍwān took place due to ʿUthmān**

The Nabī  الرسول ﷺ  despatched Sayyidunā ʿUthmān  عثمان ﷺ  to negotiate with the people of Makkah to allow him and the believers to enter the Sacred House. The rumour spread that the Quraysh disbelievers had killed Sayyidunā ʿUthmān  عثمان ﷺ . This resulted in Bayʿat al-Riḍwān taking place. It is called Bayʿat al-Riḍwān (the Pledge of Pleasure) since Allah  الله ﷺ  was pleased with those who pledged allegiance. It is also called Bayʿat al-Shajarah (the Pledge of the Tree) since it took place under a lotus tree.

The reason for this Bayʿah as commonly known is that Rasūlullāh  الرسول ﷺ  gathered his Companions and set off with them towards Makkah to perform ʿUmrah. When they reached Ḥudaybiyyah, the following transpired:

Ibn Isḥāq reports from Sayyidunā ibn ʿAbbās  ابن عباس ﷺ :

أن قريشا كانوا بعثوا أربعين رجلا منهم أو خمسين أمروهم أن يطيفوا بعسكر رسول الله صلى الله عليه وسلم ليصيبوا لهم من أصحابه أحدا فأخذوا فأتي رسول الله صلى الله عليه وسلم فعفا عنهم و خلى سبيلهم و قد كانوا يرمون في عسكر رسول الله صلى الله عليه وسلم بالحجارة و النبل ثم دعا عمر بن الخطاب ليبعثه إلى مكة يبلغ عنه أشراف 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 غلفتني عليها و لكنني أدلك على

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1 Tārīkh Dimashq, vol. 39 pg. 332 – 333.
2 Al-Bidāyah wa Al-Nihāyah, vol. 4 pg. 191.
رجل أعز بما في عثمان بن عفان فدعا رسول الله صلى الله عليه وسلم
عثمان بن عفان فببته إلى أبي سفيان وأشراف قريش يخبرهم أنه لم يأت
لحرب وإنما جاء زائرا لهذا البيت معتزما لحرمتهم فخرج عثمان إلى مكة
فلقيه أبان بن سعيد بن العاص حين دخل مكة أو قبل أن يدخلها فحمله
بين يديه ثم أجازه حتى بلغ رسالة رسول الله صلى الله عليه وسلم فانطلق
عثمان حتى أتى أبي سفيان وعظماء قريش فبلغهم عن رسول الله صلى الله
عليه وسلم ما أرسله به فقالوا لعثمان حين بلغ رسالة رسول الله صلى الله
عليه وسلم إن شئت أن تطوف بالبيت فقل فما كنت لأفعل حتى يطوف
به رسول الله صلى الله عليه وسلم فلم يحسن قصاً ومنسلم أن عثمان قد قتل قال ابن إسحاق
فحدثني عبد الله بن أبي بكر أن رسول الله صلى الله عليه وسلم قال حين
بلغه أن عثمان قد قتل لا نرح حتى نناجز القوم ودعا رسول الله صلى الله
عليه وسلم إلى البيعة وكتبت البيعة تحت الشجرة وكأن الناس
يقولون بايعهم رسول الله صلى الله عليه وسلم على الموت وكان جابر
بن عبد الله يقول إن رسول الله صلى الله عليه وسلم لم يباععنا على الموت
و لكن بباعنا على أن لا نفر فباع رسول الله صلى الله عليه وسلم الناس و
لم يتخلف عنه أحد من المسلمين حضرها إلا الجد بن قيس آخر بني سلمة

The Quraysh had sent 40 or 50 of their men whom they ordered to surround
the army of Rasūlullāh H and take one of his Ṣaḥābah as captive for
them. These men were captured and brought to Rasūlullāh H. Rasūlullāh
forgave them and allowed them to leave. They had thrown rocks and
shot arrows at the army of Rasūlullāh H.

Rasūlullāh H then called ʿUmar ibn al-Khaṭṭāb in order to send him
to Makkah to convey on his behalf to the notables of Quraysh the reason of
his coming. ʿUmar submitted, “O Messenger of Allah, I fear for myself from
the Quraysh. And there is no one from the Banū ʿAdī in Makkah who can
protect me. Moreover, the Quraysh are well aware of my enmity for them and
sternness towards them. Nevertheless, I will point out a man who is more
honoured than me in Makkah; ʿUthmān ibn ʿAffān.”
Rasūlullāh سلم thus called for ʿUthmān bin ʿAffān and sent him to Abū Sufyān and the notables of Quraysh informing them that he did not come to fight and that he only came as a visitor to this House, honouring its sacredness. ʿUthmān left to Makkah. Abān ibn Saʿīd ibn al-ʿĀṣ met him as he entered Makkah or before he entered. He mounted him in front of himself and then gave him amnesty till he delivers the message of Rasūlullāh سلم. ʿUthmān walked until he reached Abū Sufyān and the dignities of Quraysh. He then conveyed to them the message Rasūlullāh سلم had sent him with.

They said to ʿUthmān after he conveyed Rasūlullāh’s سلم message, “If you wish to circumambulate the House, then go ahead.”

ʿUthmān retorted, “It is not befitting for me to do so until Rasūlullāh سلم circumambulate it.”

Quraysh then prevented him from returning. Meanwhile, rumours reached Rasūlullāh سلم and the Muslims that ʿUthmān had been slain.

Ibn Išḥāq says: ʿAbd Allāh ibn Abī Bakr narrated to me that Rasūlullāh سلم announced when the news reached him that ʿUthmān had been martyred, “We will not stop until we fight the enemy.”

Rasūlullāh سلم then called towards the bayʿah. Thus, Bayʿat al-Riḍwān took place under the tree. People would say, “Rasūlullāh سلم took their pledge upon death.”

Jābir ibn ʿAbd Allāh would say, “Rasūlullāh سلم did not take our allegiance upon death. However, he took our pledge that we will not flee.”

Rasūlullāh سلم 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 نبى clarifies:

إنما بيعة الرضوان بيعة الشجرة في عثمان بن عفان خاصة قال رسول الله صلى الله عليه و سلم إن قتلوا لأنابذهم قال فبايعتناه و لم نبايعه على الموت و لكننا بايعناه ألا نفر و نحن ألف و ثلاث مئة

¹ Al-Bidāyah wa Al-Nihāyah, vol. 4 pg. 191.
Bayʿat al-Riḍwān was the pledge under the tree regarding ʿUthmān ibn ʿAffān exclusively. Rasūlullāh ﷺ said, “If they killed him, I declare war on them.”

Jābir continues, “We pledged to him, not upon death, but rather that we will not flee. We were 1300 in number.”

It appears in Ṣaḥīḥ Muslim that Sayyidunā Jābir recounted:

كنى يوم الحديبية ألفا و أربعمائة فبايعناه و عمر آخذ بيده تحت الشجرة و هي سمرة وقال و بايعناه على أن لا نقف و لم نبايعه على الموت

We were 1400 on the Day of Ḥudaybiyyah. We pledged to him, while ʿUmar was holding his hand under the tree, a lotus tree. We pledged to him that we will not flee. We did not pledge allegiance upon death.

Al-Ṭabarānī reports via his chain from Sayyidunā Salamah ibn al-Akwa‘:

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 ʿUthmān ibn ʿAffān with one of his hands upon the other, submitting, “O Allah, ʿUthmān is currently executing Your mission and Your Messenger’s mission.”

The narration of Sayyidunā Anas ibn Mālik is documented in Sunan al-Tirmidhī as follows:

لما أمر رسول الله صلى الله عليه و سلم ببيعة الرضوان كان عثمان بن عفان رسول الله صلى الله عليه و سلم إلى أهل كثب 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 Bayʿat al-Riḍwān, ʿUthmān ibn ʿAffān was the messenger of Rasūlullāh ﷺ to the people of Makkah.

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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-Muʿjam al-Kabīr, vol. 7 pg. 23, Ḥadīth: 6278.
The people pledged. Rasūlullāh announced, “ʿUthmān is taking care of Allah’s mission and His Messenger’s mission. He then placed one of his hands on the other [for ʿUthmān]. The hand of Rasūlullāh for ʿUthmān was far greater than their hands for themselves.¹

What greater virtue is there for Sayyidunā ʿUthmān than this? Bayʿah is taken because of him and Rasūlullāh gives the pledge with his noble hand, as his substitute.

ʿUthmān’s Compilation of the Glorious Qur’ān

The glorious Qur’ān underwent compilation twice after the demise of Rasūlullāh. The first time was during the reign of the first khalīfah, Sayyidunā Abū Bakr al-Ṣiddīq, on the suggestion of Sayyidunā ʿUmar al-Fārūq when the Qurrā’ of the glorious Qur’ān were killed in large numbers in the Battle of Yamāmah. The mission of Sayyidunā Zayd ibn Thābit 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 ʿUthmān ibn ʿAffān. There is no third instance.

With regards to the second compilation of the Qur’ān, which took place in the reign of Sayyidunā ʿUthmān ibn ʿAffān, Imām al-Bukhārī gives us a history of it in his Šaḥīḥ from Ibn Shihāb who in turn reports that Sayyidunā Anas ibn Mālik had informed him:

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¹ Sunan al-Tirmidhī, book on virtues, chapter on the merits of ʿUthmān, vol. 5 pg. 626, Ḥadīth: 3702. Al-Tirmidhī comments, “This ḥadīth is ḥasan šaḥīḥ gharīb.”
² Šaḥīḥ al-Bukhārī, book on virtues of the Qur’ān, chapter on compilation of the Qur’ān, vol. 4 pg. 1907, Ḥadīth: 4701.
Ḥudhayfah ibn al-Yamān arrived by ʿUthmān. The people of Shām along with the people of Iraq were fighting to conquer Armenia and Azerbaijan. Their disagreement in the modes of recitation got Ḥudhayfah worried so Ḥudhayfah said to ʿUthmān, “O Amīr al-Muʿminīn. Save this ummah before they differ in the Book as the Jews and Christians differed.”

Accordingly, ʿUthmān sent a message to Ḥafṣah, “Kindly send the manuscripts to us, we will transcribe them in perfect copies and then return them to you.”

Ḥafṣah sent the manuscripts to ʿUthmān. He instructed Zayd ibn Thābit, ‘Abd Allāh ibn al-Zubayr, Saʿīd ibn al-ʿĀṣ, and ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām to transcribe it in perfect copies. ʿUthmān said to the three Qurashī scribes, “If you and Zayd ibn Thābit differ in anything of the Qur‘ān, then write it according to the dialect of the Quraysh since it was revealed in their tongue.” They complied until they completed transcribing the manuscripts into perfect copies, after which ʿUthmān returned the manuscripts to Ḥafṣah. ʿUthmān sent one muṣḥaf of what they had copied to every province. He ordered that all Qur‘ānic material, whether in fragmentary copies or manuscripts, be burnt.¹

This is the second compilation in the era of Dhū al-Nūrayn هـ. 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 Testimony of Jannah for ʿUthmān**

Sayyidunā ʿUthmān ibn ʿAffān 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 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 gave him glad tidings of Jannah. Rasūlullāh passed away while pleased with him.

Due to all these magnificent virtues and others, Sayyidunā ʿUthmān was deserving of being among the Ten Promised Jannah and worthy of receiving Rasūlullāh’s glad tidings of the same.

Muslim reports in his Ṣaḥīḥ through his chain from Sayyidunā Abū Mūsā al-Ashʿarī:

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\text{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 فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه نافذة مكة قال فذهب فدفعه 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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 Nabi ﷺ sat up and said, “Open for him and give him glad tidings of Jannah after a calamity.” I went and found ʿUthmān ibn ʿAffān at the door. I opened for him and gave him the glad tidings as Rasūlullāh ﷺ said. He remarked, “O Allah, patience!” or “Allah is the One from whom help is sought.”

Sayyidunā Anas narrates:

The Nabī ﷺ climbed upon Uḥud along with Abū Bakr, ʿUmar and ʿUthmān. 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.”

Al-Tirmidhī reports from Abū ʿAbd al-Raḥmān al-Sulamī who says:

When ʿUthmān was besieged, he gazed at the people from above his house and announced, “I remind you in the name of Allah! Do you know that when Ḥirā’ would have taken a bosom friend,  Ḥadīth: 3472.

1 Šaḥīḥ Muslim, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 28.
2 Šaḥīḥ al-Bukhārī, book on the virtues of the Ṣaḥābah, chapter on Rasūlullāh’s statement had I taken a bosom friend,  Ḥadīth: 3472.
shook, Rasūlullāh -reference- 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 -reference- 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 ʿAbd al-Raḥmān ibn ʿAwf who reports:

قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و ʿUmar في الجنة و ʿUthmān في الجنة و ʿAlī في الجنة و Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”²

All these transmissions emphatically confirm that Sayyidunā ʿUthmān ibn ʿAffān 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 ʿUthmān, Ḥadīth: 3699. Al-Tirmidhī comments, “This hadith is ḥasan ᵃḏḥḥ gharīb.” Shaykh al-Albānī labels it ᵃḏḥḥ.
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 ʿUthmān ibn ʿAffān 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 who were present in Madīnah at the time were accomplices in his murder. To the contrary, all of them, without exception, were ready to support and defend him. In fact, they would lay their lives at his feet had the khalīfah Sayyidunā ʿUthmān 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 ʿUmar:

He wore armour on two occasions and approached ʿUthmān saying, “You accompanied Rasūlullāh and recognised his right of Risālah and his right of Nubuwwah. You accompanied Abū Bakr and recognised his right of leadership. You accompanied ʿUmar and were the most cognisant of his right as a father and his right of leadership. And I recognise the same for you.”

ʿUthmān said to him, “May Allah reward you abundantly, from the Ahl al-Bayt. Sit in your house until my command reaches you.”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:

‘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 reports in the same book:

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.

May Allah shower His choicest mercy on Amīr al-Mu’minīn Sayyidunā ‘Uthmān ibn ‘Affān. 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 have extensive mercy upon him.

**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,
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 ʿAbd Allāh ibn Saba’. He was a Jew from the residents of Yemen. He claimed to be Muslim. He began his conspiracies and spreading false information. People with weak souls and feeble minds picked up on these, led by hidden passions. Conversely, Sayyidunā ʿUthmān 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 and their children, who never thought for a moment that blood would be spilled in that blessed land, forget the martyrdom of the Rightly Guided Khalīfah Sayyidunā ʿUthmān ibn ʿAffān. The villains’ agenda was conducive to this idea.

Sayyidah ʿUthmān 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 تكون أنصارا لله مرتين قال أما قتال فلا

Zayd ibn Thābit approached ʿUthmān and said, “The Anṣār are here by the door. They say that if you desire, they will become the helpers of Allah for a second time.”
ʿUthmān answered, “No to fighting!”

Aḥmad narrates in *al-Musnad* through his sanad—from Muḥammad ibn ʿAbd al-Malik ibn Marwān who in turn narrates—from Mughīrah ibn Shuʿbah

Mughīrah entered the presence of ʿUthmān while the latter was besieged and said, “You are the leader of the masses and you are faced with this predicament. I present to you three options, you may choose one of them. Either you come out and we will fight them, for indeed you have numbers and power upon the truth while they are upon falsehood. Either you break the wall and make an exit for you, besides the door they are surrounding, and you sit on your conveyance and set off to Makkah for they will not spill your blood as long as you are there. Or either you settle in Shām for there you have the residents of Shām and their leader Muʿāwiyah.”

ʿUthmān replied, “As regards to me coming out and fighting, I will not be the first to succeed Rasūlullāh in his ummah by spilling blood. With regards to me traveling to Makkah for they will not spill my blood there, I heard Rasūlullāh 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 Muʿāwiyah, I will not abandon the abode of my hijrah and being the neighbour of Rasūlullāh ﷺ.”

Some Ṣaḥābah Ṣaḥābah presented themselves to protect him while others sent their sons, the likes of Sayyidunā ʿAlī, Sayyidunā Ṭalḥah, Sayyidunā Abū Hurayrah, Sayyidunā Abū Qatādah, Umm al-Muʾminīn Sayyidah Ṣafiyyah, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn Ḥusayn.

Some might have disagreed with Sayyidunā ʿUthmān ʿUthmān. However, none of them joined the criminals in spilling his blood and they all were distraught by the occurrence. This is due to the fact that they never regarded Sayyidunā ʿUthmān’s mistake to reach the level of dismissal, leave alone being slain. Add to this that a large number of Ṣaḥābah and their sons Ṣaḥābah 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 شأنته و لم خذله أصحاب محمد صلى الله عليه و سلم فقال قال قتل عثمان مظلوما و من قتله كان ظالما و من خذله كان معذورا

I asked Saʿīd ibn al-Musayyab, “Will you inform me how ʿUthmān was killed? What was the people’s position and what was his position? And why did the Companions of Muḥammad Muḥammad not assist him?”

He explained, “ʿUthmān was killed unjustly. Those who killed him were oppressors. And those who did not assist him were excused.”

This will clarify the great devastation felt by Sayyidunā ʿAlī 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 spading of turmoil thereafter.

1 Musnad ʿAbd al-Malik ibn Marwān heard directly from Mughīrah.
The noble reader should be cognisant of the false ideologies peddled by some authors. For example, the Ṣaḥābah 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 in the company of Rasūlullāh, 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 praise and Rasūlullāh’s praise for the Ṣaḥābah and the established traditions with authentic chains of transmission are sufficient and heart-warming.

The Relationship between ʿUthmān and the Ahl al-Bayt

The relationship of Dhū al-Nūrayn Sayyidunā ʿUthmān with the household of Rasūlullāh begins in his common lineage with Rasūlullāh at their forefather ʿAbd Manāf, from both his father’s as well as mother’s side. Sayyidunā ʿUthmān, as we clarified earlier on, his maternal grandmother al-Bayḍā’ bint ʿAbd al-Muṭṭalib was the paternal aunt of Rasūlullāh making Sayyidunā ʿUthmān the son of Rasūlullāh’s cousin.

In addition to this, he married two daughters of Rasūlullāh, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm, successively.

These links highlight the extent of the deep connection between Sayyidunā ʿUthmān and the Ahl al-Bayt. An extra is the Ahl al-Bayt’s praise for him and their death defiance to protect him when he was surrounded.

One of the evidences for this is the report of Sayyidunā ʿAlī:

لا أراكم و الغلو في عثمان تقولون حرق المصاحف والله ما حرقها إلا عن ملا
من أصحاب محمد صلى الله عليه وسلم ولو وليت مثلما وليت مثل
الذي فعل

Be careful of extremism in relation to ʿUthmān! You say that he burnt the muṣḥafs. By Allah, he only issued the command after consulting with the
Companions of Muḥammad. Had I faced his situation, I would have acted in the same way.\footnote{Al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 244.}

The Ahl al-Bayt would defend Amīr al-Mu’minīn Sayyidunā ʿUthmān and sacrifice their souls to protect him. They are after all the loyal progeny of al-Muṣṭafā.

Ibn ‘Asākir reports from Kinānah the freed slave of Umm al-Mu’minīn Sayyidah Ḥafṣah:

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 ʿUthmān. Ḥasan ibn ‘Alī was the last person to leave ʿUthmān’s presence.\footnote{Tārīkh Dimashq, vol. 39 pg. 392; Siyar A’lām al-Nubalā’, vol. 8 pg. 181.}

دخل الحسن و الحسين رضي الله عنهما و من كان معهما وجدوا عثمان مذبوحا فانكروا عليه يبكون و خرجوا و دخل الناس فوجدوا 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 وقال علي لابنه كيف قتل أمير المؤمنين و أتتما 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 فلتبث طلحة فقال مالك يا أبا الحسن ضربت الحسن و الحسين فقال عليك و عليهما لعن الله إلا أن يسوعني ذلك يقتل أمير المؤمنين رجل من أصحاب رسول الله صلى الله عليه وسلم بدري لم تقم عليه بينة و لا حجة

Ḥasan and Ḥusayn entered with those with them only to find ʿUthmān slaughtered. They fell upon him, and wept, and then left. People entered and found him slain. The news reached ‘Alī ibn Abī Ṭālib, Ṭalḥah, Zubayr, Saʿd, and those present in Madīnah. Their minds were bewildered due to the news they received. They left and entered upon ʿUthmān only to find him killed.
They recited, To Allah do we belong and to Him is our return.” ʿAlī scolded his sons, “How could Amīr al-Muʾminīn 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. ʿAlī then left totally outraged.

Ṭalḥah met him and asked, “What is the matter with you, O Abū al-Ḥasan? You hit Ḥasan and Ḥusayn?”

He replied, “May Allah’s curse be upon you and them, except if this saddens me. Amīr al-Muʾminīn is killed. A man from the Ṣaḥābah of Rasūlullāh ُ. A participant of Badr. Whereas no proof or evidence was established against him.”¹

Abū Qatādah says:

I entered upon ʿUthmān who was surrounded, I and a man from my tribe, seeking his permission to go for Ḥajj. He allowed us. As I left, Ḥasan ibn ʿAlī met me at the door. He entered wearing his weapons. I returned with him. He entered and stood before ʿUthmān and submitted, “O Amīr al-Muʾminīn, here I am before you. Give me your command.”

ʿUthmān said to him, “O my nephew, you have maintained your ties. The rebels do not intend anyone besides me. By Allah, I will not use the believers as a shield. Rather I will protect the believers with my life.”

When I heard him say this, I said, “O Amīr al-Muʾminīn, if something happens to you, then what do you instruct?”

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¹ Tārīkh Dimashq, vol. 39 pg. 419.
He said, “See upon what the Ummah of Muḥammad ʿuṣūlunīs upon, because Allah will not unite them on deviance. Be with the group wherever they may be.”

Innocence of the Ahl al-Bayt and Ṣaḥābah from ʿUthmān’s Murder

The one who reads the reports on the martyrdom of Sayyidunā ʿUthmān 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-Muʾminīn, nor for the muṣḥaf, nor for someone aged and illustrious.

Al-Zuhrī says:

ʿUthmān was killed at the time of Ṣalāt al-ʿAṣr. ʿUthmān’s slave attacked Kinānah ibn Bishr and killed him. Sūdān attacked the slave and killed him. The rogues entered the house of ʿUthmān. One of them shouted, “Is the blood of ʿUthmān permissible while his wealth is not?” They thus stole his possessions.

Nā’ilah his wife stood up and shouted, “Thieves, by the Rabb of the Kaʿbah! O enemies of Allah, the crime you perpetrated of spilling ʿUthmān’s blood is far worse. Hearken! By Allah, you killed him whereas he fasted and stood in ṣalāh reciting the entire Qur’ān in a single unit of prayer.”

The people left the house of Sayyidunā ʿUthmān and closed the door on three slain, viz. ʿUthmān, his African slave, and Kinānah ibn Bishr.

This is how the soul of the Rightly Guided Khalīfah Dhū al-Nūrayn Sayyidunā ʿUthmān ibn ʿAffān 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 Ṭārīkh Dimashq, vol. 39 pg. 400.
tidings of Rasūlullāh ﷺ was realised, when he said to Sayyidunā Abū Mūsā al-Ashʿarī ﷺ, “Open and give him glad tidings of Jannah upon a calamity.”!

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.

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1 Ṣaḥīḥ al-Bukhārī, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3490; Ṣaḥīḥ Muslim, book on the virtues of the Companions, chapter on the merits of ʿUthmān, Ḥadīth: 2403.
Sayyidunā ʿAlī ibn Abī Ṭālib

Fostered in the Home of Nubuwwah; Husband of the Pure Queen

He is Sayyidunā ʿAlī ibn Abī Ṭālib ʿAbd Manāf ibn Abī Ṭālib, 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 and fasting, and in the darkness of night he would be worshipping Allah. May Allah be pleased with him and make him happy.

Name and Lineage

He is ʿAlī ibn Abī Ṭālib ʿAbd Manāf ibn Abī Ṭālib, 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 ʿUthmān ibn ʿAffān was martyred.1 His mother is Fāṭimah bint Asad ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.2 Sayyidunā ʿAlī is the cousin of Rasūlullāh and his lineage meets with Rasūlullāh in their first forefather, ʿAbd al-Muṭṭalib, and from the side of his mother, he meets with Rasūlullāh at his forefather Hāshim ibn ʿAbd Manāf. Abū Ṭālib and Fāṭimah, his wife, are paternal first cousins. Hāshim ibn ʿAbd Manāf is the grandfather of both of them. This illustrates the strong family connection between Sayyidunā ʿAlī and Rasūlullāh.

Birth

Sayyidunā ʿAlī 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

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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 ʿAlī ibn Abī Ṭālib ʿالی بن أبي طالب is known with a few agnomens, the most famous of them:

Abū al-Ḥasan: attributed to his eldest son Sayyidunā Ḥasan ibn ʿAlī from Sayyidah Fāṭimah al-Zahrāʾ.\(^1\)

Abū al-Sibṭayn: the purport of al-sibṭayn (grandsons) is Ḥasan and Ḥusayn.\(^2\)

He is also known as Abū Turāb. This is an agnomen Rasūlullāh ʿاللہ تعالیٰ صلی اللہ علیه وآله وسلم coined for him. Sayyidunā ʿAlī ʿالی بن أبي طالب loved it and loved being called by it.

The origin of this agnomen as reported by al-Bukhārī through his chain from Sahl ibn Saʿd is as follows:

Rasūlullāh ʿاللہ تعالیٰ صلی اللہ علیه وآله وسلم came to Fāṭimah’s house and did not find ʿAlī at home so he asked, “Where is your cousin?”

She replied, “We had an argument and he got angry with me. So he did not rest here.”

Rasūlullāh ʿاللہ تعالیٰ صلی اللہ علیه وآله وسلم told someone, “Find out where he is.” The person returned and said, “O Messenger of Allah, he is sleeping in the Masjid.”

Rasūlullāh ʿاللہ تعالیٰ صلی اللہ علیه وآله وسلم came to him. He was lying down; his shawl had fallen off his side and dust had covered it. Rasūlullāh ʿاللہ تعالیٰ صلی اللہ علیه وآله وسلم started to wipe the dust off him and said, “Stand up, Abū Turāb! Stand up, Abū Turāb (one covered in sand).”\(^3\)

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1 *Usd al-Ghābah*, vol. 4 pg. 16.
2 *Usd al-Ghābah*, vol. 4 pg. 16.
3 *Ṣaḥīḥ al-Bukhārī*, chapters on the Masājid, 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 و إن 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 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 ينعت عليا قال كان رجلا فوق الربعة ضخم المنكبين طويل
اللحية و إن شئت قلت إذا نظرت إليه هو آدم و إن تبيينه من قريب قلت أن
يكون أسمر أدنى من أن يكون آدم

I heard my father describing ʿAlī. He said, “He was a man of average height. He had large shoulders with a long beard. If you looked at him, you could say that he was brown. However, at a closer look, you would say that he was wheat-coloured, far from being brown.”³

Ibn Sa’d also reports via his chain from Isḥāq ibn ʿAbd Allāh ibn Abī Farwah who says:

سألت أبا جعفر محمد بن علي قلت ما كانت صفة علي قال رجل آدم شديد
الأدمة ثقيل العينين عظيمهما ذو بطن أصلع إلى القصر أقرب

I asked Abū Ja’far Muḥammad ibn ʿAlī saying, “What was ʿAlī’s physical description?”

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¹ Ṣaḥīḥ Muslim, book on the virtues of the Companions, chapter on the merits of ʿAlī, Ḥadīth: 6382.
² Al-Bidāyah wa Al-Nihāyah, vol. 7 pg. 223.
He explained, “He was a man with a brown complexion. Large eyed. With a large belly. Bald. Medium in height, closer to short.”

Glance at his Household (Wives and Children)

Sayyidunā ‘Alī ibn Abī Ṭālib  got married more than once. However, he did not have a second wife while being married to Rasūlullāh’s daughter. Meaning that Sayyidunā ‘Alī did not marry another woman while married to Sayyidah Fāṭimah until she passed on six months after Rasūlullāh’s demise. He remained with Sayyidah Fāṭimah 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  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  married.

2. Umm al-Banīn bint al-Ḥarām: She mothered ‘Abbās, Ja’far, ‘Abbās, Ja’far, ‘Abbās, Ja’far. These were martyred along with their brother Ḥusayn at Karbalā’. None of them left issue besides ‘Abbās.

3. Laylā bint Masʿūd ibn Khālid ibn Mālik from the Banū Tamīm: She mothered ‘Umayd 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-ʿAbd ibn ʿAlqamah: 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 ʿUrwah ibn Masʿūd 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 Maṣjid when she was little. She was asked, “Who are your maternal uncles?” “Woof woof!” would be her reply, with reference to the Banū Kalb. Kalb means dog in Arabic.

8. Umāmah bint Abī al-ʿĀṣ ibn al-Rabī` ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy. Her mother is Sayyidah Zaynab bint Rasūlillāh. She is the very girl Rasūlullāh would carry while performing ṣalāh. He would carry her in the standing posture and place her down when prostrating. She gave birth to Muḥammad al-Awsaṭ.

9. Khawlah bint Jaʿfar ibn Qays from the Banū Ḥanīfah. Khālid took her captive in the days of al-Ṣiddīq, in the war of apostasy against the Banū Ḥanīfah. She fell into the hands of ‘Alī ibn Abī Ṭālib. She gave birth to Muḥammad, known as Ibn al-Ḥanafiyyah. There are some who claim Imāmah and infallibility for him. He was among the leaders of the Muslims. However, he is not infallible.

Sayyidunā ‘Alī had a number of other offspring from various Ummahāt Awlād. He passed away leaving behind 4 wives and 19 concubines.

Among his children whose mother’s names are unknown are: Umm Hāni’, Maymūnah, Zaynab al-Ṣughrā, Ramlah al-Kubrā, Umm Kulthūm al-Ṣughrā, Fāṭimah, Umāmah, Khadījah, Umm al-Kirām, Umm Jaʿfar, Umm Salamah, and Jamānah.

We will attempt, with the will of Allah, to throw some light in these pages on the personality of Sayyidunā ‘Alī ibn Abī Ṭālib 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 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 was fostered in the home of the Nabī 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 ʿAlī, he took his first breaths. There he found, in Muḥammad ʿAlī, 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 Iṣḥāq says:

The first male to believe in Rasūlullāh ʿAlī and pray with him, and attest to what he brought from Allah was ʿAlī ibn Abī Ṭālib. He was 10 years old at the time. One of the favours Allah had favoured ʿAlī ibn Abī Ṭālib with was that he was nurtured in the care of Rasūlullāh 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 fostering of Sayyidunā ʿAlī ibn Abī Ṭālib. He reports via his sanad from Mujāhid ibn Jabr Abū al-Ḥajjāj:

Al-Mustadrak, recognition of Ṣaḥābah, Ḥadīth: 6463; Ṣaḥīḥ al-Ṭabarī; al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 34.

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² Al-Mustadrak, recognition of Ṣaḥābah, Ḥadīth: 6463; Ṣaḥīḥ al-Ṭabarī; al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 34.
One of the many favours of Allah upon 'Alî ibn Abî Ṭālib and what Allah arranged for him and the goodness Allah intended for him, is that the Quraysh were afflicted with a severe famine. At the same time, Abû Ṭālib had many dependents. Rasûlullâh thus told 'Abbâs, his uncle, who was one of the most prosperous of the Banû Hâshim, “O 'Abbâs, your brother Abû Ṭâlib 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.” 'Abbâs agreed.

They approached Abû Ṭâlib and proposed, “We intend relieving you of some of your dependants until people are relieved of their predicament.”

Abû Ṭâlib said to them, “If you leave 'Aqîl for me, then you may do as you please.”

Subsequently, Rasûlullâh took 'Alî and 'Abbâs took Ja'far into their respective families. 'Alî ibn Abî Ṭâlib remained with Rasûlullâh until Allah appointed him a Nabî. 'Alî followed him, believed in him, and attested to his truthfulness. Ja'far, on the other hand, remained by 'Abbâs until he embraced Islam and became independent of him.¹

Islam

Sayyidunâ 'Alî recognised Islam early on. Probably what urged him to this is being nurtured in the house of Rasûlullâh.

Ibn Isḥâq says:

\[
\text{ثم إن علي بن أبي طالب رضي الله عنه جاء بعد ذلك يوم و هما يصليان}
\]

\[
\text{فقال علي يا محمد ما هذا قال دين الله الذي اصطفى لنفسه و بعث به رسله}
\]

¹ *Tārīkh al-Ṭabarî*, vol. 2 pg. 57 – 58.
فأدعوك إلى الله وحده لا شريك له و إلى عبادته و أن تكفر باللات والعزى
فقال علي هذا أمر لم أسمع به قبل اليوم فلست بقاض أمرًا حتى أحدث به
أبا طالب فكره رسول الله صلى الله عليه وسلم أن يفشي عليه سره قبل أن
يعلمنهم أمره فقال له يا عالي إذا لم تسلم فاكتم فمكث علي تلك الليلة ثم إن
الله أوقع في قلب علي الإسلام فأصبح غاديا إلى رسول الله صلى الله عليه وسلم
حتى جاءه فقال ماذا عرضت علي يا محمد فقال له رسول الله صلى الله عليه وسلم
عليه وسلم تشهد أن لا إله إلا الله وحده لا شريك له و تكفر باللات والعزى
و تبأ من الأنداد ففعل علي و أسلم و مكث يأتيه على خوف من أبي طالب
و كتم علي إسلامه ولم يظهره وأسلم ابن حارثة يعني زيدا فمكثا قريبا من
شهر يختلف علي إلى رسول الله صلى الله عليه وسلم و كان مما أنعم الله
به علي عالي أنه كان في حجر رسول الله صلى الله عليه وسلم قبل الإسلام

ʿAlī ibn Abī Ṭālib ʿاَلِی لَهُبُّا ️ـ then came in one day after this, while they (Rasūlullāh ‏رسُوْلُ اللَّه ‏وَ حَدِیْجَة ‏) were performing ‏ṣالَاح. ʿAlī said, “O Muḥammad, what is this?”

Rasūlullāh ‏رسُوْلُ اللَّه ‏explained, “This is the dīn of Allah which Allah selected for Himself and sent His Messengers with. I thus invite you to Allah, He is alone with no partner and, to His worship; and to belie Lāt and ʿUzzā.”

ʿAlī said, “This is a colossal matter which I never heard of before today. Hence, I am not going to reach a decision until I speak to Abū Ṭālib about it.”

Rasūlullāh ‏رسُوْلُ اللَّه ‏did not like his secret being exposed before openly announcing his mission, so he said to him, “O ʿAlī, if you do not embrace Islam, then conceal the matter.”

ʿAlī spent that night contemplating. Thereafter, Allah placed the truth of Islam in his heart. Next morning, he walked to Rasūlullāh ‏رسُوْلُ اللَّه ‏.He reached him and said, “What did you present to me, O Muḥammad?”

Rasūlullāh ‏رسُوْلُ اللَّه ‏expounded, “You should testify that there is no deity besides Allah. He is alone with no partner. And you should reject Lāt and ʿUzzā and dissociate from idols.”

ʿAlī complied and embraced Islam. He stopped coming to him out of fear for Abū Ṭālib. He concealed his Islam and did not publicise it.
Ibn Ḥārithah, i.e. Zayd, embraced Islam. They stayed like this for approximately a month. ‘Alī would visit Rasūlullāh (ﷺ) often. One of the favours Allah 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? We discussed this point when speaking on the life of Sayyidunā Abū Bakr al-Ṣiddīq (r) and we said: Some scholars have steered clear from this difference by reconciling as follows: Sayyidunā Abū Bakr al-Ṣiddīq (r) is the first man to embrace Islam, Sayyidunā ‘Alī (r) is the first child, and Sayyidunā Khadījah (r) is the first woman.

Ibn ʿAbd al-Barr reconciles in a different manner, besides the two opinions above. He says that Sayyidunā ‘Alī (r) was the first to embrace Islam with the Nabī (ﷺ) while Sayyidunā Abū Bakr al-Ṣiddīq (r) was the first to announce his Islam.²

Whichever way you look at it, what matters is that Sayyidunā ‘Alī (r) 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 (r) assumed a lofty status. As Abū Nuʿaym mentions:

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-Istīʿāb, 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 tawḥīd, indicator to the subtleties of psychology. A man of a sensible heart, an inquisitive tongue, a receptive ear, and a fulfilled covenant. Gouging out the eyes of turmoil, and saved from the various difficulties. He thus repelled the breachers, humbled the arrogant and branded the rebellious. The most fearful in the dīn of Allah, palpable in the Being of Allah.¹

No one will deny Sayyidunā ʿAlī’s high rank in Islam except a person who turns his back to the truth and denies reality and opposes emphatic authentic texts.

Sayyidunā ʿAlī is a man of high status and lofty rank in Islam. All the Muslims of former and latter times, over the passing of ages and generations, have attested to this. No one strayed from this except one whose statement is not considered, and consensus is not broken by his like.

This lofty rank and status is restricted to the authentic texts. No consideration is given to extremist quotations of which the scholars have criticised the chain of narration, the text, or the inference.

Sayyidunā ʿAlī ibn Abī Ṭālib has many specialities. He is the son-in-law of Rasūlullāh, 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 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 bed, protecting him with his own life. Rasūlullāh left him behind in Makkah to return the trusts which were by him. He would carry the flag of Rasūlullāh during the wars and advance with it into the enemy lines. He participated in all the major battles and acted outstandingly. He was present at the Battle of Uḥud and he pledged allegiance upon death. He was one of the most daring men. He never duelled a person without defeating him. He followed the pattern of Abū Bakr and ʿUmar when he took hold of the reigns of khilāfah in distribution and treating all equally. When wealth would come to

¹ Ḥilyat 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.  

Ibn ʿAbbās says:

1. He is the first of the Arabs and non-Arabs to pray with Rasūlullāh  
2. He held Rasūlullāh’s flag in every battle. 
3. He remained resolute alongside Rasūlullāh the day many fled from him. 
4. He washed him and lowered him into his grave.

Sufficient virtue in Sayyidunā ʿAlī’s favour is Rasūlullāh statement on the Day of Ghadīr Khumm, which came after some people complained about him to Rasūlullāh and rebuked him for some matters which transpired in the land of Yemen after Rasūlullāh sent him there to invite towards Islam. And his opinion was the correct opinion.

As Rasūlullāh reached Ghadīr Khumm, a place between Makkah and Madīnah, he addressed the people and said among other things:

من كنت مولاه فعلي مولاه

Whoever’s friend I am, ʿAlī is his friend. 

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1 Usd al-Ghābah, vol. 4 pg. 16; Subul al-Hudā wa al-Rashād, vol. 11 pg. 288. 
2 Al-Istīʿāb, vol. 3 pg. 1090. 
Ibn ʿAsākir reports from Ḥārith ibn Thaʿlabah who says that he heard Sayyidunā Saʿd ibn Abī Waqqāṣ saying:

‘Alī ibn Abī Ṭālib 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 headed off to Tabūk. ‘Alī submitted, “You are leaving me behind?” Rasūlullāh 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 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.”

Worthy of clarification here is that this remarkable position and lofty rank which Sayyidunā ‘Alī ibn Abī Ṭālib 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.

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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 is one of the ten whom Rasūlullāh promised Jannah. Sufficient virtue in his favour is that he is the first child to embrace Islam and that he remained attached to Rasūlullāh 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 during the hijrah. Rasūlullāh 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 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 ʿAbd al-Raḥmān ibn ʿAwf 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 عبيد بن الجراح في الجنة

Rasūlullāh stated: “Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”

ʿAlī ibn Abī Ṭālib Loves Allah and His Messenger

We just mentioned above Rasūlullāh’s guarantee of Jannah for Sayyidunā ʿAlī ibn Abī Ṭālib. These glad tidings did not come from nowhere. It was the fruitful product and the blessings of the sincerity of Sayyidunā ʿAlī ibn Abī Ṭālib, his love for his dīn and his Rasūl .

Sayyidunā ʿAlī was attached to Rasūlullāh from a young age and he loved Rasūlullāh dearly, love that had permeated his bones and flesh and competed with the blood in his veins.

Owing to his deep love for Rasūlullāh, he yearned to emulate him in every aspect. This was the condition of all the Ṣaḥābah. He would repair and stitch his sandals with an awl, out of love and emulation of Rasūlullāh.

Ibn Abī Shaybah reports in his Muṣannaf through his chain from Sayyidunā Abū Saʿīd al-Khudrī who says:

We were seated in the Masjid. Rasūlullāh came out and sat by us. It was as if there were birds on our heads; none of us spoke. Rasūlullāh 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 replied in the negative.

ʿUmar stood and asked, “Am I that person, O Messenger of Allah?”

“No,” replied Rasūlullāh, “However, he is mending the sandal in the room.”

Just then, ʿAlī came out to us holding Rasūlullāh’s sandal, which he was fixing.¹

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¹ Muṣannaf Ibn Abī Shaybah, virtues of ʿAlī ibn Abī Ṭālib, vol. 6 pg. 367, Ḥadīth: 32082; Musnad Ṭālim, Musnad Abī Saʿīd al-Khudrī, vol. 3 pg. 82, Ḥadīth: 11790. Shuʿayb al-Arnāʿūṭ classified the ḥadīth as ṣaḥīḥ. Ṣaḥīḥ Ibn Hibbān, chapter on Rasūlullāh informing about the virtues of the Ṣaḥābah, chapter on mention of ʿAlī ibn Abī ʿAbdullāh fighting over the interpretation of the Qur’ān, Ḥadīth: 6937. Shuʿayb al-Arnāʿūṭ says, “His isnād is ṣaḥīḥ and meets the standards of Muslim. Majmaʿ al-Zawāʿid, 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 ʿAlī’s gaze was fixed on Rasūlullāh, protecting him and guarding him and fighting in front of him so that no one could get to Rasūlullāh. The day that Rasūlullāh was wounded in the Battle of Uḥud, Sayyidunā ʿAlī 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 wound:

أما والله إني لأعرف من كان يغسل جرح رسول الله صلى الله عليه و سلم و من كان يسكب الماء و بما دووي قال كانت فاطمة على 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 فاحترقتها و ألصقتها فاستمسك الدم و كسرت رباعيته يومئذ و جرح وجهه و كسرت البيض على رأسه

Hearken, by Allah! I am aware of the person who washed Rasūlullāh’s wound and the one who poured water and with which he was treated.

Sahl ibn Sa’d explained:

Fāṭimah, the daughter of Rasūlullāh, was washing the wound while ʿAlī 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 ʿAsākir and al-Bayhaqī in al-Kubrā report from Sayyidunā Ibn ʿAbbās:

أصاب نبي الله صلى الله عليه و سلم خصاصة فبلغ ذلك عليا رضي الله عناه فخرج يلتمس عملًا ليصيب منه شيئًا يبعث به إلى نبي الله صلى الله عليه و سلم فأتي بستانا لرجل من اليهود فاستقى له سبعة عشر دلوا كل دلو بتمرة فخبره اليهودي من تمره سبع عشرة تمرة عجوة فجاء بها إلى نبي الله صلى الله عليه و سلم فقال من أين هذا يا أبا الحسن قال بلغني ما بك من

¹ Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter on Rasūlullāh’s wound on the Day of Uḥud, Ḥadīth: 3847.
The Nabī 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. 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.

Rasūlullāh 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 enquired, “So love for Allah and His Messenger made you do this.”

“Yes, O Prophet of Allah” ‘Alī replied.

The Nabī 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.”

Likewise, Rasūlullāh loved him and kept him close. Why not, when he is Rasūlullāh’s cousin and one of the first fruits of his invitation? Rasūlullāh’s marrying his daughter to Sayyidunā ‘Alī is one of the fruits of this love. He is also the scribe of the treaty of Ḥudaybiyyah. Rasūlullāh would hand him the flag in many of the battles.

Rasūlullāh himself testified to this love and he publicised and revealed this to the Ṣaḥābah when he said, as reported by al-Bukhārī through his chain from Sahl ibn Saʿd who reports:

أَن رَسُولِ اللَّهِ صَلِлَ اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمُ قَالَ يُوْمَ خَيْبَرِ الْمَذْيَلِ يَا أَعْتَيْنَ الْرَّأْيَةُ غَدًا رَجَا يَفْتَحُ عَلَى يَدِهِ يَحْبِبُ اللَّهَ وَرَسُولُهُ وَيَحْبَهُ اللَّهَ وَرَسُولُهُ فَبَاتَ

1 Al-Sunan al-Kubrā, book on service, chapter on the permissibility of providing a service, Ḥadīth: 11429.
‘Alī sacrifices himself from the first Squadron of Troops

Courage was entrenched in the heart of Sayyidunā ‘Alī 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 knowing fully well that Rasūlullāh 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.

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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 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, 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. They then split up with this consensus in mind.

Jibrīl came to Rasūlullāh and said to him:

لا تبت هذه الليلة على فراشك الذي كنت تبيت عليه قال فما كانت عتمة من الليل اجتمعوا على بابه يرصدون عليه فلما رأى رسول الله صلى الله عليه و سلم مكانهم قال لعلي بن أبي طالب نم على فراشي و تسج ببردي هذا الحضرمي الأخضر فنام فينام ينام في برابد 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 saw them, he said to ʿAlī ibn Abī Ṭālib, “Sleep on my bed and wrap this green Ḥaḍramī shawl around yourself. Sleep in my bed and be rest assured that nothing horrible will happen to you.” Rasūlullāh would sleep in this garment every night.¹

Al-Bayhaqī reports in al-Dalā’il:

ومكث رسول الله صلى الله عليه وسلم بعد الحج بقية ذي الحجة والمحرم 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 علمنا أنهم 1 Ibn Kathīr: al-Sīrah al-Nabawiyyah, vol. 2 pg. 229.
Islam from the Muslim, and they saw the Muhājirīn leaving towards the city of Madīnah. They thus reached consensus to kill Rasūlullāh or jail him. Allah 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 thus fled with Abū Bakr in the darkness of night towards the Cave of Thawr. It is the same cave mentioned by Allah in the Book. ‘ʿAlī ibn Abī Ṭālib with determination slept on the bed of Rasūlullāh, covering for him. The Quraysh spent their night arguing and debating as to which of them will pounce on the man sleeping on the bed and tie him up. They remained in this predicament until morning, only to find ‘ʿAlī ibn Abī Ṭālib on the bed. They questioned him about the whereabouts of Rasūlullāh. He told them that he has no knowledge of Rasūlullāh. 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 ُقُصُرُكَوْا قال تشاورت قريش ليلة بمكة فقال بعضهم إذا أصْبح فأتِبِتْه بالوَثَاق يرِيدون النبِي صلى الله عليه وسلم وقال بعضهم بل اقتلوه وقال بعضهم بل آخرَ وجوه فأطلَع الله نبيه على ذلك فبات علي عليه فراش النبي صلى الله عليه وسلم تلك الليلة و خرج النبي صلى الله عليه وسلم حتى لحق بالغَار و بات المشركون يحرسون عليه يحسبون النبي صلى الله عليه وسلم يعني ينتظرُونه حتى يقوم فيفعلون بهما ما اتفقوا عليه فلما أصبحوا و رأوا عليا رد الله مكرهم فقالوا أين صاحبكم هذا قال ل أدرى فاقتِصوا أثره فلما بلغوا الجبل اختُط عليهم فصعَدوا الجبل فمرُوا بالغَار فرأوا على بابه نسج العَنُكبوت فقالوا لو دخل هنا لم يكن نسج العَنُكبوت على بابه 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 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 Lahīʿah is present in the sanad and he has been critiqued but his ḥadīth is ḥasan. Fath al-Bārī, vol. 7 pg. 184.

² Sūrah al-Anfāl: 30.
“I do not know,” replied ʿAlī.

They quickly followed his footsteps. When they reached the mountain, they were confused. Nonetheless, they climbed the mountain and passed by the cave and saw a spider’s web on the mouth of the cave. They said, “Had someone entered here, the spider’s web would not be spun over the mouth.” Rasūlullāh remained there for 3 nights.¹

Al-Ḥākim reports in al-Mustadrak through his chain from ʿAmr ibn Maymūn from Sayyidunā Ibn ʿAbbās:

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 وقد كان رسول الله صلى الله عليه و سلم ألّبسه بردة و كانت قريش تريد أن تقتل النبي صلى الله عليه و سلم 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 قالوا إنك لنتضرور وإنك لصاحبك لا يتضور و لقد استنكرنا منك هذا

ʿAlī sold his life and wore the garment of Rasūlullāh and then slept in his place. The Mushrikīn identified Rasūlullāh as their target. Rasūlullāh had made ʿAlī wear his shawl. The Quraysh wanted to kill the Nabī for he wore the latter’s garment. ʿAlī 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 Fatḥ 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. ʿUthmān ibn ʿAmr al-Jazarī appears in the isnād and has been labelled reliable by Ibn Ḥibbān while others regard him as daqīf. The remaining narrators are the narrators of al-Ṣaḥīḥ.” Musnad Ahmad, Musnad Abd Allah ibn al-ʿAbbās, vol. 1 pg. 348, Ḥadīth: 3251. Shu’ayb al-Arnā’ūṭ says, “His isnād is daqīf. ʿUthmān al-Jazarī – Aḥmad says that he narrates munkar aḥādīth. They think that his book got lost. Ibn Abī Ḥātim says: I asked my father about him and he replied, ‘I do not know who narrated from him besides Ma’mar and al-Nu’mān. Al-Haythamī made an error and Aḥmad Shākir and Ḥabīb al-Raḥmān followed and thought him to be ʿUthmān ibn ʿAmr ibn al-Sāj al-Jazarī whose biography appears in al-Tahdhīb. Ibn Kathīr says in his Tārīkh, ‘This isnād is ḥasan and it is one of the best reports on the incident of the spider’s web over the mouth of the cave.’”

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-Ṭayālīṣī and others narrated it form Abū ʿAwānah 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 something that very few obtained from him. Owing to this, his virtues are plenty to the extent that the author of *al-İstī‘āb* declared:

وِ فَضائلهِ لا يحيط بها كتاب

His virtues cannot be contained in a book.¹

**ʿAlī in the Fields of Uproar and the Arenas of Defying Death**

Sayyidunā ʿAlī 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 ʿAlī ibn Abī Ṭālib moving right and left, advancing and receding, fighting and withholding until Allah sent down divine assistance.

This quality is the key to the personality of Sayyidunā ʿAlī ibn Abī Ṭālib. 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.² We see him on this day attacking and assaulting. He fulfils the command of Rasūlullāh and participates in the duel. He faced Walīd ibn ʿUtbah, 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.

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1 *Al-İstī‘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 علي الميمنة و معه الرّاية بعده مصعب بن عمير و على الميسرة المنذر بن عمرو الأنصاري و حمزة بن عبد المطلب على القلب و على الرّجال 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 وسلم الدم الذي كان أصابه من الجراح حين شج في وجهه و كسرت ربعاعيه

ʿAlī participated in Uḥud. He was in charge of the right flank and he had the flag. Behind him was Muṣ‘ab ibn ʿUmayr. Mundhir ibn ʿAmr al-Anṣārī was in charge of the left flank. Ḥamzah ibn ʿAbd al-Muṭṭalib was in charge of the heart of the army. Zubayr ibn al-ʿAwām or Miqdād ibn al-Aswād was chief of the infantry. ʿAlī had fought ferociously on the Day of Uḥud and killed a large number of Mushrikīn. He washed the blood off the face of Rasūlullāh 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; Sayyidunā ʿAlī along with the Companions of Rasūlullāh came out and stood as a barrier between them and accomplishing their corrupt intentions, with the help of Allah.

Ibn Kathīr says:

و شهد أي علي يوم الخندق فقتل يومئذ فارس العرب و أحد شجاعتهم المشاهير عمرو بن عبد ود العامري

ʿAlī participated in the Battle of Khandaq and killed the knight of the Arabs and one of their acclaimed heroes, ʿAmr ibn ʿAbd Wudd al-ʿĀmirī on that day.²

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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:

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 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, ʿAlī said to him, “O ʿAmr, you had taken a covenant with Allah for Quraysh that no person will present you with two proposals except that you accept one of them.”

“Yes,” ʿAmr replied.

ʿAlī said to him, “I invite you to Allah and His Messenger and to Islam.”

ʿAmr replied, “I do not have any need for that.”

ʿAlī said, “So then I invite you to dismount.”


“But, by Allah, I wish to kill you,” shouted ʿAlī.

ʿAmr became furious and leaped off his horse and hamstrung it. He then charged at ʿAlī. They had a good challenge and fight, and at the end, ʿAlī killed him.¹

In the Battle of Khaybar, Sayyidunā ʿAlī had formidable tasks and forceful encounters. One of them is narrated by al-Bukhārī via his chain from Sayyidunā Sahl ibn Saʿd that Rasūlullāh announced:

لاعطيك الراية غدا رجلا يفتح الله على يديه قال فبات الناس يدوكون ليتهم أيهم يعطاه فلما أصبح الناس غدوا على رسول الله كلهم يرجو أن يعطاه فقال أين علي بن 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 رسالتكم حتى تنزل بساحتهم ثم ادعهم إلى الإسلام و أخبرهم ما يجب عليهم من حق الله فيه لأن يهدي الله بك رجلا واحدا خير لك من أن يكون لك حمار 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 and all desired receiving it.

¹ Tārīkh Dimashq, vol. 42 pg. 78.
Rasūlullāh  showed Rashidun  'Alī ibn Abī Ṭālib?"

It was said to him, “His eyes are sore, O Messenger of Allah.”

Rasūlullāh  said, “Send him a message and bring him to me.”

As he arrived, Rasūlullāh  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  then handed the flag over to him. 'Alī asked, “O Messenger of Allah, should I fight them until they become like us?”

Rasūlullāh  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 that having red camels.”

In this battle, Sayyidunā 'Alī ibn Abī Ṭālib  killed Marḥab, the hero and knight of the Jews. Muslim narrates in his Ṣaḥīḥ via his sanad:

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 šā’ (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.

Sayyidunā 'Alī  participated in other battles besides these. He never stayed behind any battle except the Battle of Tabūk by the command of Rasūlullāh 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:

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  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  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?”

Here we are not attempting to present glimpses into all the battles of Sayyidunā ʿAlī. That is something which this small treatise cannot encompass. What has been mentioned above serves as sufficient proof and the best evidence for Sayyidunā ʿAlī’s bravery and courage in battle. This is considered truly a magnificent sign of the signs of the personality of Sayyidunā ʿAlī ibn Abī Ṭālib. 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.

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 ʿAlī ibn Abī Ṭālib is his marriage to Sayyidah Fāṭimah bint Rasūlillāh. This is an important intermission for it deals with Rasūlullāh’s daughter, Umm Abīhā (mother of her father) Fātimah, who is a piece of Rasūlullāh’s heart, regarding whom Sayyidah ʿĀ’ishah attested:

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1 Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī, Ḥadīth: 31.
2 Fath al-Bārī, vol. 7 pg. 129.
I have not seen anyone who resembled Rasūlullāh (s.a.w.) more in his ways, mannerisms and etiquettes—the way he stood and sat—than Fāṭimah the daughter of Rasūlullāh (s.a.w.).”

She continues, “When she would visit Rasūlullāh (s.a.w.), he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh (s.a.w.) 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 (s.a.), then who from the senior Ṣaḥābah 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 ʿUmar ibn al-Khaṭṭāb took the bold step, each of them proposing for her hand in marriage. However, Rasūlullāh (s.a.w.) excused himself from answering by remaining silent to their request. They realised that Rasūlullāh (s.a.w.) was awaiting Allah’s command regarding her.

Abū Bakr thus said to ʿUmar, “Let us go to ‘Alī and instruct him to propose what we proposed.”

ʿAlī says: They approached me while I was on a road and said, “Your cousin is receiving proposals.”

They made me aware of something. I thus stood up, dragging my shawl, with one end on my shoulder and one end on the floor until I resorted to the presence of Rasūlullāh.

Sayyidunā ʿAlī’s footsteps led him to his cousin Rasūlullāh to inform him of something in his heart, which he had been concealing all this while; his inclination to marry Sayyidah Fāṭimah.

Al-Bayhaqī reports via his sanad from Mujāhid that Sayyidunā ʿAlī describes:

Fāṭimah bint Rasūlillāh 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 asked, “Do you need something?”

I kept quiet.

1 Al-Mu’jam al-Kabîr, speaking on the marriage of Fāṭimah, Ḥadîth: 1021.
Rasūlullāh  repeated his question thrice. Rasūlullāh  said, “Probably you came to propose for Fāṭimah.”

“Yes, O Messenger of Allah,” I replied.

He asked, “Do you own anything with which you may make her permissible for you [referring to dowry]?”

“No by Allah, O Messenger of Allah,” I replied.

He asked, “What did you do with the armour I gifted you.”

ʿAlī said, “By Allah, it is a ḥaṭmiyyah1 armour which is only worth 400 silver coins.”

Rasūlullāh  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 ʿAlī:

أَنْ رَسُولَ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَمَ لَا مَنْ زَوَّجَهَا فَاطِمَةُ فَإِنَّا لَمْ نَجَّدَنَّ بِهَا إِلَّا رَمَلاً مَبْسُوطًا وَوُسَادَةً حُشُوسَةَ لَيْفَةً وَرَحْيِينَ وَسَقَاةً وَجَرَّينَ

When Rasūlullāh  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-Ţabarānī narrates in al-Mu‘jam that Sayyidah Asmā’ bint ʿUmays  reported:

لِمَا أُهْدِيتُ فَاطِمَةَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ لَمْ نَجَدَنَّ بِهَا إِلَّا رَمَلاً مَبْسُوطًا وَوُسَادَةً حُشُوسَةً لَيْفَةً وَكُوزَ فَأَرَسِلَ النَّبِيُّ صَلَّي اللهُ عَلَيْهِ وَسَلَمَ إِلَى عَلِيٍّ لَا تَحْدِثُنَّ حَدِيثَ هذا أوُقَالَ لَا تَقْرَبِنَّ أَهْلَكَ حَتَّى أَتْبِعَ فَجَاءَ النَّبِيُّ صَلَّي اللهُ عَلَيْهِ وَسَلَمَ إِلَى عَلِيٍّ وَقَالَ أَيْمُ أَخِي أَفْقَالَتْ أَمُّ يَمِينٍ وَهُوَ أَمَامُ أَسَامَةَ بْنِ زِيدَ وَكَانَتْ حَبْشِيَةَ وَكَانَتْ اِمْرَأَةَ صَالِحَةٍ يَا رَسُولُ اللَّهِ هذَا أَخْوُكَ وَزَوَّجْتَهَا بُنتَكَ وَكَانَ النَّبِيُّ صَلَّي اللهُ عَلَيْهِ وَسَلَمَ أَخَا بَيْنَ أَصْحَابِهِ وَأَخَا بَيْنَ عَلِيٍّ وَنَفْسِهِنَّ قَالَ إِنْ ذَلِكَ

1 Al-dir’ al-ḥaṭmiyyah: attribution to its weaver or maker. Al-Ḥātim is the name of a place. (Al-Rāghib al-Ăṣfahānī: 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.
When Fāṭimah was escorted to the home of ʿAlī ibn Abī Ṭālib, we did not find in his house except sand as a carpet, a stuffed pillow, a jar, and a small clay jug. The Nabī sent a message to ʿAlī, “Do not speak anything to her or do not go near your wife until I come to you.”

The Nabī 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 had contracted brotherhood between his Companions and he contracted brotherhood between ʿAlī and himself:

Rasūlullāh said, “This may happen, O Umm Ayman.”

She continues: Rasūlullāh called for a utensil filled with water. He recited into it what Allah desired he recite. He then rubbed ʿAlī’s chest and face with it. He then called for Fāṭimah. She stood up to go towards him and slipped on her cloak out of bashfulness. Rasūlullāh 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 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 was closer to Fāṭimah ﷺ than them. Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar al-Fārūq enjoyed the nobility of being linked to Rasūlullāh ﷺ through Sayyidah ‘Ā’ishah ﷺ and Sayyidah Ḥafṣah ﷺ.

The author of Biḥār al-Anwār narrates to us a report which highlights the extent of love the Ṣaḥābah ﷺ 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 ﷺ. Al-Majlisī reports:

أَنْ أَلْيَا لَمْ يَلْصَحْ فَاطِمَةَ أَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ لَهُ يَا أَبَا الْحَسَنَ أَنْفَلِقَ الْآنُ فِي دِرَاعُكَ وَأَتِنِي بِثَمَنِهِ حَتَّى أَهْيَى لَكَ وَلَا بَنِيَيْتِي فَاطِمَةَ مَا يَصِلْحُكَمَا قَالَ عَلَى فَانْتَلَقَتْ فِي بَعْضَتِهَا بِأَربَعِمَتَنِينَ دِرَاهَمٍ سَوَدَهْرُجِةٍ مِنْ عَثُمَانِ بْنِ عُفَانِ فَقَبَضَتْ الدِّرَاهُمَّ مِنْهُ وَقَبَضَ الدِّرَاعَ مِنِّي قَالَ يَا أَبَا

الحسن ألت أولى بالدرع منك و أنت أولى بالدرهم مني فقدت بلى قال
 فإن الدرع هدية مني إليك فأخذت الدرع والدرهم وأقبلت إلى رسول الله
 صلى الله عليه وسلم فطرحت الدرع والدرهم بين يديه وأخبرته بما كان
 من أمر عثمان فدعا له بخير و قضى رسول الله قبضته من الدرهم و دعا بأبي
 بكر فدفعه إليه وقال يا أبا بكر اشتر بهذه الدرهم لابنيتي ما يصلح لها في
 بيتها و بعث معه سلمان و بلال ليعيناه على حمل ما يشربه قال أبو بكر و
 كانت الدرهم التي أعطانيها ثلاثة و ستين درهما فانطلقت و اشتريت فراشا
 من خييش مصر محشوا بالصفوف و نطا من أدم و وسادة من أدم حشها
 من ليف النخل و عباءة خبيرة و قبة للماء و كيزان و جرار و مطرة للماء
 و ستر صف رقيقة و حملها جميعا حتى وضعنا بين يدي رسول الله فما
 نظر إليه بكى و جرت دموعه ثم رفع رأسه إلى السماء وقال اللهم بعد ذلك
 جل آبائهما الخزف قال علي و دفع رسول الله صلى الله عليه وسلم باقي
 ثمن الدرع إلى سلمة فقال أتي هذه الدراهم عندك و مكثت بعد ذلك
 شهرا لا أعود رسول الله في أمر فاطمة بشيء استحيا من رسول الله غير
 أني كنت إذا خلوت برسول الله يقول لي يا أبا الحسن ما أحسن زوجتك و
 أجملها و أبشر يا أبا الحسن فقد زوجتك سيدة نساء العالمين

When ʿAlī proposed to Fāṭimah, Rasūlullāh approached him and said,
“O Abū al-Ḥasan. Go now and sell your armour and bring me the money so
that I may prepare for you and for my daughter Fāṭimah what is appropriate
for you.”

ʿAlī continues: So I went and sold it for 400 black dirhams to ʿUthmān ibn
ʿAffān. After I took possession of the dirhams and he took possession of the
armour from me, he said, “O Abū al-Ḥasan! Am I not more worthy of the
armour than you and are you not more worthy of the dirhams than me?”

I replied in the affirmative.

He then said, “The armour is a gift to you from me.”

So I took the dirhams and the armour and went straight to Rasūlullāh. I
placed them in front of him and informed him of ʿUthmān’s conduct. He
supplicated in his favour.
Rasūlullāh Ṣallallāhu 'alayhi wa sallam 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 Ṣallallāhu 'alayhi wa sallam. As soon as he set eyes on it, he cried and his tears flowed. He then lifted his head to the sky and prayed, ‘O Allah, bless the nation whose sum total of utensils are earthenware.’”

ʿAlī says: Rasūlullāh Ṣallallāhu 'alayhi wa sallam 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 Ṣallallāhu 'alayhi wa sallam regarding anything of Fāṭimah, out of shyness for Rasūlullāh Ṣallallāhu 'alayhi wa sallam. Yes, when I would be alone with Rasūlullāh Ṣallallāhu 'alayhi wa sallam, 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.”

Al-Nasāʾī narrated from Ibn Buraydah from his father:

A group of Anṣār said to ʿAlī, “You should marry Fāṭimah.”

He went to Rasūlullāh and greeted him. Rasūlullāh asked, “What is the need of the son of Abū Ṭālib?”

ʿAlī said, “I thought of Fāṭimah bint Rasūlillāh.”

Rasūlullāh said, “Welcome, feel at home,” nothing else.

ʿAlī went out to the group of Anṣār who were waiting for him. They asked him, “What is behind you?”

“I do not know besides that he told me marḥaban wa ahlan,” ʿAlī answered.

They said, “Adequate for you from Rasūlullāh is one of the two. He gave you his family and he gave you room.”

Sometime after this, after Rasūlullāh wed him to his daughter, he said, “O ʿAlī, a marriage needs to have a walīmah.”

Saʿd said, “I have a ram.” And some members of the Anṣār collected a few ṣāʿ of grain.

On the first night of marriage, Rasūlullāh said, “O ʿAlī, do not say anything until you meet me.” The Nabī called for water. He performed ablution with some of it and poured the rest on ʿAlī and prayed, “O Allah blessed them, surround them with blessings, and bless them in their progeny.”

In this manner, this blessed marriage was solemnised. Senior Ṣaḥābah participated in it, either by attending, by their joy, or by contributing financially out of love for Rasūlullāh and the Ahl al-Bayt. This is a piece of magnificent evidence of the love between the Ṣaḥābah and Ahl al-Bayt 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 have mercy on them all.

ʿAlī: Asceticism despite Prosperity

He who studies the biography of Sayyidunā ʿAlī ibn Abī Ṭālib 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

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1 Al-Nasaʾī: 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 ʿAlī 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 ʿAlī 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 ʿAlī 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 ʿAlī 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 سنوت حتى لقد اشتكيت صدري قال و قد جاء الله أباك بسيب فاستخدميه فقالت و أنا والله قد طحنت حتى بنيت جبت جبت لأسلما علبي و استحيت أن تسأله و رجعت فقالت فابتثبيت أن أسأله فأأتيتاه جميعا فقال علي رضي الله عنه يا رسول الله والله لقد سنوت حتى و قد جاءك الله بسيب و سعة فأخذنا فقال رسول الله صلى الله عليه وسلم والله لا أعطيكمما وأدع أهل الصفة تطرؤن لهم لا أحد ما أنفق عليهم و لكني أعطيتكمما و أنفق عليهم أثمانهم فرجعوا فأناهما النبي صلى الله عليه وسلم و قد دخللا في قطيفتهما إذا غفت رؤوسهما تكذبت الشفرونهم و إذا غفتنا ما تكذبت الشفرونهم فثارا قال مكانهما ثم قال أخبرنهاما بخير مما سألتمانى قالا بلى فقال كلمات علمنيهن جبريل عليه السلام فقال تسبحان في دبر كل صلاة عشرا و تحمدان عشرا و تكبران عشرا و إذا أوتما إلى فراشكما فسبحان ثلاثا و ثلاثين و احمدا ثلاثا و ثلاثين و کبرا أربعا و ثلاثين قال فوالله ما تركه من مذ علمنه رسول الله صلى الله عليه وسلم
After Rasūlullāh Ḥ bin ʿAbbās wed Fāṭimah to him, he sent a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a waterskin, and two jars. ʿAlī said to Fāṭimah one day, “By Allah, I have drawn so much water that my chest is paining.”

He continued, “Allah has sent captives to your father. So go and ask him for a servant.”

She said, “I am also struggling, by Allah. I have ground [wheat] to the extent that my hands have developed calluses.”

She thus approached the Nabī Ḥ. He asked, “What brings you here, O my daughter?”

She replied, “I came to greet you.” She was ashamed to ask him and so she went back.

ʿAlī asked, “What did you do?”

She replied, “I felt shy to ask him.”

Thus, we both went to him. ʿAlī Ḥ said, “O Messenger of Allah, by Allah, I have drawn water until my chest pains.”

Fāṭimah Ḥ 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 Ḥ said, “By Allah, I will not give you and leave the people of Ṣuffah with their bellies folding [out of hunger] without having anything I may spend on them. I will sell the captives, however, and spend the money on the people of Ṣuffah.”

Thus they returned. The Nabī Ḥ 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 Ḥ 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 ʿaṣṣ taught me. He said, ‘glorify Allah 10 times after every ṣalāh, praise him ten times, and announce His greatness ten
times. When you go to bed, then recite Subḥān Allah 33 times, Alḥamdu lillāh 33 times, and Allāhu Akbar 34 times.”

ʿAlī comments, “By Allah, I never missed them since Rasūlullāh taught them to me.”

This aspect of asceticism remained attached to Sayyidunā ʿAlī even after he became khalīfah. It is not reported about him that he changed from his habit.

Yahyā ibn Maʿīn said from ʿAlī ibn al-Jaʿd from Ḥasan ibn Ṣāliḥ who said:

They spoke about ascetics in the presence of ʿUmar ibn ʿAbd al-ʿAzīz. Some mentioned the name of this person while others mentioned the name of that person. ʿUmar ibn ʿAbd al-ʿAzīz remarked, “The most ascetic person in the world is ʿAlī ibn Abī Ṭālib.”

Abū Nuʿaym reports in al-Ḥilyah through his chain from Sayyidunā ʿAlī ibn Abī Ṭālib:

Ibn al-Nabbāj came to him and said, “O Amīr al-Muʿminīn, 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

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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 rakʿāt therein.¹

Al-Balādhurī reports through his chain:

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-Muʿminīn, she has a right to it.”

He said, “When her father takes his right, he may give her how much ever he likes.”

After distribution was complete, he divided among us threads that had come from Bahrain. We did not want to take it but he forced us. It turned out to be exquisite linen so we contested over it. It was worth few dirhams. He then went to the treasury and swept it then sprinkled water over the floor. He performed two rakʿāt therein and then used his shawl as a pillow and laid

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.”

It appears in al-Ḥilyah from Hārūn ibn ʿAntarah from his father who says:

دخلت على علي بن أبي طالب بالخورنق و هو يرعد تحت سمل قطيفة أي
قطيفة بالالية قديمة فقالت يا أمير المؤمنين إن الله قد جعل لك ولأهل بيتك
في هذا المال و أنت تصنع بنفسك ما تصنع فقال والله ما أرزأكم من مالكم
شيئا و إنها لقطيفتي التي خرجت بها من منزلي أو قال من المدينة

I entered the presence of ʿAlī ibn Abī Ṭālib in Khawranq. He was shivering
[due to extreme cold] under a worn out velvet garment. I said, “O Amīr al-
Muʿminīn, 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.”

It appears in al-Istīʿāb that ʿAbd 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 ʿAlī ibn Abī Ṭālib announcing on the pulpit, “Who will buy this sword of
mines from me. Had I possessed money for a trouser, I would not have sold it.”

A person stood up and said, “We will give you money for a trouser.”

ʿAbd al-Razzāq comments, “And he had the entire world besides Shām under
his control.”

1 Ansāb al-Ashrāf, pg. 131, 132.
2 Al-Khawranq: a place in Kūfah. (Muʿjam al-Buldān, vol. 2 pg. 401.)
3 Ḥilyat al-Awliyā’, vol. 1 pg. 82.
4 Al-Istīʿāb, vol. 3 pg. 114; Muṣannaf Ibn Abī Shaybah, book on asceticism, chapter on the statement of
ʿAlī ibn Abī Ṭālib, Ḥadīth: 34510, without the addition of ʿAbd al-Razzāq.
Wakī’ reports from ‘Alī ibn Śālīh from ‘Aṭā’ who says:

رأيت على علي قميص كرابيس غير غسيل

I saw ‘Alī wearing a cotton throbe, which was not washed.

Ibn Abī al-Hudhayl says:

رأيت على علي بن أبي طالب رضي الله عنه قميصا رازيا إذا أرخى كمه بلغ أطراف أصابعه وإذا أطلقه صار إلى الرسغ

I saw ‘Alī ibn Abī Ṭālib 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.

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 كرابيس كسكري فوق الكعبين و كماه إلى الأصابع وأصل 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.

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 وقال أبو عمرو بن العلاء عن أبيه قال خطب علي فقال أيها الناس والله الذي ل إله إل هو ما رزأت من مالكم قليلا و ل كثيرا إل هذه القارورة وأخرج قارورة فيها طيب ثم قال أهداها إلي دهقان وقال ابن لهيعة ثنا عبد الله بن هبيرة عن عبد الله بن زرير الغافقي قال دخلت على

1. Al-karābīs: a Persian word referring to a garment made of cotton. (Lisān al-ʿArab, vol. 6 pg. 195.)
2. Al-rusgh: the joint between the hand and forearm (wrist). (Al-Nihāyah, vol. 2 pg. 227.)
'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-ʿAlā’ 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 Lahīʿah narrates—ʿAbd Allāh ibn Hubayrah narrated to us—from ʿAbd 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 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.’”

Ibn al-Athīr reports—from Muḥammad ibn Kaʿb al-Qurẓī who says that he heard ‘Alī ibn Abī Ṭālib declaring:

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\text{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.

Abū Nuʿaym reports in al-Ḥilyah that Sayyidunā ʿAlī ibn Abī Ṭālib declared:

الدنيا جيفة فمن أرادها فليصب على مخالطة الكلاب

The world is carrion. Whoever desires it, should prepare to mingle with dogs.

1 Tārīkh al-Islām, vol. 3 pg. 643, 644.
2 Usd al-Ghābah, vol. 4 pg. 23.
All these texts attest to Sayyidunā ʿAlī ibn Abī Ṭālib’s 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 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 ʿAlī’s Humility in Greatness

Just as Sayyidunā ʿAlī was renowned by his disinclination from the world and aversion for its pleasures, he is also renowned for extreme humility in front of the elderly and young.

Abū al-Qāsim al-Baghawī says—my grandfather narrated to me—ʿAlī ibn Hāshim narrated to us—from Şāliḥ, the cloth merchant—from his grandmother who says:

رأيت عليا اشترى تمرا بدرهم فحمله في ملحفته فقال رجل يا أمير المؤمنين ألا نحمله عنك فقال أبو العيال أحق بحمله

I saw ʿAlī purchasing dates in lieu of a silver coin. He then carried it in a wrap. A man suggested, “O Amīr al-Mu’mīnīn, allow me to carry it for you.” ʿAlī replied, “The father of a family is more responsible to carry it.”

Abū Hāshim reports from Zādhān:

كان علي يمشي في الأسواق وحده و هو خليفة يرشد الضال و يعين الضعيف و يمر بالبائع و البقال فيفتح عليه القرآن و يقرأ تلك الدَّارُ الآْخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَ يُرِيدُوْنَ عُلُوًّا فِي الأَْرْضِ وَلَ فَسَادًا ثم يقول نزلت هذه الآية في أهل العدل و التواضع من الولاة و أهل القدرة من سائر الناس

ʿAlī 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

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1 Tārīkh Dimашq, vol. 42 pg. 489.
corruption.⁴ 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.”⁵

‘Ubādah ibn Ziyād reports—from Şāliḥ ibn Abī al-Aswad—from someone:

أنه رأى عليا قد ركب حمارا و دلى رجليه 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.”⁶

Hishām ibn Ḥassān states:

بينا 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 عليا إن عليا كان سهما لله صاببا 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 يرياس مونقة وأعلام بيئة ذلك علي بن أبي طالب يا لكع

While we were in the company of Ḥasan al-Baṣrī, a person came from the Azāriqah⁷ and asked, “O Abū Saʿīd, 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. 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!”⁸

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1 Surah al-Qaṣaṣ: 83.
2 Tārīkh Dimashq, vol. 42 pg. 489.
4 Al-Azāriqah: a sect of the Khawārij.
5 Al-Bidāyah wa Al-Nihāyah, vol. 8 pg. 6.
By this humbleness Sayyidunā ʿAlī had set a beautiful example for the leaders, governors, and men of position. Practically, he who humbles himself for Allah’s pleasure, is raised by Allah. Sayyidunā ʿAlī was humble, as humility demanded. The result of this is that Allah elevated his rank and guaranteed him Jannah. Thus, may Allah be pleased with him.

**Sayyidunā ʿAlī: Jurist of the first cavalcade**

Sayyidunā ʿAlī ibn Abī Ṭālib is certainly regarded as one of the best jurists among the learned Ṣaḥābah. 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 and he remained closely attached to Rasūlullāh, to learn from him the verdicts of dīn and rulings of ḥalāl and ḥarām. Coupled with his close attachment to Rasūlullāh, he enjoyed an attentive heart, brilliant mind, and extensive understanding.

He himself affirms as reported by Ibn Saʿd:

والله ما نزلت آية إلا و قد علمت فيما نزلت و أين نزلت و على من نزلت إن
ربى 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 طلقا

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 ʿAṭāʾ ibn al-Sāʾib—from Abū al-Bukhtarī—from ʿAlī who said:

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¹ *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 338.
² *Ansāb al-Ashrāf*, pg. 99.
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 Isḥāq who reports that—‘Alī said:

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 about the ruling of a person who releases pre-semenal fluid, since he was married to Rasūlullāh’s daughter. However, he did not leave the question unverified and requested someone else to ask Rasūlullāh.

Al-Bukhārī reports through his sanad—from Muḥammad ibn al-Ḥanafiyyah—from Sayyidunā ‘Alī who said:

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¹ Tārīkh al-Islām, vol. 3 pg. 645.
I was a person who released much pre-seminal fluid. So I instructed Miqdād to ask the Nabī about it. He asked him to which he replied, “One has to perform ablution.”

The narration of Ṣaḥīḥ Muslim clarifies that the reason Sayyidunā ʿAlī was shy to ask Rasūlullāh about it was due to the Prophet’s daughter being in his wedlock.

Muslim reports in his Ṣaḥīḥ through his sanad from Muḥammad ibn al-Ḥanafiyyah from Sayyidunā ʿAlī:

I was a man who had plenty pre-seminal fluid. I was shy to ask the Nabī due to my marriage to his daughter. So I requested Miqdād ibn al-Aswad and he asked. Rasūlullāh replied, “He should wash his private part and perform wuḍū’.”

The knowledge and understanding of Sayyidunā ʿAlī is an aspect acknowledged by the Ṣaḥābah and Ummahāt al-Mu’minīn. Here you have the pure Sayyidah ʿĀ’ishah acknowledging, as reported by Aḥmad in his Musnad through his chain from Miqdām ibn Shurayḥ—from his father:

I asked ʿĀ’ishah, “Direct me to one of the male Companions of the Nabī who I might ask about passing wet hands over leather socks.”

She said, “Go to ʿAlī and ask him because he remained closely attached to the Nabī.” Accordingly, I approached ʿAlī and asked him.
He explained, “Rasūlullāh Ḥ commanded us to pass wet fingers over our leather socks while travelling.”

Sayyidunā ʿĀ’ishah Ḥ also attested:

أما إنه أعلم الناس بالسنة

Hearken! He is the most knowledgeable of all people of the Sunnah.

And then you have Sayyidunā ʿAbd Allāh ibn ʿAbbās Ḥ confirming:

إذا أتانا الثبوت عن علي لم نعدل به

When a reliable informant brought us ʿAlī’s reports, we never equated it to anything else.

Ibn ʿAbd al-Barr reports that Sayyidunā Muʿāwiyah Ḥ would write down predicaments he was faced with so that he might enquire about them from Sayyidunā ʿAlī ibn Abī Ṭālib Ḥ. When news of the latter’s martyrdom reached him, he commented:

ذهب الفقه و العلم بموت ابن أبي طالب فقال له أخوه عتبة ل يسمع هذا منك أهل الشام فقال له دعني عنك

Understanding and knowledge has disappeared with the death of Ibn Abī Ṭālib.

His brother ʿUtbah said to him, “The residents of Shām should not hear this from you.”

He said, “Spare me your disapproval.”

This is not all. Sayyidunā ʿAlī Ḥ 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 Ḥ.

1 Musnad Ḥ Ahmad, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 117, Ḥadīth: 949. Shuʿayb al-Arnāʿūṭ classifies it as šaḥīḥ li ghayrihī.
2 Tārīkh Dimashq, vol. 42 pg. 408.
Ibn Sa’d reports through his chain from Abū al-Ṭufayl:

‘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.”

Sayyidunā ‘Alī’s bequest to Kumayl ibn Ziyād al-Nakha’ī. Kumayl narrates:

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 riffraff hooligans, who follow every shout and sway with every wind. They are neither enlightened with the light of knowledge nor do they take sanctuary to a reliable pillar.

O Kumayl ibn Ziyād! Knowledge is superior to wealth. Knowledge protects you while you have to safeguard wealth. Wealth is diminished by expenditure while knowledge increases the more you spend. O Kumayl ibn Ziyād, love

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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 فزمعم
الشيخ أنه لم يجامعها و سئلت هل افتضكت قالت لا فأمر النساء أن ينظرن
إليها فزعمن أنها عذراء فقال إن للمرأة سمين سم الحيض و سم البول ففعل
الرجل كان ينزل في قبلها في سم المحيض فحملت فسأل الرجل فقال كنت
أنزل الماء في قبلها فقيل للشيخ إنهما لم تزل و أن الحمل لك و لك ولده

ʿAlī passed judgement on a virgin girl who was married by an old man and she fell pregnant. The old man was determined that he did not have intercourse with her. She was asked, “Did he deflower you?”

“No,” she replied.

ʿAlī ordered the women to have a look at her and they determined that she was virgin.

ʿAlī said, “A woman has two openings, one for ḥayḍ and one for urine. Probably, the man ejaculated in her vulva and she fell pregnant.

The man was asked and he said, “I would ejaculate in her vulva.”

The old man was told, “She is still virgin, but you have impregnated her, hence the baby is yours.”²

It appears in Musnad Ahmād from Ḥanash from Sayyidunā ʿAlī:¹

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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-ʿĀmilī: Wasā’il al-Shī`ah, vol. 21 pg. 379, Narration: 27351.
Rasūlullāh 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. ʿAlī came to them at the right time and shouted, “Do you want to fight while Rasūlullāh 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 and he will decide between you. Whoever transgresses after this will have no right. Gather from the tribes of those who were present at the pit a quarter diyah (blood money), a third of it, a half of it, and a full diyah. The first person will get quarter since he died from falling from the top. The second

1 Al-zubyah: It actually refers to an elevated place. It is however a contranym. So it may mean a raised platform and it may mean a pit wherein a hunter conceals himself. Zubyat al-asad: a pit dug for a lion. It is only dug on an elevated spot of earth so that the flood water does not reach it. (Līsān al-ʿArab, vol. 14 pg. 353.)
will get a third. The third will get half.” They refused to consent so they came to Rasūlullāh  صلى الله عليه وسلم while he was by Maqām Ibrāhīm and related the incident to him. Rasūlullāh  صلى الله عليه وسلم said, “I will decide your matter,” and he sat in a crouched position. A man from the people said, “ʿAlī has already passed judgement,” and they related his judgement. Rasūlullāh  صلى الله عليه وسلم approved of it.1

These were few glimpses and evidences of the vast understanding and knowledge of Sayyidunā ʿAlī ibn Abī Ṭālib Ắ. Such knowledge that led to the senior Sahābah ș 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  صلى الله عليه وسلم was happy with this position of his? In fact, Rasūlullāh  صلى الله عليه وسلم supplicated for him and gave him the glad tidings of a steadfast heart and rightly guided tongue.

Aḥmad narrated through his chain from Abū al-Bakhtarī—from Sayyidunā ʿAlī srv:

بعثني رسول الله صلى الله عليه وسلم إلى اليمن و أنا حديث السن قال
قلت تبعثني إلى قوم يكون بينهم أحداث و ل علم لي بالقضاء قال إن الله
سيهدي لسانك و يثبت قلبك قال فما شككت في قضاء بين اثنين بعد

Rasūlullāh  صلى الله عليه وسلم 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  صلى الله عليه وسلم said, “Certainly, Allah will guide your tongue and fortify your heart.”

ʿAlī remarks, “I never doubted a ruling between two after this.”2

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1 Musnad Aḥmad, Musnad ʿAlī ibn Abī Ṭālib, vol. 1 pg. 77, Ḥadīth: 573; al-Bayhaqī: al-Sunan al-Kubrā, chapter on the narrations that a well is overlooked and a mine is overlooked; al-Bidāyah wa Al-Nihāyah, vol. 5 pg. 124; Majmaʿ al-Zawā'id, vol. 6 pg. 313, Ḥadīth: 10724. Al-Haythamī adds a footnote, “Aḥmad narrated it and Hanash 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 ʿAlī ibn Abī Ṭālib, vol. 1 pg. 83, Ḥadīth: 636. Shuʿayb al-Arnāʿūṭ says, “Ṣaḥīḥ. His narrators are reliable the narrators of al-Bukhārī and Muslim.” Al-Nasaʾī: al-Sunan al-Kubrā, chapter on Rasūlullāh  صلى الله عليه وسلم statement to ʿAlī: Allah will guide your tongue and fortify your heart, Ḥadīth: 8417
Aḥmad supplements in another narration:

The Nabī placed his hand on my chest and prayed, “O Allah, fortify his tongue and guide his heart.” He advised, “O ʿAlī, when two opponents sit before you, then do not pass judgement between them until you listen to the second party just as you listened to the first. If you practice upon this, the correct judgement will be clear before you.” He said, “Judgement did not become obscure for me after that.”

Proficient Leadership in Challenging Times

Sayyidunā ʿAlī 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 ʿUthmān ibn ʿAffān. 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.

During the khilāfah of Sayyidunā ʿAlī ibn Abī Ṭālib, 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 Sabaʿīs. Thereafter, the Battle of Ṣiffīn occurred between the army of Sayyidunā ʿAlī and the army of Sayyidunā Muʿāwiya. In this battle, the incident of the Arbitration ensued. The Khawārij emerged and they were battled at Nahrawān after Sayyidunā ʿAbd Allāh ibn ʿAbbās had convinced a large group of them to return.

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2 Subul al-Hudā wa al-Rashād, vol. 11 pg. 289.
Demise of ʿAlī ibn Abī Ṭālib

The khilafah and life of Sayyidunā ʿAlī ibn Abī Ṭālib ended with his martyrdom on the hands of the Khārijī ʿAbd al-Raḥmān ibn Muljam al-Murādī, may Allah place a collar of fire around his neck on the Day of Qiyāmah. Sayyidunā ʿAlī’s 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 ʿAlī ibn Abī Ṭālib’s 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 يعالي و قال البرك أنا لكم بمعاوية وقال عمرو بن بكير أنا أكفيكم عمرو بن العاص فتعاهدوا على ذلك و تعاقدو عليه و توأثقو أن لا ينكس منهم رجل عن صاحبه الذي سمي 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 الكوافة فلقي أصحابه من الخوارج فكتمهم ما يريد و كان يزورهم و يزورونه فرارا من بني تيم الرباب فرأى امرأة منهم يقال لها قطام بن عدي بن عامر بن عوف بن ثعلبة بن سعد بن ذهل بن تيم الرباب و كان علي رضي الله عنه قتل أباها و أخاه بالنهروان فأعجبته فخطبها فقالت لا تزوجك حتى تسنى لي فقال أي مجرد ما سألت و لقي ابن ملجم شبيب بن بجرة الأشعثي فأعلم أنه يريد و دعاه إلى أن يكون معه فأجابه إلى ذلك و ظل ابن ملجم تلك الليلة التي عزم فيها أن يقتل عليا في صبيحتها ينادي الأشعث بن قيس الكندي في مسجده حتى يطلع الفجر فقال له الأشعث فضحك الصبح فقال ابن ملجم و شبيب بن بجرة أتى أيا سينادهما ثم جاء إلى جلسة مقابل السدة التي يخرج منها علي قال الحسن بن علي فأتيته سحيرا فجلست إليه فقال إني بعشيته أوقف أهلي فملكتني عائلي و أنا جالس فمسح 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 فقدت الله أبدلني بهم خيرا منهم و أبدلهم بي
سرا لهم مني و دخل ابن التياح المؤذن على ذلك فقال الصلاة فقال يمشي
ابن التياح بين يديه و أنا خلفه فلما خرج من الباب نادى أيها الناس أعارضه
الرجلان فقال بعض من حضر ذلك بريق السيف و سمعت قائلا يقول لله
الحكم يا علي لا كثر رأيت سيفا ثانيا فض伊拉 جمعا فأنا سيت ابن ملجم
 فأصاب جبهته إلى قرنه و وصل إلى دماغه و أسا سيف شبيب فوقع في الطاق
فسمع علي يقول لا افوتكم الرجل و شد الناس عليهما من كل جانب فأنا
شبيب فألفت و أحد ابن ملجم فأدخل على علي قضي الله عنه فقال أطيوا
طعامه و أليوا فراشه فإن أعش فأنا و لي دمغ عفو أو قصاص و إن أمت
فألتحقو بمأة أختسه عندما رب العالمين فقالت أم كلثوم بنت علي يا عدو
الله قلت أمير المؤمنين قال ما قنلت إلا أباك قال والله إن أرجو أن لا
 يكون على أمير المؤمنين بأس قال فلم تكن إذ ثم قال والله لقد سمعته
شهرًا يعني سيه فان أخليني أبده الله و أشقته و بعث الأشعث بن قيس
ابن قيس بن الأشعث صبيحة ضرب علي فقال أي بي إنظر كيف أصبح
أمير المؤمنين فذهب فنظر إليه ثم رفع فقال رأيت عينيه داخئتين في رأسه
فقال الأشعث عيني دمغ ورب الكعبة قال و مكث علي قضي الله عنه يوم
الجمعة و يوم السبت و بقي ليلة الأحد لإحدى عشرة بقيت من شهر رمضان
من سنة أربعين و توفيت رضوان الله عليه و غسله الحسن و الحسين و عبد
الله بن جعفر و كف 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, Muʿāwwiyah, 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 Muʿāwwiyah.”

‘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.

ʿAbd al-Raḥmān ibn Muljam arrived in Kūfah and met his Khawārij cronies and secretly revealed to them his plan. He would visit them and they would visit him. One day, he visited a group of the Banū Taym al-Rabāb. He saw a woman from them known as Qiṭām ibn Sakhbah ibn ʿAdī ibn ʿĀmir ibn ‘Awf ibn Thaʿlabah ibn Sa’d ibn Dhahl ibn Taym al-Rabāb. ʿAlī had killed her father and brother at Nahrawān. He was captivated by her so he proposed to her.

She said, “I will not marry you until you give a pledge.”

He said, “Whatever you ask of me, I will provide.”

She said, “3000 and murdering ʿAlī ibn Abī Ṭālib.”

He said, “By Allah, nothing else has brought me to this city except ʿAlī’s assassination. I will provide what you ask for.”

Ibn Muljam met Shabīb ibn Bajarah al-Ashjaʿī and informed him of his plan and asked him to join. Shabīb agreed. On the night that he determined to kill ʿAlī, Ibn Muljam starting speaking in secret with Ashʿath ibn Qays al-Kindī in his Masjid until dawn. Ashʿath said to him, “Dawn has come upon you.” Ibn Muljam and Shabīb ibn Bajarah got ready and took their swords. They then came and sat in front of the exit from which ʿAlī would depart.

Ḥasan ibn ʿAlī says: I came to ʿAlī early in the morning and sat with him. He said, “I spent the night waking up my family [i.e. I was restless]. I fell asleep while sitting. Rasūlullāh Ḳaḥf 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 Muʿadhīn 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

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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 ʿAlī.” Then I saw a second sword and both swords struck him. Ibn Muljam’s sword struck him on his forehead to his crown and reached his brain. The sword of Shabīb jammed in the niche in the wall. ʿAlī was heard saying, “Do not let the traitor escape.” People surrounded them from every side. Shabīb slipped away and Ibn Muljam was apprehended. He was brought to ʿAlī who said, “Give him good food and a comfortable bed. If I live, I am the decider of my blood, either I will pardon or punish. And if I die, then execute him, I will challenge him in front of the Rabb of the worlds.”

Umm Kulthūm bint ʿAlī said, “O enemy of Allah, you killed Amīr al-Muʾminīn.”

He said, “I only killed your father.”

She said, “By Allah, I hope that there will be no detriment to Amīr al-Muʾminīn.”

He asked, “Then why are you crying?”

Ibn Muljam then said, “By Allah, I poisoned it for a month, i.e. his sword. If it lets me down, may Allah curse and annihilate it.”

Meanwhile, Ashʿath ibn Qays sent his son Qays ibn al-Ashʿath on the morning ʿAlī was struck. He said, “O my son, see how Amīr al-Muʾminīn is doing this morning.”

The son came and looked at him and then returned. He said, “I saw his eyes deep in his head.”

Ashʿath said, “Eyes of a man whose on the throes of death, by the Rabb of the Kaʿbah.” ʿAlī remained alive for Friday, Saturday, and Saturday night, with 11 days left of the month of Ramaḍān, 40 A.H. Then he passed away, Allah’s pleasure be upon him. Ḥasan, Ḥusayn, and ʿAbd Allāh ibn Jaʿfar washed him and he was clad in three sheets without any throbe.¹

This was how the life of Sayyidunā ʿAlī ibn Abī Ṭālib terminated after living for dīn. What a magnificent life and what great sacrifices Sayyidunā ʿAlī bin Abī Ṭālib

made with a pleased soul, eager for the pleasure of Allah antidepressing
His reward and Jannah until what he anticipated was affirmed by Rasūlullāh who guaranteed him being from the inhabitants of Jannah.

This was a brief glance through the life of the illustrious Ṣaḥābī and the fourth khalifah Sayyidunā ‘Alī ibn Abī Ṭālib. 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 enjoyed with the three preceding Khulafā’ was one of mutual love and compassion. Satisfactory is that Sayyidunā ‘Alī ibn Abī Ṭālib named his sons Abū Bakr, ʿUmar, and ʿUthmān. This is the finest proof for the mutual love that existed. Him marrying off his daughter Umm Kulthūm to Sayyidunā ʿUmar ibn al-Khaṭṭāb, is an excellent example of this relationship, because marital relations is a bond akin to the bonds of blood. Whoever wants to know more, should refer to the sections on Sayyidunā Abū Bakr al-Ṣiddīq’s, Sayyidunā ʿUmar’s, and Sayyidah ʿUthmān’s 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

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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 ʿAlī al-Tamīmī: Kitāb al-Āl wa al-Ṣaḥābah Maḥabba wa Qarābah. [The first two publications have been translated into English with the following titles, Asmā’ wa Muṣāharāt – Names and Marital Relations Between the Ahl al-Bayt and Ṣaḥābah and al-Thanā’ al-Mutabādil – Reciprocatory praise between the Ahl al-Bayt and Ṣaḥābah; and can be downloaded from www.mahajjah.com]
Abū ʿUbaydah ibn al-Jarrāḥ

The Trustworthy Individual of the Ummah and from the Influential Personalities

The time has now come for us to familiarise ourselves with the fifth individual from the ten promised Jannah, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ. The time has come to become acquainted with his being, merits, and excellences.

We need to ask one another: Why was Abū ʿUbaydah ibn al-Jarrāḥ part of the ten promised Jannah? Was it due to his financial prowess or his influential social standing, or was it something else? We will attempt to search for an answer to these questions in the forthcoming pages.

Abū ʿUbaydah: a fragrant biography and a benevolent journey

Name and Lineage

He is ʿĀmir ibn ʿAbd Allah ibn al-Jarrāḥ ibn Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah al-Qurashī al-Fihrī, Abū ʿUbaydah. His lineage meets up with the lineage of Rasūlullāh at Fihr.

His mother is Umaymah bint Ghanam ibn Jābir ibn ʿAbd al-ʿUzzā ibn ʿĀmirah ibn ʿUmayrah. Her mother is Daʿd bint Hilāl ibn Uhayb ibn Ḍabbah ibn al-Ḥārith ibn Fihr.¹

Agnomen

Sayyidunā ʿĀmir ibn ʿAbd Allah ibn al-Jarrāḥ was given the agnomen: Abū ʿUbaydah. This agnomen of his prevailed over him, so he is known mostly by it.²

Description

Ibn Saʿd reports in al-Ṭabaqāt with his sanad from Mālik ibn Yukhāmir who described Sayyidunā Abū ʿUbaydah as follows:

كان رجلا نحيفا معروقا الوجه خفيف اللحية طوال أحنى أثرم الثنيتين

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 409.
² Al-Istīʿāb, vol. 2 pg. 792, 793.
He was a slim tall man, with a thin face¹, a sparsely beard, hunch-back², having no front teeth³.⁴

A Peek into his Household (Wives and Children):
He had two sons, Yazīd and ʿUmayar from his wife Hind bint Jābir ibn Wahb ibn Ḍabāb ibn Ḥujayr ibn ʿAbd ibn Maʿīṣ ibn ʿĀmir ibn Luʿay. His sons passed away in infancy, hence he has no progeny.⁵

Al-Zubayr ibn Bakkār said, “Abū ʿUbaydah’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 ʿUbaydah, 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 ʿUbaydah at the Head of the Caravan
The heart of Sayyidunā Abū ʿUbaydah recognised the brilliance of Islam very early on. Hence, he accepted Islam before Rasūlullāh entered the house of Sayyidunā Arqam ibn Abī al-Arqam.

Ibn Saʿd narrates in al-Ṭabaqāt from Yazīd ibn Rūmān who says:

انطلق ابن مظعون 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 وسلم فعرض عليهم الإسلام و أنبأهم بشرائعه فأسلموا في ساعة واحدة و ذلك قبل دخول رسول الله صلى الله عليه وسلم دار الأرقم

¹ Maʿrūq al-wajh: Having little facial flesh. (Al-ʿAyn, vol. 1 pg. 154)
² Al-ḥnā: 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 Aʿlām al-Nubalāʾ, vol. 1 pg. 8.
Ibn Maẓʿūn, ʿUbaydah ibn al-Ḥārith, ʿAbd al-Raḥmān ibn ʿAwf, Abū Salamah ibn ʿAbd al-Asad, and Abū ʿUbaydah ibn al-Jarrāḥ came to Rasūlullāh. Rasūlullāh presented Islam to them and informed them of its injunctions. They all accepted Islam at the same time. This was prior to Rasūlullāh entering the house of al-Arqam.¹

He was among those who made hijrah to Abyssinia as asserted by Ibn Isḥāq. Al-Dhahabī comments, “If he did travel there, then he did not stay for long.” Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ is counted among those who compiled the glorious Qur’ān.²

Ibn Saʿd 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 ʿUbaydah ibn al-Jarrāḥ embraced Islam with ʿUthmān ibn Maẓʿūn, ʿAbd al-Raḥmān ibn ʿAwf, and their comrades before Rasūlullāh entered the house of al-Arqam. They say that he immigrated to Abyssinia in the second emigration. ʿĀṣim ibn ʿUmar ibn Qatādah reports, “When Abū ʿUbaydah ibn al-Jarrāḥ emigrated from Makkah to Madīnah, he stayed by Kulthūm ibn al-Hadam’s residence.”³

After Abū ʿUbaydah made hijrah, Rasūlullāh contracted brotherhood between him and Sayyidunā Sālim, the freed slave of Sayyidunā Abū Ḥudhayfah and it is said with Sayyidunā Muḥammad ibn Maslamah.⁴

This is how the effulgence of Islam engulfed the heart of Sayyidunā Abū ʿUbaydah and illuminated his being. An illumination which paved the way for every step he took and every adventure he undertook. Sayyidunā Abū ʿUbaydah 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 Aʿlām al-Nubalā’, vol. 1 pg. 7, 8.
² Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 393; Siyar Aʿlām 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 is none the different.

The key to the personality of Sayyidunā Abū 'Ubaydah is trustworthiness. Trustworthiness in its true sense. Honesty at every juncture. Sayyidunā Abū 'Ubaydah’s honesty in all his responsibilities is undoubtedly the most salient of his features and characteristics.

Sayyidunā Abū 'Ubaydah 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 that he will sacrifice his life in the path of Allah. 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, 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 fulfilled the covenant the rest of the Ṣaḥābah fulfilled, Rasūlullāh saw him in his personal conduct and life attitude worthy of this noble title which he conferred upon him and gifted him. Thus, Rasūlullāh declared:

أمين هذه الأمة أبو عبيدة بن الجراح

The trustworthy individual of this ummah is Abū 'Ubaydah ibn al-Jarrāh.

Sayyidunā Abū 'Ubaydah was known as the strong trustworthy individual among the Ṣaḥābah due to Rasūlullāh’s 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:²

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 ʿUbaydah ibn al-Jarrāḥ.²

Al-Bukhārī also reports via his sanad from Sayyidunā Ḥudhayfah who recalls:

جاء العاقب و السيد صاحبا نجران إلى رسول الله صلى الله عليه و سلم

Al-ʿĀqib and al-Sayyid, two ambassadors of Najrān, came to Rasūlullāh intending to make mulāʿanah 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 stated, “I will certainly send with you a trustworthy man, fulfilling its demand par excellence.”

The Companions of Rasūlullāh raised their glances to see who it will be. Rasūlullāh shouted, “Stand up, O Abū ʿUbaydah ibn al-Jarrāḥ.”

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¹ Tārīkh Dimashq, vol. 25 pg. 464; Al-Istīʿāb, vol. 2 pg. 793.
² Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4121.
³ Mulāʿanah: the oath of condemnation (the mutual practice of beseeching Allah to curse one if one is in the wrong.)
After he stood up in compliance, Rasūlullāh stated, “This is the trustworthy individual of this ummah.”

Abū ʿUbaydah: A Purely Islamic Achievement

Amazing indeed is Islam! When it enters the heart and penetrates deep into its recesses, it changes the destiny of men and makes them champions of events.

The Arabs in general were known to stick firmly to their ancestry and regard it an honour. Thus a man would feel honoured due to his father and would boast about his lineage and pedigree. But when Islam came, people held firmly only onto dīn and honour had no connection with anything else besides it. To such an extent that it allows us to behold a man killing his father and brother, in fact his own son if the need be, so that the word of Allah reigns supreme.

Indeed, Islam changed the standard of distinction and glory. We observe this aspect vividly without any confusion or obscurity with Sayyidunā Abū ʿUbaydah. He is the grand hero and benevolent trustworthy individual who favoured his love for his religion over everything else and let his religion hold the reigns of his entire life to the extent that he killed his own disbelieving father in the Battle of Badr, the father who declared war and enmity upon the Muslims and attempted to stop people from the path of Allah.

In the glorious Battle of Badr, in this decisive encounter, the ties of kinship broke; fatherhood was demolished and son-hood ceased. ʿAbd Allah ibn al-Jarrāḥ, the father of Abū ʿUbaydah, went out in hot pursuit of his son who opposed him and followed Muḥammad, to bring him to the ground and finish him off. Sayyidunā Abū ʿUbaydah, on the other hand, attempted to dodge his father over and over again but was unsuccessful. He was left no choice but to face his father and bring him to the ground. He cared not for any worldly bond. Islam and shirk cannot unite, even though the adherent of the two enjoy family links. Sayyidunā Abū ʿUbaydah thus killed his own father on the glorious day of Badr.

Al-Ṭabarānī reports in al-Kabīr as well as al-Bayhaqī and al-Ḥākim from Ibn Shawdhab who reports:

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1 Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter on the incident of the people of Najrān, Ḥadīth: 4119.
2 Siyar Aʿlām al-Nubalā’, vol. 1 pg. 8.
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The father of Abū ʿUbaydah began antagonising Abū ʿUbaydah on the Day of Badr but the latter kept on avoiding the former. After he persisted, Abū ʿUbaydah went after him and killed him. Upon this, Allah—the Mighty and Majestic—revealed this verse in his regard: You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons to the end of the verse.¹²

The soul in the body of Sayyidunā Abū ʿUbaydah was elated. The soul that embodied love for dīn and love for Rasūlullāh. We find Sayyidunā Abū ʿUbaydah yearning with all his heart to sacrifice his soul, with pleasure and satisfaction, for dīn and for Rasūlullāh.

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 spread and a large number of Muslims fled and magnitudes of them were lost and perplexed in the thick of the battle amid the dust that had reached the sky; on that fateful day, we see that Sayyidunā Abū ʿUbaydah 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 so that no evil befalls him. As soon as he caught sight of Rasūlullāh, 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.
Rasūlullāh ﷺ. We will stop here and allow Sayyidunā Abū Bakr al-Ṣiddīq ﷺ to complete the incident which he relates as quoted by al-Bazzār in his *al-Musnad*:

When the people dispersed from around Rasūlullāh ﷺ on the Day of Uḥud, I was the first to return to Rasūlullāh ﷺ. I began marvelling at a man fighting in front of him and said, “May you be Ṭalḥah.” Thereafter, I looked and suddenly a man was just behind me advancing like a bird (in swiftness) and before I knew it he caught up with me. It was Abū ʿUbaydah ibn al-Jarrāḥ. Ṭalḥah on the other hand was found lying in front of him. Rasūlullāh ﷺ said, “Take care of your brother who has been severely wounded.” But we left him and went to Rasūlullāh ﷺ. Two links had pierced into the face of Rasūlullāh ﷺ. I intended to remove them but Abū ʿUbaydah kept on asking me and requesting me so I allowed him. He removed one of the links by gripping it with his teeth firmly and pulling it out. As a result, one of his front teeth fell out. He kept on insisting and requesting me to allow him to take out the other. He then placed his tooth on the link and clenched it, disliking to inconvenience Rasūlullāh ﷺ if it moves, and pulled it out. As a result, another of his front teeth fell out. Abū ʿUbaydah was the most handsome man without front teeth.1

In the narration of Ibn Saʿd and Ibn ʿAsākir, Sayyidah ‘Āʾishah ﷺ narrates that she heard Sayyidunā Abū Bakr ﷺ saying:

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1 *Musnad al-Bazzār*, vol. 1 pg. 38, Musnad of Abū Bakr, Ḥadīth: 63.
On the Day of Uḥud, just after Rasūlullāh was struck in his face which resulted in two links of the helmet piercing his cheeks, I began rushing towards Rasūlullāh and another man came from the east, flying with great speed. I said, “O Allah, make it obedience.” We both got to Rasūlullāh at the same time. It was AbūʿUbaydah 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 cheek.” So I left him. AbūʿUbaydah gripped one of the links of the helmet 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, AbūʿUbaydah had no front teeth.

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 AbūʿUbaydah.

O my brother who is reading, have a look at this deep love which filled the heart of Sayyidunā AbūʿUbaydah for Rasūlullāh. As soon as he spotted Rasūlullāh 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, and chooses to live the rest of his life without front teeth. Why would

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1 Al-mīghfar: Iron helmet worn on the head by a warrior. (Al-Nihāyah, vol. 3 pg. 374.)
3 Tafsīr Ibn Kathīr, vol. 4 pg. 421.
he not sacrifice his front teeth, when he was prepared to sacrifice his soul for Rasūlullāh ﷺ?

The Nabī ﷺ bears testimony that he loves Abū ʿUbaydah and guarantees him Jannah

The Nabī ﷺ announced it distinctly and publicly that he loves Sayyidunā Abū ʿUbaydah ﷺ. This is a fantastic glad tidings from the benevolent Nabī ﷺ. Who does not want Rasūlullāh ﷺ to love him and praise him? This is a virtue which Sayyidunā Abū ʿUbaydah ﷺ deserves to be delighted with and envied for.

Ibn Hibbān narrates in his Ṣaḥīḥ with his sanad from Sayyidunā ʿAmr ibn al-ʿĀṣ ﷺ who said:

قول يا رسول الله أي الناس أحب إليك قال عائشة قال من الرجال قال أبو بكر قال ثم من قال عمر قال ثم من قال أبو عبيدة بن الجراح

It was asked, “O Messenger of Allah, who is the most beloved person to you.”

“ʿĀ’ishah,” he replied.

“From the men,” he was asked.

“Abū Bakr.”

“Then who?”

“ʿUmar.”

“Then who?”

“Abū ʿUbaydah ibn al-Jarrāḥ.”

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 قال عمر قلت ثم من قالت ثم أبو عبيدة بن الجراح قلت ثم من قالت ثم أبو عبيدة بن الجراح قلت ثم من قال فسكت

1 Ṣaḥīḥ Ibn Hibbān, Ḥadīth: 6998, Shuʿayb al-Arnāʿūṭ said, “His isnād is ṣaḥīḥ according to the standards of Muslim.” Musnad Abī Yaʿlā, vol. 13 pg. 272, Ḥadīth: 7345, Ḥusayn Sulaym Asad categorised its isnād as ṣaḥīḥ.
ʿAbd Allah ibn Shaqīq relates:

I questioned ʿĀ’ishah, “Which of the Companions of Rasūlullāh ﷺ was most beloved to Rasūlullāh ﷺ?”

She replied, “Abū Bakr.”

“Then who?” I asked.

“ʿUmar,” she replied.

“Then who?”

“Then Abū ʿUbaydah ibn al-Jarrāḥ.”

“Then who,” I asked for a fourth time. She kept silent.¹

Rasūlullāh ﷺ emphasised this love by sounding glad tidings of Jannah for him on the strength of revelation from Allah ﷻ. This glad tiding is an attestation to the fact that the Grand Sovereign ﷻ as well as His Messenger ﷺ are pleased with Sayyidunā Abū ʿUbaydah.

Al-Tirmidhī reports in his al-Sunan with his chain from ʿAbd al-Raḥmān ibn ʿAwf:

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. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”²

Congratulations O Abū ʿUbaydah, 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 Ahmad, Ḥadīth: 25871.

² Jāmiʿ al-Tirmidhī, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747, al-Albānī classified it ṣaḥīḥ; Ṣaḥīḥ Ibn Hibbān, (similar narration through another chain), discussion on Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl, Ḥadīth: 6993, Shuʿayb al-Arnāʿūṭ classified it ṣaḥīḥ.
Matchless Valour at Crucial Times

Sayyidunā Abū ʿUbaydah 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. 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 Saʿd writes about Sayyidunā Abū ʿUbaydah:

ثم قدم فشهد بدرا و أحدا و الخندق و المشاهد كلها مع رسول الله صلى الله صلى الله عليه وسلم و بعثه رسول الله صلى الله عليه وسلم في سرية في ثلاثمائة من المهاجرين و الأنصار 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. Rasūlullāh 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 was an expedition sent to Dhū al-Qiṣṣah in Rabīʿ al-Ākir in the 6th year of hijrah.

Ibn Saʿd 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 صلى الله عليه وسلم قالوا أجدبت بلاد بني ثعلبة و أنمار و وقعت سحابة بالمرار إلى تغلبهم و انسرافهم على ستة و ثلاثين ميلا من المدينة فساروا 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 صلى الله عليه وسلم أبي عبيدة بن الجراح في أربعين رجلا من المسلمين حين صلو الغرب فمشوا إليهم حتى وافوا ذلك القصة مع عمادة الصحاب فاغварوا عليهم فاعجزوا فهم 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. (ʿUmdat al-Qārī, vol. 21 pg. 108.)
The expedition of Abū ʿUbaydah ibn al-Jarrāḥ to Dhū al-Qiṣṣah took place in the month of Rabīʿ al-Ākhir six years after the hijrah of Rasūlullāh. The lands of Banū Thaʿlabah and Anmār were struck with drought. Rain fell in al-Mirāḍ to Taghlabīn. Al-Mirāḍ is at a distance of 36 miles from Madīnah. The Banū Muḥārib, Banū Thaʿlabah, and Anmār travelled to that rain. They agreed that they will attack the pasture of Madīnah where animals were pastured at a place 7 miles out of Madīnah city. Learning of this, Rasūlullāh sent Abū ʿUbaydah ibn al-Jarrāḥ as leader of 40 Muslims after they performed Ṣalāt al-Maghrib. They proceeded until they reached Dhū al-Qiṣṣah at the break of dawn. They attacked the enemy and constricted them to flee into the mountains. One of their men were taken captive, who embraced Islam, and was hence released. Abū ʿUbaydah took some of their camels and drove them as owners of their possessions to Madīnah. Rasūlullāh took a fifth of the spoils and distributed the rest among the warriors.¹

Another expedition he participated in is Ghazwat Dhāt al-Salāsil. Al-Bayhaqī reports in al-Dalāʾil via his chain from Muḥammad ibn ʿAbd al-Raḥmān ibn ʿAbd Allah ibn al-Ḥuṣayn al-Tamīmī regarding the battle of Dhāt al-Salāsil in the lands of Balī and ʿAdhrarah.

Rasūlullāh  sent ʿAmr ibn al-ʿĀṣ to call the Arabs to Islam. This was due to the fact that the mother of ʿĀṣ ibn Wāʿil hailed from Balī. So Rasūlullāh sent him to them, using this as a draw card. When he reached the water of the land of Judhām, called al-Salāsil—and that is why this expedition is called Dhāt al-Salāsil—he feared, so he sent word to Rasūlullāh asking for reinforcements. Rasūlullāh despatched Abū ʿUbaydah towards them as leader of the early Muhājirīn, the likes of Abū Bakr and ʿUmar. Rasūlullāh instructed Abū ʿUbaydah when he despatched him, “Do not dispute.” So Abū ʿUbaydah journeyed until he reached him.

ʿAmr said to him, “You only came as my reinforcement.”

Abū ʿUbaydah responded, “No. rather, I am leader of my detachment and you are leader of those with you.”

Abū ʿUbaydah was a lenient and soft individual, to whom matters of the world were insignificant. So ʿAmr said to him, “Instead, you are my reinforcement.”

Abū ʿUbaydah told him, “ʿAmr, indeed Rasūlullāh ordered us not to dispute. And if you have to disobey me, I will still obey you.”

So ʿAmr said to him, “So I am leader over you and you are only my reinforcement.”

Abū ʿUbaydah said, “Take it.” So ʿAmr led the people in ṣalāh.\(^1\)

Once Rasūlullāh 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, he participated in the epic Battle of Yarmūk. He was the commander in chief of that army, although general leadership was for Sayyidunā Khālid ibn al-Walīd.\(^3\)

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2 Tārīkh al-Islām, vol. 2 pg. 517.
3 Tārīkh Dimashq, vol. 2 pg. 158.
Sayyidunā Abū ʿUbaydah ʿ conversed Damascus and Bayt al-Maqdis. His campaigns and conquests were successive and successful. In all these, he was either the army general playing his part or a warrior in the ranks of the Muslims playing his part to the fullest, in anticipation of meeting his Rabb.

This in essence was the life of Sayyidunā Abū ʿUbaydah ʿ; a life of jihād, struggling, obedience, and sacrifice. Sayyidunā Abū ʿUbaydah ʿ 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 ʿUbaydah: Generosity and Phenomenon

Allah, the Lofty and Majestic, has systems which never change or move off course until Allah will inherit the earth and everything upon it. This is the system of Allah. And you will not find any change to the system of Allah. One of the marvellous systems of Allah is that when a bondsman journeys in the proximity of his creator, fulfilling His every command and avoiding His prohibitions, then Allah mobilises every atom of the universe for him. Allah has spoken the truth and declared:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ أٰمَنُوْا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُوْمُ الأَْشْهَادُ

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 ʿUbaydah ʿ 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 Qurʾān and open blind eyes, deaf ears, and sealed hearts, Allah made everything subservient to them.

This is a matter which we can perceive clearly in the incident in which Sayyidunā Abū ʿUbaydah ʿ was champion when Rasūlullāh ʿ sent him as a leader over an expedition of 300 Muhājirīn and Anṣār to a tribe of Juhaynah at the sea shore. This is Ghazwat al-Khabaṭ. Sayyidunā Jābir ibn ʿAbd Allah relates to us what happened in this expedition:

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¹ Sūrah al-Ghāfir, 52.
² It was called the expedition of khabaṭ because the Ṣaḥābah, after exhausting their provisions would shake the leaves of trees, crush them, and soak them and drink the water out of extreme hunger.
Rasūlullāh despatched us with Abū ‘Ubaydah ibn al-Jarrāḥ—a regiment of three hundred and ten odd men. Rasūlullāh 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-ʿAmbar (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 and have reached the point of desperation.” So we ate from it for 20 nights or 15 nights. And we made al-Washīqah 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, he asked us, “What is your story?”

We replied, “We were searching for the caravans of Quraysh.”

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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 ʿAbd Allah ² explained:

Rasūlullāh ³ despatched a detachment towards the coastal region who were 300 in number. We departed and were still travelling when the provisions were exhausted. Abū ʿUbaydah instructed that the provisions of the army be gathered which was done. It amounted to only two satchels of dates. He 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 ʿUbaydah ordered that two ribs be erected. He then ordered that a camel be loaded with a carriage which then passed beneath it without touching it.³

This event is a true indication of Allah 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-zarb: A small mountain. (Al-Nihāyah fi Gharīb al-Ḥadīth, vol. 3 pg. 156.)
sustenance is needed to gain strength. Allah 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 ʿUbaydah lived with honesty and humility in the company of Rasūlullāh, he lived after Rasūlullāh’s demise fulfilling his obligations with such a high level of humility and honesty, that would suffice all the dwellers of earth had they scooped from them.

Sayyidunā Abū ʿUbaydah 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 Khālid ibn al-Walīd was leading the Muslim armies in one of the great decisive battles of the Muslims, Sayyidunā Abū Bakr al-Ṣiddīq passed away. Sayyidunā ʿUmar ibn al-Khaṭṭāb initiates his rule with appointing Sayyidunā Abū ʿUbaydah army general in place of Sayyidunā Khālid. Sayyidunā Abū ʿUbaydah at the time could not allow ʿUmar’s messenger to announce this message so he told him to keep it a secret. He himself also kept it a secret in his heart—an ascetic, witty, trustworthy heart. Only after Sayyidunā Khālid, the army general, completed the grand conquest, he came up to him with utmost respect and presented the letter of Amīr al-Muʿminīn and informed him of the news.

Ibn Kathīr reports in *al-Bidāyah*:
of the demise of al-Ṣiddīq and comforting him and the Muslims. He also informed him that he appointed him army general over the armies in Shām. He instructed him to consult Khālid in matters of war.

When the letter reached Abū ʿUbaydah, he concealed it from Khālid, for approximately 20 nights, until Damascus was conquered. Khālid then said to him, “May Allah have mercy upon you. What stopped you from informing me as soon as it came to you?”

He replied, “I disliked breaking your war streak. It is not sovereignty of the world that I desire, nor for the world do I strive. What you see will eventually perish and expire. We are brothers. It does not harm a man for his brother to be in authority over him in religion or worldly affairs.”

Sayyidunā Abū ʿUbaydah 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 و ددت 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.

What humility is this! Rather, what grandeur is this!

Certainly, Sayyidunā Abū ʿUbaydah 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

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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 fi 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 and displayed great humility before Him. He would sigh:

وددت أني كبش فذبحني أهلي فأكلوا لحمي وحسوا مرقي

I wish I was a ram who was slaughtered by my owners, who then ate my meat and drank my gravy.¹

Abū ʿUbaydah and Asceticism of the Affluent

We find that he was disinterested in the world and desirous of what is by Allah; and what is by Allah 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 which will illuminate this theme. Ibn Saʿd narrates it al-Ṭabaqāt:

إن عمر بن الخطاب أرسل إلى أبي عبيدة بأربعة آلاف درهم وأربعمائة دينار وقال للرسول انظر ما يصنع قال فقسمها أبو عبيدة قال ثم أرسل إلى معاذ بمثلها وقال للرسول مثل ما قال فقسمها معاذ إلا شيئا قالت امرأته نحتاج إليه فلما أخبر الرسول عمر قال الحمد لله الذي جعل في الإسلام من يصنع هذا

ʿUmar ibn al-Khaṭṭāb sent 4400 gold coins to Abū ʿUbaydah and said to the messenger, “See what he does.” Abū ʿUbaydah on receiving the wealth distributed it. ʿUmar then sent the same amount to Muʿādh and gave the messenger the same instruction. Muʿādh also distributed it except a little to purchase something his wife said they needed. When the messenger informed ʿUmar of their actions, he exclaimed, “All praise belongs to Allah who has created in Islam such individuals who would act in this manner.”²

Abū Nuʿaym reports in Ḥilyat al-Awliyā’ via his chain from Hishām ibn ʿUrwah from his father who said:

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¹ Al-Ṭabaqāt al-Kubrā, vol. 2 pg. 412, 413.
² Ibid.
Ma‘mar reports:

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.  

Ibn ‘Asākir reports via his sanad from Nāfiʿ from Ibn `Umar:  

En `Umar Hind al-sham said to `Abī Ubaydah, ‘Go to your house and tell me what you do. I am not seeking a gift. I am only seeking what you do.’ `Abī Ubaydah entered to `Umar, and `Umar said, ‘`Abī Ubaydah, I do not seek a gift. I am only seeking what you do.’ `Abī Ubaydah said, ‘I lay on my saddle cloth, and I sleep on my traveling bag.’ `Umar said, ‘My brother, if you put me to sleep, what do you want me to do?’ When `Umar came to his house, he did not see any of his belongings. He said, ‘Where is my brother? I do not see anything except a wrap and a sheet. I am not `Amīr al-Mu‘minīn. I am only `Abī Ubaydah. I have nothing except these two things.’ `Umar then entered his house. He only saw his sword, shield, and saddle.

1  Al-Tanfasah: A cloth prepared from ‘adhf of dates. It is said that everything prepared from plants is a tanfasah.
3  Ḥilyat al-Awliyā’, vol. 1 pg. 101, 102.
When ʿUmar arrived in Shām, he said to Abū ʿUbaydah, “Take us to your dwelling.”

“And what will you do by my place,” he said, “You only wish to cry tears over me.”

ʿUmar entered his house and saw nothing. He asked, “Where are your belongings? I only see a piece of wool\textsuperscript{1} or a bowl and a waterskin, and you are the leader. Do you have food?”

Abū ʿUbaydah went up to a jar and took out pieces of dry bread from it. ʿUmar wept on seeing this.

Abū ʿUbaydah told him, “I had told you that you will cry tears over my condition, O Amīr al-Muʾminīn. Sufficient for you is what puts you to sleep.”

ʿUmar exclaimed, “The world has changed us all except you, O Abū ʿUbaydah.\textsuperscript{2}

He never sufficed on avoiding worldly pleasure but encouraged others to do the same. Abū Nuʿaym reports in \textit{al-Ḥilyah} that Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ would move in the army and announce:

\begin{quote}
أل رب مبيض لثيابه مدنس لدينه أللرب مكرم نفسه و هو لها مهين أدرؤا
السيئات القديمات بالحسنات الحديثات فلو أن أحدكم عمل من السيئات
ما بينه وبين السماء ثم عمل حسنة لعلت فوق سيئاته حتى تقهرهن
\end{quote}

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.\textsuperscript{3}

\textsuperscript{1} \textit{Al-labad}: Wool. A piece of wool is meant here. (\textit{Al-Ṣiḥāḥ}, vol. 2 pg. 533). \textit{Al-shann}: Waterskin. (\textit{Mukhtar al-Ṣiḥāḥ}, pg. 184.)

\textsuperscript{2} \textit{Tārīkh Dimashq}, vol. 25 pg. 481; \textit{Siyar Aʾlām al-Nubalā’}, vol. 1 pg. 16 – 18.

\textsuperscript{3} \textit{Ḥilyat al-Awliyā’}, vol. 1 pg. 102; \textit{Muṣannaf Ibn Abī Shaybah}, vol. 7 pg. 116, Ḥadīth: 34621.
Abū ʿUbaydah and a Contented Heart

Allah had favoured Sayyidunā Abū ʿUbaydah 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 fulfi l his duty par excellence. He never requested for it nor desired it. Allah had bestowed him with a pleased soul.

Al-Bayhaqī in al-Dalāʾīl reports via his sanad from Mūsā ibn ʿUqbah who says:

The expedition of ʿAmr ibn al-ʿĀṣ of Dhāt al-Salāsil in the hills of Shām in Balī and Saʿd Allah and those adjacent to them of the Quḍāʾah.

ʿUrwah’s narrations says: Rasūlullāh sent him to Balī who are the maternal uncles of ʿĀṣ ibn Wāʿil (ʿAmr’s father). He sent him among those adjacent to them of the Quḍāʾah 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 ﷺ making it obtain glory and beauty!

**Only Real Men understand the Value of Gentlemen**

Allah ﷻ had bestowed Sayyidunā Abū ‘Ubaydah ﷺ 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.

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Khilāfah yearned and longed for Sayyidunā Abū ʿUbaydah. 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 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 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, ʿUmar or Abū ʿUbaydah 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 ʿUbaydah knew deep down in his heart the rank and status that Sayyidunā al-Ṣiddīq enjoyed and understood very well that he was most deserving of khilāfah than everyone else.

Then Sayyidunā ʿUmar moments before he leaves this world, says as reported by Ibn Saʿd:

لو أدركت أبا عبيدة بن الجراح فاستخلفته فسألني عنه ربي لقلت سمعت

Had Abū ʿUbaydah ibn al-Jarrāḥ survived me and I appointed him my successor and Allah had to question me about it, I would have said, “I heard Your prophet saying, ‘He is the trustworthy individual of this ummah.’”

Sayyidunā ʿUmar bin al-Khaṭṭāb also declared:

لو أدركت أبا عبيدة بن الجراح لاستخلفته وما شاورت فإن سئلت عنه قلت

Had Abū ʿUbaydah ibn al-Jarrāḥ been alive, I would have appointed him successor without consultation. If I was asked about it, I would have answered, “I appointed the trustworthy individual of Allah and His Messenger.”²

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¹ Al-Istīʿāb, vol. 2 pg. 792.
² Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 413.
Al-Ḥākim reports in *al-Mustadrak* via his chain from ʿUmar ʿa.ṣ.: 

‘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 ʿUmar said, “I wish that it was filled with men like Abū ʿUbaydah ibn al-Jarrāḥ, Muʿādh ibn Jabal, Sālim—the freed slave of Abū Ḥudhayfah, and Ḥudhayfah ibn al-Yamān.”

And then you have Sayyidunā Khālid ibn al-Walīd ʿa.ṣ., the great experienced army general and smart warrior acknowledging the position of Sayyidunā Abū ʿUbaydah ʿa.ṣ. and recognising his virtue and lofty status. Aḥmād and Ibn Abī Shaybah report from ʿAbd al-Malik ibn ʿUmār who said:

When ʿUmar appointed Abū ʿUbaydah ibn al-Jarrāḥ army general in Shām and dismissed Khālid ibn al-Walīd, Khālid said, “He has appointed the trustworthy individual of this ummah.”

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Hearing this, Abū ʿUbaydah responded, “I heard Rasūlullāh stating, ‘Khālid is one of the swords of Allah and an excellent youngster of the clan.’”

Sayyidunā Muʿādh ibn Jabal once heard a man criticising Sayyidunā Abū ʿUbaydah and accusing him of incompetence in a siege during one of the campaigns, and preferring Sayyidunā Khālid over him. Immediately, he comes to the defence of Sayyidunā Abū ʿUbaydah. The narration is reported by al-Dhahabī via his sanad from Zayd from his father:

 بلغني أن معاذا سمع رجلا يقول لو كان خالد بن الوليد ما كان بالناس دوك الشدة و المعاناة- و ذلك في حصر أبي عبيدة فقال معاذ إلى أبي عبيدة تضطر المعجزة لا أبا لك والله إنه خير من بقي على الأرض

It has reached me that Muʿādh heard a man saying, “Had it been Khālid ibn al-Walīd, people would not be suffering.” This was during the siege of Abū ʿUbaydah. So Muʿādh said, “So Abū ʿUbaydah is constrained to display a miracle? May you be bereaved of your father! By Allah, he is the best of those left on earth.”

**Demise of Abū ʿUbaydah**

After a life filled with obedience, īmān, honesty, and sacrifice, Sayyidunā Abū ʿUbaydah passes away. He passed away in the plague of ‘Amwās in the year 18 A.H. during the khilāfah of Sayyidunā ʿUmar ibn al-Khaṭṭāb. 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.

Ibn ʿAsākir gives an account of the demise of Abū ʿUbaydah:

 إن عمر كتب إلى أبي عبيدة في الطاعون الذي وقع بالشام إنه عرضت لي حاجة و لا غنى بني عنك فيها فإذا أتاك كتبابي هذا فإني أعزأ عليك إن أتاك

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2 *Siyar Aʿlām 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.
ʿUmar wrote to Abū ʿUbaydah when the plague broke out in Shām, “I have a pressing need and I need you to attend to it. So when this letter of mine reaches you, then I take a determination upon you that if it reaches you at night, you will mount before dawn and if it reaches you during the day, you will mount before dusk and come to me.”

After he read the letter, Abū ʿUbaydah remarked, “I know the need of Amīr al-Muʿminīn. 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-Muʿminīn, for I am among the Muslim troops, and my heart does not desire to leave them.”

When ʿUmar read the letter, he cried. He was asked, “Did Abū ʿUbaydah pass away.”

ʿUmar replied, “No, but it is as if he has.”

ʿUmar wrote to him that Jordan is a low land and Jābiyah is a high land, pure from the plague, so take the Muslims to Jābiyah.

Abū ʿUbaydah read this letter and remarked, “This announces the command of Amīr al-Muʿminīn and we shall obey him. He instructed me to mount and leave the people at their places but I apologised due to my inability to do so.”

He said (to me), “Why? Probably the wife is afflicted with the plague?” I agreed.
So Abū ʿUbaydah got ready to mount, and just then felt a prick. He was also afflicted with the plague. Abū ʿUbaydah thereafter passed away and the plague subsided.\footnote{\textit{Tārīkh Dimashq}, vol. 25 pg. 484, 485; \textit{Fatḥ al-Bārī}, vol. 1 pg. 159.}

Giving precedence over oneself did not allow Sayyidunā Abū ʿUbaydah 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.

These were few illuminating highlights from the life of the trustworthy individual of this ummah, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ. 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 accepted him graciously and notified him of His pleasure and guaranteed him Jannah on the tongue of His Messenger.

Congratulations to you attaining Jannah, O Ibn al-Jarrāḥ! May you enjoy and desire therein. This is the bounty of your Lord which He bestowed, so that you may express gratitude to the Bestower of favours.
Sayyidunā Ṭalḥah ibn ʿUbayd Allāh
An Excellent and Magnanimous Individual & a Martyr walking on Earth

We discuss now a mine from the mines of guidance and belief, a soldier from the first squadron of troops, proverbial in magnanimity, generosity, big-heartedness, and kindness, as well as bravery and piety. A man whose name transmits tales of benevolence. He is Ṭalḥah, the magnanimous; Ṭalḥah, the excellent; Ṭalḥah, the benevolent; Sayyidunā Ṭalḥah ibn ʿUbayd Allāh.

Name and Lineage

He is Ṭalḥah ibn ʿUbayd Allāh ibn ʿUthmān ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah ibn Kaʿb ibn Luʿayy ibn Ghālib ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah, al-Qurashī al-Taymī al-Makkī.1

The ancestry of Sayyidunā Ṭalḥah ibn ʿUbayd Allāh meets with Rasūlullāh in his forefather, Murrah ibn Kaʿb. This also highlights the strong family bond between this renowned Ṣaḥābī and Rasūlullāh. Similarly, it meets up with Abū Bakr al-Ṣiddīq in Taym ibn Murrah, both are from the Taym tribe.

His mother is al-Ḥaḍramiyyah. Her name is Ṣaʿbah bint ʿAbd Allah ibn ʿImād ibn Mālik ibn Rabīʿah ibn Akbar ibn Mālik ibn al-Khazraj ibn Iyād ibn al-Ṣadaf ibn Ḥaḍramawt ibn Kindah. Her father, ʿAbd Allah, is known as al-Ḥaḍramī and she is called the daughter of al-Ḥaḍramī. Her mother is ʿĀtikah bint Wahb ibn ʿAbd ibn Quṣayy ibn Kilāb. Wahb ibn ʿAbd 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 lineage via his maternal grandmother meets up with Rasūlullāh’s lineage at Quṣayy ibn Kilāb, the forefather of Rasūlullāh.

Agnomen

Ṭalḥah is well-known with an agnomen that stuck with him and never separated from him: Abū Muḥammad, after his son Muḥammad.3

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1 Siyar Aʾlām al-Nubalāʾ, 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-Fayyāḍ (the magnanimous); Ṭalḥah al-Khayr (the excellent); Ṭalḥah al-Jūd (the generous).¹ These titles Sayyidunā Ṭalḥah earned due to praiseworthy actions. The ḥadīth concerning the reason these titles were awarded to Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh will appear shortly.

Description

It is necessary to give a physical description of Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh 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 being created in the mind, as if he one is seeing him. This is a very important aspect to mention when discussing a Ṣaḥābī.

Ibn Sa’d says in al-Ṭabaqāt that Abū ʿAbd Allah ibn Mandah said:

كان أي طلحة رجلا آدم كثير الشعر ليس بالجعد القطط و ل 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 رحب الصدر
بعد 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

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¹ Al-Istīʿāb, vol. 2 pg. 764; Usd al-Ghābah, vol. 3 pg. 59.
² Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 219.
³ Al-Muʿjam al-Kabīr, vol. 1 pg. 111; al-Mustadrak, vol. 3 pg. 417; Majmaʿ al-Zawāʿid, vol. 9 pg. 147 who comments, “Al-Ṭabarānī narrated it. ʿAbd al-ʿAzīz ibn ʿImrān is present in the sanad and he is ḍaʿīf.”
Sayyidunā Ṭalḥah ʿalayhissalam, 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 ʿalayhissalam had a number of wives [at different times], four of them were sisters of the Ummahāt al-Muʿminīn, the wives of Rasūlullāh ﷺ, namely Umm Kulthūm bint Abī Bakr—sister of ʿĀ’ishah; Ḥamnah bint Jaḥsh—sister of Zaynab; Fāriʿah bint Abī Sufyān—sister of Umm Ḥabībah; and Ruqayyah bint Abī Umayyah—sister of Umm Salamah Ḥalima. Ṭalḥah had 11 sons and 4 daughters.

1. Ḥamnah bint Jaḥsh

Her mother is Umaymah bint ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.

She bore him the following children:

I. Muḥammad: He is al-Sajjād. Ṭalḥah’s agnomen is given after him. He was killed with his father on the Day of Jamal.

II. ʿImrān ibn Ṭalḥah

2. Khawlah bint al-Qaʿqāʿ ibn Maʿbad ibn Zurārah ibn ʿAdas ibn Zayd

She was from the Banū Tamīm. Al-Qaʿqāʿ was titled Tayyār al-Furāt (lit. flowing Euphrates) due to his generosity.

Children from her:

I. Mūsā ibn Ṭalḥah.

3. Umm Abān bint ʿUtbah ibn Rabīʿah ibn ʿAbd Shams

Children from her:

I. Yaʿqūb ibn Ṭalḥah: He was also big-hearted. He was killed on the Day of Ḥarrah.

II. Ismāʿīl ibn Ṭalḥah

III. Ishaq ibn Ṭalḥah
4. Umm Kulthūm bint Abī Bakr al-Ṣiddīq

Children from her:

I. Zakariyyā
II. Yūsuf
III. ʿĀ’ishah

5. Suʿdā bint ʿAwf ibn Khārijah

Children from her:

I. Īsā
II. Yaḥyā

6. Al-Jarbāʾ, Umm al-Ḥārith bint Qasāmah bint Ḥanẓalah ibn Wahb from Ṭayy

Children from her:

I. Umm Ishāq bint Ṭalḥah: Sayyidunā Ḥasan ibn ‘Alī ibn Abī Ṭālib 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 married her and she gave birth to his daughter, Fāṭimah.

Other Children:

1. Ṣuʿbah bint Ṭalḥah: Her mother is an Umm Walad.
2. Maryam bint Ṭalḥah: Her mother is also an Umm Walad.
3. Ṣāliḥ ibn Ṭalḥah: He passed away in infancy. His mother is Farʿah bint ʿAlī Subayyah from the Banū Taghlib (an Umm Walad).¹

**His Islam**

Sayyidunā Ṭalḥah recognised the truth of Islam in the very beginning and entered the faith early on right after the invitation of Sayyidunā Abū Bakr al-Ṣiddīq. This invitation came after Sayyidunā Ṭalḥah’s journey to Baṣrah where he met a rabbi who gave him the glad tidings of the arrival of the Nabī.

¹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 214; Nasab Quraysh, vol. 1 pg. 91 – 92.
Sayyidunā Ṭalḥah speaks about this journey, in the report of al-Bayhaqī, saying:

I attended the market of Baṣrah, when suddenly I heard a rabbi in his hermitage yelling, “Ask the attendees of this fair: is there anyone among them from the inhabitants of the ḥaram?”

I said, “Yes, me.”

He asked, “Has Aḥmad appeared yet?”

“Who is Aḥmad?” I enquired.

He explained, “The son of ʿAbd Allah ibn ʿAbd al-Muṭṭalib. This is the month he ought to emerge in. He is the last of the Messengers. He will emerge from the Ḥaram and immigrate to date-palms, rocky tracks, and salt marsh. Beware of being beaten to him!”

Ṭalḥah continues: His words affected my heart so I made all haste back (to Makkah). As soon as I reached Makkah, I asked, “Has something new transpired?”

“Yes,” they replied, “Muḥammad ibn ʿAbd Allah, the trustworthy, has claimed Prophethood and Ibn Abī Quḥāfah has followed him.”

I went up to Abū Bakr and said, “Have you followed this man?”
“Yes,” he replied, “so proceed to him and enter his presence and follow him for indeed he invites to the truth.”

Ṭalḥah informed him of what the rabbi said. So Abū Bakr took Ṭalḥah and entered the presence of Rasūlullāh ﷺ. Ṭalḥah embraced Islam and informed Rasūlullāh ﷺ of what the rabbi had said. Rasūlullāh ﷺ was pleased with the information.¹

Muḥammad ibn Ishāq narrates:

When Abū Bakr accepted Islam and announced the same, he began calling towards Allah ﷺ. He began inviting those people whom he trusted from his clan whom he frequently met and sat with. What has reached me is that Zubayr ibn al-ʿAwwām, ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbayd Allāh, Saʿd ibn Abī Waqqāṣ, and ʿAbd al-Raḥmān ibn ʿAwf accepted Islam at his hands. They proceeded to Rasūlullāh ﷺ with Abū Bakr. Rasūlullāh ﷺ presented Islam to them and recited the Qurʾān 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.²

Ibn ‘Asākir reports via his chain from Qāsim ibn Muḥammad ibn Abī Bakr from Sayyidah ʿĀ’ishah ḥ who states:

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² Sīrat Ibn Ishāq, vol. 1 pg. 120; Tārīkh Dimashq, vol. 18 pg. 348.
Abū Bakr left in search for Rasūlullāh ﷺ. He was his bosom friend during the period of ignorance. He met him and asked, “O Abū al-Qāsim, you are missing from the gatherings of your people? They have accused you of criticising their forefathers and religions.”

Rasūlullāh ﷺ said, “I call towards Allah.” As soon as Rasūlullāh ﷺ completed his address, Abū Bakr accepted Islam at the hands of Rasūlullāh ﷺ. There was none between the mountains of Makkah more joyful than he owing to the Islam of Abū Bakr.

Abū Bakr then left and returned in the evening with ʿUthmān, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, and Sa’d ibn Abī Waqqāṣ who all embraced Islam. The next day he brought ʿUthmān bin Maẓʿūn, Abū ʿUbaydah ibn al-Jarrāḥ, ʿAbd al-Rahmān ibn ʿAwwf, Abū Salamah ibn ʿAbd al-Asad, and Arqam ibn Abī al-Arqam; who all entered the faith.

Here we discover that Sayyidunā Ṭalḥah was in the front ranks of the Muslims who believed in Allah ﷺ and Rasūlullāh ﷺ and made their religion sincerely for Allah ﷺ.

After the invitation of Sayyidunā Abū Bakr صلی الله علیه و سلم, Sayyidunā Ṭalḥah could not control his desire to meet Rasūlullāh ﷺ. His yearning to meet Rasūlullāh ﷺ

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1 It appears like this in the source. Ibn ʿAsākir narrates it at another juncture with the wording:

 فقدت من مجالس قومك

You are absent from the gatherings of your people. (Tārīkh Dimashq, vol. 30 pg. 51.)

2 Tārīkh Dimashq, vol. 30 pg. 46.
and pledge allegiance to him was faster than his heartbeat. Sayyidūnā Abū Bakr accompanied him to Rasūlullāh where he entered the faith and reserved his place in the blessed caravan. We learn from the above that Sayyidūnā Ṭalḥah was from the early Muslims.

**Perseverance in the face of Trials**

Notwithstanding the position Sayyidūnā Ṭalḥah 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 فشدهما 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 sought Allah’s protection from the evil of this wicked man. Al-Bayhaqī reports that Rasūlullāh supplicated:

اللهوم اكفنا شر ابن العدوية

O Allah, protect us from the maliciousness of Ibn al-ʿAdawiyyah.²

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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 ṢahābīṬalḥah ibn ʿUbayd Allāh had to undergo. Ibn ʿAsākir narrates to us some of the details of this torture. He quotes from Masʿūd ibn Kharāsh who relates:

As I was circumambulating between Ṣafā and Marwah, I suddenly spotted a large crowd following some persons. When I looked properly, I saw that it was a youngster whose hands had been tied to his neck. I asked, “What is the matter with these people?”

They replied, “Ṭalḥah ibn ʿUbayd Allāh has turned renegade.”

Behind him was a woman who was grumbling at him and verbally abusing him. “Who is this woman?” I asked.

“This is his mother al-Ṣaʿbah bint al-Ḥaḍramī,” they replied.

The narrator says: ʿĪsā ibn Ṭalḥah and others informed me that ʿUthmān ibn ʿUbayd Allāh—the brother of Ṭalḥah—tied Ṭalḥah with Abū Bakr to prevent him from ṣalāh and to turn him away from his religion. He tied his hand and Abū Bakr’s hand in a leather belt. Nothing alarmed them except the sight of him praying with Abū Bakr.

It is noteworthy to mention here that SayyidunāṬalḥah’s mother who was furious and enraged with his Islam later entered the religion of Allah and passed away a Muslim.

Al-Ṭabarānī and al-Ḥākim narrate from Sayyidunā Ibn ʿAbbās:

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1 Al-Qidd: untanned leather belt. (Al-Nihāyah, vol. 4 pg. 21.)
3 Maʿrifat al-Ṣaḥābah, vol. 1 pg. 389.
Glimpses at the Virtues and Excellences of Ṭalḥah

Sayyidunā Ṭalḥah ibn ʿUbayd Allāh is one of the most prominent Ṣaḥābah of the Nabī. He is one of the Ten Promised Jannah by the Nabī 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, one of the six-men consultative committee, and one of those who stood with steadfastness at the side of Rasūlullāh on the Day of Uḥud. He fought on that day like an entire army. He protected Rasūlullāh with his back, and his hand was paralysed in this battle. Forthcoming are some highlights of his merits.

Abū Nuʿaym discusses Sayyidunā Ṭalḥah ibn ʿUbayd Allāh in Ḥilyat al-Awliyā’ and says:

و من الأعلام الشاهرة صاحب الأحوال الزاهرة الجواد بنفسه الفياض بماله طلحة بن عبيد الله قضى نحبه و أقرض ربه كان في الشدة و القلة لنفسه بذولا و في الرخاء و السعة بماله وصولا

From among the famous distinguished luminaries is the man of bright conditions, big-heartedness, magnanimous with his wealth; Ṭalḥah ibn ʿUbayd Allāh. He fulfilled his vow and gave loans to his Rabb. In times of constraint and adversity, he sacrificed himself and it times of liberty and prosperity, he spent his wealth liberally.²

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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 Ḥilyat al-Awliyā’, vol. 1 pg. 87.
Rasūlullāh  \( 	ext{صلى الله عليه وسلم} \) testifies to Ṭalḥah’s Martyrdom and Guarantees him Jannah

Hopefully, no one will contest me when I declare: Indeed, the greatest and most grandeur merit of the distinguished Ṣaḥābī Ṭalḥah ibn ʿUbayd Allāh is that Rasūlullāh \( 	ext{صلى الله عليه وسلم} \) guaranteed him a place in Jannah. No glad tiding greater than this is desired by the followers of Rasūlullāh \( 	ext{صلى الله عليه وسلم} \). Their hearts leap with joy, aspiring nothing else but this fortune Rasūlullāh \( 	ext{صلى الله عليه وسلم} \) conferred upon Sayyidunā Ṭalḥah ibn ʿUbayd Allāh.

Al-Tirmidhī reports with his chain from Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf:

\[
\text{قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و عمر في الجنة و عثمان في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد في الجنة و سعيد في الجنة و أبو عبيدة بن الجراح في الجنة}
\]

Rasūlullāh \( 	ext{صلى الله عليه وسلم} \) stated: “Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”

Ibn Mājah reports through his chain from Sayyidunā Muʿāwiyah ibn Abī Sufyān who relates:

\[
\text{نظر النبي صلى الله عليه و سلم إلى طلحة فقال هذا ممن قضى نحبه}
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The Nabī \( 	ext{صلى الله عليه وسلم} \) gazed at Ṭalḥah and remarked, “He is from those who fulfilled their vow.”

The meaning of Rasūlullāh’s 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 \( 	ext{سُبْحَانَاهُ وَتَمَّ مِلَّتِهِ} \). The meaning of qadā nāḥbahū is to die. As if death is a vow on his neck.\(^3\)

\(^1\) Jāmiʿ al-Tirmidhī, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747.
\(^3\) Muqaddamat Fath al-Bārī, pg. 188.
Sayyidunā Zubayr reports:

Rasūlullāh 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, used him as a support, and climbed till he got firmly onto the boulder.

Zubayr continues: I heard Rasūlullāh declaring, “Ṭalḥah has made Jannah incumbent.” i.e. he performed such an action that made Jannah incumbent for him.

Ibn Mājah narrates via his sanad from Sayyidunā Jābir:

The narration of al-Tirmidhī has the following wording:

Jābir ibn ‘Abd Allah reports that he heard Rasūlullāh declaring:

Whoever desires to see a martyr walking on the face of the earth should look at Ṭalḥah ibn ʿUbayd Allāh.

All these reports, coupled with others, bring us to the same conclusion, i.e. Sayyidunā Ṭalḥah is among those promised the Gardens of Bliss. Congratulations to

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1 Jāmiʿ al-Tirmidhī, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3737 and commented, “This is a ḥasan Šaḥīḥ gharīb ḥadīth.” Al-Albānī classified it ḥasan; Musnad Abī Yaʿlā, vol. 2 pg. 23, Ḥadīth: 670.
3 Jāmiʿ al-Tirmidhī, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3739, al-Albānī labelled it Šaḥīḥ.
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. No fitnah will afflict him and no tiredness will seize him.

Ṭalḥah the Humble

Sayyidunā Ṭalḥah was a living example of humility for Allah and submission to his Creator. Pride could not find an entrance to his heart. Not once did he avert his face away from people or turn his cheek away from them. Instead, he attended their gatherings and mixed with the laymen and observed patience. In fact, he was reckoned as one of the tolerant men of Quraysh. It is reported that he stated:

إن أقل العيب على الرجل جلوسه في داره

The least defect of a person is to sit at home (and not mix with people).

Al-Ṭabarānī and Ibn ʿAsākir report via their respective chains from Mūsā ibn Ṭalḥah ibn ʿUbayd Allāh:

دخلت مع أبي طلحة بن عبيد الله بعض المجالس فأوسعوا له من كل ناحية فجلس أدناها ثم قال سمعت رسول الله صلى الله عليه وسلم يقول إن من التواضع لله تبارك و تعالى الرضا بالدون من شرف المجالس

I entered with my father, Ṭalḥah ibn ʿUbayd Allāh, one of the gatherings. The people made space for him on every side yet he sat in the most inferior spot. He then said that he heard Rasūlullāh saying, “Part of humbleness before Allah is to be pleased with the inferior, rather than the elevated place of gatherings.”

The Art of Sacrifice and Surrender

Sayyidunā Ṭalḥah 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-Muʿjam al-Kabīr, regarding Ṭalḥah ibn ʿUbayd Allāh, Ḥadīth: 205; Tārīkh Dimashq, vol. 5 pg. 26, 27; Maʿrifat al-Ṣaḥābah, vol. 1 pg. 430, Ḥadīth: 382; Majmaʿ al-Zawā‘id, vol. 8 pg. 59. Al-Haythamī says, “Al-Ṭabarānī narrated it. Ayyūb ibn Sulaymān ibn ʿAbd Allah is present in the sanad. I do not know him, nor his father. The rest of the narrators are reliable.”
Rasūlullāh Ḥṣanullāh allowed them to immigrate, and Sayyidunā Ṭalḥah was in the ranks of the Muhājirīn. After emigrating to Madīnah, Rasūlullāh Ḥṣanullāh contracted brotherhood between Sayyidunā Ṭalḥah and Sayyidunā Abū Ayyūb al-Anṣārī.

The hijrah was the beginning of a new chapter of events with the polytheists. Many battles took place and Sayyidunā Ṭalḥah participated in them all. He was present at all major campaigns alongside Rasūlullāh Ḥṣanullāh besides Badr. At the time, he was in Shām since Rasūlullāh Ḥṣanullāh had sent him along with Sayyidunā Saʿīd ibn Zayd to gather information on the caravan of Quraysh. He only returned after Rasūlullāh Ḥṣanullāh came back from Badr. Nonetheless, Rasūlullāh Ḥṣanullāh awarded him a share of the booty and promised him the reward of Badr.

After this, he never missed a single campaign. His valour and chivalry coupled with his intense love for Rasūlullāh Ḥṣanullāh 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 life and used his own back as a shield to stop the arrows and spears from harming Rasūlullāh. He endured great trials on the Day of Uḥud. He defended Rasūlullāh 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 on his back until he climbed the boulder.

In the forthcoming lines, we will shed some light on the role of Sayyidunā Ṭalḥah in the Battle of Uḥud to realise the extent of his love for his religion and his Nabī. This is a fact which everyone acknowledged to the extent that senior Ṣaḥābah when discussing Uḥud, would speak in glowing terms about Ṭalḥah’s contribution on that day. The sacrifices he made have become proverbial and legendary. Take for instance Sayyidunā Abū Bakr al-Ṣiddīq. When he would talk about Uḥud, he would weep and acknowledge:

اذاك كله يوم طلحة

That entire day was for Ṭalḥah.

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1 Usd al-Ghābah, vol. 3 pg. 59.
2 Ibid.
3 Tārīkh Dimashq, vol. 25 pg. 75; Musnad al-Ṭayālisī, vol. 1 pg. 3; Ḥilyat al-Awliyā’, vol. 1 pg. 87; Dalā’il al-Nubuwwah, vol. 3 pg. 297.
Sayyidunā Saʿd ibn Abī Waqqāṣ would say when talking about Sayyidunā Ṭalḥah:

يرحمه الله إنه كان أعظمنا غناء عن رسول الله صلى الله عليه و سلم يوم أحد قيل كيف يا أبا إسحاق قال لزم النبي صلى الله عليه و سلم و كنا نتفرق عنه ثم نثوب إليه لقد رأيته يدور حول النبي صلى الله عليه وسلم يترس بنفسه

May Allah have mercy on him. Undoubtedly, he was the most useful to Rasūlullāh on the Day of Uḥud from us all. He was asked, “How, O Abū Isḥāq?” He explained, “He stayed permanently at the side of Rasūlullāh while on the other hand we dispersed away from him and then returned quickly to him. I saw him circling Rasūlullāh, presenting himself as a shield.”

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, 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 existence among them. Suddenly, Sayyidunā Ṭalḥah the brave hero looks towards the direction of the battlefield where Rasūlullāh is stationed only to find that Rasūlullāh 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, 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 and presents himself as a shield to protect Rasūlullāh 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 tells us of Ṭalḥah’s accomplishments on the Day of Uḥud. Sayyidah ʿĀ’ishah narrates from her father who said:

I was the first to return on the Day of Uḥud. I saw a warrior fighting alongside Rasūlullāh (ṣallallāhu alaīhī waṣallam) 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 (ṣallallāhu alaīhī waṣallam) than him. However, he is moving at an express speed, which I am unable to do. It turns out to be Abū ʿUbaydah ibn al-Jarrāḥ. We both reach Rasūlullāh (ṣallallāhu alaīhī waṣallam). 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 (ṣallallāhu alaīhī waṣallam).

Thereafter, we came to Ṭalḥah who lay in a pit only to find approximately over 70 stabs, cuts, and strikes on him. And his finger was cut off. We then took care of him.

Sayyidunā Ṭalḥah (r.ṣ.) gives us an account of what he did on that fateful day:

I saw Rasūlullāh (ṣallallāhu alaīhī waṣallam) where his companions had been defeated, and the polytheists were encircling the Prophet (ṣallallāhu alaīhī waṣallam) from every side. I do not know whether he was between me or behind me or to my right or to the north, so I cut him with the sword. Later, we reached Ṭalḥah who lay in a pit. I found 70 stabs, cuts, and strikes on him. His finger was cut off. We then took care of him.

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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-Ṭayālisī*, vol. 1 pg. 3, Ḥadīth: 6; *Tārīkh Dimashq*, vol. 25 pg. 75; *Ḥilyat al-Awliyā‘*, vol. 1 pg. 87.
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.”

Al-Nasa‘ī narrates from Sayyidunā Jābir ibn ʿAbd Allah ﻟﻠﻠَّهُ ﻹَنَّـARP:

People were routed on the Day of Uḥud. Rasūlullāh ﷺ was at one side (of the battlefield) with 12 men from the Anṣār and Ṭalḥah ibn ʿUbayd Allāh was one of the 12. The mushrikīn caught up with them. Rasūlullāh ﷺ turned and cried, “Who will take care of them?”

“I will,” shouted Ṭalḥah.

Rasūlullāh ﷺ said, “Stay at your place.”

One of the Anṣār said, “I will, O Messenger of Allah.”

“You go,” ordered Rasūlullāh ﷺ. So he fought until he was martyred.

Rasūlullāh ﷺ turned and suddenly saw some polytheists attacking so he asked, “Who will disperse them?”

“I will,” shouted Ṭalḥah.

Rasūlullāh ﷺ said, “Stay at your place.”

One of the Anṣār said, “I will, O Messenger of Allah.”

“You go,” instructed Rasūlullāh ﷺ. Accordingly, he fought until he was martyred.

This continued and each time an Anṣārī would go and fight just like those before him until he was killed. Finally, only Rasūlullāh ﷺ and Ṭalḥah ibn ʿUbayd Allāh were left. Rasūlullāh ﷺ then asked, “Who will ward them off?”

“I will,” shouted Ṭalḥah. Ṭalḥah then fought like 11 men until his hand was struck and his fingers were cut. “Ouch,” he screamed.

Rasūlullāh ﷺ said, “Had you said in the name of Allah, the angels would have lifted you while the people looked on.” Thereafter, Allah dispersed the polytheists.¹

The intrepidity and fearlessness of Sayyidunā Ṭalḥah ﷺ was manifested in Uḥud. He also killed Jallās ibn Ṭalḥah, the flag-bearer of the Mushrikin. Every time a man from the polytheists held up the flag, a Muslim would kill him. The flag bearer in the beginning was Ṭalḥah ibn Abī Ṭalḥah. Sayyidunā ʿAlī ibn Abī Ṭālib faced him and killed him. Then ʿUthmān ibn Abī Ṭalḥah picked up the flag and was subsequently felled by Sayyidunā Ḥamzah ibn ʿAbd al-Muṭṭalib. Then Abū Saʿd ibn Abī Ṭalḥah took the flag and he was shot dead by Sayyidunā Ṭalḥah ibn Abī Ṭalḥah ibn Abī Waqqāṣ in his throat, which caused his tongue to hang out like a dog. Saʿd then finished him off. Thereafter, Musāfiʿ ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and he was shot dead by Sayyidunā ʿĀṣim ibn Thābit ibn ʿAbd al-Alqāḥ. Then Ḥārith ibn Ṭalḥah ibn Abī Ṭalḥah took the flag and again Sayyidunā ʿĀṣim ibn Thābit

¹ *Sunan al-Nasa‘ī*, 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. Subsequent to this, Jallās ibn Ṭalḥah ibn Abī Ṭalḥah took hold of it and he was felled by Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh. Finally, Arṭa’ah ibn Shuraḥbīl took it and Sayyidunā ‘Alī ibn Abī Ṭālib exterminated him.¹

What a Noble Support and Sublime Individual supported

Another great achievement of Sayyidunā Ṭalḥah was obtained in Uḥud, which shows the extent of his love for Rasūlullāh. Rasūlullāh 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 sat down under him and lifted him up, supporting him onto the boulder. Rasūlullāh then exclaimed: “Ṭalḥah has made Jannah incumbent.”

It is said that Sayyidunā Ṭalḥah would not walk straight due to some lameness in his leg. When he lifted Rasūlullāh, he took great pains to walk straight so that Rasūlullāh is not put through any struggle. Owing to this, his lameness disappeared, never to return again.²

Al-Tirmidhī reports from Sayyidunā Zubayr:

[Rasūlullāh 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, used him as a support, and climbed till he got firmly onto the boulder. Zubayr continues: I heard Rasūlullāh declaring, “Ṭalḥah has made Jannah incumbent.”³]

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¹ Al-Ṭabaqāt al-Kubrā, vol. 20 pg. 40, 41.
² Al-Sīrah al-Ḥalabiyyah, vol. 2 pg. 518.
³ Jāmiʿ al-Tirmidhī, book on virtues, the virtues of Ṭalḥah, Ḥadīth: 3737 and commented, “This is a ḥasan šaḥīḥ gharīb ḥadīth.” Al-Albānī classified it ḥasan.
The Battle of Uḥud left permanent scars on Sayyidunā Ṭalḥah’s body, which is equivalent to badges of honour that remained with him throughout his life until he met Allah. His hand with which he protected Rasūlullāh from the arrows was paralysed for life.

Al-Bukhārī narrates from Qays:

رأيت يد طلحة شلاء وقى بها النبي صلى الله عليه و سلم يوم أحد

I saw that the hand of Ṭalḥah was paralysed. He shielded the Nabī on the Day of Uḥud with it.

He sustained many scars, scabs, and wounds from Uḥud, in sacrifice for Rasūlullāh. Saʿīd ibn Manṣūr reports in his Sunan as well as Ibn Saʿd from ‘Ā’ishah and Umm Isḥāq, the daughters of Sayyidunā Ṭalḥah:

جرح أبونا يوم أحد أربعا و عشرين جراحة وقع منها في رأسه شجة مربعة وقطع 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 رباعيتاه مشجوج في وجهه قد علاه الغشي و طلحة محتمله يرجع به القهقرى 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 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 until he made him lean against the mountain.

Abū Nuʿaym documents in Maʿrifat al-Ṣaḥābah:

أصيبت يده يوم أحد أحدثت مع رسول الله صلى الله عليه وسلم فلم يثبت معه أحد فكانت فيه خمس و سبعون طغنة و ضربة و رمية حتى قطع نساه و شلت أصبعه

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1 Ṣaḥīḥ al-Bukhārī, book on expeditions, chapter: when two factions among you almost lost heart, Ḥadīth: 3836.
His hand was struck on the Day of Uḥud. He remained steadfast by the side of Rasūlullāh Ḥ 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.

A Man of Justice

One who studies the life of Sayyidunā Ṭalḥah ibn ʿUbayd Allāh will find him to be a man who deserves honour and admiration. Despite his position and early Islam, whenever someone would question him about another person, he would extol the virtues and mention the rank of that individual even though the person accepted Islam later than him and was less affluent than him.

It is reported from Mālik ibn Abī ʿĀmir:

I was sitting by Ṭalḥah ibn ʿUbayd Allāh when a man entered and submitted, “O Abū Muḥammad! By Allah, we do not know whether this Yemeni is more knowledgeable about Rasūlullāh Ḥ or you. He attributes to Rasūlullāh Ḥ what he did not say,”—referring to Abū Hurayrah.

Ṭalḥah responded by saying, “By Allah, there is no doubt that he heard from Rasūlullāh Ḥ what we never and he learnt what we did not. We were affluent people with homes and families. We would attend Rasūlullāh Ḥ 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

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1 Maʿrifat 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.”

Sayyidunā Ṭalḥah 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 and his praise for him and for him being in the perpetual attendance of Rasūlullāh ﷺ. This indicates Sayyidunā Ṭalḥah’s lofty character, clean heart, and purity of soul. May Allah be pleased with him and make him happy.

Yahyā ibn Ṭalḥah reports about his father:

‘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.’”

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1 Al-Mustadrak, book on recognition of the Ṣaḥābah, chapter on Abū Hurayrah, Ḥadīth: 6172. Al-Ḥakīm says, “This is a şāhīḥ ḥadīth which meets the standards of al-Bukhārī and Muslim, although they have not narrated it.” Al-Dhahabī notes in al-Talkhīṣ, “According to the standard of Muslim.” Jāmiʿ al-Tirmidhī, book on virtues, the merits of Abū Hurayrah, Ḥadīth: 3737. Abū ʿĪsā says, “This is a ḥasan gharīb ḥadīth. We do not know it except from Muḥammad ibn Isḥāq. Yūnus ibn Bukayr and others reported it from him.” Al-Albānī classified the isnād ḍaʿīf.
ʿUmar said, “I know what it is.”

“What is it,” Ṭalḥah asked impatiently.

“You know a statement greater than the one Rasūlullāh Ḥ 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.”

An Ocean of Benevolence and a River flowing with Generosity and Magnanimity

Allah  had bestowed Sayyidunā Ṭalḥah  with an abundance of wealth and vast affluence. As a matter of fact, he was one of the most affluent Muslims. Sayyidunā Ṭalḥah  spent all his wealth in the service of dīn, the dīn which he and the honourable Ṣaḥābah  bore.

You would notice him in the time of Rasūlullāh Ḥ spending without calculating and Allah  would increase it for him without count. Rasūlullāh Ḥ had given him the titles: Ṭalḥah al-Khayr (the excellent); Ṭalḥah al-Jūd (the generous); and Ṭalḥah al-Fayyāḍ (the magnanimous), in commendation of his bigheartedness. This quality seems to be the most prominent feature to the personality of Sayyidunā Ṭalḥah .

Ibn ʿAsākir reports from Muḥammad ibn ʿAbd al-Ḥārith al-Taymī who said:

During the battle of Dhāt Qirad, Rasūlullāh Ḥ 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 ʿUbayd Allāh, Ḥadīth: 1384. Shuʿayb al-Arnāʿūṭ says, “Its isnād is ṣaḥīḥ and the narrators and reliable, the narrators of al-Bukhārī and Muslim, besides Yahya ibn Ṭalḥah who is one of the narrators of the authors of al-Sunan.” Siyar Aʿlām al-Nubalā’, vol. 1 pg. 38. Al-Dhahabī classified the isnād ṣaḥīḥ.
it was salty. “No,” declared Rasūlullāh ﷺ, “rather it is Nuʿmān and it is sweet.” Rasūlullāh ﷺ changed the name and Allah E changed the water.

Subsequent to this, Ṭalḥah ibn ʿUbayd Allāh bought it and gave it in charity and then came to Rasūlullāh ﷺ and informed him about it. Rasūlullāh ﷺ stated, “You are nothing, O Ṭalḥah, but fayyād (magnanimous).” This is how Ṭalḥah was named al-Fayyād (the magnanimous).

Al-Ṭabarānī narrates from Sayyidunā Ṭalḥah ibn ʿUbayd Allāh:

سماني رسول الله صلى الله عليه و سلم يوم أحد طلحة الخير و في عزوة

Rasūlullāh ﷺ called me on the Day of Uḥud Ṭalḥah al-Khayr (the excellent); during the battle of Dhū al-ʿAshīrah Ṭalḥah al-Fayyād (the magnanimous), and on the Day of Ḥunayn Ṭalḥah al-Jūd (the generous).

Qabīṣah ibn Jābir notifies us:

صحبت طلحة بن عبيد الله فما رأيت أعطى لجزيل مال عن غير مسألة منه

I accompanied Ṭalḥah ibn ʿUbayd Allāh and never saw someone more generous in giving wealth, without being asked, than him.

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 ʿUbayd Allāh on journey and at home and never knew anyone more generous in giving silver coins, clothes, and food than Ṭalḥah.

It appears in Siyar Aʾlām al-Nubalā’ from Mūsā ibn Ṭalḥah, from his father:

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4 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 222, al-Wāqidī is present therein.
Wealth from Ḥadramawt 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 (رضي الله عنها).

In the morning, he called for some bowls and distributed the wealth among the Muhājirīn and Anṣār. He sent a bowl to ʿAlī as well.

At the end, his wife asked him, “Abū Muḥammad, do we not get a share in this wealth?”

He said, “Where were you the whole day? Take what remains.”

She explains, “A bag remained with almost a thousand dirhams.”

Ibn ʿAsākir narrates from ʿAlī ibn Zayd:

1 Tārīkh Dimashq, vol. 25 pg. 99; Siyar Aʿlām al-Nubalā’, vol. 1 pg. 31.
A bedouin came to Ṭalḥah. He begged him and touched his sentiments by mentioning family ties. Ṭalḥah said, “No one before you has asked using family ties. I have a land which ʿUthmān had gifted me, worth 300 000. If you desire, go and take possession of it and if you like, I will sell it to ʿUthmān and give you the money.”

Ibn Saʿd narrates in al-Ṭabaqāt from Sufyān ibn ʿUyaynah:

The produce of Ṭalḥah ibn ʿUbayd Allāh was a complete thousand.

Suʿdā bint ʿAwf al-Mariyyah says: I entered the presence of Ṭalḥah one day and said, “Why do I see you in this condition? Has something of your wife troubled you, that we deserve scolding?”

He said, “You are an excellent wife indeed. I have some wealth which is worrying and disturbing me.”

She said, “Then give it away.”

Accordingly, he called his female servant and said to her, “Go out to your people, and he began distributing it.”

The narrator says: I asked her the amount of wealth to which she replied, “400 000.”

و و روی ان طلحة بن عبيد الله باع أرضا له من عثمان بن عفان بسبعمائة ألف فحملها إليه فلما جاء بها قال إن رجاء تثبت هذه عندته في يثب لا يدري ما يطرقه من أمر الله لغرير بالله فبئس و رسله يفرقونه و يختلفون بها في سكك المدينة حتى أصبح وما 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 ʿUbayd Allāh sold a land of his to ʿUthmān ibn ʿAffān for 700 000 which the latter brought to him. When he arrived, Ṭalḥah said, “A man by whom this wealth passes the night in his home and he is totally unaware of what command of Allah might suddenly befall him is definitely deceived with regards to Allah.” So he went to sleep and his messengers were handing out the wealth in the streets of Madīnah the whole night. By morning, not a single silver coin remained by him.¹

It is narrated that Ṭalḥah ibn ʿUbayd Allāh had returns in Iraq worth between 400 000 and 500 000, revenue in Sarāt worth approximately 10 000 gold coins, and he had crops in Aʿrāḍ. He would take care of the personal and family expenses of every needy person of the Banū Taym, get their widows married, provide the family with servants, and settle the debts of their debtors. When his revenue would arrive, he would send 10 000 to ʿĀ’ishah every year. He also settled the debt of 30 000 silver coins on behalf of Ṣabīḥah al-Taymī.²

Ḥasan al-Baṣrī says:

An Ṭalḥah ibn ʿUbayd Allāh باع أرضا له بسبع مئة ألف فبات أرقا من مخافة ذلك المال حتى أصبح ففرقه

Ṭalḥah ibn ʿUbayd 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 bigheartedness and which leave

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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 Aʿlām 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 ʿa.s. 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 

Ibn Saʿd narrates from Sayyidunā Muʿāwiyah ʿa.s.:

遨اش 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 ʿa.s. left behind a rich legacy at his death.

Ibn Saʿd reports from Ibrāhīm ibn Muḥammad ibn Ṭalḥah:

 كنت قيمة ما ترك طلحة بن عبيد الله من العقار و الأموال و ما ترك من الناض ثلاثين ألف ألف درهم ترك من العين ألفي ألف و مائتي ألف دينار و الباقي عروض

The value of the estate of Ṭalḥah ibn ʿUbayd 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 Yahya reports from his grandmother Suʿdā bint ʿAwf 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 مائتي ألف ألف ألف درهم و مائتي ألفون و الباقي عروض

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 222; Tārīkh Dimashq, vol. 25 pg. 103; Siyar Aʿlām al-Nubalā’, vol. 1 pg. 33.
2 Al-nāḍḍ: cash and silver coins.
3 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 222.
Ṭalḥah ibn ʿUbayd 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 passed away after the fitnah overcame the Muslims. Harken, it is the rebellion of the rebels against Sayyidah ʿUthmān, besieging his home, and assassinating him. Thereafter, Sayyidunā Ṭalḥah, Zubayr, and Sayyidah Umm al-Mu’minīn ʿĀ’ishah bint al-Ṣiddīq left at the head of an army seeking revenge from the killers of Sayyidunā ʿUthmān. This happened in the year 36 A.H. Their army met with the army of Sayyidunā ʿAlī ibn Abī Ṭālib. Both the armies had absolutely no intention to go to war or fight. Rather, their goal was one and the same: take vengeance from the killers of Sayyidunā ʿUthmān. After the discussion between Sayyidunā ʿAlī, Ṭalḥah, and Zubayr ended in them reconciling and agreeing that Ṭalḥah and Zubayr’s army will return from where they came, the Saba’īyyah 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 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, a man whose name was ʿAmr ibn Jurmūz followed him and deceitfully killed him while he was praying. Sayyidunā Ṭalḥah 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 ومعائشة للطلب بدم عثمان عرجوا عند منصرفهم بذات عرق، قال: ورآيت طلحة- وأحب المجالس إليه أخلاها، وهو ضارب بلحيته على زوره. فقلت: يا أبا محمد: إنى أراك وأحب المجالس إليك أخلاها، إن كنت تكره هذا الأمر فدعه. فقال: يا علقمت لا تلميني، كنا أمس يدا واحدة على من سوانا فأصبحنا اليوم جبلين من حديد يزحف أحدنا

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 222.
When Ṭalḥah, Zubayr, and ‘Ā’ishah marched out to seek retribution for the blood of ʿUthmān, they stopped on their way at Dhāt al-ʿIrq.

I saw Ṭalḥah and noticed that seclusion was most beloved to him and that he was hitting his beard to his chest. So I said, “O Abu Muhammad, I see that the gatherings in which there is most seclusion are most beloved to you. If you dislike this matter then leave it.”

He replied, “Do not blame me, O ‘Alqamah. Yesterday we were one unit against those besides us and today we have transitioned into two mountains of iron drawing closer to one another. But there was something from me in the matter of ʿUthmān and I do not see the expiation thereof but in my blood being shed in seeking retribution for his.”

Al-Bukhārī narrates in al-Tārīkh al-Ṣaghīr with his chain from ʿAmr ibn Jāwān who says:

القتى 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. Kaʿb ibn Sūr al-Azdī stood up holding a muṣḥaf hoisting it between the two armies and pleading with them in the name of Allah and Islam to spare their blood. He continued doing this until he was martyred. Ṭalḥah was one of the first martyrs. Zubayr on the other hand intended to go home, and he was killed en route.

It is reported that al-Shaʾbī said:

رأى علي طلحة في واد ملقى فنزل فمسح التراب عن وجهه و قال عزيز علي أبا محمد بأن آراك مجدلا في الأودية تحت نجوم السماء إلى الله أشكو عجري و بجري قال الأصمعي معناه سرائري و أحزاني التي تموج في جوفي

1 Al-Mustadrāk, vol. 3 pg. 419, Ḥadīth: 5595. Al-Dhahabī classified its sanad as jayyid (good) in al-Talkhīṣ.
ʿAlī spotted Ṭalḥah thrown in a valley. So he descended into the valley and wiped the dust off his face and commented, “It is burdensome for me, O Abū Muḥammad, to see you felled in the valleys under the stars of the sky. To Allah alone do I complain of my emotional secrets and grieves."

Al-ʿIṣmaṭ explains: Its meaning is secrets and grievances which are burning in my inside.

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. May Allah be pleased with him and make him happy.

The Miracles of the Martyrs

After the death of Sayyidunā Ṭalḥah, a miracle happens which is testimony to his virtue. His daughter ʿĀʼishah bint Ṭalḥah ibn ʿUbayd Allāh saw her father in a dream. He told her, “O my daughter, transport me from this place because the dampness has harmed me.” She removed him from his grave after about 30 years and took him away from that seepage. He was subsequently buried in Hijratayn in Baṣrah. ʿAbd al-Raḥmān ibn Salāmah al-Taymī was responsible for exhuming his body.

Another report says that someone saw him in a dream and informed his daughter about his dream. Ibn ʿAsākir reports from al-Muthannā ibn Saʿīd:

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لما قدمت عائشة البصرة أتاها رجل فقال أنت عائشة ابنة طلحة قال فدريت في المنام رأيت طلحة بن عبيد الله 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
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1 The origin of al-ʿujarah is a swelling in the back. When this swelling is in the navel, then it is called al-bujarah. (Al-Nihāyah, vol. 1 pg. 97.)
2 Tārīkh Dimashq, vol. 25 pg. 115; Siyār Aʿlām 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.)
When I arrived in Baṣrah by ʿĀ’ishah bint Ṭalḥah, a man came to her asking, “Are you ʿĀ’ishah bint Ṭalḥah?”

She replied in the affirmative.

He continued, “I saw Ṭalḥah ibn ʿUbayd Allāh in my dream who said that I should tell ʿĀ’ishah to remove him from that place (where he is buried), since the moistness has harmed him.”

Immediately, she mounted among her entourage and escorts. They erected a structure over him and exhumed his body, but nothing of him had changed except some strands of hair on one side of his beard or head. He was then brought to this place. 30 odd years had passed since his demise to his exhumation.¹

This brings us to the end of our trip through the life of the prominent Ṣaḥābī, Sayyidunā Ṭalḥah ibn ʿUbayd Allāh عليه السلام. It has become apparent to us leaving no scope of doubt that Sayyidunā Ṭalḥah عليه السلام 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 ﷺ dearly and was ready to sacrifice his life to protect the life of Rasūlullāh ﷺ at many places. His soul desired martyrdom and he yearned for it with sincerity, so Allah ﷻ bestowed it upon him. Thus, he was killed a martyr with glad tidings of Jannah.

¹ Ibid.
Sayyidunā Zubayr ibn al-ʿAwwām

The Disciple of Rasūlullāh, his Cousin, the Unparalleled

Sayyidunā Zubayr ibn al-ʿAwwām 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 Allāh. He was a man of firmness without leniency, determination without lassitude, and conviction without uncertainty; Sayyidunā Zubayr ibn al-ʿAwwām, the disciple of Rasūlullāh 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 through revelation from the Grand Master.

In the beginning, if we want to label Sayyidunā Zubayr 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 and a key to his personality. A man with self-confidence, relied upon after Allāh. This confidence and self-honour was employed in the service of dīn by Sayyidunā Zubayr. This is an aspect we will observe while discussing him in the forthcoming pages.

Name and Lineage

He is Zubayr ibn al-ʿAwwām ibn Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʾb ibn Luʾayy al-Qurashi al-Asadi. His mother is Ṣafiyyah bint ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy.

His lineage meets with Rasūlullāh’s lineage from both his mother’s and father’s side. From his father’s side at Quṣayy ibn Kilāb and from his mother’s side at his grandfather ʿAbd al-Muṭṭalib.

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 Khadijah bint Khuwaylid ﷺ, the wife of Rasūlullāh ﷺ, Sayyidunā Zubayr ﷺ, being the son of her brother.¹

These ties of kinship show us the close connection between Rasūlullāh ﷺ and Sayyidunā Zubayr ﷺ and indicate to us his position in Rasūlullāh’s household.²

This proves without doubt that Sayyidunā Zubayr ibn al-ʿAwwām ﷺ has a foot and shin in the household of Nubuwah, from the side of his father, his mother, and his aunt who is the wife of Rasūlullāh ﷺ, Sayyidah Khadijah bint Khuwaylid ﷺ.

**Agnomen**

Sayyidunā Zubayr ﷺ was famous with two agnomens. One of them was given to him by his mother Sayyidah Ṣafiyyah ﷺ, i.e. Abū al-Ṭāhir. 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 Hawārī 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 ﷺ derived from his timeline. He says:

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¹ *Usd al-Ghābah*, vol. 2 pg. 196.
² Zubayr’s position in the household of nubuwah, 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-Ṣiḥāḥ*, vol. 2 pg. 639; *Mukhtār al-Ṣiḥāḥ*, pg. 92.
⁶ *Al-Nihāyah*, vol. 1 pg. 458; *Lisān al-ʿArab*, vol. 4 pg. 219.
Some of his names derived from his accomplishments are *al-Ḥawārī* (the disciple), *al-Jādd* (earnest), *al-Mufdā bi l-Abawayn* (for whom parents are sacrificed), *Rukn al-Dīn* (the support of the religion), and *ʿAmūd al-Islām* (the pillar of Islam).”

Description

It is reported that Sayyidunā Zubayr was a towering man, to the extent that when he was mounted, his legs touched the floor. He had little facial hair.

Glance at his Household (wives and children)

Sayyidunā Zubayr married quite a number of times. The total number of his wives were six. Sayyidunā Zubayr 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

Children from her:

I. ‘ʿAbd 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 Khālid

She was a slave girl of the daughter of Khālid ibn Saʿīd ibn al-ʿĀṣ ibn Umayyah.

1 *Maʿrifat al-Ṣaḥābah*, vol. 1 pg. 458.
2 *Siyar Aʿlām al-Nubalā‘*, vol. 1 pg. 42; *al-Iṣābah*, vol. 2 pg. 458; *Tahdhib al-Tahdhib*, vol. 3 pg. 275.
Children from her:

I. Khālid
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. Khadijah al-Ṣughrā

Worthy to mention here is that Sayyidunā Zubayr ibn ‘Amr Ṭābi‘ī loved his Muslim brethren from the Ṣaḥābah of Rasūlullāh 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 بعد الله بن جهش و المنذر بالمنذر بالمنذر بن عمرو و عروة بعروة بن

 مسعود و حمزة بحمزة بن عبد المطلب و جعفر بجعفر بن أبي طالب و

 مصعبا بمصعب بن عمر و عبيدة بعبيدة بن الحارث و خالدا بخالد بن سعيد

 و عمرا بعمرو بن سعيد بن العاص فتُل 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.


 His Islam

 Sayyidunā Zubayr 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. He is the fourth or fifth individual to enter Islam. He later emigrated to Abyssinia and Madīnah. Rasūlullāh contracted brotherhood between him and Sayyidunā ‘Abd Allāh ibn Maṣ‘ūd when he contracted brotherhood between the Muhājirīn in Makkah. When he arrived in Madīnah and Rasūlullāh contracted brotherhood between the Muhājirīn and Anṣār, he became the brother of Salamah ibn Salāmah ibn Waqsh.³

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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 Alām al-Nubalā’, vol. 1 pg. 41.
On the other hand, al-Zuhri reports from ‘Urwah in al-Ṭabaqāt that Rasūlullāh Ṣallallāhu ‘alayhi wa sallam contracted brotherhood between Zubayr ibn al-‘Awwām and Ka‘b ibn Mālik.\footnote{Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 102.}

As soon as Sayyidunā Zubayr Ṣallallāhu ‘alayhi wa sallam 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 Ṣallallāhu ‘alayhi wa sallam. 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.”\footnote{Al-Iṣābah, vol. 2 pg. 457.}

When the persecutions against Sayyidunā Zubayr Ṣallallāhu ‘alayhi wa sallam intensified and the fire of it turned into an inferno, Sayyidunā Zubayr Ṣallallāhu ‘alayhi wa sallam left to travel to Abyssinia with the other Muslims.

**Virtues and Merits**

Sayyidunā Zubayr Ṣallallāhu ‘alayhi wa sallam 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.\footnote{Ḥilyat al-Awliyā’, vol. 1 pg. 89.}

His lineage meets with Rasūlullāh Ṣallallāhu ‘alayhi wa sallam from the side of both his mother and father. He is thus the son of Rasūlullāh’s Ṣallallāhu ‘alayhi wa sallam paternal aunt. His other paternal aunt is Umm al-Mu’mīnīn Khadījah bint Khuwaylid. 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 Abyssinia and then to Madīnah al-Munawwarah. He is
the first to unsheathe a sword in Islam. He participated in all the major campaigns alongside Rasūlullāh and proved himself a brave soldier in war. The angels descended with his sign in Badr. Rasūlullāh gave him the title al-Ḥawārī and Rasūlullāh said, “May my parents be sacrificed for you.” The Nabī would send him on distinct dangerous military operations.

In the forthcoming lines, we will present the most significant characteristic of Sayyidunā Zubayr ibn al-ʿAwwām’s personality coupled with his virtues and merits.

Zubayr: the Unparalleled

When we attempt to discuss the key to Sayyidunā Zubayr ibn al-ʿAwwām’s 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 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 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 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—bravery, courage, and self-confidence.

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1 *Naṣīj waḥdahū*: a word used for a remarkable person. It is used to describe an outstanding person who hardly has any match. (*Al-Muʿjam al-Awsaṭ*, vol. 5 pg. 148; *Tuhfat al-Aḥwadhī*, vol. 10 pg. 230.)
Sayyidah Umm Salamah relates to us one of the anecdotes of the adventure in Abyssinia which highlights the bravery of Sayyidunā Zubayr. She says:

فأقمنا مع خير جار في خير دار فلم ينشب أن خرج عليه أي النجاشي رجل من الحبشة يناظره في ملكه فوالله ما علمنا حزننا قط كان أشد منه فرقاً أن يظهر ذلك الملك عليه فيأتي ملك لا يعرف من حقنا ما كان يعرف فجعلنا ندعو الله و نستنصره للنجاشي فخرج إليه سائراً فقال أصحاب رسول الله صلى الله عليه و سلم بعضهم لبعض من رجل يخرج فيحضر الوقعة حتى ينظر على من تكون فقال الزبير و كان من أحدثهم سناً فتفنخوا له قربة فجعلها في صدره ثم خرج يسبح عليها في النيل حتى خرج من شقه الآخر إلى جنب التقاء الناس فحضر الوقعة فهزم الله ذلك الملك و قتله و ظهر النجاشي عليه فجعلنا الزبير فجعل يلمح إلينا بردائه و يقول أهلاً يا بني بردائه و يقول ألا أبشروا فقد أظهر الله النجاشي فوالله ما علمنا فرحنا بشيء قط فرحنا بظهور النجاشي.

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 seeking His aid for Najāshī. He went out to face the man, in full force.

The Companions of Rasūlullāh 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.

Heroism refused to part from Sayyidunā Zubayr. If we claim that Sayyidunā Zubayr 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 who was despatched by Rasūlullāh, in this perilous time, to gather intelligence of the Banū Qurayẓah.

Al-Bukhārī reports on the authority of Sayyidunā Jābir:

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 وسلم إن لكل نبي حواريا و حواري الزبير

On the Day of al-Aḥzāb, the Nabī announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh announced for a second time, “Who will bring me intelligence of the enemy?”

“I will,” Zubayr submitted.

Upon this the Nabī declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”

After Rasūlullāh’s 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 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 Şaḥābah, chapter on some of the virtues of Ťalḥah and Zubayr, Ḥadīth: 6396.
Ibn Kathīr, while discussing the conquest of Egypt, mentions:

The Muslims besieged ʿAyn Shams in Egypt on the fourth day and Zubayr climbed the walls of the city—the fort of Babylon. When they realised this, they went out to ʿAmr from the other gate and made a compromise with him. Meanwhile, Zubayr burned the city and exited from the gate where ʿAmr was at. Nonetheless, the reconciliation was passed and ʿAmr wrote for them the document of peace.¹

A Lion with Claws

Sayyidunā Zubayr ʿابد الله بن سعد b. 187 – 241 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 ʿالله و سلطانه 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 Saʿd narrates in al-Ṭabaqāt:

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¹ Al-Bidāyah wa l-Nihāyah, vol. 7 pg. 112.
³ Al-Nihāyah fi Gharīb al-Ḥadīth, vol. 4 pg. 223.
⁴ Ibid, vol. 1 pg. 281.
Zubayr broke the hand of a youngster—or man (according to another report). The youngster was brought to Ṣafiyyah and told what had happened. Ṣafiyyah enquired, “How did you find Zubayr? Did you find him to be like cottage cheese, or a date, or a fiery falcon?”

Ibn Ḥajar mentions is *al-İṣābah* in the book on lineage on the strength of Zubayr ibn Bakkār from ʿAbd Allāh ibn Muṣʿab:

When al-ʿAwwām passed away, Nawfal ibn Khuwaylid looked after his brother’s son, Zubayr. Ṣafiyyah would beat him when he was young and display harshness towards him. Nawfal scolded her for this saying, “A child is not beaten in this manner. You beat him like a hateful woman.” Hearing this, she sang poetry in the rajaz meter: “Whoever says I hate him has spoken a lie. I only hit him so he becomes smart, defeats the army, and obtains spoils. He should not be a concealer of the hidden thing he has, eating in the house from dates and grains.”

In this manner was Sayyidunā Zubayr 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.

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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-İṣābah*, vol. 2 pg. 458.
Zubayr the Mujahid

Sayyidunā Zubayr witnessed all the major campaigns at the side of Rasūlullāh. He himself confirms this as reported by al-Ḥakīm via ʿUrwh ibn al-Zubayr:

والله ما خرج رسول الله صلى الله عليه و سلم مخرجا في غزوة غزاه و لا سرية إلا كنت فيها

By Allah, Rasūlullāh did not travel on any campaign or expedition except that I was part of it.¹

Sayyidunā Zubayr’s 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 a heroic lion; energetic, courageous, and a great victor, having full reliance on his Rabb coupled with self-honour. We find him to be a tower of courage on the Day of Uḥud. He remained steadfast with Rasūlullāh on that day. One of the flags of the Muhājirīn was held by him. When the Mushrikīn turned away from Uḥud and Rasūlullāh encouraged his Ṣaḥābah to pursue them, Sayyidunā Zubayr was one of those who left in compliance to Rasūlullāh’s command.

Al-Bukhārī reports on the authority of Sayyidah ʿĀ’ishah:

الَّذِينَ اسْتَجَابُوْا لِلَّهِ وَالرَّسُوْلِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِيْنَ أَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيْمٌ قالت لعروة يا ابن أختي كان أبواك منهم الزبير و أبو بكر

Al-Mustadrak, book on virtues, chapter on the merits of Rasūlullāh’s disciple, Ḥadīth: 5553.
Sayyidah ‘Ā’ishah 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 ‘Urwal, “O my nephew! Your two (grand) fathers, viz. Zubayr and Abū Bakr, are amongst them; when Rasūlullāh was afflicted with the suffering of the Day of Uhud 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 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 despatched him to bring information of the Banū Qurayẓah.

Aḥmad narrates in his al-Musnad on the strength of Jābir ibn ʿAbd Allāh who says:

أشتد الأمر يوم الخندق فقال رسول الله صلى الله عليه و سلم أل رجل يأتينا بخبر بني قريظة فانطلق الزبير فجاء بخبرهم ثم اشتد الأمر أيضا فذكر ثلاث مرات فقال رسول الله صلى الله عليه و سلم إن لكل نبي حواريا و إن الزبير حواري

Matters intensified on the Day of the Trench, so Rasūlullāh announced, “Which individual will bring us intelligence of the Banū Qurayẓah?” Zubayr departed and gathered intelligence. Thereafter, matters intensified further—altogether three times this happened [and every time Zubayr gathered intelligence]. Upon this Rasūlullāh commented, “Every nabī has a disciple and Zubayr is my disciple.”\(^3\)

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\(^1\) Sūrah Āl ʿImrān: 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. Shuʿayb comments, “His isnād is Ṣaḥīḥ on the standards of al-Bukhārī and Muslim.”
Al-Bukhārī narrates from Sayyidunā Jābir:  

قال النبي صلى الله عليه وسلم من يأتني بخبر القوم يوم الأحراب قال الزبير أنا ثم قال من يأتني بخبر القوم قال الزبير أنا فقال النبي صلى الله عليه وسلم إن لكل نبي حوارياً وحواري الزبير.

On the Day of al-Aḥzāb, the Nabī announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh announced for a second time, “Who will bring me intelligence of the enemy?”

“I will,” Zubayr submitted.

Upon this the Nabī declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”

It was in the course of this very battle that Rasūlullāh said to him:

فداك أبي و أمي

May my father and mother be sacrificed for you.

He was present at Yarmūk from the operation of Damascus and he was one of the leaders of the detachments on that day. He also witnessed Jābiyah with Sayyidunā ʿUmar ibn al-Khaṭṭāb.

In conclusion, Sayyidunā Zubayr 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-ʿAwwām, Ḥadīth: 3515.
3 Tārīkh Dimashq, vol. 18 pg. 332.
The Companions of the Nabī 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.”

Ja’far ibn Khālid says that an old man who came to them from Mosul said:

I accompanied Zubayr ibn al-ʿAwwām in one of his travels. Once, he needed to take a bath from janābah in a forlorn land so he told me to veil him which I did. I happened to 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 in the Path of Allah.”

Zubayr between Fear and Aspiration

Sayyidunā Zubayr 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.

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1 Ṣaḥīḥ al-Bukhārī, book on virtues, chapter on the merits of Zubayr ibn al-ʿAwwām, Ḥadīth: 3516; Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on the merits of Ṭalḥah and Zubayr, Ḥadīth: 6389.
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 himself mentioned; his fear that he unintentionally attributes something to Rasūlullāh which the latter did not actually say, thus falling into the ambit of the Nabi’s warning:

من كذب علي فليتبوأ مقعده من النار

Whoever lies against me should prepare his abode in Hell.

Sayyidunā Zubayr believed that the Nabi 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 ‘Āmir 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 أفارقك من أسلمت و لكنني سمعت رسول الله صلى الله عليه وسلم يقول من كذب علي فليتبوأ مقعع من النار قال وهب بن جرير في حديثه عن الزبير والله ما قال متعبدا و أنتم تقولون متعبدا

I asked Zubayr, “Why do I not find you narrating from Rasūlullāh the way so and so narrates?”

He explained, “Harken! I never separated from Rasūlullāh from the day I accepted Islam. However, I heard Rasūlullāh 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.”

Zubayr ibn Bakkār reports from the chain of Hishām ibn ‘Urwah from his father from ‘Abd Allāh ibn al-Zubayr who said:

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1 Siyar A‘lām al-Nubalā’, vol. 1 pg. 67.
I enquired from Zubayr the reason for reporting very few aḥādīth from Rasūlullāh 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.”’

Al-Ḥākim and Ibn Ḥibbān report through their respective chains from Hishām ibn ‘Urwah from his father who says:

‘Abd Allāh ibn al-Zubayr said to his father, “O my beloved father, narrate to me from Rasūlullāh so that I may relate from you. All the sons of the Ṣaḥābah narrate from their fathers.”

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1 Al-Iṣābah, vol. 2 pg. 458. Al-Bukhārī reports from Salamah:

I heard the Nabī 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, Hadīth: 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 Ṣafiyyah 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 Rasūlillāh ﷺ. You understand that Rasūlullāh’s ﷺ mother is Āminah bint Wahb ibn ‘Abd Manāf ibn Zuhrah and Ṣafiyyah’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.’”

The First to Unsheathe his Sword in Islam

One of the magnificent merits and distinct specialities of Sayyidunā Zubayr ibn al-‘Awwām is that he was the first to unsheathe his sword in Islam to defend Rasūlullāh ﷺ. A group of scholars have affirmed this.

Ibn Abī Shaybah, ‘Abd al-Razzāq, and al-Ṭabarānī relate, via their respective chains, the narration of Hishām ibn ʿUrwah from his father:

 إن أول رجل سل سيفه في سبيل الله الزبير و ذلك أنه نفخت نفخة من الشيطان أخذ رسول الله صلى الله عليه وسلم فخرج الزبير يشق الناس بسيفه و رسول الله صلى الله عليه وسلم قالماك 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

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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-ʿAwwām, Ḥadīth: 6982. Shuʿayb al-Arnāʿūṭ classifies the ḥadīth as ṣaḥīḥ.

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 ʿUrwah 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 اثنتي عشرة سنة و معه السيف فمن رأاه ممن لا يعرفه قال الغلام معه السيف حتى أتى النبي صلى الله عليه و سلم فقال له رسول الله صلى الله عليه و سلم ما لك يا زبير قال أخبرت أنك أخذت قال كنت 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

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² Sunan al-Bayhaqī, chapter on giving fayʿ upon the register, Ḥadīth: 12863; al-Muṣṭadrak, chapter on the merits of Rasūlullāh’s 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-ʿAwwām is that the angels on the Day of Badr descended, to assist the Muslims, with the sign of Zubayr, i.e. wearing clothes similar to his, as an honour from Allah upon him.

Ibn Saʿd reports in al-Ṭabaqāt with his chain from Mūsā ibn Muḥammad ibn Ibrāhīm from his father who said:

كان الزبير بن العوام يعلم بعصابة صفراء و كان يحدث أن الملائكة نزلت يوم بدر على خيل بلق عليها عمائم صفر فكان على الزبير يومئذ عصابة صفراء

Zubayr ibn al-ʿAwwām was recognised with a yellow turban. He would recall that the angels descended on the Day of Badr upon black and white horses donning yellow turbans. On that day as well, Zubayr had on a yellow turban.¹

ʿUrwah reports:

كانت على الزبير ريطة صفراء معتجرا بها يوم بدر فقال النبي صلى الله عليه وسلم إن الملائكة نزلت على سيماء الزبير

Zubayr had tied a fine yellow cloth around his head on the Day of Badr. The Nabī remarked, “Certainly, the angels descended with the mark of Zubayr.”²

Al-Ḥākim relates from ʿAbbād ibnʿ 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-ʿAwwām 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-Muʿjam al-Kabīr, vol. 1 pg. 120; Majmaʿ al-Zawāʿid, 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 disciple, Ḥadīth: 5554.
His Position by Rasūlullāh

Sayyidunā Zubayr secured a high position by Rasūlullāh, owing to his great jihād, fearless sacrifices, superb heroism, and his sincere love for his religion and Rasūlullāh. Rasūlullāh 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. They affirmed that the Nabī loved him and praised him. Tokens of this high rank ensue.

The Ḥawārī of Rasūlullāh

Rasūlullāh compensated Sayyidunā Zubayr 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 pronounced emphatically, without any ambiguity whatsoever, that Zubayr is his special disciple.

Al-Bukhārī reports on the authority of Sayyidunā Jābir:

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 حواري الزبير

On the Day of al-Aḥzāb, the Nabī announced, “Who will bring me intelligence of the enemy?”

Zubayr said, “I will.”

Rasūlullāh announced for a second time, “Who will bring me intelligence of the enemy?”

“I will,” Zubayr submitted.

Upon this the Nabī declared, “Every nabī has a special disciple. And my special disciple is Zubayr.”

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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; Rasūlullāh affirming that he is one of his exclusive and unique Companions who followed and assisted him.

The Nabī joins his parents for Zubayr

Sayyidunā Zubayr is one of the few Ṣaḥābah for whom Rasūlullāh 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:

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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 رأيت 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 أبيه وقال فداك أبي و أمي
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In the Battle of Aḥzāb, ʿUmar ibn Abī Salamah and I were placed to guard the women. I watched carefully and suddenly spotted Zubayr on his horse making two or three rounds to the Banū Qurayẓah. When I returned, I said, “O my beloved father, I saw you going up and down.”

“Did you see me, O my son,” he asked in surprise. “Yes,” I replied.

He explained, “Rasūlullāh had announced, ‘Who will go to the Banū Qurayẓah and bring me intelligence.’ So I went in compliance. When I returned, Rasūlullāh said to me, “May my father and mother be sacrificed for you.”

Rasūlullāh’s love for Zubayr

The Nabī loved Sayyidunā Zubayr ibn al-ʿAwwām dearly and the Ṣaḥābah testified to this love. One of the signs of Sayyidunā Zubayr’s position by Rasūlullāh and his love for him is the following.

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1 Ṣaḥīḥ al-Bukhārī, book on virtues of the Ṣaḥābah, chapter on the merits of Zubayr ibn al-ʿAwwām, Ḥadīth: 3515.
A man from the Anṣār disputed with Zubayr by the Nabī 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.

Rasūlullāh 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 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 Muhammad], judge concerning that over which they dispute among themselves.¹²

It appears in al-Ṭabaqāt:

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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, Ḥadīth: 6258.
إن رسول الله صلى الله عليه وسلم لما خط الدور بالمدينة جعل للزبير بقيعا واسعا و عن أسماء بنت أبي بكر أن النبي صلى الله عليه وسلم أقطع الزبير نخلا و عن عروة عن أبيه أن النبي صلى الله عليه وسلم 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 وأن عمر أقطع الزبير العقيق أجمع.


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 رعاف شديد سنة الرعاف 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 أحبسه 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 وسلم.

‘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.

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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.

ʿUthmān suggested, “Most probably they named Zubayr.”

“Yes,” he affirmed.

ʿUthmān remarked, “Verily, by the Being Who controls my life, he is the best of them as far as I know and he was the most beloved of them to Rasūlullāh.”

All these are examples illustrating the rank Sayyidunā Zubayr enjoyed in the sight of Rasūlullāh. Nonetheless, the greatest testimony upon Sayyidunā Zubayr’s sincerity and Rasūlullāh’s love for him and appreciation for his accomplishments is that Rasūlullāh guaranteed him Jannah on the strength of revelation from the Almighty.

The Nabī unequivocally announced that Sayyidunā Zubayr 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 الرحمان بن عوف في الجنة و سعد بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو عبيد بن الجراح في الجنة

Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿAlī is in Jannah. ʿUthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd ibn Abī Waqqāṣ is in Jannah. Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.

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1 Ṣaḥīḥ al-Bukhārī, book on virtues, chapter on the merits of Zubayr ibn al-ʿAwwām, Ḥadīth: 3512.

2 Musnad Aḥmad, the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 1675. Shuʿayb al-Arnāʿūṭ comments, “Its isnād is strong on the standards of Muslim.”
It appears in *Siyar Aʿlām al-Nubalāʾ* that al-Shaʿbī stated:

أدركت خمس مئة أو أكثر من الصحابة يقولون علي و عثمان و طلحة و الزبير في الجنة

I met 500 or more ʿṢaḥābah who affirmed: ʿAlī, ʿUthmān, ʿṬalḥah, and Zubayr will be in Jannah.\(^1\)

This is because they were the first forerunners to Islam regarding whom Allah announced *He is pleased with them and they are pleased with Him*. They were from the participants of Badr, those who attended Bayʿat al-Riḍwān, and those endowed with martyrdom. Therefore, we love them dearly and hate those who killed them.

**Surrounding Conditions of the Battle of the Camel and Zubayr’s assassination**

Undoubtedly, the episode of Jamal was one of the catastrophes which the enemies of dīn and those Muslim who possess little knowledge, those misled by the enemies’ speech and who follow in their tracks, use to criticise Sayyidunā Zubayr and his brothers. However, when the dust settles, the innocence of Sayyidunā ʿAlī, Zubayr, and ʿĀʾishah becomes absolutely manifest.

When the rebels murdered Sayyidunā ʿUthmān, without consent and approval of the ʿṢaḥābah, they called to give bayʿah to Sayyidunā ʿAlī knowing fully well that he was the most superior of the remaining ʿṢaḥābah. The rebels themselves entered the army of Sayyidunā ʿAlī with the support and protection of their tribes. Matters were muddled. They feared that the ʿṢaḥābah will reach a unanimous decision and the ummah will unite against them and subsequently take revenge from them for Sayyidunā ʿUthmān’s murder. Therefore, it was necessary that matters remain disordered so they remain safe. That is why, when Umm al-Muʿminīn ʿĀʾishah, Sayyidunā ʿṬalḥah, and Sayyidunā Zubayr travelled to Baṣrah to create unity among the Muslims and they united with Sayyidunā ʿAlī, 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 ʿṢaḥābah. Thus, the disaster of Jamal took place, against the desire and knowledge of Sayyidunā ʿAlī and his supporters. As

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\(^1\) *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 62.
a result of this battle, Sayyidunā Ṭalḥah Ṭalḥahī was martyred although he did not fight. Thereafter, Sayyidunā Zubayr Ḥūrī was deceived while he was departing from the battlefield, displeased with what occurred and without him participating in the fight. Sayyidunā ʿAlī al-Muʿtamaḍ was deceived while he was departing from the battlefield, displeased with what occurred and without him participating in the fight. Sayyidunā ʿAlī Ṭalḥānī on the other hand arranged for the return of Umm al-Muʿminīn Sayyidah ʿĀʾishah Ṣādiqah to Madīnah.

Al-Bayhaqī narrates from Abū Jarw al-Māzinī who says:

I was present when ʿAlī and Zubayr settled on an agreement. ʿAlī said, “O Zubayr, I implore you in the name of Allah, did you hear Rasūlullāh Hūlīkullāh 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 Nuʿaym reports in Hīlīyat al-Awliyāʾ from ʿAbd al-Raḥmān ibn Abī Laylā who recalls:

Zubayr turned away from ʿAlī on the Day of the Camel. His son, ʿAbd Allāh, met him and said, “We are cowards! We are cowards!”

Zubayr explained, “People know with certainty that I am not a deserter. However, ʿAlī reminded me of something I heard from Rasūlullāh Ṣallallāhu ʿalayhi wa sallam so I swore on oath that I will never fight him.”

¹ Musnad Abī Yaʿlā, vol. 2 pg. 29, Ḥadīth: 666; al-Mustadrak, Ḥadīth: 5576; Dalāʾīl al-Nubuwwah, Ḥadīth: 2719 from the same isnād. The muḥaqqiq of Musnad Abī Yaʿlā said, “Its isnād is extremely daʿīf. 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 Saʿd 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 فقمت إلى جنبه فقال يا بني إنه لا يقتل اليوم إلا ظالم أو مظلوم وإنني لا أراني إلا سأقتل اليوم مظلوما و إن من أكبر همي لديني أفترى ديني يبقي من مالنا شيئا ثم قال يا بني ع بمالنا و أقض ديني و أوص بالثالث 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 Saʿd recalls the incident of his murder:

خرج الزبير بن العوام يوم الجمل و هو يوم الخمسة لعشر ليال خلون من جمادات الآخرة ست و ثلاثين بعد القتال على فرس له يقال له ذو الخمار منطلقا يريد الرجوع إلى المدينة فلقيه رجل من بني تميم يقال له النعر بن زمام المجاشعي بسفلان فقال له يأ حواري رسول الله إلذي إلي فأنتم في ذمتلي لا يصل إليك أحد من الناس فأقبل معه وأقبل رجل من

¹ Ḥilyat al-Awliyā’, vol. 1 pg. 91; Siyar Aʾlām al-Nubalā’, vol. 1 pg. 60; the last couplet is reported by al-Ḥākim in al-Mustadrak, Ḥadīth: 5568.
بني تميم آخر إلى الأحنف بن قيس فقال له فيما بينه و بينه هذا الزبير في وادي السباع فرفع الأحنف صوته وقال ما أصحاب فإنا أصلحنا ما تأموروني 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 نفيع أو نفيل بن حابس التميمي فركبوا أفراسهم في طلبه فللحقوه فحمل عليه عمير بن جرموز فطعنه طعنة خفيفة فحمل عليه الزبير فلما ظن أن الزبير قاتله دعا يا فضالة يا نفيع ثم قال الله و الله يا زبير فكيف عنه ثم سار فحمل عليه القوم جميعا فقتلوه رحمه الله فطعنه عمير بن جرموز طعنة أثبتة فوقع فاعتوروه و أخذوا سيفه و أخذ بن جرموز رأسه فحمله حتى أتيني به و سيفه عليا فأخذه علي وقال سيف والله طالما جالا به عن وجه رسول الله صلى الله عليه و سلم الكرم و لكن الحين و مصارع السوء و دفن الزبير رحمه الله بوادي السباع و جلس علي يبكي عليه وهو وأصحابه

Zubayr ibn al-ʿAwwām left on the Day of the Camel, Thursday, 10th of Jumādā al-ʿĀkhirah, 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-Naʾr ibn Zamām al-Mujāshiʿī met him at Safwān. He said to him, “O disciple of Rasūlullāh, 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 Sibāʾ.”

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 'Ali. 'Ali held the sword and said, “A sword, by Allah, which frequently eliminated adversities from the face of Rasūlullāh, but now what a woeful demise.” Zubayr was buried—may Allah have mercy on him—in the valley of Sibā’. ‘Ali sat, with his companions, and cried over him.¹

Worthy of mention at this juncture is that Sayyidunā Zubayr presented his soul for sacrifice throughout his life. How often he held his soul in his palm, seeking Allah’s pleasure, eagerly awaiting death to come to him from any place and any person.

In this manner, Sayyidunā Zubayr’s 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.

Aḥmad narrates from Zirr ibn Ḥubaysh:


“Ibn Jurmūz seeks permission to enter,” they said.

‘Ali stated, “Grant him permission, so that the killer of Zubayr may enter Hell. Certainly, I heard Rasūlullāh 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

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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 was killed in the valley of Sibā‘ approximately 40 km from Baṣrah by Ibn Jurmūz.¹

Sayyidunā Zubayr ٌ ٌ ٌ ٌ 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 ٌ ٌ ٌ ٌ 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 نفیل زوجة الزبير من ميراثه ثمانين ألف درهم

The share of his inheritance for ʻĀtikah bint Zayd ibn ʻAmr ibn Nufayl, Zubayr’s wife, reached 80 000 silver coins.³

Subtle Point

Sayyidah ʻĀtikah bint Zayd ibn ʻAmr ibn Nufayl ٌ ٌ ٌ ٌ was in the wedlock of Sayyidunā Zubayr ibn al’-Awwām ٌ ٌ ٌ ٌ. 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.
Whoever desires martyrdom should marry ʿĀtikah bint Zayd. She was first married to ʿAbd Allāh ibn Abī Bakr and he was martyred. Thereafter, she married ʿUmar ibn al-Khaṭṭāb and he was martyred. Thereafter, she married Zubayr and he was martyred.¹

When news of Sayyidunā Zubayr’s martyrdom reached her, Sayyidah ʿĀtikah recited the following eulogy:

<table>
<thead>
<tr>
<th>يوم اللقاء و كان غير معرد</th>
<th>غدر ابن جرموز بفارس بهمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا طاشا رعش البنان و لا اليد</td>
<td>يا عمرو لو نبهته لوجدته</td>
</tr>
<tr>
<td>فيما مضى مما تروح و تغتدي</td>
<td>تكلتك أمك إن ظفرت بمثله</td>
</tr>
<tr>
<td>عنها طرادك يا ابن فقع القردد</td>
<td>كم غمرة قد خاضها لم يشه</td>
</tr>
<tr>
<td>حلت عليك عقوبة المتعمد</td>
<td>والله ربك إن قتلت لمسلمًا</td>
</tr>
</tbody>
</table>

On the Day of Battle, Ibn Jurmūz treacherously killed a mighty warrior who was not fleeing.

O ʿAmr! Had you given him fair warning, you would have found him neither capricious nor unsteady of hand.

May your mother be bereaved of you, if ever you find the like of him in all the days gone by.

How many battles did he rush into, undeterred in the least by your assaults, O son of a putrid toadstool.

By your Lord Allah, the man you killed was a Muslim, so upon you will be the punishment of intentional murder.²

Ibn Jurmūz and Zubayr’s Sons

Ibn ʿAsākir reports that Ibn Jurmūz came to Muṣʿab ibn al-Zubayr and said, “Take revenge from me for Zubayr.” Muṣʿab wrote to Sayyidunā ʿAbd Allāh ibn al-Zubayr concerning this who wrote back:

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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 Aḥām al-Nubalā’, vol. 1 pg. 67.
I should kill Ibn Jurmūz in lieu of Zubayr? Leave him, he is not even equal to his shoelace.

ʿAbd Allāh ibn Muṣʿab reports—from Farwah ibn Khālid:

Muṣʿab wrote to ʿAbd Allāh ibn al-Zubayr, “I have apprehended the killer of Zubayr ibn al-ʿAwām.”

ʿAbd Allāh replied, “Do not ease matters upon him. Leave him, so that he meets Allah with Zubayr’s blood.” In compliance, he spared him.

Ibn Jurmūz regretted so he went to the swordsmiths where a sword caught his attention, so he purchased it. Thereafter, judgement was passed against him in the presence of people and he was subsequently killed.

Another narration says that after Muṣʿab spared him, life became constrained for Ibn Jurmūz for he was terrified and would see nightmares. So he instructed a person to throw him from the top of one of the palaces.¹

This is how Sayyidunā Zubayr met his Rabb, pleased with Allah and vice versa. Congratulations to him for Rasūlullāh’s affirming his place in Jannah. Congratulations to the ummah who has the likes of Sayyidunā Zubayr 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.

The Trustworthy Businessman, the Benevolent, the Munificent

The truthful businessman will be in the Gardens of Bliss along with the Ambiyā’, the Ṣiddiqīn (truthful), the martyrs, and the pious. What if this salient quality is coupled with sincerity in dīn, sacrifice, and spending lavishly in Allah’s 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.

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 (ṣ.a) 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 وسلم عبد الرحمن

My name was ‘Abd ‘Amr. As soon as I embraced Islam, Rasūlullāh (ṣ.a) named me ‘Abd al-Raḥmān.²

Another report says that his name in Jāhiliyyah was ‘Abd al-Ka‘bah which Rasūlullāh (ṣ.a) 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 meets with the lineage of Rasūlullāh (ṣ.a) 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.
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 (as) was known with the agnomen Abū Muḥammad.²

Description

It is reported from Sahlah bint ‘Āṣim:

كانت عبد الرحمن بن عوف أبيض أعين أهدب الأشفار أقنى طويل النابين الأعليين ربما أدمي نابه شفته له جمة أسفل من أذنيه عنق 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 Isḥāq:

كان ساقط الثنيتين أهتم أعسر أعرج كان أصيب يوم أحد فهتم و جرح عشرين جراحة بعضها في رجله ف журج

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:

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¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 124; *al-Īṣābah*, 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-Jummah*: Hair (Isma‘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.)
‘Abd al-Raḥmān was a tall man, with a handsome face, and delicate skin. He had a slight hunch. He was fair in complexion with a mixture of redness. He would not dye his white hair.

Glance at his Household (Wives and Children)

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf 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 ‘Utbah 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 ʿĀšim 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. Sālim al-Aṣghar: He was killed on the Day of the Conquest of Africa.

7. Umm Ḥakīm bint Qāriḍ ibn Khālid ibn ʿUbayd
Children from her:
   I. Abū Bakr

8. The daughter of Abū al-Ḥays ibn Rāfiʿ ibn Imraʾ al-Qays
Children from her:
   I. ʿAbd Allah ibn ʿAbd al-Raḥmān: He was killed in Africa the day it was conquered.

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. Muṣʿab
II. Āminah
III. Maryam

12. Majd bint Yazīd ibn Salāmah Dhī Fā’ish al-Ḥumayriyyah

Children from her:

I. Suhayl: He is Abū al-Abyaḍ

13. Umm Walad: Ghazāl bint Kisrā

An Umm Walad from the captives of Sayyidunā Sa’d ibn Abī Waqqāṣ from the Battle of Madā’in.

Children from her:

I. ‘Uthmān

14. Umm walad: Zaynab bint al-Šabāḥ 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-Thaqafī

Children from her:

I. Juwayriyyah bint ‘Abd al-Raḥmān
Children from other Umm Walads:

I. ‘Urwah: Passed away in infancy.
II. Yahya: Passed away in infancy.
III. Bilāl: Passed away in infancy.

Islam and Hijrah

Sayyidunā ʿAbd al-Raḥmān recognised Islam at an early stage and entered the faith prior to Rasūlullāh 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 after his invitation. He is also one of the first eight attesters to the faith.

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 and with the intention to assist His religion, leaving behind in Makkah an abundance of wealth and plenty property.

Al-Bukhārī narrates on the authority of Sayyidunā Anas:

قدم عبد الرحمن بن عوف المدينة فأخى النبي صلى الله عليه و سلم بينه و بين سعد بن الربع الأنصاري فعرض عليه أي سعدا أن ينافسه أهله و ماله فقال عبد الرحمن بن عوف برك الله لك في أهلك و مالك دلني على السوق فربح شيئا من أقط و سمن فرأى النبي صلى الله عليه و سلم بعد أيام و عليه وضر من صفرة فقال فالله صلى الله عليه و سلم يا عبد الرحمن قال يا رسول الله تزوجت امرأة من الأنصار قال فما سقت فيها فقال و سن نواة من ذهب فقال النبي صلى الله عليه و سلم أولم و لو بشرة

‘Abd al-Raḥmān ibn ‘Awf arrived in Madīnah. The Nabī contracted brotherhood between him and Saʿd ibn al-Rabīʿ al-Anṣārī. Saʿd offered to share

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 spotted him with some yellow dye. The Nabī 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 enquired, “What did you give as dowry to her?”

“Gold equivalent to a date pit,” he explained.

Rasūlullāh advised, “Make walīmah, even if it be with a sheep.”

From this we can realise the extent of distress Sayyidunā 'Abd al-Raḥmān 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. It was not long before Allah honoured him with plenty of wealth, which he did not hoard but rather spent in the path of Allah.

His Fear of Allah, the Mighty and Majestic

Sayyidunā 'Abd al-Raḥmān ibn 'Awf had deep fear for Allah, and envisaged Him in all aspects of his life, always anticipating His mercy and compassion.

Al-Bukhārī narrates from Ibrāhīm ibn Saʿd—from Saʿd—from his father who says:

أتي عبد الرحمن بن عوف يوما بطعمه فقال قتل مصعب بن عمير وكان خيرا مني فلم يوجد له ما يكفن فيه إلا بردة و قتل حمزة أو رجل آخر خير

1 Al-wadār: 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 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.
Food was brought to ʿAbd al-Raḥmān ibn ʿAwf one day. He commented, “Muṣʿab ibn ʿUmayr was killed and he was superior to me. Sufficient cloth to shroud him was not found, except one shawl. Ḥamzah—or another man—was killed who was better than me and sufficient cloth to shroud him was not available except a shawl. I fear that our good deeds have been hastened for us in our worldly life.” After saying this, he began to weep.¹

Fragrant Shower of the Virtues of Ibn ʿAwf

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf 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. He immigrated twice to Abyssinia and then to Mādīnah. He witnessed Badr and all the major campaigns alongside Rasūlullāh. He is one of the Ten Promised Jannah and one of the six men of the committee regarding whom Sayyidunā ʿUmar confirmed that Rasūlullāh 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.

When we attempt to discuss the key to his personality, then something of utmost significance will appear before us. Sayyidunā ʿAbd al-Raḥmān was one of the phenomenal economical structures in Islam; one who spent his wealth generously, to the extent that we can safely say that the wealth of Sayyidunā ʿAbd al-Raḥmān was for Islam. In other words, the share of Islam from his wealth was far more that his own share.

Islam at the beginning rested on the shoulders of the Nabī and his Ṣaḥābah. The services of the Ṣaḥābah in support of dīn differed. Each one played his part according to his capability and strength. Some were gallant leaders who served the religion in terms of bravery and heroism in leadership. Others were courageous warriors whose daring was nothing less than leadership. Yet others played great economical roles by spending their wealth for Islam, the likes of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf.

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 ﷺ with great sacrifice, and at the same time he was an outstanding individual in the financial field. This is one of the most significant keys to his personality. An angle that is noteworthy due to him mobilising armies, feeding the poor and needy, and fulfilling the needs of those in privation. This is a fact which Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf himself attests to as reported by Aḥmad in his al-Musnad:

لقد رأيتني و لو رفعت حجرا رجوت أن أصيب تحته ذهبا أو فضة

I definitely remember my past, if I had to lift a stone, I hoped to find underneath it gold or silver.\(^1\)

In the forthcoming lines, a presentation of the virtues and merits of the prominent Ṣaḥābī Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf 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 and the Master’s pleasure with him and love for him.

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

قال رسول الله صلى الله عليه وسلم أبو بكر في الجنة و عمر في الجنة و ʿUthmān في الجنة و ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ʿAbd

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\(^1\) *Musnad Aḥmad*, Ḥadīth: 13890. Shuʿayb 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.”

Al-Tirmidhī reports from the same sanad, via Sayyidunā Sa‘īd ibn Zayd I:

Indeed, Rasūlullāh declared: “Ten individuals are in Jannah. Abū Bakr is in Jannah. ʿUmar is in Jannah as well as ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abū ʿUbaydah, and 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-Aʿwar, who is the tenth?”

He submitted, “You have implored me by Allah. Abū al-Aʿwar is in Jannah.”

Abū ʿĪsā says, “Abū al-Aʿwar is Sa‘īd ibn Zayd ibn ʿAmr ibn Nawfal.”

It is also authentically transmitted that Rasūlullāh praised the one who cares for his wives and sympathises with them after his demise. This is exactly what Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf did. He bequeathed that an orchard be sold for a handsome amount of money which ought to be given to Rasūlullāh’s spouses.

Aḥmad, al-Ṭabarānī, and al-Ḥākim report on the authority of Umm Salamah:  

2 Jāmiʿ al-Tirmidhī, book on virtues, the virtues of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748. Al-Albānī classified it ṣaḥīḥ.
Rasūlullāh 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-Salsābīl (a river in Jannah).”

Ibn Mājah reports from Sayyidunā Sa‘īd ibn Zayd:

أشهد على رسول الله صلى الله عليه و سلم أني 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


Rasūlullāh performs ṣalāh behind him in the Tabūk Campaign

One of the privileges of the prominent Ṣaḥābī, Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf is that Rasūlullāh performed ṣalāh behind him in the Tabūk campaign. This is an implicit testimony from Rasūlullāh of his righteousness because Rasūlullāh will not follow a transgressor, and it is not befitting for him to do so.

Muslim reports via his sanad from Sayyidunā Mughīrah ibn Shu‘bah who participated alongside Rasūlullāh in the battle of Tabūk. Mughīrah recalls:

فتبرز رسول الله صلى الله عليه وسلم قبل الغائط فحملت معه إداوة قبل صلاة الفجر فلما رجع رسول الله صلى الله عليه و سلم إلي أخذت أهريق على يديه من الإداوة و غسل يديه ثلاث مرات ثم غسل وجهه ثم ذهب

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Rasūlullāh went to relieve himself in the field before Ṣalāt al-Fajr so I took along a utensil (filled with water) for him. When Rasūlullāh returned to me, I began pouring water from the utensil on his hands. He washed his hands thrice and thereafter washed his face. Then, he tried to uncover his forearms from the jubbah, but the sleeves of the jubbah were too tight, so he pulled out his hands and exposed his arms from beneath the jubbah and then washed his arms up to the elbows. He then washed over his khuffs. Then he came back.

Mughīrah continues: I came back with him only to find that the people had put ʿAbd al-Raḥmān ibn ʿAwf ahead, who was leading them in ṣalāh. Rasūlullāh made one of the two rakʻāt, so he prayed the second rakʻāt with the people. After ʿAbd al-Raḥmān ibn ʿAwf made salām, Rasūlullāh stood up to complete his ṣalāh. This alarmed the Muslims, who began reciting tasbīḥ in great abundance. After the Nabī 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 Yaʿlā reports from ʿAbd al-Raḥmān ibn ʿAwf in his al-Musnad:

أَن رَسُولَ اللَّهِ صَلَّى الله عليه و سلم لما انتهى إلى عبد الرحمن بن عوف و هو يصل إلى الناس أراد عبد الرحمن أن يتأخر فأومأ إلى النبي صلى الله عليه وسلم أن مكانك فصل في رسول الله صلى الله عليه وسلم صلى بصلاة عبد الرحمن

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\(^1\) 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 reached ʿAbd al-Raḥmān ibn ʿAwf, who was leading the people in ṣalāh, the latter intended to move back. The Nabī gestured to him to remain in his place. Thus he led the ṣalāh and Rasūlullāh followed the ṣalāh of ʿAbd al-Raḥmān.¹

Spending in the Path of Allah

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf 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. One sample of his lavish spending is that he freed 30 slaves in one day.²

Maʿmar reports from al-Zuhrī:

During the lifetime of Rasūlullāh, ʿAbd al-Raḥmān ibn ʿAwf gave half his wealth, 4000 (silver coins) in charity, followed by 40 000, followed by 40 000 gold coins. He then mounted 500 warriors on horses in the path of Allah followed by mounting 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 declared:

¹ Musnad Abī Yaʿlā, from the musnad of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 853, Ḥusayn Salīm Asad labels the isnād ṣaḥīḥ; Usd al-Ghābah, vol. 3 pg. 316.
² Usd al-Ghābah, vol. 3 pg. 316.
“The best of you are the ones who are best to my wives.”

Accordingly, ʿAbd al-Raḥmān bequeathed in their name an orchard valued at or sold for 400,000.¹

Al-Tirmidhī reports—from Muḥammad ibn ʿAmr—from Abū Salamah:

إن عبد الرحمن بن عوف أوصى بحديقة لأمهات المؤمنين بيعت بأربعمائة ألف

ʿAbd al-Raḥmān bequeathed an orchard for the Ummahāt al-Muʾminīn sold for 400,000.²

Al-Tirmidhī reports on the authority of Sayyidah ʿĀʾishah:

إن رسول الله صلى الله عليه و آله و سلم كان يقول لهن إن أمركن مما يهمني بعدي و لن يصبر عليكم 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 و سلم بمال بيعت بأربعين ألفا

Rasūlullāh would say to them [his wives], “Your matter is what worries me after my demise. No one will tolerate you except the patient.”

Thereafter ʿĀʾishah would pray, “May Allah give your father drink from the salsabīl of Jannah—referring to ʿAbd al-Raḥmān ibn ʿAwf.”

He gave the wives of the Nabī 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 لأربعين ألف دينار فقسمه في فقراء بني زهرة و في المهاجرين و أمهات المؤمنين قال المسور

¹ Tārīkh Dimashq, vol. 35 pg. 282.
² Jāmiʿ al-Tirmidhī, book on virtues, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3750. He comments, “This is a ḥasan gharīb ḥadīth.” Al-Albānī said, “Isnād is ḥasan. Ṣaḥīḥ li ghayrihī.”
³ Jāmiʿ al-Tirmidhī, book on virtues, chapter on the merits of ʿAbd al-Raḥmān bin ʿAwf, Ḥadīth: 3749. He comments, “This is a ḥasan ṣaḥīḥ gharīb ḥadīth.” Al-Albānī classified it as ḥasan. Ṣaḥīḥ Ibn Ḥibbān, mention of ʿAbd al-Raḥmān ibn ʿAwf al-Zuhri, Ḥadīth: 6995. Shuʿayb al-Arnāʾūṭ classified the ḥadīth ṣaḥīḥ.
فأتيت عائشة بنصيبها فقالت من أرسل بهذا فقلت عبد الرحمن قال: أما أنا
سمعت رسول الله صلى الله عليه وسلم يقول وقال الخزاعي إن رسول
الله صلى الله عليه وسلم قال لا يحنو عليكم بعدي إلا الصابرون سقى الله
عبد الرحمن بن عوف من سسلبيل الجنة

ʿAbd al-Raḥmān ibn ʿAwf sold a land of his to ʿUthmān ibn ʿAffān for 40 000
gold coins which he distributed among the needy of the Banū Zuhrah, the
Muhājiṅīn, and the Ummahāt al-Muʾminīn.

Musawwir relates: I came to ʿĀʾishah with her share. “Who sent this,” she
asked.

“ʿAbd al-Raḥmān,” I replied.

She then stated, “Truly, I heard Rasūlullāh saying—al-Khuzāʾī said:
Indeed Rasūlullāh said [addressing his wives]: ‘No one will show
compassion to you after me except the perseverant.’ May Allah grant ʿAbd al-
Raḥmān ibn ʿAwf drink from the Salsābl of Jannah.”

His Jihād alongside Rasūlullāh

Sayyidunā ʿAbd al-Raḥmān was not content with sacrificing only his wealth
in the path of Allah. He also presented his soul to be sacrificed for his dīn.
He thus participated in all the campaigns alongside Rasūlullāh. He never
slackened in assisting Islam.

He is among the Ṣaḥābah who witnessed Badr. He, Abū Bakr, and ʿUmar shared one camel, taking turns to ride.

In the battle of Badr, two of the leaders of the mushrikīn were killed in his presence. One, in whose killing he was instrumental by pointing him out, is Abū Jahl and the other who was killed after Sayyidunā ʿAbd al-Raḥmān took him captive is Umayyah ibn Khalaf, the head of disbelief.

As regards the slaying of Abū Jahl, Sayyidunā ʿAbd al-Raḥmān tells us the story as reported by al-Bukhārī and Muslim:

1 Musnad Aḥmad, Ḥadīth: 24768. Shuʿayb al-Arnāʿūṭ labelled it ḥasan in the footnotes.
As I was standing in the ranks on the Day of Badr, I looked to my right and left only to find two youngsters of the Anṣār, tender in age. I wished that I had been between men stronger than them. Just then, one of them nudges me and says, “Uncle, you know Abū Jahl?”

“Yes,” I respond, “What work do you have with him, my child?”

He says, “I have been told that he swears Rasūlullāh ﷺ. By the Being in whose hands lies my life, if I see him, our bodies will not separate until the quickest of us dies.”

I was totally amazed at this. The other youngster then nudges me and we have the same chat. Just then I spot Abū Jahl roaming among the people. I shouted, “Hey! That is your target whom you asked me about.”

Instantaneously, they rushed with their swords and struck him until they killed him. Then they hurried back to Rasūlullāh ﷺ and notified him. He asked, “Which of you two killed him?”

“I killed him,” each one of them yelled.

Rasūlullāh ﷺ asked, “Did you wipe your swords.”

“No,” they replied.

Rasūlullāh ﷺ took a look at both the swords and decided, “Both of you have killed him.”
His belongings went to Muʿādh ibn ‘Amr ibn al-Jamūḥ. The two youngsters were Muʿādh ibn ‘Afrā’ and Muʿādh ibn ‘Amr ibn al-Jamūḥ.¹

As for the second of them, Sayyidunā ‘Abd al-Raḥmān yet again narrates as documented by al-Bukhārī:

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. 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 to Dawmat al-Jandal

One of his merits is that Rasūlullāh sent him to Dawmat al-Jandal in Sha‘bān, 6 A.H. Rasūlullāh 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 and kill those who disbelieve in Allah. Do not steal booty nor deceive, and do not kill a child.” Rasūlullāh despatched him to the Kalb tribe in Dawmat al-Jandal. Rasūlullāh also instructed him, “If they accept your invitation, then marry the daughter of their king.” ‘Abd al-Raḥmān advanced. He reached Dawmat al-Jandal and stayed for three days, inviting them to Islam. Aṣbagh 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 married Tumāḍir bint al-Aṣbagh 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 is unique for his spending in the path of Allah, he is exceptional for his deep understanding, perception, and retention of what he heard from Rasūlullāh. The Ṣaḥābah would thus refer to him in these matters and had full reliance on his words.

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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.
³ Usd al-Ghābah, vol. 3 pg. 314.
One of the incidents that point out his intelligence, his position among the Ṣaḥābah, and their reliance in his declaration is the following:

Aḥmad reports in his al-Musnad

Ibn ʿAbbās relates that ʿUmar questioned him, “O lad, have you heard anything from Rasūlullāh or any of his Ṣaḥābah regarding what a person should do when he has doubts in his ṣalāh?”

Just then, ʿAbd al-Raḥmān ibn ʿAwf arrived and asked, “What were you discussing?”

ʿUmar explained, “I asked this young boy if he heard anything from Rasūlullāh or any of his Ṣaḥābah regarding what a person should do when he doubts in his ṣalāh.”

ʿAbd al-Raḥmān said, “I heard Rasūlullāh saying: ‘When any of you has doubt in his ṣalāh and does not know whether he performed a single or two rakʿāt, he should settle on one. If he is confused between whether he read two or three, then settle on two. And if he is not sure whether he read three or four, he should settle on three. Thereafter, he should make two sajdahs just before competing his ṣalāh while sitting before making salām.’

Al-Bukhārī reports from Sayyidunā ʿAbd Allah ibn ʿAbbās: 1

1 Musnad Aḥmad, the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 1656, Shuʿayb al-Arnāʿūṭ 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.
ʿUmar ibn al-Khaṭṭāb left for Shām. When he reached Sargh, the leaders of the armies met him, viz. Abū ʿUbaydah ibn al-Jarrāḥ and his colleagues. They informed him that a plague has ravaged the land of Shām.

Ibn ʿAbbās continues: ‘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, 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. ʿUmar told them to leave.

He then instructed, “ Summon for me those elders of Quraysh who are here from the immigration of the conquest.” Accordingly, I called them. Not even two of them disputed over it. They all said, “ We feel that you should return with the people and not take them to this plague.” ʿUmar thus publicly announced that he is leaving first thing the next morning so they should prepare to depart.

Abū ʿUbaydah ibn al-Jarrāḥ said, “ Running away from the fate of Allah?”

ʿUmar said, “ If only someone besides you had said it, O Abū ʿUbaydah. Yes, we are running from Allah’s fate to Allah’s fate. See if you had camels that descended into a valley with two slopes, one lush and the other barren. Is it not that if you graze them in the lush side, it is the fate of Allah, and if you graze them on the barren side, it is the fate of Allah?”

Just then, ʿAbd al-Raḥmān ibn ʿAwf arrived—and he was not present that whole time due to some personal need. He submitted, “ I have knowledge regarding this. I heard Rasūlullāh  saying, ‘ When you hear of a plague in a land, then do not go to it. And if it breaks out in a land where you are present, then do not leave, running away from it.’ ” Hearing this, ʿUmar praised Allah and then departed.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 ʿAmr relating:

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 Muṣʿab ibn al-Zubayr performed Ḥajj with the people of Baṣrah when he entered Zam Zam. He said, “I was a scribe for Jaz’ ibn Muʿāwiyah, the paternal uncle of Aḥnaf. ‘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  accepted it from the Magians of Hajar.¹

Similarly, the issue of whipping after consuming liquor.

Muslim narrates from Sayyidunā Anas ibn Mālik ⁴:

إن نبي الله صلى الله عليه و سلم 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 ⁴, 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 ʿAbd al-Raḥmān ibn ‘Awf ⁴ and his aspiration to emulate Rasūlullāh ⁴, 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 ⁴.

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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.
ʿAbd al-Raḥmān’s Question is the Cause for Ease on the Excusable

One of the many virtues of this illustrious Ṣaḥābī is that Allah made his question the reason for takḥīf (ease) for the special excusable Muslims who cannot fulfil some sharʿī requirement due to their condition, like the wearing of silk for men.

Al-Bukhārī and Muslim narrate from Sayyidunā Anas ibn Mālik:

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 allowed ʿAbd al-Raḥmān ibn ʿAwf and Zubayr ibn al-ʿAwwām to wear silk robes during a journey due to itchiness or a disease they were experiencing.1

Rasūlullāh testifies for Goodness for ʿAbd al-Raḥmān

Just as Rasūlullāh testified and gave glad tidings to Sayyidunā ʿAbd al-Raḥmān of Jannah, he testified that he is of the elite and privileged Muslims.

Al-Ṭabarānī and Ibn ʿAsākir report from Baṣrah bint Ṣafwān:

إِنَّ النَبِيَّ صلِّي الله علَيْهِ و سلَّمَ سألَها 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 asked her, “Who proposed to Umm Kulthūm bint ʿUqbah?”

She replied, “So and so and ʿAbd al-Raḥmān ibn ‘Awf.”

Rasūlullāh advised, “Marry her to ʿAbd al-Raḥmān ibn ‘Awf since he is from the cream of the Muslims. And the best Muslims are those similar to him.”2

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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-Muʿjam al-Awsat, vol. 2 pg. 43, Ḥadīth: 1187; Tārīkh Dimashq, vol. 35 pg. 279; al-Bukhārī: al-Tārīkh al-Awsat, vol. 1 pg. 90; Majmaʿ al-Zawāʾid, vol. 9 pg. 65. Al-Haythamī comments, “Yaʿqūb ibn Ḥumayd and Sulaymān ibn Sālim are present therein. Both of them are reliable. The rest of the narrators are the narrators of al-Ṣaḥīḥ.”
This testimony of Rasūlullāh is a badge of honour on the chest of Sayyidunā ‘Abd al-Raḥmān. In fact, it is far greater than that. It is not any badge, but a badge from the tongue of Nubuwwah. Rasūlullāh would not have afforded him this honour except if he was worthy of the same.

Why would Sayyidunā ‘Abd al-Raḥmān not be deserving of this honour when he gifted his wealth generosity to Allah? In fact, he sacrificed his whole life. May Allah 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 Makramah:

Once, I was travelling in a caravan between ʿUthmān ibn ʿAffān 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 shawl?”

“They are ‘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.”

Demise

After a life filled with spending for Islam and upon the Muslims, Sayyidunā ‘Abd al-Raḥmān ibn ʿAwf breathed his last. Just before his demise, an amazing incident took place which the scholars mention.

1 Al-khamīṣah: square woollen shawl.
Al-Bayhaqī quotes from Ibrāhīm ibn `Abd al-Raḥmān:

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 received. It is as if Allah wanted to inform him that He is pleased with him. May Allah be pleased with him and make him happy.

After a life filled with sacrifice, he passed away in the year 31 A.H. in Madīnah at the age of 75. He bequeathed 50 000 gold coins for the path of Allah. ‘Urwah ibn al-Zubayr mentioned this. Al-Zuhrī says:

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:

\[\text{أوصى عبد الرحمن لمن بقي فيمن شهد بدرا لكل رجل أربعمائة دينار و كانوا مائة فأخذوها و أوصى بألف فرس في سبيل الله ... و كان سعد بن أبي وقاص فيمن حمل جنازته و هو يقول واجبلاه و خلف مالا عظيما من ذهب قطع بالفؤوس حتى ومجلت 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 ʿUthmān also took his share. He also bequeathed 1000 horses for the path of Allah.

Saʿd ibn Abī Waqqāṣ was one of those who carried his janāzah saying, “What a huge mountain!” He left behind plenty wealth, including gold which was cut up with axes until the hands of men became sore due to it. He left behind 1000 camels, 100 horses, and 3000 sheep to be pastured in al-Baqīʿ. He had four wives, each one received 80 000.¹

Upon his demise, Sayyidunā ʿAlī ibn Abī Ṭālib ² ³ expressed few words which firstly point out the amicable relationship they shared and secondly his rank. Sayyidunā ʿAlī ³ ³ said:

\[\text{ذهب ابن عوف فقد أدركت صفوها و سبقت رنقها}

Ibn ʿAwf has left. You have attained its purity and remained safe from its murkiness.²³

Congratulations to you, O Ibn ʿAwf for the reward of what you spent in the path of Allah, seeking His pleasure. And congratulations to you for Jannah which Rasūlullāh ⁴ gave you glad tidings of.

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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.
Saʿd ibn Abī Waqqāṣ

The Maternal Uncle of Rasūlullāh 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 promises Jannah to, undoubtedly will enter it. Nothing can thwart the decree of Allah. Congratulations to its inhabitants and dwellers. From among those Allah sounded this grand glad tiding for and Rasūlullāh conveyed it was Sayyidunā Saʿd ibn Abī Waqqāṣ.

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. Here is a quick glance at some of his distinctions and his excellent qualities and characteristics.

Glance of Greatness into Saʿd’s Lineage

Name and Lineage

He is Saʿd ibn Abī Waqqās ibn Wuhayb ibn `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 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 Saʿd meets with Rasūlullāh’s lineage from both his mothers and father’s side. Kilāb is the fifth forefather of Rasūlullāh from his father’s side and the fourth forefather of Sayyidunā

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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.
³ Al-Iṣābah, vol. 3 pg. 62.
Saʿd from his father’s side as well. With regards to his mother’s side, his lineage meets with Rasūlullāh at Quṣayy, the fourth forefather of Rasūlullāh from his father’s side and the fourth forefather of Saʿd from his mother’s side.

From another angle, Sayyidunā Saʿd meets with the Nabī from the latter’s mother Āminah. Rasūlullāh’s mother is Āminah bint Wahb ibn ʿAbd Manāf ibn Zuhrah. On the other hand, Sayyidunā Saʿd’s grandfather is Wuhayb. Wuhayb is the twin brother of Wahb. Thus, Mālik—Saʿd’s father—is the son of Āminah’s paternal uncle, making them first cousins. This makes Rasūlullāh and Sayyidunā Saʿd second cousins.

Agnomen
Sayyidunā Saʿd was known and famous with the agnomen, Abū Isḥāq, after his son Isḥāq.

Description
Al-Dhahabī described him as:

كان قصيرا دحداحا غلظا ذا هامة شنن الأصابع جعد الشعر أشعر الجسد آدم أفطس

He was short in stature, with short legs, tough, with a large head, strong dry fingers, curly hair, plenty bodily hair, brown in complexion, and flat-nosed.

Ibrāhīm ibn al-Mundhir explains:

كان هو و طلحة و الزبير و علي عذار عام واحد أي كان سنهم واحدا

He, Ṭalḥah, Zubayr, and ʿAlī were born in the same year, i.e. they were equal in age.

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1 Al-Ṭabaqāt al-Kubrā, vol. 6 pg. 12; al-Wāfī bi al-Wafiyyāt, vol. 15 pg. 90; ʿUmdat al-Qārī, vol. 6 pg. 5.
2 Al-Rajul al-daḥdāḥ wa al-daʿdāʿ: short-stepped in his walk with swiftness. (Tāj al-ʿUrūs, vol. 11 pg. 114.)
3 Shanan al-aṣābiʿ: dry skinned fingers or that his fingers had roughness and strength. (Lisān al-ʿArab, 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 was married quite a number of times and Allah blessed him with plenty children. His wives and children are as follows:

1. **The daughter of Shihāb ibn ʿAbd Allāh ibn al-Ḥārith ibn Zuhrāh**

   Children from her:
   
   I. Isḥāq al-Akbar: After whom he was given his agnomen. He passed away during infancy.
   
   II. Umm al-Ḥakam al-Kubrā.

2. **Māwiyah bint Qays ibn Maʿdīkarab**

   Children from her:
   
   I. ʿUmar: Al-Mukhtār killed him.
   
   II. Muḥammad ibn Saʿd: He was killed on the Day of Dīr al-Jamājim by Ḥajjāj.
   
   III. Ḥafṣah
   
   IV. Umm al-Qāsim
   
   V. Umm Kulthūm

3. **Umm ʿĀmir bint ʿAmr ibn ʿAmr ibn Kaʿb**

   Children from her:
   
   I. ʿĀmir
   
   II. Ishāq al-Aṣghar
   
   III. Ismāʿīl
   
   IV. Umm ʿImrān

4. **Zabad.**

   Her children believe that she is the daughter of al-Ḥārith ibn Yaʿmur ibn Sharāḥīl ibn ʿAbd ʿAwf ibn Mālik

   Children from her:
I. Ibrāhīm
II. Mūsā
III. Umm al-Ḥakam al-Ṣughrā
IV. Umm ʿAmr
V. Hind
VI. Umm al-Zubayr
VII. Umm Mūsā

5. Salmā from the Banū Taghlib ibn Wā'il
Children from her:
I. ‘Abd Allāh ibn Sa’d

6. Khawlah bint ʿAmr 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. Ḥamnah

9. Salmā bint Khaṣfah ibn Thaqf ibn Rabī'ah
Children from her:
I. ʿUmayr al-Āṣghar
II. ʿAmr
III. ʿImrān
IV. Umm ʿAmr
V. Umm Ayyūb
VI. Umm Isḥāq

10. Ṭayyibah bint ʿĀmir ibn ʿUtbah ibn Sharāḥil
Children from her:
   I. Ṣāliḥ ibn Saʿd.

11. Umm Ḥujayr
Children from her:
   I. ʿUthmān
   II. Ramlah

Other children:
   I. ʿAmrah: She was blind. Suhayl ibn ʿAbd al-Raḥmān ibn ʿAwf married her.
      Her mother is a woman from the captives of the Arabs.
   II. ʿĀ’ishah bint Saʿd.¹

Saʿd ibn Abī Waqqāṣ in the Convoy of Īmān
Sayyidunā Saʿd ibn Abī Waqqāṣ is one of the very first to accept Islam and believe in Allah and His Messenger. 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

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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 Sa‘īd ibn al-Musayyab who said that he heard Sayyidunā Sa‘d ibn Abī Waqqāṣ pronouncing:

ما أسلم أحد إلا في اليوم الذي أسلمت فيه و لقد مكثت سبعة أيام و إني لثلث الإسلام

No one accepted Islam except on the day I embraced the faith. I remained for seven days a third of Islam.

Sa‘d’s Resoluteness and Composure

No sooner Sayyidunā Sa‘d 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 Sa‘d 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 Sa‘d was extremely obedient to his mother and loved her dearly. She announced her abandonment of food and drink until Sa‘d 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 Sa‘d went and saw the plight of his mother, torturing herself, but his faith in Allah and His Messenger 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 Sa‘d:

1 Ṣaḥīḥ al-Bukhārī, book on virtues, chapter on the virtues of Sa‘d ibn Abī Waqqāṣ, Ḥadīth: 3521.
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 Muṣʿab ibn Saʿd from his father:

The mother of Saʿd swore that she will never speak to him until he rejects his religion and she will neither eat nor drink. She said, “I believed that Allah commanded you to display kindness to your parents. I am your mother and I am commanding you with this.”

He continues: She remained for three days in this state until she fell unconscious due to the difficulty. One of her sons ʿUmārah stood up and gave her to drink. She began cursing Saʿd. Upon this, Allah revealed this verse in the Qurʾān: 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.³⁴

There is yet another sign of Sayyidunā Saʿd’s resoluteness and determination in the face of hardships. It was manifested in the boycott of the Muslims in the gorge of Abū Ṭālib. Sayyidunā Saʿd was among those boycotted with the Nabī and the other Muslims who remained steadfast in these trying times.

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¹ Sūrah al-ʿAnkabūt: 8.
² Sūrah al-ʿAnkabūt: 8.
³ Sūrah Luqmān: 15.
⁴ Ṣaḥīḥ Muslim, book on virtues of the Ṣaḥābah, chapter on the virtue of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 43, 1738.
Abū Nuʿaym reports in Ḥilyat al-Awliyāʾ via his sanad from Sayyidunā Saʿd Ibn Mālik:

We were a nation afflicted with the challenges and hardship of life with Rasūlullāh. When the calamity befell us, we recognised it so we persevered and endured it. I remember myself with Rasūlullāh 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.

ʿUtbah ibn Ghazawān tells us another incident of the difficulties bore by Sayyidunā Saʿd Ibn Mālik and other Šāḥābah of Rasūlullāh. He says, as related by Muslim:

I remember myself, as one of seven with Rasūlullāh; we had no food besides the leaves of trees until our flanks became lean. I found a shawl, so I split it in half between myself and Saʿd Ibn Mālik, using half as a lower garment while Saʿd used the other half as his. Today, each of us has become a leader of a city.

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1 Ṣalaf al-ʿAysh: Difficulty of life and its harshness. (Al-Nihāyah, vol. 3 pg. 159.)
2 Ḥilyat al-Awliyāʾ, vol. 1 pg. 93.
3 Mālik: The name of Abū Waqqāṣ, father of Saʿd.
4 Šaḥīḥ 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 ʿṣāʾara  increased. This is exactly the case of Sayyidunā Saʿd ibn Abī Waqqāṣ  رضي الله عنه. The more harm and adversity came his way, his persistence and īmān continued to escalate. May Allah  be pleased with him and all his Ṣaḥābah brethren.

A bouquet of Roses on the Virtues of Saʿd

Abū Nuʿaym discusses the virtues of Sayyidunā Saʿd ibn Abī Waqqāṣِ:  

As regards Saʿd ibn Abī Waqqāṣ, he entered the fold very early on. His affair began facing difficulties and bearing afflictions, along with Rasūlullāh صل الله عليه وسلم 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  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 Ḥilyat al-Awliyāʾ, vol. 1 pg. 92.
Al-Dhahabī mentions that Sayyidunā Sa‘d 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 وسلم صلى الله عليه وسلم صلى الله عليه وسلم 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 فليستعني به الوالي فإني لم أعزله عن عجز و لا خيانة و مناقبه كثيرة جدا

He is one of the six men of the committee [selected by Sayyidunā ʿUmar]. His prayers were instantaneously answered, and he was famous for this. He was one of the horsemen of Quraysh who would guard Rasūlullāh during the battles and he developed Kūfah. He shouldered the responsibility to fight the Persians and Allah brought the conquest of Qādisiyyah at his hands. He was the governor over Kūfah for ʿUmar. ʿUmar then dismissed him, then reinstated him, and then dismissed him. ʿUmar said during his last sickness, “Its guardian is 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-Ṣafdī describes Sayyidunā Sa‘d as:

أحد العشرة المشهود لهم بالجنة و أحد الستة أهل الشورى و أحد متقدمي الإسلام شهد بدرًا و المشاهد بعدها و كان أول من رمي بسهم في سبيل الله أسر يوم بدر أسيرين و ثبت يوم أحد و كان من أخوال النبي صلى الله عليه وسلم و كان مستجاب الدعوة و يقال له فارس الإسلام وكان مقدم الجيوش في فتح العراق و هاجر إلى المدينة قبل مقدم النبي صلى الله عليه وسلم

¹ Siyar Aʿlām 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. He caught two captives in the Battle of Badr and remained steadfast in Uḥud. He is one of Rasūlullāh’s 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 arrival.¹

In the forthcoming pages, we will present a few of his virtues and excellences.

The Nabī’s love for Saʿd, his Supplication in his Favour, and promising him Jannah

Rasūlullāh loved Sayyidunā Saʿd dearly for he observed the latter’s excellent character and his possessiveness and sincerity for his religion. Rasūlullāh would praise him abundantly and supplicate for his goodness.

Al-Bukhārī narrates from ʿĀ’ishah bint Saʿd that her father said:

I fell extremely ill in Makkah. The Nabī 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 replied in the negative.

I said, “So may I bequeath half and leave half?”

“No,” replied Rasūlullāh.

I said, “I bequeath a third and leave two thirds for her?”

¹ Al-Wāfī bi al-Wafiyyāt, vol. 15 pg. 90, 91.
Rasūlullāh agreed, “A third, although a third is much.”

He then placed his hand on my forehead and passed his hand over my face and stomach and prayed, “O Allah, cure Saʿd and make his hijrah complete.” I continue feeling its coolness on my liver—what appears to me—until this moment.¹

The narration of Muslim from Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī from three of Sayyidunā Saʿd’s 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 هاجرته منها كما مات سعد بن خولة فقال النبي صلى الله عليه و سلم الله اشف سعدا الله اشف سعدا الله اشف سعدا ثلاث مرات

The Nabī entered the presence of Saʿd to visit him in Makkah. Saʿd cried. Rasūlullāh asked, “What makes you cry?”

He explained, “I fear that I will pass away in a land I immigrated from just as Saʿd ibn Khawlah passed away.”

The Nabī said, “O Allah, cure Saʿd. O Allah, cure Saʿd.” three times.²

Verily, Sayyidunā Saʿd has a long history with good fortune, for indeed Allah had given him a share from his name (Saʿd: good fortune). Sufficient for him is that the Nabī would supplicate in his favour. Rasūlullāh’s praise and supplication for Sayyidunā Saʿd was not the limit of his luck. Rather, Rasūlullāh further promised him Jannah on the strength of divine revelation, congratulating his endeavours and repaying him for his sincerity.

Ibn Ḥibbān narrates in his al-Ṣaḥīḥ from Ibn ʿUmar:

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 يتبمني 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 ﷺ:

قال رسول الله صلى الله عليه و سلم أبو بكر في الجنة و ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Saʿīd is in Jannah. Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.”²

These narrations are the most superior indications to the providence of Sayyidunā Sa’d ibn Abī Waqqāṣ ﷺ 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 ﷺ 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 ʿAbd Allāh ibn Shaddād ﷺ 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.
I heard 'Alī saying, “I have never seen the Nabī announcing the sacrifice for a person after Sa’d. I heard him shout, “Shoot, may my father and mother be sacrificed for you.””

Muslim reports in his Sahīh from ‘Āmir ibn Sa’d from his father that the Nabī said, “May my parents be sacrificed for you,” on the Day of Uḥud. He says:

A man from among the polytheists was wreaking havoc among the Muslims. The Nabī 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 laughed until I could see his molars.

‘Abd al-Razzāq reports in his al-Muṣannaf that ‘Ā’ishah, the daughter of Sayyidunā Sa’d, would boast:

أنا ابنة المهاجر الذي فداه رسول الله يوم أحد بالأبوين

I am the daughter of the emigrant for whom Rasūlullāh announced the sacrifice of his parents on the Day of Uḥud.

Sa’d and Witnessing the Angels on the Day of Uḥud

One of the miracles of Sayyidunā Sa’d ibn Abī Waqqāṣ which Allah 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 who recalls:

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1 Sahīh 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 Sahīh Muslim, book on the virtues of the Sahābah, chapter on the merits of Sa’d ibn Abī Waqqāṣ, Ḥadīth: 6390.
On the Day of Uḥud, I saw on the right and left flank of Rasūlullāh صلى الله عليه وسلم two men wearing white clothes, whom I neither saw before nor after that, i.e. Jibrīl and Mīkā'īl عليه السلام.

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 was that his prayers were readily accepted. This merit resulted from the supplication of Rasūlullāh صلى الله عليه وسلم in his favour for Allah to answer his supplications.

It appears in Tahdhīb al-Kamāl:

و كان أي سعدا مجاب الدعوة مشهورا بذلك و ذلك أن رسول الله صلى الله عليه وسلم قال فيه اللهم سدد رميته و أجب دعوته

Sa’d’s supplications were readily answered and he was recognised for this. This came after Rasūlullāh صلى الله عليه وسلم prayed for him, “O Allah, guide his shot in the right direction and answer his supplication.”

Al-Ḥākim reports from ʿĀ’ishah bint Sa’d from her father Sayyidunā Sa’d ibn Abī Waqqāṣ in al-Mustadrak:

لما جال الناس عن رسول الله صلى الله عليه وسلم تلك الجولة يوم أحد تنحية فقلت آذود عن نفسي فإما أن استشهد و إما أن أنجو حتى ألقى رسول الله صلى الله عليه وسلم فيني أنا كذلك إذا برجل مخمر وجهه ما أدرى من هو فأتقبل المشركون حتى قلت قد ركبوه ملأي يده من الحصى ثم رمي به في وجههم فنكبوا على أعراقيهم المهجورة حتى يأتيوا الجبل ففعل ذلك مرارا و

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1 Ṣaḥīḥ Muslim, book on virtues, chapter on Jibrīl and Mīkā’īl fighting at the side of the Nabī صلى الله عليه وسلم 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.
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 faced was covered, totally unaware of who he is. At the same time, the polytheists advanced in his direction and I said, “They are after him.” The veiled man fills his hand with pebbles and throws them at their faces. They retreat backwards until they reach the mountain. He did this several times, and all this time I was completely ignorant of who the man was. Between me and the man stood Miqdād ibn al-Aswad. Just as I was about to ask Miqdād about the man, he shouted, “Saʿd, this is Rasūlullāh 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 Saʿd?” 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 Saʿd’s prayer. O Allah, guide Saʿd’s arrow. Shoot, Saʿd, may my parents be sacrificed for you!”

Each arrow I shot, Rasūlullāh ﷺ prayed, “O Allah, guide his arrow and answer his prayer. Shoot, O Saʿd!” When all the arrows in my quiver were finished, Rasūlullāh ﷺ emptied out his quiver and handed to me a
glowing\(^1\) arrow. It had been feathered and inflicted more pain than the others.\(^2\)

Al-Zuhrī says:

رماى سعد يوم أحد ألف شهم

Sa‘d shot a thousand arrows throughout the Battle of Uḥud.\(^3\)

Sayyidunā Sa‘d ibn Abī Waqqāṣ 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.

Some of the evidence of Allah 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.

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\(^1\) 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-Talkhīṣ; 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).

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:  

The people of Kūfah complained about Sa’d to ʿUmar so ʿUmar dismissed him and appointed over them ʿAmmār. They complained and even mentioned that he does not perform ṣalāh properly. ʿUmar summoned him and said, “O Abū Isḥāq, these people feel that you do not perform ṣalāh properly.”

Abū Isḥāq (Sa’d) replied, “Well, by Allah, I would lead them in ṣalāh, the way Rasūlullāh would, without deficiency. While performing the Ṣalāt al-ʿIshā’, I would lengthen the first two rak’āt and shorted the last two.”

ʿUmar said, “This is what they suspect you of, O Abū Isḥāq.” So he sent with him a man or few men to Kūfah who asked the people of Kūfah about him. They did not leave any Masjid out but they asked about him and the people praised him duly. Until finally, he entered the Masjid of the Banū ʿAbs where a man from among them stood up by the name Usāmah ibn Qatādah with

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the agnomen, Abū Saʿdah. He said, “Since you have adjured us: Saʿd did not participate in jihād, did not divide the spoils equally, and did not judge fairly.”

Saʿd said, “By Allah, I will make three prayers. O Allah, if this servant of Yours is a liar who has stood up out of ostentation and show, then prolong his life and his poverty, and afflict him with trails.”

Thereafter, when he would be questioned, he would say, “I am an old man afflicted with trials and overtaken by the curse of Saʿd.”

ʿAbd al-Malik says, “I saw him thereafter. His eyebrows had covered his eyes as a result of extreme old age. He would walk aimlessly, following young girls in the streets, winking at them.”¹

Muṣʿab ibn Saʿd reports:

أَن رَجَلاً نَالَ مِنْ عَلِيٍّ فَنَهَاهُ سَعَدَ فَلَمْ يَنْتَهَ فَدَعاَهُ فَمَا بَرَحَ حَتَّى جَاوَهَ نَافِدَ فَخْطَهُ حَتَّى مَاتَ

A man insulted ʿAlī in the presence of Saʿd. Saʿd prevented him but he did not stop so Saʿd cursed him. It was not long before a wild runaway camel rushed in and stamped the man to death.²

Al-Dhahabī mentioned from Ibn al-Musayyab:

أَن رَجَلاً كَانَ يَقُعُّ فِي عَلِيٍّ وَتَلَحَّةَ وَزُبَيْرَ فَجَعَلْ سَعَدَ يَنْهَاهُ وَقَالَ لَهُ لِيَقُعُّ فِي إِخْوَانِي فَأَبَى فَقَامَ سَعَدَ وَصَلَى رَكَعَتَيْنَ وَدَعاَ فَجَاءَ بِخَتَّي فَسَحقَ النَّاسَ فَأَخَذَهُ الْبَلَاغُ فَوَضَعَهُ بَيْنَ كَرَكَرَتِهِ وَالْبَلَاغِ حَتَّى سَحَقَهُ فَأَنَا رَأَيْتُ النَّاسَ يَتَبَعُونَ سُعَدًا يَقُولُونَ هُنَا لِكَ يَا أَبَا إِسْحَاقَ أَسْتَجِيبْتُ دَعَوَتَكَ قَالَ الْذَّهَبِيُّ فِي هَذِهِ كِرَامَةٌ مَّشْتَرِكَةٌ بَيْنَ الدَاوِيِّ وَالَّذِينَ نُلِّهُمْ

A man began to pass nasty remarks about ʿAlī, Ṭalḥah, and Zubayr. Saʿd prohibited the man saying, “Do you speak evil about my brothers.” But the man insisted. So Saʿd stood up, performed two rakʿāt of ṣalāh and prayed. A bukhtī³ 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 Aʿlām al-Nubalāʾ, 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 mill 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.”

My brother, have a look at these two narrations which reveal the level of mutual love and compassion in the hearts of the Ṣaḥābah and the Ahl al-Bayt. Sayyidunā Sa’d could not stand Sayyidunā ʿAlī being insulted, or Sayyidunā Ṭalḥah and Sayyidunā Zubayr 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**

Sayyidunā Sa’d attained a lofty rank in the eyes of Rasūlullāh. Rasūlullāh would happily refer to him as his maternal uncle. This is due to the fact that Sayyidunā Sa’d was from the Banū Zuhrah, the maternal uncles of Rasūlullāh. Although Sayyidunā Sa’d was in reality the second cousin of Rasūlullāh, yet the latter referred to him as his uncle out of respect.

The Nabī’s mother is Āminah bint Wahb ibn ʿAbd Manāf ibn Zuhrah. Sayyidunā Sa’d’s 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 mother.

According to the expression of al-Dhahabī. Rasūlullāh’s mother was a Zuhriyyah. She is Āminah bint Wahb ibn ʿAbd Manāf, the daughter of Abū Waqqāṣ’s paternal uncle.

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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 ʿAwn from Muhammad ibn Muhammad ibn al-Aswad from ʿĀmir ibn Sa’d; *Majmaʿ 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 ʿAbd Allāh who recalls:

أقبل سعد فقال النبي صلى الله عليه و سلم هذا خالي فليرني امرؤ خاله

Saʿd approached so the Nabī exclaimed joyfully, “This is my maternal uncle. Let someone show me his maternal uncle (as good as mine).”

Love of a Unique Type

Sayyidunā Saʿd possessed extreme love for Rasūlullāh that had filled the crevices of his heart and governed his affairs of life. His greatest hope was to sacrifice his life for Rasūlullāh, and present his neck to be severed as a substitute of Rasūlullāh’s, and prevent the polytheists from approaching Rasūlullāh so that nothing unpleasant happens to him.

Ibn Ḥajar says in al-Tahdhīb:

و كان سعد أحد الفرسان من قريش الذين كانوا يحرسون رسول الله صلى الله عليه و سلم في مغازيه

Saʿd was one of the knights of Quraysh who would guard Rasūlullāh on his expeditions.

Al-Bukhārī narrates on the strength of ʿAbd Allāh ibn ʿĀmir ibn Rabīʿah who said that he heard Sayyidah ʿĀ’ishah stating:

كان النبي صلى الله عليه و سلم 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 و نام النبي صلى الله عليه و سلم

The Nabī 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 Jāmiʿ al-Tirmidhī, book on virtues, the merit of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3752, declared ṣaḥīḥ by al-Albānī; al-Mustadrak, book on recognition of Ṣaḥābah, chapter on the merits of Abū Isḥāq Saʿd, Ḥadīth: 6113. Al-Ḥākim comments, “This 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 șa.ṣ.

“Sa’d ibn Abī Waqqāṣ,” came the reply, “I have come to guard you.”

Due to this, the Nabī șa slept peacefully.¹

The narration of Muslim has this wording of Sayyidah ʿĀ’ishah Ḥns:

سهر رسول الله مقدمه المدينة ليلة فقال ليت رجلا صالحا من أصحابي يحرسني الليلة فقال 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 șa 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 șa.

“It is Sa’d ibn Abī Waqqāṣ,” came the reply.

Rasūlullāh șa enquired, “Why have you come?”

“I feared that something might happen to Rasūlullāh șa so I came to protect him,” he explained.

Rasūlullāh șa 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 șa 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 șa.

1 Șaḥīḥ al-Bukhārī, book on jihād, chapter on security and fighting in the path of Allah, Ḥadīth: 2729.
2 Șaḥīḥ 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 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 valour was recognised. He is among the most muscular Companions of Rasūlullāh and would not miss his target when he shot at someone during battle. Moreover, when he supplicated to Allah in earnest, his prayer was granted!

Ibn Isḥāq 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 were four viz. ʿUmar, ʿAlī, Zubayr, and Sa’d ibn Abī Waqqāṣ.¹

Sayyidunā Sa’d participated in all the campaigns alongside Rasūlullāh and is the first to shoot an arrow in the path of Allah. 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 رمي بسهم في سبيل الله و كان فارسا شجاعا من أمراء رسول الله صلى الله عليه و سلم و كان في أيام الصديق معظم جليل المقدار وكذلك 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. In the days of al-Ṣiddīq, he was honoured to a great extent and similarly in the days of ʿUmar.³

Ibn ʿAsākir mentioned:

1 Tārīkh Dimashq, vol. 20 pg. 322.
3 Al-Bidāyah wa l-Nihāyah, vol. 8 pg. 78, 79.
Saʿd participated in Badr and Uḥud. He remained steadfast in Uḥud at the side of Rasūlullāh 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. He was one of the renowned marksmen from the Ṣaḥābah of Rasūlullāh.

The Nabī attested to his strength and sternness against the polytheists. He told him, in a report of al-Tirmidhī from Saʾīd ibn al-Musayyab who says:

‘Alī said: Rasūlullāh did not say that his parents be sacrificed for anyone except for Saʾd 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.”

Al-Ghulām al-Ḥazūr refers to a strong, tough, robust lad.

It is obvious that Rasūlullāh 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 ʿĪsā says, “This is a ḥasan ṣaḥīḥ Ḥadīth.” Ṣahīḥ al-Bukhārī, Ḥadīth: 3519; Ṣahīḥ Muslim, Ḥadīth: 2412 without the addition of robust lad.
Al-Bukhārī reports via his sanad from Qays who says that he heard Sayyidunā Saʿd I saying:

إني لأول العرب رمي بسهم في سبيل الله و كنا نغزو مع النبي صلى الله عليه وسلم وما لنا طعام إلا ورق الشجر حتى إن أحدنا ليعزف كما يضع البعير أو الشاة ما له خلط ثم أصبحت بنو أسد تعزرني على الإسلام لقد خبت إذا وضل عملي و كانوا وشوا بي إلى عمر قالوا ل 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 H and we had no food except leaves of trees. Our excreta would come out like the excreta of a camel or sheep, without any dampness and combination. Then too the Banū Asad have the audacity to reprove me over Islam? I am certainly a loser and my actions have become null and void (if their claims are true). They informed ʿUmar against me saying that I do not perform ṣalāh correctly.¹

Jābir ibn Samurah says:

أول الناس رمي بسهم في سبيل الله سعد رضي الله عنه

The first man to shoot an arrow in the path of Allah is Saʿd.d²

Saʿd ibn Abī Waqqāṣ: an Excellent Warrior and Magnificent Leader

We mentioned previously that Sayyidunā Saʿd ibn Abī Waqqāṣ I participated in all the battles alongside Rasūlullāh H. 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 Masʿūd I relates that he took two captives singlehandedly.³

Sayyidunā ʿAbd Allāh ibn Masʿūd 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 Saʿd 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-Nasaʾī, book on trade, chapter on partnership in persons, Ḥadīth: 3937. Al-Albānī classified it ḍaʿīf.
I certainly observed Sa’d in the battle of Badr fighting like a hero among the men.\footnote{Siyar A’lām al-Nubalā’, vol. 1 pg. 100.}

In Uhud, his daring and resolution became apparent as he stood to defend the Nabī  صلى الله عليه وسلم like a formidable mountain and strong pillar. He never lost courage nor displayed laxity. He did not chicken out or become lazy. Rather, Rasūlullāh ﷺ continued handing arrows to him—as mentioned previously—instructing him, “Shoot, may my parents be sacrificed for you.”

The favour upon Sayyidunā Sa’d ﷺ 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 ﷺ and a large concentration of Ṣaḥābah and Ahl al-Bayt ﷺ remained resolute, presenting their lives for sacrifice for the Nabī ﷺ and the dīn of Islam.

At Ḥudaybiyyah, Sayyidunā Sa’d ﷺ pledged allegiance under the tree thereby earning the pleasure of al-Raḥmān by the emphatic declaration of the Qur’ān:

\[\text{لَقَدْ رَضِيَ اللَّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ} \]

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree.\footnote{Sūrah al-Fatḥ: 18.}

In Khaybar, he was one of those who stormed the fort, side by side with the brave overpowering soldier, Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ. During the Conquest of Makkah, he held one of the banners of the Muhājirūn until Allah سَمَٰعَهُمَا َوَأَنَّىَهُمْ َوَأَنَّىَهُمْ َوَأَنَّىَهُمْ َوَأَنَّىَهُمْ helped his sincere bondsmen with His manifest assistance.

His bounties never came to an end even with the demise of Rasūlullāh ﷺ. Rather, he continued achieving more and more. So he waged jihād during the reigns of al-Ṣiddīq and al-Fārūq ﷺ.
Due to his gallantry and military expertise, he was appointed commander-in-chief in many of the Muslim conquests and he proved his bravery in those battles. One of these conquests was the conquest of Iraq.

The most significant of these conquests was the Battle of Qādisiyyah, in which the Muslims defeated the Persians during the khilāfah of Sayyidunā ʿUmar ʿABBĀSĪ under the leadership of Sayyidunā Saʿd ʿABBĀSĪ.

Sayyidunā ʿUmar al-Fārūq ʿABBĀSĪ sought assistance from Sayyidunā Saʿd ʿABBĀSĪ and said to those around him that he found a man worthy of leading the Muslims in that epic battle.

Al-Ṭabarī reports from Shuʿayb—from Sayf—from Muḥammad and Ṭalḥah who say:

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 إنني قد انتخبت لك ألف فارس (مؤد) كلهم له نجدة و رأي و صاحب حيطة يحوط حريم قومه و يمنع ذمارهم إليه انتهت أحسابهم و رأيهم فشأنك بهم و وافق كتابه مشورتهم فقالوا قد وجدتم قال فمن قالوا الأسد عاديا قال من قالوا سعد فانتهى إلى قولهم فأرسل إليه فقدم عليه فأمره على حرب العراق و أوصاه

Saʿd ibn Abī Waqqāṣ was collecting the zakāh of the Hawāzin when ʿUmar wrote to him, among others, to select men of good judgment and support, those who possess weapons or a horse.

Saʿd’s letter reached him stating, “I have selected 1000 horsemen, each of them possessing good judgment and bravery, men of prudence who guard their nations’ families and safeguard their cherished goods. Their lineage as well as intelligence are par excellence. So you decide in their matter.”

His letter reached ʿUmar while the latter was consulting with the people (regarding Iraq).

They said, “You have found him.”

“Who,” he asked.
They said, “The lion is attacking.”

“Who?” he asked again.

“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 وأجاد في قيادتها رغم أنه كان مريضا 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 ٍإٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ..
stance, contrary to many at that time. He avoided the fitnah. He thus did not join any party nor became a member of any rank.

Prior to this, he had given allegiance to Sayyidunā ʿAlī, the leader of the believers, as did everyone else. This was at the end of the 35th year after hijrah.

However, when the situation changed, Sayyidunā Saʿd 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 which he narrates; those aḥādīth which indicate towards avoiding the fitnah and remaining far away from their grounds and causes.

Al-Tirmidhī reports in his Sunan from Busr ibn Saʿīd that Sayyidunā Saʿd ibn Abī Waqqāṣ stated during the strife against Sayyidunā ʿUthmān ibn ʿAffān:

أشهد أن رسول الله صلى الله عليه و سلم قال إنها ستكون فتنة القاعد فيها خير من القائم و القائم خير من المشي و المشي خير من الساعي قال أفرأيت إن دخل علي بيتي و بسط يده إلي ليقتلني قال كن كابن آدم

I bear testimony that Rasūlullāh 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.

Muslim reports from ʿUthmān al-Shaḥḥām:

انطلقت أنا و فرقد السبخي إلى مسلم بن أبي بكرة و هو في أرضه فدخلنا عليه فقالنا هل سمعت أباك يحدث في الفتنة حديثا قال نعم سمعت أبا بكرة يحدث قال رسول الله صلى الله عليه و سلم إنها ستكون فتنة القاعد فيها خير من المشي فيها و المشي فيها خير من الساعي

1 Jāmiʿ al-Tirmidhī, book on trials, chapter on soon there will be strife, Ḥadīth: 2194, al-Albānī classified it ṣaḥīḥ; Musnad Ahmad, musnad Saʿd ibn Abī Waqqāṣ, Ḥadīth: 1609, Shuʿayb al-Arnāʿūt stated that it is ṣaḥīḥ on the standard of Muslim.
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 Saʿd ibn Abī Waqqās and others was that he shunned the fitnah. He purchased a land at a good distance

¹ Ṣaḥīḥ Muslim, book on trials, chapter on fitnabs 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 ha‘: an excavated area of Sa‘d ibn Abī Waqqāṣ where he secluded himself from people after Sayyidunā ʿUthmān ibn ʿAffān 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 ʿAlī and Mu‘āwiyah.²

He also says:

اعتزل سعد الفتنة فلا حضر الجمل ولا صفين ولا 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 Ṣiffīn, 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

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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.
Sayyidunā ʿAlī spoke about the stance taken by Sayyidunā Saʿd ibn Abī Waqqāṣ 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
اعتززالهما إنه لصغير مغفور و لئن كان حسنا إنه لعظيم مشكور

Congratulations to the stance adopted by Saʿd ibn Mālik and ʿAbd Allāh ibn ʿUmar. By Allah, if their isolation is a sin, then it is a minor one which is forgiven and if it is an act of virtue, then it is indeed great and appreciated.¹

So Sayyidunā Saʿd isolated himself away from the strife and avoided the khilāfah. His position on the issue of khilāfah was quite clear. Hāshim ibn ʿUtbah, his nephew, had come to him with the request that he assume the post of khilāfah and spare the blood of Muslims due to the disagreement between Sayyidunā ʿAlī and Sayyidunā Muʿāwiyah. Sayyidunā Saʿd's answer was clear and emphatic. Ibn ʿAsākir narrates:

إن هاشم بن عتبة بن أبي وقاص جاء سعدا فقال له ها هنا مائة ألف سيف يرونك أحق الناس بهذا الأمر فقال أريد من مائة ألف سيف سيفا واحدا إذا ضربت به المؤمن لم يصنع شيئا و إذا ضربت به الكافر قطع

Hāshim ibn ʿUtbah ibn Abī Waqqāṣ came to Saʿd and said to him, “Here are 100 000 swords who deem you most worthy of all in this affair (i.e. the khilāfah).”

Saʿd responded, “I desire from 100 000 swords one such sword, that when utilised against a Muslim it does nothing and when used against a disbeliever it slashes.”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 ʿĀmir ibn Saʿd:

1 Al-Muʿjam al-Kabīr, Ḥadīth: 319; Tārīkh al-Islām, vol. 4 pg. 220.
2 Tārīkh Dimashq, vol. 20 pg. 287.
Saʿd ibn Abī Waqqāṣ was among his camels when his son ʿUmar came to him. As soon as Saʿd saw him, he remarked, “I seek Allah’s protection from the evil of this rider.” ʿUmar alighted and said to him, “Have you settled among your camels and sheep and left the people to struggle over kingdom?”

Saʿd hit him in the chest and said, “Keep quiet. I heard Rasūlullāh صلى الله عليه وسلم saying, ‘Certainly, Allah loves the bondsman who is devout, independent, and secluded.’”

The report of ʿĀmir ibn Saʿd ibn Abī Waqqāṣ appears in Musnad Abī Yaʿlā: ¹

When his father witnessed the disagreement and controversy of the Şahābah of Rasūlullāh صلى الله عليه وسلم, 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. Saʿd had extremely sharp eyesight. One day, he saw something moving so he said to those around him, “Do you see anything?”

They replied, “We something like a bird.”

He said, “I see a rider on a camel.”

After a little while, ʿUmar ibn Saʿd came on a bukhtī camel (or camel cow). Saʿd supplicated, “O Allah, we seek your refuge from the evil of what he brought.”

ʿUmar greeted and then said to his father, “Are you pleased with following the tails of these cattle between these mountains while your companions are contesting over the ummah’s affair?”

Saʿd ibn Abī Waqqāṣ remarked, “I heard Rasūlullāh ﷺ saying, ‘Indeed, there will be trials after me. The best of people in them is the independent, isolated, righteous individual.’ So, O my son, if you can observe this then do so.”

ʿUmar asked him, “Do you not have any other report?”

“No, O my son,” said Saʿd.

ʿUmar jumped up to mount and had not yet settled upon his camel when Saʿd told him, “Wait, until we provide food for you.”

“I have no need for your food,” he replied.

Saʿd said, “So let us milk (the cattle) for you and give you to drink.”

“I have no need for that.” Saying this, he mounted and left.¹

Sayyidunā Saʿd iḥā had a definite stance on the leadership of Sayyidunā Muʿāwiyah Ḥasanī and his khilāfah during the days of fitnah.

Al-Dhahabī mentions that ʿUmar ibn al-Ḥakam reported from ʿAwānah:

1 Musnad Abī Yaʿlā, musnad Saʿd ibn Abī Waqqāṣ, Ḥadīth: 749—Ḥusayn Salīm Asad comments, “His narrators are the narrators of al-Ṣaḥīḥ.”
Sa’d entered the presence of Mu‘āwiyah and did not greet him as a leader ought to be greeted so Mu‘āwiyah 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.”

Ibn Kathīr mentions that Kathīr al-Nawā relates on the strength of ʿAbd Allāh ibn Budayl who said:

Sa’d entered upon Mu‘āwiyah. 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‘āwiyah said to him, “Sit! Sit! does not feature anywhere in the Book of Allah. Instead, Allah 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.” By Allah, you were neither with the transgressing party against the just party nor vice versa.”

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1 *Siyar A’lām al-Nubalā’,* vol. 1 pg. 122.
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. He had adopted a position and was convinced of it and defended it right in the presence of Sayyidunā Mu‘āwiyah. Also have a look at the calm and collected manner in which Sayyidunā Mu‘āwiyah welcomed Sayyidunā Sa’d’s words. In fact, he announced that had he known what Sayyidunā Sa’d knew, he would not have ventured to challenge.

Indeed, this scene is a beautiful token of the spirit of love shared by the Ṣaḥābah despite their disagreement.

**Sa’d’s Demise**

After a life filled with īmān and sacrificing for Islam, Sayyidunā Sa’d ibn Abī Waqqāṣ 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*:

1 Al-Bidāyah wa l-Nihāyah, vol. 8 pg. 83 – 84.
Sa’d passed away in his palace in ʿAqīq, 10 miles away from Madīnah. He was carried to Madīnah on the necks of men and buried in Baqīʿ. This took place in 55 A.H. Marwān ibn al-Ḥakam led his Ṣalāt al-Janāzah, Muʿāwiyah’s governor over Madīnah at the time. Sa’d had passed the age of 70 when he passed on. He lost his eyesight prior to that. This is what Muḥammad ibn ʿUmar said about his demise. Others say that he passed away in 50 A.H.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 and eagerly awaited meeting Him. His son Muṣʿab speaks of his last moments just before his soul departed to its Creator. He says:

كان رأس أبي في حجري و هو يقضي فدمعت عيناي فنظر إلي فقال ما ي بكIk أي بني فقالت 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 Saʿd departed having full hope in Allah, 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 Saʿd 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 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


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 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?

Sayyidunā Sa‘īd ibn Zayd is one of the Ten Promised Jannah by Rasūlullāh. He is from the forerunners to the faith, the participants of Badr, and from those with whom Allah was pleased and they were pleased with Him.

Agnomen

Sayyidunā Sa‘īd 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 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.
³ Usd al-Ghābah, vol. 2 pg. 306.
Glance at his Household

Sayyidunā Saʿīd married his cousin Fāṭimah, the sister of Sayyidunā ʿUmar ibn al-Khaṭṭāb while his sister ‘Ātikah was ʿUmar’s wife.

Ibn al-Athīr states:

و كان صهر عمر زوج أخته فاطمة بنت الخطاب و كانت أخته عائكة بنت زيد تحت عمر بن الخطاب تزوجها بعد أن قتل عنها عبد الله بن أبي بكر الصديق رضي الله عنه

‘Umar’s brother-in-law was the husband of his sister Fāṭimah bint al-Khaṭṭāb. His brother-in law’s-sister ‘Ātikah bint Zayd was in his (ʿUmar ibn al-Khaṭṭāb) wedlock. He married her after her husband, ‘Abd Allāh ibn Abī Bakr al-Ṣiddīq, was killed.¹

Ibn ‘Abd 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 عائكة بنت زيد بن عمرو بن نفیل 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, ’Umar ibn al-Khaṭṭāb’s sister, was in his wedlock whereas his sister, ‘Ātikah bint Zayd ibn ‘Amr ibn Nufayl, was married to ʿUmar ibn al-Khaṭṭāb.²

The wives and children of Sayyidunā Saʿīd ibn Zayd:

1. Ramlah, Umm Jamīl bint al-Khaṭṭāb ibn Nufayl

Children from her:

1. ‘Abd 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-Istī‘āb, 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 Khālid

Children from her:

I. Muḥammad
II. Ibrāhīm al-Aṣghar
III. ‘Abd Allāh al-Aṣghar
IV. Umm Ḥabīb al-Kubrā
V. Umm al-Ḥasan al-Ṣughrā
VI. Umm Zayd al-Kubrā
VII. Umm Salamah
VIII. Umm Ḥabīb al-Ṣughrā
IX. Umm Saʿīd al-Kubrā: She passed away before her father
X. Umm Zayd

4. Umm al-Aswad from the Banū Taghlib

Children from her:

I. ‘Amr al-Aṣghar
II. Aswad

5. Ḍamkh bint al-Aṣbagh ibn Shuʿayb

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. ʿIbrāhīm al-Akbar
II. Ḥafṣah

7. Umm Bashīr bint Abī Masʿūd al-Anṣārī

Children from her:

I. Umm Zayd al-Ṣughrā

8. Umm Walad: Umm Khālid

Children from her:

I. Khālid
II. Umm Khālid: She passed away prior to her father.
III. Umm al-Nuʿmān

9. Umm Walad

Children from her:

I. ʿĀʾishah
II. Zaynab
III. Umm ʿAbd al-Ḥawlāʾ
IV. Umm Ṣāliḥ

Other Children:

I. Umm Zayd al-Ṣughrā: Married to Mukhtār ibn Abī Ὺubayd. Her mother was from the Ṭay. ¹

Saʿīd ibn Zayd in the Care of his Father

Sayyidunā Saʿīd ibn Zayd ⁹⁹⁹ was nurtured in the care of his father, Zayd ibn ʿAmr ibn Nufayl al-Ḥanīfī (one who turned his attention solely to Allah, away from

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 on the religion of Sayyidunā Ibrāhīm.

Ibn Sa’d says:


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.

‘Āmir ibn Rabī‘ah explains:

1 Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 379.
Zayd ibn ʿAmr ibn Nufayl was in search of a religion. He disliked Christianity, Judaism, and the worship of idols and rocks. He openly opposed his people and discarded their deities and what their forefathers worshipped. Furthermore, he would not eat animals slaughtered by them.

He told me, “O ʿĀmir, I have opposed my nation and followed the religion of Ibrāhīm and what he would worship, as well as Ismāʿīl and those after him. They would pray facing this Qiblah. I am now awaiting a nabī from the progeny of Ismāʿīl to be sent. I do not think that I will live to his time but I believe in him and attest to him and testify that he is a nabī. If you live long and see him, then convey my salām to him.”

ʿĀmir says, “When Rasūlullāh became a Nabī, I embraced Islam and informed him of Zayd ibn ʿAmr’s statement and conveyed his salām. Rasūlullāh replied to the greeting and begged for divine mercy for him. He also commented, ‘I saw him in Jannah, swimmingly peacefully.’”

Al-Dhahabī reports on the strength of Sayyidah Asmāʾ bint Abī Bakr:

I certainly saw Zayd ibn ʿAmr ibn Nufayl standing, supporting his back on the Kaʾbah, declaring, “O gathering of Quraysh, by Allah, there is none among you on the religion of Ibrāhīm, besides myself.”

In the report of al-Nasaʿī, Sayyidah Asmāʾ bint Abī Bakr says:

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1 Ibid.

2 Siyar Aʾlām al-Nubalāʾ, vol. 1 pg. 128
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 spoke of him and said, “He will be resurrected on the Day of Qiyāmah as a nation by himself, between me and ʿĪsā.”

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,

مهملا لا تقتلها أنا أكفيك مؤونتها فياخذها فإذا ترعرعت قال لأبيها إن شئت دفعتها إليك و إن شئت كفيتك مؤونتها

“Wait, do not kill her. I will look after her and take care of her expenses.”

He would then take her. After reaching the prime of her life, he would say to her father, “If you desire, I will hand her over to you and if you so wish, I will take care of her expenses for you.”

Al-Dhahabī lists some couplets he attributes to Zayd ibn ’Amr which attest to his faith in Allah, the Mighty and Majestic. He reports:

<table>
<thead>
<tr>
<th>المزن تحمل عنبا زلالا</th>
<th>أسلمت وجهي لمن أسلمت له</th>
</tr>
</thead>
<tbody>
<tr>
<td>سيقت إليها فسحت سجالا</td>
<td>إذا سقيت بلدة من بلاد</td>
</tr>
<tr>
<td>له الأرض تحمل صخرا ثقلا</td>
<td>وأسلمت نفس لي من أسلمت</td>
</tr>
<tr>
<td>سواء وأرسى عليها الجبالا</td>
<td>دحاها فلما استوت شدها</td>
</tr>
</tbody>
</table>

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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 saḥīḥ 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  was nurtured. He was trained at the hands of his father, the monotheist. Owing to this, when Rasūlullāh  was appointed a Nabī, Saʿīd was one of the first to accept him. He embraced Islam before Rasūlullāh  entered Dār al-Arqam. Sayyidunā ʿUmar’s  Islam was in his home since he was the husband of ʿUmar’s sister, Fāṭimah.²

**Saʿīd’s Hijrah and Jihād**

Sayyidunā Saʿīd  made hijrah to Madīnah and stayed by Sayyidunā Rifāʿah ibn ʿAbd al-Mundhir  the brother of Abū Lubābah. Rasūlullāh  contracted brotherhood between him and Sayyidunā Rāfiʿ ibn Mālik al-Zuraqī .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 بدرا لأنه كان غائبا بالشام قدم منها بعقب غزوة بدر فضرب له رسول الله صلى الله عليه و سلم أجره

Saʿīd ibn Zayd was among the first Muhājirīn. He accepted Islam in its early stages before 'Umar. Due to his marriage, came the Islam of 'Umar ibn al-Khaṭṭāb and their story in this regard is a beautiful one. He and his wife

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¹ Siyar Aʾlām al-Nubalā’, 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 allotted for him a share and promised him its reward.¹

Hence, Sayyidunā Saʿīd was present at all the expeditions alongside Rasūlullāh besides Badr. He was not present in this battle after Rasūlullāh sent him and Ṭalḥah to Shām to gather information about the caravan. Nonetheless, Rasūlullāh did apportion for him a share of the booty.²

Ibn Saʿd narrates:

When Rasūlullāh 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 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 information on the caravan. They

¹ Al-Istīʿāb, vol. 2 pg. 615.
² Siyar Aʿlām al-Nubalā’, vol. 1 pg. 135.
were unaware of his exit. So they reached Madīnah the day Rasūlullāh met with the Quraysh at Badr. They left Madīnah immediately in search of Rasūlullāh 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 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 then went onto participate in Uḥud, Khandaq, and all the other major campaigns alongside Rasūlullāh. 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 was really one of the astounding men of this glorious battle. Sayyidunā Abū ʿUbaydah 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 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 witnessed all the battles at the side of Rasūlullāh. He later participated in the siege of Damascus and its subsequent conquest after which Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ appointed him governor over it. He is thus the first to act as a representative of Damascus from this ummah.⁴

Ibn ʿAsākir comments:

٣ Tārīkh Dimashq, vol. 2 pg. 155.
٤ Siyar Aʿlām al-Nubalā’, vol. 1 pg. 124, 125.
He is one of the ten Rasūlullāh promised Jannah. He participated in Yarmūk and the siege of Damascus, subsequent to which Abū ʿUbaydah ibn al-Jarrāḥ appointed him governor over the city of Damascus. He left with ʿUmar ibn al-Khaṭṭāb on his second journey to Shām, in which he returned from Sargh. He was leader over a quarter of the Muhājirīn on this journey.

The Virtues and Excellences of Saʿīd

Abū Nuʿaym wrote some beautiful and fine words regarding the virtue of Sayyidunā Saʿīd ibn Zayd which I feel should be reproduced here. He says:

وأما سعيد بن زيد بن عمرو بن نفيل فكان بالحق قوال و لماله بذال و لهواه قامعا و قتالا و لم يكن ممن يخف في الله لومة لائم و كان مجاب الدعوة سبق الإسلام قبل عمر بن الخطاب شهد بدرا بسهمه و أجره رغب عن الولاية و تشرم في الرعاية قمع نفسه و أخفى عن المنافسة في الدنيا شخصه اعتزل الفتنة و الشرور المؤدية إلى الضيعة و الغorer عازما على السبقة و العبور المفضي إلى الرفعة و الحبور كان للوليات قاليا و في مراتب الدنيا وانيا و في العبودية غانيا و عن مساعدة نفسه فانيا

As regards Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl, he openly voiced the truth, spent his wealth generously, and subdued his desires and fought. He was not among those who feared the criticism of the critics in the way of Allah. His supplications were answered. He embraced Islam prior to ʿUmar ibn al-Khaṭṭāb. He collected his share of booty and reward from Badr. He avoided leadership and dedicated himself to accountability. He severed his carnal desires and prevented himself from indulging in worldly luxuries. He steered clear from fitnah and vices which lead to destruction and arrogance, determined to set the precedent and pass through, leading to loftiness and

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1 Sargh: Marks the beginning of Ḥijāz and the end of Shām, between Mughīthah and Tabūk, one of the pit stops for the Syrina Ḥujjāj. It was at this location ʿUmar ibn al-Khaṭṭāb 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 Hijāz. It was here where ʿUmar ibn al-Khaṭṭāb met with those who informed him of the plague in Shām, upon which he returned to Madīnah.” Muʿjam al-Buldān, vol. 3 pg. 211, 212.

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 Sa‘īd ibn Zayd صل الله عليه وسلم, indicating to his outstanding virtues and excellences in eloquent concise words. Forthcoming is a brief presentation of the significant merits of Sayyidunā Sa‘īd ibn Zayd صل الله عليه وسلم.

His position by Rasūlullāh صل الله عليه وسلم and the Nabī’s praise for him

Sayyidunā Sa‘īd صل الله عليه وسلم reached a lofty rank and held a high position in the sight of Rasūlullāh صل الله عليه وسلم. This is due to his precedence in Islam. When Rasūlullāh صل الله عليه وسلم 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 Sa‘īd 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 وسلم واحدا كانوا أمامه 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 صل الله عليه وسلم 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 صل الله عليه وسلم promised him Jannah. Al-Tirmidhî reports in his Sunan from ʿAbd al-Raḥmān ibn Ḥumayd from his father that Sayyidunā Sa‘īd ibn Zayd صل الله عليه وسلم reported to him among others that Rasūlullāh صل الله عليه وسلم declared:

 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 ننشدك الله يا أبا الأعور من العاشر

¹ Ḥilyat al-Awliyā’, vol. 1 pg. 95
² Tārīkh Dimashq, vol. 21 pg. 83.

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

He submitted, “You have implored me by Allah. Abū al-Aʿwar is in Jannah.”

Abū Ţsā says, “Abū al-Aʿwar is Saʿīd ibn Zayd ibn ‘Amr ibn Nawfal.”

Aḥmad and al-Tirmidhī narrated that Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf reported that Rasūlullāh Ḥadīth: 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.

Aḥmad reports on the authority of Sayyidunā Sa‘īd ibn Zayd Ḥadīth: that the Nabī Ḥadīth: pronounced:

اسكن حراء فليس عليك إل نبي أو صديق أو شهيد قال و عليه النبي صلى الله عليه و سلم و أبو بكر و عمر و علي و طلحة و الزبير و سعد و عبد الرحمن بن عوف و سعيد بن زيد بن عمرو بن نفيل الله عنهم


“Remain firm, Ḥirā’, for only a nabi, ṣiddīq, or martyr is upon you.”

He continues, “The Nabī, Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, Zubayr, Saʿd, Ibn ʿAwf, and Saʿīd ibn Zayd were upon it.”

All these narrations indicate the lofty rank he enjoyed in the sight of Rasūlullāh. They bear testimony, without doubt, that Sayyidunā Saʿīd was from among the purest of Ṣaḥābah and closest to him. Rasūlullāh would not have mentioned this except about a person whose intention is pure and heart is clean. Hence, he is among those Allah was pleased with, those Rasūlullāh kept close and guaranteed Jannah.

Allah Answering the Supplication of Saʿīd

One of his amazing merits is that Allah answered his prayer in a famous event that transpired between him and Arwā bint Uways. She resorted to Marwān ibn al-Ḥakam beseeching his help against Sayyidunā Saʿīd ibn Zayd claiming that he oppressively snatched away her land and usurped her right. He was her neighbour in ʿAqīq. Her claim was false and she was the oppressor, so Sayyidunā Saʿīd came to defend himself. She on the other hand, persisted on her claim, so he handed over to her whatever she claimed and then cursed her; and his curse was answered.

Abū Nuʿaym reports in Hilyat al-Awliyā from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm:

أن أروى استعدت على سعيد بن زيد إلى مروان بن الحكم فقال سعيد اللهم إنها قد زعمت أنى ظلمتها فإن كانت كاذبة فأعم بصرها وألقها في بئرها و أظهر من حقي نورا يبين للمسلمين أنى لم أظلمها قال فينهم على ذلك إذ سال العقيق بسيل لم يسل مثله قط فكشف عن الحد الذي كانا يختلفان فيه فإذا سعيد قد كان في ذلك صادقًا ولم تلبث إلا شهرا حتى عميت فينها هي تطوف في أرضها تلك إذ سقطت في بئرها قال فكنا و نحن غلمان نسمع الإنسان يقول للإنسان أعمال الله كما أعمى الأروى فلا نظن إلا أنه يريد

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1 Musnad Aḥmad, chapter on the Musnad of Saʿīd ibn Zayd, Ḥadīth: 1630, Shuʿayb al-Arnā’ūṭ labelled the isnād qawī (strong).
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, ‘Aqīq 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 accepted his prayer.¹

Ibn ʿAsākir reports:

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 ‘Aqīq.

¹ Ḥilyat al-Awliyāʿ, 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 ʿUmar mounted and went to him (to inform him of this). Saīd [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. I heard Rasūlullāh 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 Saīd ibn Zayd 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 who said:

قال رسول الله صلى الله عليه و سلم إن الله قال من عادى لله صلى الله عليه وسلم إن الله قال من عادى لي وليا فقد أذنته بالحرب

Rasūlullāh reports that Allah declares, “Whoever opposes My friend, I declare war upon him.”²

In the House of Saīd ibn Zayd did al-Fārūq attain Fortune

One of the excellences of Sayyidunā Saīd ibn Zayd is that Sayyidunā ʿUmar ibn al-Khaṭṭāb embraced Islam at his and his wife’s hands, in his house. Thus, the house of Sayyidunā Saīd ibn Zayd witnessed the exiting of ʿUmar ibn al-Khaṭṭāb from the darkness of kufr to the brilliance of Islam. He also played a major role in the Islam of ʿUmar. Sayyidunā Saīd is his cousin and the husband of his sister. He and his wife had embraced Islam in the early stages. Upon hearing of their Islam, Sayyidunā ʿUmar went into a rage and verbally and physically abused them. When he witnessed their steadfastness and determination, he calmed down and listened to some of the verses of the Qurʾān, through which Allah softened his heart. Upon this, he pronounced his Islam by the blessing of Rasūlullāh’s 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.
Sa‘īd ibn Zayd and the Committee

Some find it difficult to fathom why Sayyidunā Sa‘īd I was not among the six men of the committee whom Sayyidunā ʿUmar ibn al-Khaṭṭāb 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 I was not among the committee; however, this was not due to any defect in him or that he was lower than the other members of the committee in precedence and superiority. The actual reason is that Sayyidunā ʿUmar left him out so that no portion of leadership may remain in his family, since Sayyidunā Sa‘īd I 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 ʿUmar I. Sayyidunā ʿUmar I 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 وهو عثمان بن عفان و علي بن أبي طالب و طلحة بن عبد الله و الزبير بن العوام و سعد بن أبي وقاص و عبد الرحمن بن عوف رضي الله عنهم و تحرج ان يجعلها لواحد من هؤلاء على التعيين وقال لا أتحمل أمرهم حيا و ميتا و إن يرد الله بكم خيرا يجمعكم على خير هؤلاء كما جمعكم على خيركم بعد نبيكم صلى الله عليه وسلم و من تمام ورعه لم يذكر في الشورى سعيد بن زيد بن عمرو بن نفیل لأنه ابن عمه خشي أن يراعي فیولی لكونه ابن عمه فلذلك تركه و هو أحد العشرة المشهود لهم بالجنة بل جاء في رواية المدائني عن شيوخه أنه استثناه من بينهم وقال لست مدخله فيهم وقال لأهل الشورى يحضركم عبد الله يعني ابنه وليس إليه من الأمر شيء يعني بل يحضر الشورى و يشير بالنصح و لا ي قول شیئاً.

ʿUmar handed the affair (khilāfah) after him to a consultation between six individuals, viz. ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, Ṭalḥah ibn ʿUbayd Allāh, Zubayr ibn al-ʿAwwām, Saʿd ibn Abī Waqqāṣ, and ʿAbd al-Raḥmān ibn ʿAwf. 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-Madā‘inī from his teachers it appears that he excluded him saying, “I will not include him among them.”

He then said to the people of the committee, “ʿAbd 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 Ṭūr Tuesday 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, Ṭūr Tuesday said to him angrily:

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 ʿUmar that one man among them is reckoned and asked about the affair of the ummah of Muḥammad. Harken! I exhausted myself and deprived my family; if I escape with a clean sheet, without any sin or reward, then I am indeed fortunate. I will see; if I appoint a khalīfah then someone superior to me done so and if I do not, then someone greater than me done so. And Allah will never allow His religion to be destroyed.\(^1\)

**Demise of Saʿīd ibn Zayd**

Al-Wāqidī says:

توفي سعيد بن زيد سنة إحدى و خمسين و هو ابن بضع و سبعين سنة و قبر بالمدينة نزل في قبره سعد و ابن عمر

Saʿīd ibn Zayd passed away in 51 A.H. at the age of 70 odd years. He was buried in Madīnah. Saʿd and Ibn ʿUmar descended in his grave.\(^2\)

Ibn al-Athīr says:

و توفي سعيد بن زيد سنة خمسين أو إحدى و خمسين و هو ابن بضع و سبعين سنة و قيل توفي سنة ثمان و خمسين بالعقيق من نواحي المدينة و قبل توفي بالمدينة و الأول أصح و خرج إليه عبد الله بن عمر فغسله و حنظله و صلى عليه قال نافع و قالت عائشة بنت سعد غسل سعيد بن زيد سعد بن أبي وقاص و حنظه ثم أتي 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

Saʿīd ibn Zayd passed away in 50 or 51 A.H. after the age of 70. It is said that he passed away in 58 A.H. in ʿAqīq on the outskirts of Madīnah. It is said that he passed away in Madīnah. But the first is most accurate.

ʿAbd Allāh ibn ʿUmar went out to him and washed him, applied perfume on him, and performed his Ṣalāt al-Janāzah.

Nāfiʿ says that ʿĀʾishah bint Saʿd said, “Saʿd ibn Abī Waqqāṣ washed and applied perfume on Saʿīd ibn Zayd. He then came home and took a shower. After

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\(^1\) *Al-Kāmil fī al-Tārīkh*, vol. 3 pg. 65.

\(^2\) *Siyar Aʿlām al-Nubalāʾ*, 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 ﷺ, 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 ﷺ 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.